

Ghurar Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech

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A Collection of Aphorisms of Imam 'Ali ibn Abi Talib

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Ghurar Al-Hikam Wa Durar Al-Kalim, Exalted Aphorisms And Pearls Of Speech A Collection of Aphorisms of Imam 'Ali ibn Abi Talib Compiled by: Qadhi Nasih al-Deen Abu al-Fath 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi (d. 510 AH) Translated by: Tahir Ridha Jaffer Publisher: Ansariyan Publications - Qum (2012) ISBN-10: 9642192802 ISBN-13: 978-9642192809

A collection of Aphorisms and short sayings of Imam 'Ali ibn Abi Talib (a.s.) The book is a late fifth or early sixth century work by Al-Amudi, translated from Arabic, original title غرر الحكم و درر الكلم. The sayings that are more than 11000 in number contain words of wisdom and advice that can benefit everyone in their daily lives. The book contains Arabic text and its English translation.

Person Tags:

[Imam Ali \(a\)](#) [8]

Translator's Preface

In the name of Allah, the all-Beneficent the all-Merciful

After praising Allah, without whose help and blessing no work would be possible and without whose grace and mercy no sinful creature would walk the face of this earth, and sending salutations on His most beloved Messenger (s), the greatest man to set foot on this earth and the best of role models for the entire humankind, this humble servant presents the following translation that is dedicated to the Master of the Believers, Commander of the Faithful and the Beloved of the Prophet (s) - 'Ali ibn Abi Ṭālib ('a).

Ghurur al-Ḥikam wa Durar al-Kalim is a late fifth or early sixth century work that comprises of the aphorisms and short sayings of Imam 'Ali ibn Abi Ṭālib('a). The sayings, which number more than eleven thousand, contain words of wisdom and advice that can benefit everyone in their daily lives. It is for this reason that we embarked on translating this work. We hope that, God-willing, it will be a source of inspiration to all those who read it.

There are many different extant copies of this book¹ and in one recent edition, the original alphabetical listing of sayings have been rearranged and categorized subject-wise. It is the translation of this version of the work that we present before you.

Translating a work such as this poses numerous challenges. Firstly, this work is comprised of traditions in the form of aphorisms and short sayings, many of which have been extracted from other longer traditions, sermons and letters.² As such, in many cases the context of the narration is missing and needs to be investigated.

Another challenge is that in many cases it is evident that there have been changes inadvertently made by the narrators or the scribes and hence other possible forms of the sayings are mentioned in brackets. Here we have translated the other possible forms in parenthesis and have included what we have inferred from the text in square brackets for the sake of clarification and fluidity. Alternative translations and explanatory notes have been included in the footnotes.

In addition, there are certain sayings that are difficult to comprehend and accept. An example of this can be seen in the section on the sayings about women. Here we would urge the readers to refer to what the scholars and commentators have said about such narrations and how they should be interpreted.

The seven volume commentary written by the respected scholar 'Allāma Jamāl al-Dīn Muḥammad Khwansāri has been helpful in understanding many of the seemingly ambiguous sayings. In cases where we were unable to gain a satisfactory understanding of the sayings, our respected teachers in the ḥawza were more than willing to spare their time in order to assist. For this I thank them and pray that the Almighty reward them amply. Lastly, the classical dictionaries have, as always, been an invaluable resource during the translation.

Though all effort has been made to present an accurate translation of the sayings, we take full responsibility for any mistakes and errors in the translation and seek forgiveness from the Almighty for the same.

In closing, we would like to express our appreciation to Sayyid Muhammad Ridha Shushtari

for facilitating this translation and Ansariyan Publications for arranging the typesetting (along with inclusion of the original Arabic text) and publication of this work.

Tahir Ridha Jaffer
Qum al-Muqaddasah
1433 A.H.

- [1](#). Some of these different copies even have some differing narrations (Ref: Nigāhi be Kitābe Ghurar al-Ḥikam, Sayyid Muḥammad Raḍawi, Safine, no. 4, Autumn 1383 Hijri Solar).
- [2](#). The most common source from which the author has taken sayings is the Nahj al-Balāgha.

About The Compiler

The compiler of this work was the great scholar and *muḥaddith* Qā i Nāsiḥ al-Dīn Abu al-Faṭḥ ‘Abd al-Wāhid ibn Muḥammad ibn ‘Abd al-Wāhid al-Āmudi^{[1](#)} al-Tamīmī from the scholars of the fifth century who passed away in 510 AH.^{[2](#)} He was a contemporary of Sayyid Ra i, Sayyid Murta a and Shaykh Ṭusi.

Some of the great scholars such as Ibn Shahr Āshub, ‘Allāma Majlisi and Muḥaddith Nūri, have praised him and considered his work to be of great value. Many of these scholars have also narrated from him.

There has been some discussion about al-Āmudi’s beliefs because he used the phrase *karramallāhu wajhahu* (may Allah honour him) for Imam ‘Ali (‘a) in his introduction to this book, and this is the practice of the Sunnis and not the Shi’as. However, the great scholar Jamāl al-Dīn Muḥammad Khwansāri notes that this was either done out of precautionary dissimulation (*taqiyya*)^{[3](#)} or was an addition by one of the scribes.

He further mentions some arguments to dispel any doubts about al-Āmudi’s being an Imāmi scholar. These are summarized as follows:

- The fact that Ibn Shahr Āshub mentions him as one of his teachers in his book Ma’ālim al-‘Ulamā and notes that he was an Imāmi scholar.
- Ibn Shahr Āshub also mentions him again in his other book al-Manāqib and states that he was a Shi’a scholar.
- Whoever examines this book will notice that many of the narrations have been compiled from other Shi’a books.
- This book contains certain narrations that can only be narrated by a Shi’a such as the narrations about the Holy Prophet (s) and his progeny.^{[4](#)}

Our esteemed teacher and student of the late Ayatullah Sayyid Abu al-Qāsim al-Khui (r), Ayatullah Muslim al-Dāwari (may Allah grant him a long life), argues that the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions about the family of the Prophet (s). He further adds that the compiler’s reliability (*tawthīq*) has not been established even though he was known to be one of the teachers of Ibn Shahr

Āshub.

Another important point to note is that there is no chain of transmitters (*ṭarīq*) for this book so its authenticity and reliability comes into question. This, however, does not mean that the narrations contained in it are all inauthentic and unreliable. Rather, it only means that we cannot be certain about the origins of this work and hence need to ascertain the authenticity and source of each narration before we can attribute it to the Imam ('a).

Also, since the compiler has not listed the chains of narrators of the narrations, it would be impossible to authenticate any saying that cannot be found in any other source where the chain of transmission has been mentioned and can hence be verified using the normal processes of scrutiny.

A recent effort to expand on the work of al-Āmudi is the book *Ikmālu Ghurar al-Hikam* by Mahdi al-Ansari al-Qummi⁵ in which 15,751 more aphorisms of Amīr al-Mu'minīn ('a) have been added to the original title from twenty other ḥadith sources, both Sunni and Shi'i.

^{1.} Or al-Āmidi

^{2.} There seems to be a difference of opinion about the year of his death. Some scholars say it was in 550 AH and others say it was 510 AH.

^{3.} Mirza 'Abdullah Afandi has also mentioned this explanation.

^{4.} Like the narration where Imam 'Ali ('a) says: I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... – see the section on Muhammad (s) and his progeny.

^{5.} This work was published in Iran in 1425 AH.

Introduction

In the name of Allah, the all-Beneficent the all-Merciful

All praise is due to Allah who led us with His guidance to His path and made us excel above all His servants through [belief in] His Oneness. I glorify Him for all the single and paired bounties, a glorifying the limits of which cannot be comprehended and the magnitude of which cannot be fathomed by the imaginations.

I bear witness that there is no God but Allah, alone, without any partner – the witnessing of one whose tongue speaks veraciously and whose heart is filled up with the truth. And I bear witness that Muhammad is His chosen servant from among the servants and His messenger who called the people to the path of guidance. He sent him while the nations were following falsehoods and treading on misguided ways, one after another.

So Allah, the Glorified, introduced to them, through His prophet (s), the ways of the religion [of truth], and clarified for them the paths of certitude, until the truth became illuminated and gleamed and falsehood was destroyed and perished. May the blessings of Allah be [showered] upon him and his progeny, the pure leaders, and the chosen infallible people of his household, and [on] his selected virtuous companions, blessings that neither cease in the [late] hours of the night nor [in] parts of the day.

The one who has committed excesses against his soul and is in need of the mercy of his Lord, 'Abd al-Wāḥid ibn Muḥammad ibn 'Abd al-Wāḥid al-Āmudi al-Tamīmī, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu 'Uthmān al-Jāḥidh was successful in doing. He enumerated and wrote down in his

manuscript a list of one hundred wise and eloquent sayings that were not widely known, on various topics, from Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib ('a).

So I said: How astonishing it is that this man who was the most learned of his time, unmatched by his contemporaries, despite his great knowledge and erudition, having ascended to the peak of understanding, with his closeness to the first era, and his possessing a great share and a large portion of virtues and excellent merits; how could he shut his eyes from the luminous full moon and content himself with so little from so much? And is this not but a fraction of the whole, a little of the innumerable and a drizzle from the downpour?

And I despite my covered heart and falling short from the station of perfection, and my acknowledgement of my inability to recognize the excellences of the hearts of the foremost, and my falling short from following in their footsteps and my insignificance in comparison to their greatness – have compiled a small number of of his short aphorisms and a few of his wise sayings which render even the most eloquent ones mute and make the wisest sages despair of matching it.

Allah knows that in this endeavour I am only like a person who takes with his hand from the sea and acknowledges his shortcoming, even if it may seem an exaggeration, but why not? When he ('a) has drank from the spring of Prophethood and possesses in his heart divine knowledge, as he (may Allah honour him) says, and his words are true and his speech veracious, based on what the narrators have narrated: verily I have much knowledge in my heart; if only I came across someone who could bear it!

I have omitted the chains of narrators from it and have arranged it alphabetically, placing together the aphorisms and sayings that rhyme and exhibit assonance so that it falls more easily upon the ears and is grasped quicker by the hearts and minds, because of the intense inclination of the souls towards poetical speech and their dislike for prosaic form. In this way its readers may easily commit it to memory and it may become a source of joy for those who examine it, having been extracted from its masterpiece with my cutting off most of it out of fear of lengthening [it] and sufficing with that which contains a remedy from hardships and difficulties for the people of intellect and understanding.

And I have named it *Ghurar al-Ḥikam wa Durar al-Kalim* (Exalted Aphorisms and Pearls of Speech) in the hope of getting reward from Allah, the Glorified, while seeking refuge with Him, the Most High, from every flaw. And my success is from none save Allah; in Him I have put my trust and to Him will be my return.

Parents

Parents

1. Being good to parents is the greatest [and most important] duty.

1- بِرُّ الْوَالِدَيْنِ أَكْبَرُ قَرِيضَةً.

2. Be good to your parents and your children will be good to you.

2- بِرُّوَا آبَاءَكُمُ يَبْرِكْكُمْ أبنَائُكُمْ.

3. Whoever is good to his parents, his child will be good to him.

3- مَنْ بَرَّ وَالِدَيْهِ بَرَّهُ وَوَلَدُهُ.

4. The death of a father breaks one's back.

4- مَوْتُ الْوَالِدِ قَاصِمَةُ الظَّهْرِ.

5. One who scorns his parents has diverged from the right path.

5- مَنْ اسْتَنكَفَ مِنْ أَبَوَيْهِ فَقَدْ خَالَفَ الرُّشْدَ.

6. The affection of parents is [the basis of] the relationship between siblings.

6- مَوَدَّةُ الْوَالِدَيْنِ بِنَاءٌ لِمَوَدَّةِ الْإِخْوَانِ.

The Camel

The Camel بل

1. Seek goodness in the hoofs of the camel when driven away and when coming back.

1- اَطْلُبُوا الْخَيْرَ فِي اَخْفَافِ الْوَالِدِ طَارِدَةً وَوَارِدَةً.

The Son Of Adam (The Human Being)

The Son of Adam (The Human Being) ابن آدم

1) How wretched the son of Adam is! His death is hidden, his ailments concealed, his every action recorded, harmed by the bite of a mosquito, made malodorous by perspiration and caused to die by [something as simple as] choking.

1- مَسْكِينُ ابْنِ آدَمَ، مَكْتُومٌ مَكْتُومٌ، مَكْتُونُ الْعِلَلِ،
مَحْفُوظُ الْعَمَلِ، تُؤَلِّمُهُ الْبَقَّةُ، وَتُنْتِنُهُ الْعَرَقَةُ، وَتَقْتُلُهُ الشَّرْقَةُ.

2) Woe to the son of Adam! How heedless and negligent of his salvation he is!

2- وَيْحَ ابْنِ آدَمَ مَا أَعْفَلُهُ، وَعَنْ رُشْدِهِ مَا أَذْهَلُهُ.

3) Woe to the son of Adam! A prisoner of hunger, prone to overeating, a target of calamities and a successor of the dead.

3- وَيْحَ ابْنِ آدَمَ، أَسِيرُ الْجُوعِ، صَرِيحُ الشَّبَعِ، عَرَضُ
خَلِيقَةِ الْفَاتِ، خَلِيقَةُ

Grandeur

Grandeur إِبْهَةٌ؛ مُوَاتٍ؛

1. It is possible that a person who possesses [apparent] grandeur is actually the lowliest of the low.

1- رَبُّ ذِي إِبْهَةٍ أَحْقَرُ مِنْ كُلِّ حَقِيرٍ.

Self-Sacrifice

Self-Sacrifice | يثار;#xFEF9

1. Self-sacrifice is a virtue, hoarding [wealth] is a vice.

1. يثار;#xFEF9 فِضِيلَةٌ، خِتَارٌ رَذِيلَةٌ.

2. Self-sacrifice is the noblest benevolence.

2. يثار;#xFEF9 أَشْرَفُ حُسَانٍ.

3. Self-sacrifice is a trait of the virtuous.

3. يثار;#xFEF9 شِيمَةٌ بُرَارٍ.

4. Self-sacrifice is the highest degree of benevolence.

4. يثار;#xFEF9 غَايَةٌ حُسَانٍ.

5. Self-sacrifice is the noblest munificence.

5. يثار;#xFEF9 أَشْرَفُ الْكَرَمِ.

6. Self-sacrifice is the highest form of benevolence.

6. يثار;#xFEF9 أَعْلَى حُسَانٍ.

7. Self-sacrifice is the loftiest of noble traits.

7. يثَارُ أَعْلَى الْمَكَارِمِ.

8. Self-sacrifice is the greatest worship and the most sublime eminence.

8. يثَارُ أَفْضَلُ عِبَادَةٍ، وَأَجَلُّ (أَحْسَنُ) سِيَادَةٍ.

9. Self-sacrifice is the highest level of munificence and the most excellent quality.

9. يثَارُ أَعْلَى مَرَاتِبِ الْكَرَمِ، وَأَفْضَلُ الشَّيْمِ.

10. Self-sacrifice is the best [form of] benevolence and the highest stage of faith.

**10. يثَارُ أَحْسَنُ حُسَانٍ وَأَعْلَى مَرَاتِبِ
إِيْمَانٍ.**

11. Self-sacrifice is a trait of the virtuous and a quality of the righteous.

**11. يثَارُ سَجِيَّةُ بَرَّارٍ، وَشِيْمَةُ
خِيَارٍ.**

12. The most excellent generosity is self-sacrifice.

12. أَفْضَلُ السَّخَاءِ يثَارُ.

13. The greatest munificence is self-sacrifice.

13. أَحْسَنُ الْكَرَمِ يثَارُ.

14. It is through self-sacrifice that the free become enslaved.¹

14. بِإِثَارِ يُسْتَرْقُّ حَرَارٌ.

15. It is through self-sacrifice that munificence gets true meaning.

15. بِإِثَارِ يُسْتَحَقُّ اسْمُ الْكَرَمِ.

16. By preferring others over yourself, you gain [their] servitude.

16. بِإِثَارِ عَلَى نَفْسِكَ تَمْلِكُ الرِّقَابَ.

17. The best of noble traits is self-sacrifice.

17. خَيْرُ الْمَكَارِمِ إِثَارٌ.

18. It is when they prefer others over themselves that the spirit of noble people becomes evident.

18. عِنْدَ إِثَارِ عَلَى النَّفْسِ تَبَيَّنَ جَوَاهِرُ الْكِرْمَاءِ.

19. The highest of noble traits is self-sacrifice.

19. غَايَةُ الْمَكَارِمِ إِثَارٌ.

20. Self-sacrifice suffices as nobility.

20. كَفَى بِإِثَارِ مَكْرَمَةً.

21. Whoever prefers others to himself has reached the height of magnanimity.

21- مَنْ آتَرَ عَلَى نَفْسِهِ بِالْغَى فِي الْمُرُوَّةِ.

22. Whoever prefers others to himself deserves to be called a person of virtue.

22- مَنْ آتَرَ عَلَى نَفْسِهِ اسْتَحَقَّ إِسْمَ الْقَصِيْلَةِ.

23. One who prefers you to his property and wealth has preferred you over himself.

23- مَنْ آتَرَ يَنْشِيَهُ فَقَدِ اخْتَارَكَ عَلَى نَفْسِهِ.

24. From the qualities of the virtuous is impelling themselves to be selfless.

24- مِنْ شَيْمٍ ۖ بَرَارِ حَمَلُ النَّفُوسِ عَلَى ۖ يَثَارِ.

25. One of best [form of] benevolence is self-sacrifice.

25- مِنْ أَحْسَنِ ۖ حَسَانِ ۖ يَثَارِ.

26. One of the most excellent choices is adorning oneself with selflessness.

26- مِنْ أَفْضَلِ ۖ خْتِيَارِ التَّحَلِّيِ بِإِثَارِ.

27. Nobility cannot be fully achieved but by self-restraint and self-sacrifice.

27- تُكْمَلُ الْمَكَارِمُ بِإِثَارٍ ۖ بِالْعَفَافِ

وإثارة;9ﻱ

1. Meaning that when one is selfless, others serve and obey him as though they were his slaves.

The Appointed Time Of Death

The Appointed Time of Death Iﻷجل

1. The appointed time of death is [already] determined and sustenance is [already] apportioned, so let not any of you grieve its reduction; for verily greed does not expedite it and self-restraint does not delay it, and it behoves a believer to be patient.

1. ﻼجل مَحْتُومٌ، وَالرِّزْقُ مَفْسُومٌ، فِ
يَعْمَنُ أَحَدَكُمْ إِبْطَاؤُهُ، فَإِنَّ الْجِرْصَ ﻻ يُقَدِّمُهُ، وَالْعَفَافُ
ﻻ يُؤَخِّرُهُ، وَالْمُؤْمِنُ بِالتَّحْمَلِ (بِالتَّجْمَلِ) خَلِيقٌ.

2. The truest thing is death.

2. أَصْدَقُ شَيْءٍ ﻱجَلُّ.

3. The nearest thing is death.

3. أَقْرَبُ شَيْءٍ ﻱجَلُّ.

4. The reality of death exposes the lie of [false] aspiration.

4. صِدْقُ ﻱجَلُّ يُفْصِحُ (يَفْصَحُ) كِذْبَ ﻱمَلِّ.

5. At every moment there is death.

5- فِي كُلِّ لَحْظَةٍ أَجَلٌ.

6. The remembrance of [the times of] death has disappeared from your hearts and has been replaced by false hopes and aspirations.

6- قَدْ غَابَ عَنِّ قُلُوبِكُمْ ذِكْرُ 5#xFEFI جَالٍ، وَحَضَرَتُمْ كَوَاذِبُ 5#xFEFI مَالٍ.

7. Your hearts have forgotten the reality of death and you have been overcome by deception of [false] hope.

7- قَدْ ذَهَبَ عَنِّ قُلُوبِكُمْ صِدْقُ 7#xFEFI جَلٍ، وَعَلَبَكُمْ عُرُورُ 7#xFEFI مَلٍ.

8. The one who takes death into consideration values his time.

8- مَنْ رَاقَبَ أَجْلَهُ إِغْتَنَمَ مَهْلَهُ.

9. One whose death draws near to him cannot be saved [from it] by his efforts.

9- مَنْ دَنَى مِنْهُ أَجْلُهُ لَمْ تُعْنِهِ (لَمْ تُغْنِهِ) حِيلُهُ.

10. The passing of time draws one towards death.

10- مِنْ 5#xFEFI جَالٍ إِتْقِضَاءُ السَّاعَاتِ.

11. How is it possible for one to live forever, when there will come a day which he will not pass and a seeker who will quickly bring him to his death, urging him forwards?

11- مَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ 5#xFEFB يَعْدُوهُ

وطلابٌ حثيثٌ من أجله يحدوه.

12. It is when [the time of] death comes that the failure of [one's] aspirations become apparent.

12. عِنْدَ حُضُورِ #x5FEF# جال، تَظْهَرُ حَيْبَةُ #x5FEF# مال.

13. When death strikes, hopes and aspirations are exposed.

13. عِنْدَ هُجُومِ #x5FEF# جال تَفْتَضِحُ #x7FEF# ماني
و #x5FEF# مال.

14. Every future [event] is near.

14. كُلُّ آتٍ قَرِيبٌ.

15. How many a person has delayed his work until death came upon him!

15. كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ #x7FEF# جَلٌ.

16. The appointed time of death is sufficient as a guard.

16. كَفَى بِ #x7FEF# جَلٍ حَارِسًا.

17. There is a prescribed duration for every term [of life].

17. لِكُلِّ أَجَلٍ كِتَابٌ.

18. Death strikes down.

18. اَلْجَلُّ يَصْرَعُ.

19. Departure [from this world] is imminent.

19. اَلرَّحِيلُ وَشِيكٌ.

20. The appointed time of death is a shield.

20. اَلْجَلُّ جُنَّةٌ.

21. The appointed time of death is an impenetrable fortress.

21. اَلْجَلُّ حِصْنٌ حَصِينٌ.

22. Death cuts hopes short.

22. اَلْجَلُّ تَقْطَعُ اَلْمَالَ.

23. Death exposes hope.

23. اَلْجَلُّ يَفْضَحُ اَلْمَلَ.

24. Death is the reaper of hope.

24. اَلْجَلُّ حَصَادُ اَلْمَلَ.

25. When death comes, hopes are exposed.

25- إِذَا حَضَرَتْ اِفْتَضَحَتْ اِمَالٌ.

26. When you reach the end of your hopes, then remember the suddenness of death.

26- إِذَا بَلَغْتُمْ نِهَآيَةَ اِمَالٍ فَادْكُرُوا بَعَثَاتِ اِمَالٍ.

27. The bane of aspirations is the coming of death.

27- آفَةُ اِمَالٍ حُضُورُ اِمَالٍ.

28. The bane of hope is death.

28- آفَةُ اِمَالٍ مَلٌ.

29. Your death will [soon] come to you, so be moderate in what you seek.

29- سَوْفَ يَأْتِيكَ أَجَلَكَ فَأَجْمِلْ فِي الطَّلَبِ.

30. Anticipate death, for verily the hopes of people are on the verge of being cut short as death comes upon them.

30- سَابِقُوا اِمَالَةً فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمْ اِمَالَةٌ فَيُرْهِقَهُمْ اِمَالَةٌ.

