

Maxims of Imam Baqir(A.S.)

1. Use kind words with the hypocrite, love the faithful believer sincerely, and regard your association with (even) the Jew who sits with you.
2. No mixture is better than the mixture of clemency and knowledge.
3. The whole perfection is the knowledgeability of the religious affairs, steadfastness against misfortunes, and moderation in living.
4. By Allah (I swear), the arrogant in trying to dishonour Allah.
5. Imam al-Baqir(A.S.), one day, asked the attendants, "What is personality?" Each of them provided his own opinion. Afterwards, the Holy Imam (A.S.) said: Personality is to avoid greed so as not to be humble, avoid begging so as not to be disgraced, avoid niggardliness so as not to be insulted, and avoid ignorance so as not to be opposed. "Who can do all these?" wondered they.
He(A.S.) answered:
He who wants to be like him who looks into the pupil of the eye, the musk in an odor, and enjoys the same standing of a present caliph -king- will be able to do so.
6. Before Imam al-Baqir(A.S.), a man said: O Allah, make us do without people." The Imam instructed: Do not say such a statement; you should say: O Allah, make us do without the evil ones. A faithful believer cannot do without his brother.
7. Do the right and seclude from whatever does not concern you. Avoid your enemy. Beware of your friend except the honest ones who fear Allah. Never accompany the sinful and never show him your secrets. Seek the consult of those who fear Allah.
8. A twenty-year friendship is kinship.
9. You would better deal with no one except him whom you did a favor.
10. Three manners are the charities of this world and the world to come: They are to pardon him who oppressed you, regard him who ruptured his relations with you, and possess yourself when one's ignorance inflicts you.
11. Oppression is of three sorts: a sort Allah will not forgive, another Allah will forgive, and a third Allah will not overlook it. Regarding the first one, it is polytheism. The second is the secret oppression of oneself. The third is the servants' oppressing each other.
12. The servant (of Allah) who abstains from supporting his brother and exerting efforts for settling his need will suffer from exerting efforts for settling a need that causes him to commit a sin and deprives him of the reward. The servant who abstains from spending alms in a field that pleases the Lord will spend many folds of those alms in a field that displeases Allah.
13. All of Allah's acts are good for the faithful believer.
14. Allah dislikes people who beg each other importunately, but he loves it for Himself. Hence, Allah the Glorified likes people to beg Him and ask for what He has in possession.
15. People's admonitions will not benefit him whom Allah does not make him learn lessons of admonition from his own self.
16. The scale of him whose outer appearance is more preferable than his conscience is weightless.
17. It happens that you address to a man, 'May Allah fling your enemy,' while that man's only enemy is Allah.
18. Three categories of people should not say Salaam: They are those who are in their ways for offering the (congregational) Friday Prayer, those who walk in a funeral, and those who sit in a public bathroom.
19. A scholar whose knowledge is advantageous (for people) is better than seventy thousand worshippers.
20. A servant will not be scholar before he gets rid of envying those who precede him and belittling those who are less than him in (grade) of knowledge.
21. He who disobeys Allah does not know Him. He(A.S.) then recited these two poetic lines:
You disobey the Lord and show his love.
This is surely strange deed.
If your love is sincere, you will obey Him.
Certainly, the lover obeys the Beloved.
22. The need for him who has newly been wealthy is like a dirham in a snake's mouth; you need it but you fear the snake.
23. The bearers of three ill characters will not die before they suffer the consequence of such characters: they are oppression, disregard of the relatives, and perjury against Allah. The reward of the regard of the relatives is the most hastened. Even the sinful people will be enriched and wealthy when they regard each other (by means of good mutual relations).

Perjury and disregard of the relatives change countries into deserted wastelands.

24. Deeds without knowledge are not accepted. Knowledge is valueless unless it is matched to deeds. Knowledge guides its bearers to act (good deeds). The deeds of the unknowing persons are worthless.

25. Allah has appointed a group of His creatures for doing favors. He made them love favors and love practicing them. He also guided the seekers of favor to seek it from them, and facilitated doing favors for them in the same way as He made the rainfall drop on the barren lands to enliven its people as well as them. He also has appointed a group of His creatures for opposing the favors. He made them hate favors and hate practice them. He banned the seekers of favor from reaching them and banned them from doing favors in the same way as He bans rainfall from reaching the barren lands in order to kill its people and them. However, Allah overlooks very much.