31. Anticipate death and do good deeds; [by this] you will attain felicity through your [hastening to good deeds while you have] respite.

31- سَابِقُوا اِمَالَةً، وَأَحْسِنُوا الْعَمَلَ، تَسْعُدُوا بِالْمَهَلِ.

32. Every moment you come closer to death, so improve your deeds.

32. كُلَّمَا قَارَبْتَ أَجْرًا فَاحْسِنْ عَمَلًا.

33. For every appointed time there is an arrival.

33. لِكُلِّ أَجَلٍ حُضُورٌ.

34. For every person there is a day that he shall not go beyond.

34. لِكُلِّ امْرَأٍ يَوْمٌ يَعْدُوهُ.

35. For everyone there is a driver who drives him towards his death.

35. لِكُلِّ أَحَدٍ سَائِقٌ مِنْ أَجْلِهِ يَحْدُوهُ.

36. If the appointed times of death were to become known, the [secret] hopes [of people] would be exposed.

**36. لَوْ ظَهَرَتْ أَسْرَارُ جِالِ الْوَعْدِ فَتَضَحَّتْ
أَسْرَارُ الْمَوْتِ.**

37. If you were to see death and its approach, you would surely hate [false] aspiration and its deception.

**37. لَوْ رَأَيْتُمُ الْمَوْتَ وَمَسِيرَهُ وَجَلَّ مَسِيرُهُ وَبَغَضْتُمُ
الْمَلَّ وَعُرُورَهُ.**

38. If you were to think about the closeness of death and its [imminent] arrival, the sweetness of life and its comfort would become bitter for you.

38. لَوْ فَكَّرْتُمْ فِي قُرْبِ 7﻿ جَلِّ وَحُضُورِهِ
7﻿ مَرَّ عِنْدَكُمْ حُلُو الْعَيْشِ وَسُرُورُهُ.

39. Whoever is mindful of his [eventual] death reduces his aspirations.

39. مَنْ رَاقِبَ أَجَلَهُ قَصَّرَ أَمَلَهُ.

40. Whoever regards his stay [in this world] as short and temporary, his hope and aspiration gets diminished.

40. مَنْ اسْتَقْصَرَ بَقَائَهُ وَأَجَلَهُ قَصَّرَ رَجَاؤُهُ وَأَمَلَهُ.

41. One who rides with the reins of his aspiration stumbles over his death.

41. مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثَرَ بِأَجَلِهِ.

42. How close hope is to death!

42. مَا أَقْرَبَ 7﻿ جَلِّ مِنْ 7﻿ مَلِّ.

43. How severing death is for hope!

43. مَا أَقْطَعَ (أَقْرَبَ) 7﻿ جَلِّ 7﻿ مَلِّ.

44. He who counts tomorrow [to be] from his lifetime has not given death its rightful place.

44. مَا أَنْزَلَ الْمَوْتَ مَنزِلَهُ مَنْ عَدَّ عَدًّا مِنْ أَجَلِهِ.

45. What an excellent cure death is!

45. نَعْمَ الدَّوَاءُ ﻷ جَلُّ.

46. Each breath of a person is a step closer to his death.

46. نَعْسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ.

47. No shield is more protective than the appointed time of death.

47. جُنَّةٌ أَوْ قِيَمَنَ ﻷ جَلُّ.

48. Nothing is truer than death.

48. شَيْءٌ أَصْدَقُ مِنَّ جَلُّ.

49. You are the harvests of the appointed terms and the targets of death.

49. إِنَّكُمْ حَصَائِدُ ﻵ جَالٍ وَأَعْرَاضُ الْجِمَامِ.

50. May the mercy of Allah be on the person who understands that his [every] breath brings him a step closer to his death, so he hastens to [do] good deeds and shortens his hopes.

50. رَجِمَ اللَّهُ امْرَأً عَلِمَ أَنَّ نَفْسَهُ خُطَاهُ إِلَى أَجَلِهِ، فَبَادَرَ عَمَلَهُ، وَقَصَّرَ أَمَلَهُ.

51. May the mercy of Allah be on the person who anticipates [his] death, belies [his false] aspirations, and makes his actions sincere.

51. رَجِمَ اللَّهُ امْرَأً بَادَرَ ﻷ جَلِّ، وَأَكْذَبَ ﻷ مَلِّ، وَأَخْلَصَ الْعَمَلَ.

52. Sometimes death is [hidden] beneath an aspiration.

52. رَبُّ أَجَلٍ تَحْتَ أَمَلٍ.

53. With the passing of hours, lifetimes perish.

53. مَعَ السَّاعَاتِ تَفْنَى اَلْحَيَاتُ; جَالٌ.

54. Verily there is a shield over me, in the form of my appointed time of death, which protects me; so when my day comes, it relieves itself of me and surrenders me [to death]. At this time the arrow will not miss its target and the wound will not heal.

**54. إِنَّ عَلَيَّ مِنْ أَجَلِي جُنَّةً حَصِينَةً، فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ
عَنِّي وَأَسْلَمْتَنِي، فَحِينَئِذٍ يَطِيشُ السَّهْمُ
وَيَبْرَأُ الْكَلِمُ.**

The Hereafter

The Hereafter اَلْآخِرَةُ; خِرَةٌ

1. The Hereafter is the victory of the felicitous.

1. اَلْآخِرَةُ فَوْزُ السَّعْدَاءِ.

2. Occupying yourself with improving your Hereafter will save you from the chastisement of hellfire.

2. اِسْتِغَالَكَ بِاِمْتِغَالِكَ اَلْآخِرَةَ يَنْجِيكَ مِنْ عَذَابِ النَّارِ.

3. The [true] winner is one who has sold this transitory life for the [eternal] Hereafter.

3- الرَّايحُ مَنْ باعَ العاجِلَةَ بِالْآخِرَةِ؛ جَلَّةٌ.

4. Wealth and children are the adornment of the life of this world whereas good deeds are the tillage of the Hereafter.

4- الْمَالُ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

5. The conditions in this world are based on convention whereas the conditions in the Hereafter are based on merit.

5- أَحْوَالُ الدُّنْيَا تَتَّبَعُ الْإِتِّفَاقَ وَأَحْوَالُ الْآخِرَةِ تَتَّبَعُ السُّنْنَ.

6. Surely in front of you is a difficult place of ascension in which one whose weight is lighter is in a better position than the one whose weight is heavier, and the one who moves slowly is worse off than the one who moves swiftly. Verily its landing will lead you to either Paradise or hell.

6- إِنَّ أَمَامَكَ عَقَبَةً كَثُورًا، الْمَخِفُّ فِيهَا أَحْسَنُ حَالًا؛ مِنَ الْمُثْقَلِ، وَالْمُبْطِئُ عَلَيْهَا أَفْبَحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهْطَهَا بِكَ مُحَالَةٌ عَلَى جَنَّةٍ أَوْ نَارٍ.

7. Verily the final destination is *al-Qiyāmah* and this is enough of an admonition for the one who reasons, and [enough of] a warning for the one who is unaware; and after that - what you know of the torment of the Day of Judgment and the frightening terror, and the deafening of the ears, and the turning of the ribs, and the narrowness of the grave, and the intensity of sadness and heavy-heartedness.

7- إِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ، وَمُعْتَبَرًا لِمَنْ جَهَلَ، وَبَعْدَ ذَلِكَ مَا تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ، وَرَوْعَاتِ الْفَرْعِ، وَاسْتِكَالِ السَّمْعِ، وَآخِئَةِ الْفَرْعِ؛

**ضد;7ﻼ7࿯I ع، وضيق;7ﻼ7࿯I رماس، وشدة
س;7ﻼ7࿯I**

8. If you desire success and honor in the Hereafter, then take from the perishing [life of this world] for the everlasting [life of the Hereafter].

**8- إِنْ رَغِبْتُمْ فِي الْفَوْزِ وَكَرَامَةِ;5ﻼ7࿯I فَخُذُوا فِي
الْفَنَاءِ لِلْبَقَاءِ.**

9. Verily you are following the path of those who came before you, so put your efforts in [working for] your Hereafter and do not care for worldly gain.

**9- إِنْكَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ، فَاجْعَلْ جِدَّكَ
و;5ﻼ7࿯I خَرَّتَكَ، وَتَكْتَرُ بِعَمَلِ الدُّنْيَا.**

10. Verily you have been created for the Hereafter, so work for it!

10- إِنْكَ مَخْلُوقٌ;5ﻼ7࿯I فَاعْمَلْ لَهَا.

11. If you work for the Hereafter, your arrow hits the mark.

11- إِنْكَ إِنْ عَمِلْتَ;5ﻼ7࿯I فَارَ قَدْحُكَ.

12. Verily you are all proceeding towards the Hereafter and will be presented before Allah.

12- إِنْكُمْ إِلَى;5ﻼ7࿯I خِرَّةٍ صَائِرُونَ وَعَلَى اللَّهِ مَعْرُوضُونَ.

13. The sweetness of the Hereafter removes the pangs of misery of this world.

13. دَاخِرَةُ الدُّنْيَا وَوَعْدُ الْآخِرَةِ تَزِيدُ مَصْرُوفًا
الدُّنْيَا.

14. Attain the Hereafter by abandoning this world, and don't [try to] acquire [the embellishments of] this world by abandoning the faith.

14. حَصِّلُوا الْآخِرَةَ بِتَرْكِ الدُّنْيَا، وَتَخَصَّلُوا
بِتَرْكِ الدُّنْيَا.

15. The Hereafter is everlasting.

15. الْآخِرَةُ أَبَدٌ.

16. Blessed is he who remembers the Hereafter and thus does good.

16. طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

17. The seeker of the Hereafter finds in it what he hopes for, whereas in this world [only] that which is predestined for him comes to him.

17. طَالِبُ الْآخِرَةِ يُدْرِكُ مِنْهَا أَمَلَهُ وَيَأْتِيهِ مِنَ الدُّنْيَا مَا
قُدِّرَ لَهُ.

18. You must strive and struggle for the betterment of the Hereafter.

18. عَلَيْكَ بِالْجِدِّ وَالْإِحْتِسَابِ فِي إِصْلَاحِ
الْمَعَادِ.

19. I wonder at the one who denies the second genesis while he sees the first genesis.

19- عَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى وَهُوَ يَرَى النَّشْأَةَ
الْأُولَى.

20. The goal of the Hereafter is everlasting [life].

20- غَايَةُ النَّشْأَةِ الْآخِرَةِ الْبَقَاءُ.

21. In the Hereafter there is accounting without action.

21- فِي النَّشْأَةِ الْآخِرَةِ حِسَابٌ وَعَمَلٌ.

22. Be from the children of the Hereafter and do not be from the children of this world, for surely every child will join his mother on the Day of Reckoning.

22- كُونُوا مِنْ أَوْلَادِ النَّشْأَةِ الْآخِرَةِ وَتَكُونُوا مِنْ
أَوْلَادِ الدُّنْيَا فَإِنَّ كُلَّ وُلْدٍ سَيَلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ.

23. One who works for the Hereafter will be triumphant.

23- مَنْ عَمَلَ لِلْمَعَادِ ظَفِرَ بِالسَّادِرِ.

24. One who develops his Hereafter achieves his aspirations.

24- مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمَالَهُ.

25. One who buys his Hereafter with his worldly life, gains both of them.

25- مَنْ ابْتاعَ آخِرَتَهُ بِدُنْيَاهُ رَبِحَهُمَا.

26. One who builds the abode of his permanent dwelling is truly wise.

26- مَنْ عَمَرَ دَارَ إِقَامَتِهِ فَهُوَ الْعَاقِلُ.

27. One who is certain about the Hereafter turns away from this world.

27- مَنْ أُيْقِنَ بِالْآخِرَةِ أَغْرَضَ عَنِ الدُّنْيَا.

28. One who improves his Hereafter will be triumphant.

28- مَنْ أَصْلَحَ الْمَعَادَ ظَفِرَ بِالسُّدَارِ.

29. One who is certain about the Hereafter does not covet this world.

29- مَنْ أُيْقِنَ بِالْآخِرَةِ لَمْ يَحْرَصْ عَلَى الدُّنْيَا.

30. One who is desirous of the Hereafter [and works for it] attains it.

30- مَنْ حَرَصَ عَلَى الْآخِرَةِ حَصَلَ لَهُ الْمَلَكُ.

31. Everything in the Hereafter has perpetuity and everlastingness.

31- لِكُلِّ شَيْءٍ مِنَ الْآخِرَةِ خُلُودٌ وَبَقَاءٌ.

32. There is no substitute for the Hereafter; and this world is not the price of one's soul.

**32- لَيْسَ عَنِ الْآخِرَةِ عِوَاضٌ، وَلَيْسَتِ الدُّنْيَا لِلنَّفْسِ
يَتَّمَنُ.**

33. He who does not concern himself with improving his Hereafter is not a [true] believer.

33- لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِإِصْطِحَابِ مَعَادِهِ.

34. One who longs for the bounties of the Hereafter is content with little in this world.

34- مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَنِعَ بِبَسِيرِ الدُّنْيَا.

35. Who is more at a loss than the one who trades his Hereafter for this world?!

35- مَنْ أَخْسَرَ وَمَنْ تَعَوَّضَ عَنِ الْآخِرَةِ بِالدُّنْيَا؟!

36. One who puts all his efforts for [the betterment of] his Hereafter succeeds in attaining what he looks forward to.

36- مَنْ جَعَلَ كُلَّ هَمِّهِ بِإِصْطِحَابِ الْمَأْمُولِ.

37. Whoever strives for his permanent abode, his action becomes sincere and his fear [of displeasing Allah] increases.

37- مَنْ سَعَى لِإِقَامَتِهِ خَلَصَ عَمَلُهُ وَكَثُرَ وَجَلُّهُ.

38. One who is certain about his Hereafter thinks no more of this world.

38- مَنْ أَيَقَنَ بِالْآخِرَةِ سَدَّ عَنِ الدُّنْيَا.

39. Whoever increases his remembrance of the Hereafter, his transgression reduces.

39- مَنْ أَكْثَرَ مِنْ ذِكْرِ الْآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

40. One who strives to improve his Hereafter, Allah will improve for him his worldly life.

40. مَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ، أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَاهُ.

41. One whose efforts are for the Hereafter will attain the best of his aspired goals.

41. مَنْ كَانَتْ أَسْمَاءُ خَيْرَهُ هِمَّتَهُ بَلَغَ مِنَ الْخَيْرِ غَايَةَ أُمْنِيَّتِهِ.

42. One who does not work for the Hereafter will not attain what he hopes for.

42. مَنْ لَمْ يَعْمَلْ لِمَا يَرْجُو، لَمْ يَنْلُجْ أَمَلَهُ.

43. One who has three [qualities] will have saved his life in this world and the Hereafter: he commands good and himself follows it, forbids evil and himself keeps away from it, and is careful in following the commandments of Allah, the Mighty and High.

**43. مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا
وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتُمِرُ بِهِ، وَيَنْهَى عَنِ
الْمُنْكَرِ وَيَنْتَهِي عَنْهُ، وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلِيلًا
وَعَاقِلًا.**

44. How great a loser is the one for whom there is no share in the Hereafter!

44. مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

45. The bitterness of this world is the sweetness of the Hereafter.

45. مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ.

46. The deceived one who succeeds in attaining the smallest portion of this world [through

his greatest effort] is not comparable the one who succeeds in attaining [the smallest portion

of] the Hereafter by exerting his greatest effort.

46. ما الْمَعْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَدْنَى سُهُمَّتِهِ (بِأَعْلَى هِمَّتِهِ) كَمَا ظَفِرَ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَعْلَى هِمَّتِهِ (بِأَدْنَى سُهُمَّتِهِ).

47. He who works for his Eternal Abode obtains what he desires.

47. نَالَ الْمُنَى مَنْ عَمَلَ لِإِدَارِ الْبَقَاءِ.

48. Do not sell the Hereafter for this world and do not exchange the everlasting for the evanescent.

48. وَتَبِعُوا الْآخِرَةَ بِالدُّنْيَا، وَتَسْتَبَدُّوا الْقَنَاءَ بِالْبَقَاءِ.

49. Never let anything occupy you from working for the Hereafter for indeed the time is short.

49. لَا يَشْغَلُكَ عَنِ الْعَمَلِ الْآخِرَةِ شَيْءٌ فَإِنَّ الْمُدَّةَ قَصِيرَةٌ.

50. The Hereafter and this world do not come together.

50. تَجْتَمِعُ الْآخِرَةُ وَالْدُّنْيَا.

51. The perishing and the permanent do not go together.

51. تَجْتَمِعُ الْعَنَاءُ وَالْبَقَاءُ.

52. No one attains what he wishes for in the Hereafter except by abstaining from that which he desires in this world.

52. يُدْرِكُ أَحَدٌ مَا يُرِيدُ مِنَ الْخَيْرِ إِذَا يَتْرَكَ مَا يَشْتَهِي مِنَ الدُّنْيَا.

53. It behoves one who is certain about the everlastingness and permanence of the Hereafter to work for it.

53. يَنْبَغِي لِمَنْ أَيْقَنَ بَبَقَاءِ الْخَيْرِ وَدَوَامِهَا أَنْ يَعْمَلَ لَهَا.

54. People do not abstain from anything of their worldly life for the sake of improving their Hereafter but that Allah, the Glorified, recompenses them with what is better than it.

54. يَتْرُكُ النَّاسُ شَيْئًا مِنْ دُنْيَاهُمْ صِرَاحًا لِآخِرَتِهِمْ إِذِ عَوَّضَهُمُ اللَّهُ سُبْحَانَهُ خَيْرًا مِنْهُ.

55. Aspire for what Allah has promised the God-wary, for surely the truest promises are His promises.

55. إِرْعَبُوا فِيمَا وَعَدَ اللَّهُ الْمُتَّقِينَ، فَإِنَّ أَصْدَقَ الْوَعْدِ مِعَادُهُ.

56. Verily tomorrow is close to today. This day will pass with what is in it and tomorrow will come [soon] following it.

56. إِنَّ عَدَا مِنَ الْيَوْمِ قَرِيبٌ، يَذْهَبُ الْيَوْمُ بِمَا فِيهِ، وَيَأْتِي الْعَدُ حَقًّا بِهِ.

57. The [final] destination is in front of you and time is behind you, pushing you [forward].

57- إِنَّ الْغَايَةَ أَمَامَكُمْ، وَإِنَّ السَّاعَةَ وَرَائَكُمْ تَخْدُوكُمْ.

58. Verily you have an ultimate destination so move towards your destination, and you have a guide so move towards it with [the help of] your guide.

**58- إِنَّ لَكُمْ نِهَآيَةً فَانْتَهُوْا إِلَى نِهَآيَتِكُمْ، وَإِنَّ لَكُمْ عِلْمًا فَانْتَهُوْا
بِعِلْمِكُمْ.**

59. A man may be happy to gain what he was not meant to lose, and [he may be] saddened to lose what he was not meant to gain; so let your happiness be in that which you have acquired for your Hereafter and let your sadness be in that which you have lost from it; and let your concern be for that which comes after death.

**59- إِنَّ الْمَرْءَ قَدْ يَسْرُهُ دَرَكٌ مَا لَمْ يَكُنْ لِيَفُوْتَهُ، وَيَسُوْءُهُ قَوْتُ
مَا لَمْ يَكُنْ لِيُدْرِكُهُ، فَلْيَكُنْ سُرُوْرُكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ، وَلْيَكُنْ
أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا، وَلْيَكُنْ هَمُّكَ لِمَا بَعْدَ الْمَوْتِ.**

60. Let your concern be for your Hereafter and your sorrow be for your soul - for how many of the sorrowful have been led to everlasting bliss by their sorrow, and how many of the distressed have attained their aspiration.

**60- إِجْعَلْ هَمُّكَ 5_آخِرَتِكَ، وَحُزْنَكَ عَلَى نَفْسِكَ، فَكَمْ
مِنْ حَزِيْنٍ وَقَدْ بِهِ حُزْنُهُ عَلَى سُرُوْرٍ 7_بَدِيٍّ، وَكَمْ مِنْ
مَهْمُوْمٍ أَدْرَكَ أَمَلُهُ.**

61. Prepare yourselves for the day when the eyes will be glazed, and the minds will lose their sanity because of its horror, and the perceptions will become dull.

**61- إِسْتَعِدُّوْا لِيَوْمٍ تَشْخَصُ فِيهِ 7_بُصَاْرُ وَتَتَدَلَّهُ لِهَوْلِهِ
الْعُقُوْلُ وَتَتَبَلَّدُ الْبَصَاِِرُ.**

62. Beware of the day when the deeds are audited, when earthquakes increase and when young children turn old.

**62- إِحْذَرُوا يَوْمًا تُفْحَصُ فِيهِ ۖ عَمَالُهُمْ وَعَمَلُهُمْ فِيهِ
الزَّلْزَالُ، وَتَشِيبُ فِيهِ ۖ طِفَالُهُ.**

63. Be careful not to be swindled out of the Permanent Abode, the dwelling of the righteous and the virtuous elite, about whose qualities the Qur'an has spoken and whose dwellers it has praised; while Allah, the Glorified, has guided you and invited you to it.

**63- إِيَّاكَ أَنْ تَخْدَعَ عَنْ دَارِ الْقَرَارِ، وَمَحَلِّ الطَّيِّبِينَ
وَأَخْيَارِهِمْ، وَأَوْلِيَاءِهِمْ ۖ بَرَارِ النَّبِيِّ
نَطَقَ الْقُرْآنُ بِوَصْفِهَا، وَأَثْنَى عَلَى أَهْلِهَا، وَدَلَّكَ اللَّهُ سُبْحَانَهُ
عَلَيْهَا وَدَعَاكَ إِلَيْهَا.**

64. Is there nobody who has prepared the provisions for his Hereafter before the coming of [the hour of] his departure?

64- أَمْ مَتَرَوْدٌ ۖ خَيْرَتِهِ قَبْلَ أَرْوْفِ رَحْلَتِهِ.

65. The Hereafter is the abode of your permanent stay, so prepare for it that which will be lasting for you.

**65- خَيْرَةُ دَارٍ مُسْتَقَرِّكُمْ، فَجَهِّزُوا إِلَيْهَا مَا يَبْقَى
لَكُمْ.**

66. Place your concern and effort for your Hereafter.

66- اجْعَلْ هَمَّكَ وَجِدَّكَ ۖ خَيْرَتِكَ.

67. Be concerned about your Hereafter and you will become upright.

67- إَجْعَلْ هَمَّكَ لِمَعَادِكَ تَصْلِحْ.

68. Exert all your effort for your afterlife and your [final] station will be improved, and do not sell your Hereafter for your worldly life.

68- إِسْتَفِرْ جَهْدَكَ لِمَعَادِكَ تُصْلِحْ مَثْوَاكَ، وَتَبِعْ آخِرَتَكَ بِدُنْيَاكَ.

69. Work hard in preparing the answers for the Day of Questioning and Reckoning.

69- إَجْعَلْ جِدَّكَ عِدَادِ الْجَوَابِ لِيَوْمِ الْمَسْئَلَةِ (الْمُسَائِلَةِ) وَالْحِسَابِ.

70. Those who have the greatest share of the Hereafter are those who have the smallest share of this world.

70- أَوْقِرُ النَّاسَ حَظًّا مِمَّنْ خَرَّةَ أَقْلَهُمْ حَظًّا مِمَّنْ الدُّنْيَا.

71. I enjoin you to be well prepared and increase your provisions for the day when you will meet with what you have sent forth and regret what you have left behind, and will be rewarded for what you had forwarded [in advance].

71- إِنِّي أَمُرُكُمْ بِحُسْنِ سِتْعَادِ وَكَثَارِ مِنَ الزَّادِ لِيَوْمِ تَقْدِمُونَ عَلَى مَا تُقَدِّمُونَ، وَتَنْدَمُونَ عَلَى مَا تُخَلِّفُونَ، وَتُجْزَوْنَ بِمَا كُنْتُمْ تُسَلِّفُونَ.

72. When you turn away from the transitory world and become occupied with the permanent abode, then your arrow has indeed hit its mark, the doors of prosperity are opened for you and you have attained success.

72. إِذَا أَعْرَضْتَ عَنْ دَارِ الْفَنَاءِ، وَتَوَلَّيْتَ بَدَارَ الْبَقَاءِ، فَقَدْ فَازَ قَدْحُكَ، وَفُتِحَتْ لَكَ أَبْوَابُ النَّجَاحِ، وَظَفِرْتَ بِالْفَعَالِ بِرَحْمَةِ رَبِّكَ.

73. The reward of the Hereafter makes one forget the hardships of this world.

73. تَوَابُ الْخَيْرِ يُنْسِي مَشَقَّةَ الدُّنْيَا.

74. Take from what will not last for you and what you will not last for [of this world] for that which you will not separate from and which will not separate from you [of the Hereafter].

74. خُذْ مِمَّا يَبْقَى لَكَ وَتَبْقَى لَهُ لِمَا تُفَارِقُهُ وَتُفَارِقُكَ.

75. Partake in the best of actions and befriend the best of friends; for verily every person will get that which he has earned and will be with the one whom he loves in the Hereafter.

75. خُذْ مِنْ صَالِحِ الْعَمَلِ، وَخَالِلِ خَيْرِ خَلِيلٍ، فَإِنَّ لِلْمَرْءِ مَا اكْتَسَبَ، وَهُوَ فِي الْخَيْرِ مَعَ مَنْ أَحَبَّ.

76. The Everlasting Abode [of Paradise] is the home of the veracious and the dwelling of the virtuous and righteous.

76. دَارُ الْبَقَاءِ مَحَلُّ الصِّدِّيقِينَ وَمَوْطِنُ الْبَرِّ وَالصَّالِحِينَ.

77. Remembrance of the Hereafter is a cure and a remedy.

77. ذِكْرُ الْآخِرَةِ دَوَاءٌ وَشِفَاءٌ.

78. May Allah have mercy on the person who takes from [his] life for [his] death, from the

transitory for the everlasting and from the perishing for the permanent.

78. رَجِمَ اللَّهُ امْرَءًا أَحَدًا مِنْ حَيَوةِ لِمَوْتِ، وَمِنْ فَنَاءِ لِبَقَاءِ، وَمِنْ ذَاهِبٍ لِدَائِمٍ.

79. Seek the Hereafter and the world will come to you belittled.

79. عَلَيْكَ بِأَخْرَجَةِ تَأْتِكَ الدُّنْيَا صَاغِرَةً.

80. Everything in the Hereafter is greater when seen than when heard of, so be satisfied with what you hear [of it] without seeing [it] and what you learn of [it] without witnessing [it].

80. وَكُلُّ شَيْءٍ مِنْ آخِرَةِ عِيَانُهُ أَكْبَرُ مِنْ سَمَاعِهِ، فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ وَمِنْ الْغَيْبِ الْخَبْرُ.

81. How can one who is occupied with this world work for the Hereafter?

81. كَيْفَ يَعْمَلُ آخِرَةَ الْمَشْغُولُ بِالدُّنْيَا؟

82. Verily you are in greater need of developing the permanent abode [of the Hereafter] than you are of building the temporary abode [of this world].

82 - إِنَّكُمْ إِلَى عِمَارَةِ دَارِ الْبَقَاءِ أَحْوَجُ مِنْكُمْ إِلَى عِمَارَةِ دَارِ الْقَنَاءِ.

83. Verily you have been created for the Hereafter, not for this world, and for perpetuity, not for extinction.

83. إِنَّكُمْ إِنَّمَا خُلِقْتُمْ آخِرَةَ؛ وَالدُّنْيَا،

وَلِلْبَقَاءِ – لِلْفَنَاءِ.

84. Verily you have been created for perpetuity, not for extinction; and you are most certainly in a temporary abode of subsistence and a place which is not suitable for settling.

84 - إِنَّمَا خُلِقْتُمْ لِلْبَقَاءِ – لِلْفَنَاءِ، وَإِنَّكُمْ فِي دَارِ بُلْعَةٍ وَمَنْزِلِ قُلْعَةٍ.

85. The betterment of the Hereafter is in the rejection of this world.

85 - صَدِّقُوا لِحُجْرِ الْآخِرَةِ رَفُضُ الدُّنْيَا.

86. I am amazed at the one who knows his Lord, how can he not strive for the everlasting abode?!

86 - عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ – يَسْعَى لِدارِ الْبَقَاءِ؟!

87. One who is certain about the everlasting is uninterested in that which perishes.

87 - مَنْ أَيْقَنَ بِمَا يَبْقَى زَهَدَ فِي مَا يَفْنَى.

88. One who loves the everlasting abode becomes oblivious to [worldly] pleasures.

88 - مَنْ أَحَبَّ الدَّارَ الْبَاقِيَةَ لَهَا عَنِ اللَّذَاتِ.

89. One who hopes to attain the bountiful rewards [of the Hereafter] will not have his hopes disappointed.

89 - مَنْ أَمَّلَ ثَوَابَ الْحُسْنَى لَمْ تُنْكَدْ آمَالُهُ.

90. Would you be happy to meet Allah tomorrow on the Day of Resurrection while He is pleased with you and not angry? Then be indifferent to [the pleasures of] this world and desirous of the Hereafter. And adopt God-wariness and honesty, for these are the consolidators of faith. And accompany the people of truth and emulate their actions - you will become one of them.

**90- أَيَسُرُّكَ أَنْ تَلْقَى اللَّهَ عَدَاً فِي الْقِيَامَةِ وَهُوَ عَلَيْكَ رَاضٍ غَيْرُ
عَضْبَانَ؟ كُنْ فِي الدُّنْيَا زَاهِداً، وَفِي الْآخِرَةِ رَاضِياً،
وَعَلَيْكَ بِالتَّقْوَى وَالصِّدْقِ، فَهُمَا جَمَاعُ الدِّينِ، وَالزَّمْ أَهْلَ الْحَقِّ،
وَاعْمَلْ عَمَلَهُمْ تَكُنْ مِنْهُمْ.**

91. He whose goal is [attaining] this world will not be successful in [attaining] the Hereafter.

91- مَا ظَفِرَ بِهَا خَيْرٌ مِنْ كَانَتْ الدُّنْيَا مَطْلَبَهُ.

92. The fortunate one who becomes prosperous in the permanent abode by attaining his desires is not like the deceived one who loses the bounties [of the Hereafter] because of his bad choices and wretchedness.

**92- مَا الْمَغْبُوطُ الَّذِي فَازَ مِنْ دَارِ الْبَقَاءِ يُبَغِيتهِ كَالْمَغْبُونِ الَّذِي
فَاتَهُ النَّعِيمُ بِسُوءِ اخْتِيَارِهِ وَشَقَاوَتِهِ.**

93. Do not be one of those who hopes for the Hereafter without working [for it], and postpones repentance with long hopes; one who speaks in this world with the words of those who are indifferent [to its pleasures] but acts in it with the actions of the desirous.

**93- تَكُنْ مِنْ مَن يَرْجُوا الْآخِرَةَ بِغَيْرِ عَمَلٍ،
وَيُسَوِّفُ التَّوْبَةَ بِطُولٍ فِي الدُّنْيَا يَقُولُ فِي الدُّنْيَا يَقُولُ
الزَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاعِبِينَ.**

94. None will be rewarded with the bounties of the Hereafter except those who are patient in the face of the tribulations of this world.

94. يُنْعَمُ بِنَعِيمٍ;5#xFEF1 خِرَةٍ;5#xFEFB; مَنْ صَبَرَ عَلَى;5#xFEFC; الدُّنْيَا.

95. There is no benefit in working for the Hereafter while having desire for this world.

95. يَنْفَعُ الْعَمَلُ;5#xFEF1 خِرَةً مَعَ الرَّعْبَةِ فِي الدُّنْيَا.

96. No one will attain an elevated rank in the Hereafter except through sincerity in action, reducing hopes and espousing God-wariness.

96. يُدْرِكُ أَحَدٌ رَفْعَةً;5#xFEF1 خِرَةً;5#xFEFB; بِإِخْصَارِ الْعَمَلِ، وَتَقْصِيرِ;5#xFEF1 مَلٍّ، وَلُزُومِ التَّقْوَى.

97. Become deserving of what Allah has prepared for you [in the Hereafter] by seeking the fulfillment of His true promise and being wary of the horror of His reckoning.

97. اسْتَجِئُوا مِنَ اللَّهِ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّ لِمِيعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

The Brother, The Friend, The Associate And The Companion

خَوَّةٌ وَالصَّدِيقُ;5#xFEFB; The Brother, The Friend, The Associate and The Companion والرِّفِيقُ وَالْمِصَاحِبَةُ

1. Brothers are the best of assets [in times of hardship].

1. خَوَانٌ أَفْضَلُ الْعُدَدِ.

2. The one who assists [you] in obeying [Allah] is the best companion.

2- الْمُعِينُ عَلَى الطَّاعَةِ خَيْرُ صَاحِبٍ.

3. A Friend is one whose friendship is true [even] in absence.

3- الصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ (عَيْبَتُهُ).

4. The loss that causes illness (or burns [the heart]) is the loss of loved ones.

4- الْفَقْدُ الْمُمْرِضُ (الْمُرْمِضُ) فَقْدُ حَبَابٍ.

5. A companion is like a patch [of cloth], so take one that matches [yours].

5- الصَّاحِبُ كَالرُّقْعَةِ فَاتَّخِذْهُ مُشَابِكًا.

6. An associate is like a friend, so choose one who is suitable.

6- الرَّفِيقُ كَالصَّدِيقِ فَاخْتَرَهُ مُوَافِقًا.

7. A stranger is one who does not have a [close] friend.

7- الْغَرِيبُ مَنْ لَيْسَ لَهُ حَبِيبٌ.

8. Brothers in faith have lasting affection [for each other].

8- إِخْوَانُ الدِّينِ أَبْقَى مَوَدَّةً.

9. The brother whom you benefit from is better than the brother [for] whom you increase

[benefit].

9- أَخٌ تَسْتَفِيدُهُ خَيْرٌ مِنْ أَخٍ تَسْتَزِيدُهُ.

10. Seeking the destruction of a friend stems from lack of conciliation.

10- إِسْتِفْسَادُ الصَّدِيقِ مِنْ عَدَمِ التَّوْفِيقِ.

11. Brothers are an embellishment in times of ease and a [means of] support in times of tribulation.

11- إِخْوَانُ زِينَةٌ فِي الرَّخَاءِ وَعُدَّةٌ فِي
الْبُحْبُوحِ.

12. Worldly brothers are such that their affection is cut off as quickly as its causes are severed.

12- إِخْوَانُ الدُّنْيَا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطَاعِ أَسْبَابِهَا.

13. The best of your brothers is he who supports you with his benevolence, and better than him is one who makes you needless of all other than him.

13- خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ بِخَيْرِهِ وَخَيْرٌ مِنْهُ مَنْ أَعَانَكَ عَنْ
غَيْرِهِ.

14. The best of brothers are the most sincere [of them] and the worst of them are the most Deceitful.

14- خَيْرُ إِخْوَانِكَ أَنْصَحُهُمْ وَشَرُّهُمْ أَعَشُّهُمْ.

15. The best brother is one whose brotherhood is not based on worldly gain.

15. خَيْرُ إِخْوَانِكَ مَنْ لَمْ تَكُنْ عَلَى الدُّنْيَا أُخُوْتَهُ.

16. The best brother is one whose affection is for the sake of Allah.

16. خَيْرُ إِخْوَانِكَ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ.

17. The best brother is one after whose loss you would not like to remain [alive].

17. خَيْرُ إِخْوَانِكَ مَنْ إِذَا فَقَدْتَهُ لَمْ تُحِبِّ الْبَقَاءَ بَعْدَهُ.

18. The best of your brothers is one who rushes towards good and pulls you towards it, and enjoins you to righteousness and assists you in it.

**18. خَيْرُ إِخْوَانِكَ مَنْ سَارَعَ إِلَى الْخَيْرِ وَجَدَّبَكَ إِلَيْهِ، وَأَمَرَكَ بِالْبِرِّ
وَأَعَانَكَ عَلَيْهِ.**

19. The best of your brothers is the one who exhorts you to speak the truth by his own veracity and compels you to perform the best deeds by his own good actions.

**19. خَيْرُ إِخْوَانِكَ مَنْ دَعَاكَ إِلَى صِدْقِ الْمَقَالِ بِصِدْقِ مَقَالِهِ
وَنَدَّبَكَ إِلَى أَفْضَلِ عَمَالِهِ بِحُسْنِ أَعْمَالِهِ.**

20. The best of your brothers is the one who shows you the path of guidance, makes you acquire piety and prevents you from following your lowly desires.

**20. خَيْرُ إِخْوَانِكَ مَنْ دَلَّكَ عَلَى هُدًى، وَالْبَسَكَ (أَكْسَبَكَ) ثِقًى،
وَصَدَّكَ عَنِ إِتْبَاعِ هَوًى.**

21. The best of your brothers is the one who assists you financially [in your time of need].

21- خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ.

22. Many a brother has not been born to your mother.

22- رَبُّ أَخٍ لَمْ يَلِدْهُ أُمَّكَ.

23. The friend of an ignorant person is troubled and afflicted.

23- صَدِيقُ الْجَاهِلِ مَتُّعُوبٌ مَنُكُوبٌ.

24. Accompany your brothers with kindness and cover their offences with forgiveness.

**24- صَاحِبِ إِخْوَانَ بِإِحْسَانٍ، وَتَعَمَّدُ
دُنُوبَهُمْ بِالْغُفْرَانِ.**

25. Accompany the intelligent and you will benefit, turn away from this world and you will be safe.

25- صَاحِبِ الْعُقَّةِ؛ تَغْنَمُ وَأَعْرِضُ عَنِ الدُّنْيَا تَسْلَمُ.

26. Accompany the intelligent, associate with the learned and overcome your vain desires, [by this] you will join the company of the Exalted Assembly.

**26- صَاحِبِ الْعُقَّةِ؛ وَجَالِسِ الْعُلَمَاءِ، وَأَغْلِبِ الْهَوَى،
تُرَافِقُ الْمَآءَ الْعَلِيِّ.**

27. Accompany the wise, associate with the forbearing and turn away from this world - you shall dwell in the Garden of the Abode.

27. صاحب الحكماء، وجالس الحكماء، وأعرض عن الدنيا تسكن
جنة المأوى.

28. Association with the wicked leads one to become evil, just like the wind - when it passes by a foul smell, it carries the stench.

28. صُحْبَةُ شَرِّهِ; شَرُّهُ كَالرَّيحِ إِذَا مَرَّتْ
بِالتِّينِ حَمَلَتْ نَيْتًا.

29. Accompanying a fool is torment for the soul.

29. صُحْبَةُ حَمَقٍ عَذَابُ الرُّوحِ.

30. Accompanying a wise friend enlivens the soul.

30. صُحْبَةُ الْوَلِيِّ اللَّيِّبِ حَيَاةُ الرُّوحِ.

31. The friend of a fool is in distress.

31. صَدِيقُ حَمَقٍ فِي تَعَبٍ.

32. The friend of an ignorant person is exposed to harm.

32. صَدِيقُ الْجَاهِلِ مَعْرَاضٌ لِلْعَطَبِ.

33. Your friend is one who forbids you [from evil] and your enemy is one who entices you [to

Perform evil].

33- صَدِيقُكَ مَن نِهَاكَ، وَعَدُوُّكَ مَن أَغْرَاكَ.

34. Association with the wicked leads one to have negative thoughts about the righteous.

**34- صُحْبَةُ ۞ شَرَارٌ تُوجِبُ سُوءَ الظَّنِّ
۞ خِيَارٌ.**

35. You should accompany the one who is intelligent and devout, for surely he is the best of companions.

**35- عَلَيْكَ بِمُقَارَنَةِ ذِي الْعَقْلِ وَالِدِّينِ فَإِنَّهُ خَيْرٌ
۞ صَحَابٍ.**

36. You should keep ties with brethren of purity, for they are an embellishment in times of ease and a support in [times of] tribulation.

**36- عَلَيْكَ بِأَخْوَانِ الصِّفَا فَإِنَّهُمْ زِينَةٌ فِي الرَّخَاءِ وَعَوْنٌ فِي
الْبُؤْسِ.**

37. You should build a bond of brotherhood with the one who cautions and forbids you [from doing evil] for verily he is aiding and guiding you.

37- عَلَيْكَ بِمُؤَاخَاةِ مَن حَذَّرَكَ وَنَهَاكَ فَإِنَّهُ يُنَجِّدُكَ وَيُرْشِدُكَ.

38. One who is amiable towards people is loved by them.

38- مَن تَأَلَّفَ النَّاسَ أَحَبَّهُ.

39. The companionship [in this world] is short.

39. صُطِحَابُ قَلِيلٌ.

40. A friend is the closest of relations.

40. الصَّدِيقُ أَقْرَبُ قَارِبٍ.

41. The friend has been named *ṣadīq* because he is truthful to you about your nature and faults, so have confidence in one who does this for he is your [true] friend.

41. إِنَّمَا سُمِّيَ الصَّدِيقُ صَدِيقًا؛ نَه يَصْدُقُكَ فِي نَفْسِكَ وَمَعَائِكَ، فَمَنْ فَعَلَ ذَلِكَ فَاسْتَنِمْ إِلَيْهِ فَإِنَّهُ الصَّدِيقُ.

42. The comrade has been named *rafīq* because he encourages you to improve your religion; so whoever assists you to improve your faith, then *he* is a concerned comrade.

42. إِنَّمَا سُمِيَ الرَّفِيقُ رَفِيقًا؛ نَه يَرْفُقُكَ عَلَى إِصْحَابِكَ؛ ح دِينِكَ فَمَنْ أَعَانَكَ عَلَى صِدْقِ دِينِكَ فَهُوَ الرَّفِيقُ الشَّفِيقُ.

43. As the companionship prolongs, the [mutual] respect is affirmed.

43. إِذَا طَالَتِ الصُّحْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

44. If you like to remain safe, then keep away from the companionship of a foolish person.

44. إِذَا أَحْبَبْتَ السُّوءَ فَاجْتَنِبْ مُصَاحَبَةَ الْجَهُولِ.

45. When the sins of a friend increase, the joy of being with him decreases.

45- إِذَا كَثُرَتْ دُنُوبُ الصَّدِيقِ قَلَّ السَّرُورُ بِهِ.

46. When your friend takes you as a brother, then be like a servant to him and accord him with true loyalty and perfect sincerity.

**46- إِذَا اتَّخَذَكَ وَلِيًّا أَخًا فَكُنْ لَهُ عَبْدًا وَامْنَحْهُ صِدْقَ الْوَفَاءِ
وَحُسْنَ الصَّفَاءِ.**

47. When the disloyalty of a friend becomes evident, forsaking him becomes easy.

47- إِذَا ظَهَرَ عَدْرُ الصَّدِيقِ سَهَلَ هَجْرُهُ.

48. Through mutual understanding, companionship lasts.

48- يَحْسَنُ الْمُوافَقَةَ تَدْوِمُ الصُّحْبَةُ.

49. Through good companionship, camaraderie increases.

49- يَحْسَنُ الصُّحْبَةَ تَكْثُرُ الرَّفَاقُ.

50. The worst friend is the one who is [easily] fed up.

50- يَنْسَ الصَّدِيقُ الْمَلُولُ (الْمُلُوكُ).

51. How bad a colleague the ignoramus is!

51- يَنْسَ الْقَرِينُ الْجَهُولُ.

52. How evil a colleague the enemy is!

52. يئسَ القرينُ العدوُّ.

53. How evil a comrade the envious one is!

53. يئسَ الرفيقُ الحسودُ.

54. Hold on to every friend who is brought close to you by hard times (and who benefits you in times of distress).

54. تَمَسِّكُ بِكُلِّ صَدِيقٍ أَفَادَتْكَ الشَّدَّةُ، (أَفَادَكَ نَكْبَةُ الشَّدَّةِ).

55. Be warm-hearted to your friend and he will be warm-hearted towards you, honour him and he will honour you, give him preference over yourself and he will give you preference over himself and his family.

55. تَحَبَّبْ إِلَى خَلِيلِكَ يُحِبِّبَكَ، وَأَكْرَمَهُ يُكْرِمَكَ وَآثَرَهُ عَلَى نَفْسِكَ يُؤْثِرَكَ عَلَى نَفْسِهِ وَأَهْلِهِ.

56. A good companion is a blessing.

56. جَلِيسُ الْخَيْرِ نِعْمَةٌ.

57. An evil companion is a curse.

57. جَلِيسُ الشَّرِّ نِقْمَةٌ.

58. Sit in the company of the people of piety and wisdom and increase your discourse with them, for if you are ignorant they will enlighten you and if you are knowledgeable, you will increase your knowledge.

58. جَالِسُ أَهْلِ الْوَرَعِ وَالْحِكْمَةِ، وَأَكْثَرُ مُنَاقَشَتِهِمْ، فَإِنَّكَ إِنْ كُنْتَ جَاهِلًا، عَظُمَ عِلْمُكَ، وَإِنْ كُنْتَ عَالِمًا، إِزْدَدْتَ عِلْمًا.

59. Good companionship increases the affection of the hearts.

59. حُسْنُ الصُّحْبَةِ يَزِيدُ فِي مَحَبَّةِ الْقُلُوبِ.

60. The jealousy of a friend is an ailment of [his] friendship.

60. حَسَدُ الصَّدِيقِ مِنْ سُقْمِ الْمَوَدَّةِ.

61. The best choice is accompanying the righteous.

61. خَيْرُ خِيَارِ صُحْبَةٍ خِيَارُ حَيَارِ.

62. The best of those whom you can accompany are the people of knowledge and insight.

62. خَيْرُ مَنْ صَاحَبْتَ دَوُوا الْعِلْمِ وَالْجِلْمِ.

63. The best person you can accompany is the one who does not compel you to seek adjudication between yourself and him.

63. خَيْرُ مَنْ صَاحَبْتَهُ مَنْ يُحَوِّجُكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

64. The best companion is one who makes you infatuated with the Hereafter, urges you to renounce worldly pleasures and assists you in obeying your Lord.

64. خَيْرُ مَنْ صَاحَبْتَ مَنْ وَلَّهَكَ بِالْآخِرَةِ، وَزَهَّدَكَ فِي

الدُّنْيَا، وَأَعَانِكَ عَلَى طَاعَةِ الْمَوْلَى.