26. You can realize the love that your brother bears for you through the love that you bear for him.

27. Faith is love and hatred.

28. Our adherents -Shia- are only those who fear and obey Allah. Their signs are modesty, piety, fulfillment of the trusts, very much reference to Allah, fasting, offering prayers, piety to (their) parents, aiding the neighbors especially the poor, the destitute, the indebted, and the orphans, truth, reciting the Qur'an, and avoiding mentioning people except for praising. In addition, they are the most trustful of the people of their tribes.

29. Four characters are within the treasures of charity: They are the concealment of neediness, secret Alms-giving, suppression of pains, and containment of misfortunes.

30. The deeds of the truthful are chaste. The provisions of the well-intended ones are increasable. The ages of those who are benevolent to their wives are addable.

31. Beware of laziness. and tedium. They are the keys to every evil. The lazy will not fulfill the rights (that are incumbent upon them) and the tedious will not submit to the right.

32. For those who establish good relations with somebody for the sake of Allah and their freindship is depended upon believing in Allah and being loyal to their friends -all in the cause of seeking Allah's satisfaction, they will obtain a glimmer of the illumination of Allah, security from His punishment, an argument that maked them happy on the Day of Resurrection, an enduring honor, and a growing praise. The faithful believer is neither connected nor detached to Allah the Exalted." As he was asked about an explanations, Imam al-Baqir(A.S.) said: 'Connected' means that the faithful believer is not a part of (the essence of) Allah, and "detached" means that he is not a part of another thing."

33. It is quite sufficient self-cheating for a man to notice people's flaws that he himself enjoys, vilify someone for a defect that he himself cannot abandon, or hurt his associates by intruding in matters that do not concern him.

34. Modesty is to accept to sit in a place other than the first row of a session, to greet whomever you meet, and to avoid disputation even if you are right.

35. The (faithful) believers are brothers of each other. They should not insult, deprive, or mistrust each other.

36. Imam Al-Baqir(A.S.) said to his son: Submit the right, for he whoever refrains from giving something in its right way will give its two-folds in a wrong way.

37. Faith will be screened from him who is given idiocy.

38. Certainly, Allah bates the speaker of obscene language.

39. Allah punishes physically and mentally, such as harsh livelihood and incapability of worshipping. However, no punishment is harsher than hard-heartedness.

40. On the Day of Resurrection, an angel will shout, 'Where are the tolerant ones?' Few people will stand up. Then, he will shout, 'Where are the withholders?' Few people will stand up (The reporter of this narration:) "What are the tolerant and what are the withholders?' I asked. The Imam(A.S.) answered: the tolerant ones are those who put up with performing the obligatory rituals. The withholders are those who withhold themselves from committing the prohibited matters.

41. Allah says: O son of Adam, if you avoid what I have made unlawful, you will be the most pious of people.

42. The best adoration is the chastity of the belly and the genitals.

43. Good-humouredness and bright-facedness achieve the others' affection and approach to Allah. Bad-humouredness and gloomy-facedness achieve the others' hatred and take away from Allah.

44. I will surely attach my facor with another so that the latter will keep the previous. To prevent from doing new favors is to cut off the thanks for the previous ones. My prestige has never allowed me to ignore settling the fresh needs.

45. Pudency and faith are knotted in one bind; whenever one (of them) goes, the other will

follow.

46. This world is given for the good and the evil, while Allah dedicates this religion to certain people.

47. Faith is declaration and act. Islam is declaration without act. Faith is the concern of the heart. Islam is the laws of marriage, legacy, and stopping bloodshed. Faith is a part of Islam while Islam is not necessarily a part of faith.

48. Those who teach a field of knowledge will be rewarded with the same gifts of those who act upon it without any shortage in their rewards. In the same way, those who lead to a theme of deviation will undergo the same penalties that the followers of such a theme will undergo without any lack of their penalties.

49. Flattering and envy are not within the faithful believers' traits unless they are used for the sake of seeking studies.

50. Only the scholars are permitted to say, 'Allah is the most knowledgeable,' when they cannot answer a question. According to another narrative: Only the scholars are permitted to say, 'I do not know,' when they cannot answer a question so that the asker will not doubt.