65. A man's friend is a sign of his intelligence and his speech is evidence of his merit.

65. خَلِيلُ الْمَرْءِ دَلِيلٌ عَلَى عَقْلِهِ، وَكَلِمَتُهُ بُرْهَانٌ
فَضْلُهُ.

66. The best of all things is that which is newer, but the best of brothers is the oldest of them.

66. خَيْرُ كُلِّ شَيْءٍ جَدِيدُهُ، وَخَيْرُ إِخْوَانٍ أَقْدَمُهُمْ.

67. The best brother is the most helpful of them in [performing] good deeds, the most active in doing good deeds and the most affable in companionship.

67. خَيْرُ إِخْوَانٍ أَغْوَنُهُمْ عَلَى الْخَيْرِ، وَأَعْمَلُهُمْ بِالْبِرِّ،
وَأَرْفَقُهُمْ بِالْمُصَاحِبِ.

68. Many a friend may be envious.

68. رَبُّ صَدِيقٍ حَسُودٍ.

69. Many a friend is scorned because of his ignorance, not because of his intention.

69. رَبُّ صَدِيقٍ يُؤْتَى (يُؤْبَى) مِنْ جَهْلِهِ؛ وَمِنْ نِيَّتِهِ.

70. The beauty of companionship is tolerance.

70. زَيْنُ الْمُصَاحَبَةِ إِحْتِمَالٌ.

71. The worst of your brothers is the one who makes you accept falsehood.

71- شَرُّ إِخْوَانِكَ مَنْ أَرْضَاكَ بِالْبَاطِلِ.

72. The worst of your brothers is the one who forces you to compromise and compels you to ask for pardon.

72- شَرُّ إِخْوَانِكَ مَنْ أَحْوَجَكَ إِلَى مُدَارَاةٍ وَالْجَاكَ إِلَى اعْتِدَارٍ.

73. The worst of your friends is the one for whom you [always] have to undergo hardship.

73- شَرُّ أَصْدِقَائِكَ مَنْ تَتَكَلَّفُ لَهُ.

74. The worst of brothers is one who forsakes you [in times of need].

74- شَرُّ إِخْوَانِكَ خَوَانُ الْخَاذِلِ.

75. The worst companion is an ignorant person.

75- شَرُّ أَصْحَابٍ الْجَاهِلِ.

76. The worst brother is the one who keeps ties with you in good times but abandons you in times of difficulty.

76- شَرُّ إِخْوَانِكَ خَوَانُ الْمُواصِلِ عِنْدَ الرَّخَاءِ، وَالْمَفَاصِلِ عِنْدَ الْبُحْبُوحِ.

77. The worst of your brothers is the one who beguiles you with vain desire and distracts you with this world.

77. شَرُّ إِخْوَانِكَ مَنْ أَغْرَاكَ بِهَوَىٍّ، وَوَلَّهَكَ بِالْدُّنْيَا.

78. The worst of your brothers is the one who flatters you and hides your faults from you.

78. شَرُّ إِخْوَانِكَ مَنْ دَاهَنَكَ فِي نَفْسِكَ، وَسَاتَرَكَ عَيْبَكَ.

79. The worst of your brothers is the deceiving flatterer.

79. شَرُّ إِخْوَانِكَ الْغَاشُّ الْمُدَاهِنُ.

80. The worst of your brothers is the one who is slow in performing good deeds and slows you down [from doing good] along with him.

80. شَرُّ إِخْوَانِكَ مَنْ تَثَبَّطَ (يَتَبَطِّئُ) عَنِ الْخَيْرِ وَثَبَّطَكَ (وَيُبَطِّئُكَ) مَعَهُ.

81. The worst and most deceitful of your brothers is the one who entices you with [the pleasures of] this transitory world and makes you unmindful of the Hereafter.

81. شَرُّ إِخْوَانِكَ وَأَعَشُّهُمْ لَكَ مَنْ أَغْرَاكَ بِالْعَاجِلَةِ وَالْهَاكَةِ عَنِ الْآخِرَةِ.

82. The worst companion is the one who changes [his loyalty] quickly.

82. شَرُّ صَاحِبِ السَّرِيعِ الْوَقْتِ، وَشَرُّ نَاقِبِ الْوَقْتِ.

83. The worst comrade is the one who is very suspicious.

83. شرُّ شرِّ الكثیرُ الرّیاب.

84. The worst affinity is [one that leads to] putting someone into trouble.

84. شرُّ شرِّ الرّیابِ لِقَّةِ الرّیابِ.

85. The condition of companionship is lack of disagreement.

85. شرُّ شرِّ الرّیابِ لِقَّةِ الرّیابِ.

86. A bad companion is [like] a splinter of hellfire.

86. صَاحِبُ السُّوءِ قِطْعَةٌ مِنَ النَّارِ.

87. Companionship with the righteous leads one to acquire righteousness just like the wind - when it passes by perfume, it carries the fragrance.

87. صُحْبَةُ الرّیابِ لِقَّةِ الرّیابِ (تَكْتَسِبُ) الرّیابِ كَالرِّيحِ إِذَا مَرَّتْ بِالطَّيْبِ حَمَلَتْ طَيْبًا.

88. Enmity with the honourable is safer than friendship with the wicked.

88. مُعَادَاةُ الرّیابِ أَسْلَمٌ مِنَ مُصَادَقَةِ الرّیابِ.

89. The companionship of a wise person is dependable.

89. مُصَابَحَةُ الرّیابِ مَأْمُونَةٌ.

90. Sitting in the company of the virtuous brings honour.

90. مُجَالِسَةُ الْبُحْرَانِ تُوجِبُ الشَّرْفَ.

91. Accompanying the wicked brings ruin.

91. مُصَاحَبَةُ الْبُحْرَانِ تُوجِبُ التَّلْفَ.

92. Sitting with people of low morals wears out the hearts.

92. مُجَالِسَةُ السَّيِّئِ تُضْيِي الْقُلُوبَ.

93. Holding back your kindness invites [your companions] to accompany someone other than you.

93. مَنَعَ خَيْرِكَ يَدْعُوا إِلَى صُحْبَةِ غَيْرِكَ.

94. Being in the company of an ignorant person is one of the greatest tribulations.

94. مُصَاحَبَةُ الْجَاهِلِ مِنْ أَعْظَمِ الْبُحْرَانِ.

95. Sitting with the common people corrupts one's habits.

95. مُجَالِسَةُ الْعَوَامِّ تُفْسِدُ الْعَادَةَ.

96. One who accompanies the wicked is like one who travels by sea, if he is saved from

96. مُصَاحِبُ الْبُحْرَانِ كَمَنْ سَافَرَ بِالسَّيْرِ، إِنْ سَلِمَ مِنَ الْغَرَقِ لَمْ يَسَلَمْ مِنَ الْفَرَقِ.

97. Drowning he will still not be saved from the fear [of drowning].

97. مُجَالِسَةُ أَبْنَاءِ الدُّنْيَا وَمُنْسَاةُ الْإِيمَانِ قَائِدَةٌ إِلَى طَاعَةِ الشَّيْطَانِ.

98. Sitting with worldly people causes one to forget his faith and drives [one] towards the obedience of Satan.

98. مُوَافَقَةُ أَصْحَابِ تُدِيمُ صِلَةَ صَاحِبِهِ، وَالرَّفْقُ فِي الْمَطَالِبِ يُسَهِّلُ سَبَابَهُ.

99. Agreement with companions prolongs the companionship; and showing courtesy in matters makes the means [of accomplishment] easy.

99. مُجَالِسَةُ الْحُكَمَاءِ حَيَاةُ الْعُقُولِ، وَشِفَاءُ النَّفْسِ.

100. Sitting in the company of wise men enlivens the minds and cures the souls.

100. وَحَدَةُ الْمَرْءِ خَيْرٌ لَهُ مِنْ قَرِينِ السُّوءِ.

101. The loneliness of a man is better for him than [having] an evil comrade.

101. بِالتَّوَاخِي فِي اللَّهِ تُثْمَرُ الْخُوةُ.

102. By establishing ties for the sake of Allah, brotherhood becomes fruitful.

102. تُبْنَى الْخُوةُ فِي اللَّهِ عَلَى التَّنَاصُحِ فِي اللَّهِ، وَالتَّبَادُلِ فِي اللَّهِ، وَالتَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ، وَالتَّنَاهِي عَنِ مَعَاصِي اللَّهِ، وَالتَّنَاصُرِ فِي اللَّهِ، وَإِذْخَابُ الْمَحَبَّةِ.

103. Brotherhood for the sake of Allah is based on advising each other for the sake of Allah, contributing for His sake, helping each other to obey His commands, forbidding each other

from disobeying Him, assisting each other for His sake and sincere affection.

103. تَنَاسَ مَسَاوِيَ ۙ خَوَانٌ، تَسْتَدِيمُ وَدَّهُمْ.

104. Pretend to have forgotten the bad actions of your brothers and their affection [towards you] will last longer.

104. تَمَرَّةٌ ۙ حُوءٌ حِفْظُ الْغَيْبِ وَإِهْدَاءُ الْعَيْبِ.

105. The fruit of brotherhood is [in] protecting [the reputation of one's brother in] his absence and presenting his faults to him [so that he may correct himself].

105. مَنْ آخَى فِي اللَّهِ عَنِمَ.

106. One who fraternizes for the sake of Allah, Gains.

106. مَنْ آخَى فِي الدُّنْيَا حُرِمَ.

107. One who fraternizes for the sake of this world is deprived [of it].

107. مَنْ ۙ إِخْوَانٌ لَهُ ۙ أَهْلٌ لَهُ.

108. One who has no brothers has no kin.

108. مَنْ نَاقَشَ ۙ خَوَانَ قَلٌّ صَدِيقُهُ.

109. One who [always] argues with his brothers has few friends.

109. مَنْ فَقَدَ أَخًا فِي اللَّهِ فَكَأَنَّمَا فَقَدَ أَشْرَفَ أَعْضَائِهِ.

110. He who loses the one who was his brother for the sake of Allah, it is as if he has lost the most important organ of his body.

110. مَنْ كَانَ ذَا جِفاظٍ وَوَفَاءٍ لَمْ يَعدَمْ حُسْنُ خَاءٍ.

111. One who preserves [that which is entrusted to him] and is loyal will not be deprived of the benefit of brotherhood.

111. مِنْ عَجَزِ الرَّأْيِ إِسْتِفسادُ خُونٍ.

112. It is from weak personal judgment to break ties with one's brothers.

112. ما أَكثَرَ خُونٍ عِنْدَ الجِفاظِ وَأَقْلَهُمْ عِنْدَ حادِثاتِ الزَّمانِ.

113. How numerous are friends during times of prosperity and how few they are during the difficult times!

113. ما تَواخى قَوْمٌ على عَيرِ ذاتِ اللّهِ سُبْحانَهُ إِذْ كانتْ أَخُوْتُهُمْ عَلَيْهِم تِراءَ يَوْمَ العَرَضِ على اللّهِ سُبْحانَهُ.

114. No community has established brotherhood for other than seeking the pleasure of Allah, the Glorified, but that their brotherhood will be counted as a sin against them on the day when the deeds are presented to Allah, the Glorified.

114. مَوْتُ إِخٍ قَصُّ الجِناحِ وَاليدِ.

115. Death of a brother is like having wings clipped and hands cut.

115. نِظامُ المُرُوَّةِ حُسْنُ خُوَّةٍ، وَنِظامُ الدِّينِ حُسْنُ اليَقينِ.

116. The order of humanity is based on righteous brotherhood and the order of religion is based on unshakable certainty.

**116. #xFEFB;#xFEFB تَصْرُمًا خَاكَ عَلَى ارْتِيَابٍ، وَتَهْجُرُهُ
بَعْدَ اسْتِعْتَابٍ.**

117. Do not sever ties with your brother because of some doubt that you have, and do not abandon him after he has sought [your] pardon.

**117. #xFEFB;#xFEFB تُضَيِّعَنَّ حَقَّ أَخِيكَ إِتْكَافًا؛ عَلَى مَا
بَيْنَكَ وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ.**

118. Do not neglect the rights of your brother out of confidence in your close relationship with him, for he whose rights you neglect is not your brother.

118. #xFEFB;#xFEFB تُوَاجَّحُ مَنْ يَسْتُرُ مَنَاقِبَكَ وَيَنْشُرُ مَثَالِبَكَ.

119. Do not take as a brother one who hides your positive traits and exposes your shortcomings.

**119. #xFEFB;#xFEFB تَطْلُبَنَّ خَاءَ عِنْدَ أَهْلِ الْجَفَاءِ
وَاطْلُبْهُ عِنْدَ أَهْلِ الْجِفَافِ وَالْوَفَاءِ.**

120. Do not seek brotherhood [and friendship] among the uncouth people, rather seek it among the trustworthy and loyal people.

120. #xFEFB;#xFEFB خَيْرَ فَيَمَّنُ يَهْجُرُ أَخَاهُ مِنْ غَيْرِ جُرْمٍ.

121. There is no good in the one who abandons his brother without [him committing] any offence.

121. خَيْرَ فِي أَحٍ;#xFEFB يُوجِبُ لَكَ مِثْلَ الَّذِي
يُوجِبُ لِنَفْسِهِ.

122. There is no good in the brother who does not enjoin on you what he enjoins on himself.

122. يُعْتَمُّ مُوَاحَاةُ;#xFEFI خِيَارٍ، وَيُجْتَنَّبُ مُصَاحَبَةُ
;#xFEFI شَرَارٍ وَالْفُجَّارِ.

123. The brotherhood of the righteous is to be considered beneficial whereas association with the wicked and sinful is to be avoided.

123. إِيَّاكَ وَمُصَادَقَةَ الْكُذَّابِ، فَإِنَّهُ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ، وَيُبَعِّدُ
عَلَيْكَ الْقَرِيبَ.

124. Be careful not to accept the words of a liar, for he will bring close to you that which is far and take far away from you that which is close.

124. إِيَّاكَ أَنْ تُخْرَجَ صَدِيقَكَ إِخْرَاجاً يُخْرِجُهُ عَنْ مَوَدَّتِكَ وَاسْتَبْقِ
لَهُ مِنْ أَنْسِكَ مَوْضِعاً يَثِقُ بِالرُّجُوعِ إِلَيْهِ.

125. Be careful not to drive away your friend in a way that removes all the affection he has for you, and leave some room from your friendship for him so that he may rely on returning back to it.

125. إِيَّاكَ أَنْ تُوَجِّشَ مُوَادَّكَ وَحُشَّةً تُفْضِي بِهِ إِلَى اخْتِيَارِهِ الْبُعْدَ
عَنْكَ، وَإِيثَارَ الْفُرْقَةِ.

126. Be careful not to alienate the one who has affection for you in such a manner that he opts to distance himself and prefers to separate himself from you.

126. إِيَّاكَ وَصُحْبَةَ مَنْ أَلْهَاكَ، وَأَغْرَاكَ، فَإِنَّهُ يَخْذُلُكَ وَيُوبِقُكَ.

127. Be careful not to associate with the one who makes you negligent and deceives you, for he will surely forsake you and destroy you.

**127- إِيَّاكَ وَمُصَاحَبَةَ أَهْلِ الْفُسُوقِ، فَإِنَّ الرَّاضِيَ بِفِعْلِ قَوْمٍ
كَالدَّخِلِ مَعَهُمْ.**

128. Be careful not to associate with the sinners, for verily one who is pleased with the actions of a group is like one of them.

**128- إِيَّاكُمْ وَمُصَادَقَةَ الْفَاجِرِ، فَإِنَّهُ يَبِيعُ مُصَادِقَهُ بِالتَّافِهِ
الْمُحْتَقِرِ.**

129. Be careful not to befriend a wicked person, for he would surely sell his friendship for the most worthless of things.

**129- أَكْثَرُ الْمَصْدَقِ وَالصَّوَابِ فِي صُحْبَةِ أَوْلِي النَّهْيِ
وَالْمُحْتَقِرِ.**

130. It is better and more appropriate to associate with people of wisdom and intelligence.

130- أَحْسَنُ الشَّيْمِ إِكْرَامُ الْمُصَاحِبِ، وَإِسْعَافُ الطَّالِبِ.

131. The best habits are honouring one's companion and assisting one who seeks help.

131- أَشْرَفُ الشَّيْمِ رِعَايَةُ الْوُدِّ، وَأَحْسَنُ الْهَمَمِ إِنْجَازُ الْوَعْدِ.

132. The noblest of traits is guarding one's friendship and the best of endeavours is fulfilling one's promise.

132- مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ، وَأَعَانَكَ عَلَى الْعَمَلِ لَهَا، فَهُوَ

الصديق الشفيق.

133. Whoever invites you to the Eternal Abode and assists you to work for it, then *he* is the true, caring friend.

133. الرفيق في دُنْيَاهُ كَالرَّفِيقِ فِي دِينِهِ.

134. The friend in one's worldly life is like the friend in his faith.

134. سَلْ (عَنْ) الرَّفِيقَ قَبْلَ الطَّرِيقِ.

135. Inquire about the companion [on the journey] before the route.

135. يَحُولُ الصَّدِيقُ الصَّدُوقُ عَنِ الْمَوَدَّةِ وَإِنْ جُفِيَ.

136. The true friend will not turn away from his friendship even if he is treated harshly.

136. إِحْمَلْ نَفْسَكَ مَعَ أَخِيكَ عِنْدَ صَرْمِهِ عَلَى الصِّلَةِ وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَالْمُقَارَبَةِ، وَعِنْدَ تَبَاعُدِهِ عَلَى الدُّنُوِّ، وَعِنْدَ جُرْمِهِ عَلَى العُذْرِ حَتَّى كَأَنَّكَ لَهُ عَبْدٌ، وَكَأَنَّهُ دُو نِعْمَةٍ عَلَيْكَ، وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ، أَوْ تَفْعَلَهُ مَعَ غَيْرِ أَهْلِهِ.

137. Bring yourself to build ties with your brother when he cuts you off, and to be kind and seek closeness [to him] when he turns away from you, and to be near to him when he distances himself from you, and to assume that he has an excuse when he does something wrong to you – to the extent that you are like his servant, and as if he has done some great favor upon you. Beware however, not to do this where it is not befitting or with someone who is not worthy of it.

137. إِمْحَضْ أَخَاكَ التَّمِيحَةَ حَسَنَةً كَانَتْ أَوْ (أَم) قَبِيحَةً.

138. Be sincere in giving your brother advice whether [he finds it] courteous or offensive.

138. إِحْمِلْ نَفْسَكَ عِنْدَ شِدَّةِ أَخِيكَ عَلَى اللَّيْنِ، وَعِنْدَ قَطِيعَتِهِ
عَلَى الْوَصْلِ، وَعِنْدَ جُمُودِهِ عَلَى الْبَدْلِ، وَكُنْ لِلَّذِي يَبْدُو مِنْهُ
حَمُوءًا وَوَصُوءًا.

139. Bring yourself to be polite to your brother when he is harsh to you, and to build ties [with him] when he cuts you off, and to be generous [with him] when he is niggardly, and tolerate what he does and keep relations with him.

139. إِخْتَرْمِنْ كُلِّ شَيْءٍ جَدِيدَهُ، وَمِنْ خَوَانٍ أَقْدَمَهُمْ.

140. Choose the new of everything but the oldest one from among your brothers.

140. إِجْتَنِبْ مُصَاحِبَةَ الْكَذَّابِ، فَإِنْ اضْطَرَّرْتَ إِلَيْهِ فَتَصَدِّقْهُ، وَتَعْلِمُهُ أَنَّكَ تُكَذِّبُهُ، فَإِنَّهُ يَنْتَقِلُ عَنْ وُدِّكَ
وَإِنْ تَبِعَهُ يَنْتَقِلُ عَنْ طَبْعِهِ.

141. Avoid the company of a liar, but if you are forced to be in his company then do not accept his words as true, and do not let him know that you belie him, for he will readily turn away from your friendship rather than abandoning his habit [of lying].

141. أَبْذُلْ لِصَدِيقِكَ كُلَّ الْمَوَدَّةِ، وَتَبَدَّلْ لَهُ كُلَّ
الطَّمَانِينَةِ وَأَعْطِهِ مِنْ نَفْسِكَ كُلَّ الْمَوَاسَاةِ، وَتَقْصُ
إِلَيْهِ بِكُلِّ أَسْرَارِكَ.

142. Spare no effort in showing affection to your friend, but do not put your entire trust in him; give him all your support, but do not disclose all your secrets to him.

142. فَفُذْ خَوَانٍ مُوَهَى الْجَلْدِ.

143. The loss of one's brothers weakens one's fortitude.

143- لَيْسَ لَكَ بَأَخٍ، مَنَّاخَتْجَتَ إِلَى مُدَارَاتِهِ.

144. He whom you need to indulge is not your [true] brother.

144- لَيْسَ بِرَفِيقٍ مَحْمُودِ الطَّرِيقَةِ مَنْ أَحْوَجَ صَاحِبَهُ إِلَى مُمَارَاتِهِ.

145. He who forces his companion to argue with him is not a comrade with praiseworthy traits.

145- لَيْسَ لَكَ بَأَخٍ مَنْ أَحْوَجَكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

146. He who makes it necessary for you to get a judge to adjudicate between yourself and him is not your brother.

146- جَمَالُ خُوةٍ إِحْسَانُ العِشْرَةِ، وَالْمُوَاسَاةُ مَعَ العُسْرَةِ.

147. The embellishment of brotherhood is good companionship and [giving] support despite [financial] difficulty.

147- حُسْنُ خَاءٍ يُجْزِلُ جَرٍ وَيُجْمَلُ التَّنَاءِ.

148. Good brotherhood increases reward and beautifies praise.

148- خَيْرُ خِيَانٍ أَقْلُهُمْ مُصَانَعَةً فِي النَّصِيحَةِ.

149. The best of brothers are the least hypocritical in giving good advice.

149. خَيْرُ إِخْوَانِكَ مَنْ يُحَوِّجُ إِخْوَانَهُ إِلَى سِوَاهُ.

150. The best of brothers is the one who makes it unnecessary for his brother to seek from anyone other than him.

150. خَيْرُ إِخْوَانِكَ مَنْ عَنَّكَ فِي طَاعَةِ اللَّهِ.

151. The best of your brothers is the one who is stern with you regarding obedience to Allah.

151. خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ، وَخَيْرٌ مِنْهُ مَنْ كَفَاكَ، وَإِنِ احْتَجَّ إِلَيْكَ أَعْفَاكَ.

152. The best of your brothers is the one who supports you, and better than him is the one who suffices for you, and when he needs you, he excuses you [if you are unable to assist him].

152. خَيْرُ إِخْوَانِكَ مَنْ لَمْ يَكُنْ عَلَى إِخْوَانِهِ مُسْتَفْصِيًّا.

153. The best of brothers is one who does not scrutinize his brothers.

153. خَيْرُ إِخْوَانِكَ مَنْ كَثُرَ إِغْضَابُهُ لَكَ فِي الْحَقِّ.

154. The best of your brothers is the one whose anger at you increases in matters pertaining to the truth.

154. الصَّدِيقُ أَفْضَلُ الدُّخْرَيْنِ.

155. A friend is the better of the two resources.

155. الصَّدِيقُ أَفْضَلُ الْعُدَّتَيْنِ.

156. A friend is the better of the two assets.

156. الصَّدِيقُ أَفْضَلُ عُدَّةٍ وَأَبْقَى مَوَدَّةً.

157. A friend is a better asset and is more lasting in fondness.

157. الصَّدِيقُ إِنْسَانٌ هُوَ أَنْتَ إِذْ أَنْتَ غَيْرُكَ.

158. A friend is a person who is 'you' except that he is other than you.

158. الصَّدِيقُ الصَّدُوقُ مَنْ نَصَحَكَ فِي عَيْبِكَ وَحَفِظَكَ فِي غَيْبِكَ وَأَثَرَكَ عَلَى نَفْسِهِ.

159. The truthful friend is one who advises you of your faults protects your dignity in your absence and gives you preference over himself.

159. الْحَازِمُ مَنْ تَخَيَّرَ لِخُلَّتِهِ فَإِنَّ الْمَرْءَ يُوزَنُ بِخَلِيلِهِ.

160. The wise person is one who selects his friend carefully, for a man is gauged by his friend.

160. الصَّدِيقُ نَفْسٌ وَاحِدَةٌ فِي جُسُومٍ مُتَفَرِّقَةٍ.

161. Friends are one soul in different bodies.

161. الصَّدِيقُ مَنْ كَانَ نَاهِيًا عَنِ الظُّلْمِ وَالْعُدْوَانِ مُعِينًا عَلَى
الْبِرِّ وَالْحَسَنِ.

162. The [true] friend is he who forbids [one from] injustice and wrongdoing while helping [one] to perform good deeds and be righteous.

162. إِصْحَابُ مَنْ إِصْحَابُ مَنْ تَرَاهُ إِذَا تَرَاهُ إِذَا تَرَاهُ إِذَا تَرَاهُ
وَإِنْ أَسَاءَ إِلَيْهِ أَحْسَنَ إِلَيْكَ وَكَأَنَّهُ
الْمُسِيءُ.

163. Keep the company of one whom you find cannot do without you, and if you do something bad to him he responds with good, as if he was the one at fault.

163. مَنْ مِنْ إِخَاءِ لَهُ خَيْرٌ فِيهِ.

164. One who has no brother (or brotherhood) has no goodness in him.

164. مَنْ جَانَبَ إِخْوَانَهُ عَلَى كُلِّ ذَنْبٍ قَلَّ أَصْدِقَاؤُهُ.

165. One who turns away from his brothers because of every [small] misdeed will have few friends.

165. مَنَاسْتَفْسَدَ صَدِيقَهُ نَقَصَ مِنْ عَدَدِهِ.

166. One who spoils [his relationship with] his friend has reduced his own number.

166. مَنْ صَحِبَ شَرَارًا لَمْ يَسْلَمْ.

167. One who accompanies evildoers will not be safe [from them].

167. مَنَاهَتُمْ بِكَ فَهُوَ صَدِيقُكَ.

168. Whoever is concerned about you, then *he* is your [true] friend.

168. مَنْ أَحْسَنَ الْمُصَاحِبَةَ كَثُرَ أَصْحَابُهُ.

169. One whose company is good will have many companions.

169. مَنْ جَالَسَ الْجُهَّالَ فَلْيَسْتَعِدَّ لِلْقِيلِ وَالْقَالَ.

170. One who sits in the company of the ignorant should be prepared for fruitless talk and gossip.

170. مَنْ لَمْ يَتَعَاهَدْ مُوَارِدَهُ فَقَدْ ضَيَّعَ الصَّدِيقَ.

171. One who does not attend to the needs of the one who shows friendship towards him has lost a friend.

171. مَنَاسْتَفْصَى عَلَى صَدِيقِهِ انْقَطَعَتْ مَوَدَّتُهُ.

172. One who demands too much from his friend will sever his friendship.

172. مَنْ اسْتَخَفَّ بِمُؤَالِيهِ اسْتَثْقَلَ وَطْأَةُ مُعَادِيهِ.

173. One who takes his [relationship with his] allies lightly will find the overrunning of his enemies to be heavy.

173. عَلَى التَّوَاخِي فِي اللَّهِ تَخْلُصُ الْمَحَبَّةُ.

174. It is through brotherhood for the sake of Allah that love becomes sincere.

174 - عِنْدَ نُزُولِ الشَّدَائِدِ يُجَرَّبُ حِفَاظُ 9ﻱ خَوَانٍ.

175. It is in times of tribulation that the protection of brethren is put to test.

175- عِنْدَ زَوَالِ الْقُدْرَةِ يَتَبَيَّنُ الصَّدِيقُ مِنَ الْعَدُوِّ.

176. It is when power is lost that friend is distinguished from foe.

176- عَجِبْتُ لِمَنْ يَرْعَبُ فِي التَّكْرُرِ مِنْ 7ﻱ صَحَابِ كَيْفَ 7ﻱ يَصْحَبُ الْعُلَمَاءَ 7ﻱ لِبَاءَ 7ﻱ تَقِيَاءَ 7ﻱ الَّذِينَ يَغْنَمُ قَضَائِلَهُمْ وَتَهْدِيهِ عُلُومُهُمْ وَتُرِيئُهُ صُحْبَتُهُمْ.

177. I am amazed at the one who seeks more companions why does he not accompany the wise, pious scholars from whose character he can benefit and from whose knowledge he can get guidance and whose company is an embellishment for him!

177- فِي كُلِّ صُحْبَةٍ اخْتِيَارٌ.

178. In every companionship there is choice.

178- فِي الشَّدَّةِ يُخْتَبَرُ الصَّدِيقُ.

179. In times of difficulty one comes to know who his [true] friend is.

179- فِي الصِّيقِ يَتَبَيَّنُ حُسْنُ مُوَاسَاةِ الرَّفِيقِ.

180. It is in times of [financial] difficulty that the value of a friend's generosity becomes apparent.

180- فِي حُسْنِ الْمُصَاحَبَةِ يَرْعَبُ الرَّفَاقُ.

181. Good companionship is something friends wish for.

181- إِيَّاكَ أَنْ تَعْفَلَ عَنْ حَقِّ أَخِيكَ، اِتِّكَافًا؛ عَلَى وَاجِبِ حَقِّكَ عَلَيْهِ، فَإِنَّ #x7FEF حَقَّكَ عَلَيْكَ مِنَ الْحَقِّ مِثْلَ الَّذِي لَكَ عَلَيْهِ.

182. Be careful not to become negligent of your brother's right [over you] while counting on your right over him, for indeed your brother has the same right over you that you have over him.

182- إِيَّاكَ أَنْ تُهْمَلَ حَقُّ أَخِيكَ اِتِّكَافًا؛ عَلَى مَا بَيْنَكَ وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ.

183. Be careful not to ignore the right of your brother while relying on the bond between you and him, for he whose right you overlook is not your brother.

183- أَفْضَلُ الْعُدَدِ ثِقَاتٌ #x9FEF خَوَانٍ.

184. The best assets are reliable brothers.

184- أَفْضَلُ الْعُدَدِ أَخٌ وَفِيٌّ وَشَقِيقٌ زَكِيٌّ.

185. The best of assets are a loyal brother and a righteous sibling.

185- أَصْدَقُ #x9FEF خَوَانٌ مَوَدَّةً أَفْضَلُهُمْ #x9FEF خَوَانِهِ فِي السَّرَّاءِ وَالصَّرَّاءِ مُوَاسَاةً.

186. The brother whose friendship is strongest is one who is most supportive of his brother [both] in times of ease and difficulty.

186. أَبْعَدُ النَّاسِ سَفْرًا مَنْ كَانَ سَفْرُهُ فِي ابْتِغَاءِ أَخٍ صَالِحٍ.

187. The one who journeys in search of a righteous brother journeys the farthest.

187 إِنْ أَخَاكَ حَقًّا مَنْ عَقَرَ زَلَّتْكَ، وَسَدَّ خَلَّتْكَ وَقِيلَ عُذْرَكَ،
وَسَتَرَ عَوْرَتَكَ، وَنَفَى وَجَلَّكَ، وَحَقَّقَ أَمَلَكَ.

188. Your true brother is one who forgives your mistake, fulfils your need, accepts your excuse, hides your [hidden] flaw, removes your apprehension and actualizes your hope.

188. تَصْحَبُ مَنْ فَاتَهُ الْعَقْلُ، وَتَصْطَلِعُ مَنْ خَانَهُ؛ فَإِنَّ مَنْ عَقَلَ لَهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى أَنَّهُ يَنْفَعُكَ، وَمَنْ أَصَلَ لَهُ يُسِيءُ إِلَى مَنْ يُحْسِنُ إِلَيْهِ.

189. Do not accompany the one who has lost his mind and do not seek good from one who is betrayed by his roots, for the one who is insane will harm you while he thinks he is helping you and the one who does not have [virtuous] roots will do evil to the one who does good to him.

189. تَصْحَبُ عَاقٍ تَقِيًّا، وَتُعَاشِرُ عَالِمًا زَكِيًّا، وَتُودِعُ سِرًّا مُؤْمِنًا وَفِيًّا.

190. Do not accompany anyone but the intelligent and pious; and do not associate with anyone but the knowledgeable and righteous; and do not mention your secret to anyone but the trustworthy and loyal.

190. تَصْحَبُ مَنْ يَحْفَظُ مَسَاوِيكَ، وَيُنْسِي قِصَائِكَ وَمَعَالِيكَ.

191. Do not accompany one who recalls your misdeeds and forgets your virtues and merits.

191. تَحْلُومُصَاحِبَهُ عَيْرَ أَرِيْبٍ.

192. The companionship of the unintelligent is not enjoyable.

**192. يَصْحَبُ الْبُرَارَ إِِبْرَارٌ؛
نُظْرَاؤُهُمْ.**

193. None accompany the virtuous except those who are like them.

**193. يَأْمَنُ مُجَالِسُو الْبُرَارِ غَوَائِلَ
الْبُرَارِ.**

194. Those who sit in the company of the wicked are not safe from the calamities of tribulation.

**194. خَوَانُ جَهْمُومٍ
وَإِحْزَانُ.**

195. Brothers are eliminators of grief and sorrow.

195. أَطِيعْ أَخَاكَ وَإِنْ عَصَاكَ، وَصِلْهُ وَإِنْ جَفَاكَ.

196. Obey your brother even if he disobeys you, and establish ties with him even if he shuns you.

196. إِصْحَبْ أَخَا التَّقَى وَالِدَيْنِ تَسْلَمُ، وَأَسْتَرْشِدْهُ تَغْنَمُ.

197. Keep yourself in the company of a virtuous and pious brother and you will remain safe,

seek advice from him and you will benefit.

197. أَحِبُّ فِي اللَّهِ مَنْ يُجَاهِدُكَ عَلَى صَدْرِكَ فِي دِينِ،
وَيُكْسِيكَ (يُكْسِبُكَ) حُسْنَ يَقِينٍ.

198. Love for the sake of Allah the one who struggles against you for the betterment of [your] religion and covers you with the mantle of certitude.

198. إِرْفَقْ بِأَخْوَانِكَ، وَاكْفِهِمْ عَرَبَ لِسَانِكَ، وَأَجْرْ عَلَيْهِمْ سَيِّبَ
إِحْسَانِكَ.

199. Be courteous to your brothers and don't expose them to the harshness of your tongue; and let your goodness flow forth for them.

199. أَبْذُلْ لِصَدِيقِكَ نُصْحَكَ، وَلِمَعَارِفِكَ مَعُونَتَكَ، وَلِكَافَّةِ النَّاسِ
بِشْرَكَ.

200. Offer your advice to your friend, your assistance to your acquaintance, and to all the people, your cheerfulness.

200. إِحْذَرُ مُصَاحِبَةَ كُلِّ مَنْ يُقْبَلُ رَأْيُهُ، وَيُنْكُرُ عَمَلُهُ، فَإِنَّ
الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ.

201. Be cautious of the company of one whose opinion is accepted but whose actions are evil, for surely a person is judged by the company he keeps.

201. إِحْذَرُ مُجَالِسَةَ قَرِينِ السُّوءِ فَإِنَّهُ يَهْلِكُ مُقَارَنَةً، وَيُرْدِي
مُصَاحِبَهُ.

202. Be careful not to associate with an evil colleague, for his association will destroy you and his companionship will ruin you.

202. ﻻ تُوْثِرُ دَنِيًّا عَلَيَّ شَرِيفٍ.

203. Do not give preference to an ignoble person over a noble one.

203. ﻻ تَصْحَبَنَّ مَنْ عَقْلَ لَهُ.

204. Never associate with one who has no intelligence.

204. ﻻ تَصْحَبِ الْمَائِقَ فَيُزَيِّنَ لَكَ فِعْلَهُ، وَيَوَدُّ أَنَّكَ
مِثْلُهُ.

205. Do not associate with a fool, for he will embellish his actions for you and want you to become like him.

205. ﻻ تَصْحَبَنَّ أَبْنَاءَ الدُّنْيَا فَإِنَّكَ إِنْ أَفْلَتَ إِسْتَقْلُوكَ
وَإِنْ أَكْثَرْتَ حَسَدُوكَ.

206. Do not associate with those who love this world, for if you have less they will disregard you and if you have more they will envy you.

206. ﻻ تُكْثِرَنَّ صُحْبَةَ اللَّئِيمِ، فَإِنَّهُ إِنْ صَحِبْتِكَ نِعْمَةً
حَسَدَكَ، وَإِنْ طَرَفْتِكَ نَائِبَةً قَدَفَكَ.

207. Do not frequent the company of a wicked person, for if you are bestowed with a blessing, he will envy you and if a misfortune befalls you, he will abandon you.

207. ﻻ تَسْتَكْثِرَنَّ مِنْ إِخْوَانِ الدُّنْيَا، فَإِنَّكَ إِنْ عَجَزْتَ
عَنْهُمْ تَحَوَّلُوا أَعْدَاءً، وَإِنْ مَتَلَّهُمْ كَمَتَلِ النَّارِ كَثِيرُهَا يُحْرَقُ
وَقَلِيلُهَا يَنْفَعُ.

208. Do not acquire more 'worldly' brothers, for if you become incapable of fulfilling their wishes they turn into enemies; and their example is like the example of fire – a lot of it burns and a little of it benefits.

208- كُنْ بِالْوَحْدَةِ أَنَسَ مِنْكَ بِقُرْنَاءِ السُّوءِ.

209. Take comfort for yourself in solitude rather than bad company.

209- كُنْ بِعَدُوِّكَ الْعَاقِلِ أَوْثَقَ مِنْكَ بِصَدِيقِكَ الْجَاهِلِ

210. Be more confident of your intelligent foe than your ignorant friend.

210- كُلَّمَا طَالَتِ الصُّحْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

211. Whenever the companionship prolongs, the [mutual] respect is affirmed.

211- لِكُلِّ شَيْءٍ آفَةٌ وَآفَةُ الْخَيْرِ (الْخَيْرِ) قَرِينُ السُّوءِ.

212. For everything there is a bane and the bane of a good person is bad company.

212- لِكُلِّ شَيْءٍ نَكَدٌ وَنَكَدُ الْعُمَرِ مُقَارَنَةُ الْعَدُوِّ.

213. For everything there is a vexation and the vexation of your lifetime is [being in] the company of an enemy.

213- لَيْسَ مَنْ خَالَطَ 7– شَرَارَ بَدِي مَعْقُولِ.

214. One who mingles with the wicked is not intelligent.

214- لَيْسَ شَيْءٌ أَدْعَى لِخَيْرٍ وَأَنْجَى مِنْ شَرٍّ مِنْ صُحْبَةِ

خيار.

215. There is nothing that brings one closer to good and keeps one safer from evil than keeping company with the righteous.

215. مَنْ صَاحِبَ الْعُقَبِ الْعُفَّاءِ وَوَقِرَ.

216. One who accompanies the wise is respected.

216. إِحْدَرُ مُصَاحِبَةَ الْفُسَّاقِ وَالْفُجَّارِ وَالْمُجَاهِرِينَ بِمَعَاصِي
اللَّهِ.

217. Be careful not to accompany the immoral, the wretched, and those who openly disobey the commandments of Allah.

217. إِحْدَرُ مُجَالِسَةَ الْجَاهِلِ، كَمَا تَأْمَنُ مِنْ مُصَاحِبَةِ الْعَاقِلِ.

218. Be just as wary of sitting in the company of the ignorant, as you would be at ease in the company of the intelligent.

218. إِيَّاكَ وَمُصَاحِبَةَ الْفُسَّاقِ، فَإِنَّ الشَّرَّ بِالشَّرِّ يَلْحَقُ.

219. Be careful not to remain in the company of the immoral, for surely evil clings to evil.

219. إِيَّاكَ أَنْ تُخْدَعَ عَنْ صَدِيقِكَ، أَوْ تُغْلَبَ عَنْ عَدُوِّكَ.

220. Be careful not to be cheated by your friend or to be overcome by your foe.

220. إِيَّاكَ وَمُصَادَقَةَ حَمَقٍ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ
فَيَضُرَّكَ.

221. Be careful not to befriend a fool, for he will harm you while trying to benefit you.

221- إِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَفْعُدُّ عَنكَ (بِكَ) أَحْوَجَ مَا تَكُونُ إِلَيْهِ.

222. Be careful not to befriend a miser, for he will hold back [from assisting you] when you are most in need of him.

222- إِيَّاكَ وَمُصَاحَبَةَ الْبَخِيلِ، فَإِنَّهُمْ يَمْنُونُ عَلَيْكَ بِالسُّبْحِ مِمَّا مِنْهُمْ.

223. Be careful not to accompany the wicked, for they consider it a favour upon you to keep you safe from themselves.

223- أَخُوكَ مُوَاسِيكَ فِي الشَّدَةِ.

224. Your brother is your supporter in times of difficulty.

224- إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَا لَهُ ذَلِكَ يَوْمًا.

225. If you want to cut off ties with your brother [in faith] then leave some of your friendship for him, so that he may return to it someday if he so wishes.

225- قَدِّمَ خُتْبَارَ وَأَجِدِ سِتْطَهَارَ فِي اخْتِيَارِ خَوَانِ وَإِلْجَاكَ ضَطْرَارُ إِلَى مُقَارَنَةِ شَرَارِ.

226. Before choosing a friend, assess him and try hard to find out about him, otherwise you will be forced by necessity to associate with the wicked.

226- كفى بالصُّحْبَةِ إِخْتِبَارًا.

227. Accompanying a person [for some time] is sufficient to evaluate him.

227- إِنْ اسْتَنْمَتَ إِلَى وَدُودِكَ فَأَحْرَزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا لَعَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقْتًا مَا.

228. [Even] if you have gained confidence and trust in your close friend, safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing them] at some time [in the future].

228- إِذَا تَأَكَّدَ خَاءُ سَمَجِ النَّاءِ.

229. As the bond of brotherhood strengthens, compliments become distasteful.

229- إِذَا آخَيْتَ فَأَكْرَمُ حَقِّ خَاءِ.

230. When you [decide to] establish the bond of brotherhood, then honour the right of brotherhood.

230- إِذَا وَثِقْتَ بِمَوَدَّةِ أَخِيكَ فَتُبَالِ مَتَى لَقِيْتَهُ وَلَقِيكَ.

231. If you are certain of the affection of your brother then don't be concerned [about what transpires] when you meet him or he meets you.

231- مَنِ اتَّخَذَ أَخًا بَعْدَ حُسْنِ خْتِبَارِ دَامَتْ صُحْبَتُهُ وَتَأَكَّدَتْ مَوَدَّتُهُ.

232. One who takes a brother after successfully evaluating him, his companionship will last longer and his bond will be more firmly established.

232. مَنْ لَمْ يُقَدِّمْ فِي اتِّخَاذِ إِخْوَانِهِ;9ﻻI عَتَبَارَ دَفَعَهُ إِلَى صُحْبَةِ الْفُجَّارِ.
;#xFEFBI

233. One who does not investigate before he takes a brother will be misled to association with

the depraved.

233. مَنِ اتَّخَذَ أَخًا مِنْ غَيْرِ اخْتِبَارِ الْجَاهِ إِلَى;#xFEFBI ضَنْطَرَارُ إِلَى
مُرَافَقَةٍ;7ﻻI شَرَارِ.

234. One who takes a brother without evaluation will be forced by necessity to associate with the wicked.

234. إِخْوَانٌ فِي اللَّهِ تَعَالَى تَدُومُ مَوَدَّتُهُمْ لِذَوَامِ
سَبَبِهَا.

235. The amity between those who are brothers for the sake of Allah endures because of its firm foundation.

235. إِخْوَانُ الصِّدْقِ زِينَةٌ فِي السَّرَّاءِ وَعُدَّةٌ فِي الصَّرَّاءِ.

236. True brotherhood is an embellishment in times of ease and a provision in times of difficulty.

236. إِخْوَانٌ فِي اللَّهِ أَقْرَبُ;7ﻻI قُرْبَاءِ;7ﻻI وَأَحْمٌ مِنْ;7ﻻI مَهَاتٍ;5ﻻI بَاءِ.

237. The brother acquired for the sake of Allah is the nearest of relations - even closer than mothers and fathers.

237. أَحْوَكُ فِي اللَّهِ مَنْ هَدَاكَ إِلَى رَشَادٍ، وَنَهَاكَ عَنِ فُسَادٍ،

وأعانتك إلى إصﻼح معاد.

238. Your brother for the sake of Allah is one who guides you towards rectitude, forbids you from corruption and assists you to improve your Hereafter.

**238- أَخُوكَ الصَّدِيقُ مَنْ وَقَاكَ بِنَفْسِهِ، وَأَتَرَكَ عَلَى مَالِهِ وَوَلَدِهِ،
وَعَرْسِيهِ.**

239. Your true friend and brother is the one who protects you with his life, and prefers you over his wealth, his children and his spouse.

239- قَلِيلٌ مِّنَ الْخَوَانِ مَن يُنْصِفُ.

240. It is only a few of the brothers who are fair.

240- قَرِينُ السُّوءِ شَرُّ قَرِينٍ وَدَاءُ اللُّؤْمِ دَاءٌ دَفِينٌ.

241. An evil companion is the worst of companions; and the disease of ignobility is a concealed disease.

241- قَارِنُ أَهْلِ الْخَيْرِ تَكُنْ مِنْهُمْ، وَبَايِنُ أَهْلِ الشَّرِّ تَبِينُ عَنْهُمْ.

242. Accompany the virtuous and you will become one of them; separate yourself from the evil people and you will be dissociated from them.

**242- قَدِّمِ ﻻI; خِتَابَ فِي إِتْحَادِ ﻻI; خَوَانٍ، فَإِنَّ
ﻻI; خِتَابَ مَعْيَارُ يَفْرُقُ بَيْنَ ﻻI; خِيَارِ
ﻻI; وَشَرَارِ.**

243. Be sure to investigate before taking anyone as your brother, for assessment is the gauge that distinguishes the virtuous from the wicked.

243. مَنْ رَفِيقَ بِمُصَاحِبِهِ وَاقْفَهُ، وَمَنْ أَعْنَفَ بِهِ أُخْرَجَهُ وَفَارَقَهُ.

244. One who is courteous to his companion will gain his acceptance, and one who is harsh to him will drive him away and get separated from him.

244. مَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إِلَّا بِإِيثارِهِ عَلَى نَفْسِهِ
دَامَ سَخَطُهُ.

245. One who is not pleased with his friend except when he prefers him over himself, will always be resentful.

245. مَنْ كَانَتْ صُحْبَتُهُ فِي اللَّهِ كَانَتْ صُحْبَتُهُ كَرِيمَةً وَمَوَدَّتُهُ
مُسْتَقِيمَةً.

246. One whose companionship is for the sake of Allah, his companionship is honourable and his friendship is upright.

246. مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللَّهِ فَاحْذَرُهُ، فَإِنَّ مَوَدَّتَهُ لَيْمَةٌ
وَصُحْبَتُهُ مَشُومَةٌ.

247. Be careful of the one whose friendship is not for the sake of Allah, for his friendship is wicked and his company is doomed.

247. مَنْ لَمْ يَصْحَبْكَ مُعِينًا عَلَى نَفْسِكَ فَصُحْبَتُهُ وَبَالٌ عَلَيْكَ إِنْ
عَلِمْتَ.

248. One who does not assist you by [his] accompanying you, then his company is [actually] a burden on you, if [only] you knew.

248. مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصِّدِّيقَ مَاتَ وَحِيدًا.

249. One who does not overlook the mistakes of his friend will die lonely.

249. مَنْ طَلَبَ صَدِيقَ صِدْقٍ وَفِيًّا طَلَبَ مَا – يُوجَدُ.

250. One who seeks a truly loyal friend, seeks that which cannot be found.

250. مَنْ دَنَتْ هِمَّتُهُ – تَصْحَبُهُ.

251. Do not accompany the one who lacks determination.

251. مَنْ لَمْ تَنْفَعَكَ صِدَاقَتُهُ ضَرَّتَكَ عَدَاوَتُهُ.

252. One whose friendship does not benefit you, his enmity will harm you.

252. مَنْ لَمْ يَنْصَحْكَ فِي صِدَاقَتِهِ – تُعَذِّبُهُ.

253. Do not excuse one who is insincere in his friendship with you.

253. مِنْ شَرَايِطِ – إِيْمَانٍ حُسْنُ مُصَاحَبَةٍ
– خَوَانٍ.

254. One of the conditions of faith is [having] good companionship with one's brothers.

254. مِنْ عَدَمِ الْعَقْلِ مُصَاحَبَةُ دَوِي الْجَهْلِ.

255. Associating with the ignorant stems from lack of intelligence.

255. – تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ

256. Never take your friend's enemy as your friend, thereby making an enemy out of your friend.

256. ﻻ عَيْشَ لِمَنْ فَارَقَ أَجِبْتَهُ.

257. There is no life for one who is separated from those whom he loves.

257. ﻻ خَيْرَ فِي صَدِيقٍ صَنِينٍ (ظَنِينٍ).

258. There is no good in a stingy (or suspicious) friend.

258. ﻻ يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي عَيْبَتِهِ وَنَكْبَتِهِ وَوَفَاتِهِ.

259. A friend is not truly a friend unless he protects his brother in his absence, his misfortune and his death.

259. ﻻ تَقْطَعُ صَدِيقًا وَإِنْ كَفَرَ.

260. Do not break off ties with a friend, even if he is ungrateful.

260. ﻻ تَتَّقُ بِالصَّدِيقِ قَبْلَ الْخُبْرَةِ.

261. Do not trust in a friend before testing him.

261. ﻻ تَعُدُّ صَدِيقًا مَنْ يُوَاسِي بِمَالِهِ.

262. Do not count one who does not support [you] with his wealth as a friend.

262. تَأْمَنُ صَدِيقَكَ حَتَّى تَخْتَبِرَهُ وَكُنْ مِنْ عَدُوِّكَ
على أَشَدِّ الْحَدَرِ.

263. Do not rely on your friend until you have tested him, and be extremely cautious of your enemy.

263. مَنْ أَحْسَنَ مُصَاحَبَةَ إِخْوَانِ اسْتِدَامَ مِنْهُمْ
الْوَصْلَةَ.

264. One who keeps good ties [and company] with his brothers makes their bond [with him] last longer.

264. مَنْ بَصَّرَكَ عَيْبَكَ وَحَفِظَكَ فِي عَيْبِكَ فَهُوَ الصَّدِيقُ
فَاحْفَظْهُ.

265. One who points out your faults to you and defends you in your absence, then *he* is your true friend, so protect him.

265. مَنْ لَيْسَ لَهُ صَدِيقٌ لَيْسَ لَهُ دُخْرٌ لَهُ.

266. One who has no friend has no provision.

266. مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ وَأَعَانَكَ عَلَى الْعَمَلِ لَهَا فَهُوَ
الصَّدِيقُ الشَّفِيقُ.

267. One who calls you towards the Eternal Abode and assists you to work for it, then *he* is indeed a caring friend.

267. مَنْ سَوَّءَ إِخْتِيَارَ صُحْبَتِهِ شَرَّارٌ.

268. One of the bad choices [that a person can make] is accompanying the wicked.

268. ما تَأْكَدَّتِ الحُرْمَةُ بِمِثْلِ المُصَاحَبَةِ والمُجاوِرَةِ.

269. Nothing establishes the boundaries of respect like companionship and neighbourhood.

Good Etiquette

Good Etiquette دَب;7ﻷ

1. Good etiquette is one of the two distinguishing merits.

1. دَبُّ أَحَدِ الحَسَبَيْنِ.

2. Good etiquette in a person is like a tree whose roots are the intellect.

2. دَبُّ;7ﻷ فِي دَبِّ;9ﻷ نَسَانِ كَشَجَرَةٍ أَصْلُهَا العَقْلُ.

3. The noblest of personal merits is good etiquette.

3. أَشْرَفُ حَسَبٍ حُسْنُ دَبِّ;7ﻷ.

4. The best etiquette is preserving one's magnanimity.

4. أَفْضَلُ دَبِّ;7ﻷ حِفْظُ المُرُوءَةِ.

5. The best etiquette is that [in] which you start with yourself.

5. أَفْضَلُ دَبِّ;7ﻷ مَا بَدَأْتَ بِهِ نَفْسَكَ.

6. The best etiquette is for a person to stay within his limits and not go beyond his rank.

6. أفضلُ دَبِّ أَنْ يَقِفَ نَسَانُ عِنْدَ حَدِّهِ
وَيَتَعَدَّى قَدْرَهُ.

7. The best of etiquettes is that which stops you from what is forbidden.

7. أحسنُ دَابِّ مَا كَفَّكَ عَنِ الْمَحَارِمِ.

8. The noblest merit is good etiquette.

8. أكرمُ حَسَبٍ حُسْنُ دَبِّ.

9. The people of intellect are in need of good etiquette just as the plants thirst for rain.

9. إِنَّ بَدْوِي الْعُقُولَ مِنَ الْحَاجَةِ إِلَى دَبِّ، كَمَا يَظْمَأُ
الزَّرْعُ إِلَى الْمَطَرِ.

10. People are more in need of good etiquette than of silver and gold.

10. إِنَّ النَّاسَ إِلَى صَالِحِ دَبِّ أَحْوَجُ مِنْهُمْ إِلَى
الْفِضَّةِ وَالذَّهَبِ.

11. Good etiquette is the best merit.

11. دَبُّ أَفْضَلُ حَسَبٍ.

12. Etiquettes are renewed vestments.

12. دَابُّ حُلِّ مُجَدِّدَةٌ.

13. Good etiquette is the best trait.

13. دَبُّ أَحْسَنُ سَجِيَّةٍ.

14. Etiquette is a reflection of the intellect.

14. دَبُّ صُورَةُ الْعَقْلِ.

15. Good etiquette is the perfection of man.

15. دَبُّ كَمَالِ الرَّجُلِ.

16. You are gauged by your etiquette so beautify it with forbearance.

16. إِنَّكَ مُقَوِّمٌ بِأَدَبِكَ، فَزَيِّنْهُ بِالْجِلْمِ.

17. Indeed you are more in need of acquiring good etiquette than you are of acquiring silver and gold.

**17. إِنَّكُمْ إِلَى الْاِكْتِسَابِ دَبِّ أَحْوَجُ مِنْكُمْ إِلَى الْاِكْتِسَابِ
الْفِضَّةِ وَالذَّهَبِ.**

18. Through good etiquette brainpower is sharpened.

18. بِالدَّبِّ تَشْحَدُ الْفِطْنُ.

19. The worst attribute is bad etiquette.

19- بِئْسَ النَّسَبُ سُوءٌ **7ﻱ** دَبٍ.

20. The fruit of good etiquette is good character.

20- تَمْرَةٌ **7ﻱ** دَبٍ حُسْنُ الْخُلُقِ.

21. Good etiquette covers up bad lineage.

21- حُسْنٌ **7ﻱ** دَبٍ يَسْتُرُ فُجْحَ النَّسَبِ.

22. Good etiquette is the best supporter and finest companion.

22- حُسْنٌ **7ﻱ** دَبٍ خَيْرٌ مُوَارِزٍ وَأَفْضَلُ قَرِينٍ.

23. Good etiquette is the best attribute and noblest means.

23- حُسْنٌ **7ﻱ** دَبٍ أَفْضَلُ نَسَبٍ وَأَشْرَفُ سَبَبٍ.

24. The value of good etiquette is nobler than the value of lineage.

24- حَسَبٌ **7ﻱ** دَبٍ أَشْرَفُ مِنْ حَسَبِ النَّسَبِ.

25. The best thing that parents can bequeath to their children is good etiquette.

25- خَيْرٌ مَا وَرَّثَ **5ﻱ** بَاءٌ **7ﻱ** بِنَاءٌ
7ﻱ دَبٌ.

26. The means of purifying [one's] character is good etiquette.

26. سَبَبُ تَزْكِيَةِ 7ﻱ 7ﻼ دُ حُسْنُ
7ﻱ دَب.

27. The seeker of good etiquette is wiser than the seeker of gold.

27. طَالِبُ 7ﻱ دَبٍ أَحْزَمٌ مِنْ طَالِبِ الدَّهَبِ.

28. Seeking [good] etiquette is the embellishment of [one's] honourable lineage.

28. طَلَبُ 7ﻱ دَبٍ جَمَالُ الحَسَبِ.

29. Adopt good etiquette for it is the embellishment of honourable lineage.

29. عَلَيْكَ بِ7ﻱ دَبٍ فَإِنَّهُ زِينُ الحَسَبِ.

30. A little good etiquette is better than many noble ancestors.

30. قَلِيلُ 7ﻱ دَبٍ خَيْرٌ مِنْ كَثِيرِ النَّسَبِ.

31. Everything requires intellect and intellect requires etiquette.

31. كُلُّ شَيْءٍ يَحْتَاجُ إِلَى العَقْلِ، وَالعَقْلُ يَحْتَاجُ إِلَى
7ﻱ دَبٍ.

32. Every distinction is limited except intelligence and good etiquette.

32. كُلُّ الحَسِيمَتْنَاهِ 7ﻻ العَقْلَ و7ﻱ دَبٍ.

33. In order to discipline yourself, it is enough that you keep away from [doing] that which you hate from others.

33. كَفَاكَ مُؤَدِّبًا لِنَفْسِكَ تَجَنُّبُ مَا كَرِهْتَهُ مِنْ غَيْرِكَ.

34. Good etiquette will not be effective until it is accompanied with intellect.

34. لَنْ يَنْجَعَ دَبٌّ حَتَّى يُقَارَنَهُ الْعَقْلُ.

35. One whose etiquette decreases, his vices increase.

35. مَنْ قَلَّ أَدَبُهُ كَثُرَتْ مَسَاوِيهِ.

36. One who is abased because of his poor etiquette will not be elevated by his noble lineage.

36. مَنْ وَضَعَهُ دَنَاءَةٌ أَدَبِهِ لَمْ يَرْفَعَهُ شَرَفُ حَسَبِهِ.

37. One whose etiquette is bad, his honourable lineage gets tarnished.

37. مَنْ سَاءَ أَدَبُهُ شَانَ حَسَبِهِ.

38. One who is lowered by his lineage is elevated by his good etiquette.

38. مَنْ قَعَدَ بِهِ حَسَبُهُ نَهَضَ بِهِ أَدَبُهُ.

39. One who is held back by his lack of etiquette will not be pushed forward by the weight of his honourable lineage.

39. مَنْ أَخَّرَهُ عَدَمُ أَدَبِهِ لَمْ يُقَدِّمَهُ كَثَافَةُ حَسَبِهِ.

40. Whoever is keen about [acquiring] good etiquette, his vices will decrease.

40. مَنْ كَلَفَ بِأَدَبٍ قَلَّتْ مَسَاوِيهِ.

41. One who is infatuated with [good] etiquette has adorned himself.

41. مَنَاسُتُهُتِرَ بِأَدَبٍ فَقَدْرَانِ نَفْسَهُ.

42. One whose etiquette augments his intellect is like a [lone] shepherd among many sheep.

42. مَنْ زَادَ أَدْبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي بَيْنَ غَنَمٍ كَثِيرَةٍ.

43. One whose etiquette is not his best quality, his simplest condition will be his destruction.

**43. مَنْ لَمْ يَكُنْ أَفْضَلَ مِنْ أَدْبِهِ كَانَ أَهْوَنَ أَحْوَالِهِ
عَطْبُهُ.**

44. One who is not reformed by the discipline of Allah cannot become reformed through self-discipline.

44. مَنْ لَمْ يَصْلُحْ عَلَى أَدَبِ اللَّهِ لَمْ يَصْلُحْ عَلَى أَدَبِ نَفْسِهِ.

45. The best companion of the intellect is etiquette.

45. نَعَمَ قَرِينُ الْعَقْلِ أَدَبٌ.

46. The best attribute is good etiquette.

46. نَعْمَ النَّسَبُ حُسْنٌ 7ﻷ دَبٍ.

47. There is no merit like good etiquette.

47. 7ﻷ حَسَبَ 7ﻷ دَبٍ.

48. There is no adornment like good etiquette.

48. 5ﻵ زِينَةَ 5ﻵ دَابٍ.

49. There is no heritage like etiquette.

49. 7ﻷ مِيرَاثَ 7ﻷ دَبٍ.

50. There is no vestment like good etiquette.

50. 5ﻵ حُلَّ 5ﻵ دَابٍ.

51. There is no honour with bad etiquette.

51. 5ﻵ شَرَفَ مَعَ سُوءِ 5ﻵ دَبٍ.

52. One who has a dirty tongue has no etiquette.

52. 5ﻵ أَدَبَ لِسِيَّ 5ﻵ النُّطُقِ.

53. There is no rank higher than good etiquette.

53. حَسَبَ أَرْفَعُ مِنْ دَبٍ.

54. He who has no etiquette has no intelligence.

54. عَقْلَ لِمَنْ أَدَبَ لَهُ.

55. He who lacks good etiquette and inclines towards idle play does not become a leader.

55. يُرَأْسُ مَنْ دَخَّ; عَنِ دَبٍ وَصَبَا إِلَى اللَّعَبِ.

56. There are three things which one always needs to seek more of: Good etiquette, avoidance of suspicion, and abstinence from all that is forbidden.

56. ثَلَاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَرَادٌ حُسْنُ دَبٍ وَمُجَانَبَةُ الرَّيْبِ، وَالْكَفُّ عَنِ الْمَحَارِمِ.

Harm And Preventing Harm

Harm and Preventing Harm | ذى وكف اذى

1. Harm breeds hatred.

1. ذى يَجْلِبُ الْقِلَى.

2. One who prevents himself from harming [others] will not be opposed [or hated] by anyone.

2. مَنْ كَفَّ أَذَاهُ لَمْ يُعَانِدْهُ أَحَدٌ.

3. Preventing yourself from harming [others] reforms the hearts of your enemies towards you.

3- مَنَعُ أَذَاكَ يُصَلِّحُ لَكَ قُلُوبَ عِدَاكَ.

Eating

Eating |كل;#xFE7;

1. Eating less is from self-restraint and overeating is from indulgence.

**1- قَلَّةُ قَلِّهِ;#xFE7; كُلُّ مِنَ الْعَفَافِ، وَكَثْرَتُهُ مِنَ
;#xFE9; سُرَافٍ.**

2. Eating less prevents many maladies of the body.

2- قَلَّةُ قَلِّهِ;#xFE7; كُلُّ يَمْنَعُ كَثِيرًا مِنْ أَعْمَالِ الْجِسْمِ.

3. How often has [the eating of] one food prevented [the eating of] other foods.

3- كَمْ مِنْ أَكَلَةٍ مَنَعَتْ أَكْلَ بَعْضِهَا;#xFE7; ت.

4. Overeating is from gluttony, and gluttony is the worst flaw.

4- كَثْرَةُ قَلِّهِ;#xFE7; كُلُّ مِنَ الشَّرِّهِ، وَالشَّرُّهُ شَرُّ الْعُيُوبِ.

5. Overeating and oversleeping corrupt the soul and bring about impairment.

5- كَثْرَةُ قَلِّهِ;#xFE7; كُلُّ وَالنُّومُ تُفْسِدَانِ النَّفْسَ وَتَجْلِبَانِ

المَصْرَّة.

6. Overeating causes bad [body] odour.

6. كَثْرَةُ أَكْلِهِ كَثْرَةُ رُوحِهِ (تُدْفِرُ).

7. Be like the bee when it eats it eats what is good and when it secretes it secretes what is good, and when it sits on a twig it does not break it.

7. كُنْ كَالنَّحْلَةِ إِذَا أَكَلَتْ أَكَلَتْ طَيِّبًا، وَإِذَا وَضَعَتْ وَضَعَتْ طَيِّبًا،
وَإِذَا وَقَعَتْ عَلَى عُودٍ لَمْ تُكْسِرْهُ.

8. Whoever eats less, his thoughts become pure.

8. مَنْ قَلَّ أَكْلُهُ صَفِيَ فِكْرُهُ.

9. One who restricts his eating, his health improves and his thoughts become righteous.

9. مَنْ افْتَصَرَ فِي أَكْلِهِ كَثُرَتْ صِحَّتُهُ، وَصَلَحَتْ فِكْرَتُهُ.

10. One whose efforts are [solely] for [acquiring] that which enters his stomach, his value is [equal to] that which comes out from it.

10. مَنْ كَانَتْ هِمَّتُهُ مَا يَدْخُلُ بَطْنَهُ كَانَتْ قِيَمَتُهُ مَا يَخْرُجُ مِنْهُ.

11. One who eats excessively, his health deteriorates and his expenses become heavy for him to bear.

11. مَنْ كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ، وَثَقُلَتْ عَلَى نَفْسِهِ مَوْنَتُهُ.

Allah And His Attributes

Allah and His Attributes الله وصفاته

1. The knowledge of Allah, the Glorified, tore through the veils of the unseen and encompassed the darkness of inner-beliefs.

1- خَرَقَ عِلْمُ اللَّهِ سُبْحَانَهُ بَاطِنَ عَيْبِ السُّرَاتِ، وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ.

2. Everyone who is called 'one' other than Allah, the Glorified, is little; and every honoured one other than Him is inferior; and every strong one other than Him is weak; and every master other than Him is a slave; and every knower other than Him is a learner; and every capable one other than Him is sometimes able and other times unable.

2- كُلُّ مُسَمًّى بِالْوَحْدَةِ غَيْرُ اللَّهِ سُبْحَانَهُ قَلِيلٌ، وَكُلُّ عَزِيزٍ غَيْرُهُ دَلِيلٌ، وَكُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ، وَكُلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ، وَكُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ، وَكُلُّ قَادِرٍ غَيْرُهُ يَفْعَلُ وَيَعْجِزُ.

3. Every hidden thing is apparent for Allah, exalted are His bounties.

3- كُلُّ بَاطِنٍ عِنْدَ اللَّهِ جَلَّتْ آخِذَاتُهَا وَظَاهِرٌ.

4. Every secret is manifest for Allah.

4- كُلُّ سِرٍّ عِنْدَ اللَّهِ عَافِيَةٌ.

5. Whoever contemplates about the essence of Allah, apostatizes.

5- مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ الْخَدِّ (تَزَنَّدَقَ)

6. Allah, the Glorified, does not misguide anyone and Allah is not unjust to the servants.

**6- مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُضِلَّ أَحَدًا وَلَا يَهْتَدِيَهُ اللَّهُ بِظُلْمٍ
لِلْعَبِيدِ.**

7. How great is the clemency of Allah, the Glorified, upon the recalcitrant, and how great is His forgiveness to the extravagant servants.

**7- مَا أَعْظَمَ حِلْمَ اللَّهِ سُبْحَانَهُ عَنِ أَهْلِ الْعِنَادِ، وَمَا أَكْثَرَ عَفْوَهُ
عَنِ مُسْرِفِي الْعِبَادِ.**

8. Allah, how great is that which we see of your creation, yet how small its greatness is next to what is hidden from us of your might!

**8- مَا أَعْظَمَ اللَّهُ مَا نَرَى مِنْ خَلْقِكَ، وَمَا أَصْغَرَ عَظِيمَهُ فِي
جَنبِ مَا غَابَ عَنَّا مِنْ قُدْرَتِكَ.**

9. Allah! How awesome is that which we witness of Your kingdom, yet how negligible is that compared to what is hidden from us of Your grand sovereignty!

**9- مَا أَهْوَلَ اللَّهُ مَا نُشَاهِدُهُ مِنْ مَلَكُوتِكَ، وَمَا أَحْقَرَ ذَلِكَ فِيهَا
غَابَ عَنَّا مِنْ عَظِيمِ سُلْطَانِكَ.**

10. He is Allah, the One for whom all signs of existence stand witness over the denying heart.

**10- هُوَ اللَّهُ الَّذِي تَشْهَدُ لَهُ أَعْيُنُ الْوُجُودِ عَلَى قَلْبِ
ذِي الْجُحُودِ.**

11. Allah, Great is His Majesty, is not perceived by the eyes through the sense of sight, rather He is perceived by the hearts though the realities of faith.

11. تَذْرِكُ اللّٰهُ جَلَّ جَلَّ الْعُيُونُ
بِمُشَاهَدَةِ عِيَانِهِ، لَكِنْ تَذْرِكُهُ الْقُلُوبُ بِحَقَائِقِ
إِيمَانِهِ.

12. How can one whose guarantor is Allah, lose?

12. كَيْفَ يَضِيعُ مَنْ اللّٰهُ كَافِلُهُ؟!

13. Allah, the Glorified, has not created anything in vain so that He may be entertained.

13. مَا خَلَقَ اللّٰهُ سُبْحَانَهُ أَمْراً عَبَثاً فَيَلْهُو.

14. Allah, the Glorified, does not abandon anything to futility thereby rendering it void.

14. مَا تَرَكَ اللّٰهُ سُبْحَانَهُ أَمْراً سُدىً فَيَلْغُو.

15. The knowledge of Allah, the Glorified, encompasses the concealed interiors and records the apparent exteriors.

15. قَدْ أَحَاطَ عِلْمُ اللّٰهِ سُبْحَانَهُ بِالْبَوَاطِنِ، وَأَحْصَى الظَّوَاهِرَ.