51. The first man whose tongue spoke the Arabic was Ishmael(A.S.) -the prophet- son of Abraham(A.S.) - the prophet. He was thirteen year old. Before so, he had spoken the language of his father and brother.

52. May I tell you of the thing that will take the unjust rulers and the Shaitan away from you if you do it? Abu-Hamza said: Yes, you may, so that we will apply it (to our conducts)." The Imam(a) said: It is the alms-giving. Give alms as early as possible. Alms-giving blacken the Shaitan's face and stops the unjust ruler's resentment against you on that day. Cling to cherishing each other for the sake of Allah and helping each other in fields of charity. This will cut off the unjust ruler and the Shaitan. Persist on seeking Allah's forgiveness because it erases the sins.

53. The tongue is surely the key to every good and evil. You should seal your tongues as you seal your money. The Prophet(S.A.W.) said: May Allah's mercy be upon the faithful believer who withholds his tongue from saying any evil saying. This will be the like of giving alms to himself." No one will be saved from committing sins before he seals his tongue.

54. It is a sort of backbiting to mention your brother's defects that Allah has concealed. It is not problematic to mention his explicit flaws, such as nervousness, hastiness, and the like. Falsehood is to accuse your brother of a character that he does not have.

55. He who describes the right course for people while he takes the other will be the most regretful on the Day of resurrection.

56. Abide by piety, diligence, honesty, and fulfillment of the trusts of the charitable as well as the sinful. If the killer of Ali-bin-Abi Talib (A.S.) deposits with me a trust, I will surely keep it for him.

57. The regard of the relatives purifies the deeds, increases the fortune, refutes the catastrophes, makes the judgment easy, and postpones the death.

58. O people! You are targets of the death in this world. You will not receive a new day of the age unless after the expiry of another (that takes you near death). Which meal is empty of choking? Which drink is empty of throttling Reform that which you are going to face by means of that which you are leaving behind.

Today is profit while the owner of tomorrow is unknown. People of this world are travelers who open their luggage in other world. The principals that we are their branches fade away. How will the branches remain after their principals?

Where are those whose ages were longer than ours and hopes were greater than ours? Surely will come to you, son of Adam, that which you will not be able to challenge, and were away from you that which you will not be able to regain.

Never regard the incomplete living every pleasure of which approaches you to death and draws you near your expiry. You will soon be the missed beloved and the soulless body. Hence, you should take care of yourself only and leave whatever does not mean you. Seek Allah's help and He will help you.

59. He who does the like of what was done to him is rewarding properly. He who doubles the favor is regarded as thankful, and he who thanks is regarded as generous. He who realizes that the favors that he has done were, first of all, for his good will not expect people's gratitude and will not anticipate their affection to him. Do not expect that the others will thank what you have done for yourself to protect your prestige. You should know that he who asks you for a favor has not honored his face against asking you; therefore, you should honor your face against rejecting him.

60. Allah arranges hardships for the faithful servant like the traveler who arranges presents for his people. Likewise, He protects him against the worldly temptations like physicians who protect their patients.

61. Allah gives this worldly pleasures to whom He likes and whom He dislikes equally; but He gives the religion to whom He likes only.
62. The Shias - adherents - of Ali(A.S.) are surely those who meet the needs of each other for the sake of (their loyalty to) our leadership, love each other for the sake of our cherishment, and exchange visits for the sake of proclaiming our affairs. They do not oppress when they are enraged and do not exaggerate when they are pleased. They are blessing for their neighbors and peace for their associates.
63. Laziness injures both the worldly and the religious affairs.
64. Had the beggars realized the reality of beggary, they would not have begged for anything. Had those who do not settle others' needs known the reality of their deed, they would have settled every need.
65. Within the servants of Allah, there are the blessed who live simply and people live in their neighborhood. They are like rainfall for Allah's servants. On the other hand, there are the accursed and inauspicious ones who neither live peacefully nor let people live peacefully. They are like locust for Allah's servants. They ruin everything they meet.
66. Receive people with the best things with which you like to be received. Allah surely hates him who damns very much, vilifies, reviles at the faithful believers, speaks and spreads obscene language, and insists on beggary. Allah likes the chaste, and the seeker of chastity.
67. Allah surely likes exchanging Salaams.

Reference: Tuhaf al-Uqool