16. Allah, the Glorified, has recorded your traces, known your actions and ordained your death.

16. قَدْ سَمِيَ اللّٰهُ سُبْحَانَهُ آثَارَكُمْ، وَعَلِمَ أَعْمَالَكُمْ، وَكَتَبَ
أَجَالَكُمْ.

17. Allah, the Glorified, did not create the creation on account of loneliness, nor did He command them [to obey Him] in order to gain anything.

17- لَمْ يَخْلُقِ اللَّهُ سُبْحَانَهُ الْخَلْقَ لِوَحْشَةٍ وَلَمْ يَسْتَعْمِلْهُمْ
لِمَنْفَعَةٍ.

18. Allah, the Glorified, has not created you in vain, and has not abandoned you to wander aimlessly, and He has not left you alone in misguidance and blindness.

18- لَمْ يَخْلُقْكُمْ اللَّهُ سُبْحَانَهُ عَبَثًا، وَلَمْ يَتْرُكْكُمْ سُدىً، وَلَمْ
يَدَعُكُمْ فِي ضَلَالٍ وَهْمٍ.

19. How amazing the human being is! He sees through [a layer of] fat¹, speaks with a piece of flesh, hears with a bone and breathes through a hole.

19- إِعْجَبُوا لِهَذَا الْبَشَرِ؛ نَسَانٌ يَنْظُرُ بِشَحْمٍ وَيَتَكَلَّمُ بِلَحْمٍ
وَيَسْمَعُ بِعَظْمٍ وَيَتَنَفَّسُ مِنْ حَرَمٍ.

20. About the unity of Allah, the Exalted, he said: The depths of understanding cannot perceive Him and the heights of [intellectual] endeavors cannot reach Him.

20- وَقَالَ فِي تَوْحِيدِ اللَّهِ تَعَالَى: عَوْصُ الْفِتَنِ يُدْرِكُهُ
وَبَعْدُ الْهَمَمِ يُبْلَغُهُ.

21. Faces bow down in front of the greatness of Allah, hearts tremble out of fear of Him and souls are sacrificed for His pleasure.

21- تَعْنُوا الْوُجُوهَ لِعَظَمَةِ اللَّهِ، وَتَجَلُّ الْقُلُوبُ مِنْ مَخَافَتِهِ،
وَتَتَهَالَكُ النُّفُوسُ عَلَى مَرَاضِيهِ.

22. Belief in the oneness of Allah enlivens the soul.

22- التَّوْحِيدُ حَيَوَةُ النَّفْسِ.

23. Belief that Allah is one means that you should not [try to] imagine [Him].

23- التَّوْحِيدُ أَنْ تَتَوَهَّمَهُ.

24. Whoever believes in one God is saved.

24- قَدْ نَجَا مَنْ وَحَّدَ (وَجَدَّ، وَجَدَّ).

25. He ('a) said about the oneness of Allah: He is near everything but not attached, far from everything but not separate.

25- وقال - عليه السلام - في توحيد الله: قَرِيبٌ مِنْ شَيْءٍ غَيْرُهُ غَيْرٌ مُبَايِنٌ، بَعِيدٌ مِنْهَا غَيْرٌ مُبَايِنٌ.

26. He ('a) said about the oneness of Allah, the Glorified: He is neither inside things nor outside them.

26- وقال - عليه السلام - في توحيد الله سُبْحَانَهُ: لَيْسَ فِي شَيْءٍ بِوَالِحٍ وَغَيْرُ شَيْءٍ بِخَارِجٍ.

27. If your Lord had a partner, then his prophets would [also] have come to you.

27- لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَمَّا جَاءَتْكَ رُسُلُهُ.

28. One who believes in the oneness of Allah, the Glorified, does not compare Him to the creation.

28- مَنْ وَحَّدَ اللَّهَ سُبْحَانَهُ لَمْ يُشَبِّهْهُ بِالْخَلْقِ.

29. He, the Glorified, was not perceived by the intellects and thus described, rather, He, the

Exalted, described himself before the describers [attempted to describe Him].

**29- لَمْ تَرَهُ سُبْحَانَهُ الْعُقُولُ فَتُخِيرَ عَنْهُ، بَلْ كَانَ تَعَالَى قَبْلَ
الْوَاصِفِينَ بِهِ لَهُ.**

30. Allah, the Glorified, did not give the intellect knowledge about the limits of His qualities, yet He did not prevent it from gaining the necessary understanding of Him.

**30- لَمْ يُطْلِعِ اللَّهُ سُبْحَانَهُ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ، وَلَمْ
يَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ.**

31. He, the Glorified, can neither be confined in the intellect, thereby changing through the process of thought [or imagination], nor in the shackles of the mind, thereby becoming limited and the object of alteration.

**31- لَمْ يَتَنَاهَ سُبْحَانَهُ فِي الْعُقُولِ فَيَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيِّفًا
وَفِي رَوِيَّاتٍ خَوَاطِرِهَا مُحَدِّدًا مُصَرِّفًا.**

32. Allah has not settled in anything so that it be said He exists therein, nor is He separated from anything so that it is said He is detached from it.

**32- لَمْ يَحْتَلِ اللَّهُ سُبْحَانَهُ فِي شَيْءٍ فَيَكُونَ (فَيُقَالُ
هُوَ فِيهَا كَائِنٌ) فِيهَا كَائِنًا وَلَمْ يَنَأَ عَنْهَا فَيُقَالِ هُوَ عَنْهَا بَائِنٌ.**

33. Whoever seeks permission from Allah, He grants it [to him].

33- مَنْ اسْتَأْذَنَ عَلَى اللَّهِ أُذِنَ لَهُ.

[1](#). Referring to fatty tissue that makes up part of the eye.

Matters

Matters Iߧ مور

1. Matters come to pass by divine decree, not by [the] planning [of human beings].

1. إِيْدَالُ مَوْرٍ بِالْتَّقْدِيرِ ߧ بِالْتَّدْبِيرِ.

2. Deduce that which has not happened from that which has transpired, for matters are similar.

2. إِسْتَدِلُّ عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فَإِنَّ مَوْرَ أَشْبَاهُ.

3. The most successful matters are those that have been shrouded in secrecy.

3. أَنْجَحُ مَوْرٌ إِذَا كَانَتْ بِهَا إِسْتِخْفَاءٌ.

4. Indeed when matters are similar, the latter is judged by the former.

4. إِذَا تَشَابَهَتِ مَوْرَانِ إِذَا تَشَابَهَتِ أَعْتَبِرَ آخِرُهَا بِأَوَّلِهَا.

5. Matters are [perfected] through experience [and trial].

5. مَوْرٌ إِذَا تَجَرَّبَتْ بِهِ.

6. Matters are similar [to one another].

6. مَوْرٌ إِذَا تَشَابَهَتْ.

7. Matters are subservient to destiny until death (or injustice) enters the plan.

7. تَذِلُّ #xFEF1؛ مُورٌ لِمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ (الْحَيْفُ) فِي التَّدْبِيرِ.

8. Seek in your work the course by which your excuse may be credible, your evidence may be established and your integrity may be restored.

8. تَحَرَّ مِنْ أَمْرِكَ مَا يَفُومُ بِهِ عُذْرُكَ، وَتَثْبُتُ بِهِ حُجَّتُكَ وَيَفِيءُ إِلَيْكَ بِرُشْدِكَ.

9. The best matters are those which give rise to certitude.

9. خَيْرُ #xFEF1؛ مُورٌ مَا أَسْفَرَ عَنِ الْيَقِينِ.

10. The best matters are those which lead to deliverance [from hellfire].

10. خَيْرُ #xFEF1؛ مُورٌ مَا أَدَّى إِلَى الْخَبْثِ؛ ص.

11. The best matters are those which are free from cupidity.

11. خَيْرُ #xFEF1؛ مُورٌ مَا عَرَى عَنِ الطَّمَعِ.

12. The best matters are those that reveal the truth.

12. خَيْرُ #xFEF1؛ مُورٌ مَا أَسْفَرَ عَنِ الْحَقِّ.

13. The best matters are those that are easy to initiate, end well and give praiseworthy results.

13. خَيْرُ #xFEF1؛ مُورٌ مَا سَهَلَتْ مَبَادِيَهُ، وَحَسَنَتْ خَوَاتِمَهُ

وَحُمِدَتْ عَوَاقِبُهُ.

14. The best matters are those that give the quickest benefit and the most praiseworthy results.

14. خَيْرُ مَوْرٍ أَعْجَلُهَا عَائِدَةً، وَأَحْمَدُهَا عَاقِبَةً.

15. Take of your matter that which makes your excuse credible and establishes your proof.

15. خُذْ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ، وَتَثْبُتُ بِهِ حُجَّتُكَ.

16. Sometimes matters look grim (or inescapable).

16. رُبَّمَا تَجَهَّمَتِ (تَحْتَمَّتِ) مَوْرٌ.

17. The worst matters are those that are the most dubious.

17. شَرُّ مَوْرٍ أَكْثَرُهَا شَكًّا.

18. Blessed is he who is not unaware of the similarity between matters.

18. طُوبَى لِمَنْ لَمْ تَعْمَّ عَلَيْهِ مُشْتَبَهَاتُ مَوْرٍ.

19. Sometimes matters become prevalent (or obscure).

19. قَدْ تَعْمُّ (تُعْمُّ) مَوْرٌ.

20. One who suffers the severity of matters is destroyed.

20. مَنْ كَابَدَ مُورًا هَلَكَ.

21. One who suffers the severity of matters, perishes.

21. مَنْ كَابَدَ مُورًا عَطِبَ.

22. One who neglects his [own] affairs is negligent in all matters.

22. مَنْ صَيَّعَ أَمْرَهُ صَيَّعَ كُلَّ أَمْرٍ.

23. The gauge of [successful] matters is [in] their good endings.

23. مَنْ وَكَّأَ مُورًا حَسَنَ الْخَوَاتِمِ.

24. One who does not safeguard his affairs is destroyed.

24. هَلَكَ مَنْ لَمْ يُحْرِزْ أَمْرَهُ.

25. Do not embark on any matter until you have knowledge of it.

25. تَقَدِّمَنَّ عَلَى أَمْرٍ حَتَّى تُخْبِرَهُ.

26. Make [matters] easy and not arduous; make [them] light and not strenuous.

26. يَسِّرُوا وَتَقَسَّرُوا، وَخَفِّفُوا وَثَقِّلُوا.

27. Every matter has an outcome.

27- لِكُلِّ أَمْرٍ مَّ آلٌ.

28. What has not [yet] happened can be deduced from what has transpired.

28- يُسْتَدَلُّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ.

29. Let the most beloved matters to you be the most universal in justice and the most equitable with [regards to the] rights [of others].

29- لِيَكُنْ أَحَبُّ أُمُورٍ إِلَيْكَ أَعَمُّهَا فِي الْعَدْلِ وَأَقْسَطُهَا بِالْحَقِّ.

30. Be wary of every matter that degrades the one who performs it when it becomes apparent, and abases him.

30- إِحْذَرُ كُلَّ أَمْرٍ إِذَا ظَهَرَ، أَرَى بِفَاعِلِهِ وَحَقَّرَهُ.

31. Be wary of every matter that ruins the Hereafter and improves the worldly life.

31- إِحْذَرُ كُلَّ أَمْرٍ يُفْسِدُ الْآخِرَةَ وَيُصْلِحُ الدُّنْيَا.

Enjoining Good And Forbidding Evil

Enjoining Good and Forbidding Evil | عن المنكر

1. Enjoining good and forbidding evil are the best actions of the creation.

1- مَرُّ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

2. Enjoin good and you will be among the virtuous. Forbid evil with your hand and tongue,

and make an effort to disassociate yourself from the one who commits it.

**2- أَوْمَرُ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ،
وَبَايِنُ مِنْ فِعْلِهِ بِجَهْدِكَ.**

3. Submit yourselves to good and enjoin it; keep away from evil and forbid it.

**3- إِيْتَمَرُوا بِالْمَعْرُوفِ، وَأَمُرُوا بِهِ، وَتَنَاهَاوَا عَنِ الْمُنْكَرِ وَأَنْهَوَا
عَنْهُ.**

4. Verily enjoining good and forbidding evil neither brings death near nor decreases sustenance, rather it multiplies reward and magnifies recompense; and a just word in the presence of an oppressive ruler is [even] better than this.

**4- إِنْ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ
يُقَرَّبَانِ مِنْ أَجْلِ، وَبِالنَّقْصَانِ مِنْ رِزْقٍ،
لَكِنْ يُضَاعِفَانِ الثَّوَابَ وَيُعْظِمَانِ الْجُرْمَ، وَأَفْضَلُ مِنْهُمَا
كَلِمَةٌ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.**

5. Whoever observes excesses being committed and people being called towards evil, and disapproves of it with his heart, is safe and free [from responsibility for it], and whoever disapproves of it with his tongue will be rewarded for it, and he is in a higher position than the former. But whoever disapproves of it with his sword in order that the proof of Allah may remain superior and the word of the oppressors may remain inferior, has found the path of guidance and stands on the right way while his heart is illuminated with conviction.

**5- إِنْ مَنْ رَأَى عُدْوَانًا يُعْمَلُ بِهِ، وَمُنْكَرًا يُدْعَى إِلَيْهِ، فَأَنْكَرَهُ بِقَلْبِهِ
فَقَدْ سَلِمَ وَبَرَّ، وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أَجَرَ، وَهُوَ أَفْضَلُ مِنْ
صَاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَيْفِهِ لِتَكُونَ حُجَّةُ اللَّهِ الْعُلْيَا، وَكَلِمَةُ
الظَّالِمِينَ السُّفْلَى، فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى، وَقَامَ عَلَى
الطَّرِيقِ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينَ.**

6. If one of you sees an evil being committed and is unable to forbid it with his hand or tongue and forbids it with his heart, while Allah knows the truth of his intention, then [it is as if] he has forbidden it.

**6- إِذَا رَأَى أَحَدُكُمْ الْمُنْكَرَ، وَلَمْ يَسْتَطِعْ أَنْ يُنْكِرَهُ بِيَدِهِ وَلِسَانِهِ،
وَأُنْكِرَهُ بِقَلْبِهِ، وَعَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْهُ فَقَدْ أَنْكَرَهُ.**

7. When [showing] respect is of no benefit then humiliation is firmer; when the whip is not successful then the sword is sharper.

**7- إِذَا لَمْ تَنْفَعِ الْكِرَامَةُ فَالْإِهْزَامُ أَجْزَمٌ، وَإِذَا لَمْ يَنْجَحِ
السُّوْطُ فَالسَّيْفُ أَحْسَمُ.**

8. He ('a) said regarding those who enjoin good and forbid evil: From among them there is one who disapproves of evil with his hand, tongue and heart. He is the one who has perfectly attained [all the] virtuous qualities. And among them there is one who disapproves of evil with his tongue and heart but not with his hand. He is the one who has attained only two virtuous qualities but lacks one. And among them there is the third one who disapproves of evil with his heart but not with his tongue and hand. He is the one who lacks the two better qualities out of three and possesses only one. Then, among them there is he who does not disapprove of evil with his tongue, heart or hand. He is just [like] a dead man among the living. All the virtuous deeds, including fighting in the way of Allah, when compared to the act of enjoining good and forbidding evil, are just like drops in the ocean. Enjoining good and forbidding evil does not bring death nearer, nor does it decrease sustenance. And better than all this is a just word in the presence of a tyrannical ruler.

**8 - وَقَالَ - عَلَيْهِ السَّلَامُ: مِمَّنْ فِي ذِكْرِ الْكِرَامَةِ مَرَّتَيْنِ
بِالْمَعْرُوفِ وَالنَّاهِيْنَ عَنِ الْمُنْكَرِ: فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ
وَلِسَانِهِ وَقَلْبِهِ، فَذَلِكَ الْمُسْتَكْمَلُ لِخِصَالِ الْخَيْرِ، وَمِنْهُمْ الْمُنْكَرُ
بِلِسَانِهِ وَقَلْبِهِ، وَالتَّارِكُ بِيَدِهِ، فَذَلِكَ الْمُتَمَسِّكُ بِخَصْلَتَيْنِ مِنْ
خِصَالِ الْخَيْرِ وَمُضَيِّعُ خَصْلَةٍ، وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَالتَّارِكُ
بِلِسَانِهِ وَيَدِهِ، فَذَلِكَ مُضَيِّعُ أَشْرَفِ الْخَصْلَتَيْنِ مِنَ
الْكِرَامَةِ: وَتَمَّتْ بِوَاحِدَةٍ، وَمِنْهُمْ تَارِكُ
النَّكَارِ الْمُنْكَرِ بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ فَذَلِكَ مَيِّتٌ
فِي حَيَاءٍ وَمَا أَعْمَالُ الْبِرِّ كُلِّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ**

عِنْدَ الْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ؛
كَنْفَتَهُ فِي بَحْرِ لُجْبِيٍّ، وَإِنَّ الْمَعْرُوفَ وَالنَّهْيَ
عَنِ الْمُنْكَرِ يُقَرِّبَانِ مِنْ أَجْلِ، وَيَنْقُصَانِ
مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةٌ عَدْلٌ عِنْدَ إِمَامٍ جَائِرٍ.

9. Enjoining good [was prescribed] as a reformation for the common people, and forbidding evil as a restriction for the insolent.

9. وَإِنَّ الْمَعْرُوفَ وَالنَّهْيَ عَنِ
الْمُنْكَرِ رَدْعًا لِلْسُّقَهَاءِ.

10. Be one who invites towards good, dissuades from evil, builds ties with those who cut him off and gives to those who deprive him.

10. كُنْ بِالْمَعْرُوفِ أَمْرًا، وَعَنِ الْمُنْكَرِ نَاهِيًا، وَلِمَنْ قَطَعَكَ
وَاصِدًا، وَلِمَنْ حَرَمَكَ مُعْطِيًا.

11. Be one who invites towards good, dissuades from evil, acts with virtue and prevents vice.

11. - كُنْ بِالْمَعْرُوفِ أَمْرًا، وَعَنِ الْمُنْكَرِ نَاهِيًا، وَبِالْخَيْرِ
عَامًّا، وَلِلشَّرِّ مَانِعًا.

12. Be one who invites towards good while acting upon it, and don't be one who enjoins it while being distant from it [himself], thereby committing a sin and earning the displeasure of his Lord.

12. كُنْ أَمْرًا بِالْمَعْرُوفِ عَامًّا، وَبِهِ، وَتَكُنْ
مِمَّنْ يَأْمُرُ بِهِ وَيَنْأَى عَنْهُ قَيْبُوءٌ بِإِثْمِهِ، وَيَتَعَرَّضُ مَقْتًا رَّبِّهِ.

13. You will never be guided to good until you stray from evil.

13- لَنْ تَهْتَدِيَ إِلَى الْمَعْرُوفِ حَتَّى تَصِلَ عَنِ الْمُنْكَرِ.

14. One who enjoins good strengthens the backs of the believers.

14- مَنْ عَمَلَ (أَمَرَ) بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ.

15. One who forbids evil rubs the noses of the evildoers to the ground.

15- مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْعَمَ أَنْوْفَ الْفَاسِقِينَ.

16. It is disgraceful for a man to dissuade the people from evil actions and forbid them from vices and sins, and then perform the same deeds when he is alone and not refrain from them.

16- يَفْبِحُ عَلَيَا الرَّجُلِ أَنْ يُنْكَرَ عَلَى النَّاسِ مُنْكَرَاتٍ وَيَنْهَاهُمْ عَنْ رَذَائِلَ وَسَيِّئَاتٍ، وَإِذَا خَذَ بِنَفْسِهِ إِرْتِكَبَهَا وَ يَسْتَنْكِفُ مِنْ فِعْلِهَا.

17. Allah, the Glorified, has not commanded you to do anything but [that which is] good and has not forbidden you from anything but evil.

17- لَمْ يَأْمُرْكُمْ اللَّهُ سُبْحَانَهُ بِحَسَنٍ، وَلَمْ يَنْهَكُمْ إِعْنِ قَبِيحٍ.

18. Allah, the Glorified, does not command anything except that He assists [the people] towards it.

18- مَا أَمَرَ اللَّهُ سُبْحَانَهُ بِشَيْءٍ إِعْنِ وَأَعَانَ عَلَيْهِ.

19. Allah, the Glorified, does not forbid anything but that He has makes [the people] needless of it.

19. مَا نَهَى اللَّهُ سُبْحَانَهُ عَنِ شَيْءٍ إِذْ وَأَغْنَى عَنْهُ.

20. Verily I deem myself higher than that I should forbid people from that which I do not forbid myself, or enjoin them towards that which I have not preceded them in performing, or that I should be pleased with their actions which my Lord is not pleased with.

20. إِنِّي إِذْ رَفَعْتُ نَفْسِي أَنْ أَنْهَى النَّاسَ عَمَّا لَسْتُ أَنْتَهِي عَنْهُ أَوْ أَمُرَهُمْ بِمَا إِذْ أَسْبِقُهُمْ إِلَيْهِ بِعَمَلِي أَوْ أَرْضَى مِنْهُمْ بِمَا إِذْ يَرْضَى رَبِّي.

Hopes And Aspirations

Hopes and Aspiration | ما نهي الله سبحانه عن شيء إذ وأغنى عنه؛

1. Many [of those] who hope get disappointed, and many a traveller fails to return.

1. كَمْ مِنْ أَمَلٍ خَائِبٍ وَغَائِبٍ غَيْرِ آئِبٍ.

2. Many a person hopes for what he never achieves.

2. كَمْ مِنْ مُؤَمِّلٍ مَا إِذْ يُدْرِكُهُ.

3. Hope brings death closer and takes aspiration further away.

3. مَا إِذْ يُقَرِّبُ الْمَنِيَّةَ، وَيُبَاعِدُ إِذْ مُنِيَّةً.

4. Hope is the dominion of devils over hearts of the negligent.

4. مَا إِذْ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الْغَافِلِينَ.

5. Hope is like a mirage, it deceives the one who sees it and disheartens the one who looks forward to it.

5. #xFEF1 مل كالسراب، يُغرُّ مَنْ رَاهُ، وَيُخْلِيفُ مَنْ رَجَاهُ.

6. Hope is always in denial; and long life is an affliction for man.

6. #xFEF1 مل أبدأ في تكذيب، وطول الحياة للمرء تعذيب.

7. Belie hope and do not trust it, for it is a deception and he who possesses it is deceived.

7. أكذب #xFEF1 مل، وَ#xFEFB تثق به، فإنه عُرو،
وصاحبه معرو.

8. Belie your hopes and take advantage of your lifetimes to perform your best deeds, and hasten with the hastening of the wise and those endowed with understanding.

8. أكذبوا آمالكم، واعتنموا آجالكم بأحسن أعمالكم، وبادروا
مبادرة أولي النهى و#xFEF1 لباب.

9. Be wary of the deceit of hopes, for many a person has hoped for a day that never came and built a house that he never occupied and amassed wealth that he never used, and it may be that he amassed it unlawfully by depriving others of their rights, thereby acquiring what is forbidden and carrying the burden of sin.

9. إتقوا خداع #xFEF1 مال، فكم من مؤمل يوم لم يدركه،
وباني بناء لميسكنه، وجامع مال لم يأكله، ولعله من باطل
جمعه ومن حق منعه، أصابه حراماً، واحتمل به أثاماً.

10. Be wary of vain hopes, as it is possible for one who starts a day not to end it and for one who is deemed fortunate at dusk to be mourned at dawn.

10. اِتَّقُوا باطلَ #xFEF1;7‑ مَلِّ، قَرُبَ مُسْتَقِيلَ يَوْمِ لَيْسَ
بِمُسْتَذِيرِهِ، وَمَعْبُوطٍ فِي أَوَّلِ لَيْلَةٍ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

11. Be cautious of dashed hopes and seized blessings.

11. إِحْذَرُوا #xFEF1;7‑ مَلِّ الْمَغْلُوبِ، وَالتَّعِيمَ الْمَسْلُوبِ.

12. Beware of relying on [your] hopes, for this is the trait of fools.

12. إِيَّاكَ وَالتَّيِّعَةَ بِأَمْرِ #xFEF1;5‑ مَالٍ فَإِنَّهَا مِنْ شِيمِ الْحَمْقَى.

13. The deception of hope corrupts [one's] action.

13. عُرُورُ #xFEF1;7‑ مَلِّ يُفْسِدُ الْعَمَلَ.

14. An ignorant person is fooled by the deception of his hope, so he loses the best of his actions.

14. عَرَّ جَهْوَ #xFEFB;7‑ كَاذِبُ أَمَلِهِ فَفَاتَهُ حُسْنُ عَمَلِهِ.

15. The deception of hope wastes time and brings death closer.

15. عُرُورُ #xFEF1;7‑ مَلِّ يُنْفِدُ الْمَهْلَ وَيُدْنِي #xFEF1;7‑ جَلَّ.

16. In the deception of hopes, lifetimes lapse.

16. فِي عُرُورِ #xFEF1;5‑ مَالٍ إِنْقِضَاءُ #xFEF1;5‑ جَالٍ.

17. Aspirations may deceive.

17. قَدْ تَغُرُّ بِإِمْنيَّةٍ.

18. Hopes may beguile.

18. قَدْ تَكْذِبُ إِمْنيَّةٌ مَالٌ.

19. Rarely do hopes turn out to be true.

19. قَلَّمَا تَصْدُقُ إِمْنيَّةٌ مَالٌ.

20. Reduce your hopes, fear the suddenness of death and hasten towards performing good deeds.

20. قَصِّرُوا إِمْنيَّةً، وَخَافُوا بَغْتَةً مَلًا،
وَبَادِرُوا صَالِحَ الْعَمَلِ.

21. Decrease your hopes and your actions will become sincere.

21. قَلِّلْ إِمْنيَّةً مَالًا، تَخْلُصْ لَكَ عَمَالٌ.

22. Reduce your hopes, for your death is indeed near!

22. قَصِّرْ أَمَلَكَ فَمَا أَقْرَبَ أَجْلَكَ.

23. Reduce [your] hopes, for verily life is short; and perform good actions, for verily little of it is plenty.

23. قَصِّرْ إِمْنيَّةً مَلًا فَإِنَّ الْعُمَرَ قَصِيرٌ، وَافْعَلِ الْخَيْرَ فَإِنَّ
يَسِيرَهُ كَثِيرٌ.

24. Reduce [your] hopes, hasten towards [good] deeds and fear the suddenness of death, as the return of lifetime cannot be hoped for like the return of livelihood. Whatever is missed from livelihood today may be hoped for tomorrow with increase, but whatever is lost from one's lifetime yesterday, its return cannot be hoped for today.

24. قَصِّرُوا قَصْرًا، وَبَادِرُوا الْعَمَلَ، وَخَافُوا بَغْتَةً
قَائِلًا لَنْ يُرْجَى مِنْ رَجْعَةِ الْعُمْرِ مَا يُرْجَى مِنْ
رَجْعَةِ الرِّزْقِ، مَا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ يُرْجَى عَدَا زِيَادَتِهِ، وَمَا
فَاتَ أَمْسٍ مِنَ الْعُمْرِ لَمْ تُرْجَ الْيَوْمَ رَجْعَتُهُ.

25. Every person is seeking his aspirations while [concurrently] being sought by his death.

25. كُلُّ امْرَأٍ طَالِبٌ أَمْنِيَّتِهِ وَمَطْلُوبٌ مَنِيَّتِهِ.

26. How many a person is deluded by hopes, [and] ends up wasting his actions!

26. كَمْ مِنْ مَخْدُوعٍ بِأَمَلٍ مُضَيِّعٍ لِلْعَمَلِ.

27. Hope is sufficient as a deception.

27. كَفَى بِأَمَلٍ إِغْتِرَارًا.

28. Increased aspirations stem from corruption of the intellect.

28. كَثْرَةُ أَمَلٍ مِنْ فِسَادِ الْعَقْلِ.

29. For every hope there is a delusion.

29. لِكُلِّ أَمَلٍ غُرُورٌ.

30. Hopes never end.

30. 5#xFEF1 مَالُ;5#xFEFB تَنْتَهِي.

31. Hope causes death to be forgotten.

31. 7#xFEF1 مَلُ;7#xFEF1 يُنْسِي جَل.

32. Aspirations are incentives for men.

32. 7#xFEF1 مَانِي هِمَّةُ الرَّجَال.

33. Hope is the veil of death.

33. 7#xFEF1 مَلُ جِبَابُ;7#xFEF1 جَل.

34. There is no end to hope.

34. 7#xFEF1 مَلُ;7#xFEFB غَايَةٌ لَهُ.

35. Hope is an intimate companion.

35. 7#xFEF1 مَلُ رَفِيقُ مُونِس.

36. Hope is a cheater, deceiver, and harmer.

36. 7#xFEF1 مَلُ خَائِعٌ، غَارٌ، ضَارٌ.

37. Hope corrupts [one's] actions and wastes [one's] lifetime.

37. #x_FEFI ملُ يُفْسِدُ الْعَمَلَ، وَيُغْنِي #x_FEFI جَل.

38. Aspirations blind the eyes of insight.

38. #x_FEFI مَانِي تُعْمِي عُيُونَ الْبَصَائِرِ.

39. Aspirations beguile you, and in the presence of reality, they abandon you.

39. #x_FEFI مَانِي تُخَدَعُكَ، وَعِنْدَ الْحَقَائِقِ تَدَعُكَ.

40. Verily I am fighting against my hopes and waiting for my death.

40. إِنِّي مُحَارِبٌ أَمَلِي، وَمُنْتَظِرٌ أَجَلِي.

41. Verily you will not reach what you hope for and will never surpass death, so be conscious of Allah and be moderate in your desires.

**41. إِنَّكَ لَنْ تَبْلُغَ أَمَلَكَ، وَلَنْ تَعْدُوَ أَجَلَكَ، فَاتَّقِ اللَّهَ، وَأَجْمَلْ فِي
الطَّلِبِ.**

42. If you are deceived by hopes, you will surely be annihilated by the fast approaching death and will have lost [the opportunity to perform] good deeds.

**42. إِنَّكُمْ إِنْ اغْتَرَرْتُمْ بِأَمَلِكُمْ، تَخَرَّمْتُمْ بِوَادِرِ
#x_FEFI جَالٍ وَقَدْ مَاتْتُمْ #x_FEFI عَمَالٍ.**

43. The bane of hopes is the coming of death.

43. آفَةُ #x_FEFI مَالٍ #x_FEFI حُضُورُ جَالٍ.

50. How close death is to hope!

50. ما أَقْرَبَ 7ﻱ جَلَّ 7ﻱ مِنْ 7ﻱ مَلِّ.

51. How corrupting is hope for deeds!

51. ما أَفْسَدَ 7ﻱ مَلَّ 7ﻱ لِلْعَمَلِ.

52. How severing is death for hope!

52. ما أَفْطَعَ 7ﻱ جَلَّ 7ﻱ مَلِّ.

53. No one lengthens his hopes except that he [also] curtails his actions.

53. ما أَطَالَ أَحَدٌ فِي 7ﻱ مَلِّ 7ﻱ إِ 7ﻱ قَصَّرَ فِي الْعَمَلِ.

54. What is the matter with you? You hope for that which you do not achieve, amass wealth which you do not use and build houses which you do not occupy!

54. ما لَكُمْ تُؤَمِّلُونَ ما 7ﻱ تُدْرِكُونَهُ، وَتَجْمَعُونَ ما 7ﻱ تَأْكُلُونَهُ، وَتَبْنُونَ ما 7ﻱ تَسْكُنُونَهُ؟

55. No one lengthens his hopes except that he forgets death and performs evil actions.

55. ما أَطَالَ أَحَدٌ 7ﻱ مَلَّ 7ﻱ إِ 7ﻱ نَسِيَ 7ﻱ جَلَّ، وَأَسَاءَ الْعَمَلِ.

56. The best assistance for action is curtailing hopes.

56- نَعْمَ عَوْنُ الْعَمَلِ قَصْرٌ مَلٍ.

57. Let aspirations and ploys not deceive you, for this suffices as ineptness.

57- تَغْرِيكَ تَغْرِيكَ مَانِيٌّ وَالْخُدَعُ، فَكْفَى بِذَلِكَ خُرْقًا.

58. No deception is more misleading than hope.

58- غَارٌّ أَخْدَعُ مِنْ مَلٍ.

59. Nothing is more untrue than hope.

59- شَيْءٌ أَكْذَبُ مِنْ مَلٍ.

60. Aspirations are not loyal to those who rely on them.

60- تَفِي مَانِيٌّ لِمَنْ عَوَّلَ عَلَيْهَا.

61. The smallest of hopes leads to corruption of actions.

61- يَسِيرُ مَلٍ يُوجِبُ فَسَادَ الْعَمَلِ.

62. Be wary of [false] aspirations, for verily they are certain [causes of] deaths.

62- إِحْذَرُوا مَانِيٌّ، فَإِنَّهَا مَنَايَا مُحَقَّقَةٌ.

63. Be cautious not to depend on hopes, for they are the wares of the unintelligent.

63. إِيَّاكَ وَتُكَالَ عَلَى الْمُنَى، فَإِنَّهَا مِنْ بَضَائِعِ
التُّوكَى.

64. The most beneficial cure is abandoning [false] aspirations.

64. أَنْفَعُ الدَّوَاءِ تَرْكُ الْمُنَى.

65. Aspirations are scattered [and dispersed].

65. أَسْتَاتُ;7ﻱ مَانِيُّ أَشْتَاتُ.

66. Aspirations delude.

66. مَانِيُّ تُخْدَعُ;7ﻱ

67. False aspiration is the trait of fools.

67. مَانِيُّ شَيْمَةُ الْحَمَقَاءِ;7ﻱ

68. Submission to hope corrupts [one's] actions.

68. طَاعَةُ;7ﻱ مَلِّ، تُفْسِدُ الْعَمَلَ.

69. It is when death comes that the failure of hopes becomes apparent.

69. عِنْدَ حُضُورِ;#xFEF1 جَالٍ تَطْهَرُ حَيْبَةُ;5ﻱ مَالٍ.

70. I wonder at the one who has no control over his death, how can he lengthen his hopes?

70. عَجِبْتُ لِمَنْ يَمْلِكُ أَجَلَهُ كَيْفَ يُطِيلُ أَمَلَهُ.

71. The end of hope is death.

71. غَايَةُ أَمَلٍ مَلْءٌ جَلٌّ.

72. The farthest thing is hope.

72. أَبْعَدُ شَيْءٍ مَلٌّ.

73. Those who have the most [false] hopes are the ones who remember death the least.

73. أَكْثَرُ النَّاسِ أَمَّ النَّاسِ أَقْلُهُمْ لِلْمَوْتِ ذِكْرًا.

74. Those who have the longest hopes are the ones whose deeds are the worst.

74. أَطْوَلُ النَّاسِ أَمَّ النَّاسِ أَسْوَأُهُمْ عَمَلًا.

75. Verily Allah, the Glorified, hates the one who has long hopes and performs evil actions.

75. إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الطَّوِيلَ أَمَلٍ، السَّيِّئَ الْعَمَلِ.

76. Indeed man reaches near [the realization of] his hopes, when the [sudden] approach of his death cuts them short, then - Glory be to Allah! - Neither is the hope realized nor is the hoper spared.

76. إِنَّ الْمَرْءَ يَشْرَفُ عَلَى أَمَلِهِ، فَيَقْطَعُهُ حُضُورُ أَجَلِهِ، فَسُبْحَانَ اللَّهِ؛ أَمَلٌ يُدْرِكُ، وَ؛ مُؤَمَّلٌ يُتْرَكُ.

77. Be cautious not to lengthen [your] hope, for many a deceived person has been enticed by his long hope and corrupted his deeds and cut [short] his lifetime, then neither was his hope realized nor was that which he lost regained.

77- إِيَّاكَ وَطُولَ 7ﻱ مَلِّ، فَكَمْ مِنْ مَعْرُورٍ افْتَنَّ بِطُولِ
أَمَلِهِ، وَأَفْسَدَ عَمَلَهُ، وَقَطَعَ أَجَلَهُ، وَ5ﻻ أَمَلُهُ أَدْرَكَ
و5ﻻ مَا فَاتَهُ اسْتَدْرَكَ.

78. Where will the falsehoods of hopes mislead you to?!

78- أَيْنَ تَخْتَدِعُكُمْ كَوَاذِبُ 5ﻻ مَالِ؟!

79. Where will the mirage of hopes misguide you to?!

79- أَيْنَ يَغُرُّكُمْ سَرَابُ 5ﻻ مَالِ؟!

80. The most delusive thing is hope.

80- أَكْذَبُ شَيْءٍ 7ﻻ مَلٌّ.

81. The one who is worst in bargaining and most unsuccessful in striving is he who exerts himself in seeking the realization of his hopes while fate does not help him in his aims, and [as a result] he leaves this world in a sorrowful state and proceeds to the next world where he faces the consequences.

81- إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً، وَأَخْيَبَهُمْ سَعِيًّا، رَجُلٌ أَخْلَقَ بَدَنَهُ
فِي طَلْبِ آمَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ
الدُّنْيَا بِخَسْرَاتِهِ، وَقَدِمَ عَلَى 5ﻻ خِرَّةٍ بِتَبِعَاتِهِ.

82. Hope is treacherous.

82. مَلُّ خَوَانٌ.

83. Hope deceives and lifetime passes.

83. مَلُّ يَغُرُّ، الْعَيْشُ يَمُرُّ.

84. Hope misleads and transgression strikes down.

84. مَلُّ يَخْدَعُ، الْبَغْيُ يَصْرَعُ.

85. One who is deceived by hopes is misled.

85. الْمُعْتَرُّ بِالْمَغْتَرِّ مَخْدُوعٌ.

86. Aspirations are the wares of the unintelligent.

86. مَانِيٌّ بِضَائِعِ النَّوْكَى.

87. Hopes are the delusions of the foolish.

87. مَالٌ عَرُورُ الْحَمْقَى.

88. Hopes bring death closer.

88. مَالٌ تُدْنِيهِ الْغَالِ.

89. One whose aspirations increase, his satisfaction decreases.

89- مَنْ كُتِرَ مُنَاهُ قَلَّ رِضَاهُ.

90. One whose hopes lengthen, his actions become worse.

90- مَنْ طَالَ أَمَلُهُ سَاءَ عَمَلُهُ.

91. One who is deceived by hope is misled by it.

91- مَنْ اغْتَرَّ بِأَمَلِهِ خَدَعَهُ.

92. One who is deceived by aspirations is belied by death.

92- مَنْ غَرَّتْهُ أَمَانِيٌّ كَذَّبَتْهُ جَالِيٌّ.

93. One who reaches the end of his hopes should expect the arrival of his death.

93- مَنْ بَلَغَ غَايَةَ أَمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أَجَلِهِ.

94. One who follows his aspirations faces increased hardship.

94- مَنْ تَبِعَ مُنَاهُ، كُتِرَ عَنَاؤُهُ.

95. One who proceeds on the path of his hopes, stumbles upon his death.

95- مَنْ جَرَى فِي مَيْدَانِ أَمَلِهِ، عَثَرَ بِأَجَلِهِ.

96. One whose aspirations increase, his hardship increases.

96- مَنْ كَثُرَ مُنَاهُ، كَثُرَ عَنَاؤُهُ.

97. One who hopes for that which is not possible, his anticipation becomes long.

97- مَنْ أَمَّلَ مَا لَا يُمْكِنُ، طَالَ تَرْقُبُهُ.

98. One whose hope is [to reach] Allah, shall realize the fulfilment of his hope and aspiration.

98- مَنْ يَكُنِ اللَّهُ أَمَلَهُ، يُدْرِكُ غَايَةَ مَلِّهِ وَالرَّجَاءِ.

99. Whoever regards his remaining lifetime to be fleeting, his hopes and aspirations become short.

99- مَنْ اسْتَقْصَرَ بَقَاءَهُ وَأَجَلَهُ، قَصُرَ رَجَاؤُهُ وَأَمَلُهُ.

100. One who proceeds on the course of his hopes, stumbles upon his death.

100- مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثَرَ بِأَجَلِهِ.

101. One who hopes for anything other than Allah, the Glorified, has given lie to his hopes.

101- مَنْ أَمَّلَ غَيْرَ اللَّهِ سُبْحَانَهُ أَكْذَبَ آمَالَهُ.

102. One who seeks support from his aspirations becomes penniless.

102- مَنْ اسْتَعَانَ بِأَمَلِهِ مَانِيٌّ أَفْلَسٌ.

103. It is foolishness to depending on [one's] hope.

103. مِنَ الْحُمُقِ يُتَكَاوُ عَلَى مَلٍ.

104. The humiliation of men is in the dashing of hopes.

104. ذُلُّ الرَّجَالِ فِي خَيْبَةِ مَالٍ.

105. May Allah have mercy on the man who shortens his hopes, anticipates death, makes good use of his time and takes with him the provisions of [good] deeds.

105. رَجِمَ اللَّهُ امْرَءًا قَصَّرَ مَلٍ، وَبَادَرَ
وَاعْتَنَمَ الْمَهْلَ، وَتَزَوَّدَ مِنَ الْعَمَلِ.

106. Many an aspiration may lie beneath death.

106. رَبُّ أُمْنِيَّةٍ تَحْتَ مَنِيَّةٍ.

107. Take away from your long hopes and increase your short lifetime, and do not be deceived by your good physical health and yesterday's wellbeing, for life is short and good health is prone to change.

107. زِدْ مِنْ طُولِ أَمَلِكَ فِي قَصْرِ أَجَلِكَ، وَتَغُرِّبْكَ
صِحَّةُ جَسْمِكَ وَسَبَّحَةُ أَمْسِكَ، فَإِنَّ مُدَّةَ الْعُمْرِ قَلِيلَةٌ،
وَسَبَّحَةُ الْجِسْمِ مُسْتَحِيلَةٌ.

108. The worst poverty is [false] aspiration.

108. شَرُّ الْفَقْرِ الْمُنَى.

109. Lifetimes are wasted between hope and aspiration.

109. ضِيَاغُ الْعُمْرِ بَيْنَ مَالٍ وَالْمُنَى.

110. Blessed is he who shortens his hopes and makes good use of his time.

110. طُوبَى لِمَنْ قَصَّرَ أَمَلَهُ وَاعْتَنَمَ مَهَلَهُ.

111. Blessed is he who belies his aspirations and sacrifices his world in order to build his Hereafter.

111. طُوبَى لِمَنْ كَذَّبَ مُنَاهُ وَأَخْرَبَ دُنْيَاهُ لِعِمَارَةِ آخِرَاهُ.

112. One who relies on his aspirations dies without [realizing] his hopes.

112. مَنَاتُكَلَّ عَلَى مَانِيٍّ مَاتَ دُونَ أَمَلِهِ.

113. One who trusts his aspirations will have them severed by death.

113. مَنْ وَثِقَ بِأَمْنِيَّةٍ قَطَعَتْهُ الْمَنِيَّةُ.

114. Whoever shortens his hopes, beautifies his actions.

114. مَنْ قَصَّرَ أَمَلَهُ حَسَّنَ عَمَلَهُ.

115. Whoever lengthens his hopes, corrupts his actions.

115. مَنْ أَطَالَ أَمَلَهُ أَفْسَدَ عَمَلَهُ.

The Leader

The Leader إمام

1. A just leader is better [and more beneficial] than heavy rainfall.

1- إِمَامٌ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ.

2. One who obeys his *Imām* has obeyed his Lord.

2- مَنْ أَطَاعَ إِمَامَهُ فَقَدْ أَطَاعَ رَبَّهُ.

3. A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the establishment of truth.

3- يَحْتَاجُ إِمَامٌ إِلَى قَلْبٍ عَقُولٍ، وَلِسَانٍ قَوْلٍ،
وَجَنَانٍ عَلَى إِقَامَةِ الْحَقِّ صَوُّولٍ.

Leadership

Leadership إمامة

1. Leadership (*imāmah*) is a social order.

1- إِمَامَةٌ نِظَامٌ سَاجِدٌ.

2. Leadership is an organizational structure for the society

2- وَإِمَامَةٌ نِظَامًا سَاجِدًا.

Granting Refuge To The Fearful

Granting Refuge to the Fearful إِمَانٌ وَإِجَارَةُ الْمُسْتَعِيثِ وَالْخَائِفِ

1. Whoever gives refuge to the one who seeks his help, Allah will grant him refuge from His punishment.

1- مَنْ أَجَارَ الْمُسْتَعِيثَ، أَجَارَهُ اللَّهُ سُبْحَانَهُ مِنْ عَذَابِهِ.

2. One who protects a fearful person from what he fears, Allah, the Glorified, will protect him from His chastisement.

2- مَنْ أَمَّنَ خَائِفًا مِنْ مَخَوْفَةٍ، أَمَّنَهُ اللَّهُ سُبْحَانَهُ مِنْ عِقَابِهِ.

The Secure

The Secure إِمَانٌ مِنَ

1. Many a person who is secure gets frightened.

1- رَبُّ آمِنٌ وَجَلٌّ.

Security

Security إِمَانٌ بِ

1. Nothing brings greater security than [having] faith and [performing] good deeds.

1- مَا مِنْ شَيْءٍ يَحْصُلُ بِهِ إِمَانٌ أَوْ إِحْسَانٌ، مَا مِنْ شَيْءٍ يَحْصُلُ بِهِ إِيمَانٌ وَإِحْسَانٌ.

2. By Allah, no one hinders the security of the peaceful or takes away the rights of the people except the disbelieving infidel and the duplicitous apostate.

2. وَاللّٰهُ مَا مَنَعَ ۗ وَمَنْ أَهْلُهُ، وَأَزَاحَ الْحَقُّ عَنِّ مُسْتَجِيعِهِ
إِذْ كَافِرٌ جَاحِدٌ، وَمُنَافِقٌ مُلْجِدٌ.

3. Do not be deceived by [a false sense of] security, for you will surely be taken from your sanctuary.

3. تَغْتَرِّنَ بِأَمْنِكَ مَاخُودٌ مِنْ
مَّامِنِكَ.

4. It is not appropriate for an intelligent person to live in fear when he has found a way to [attain] security.

4. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقِيمَ عَلَى الْخَوْفِ إِذَا وَجَدَ إِلَى
سَبِيلِ سُبُوحِ السَّمَوَاتِ.

5. There is no blessing better than security.

5. نِعْمَةٌ أَهْنَأُ مِنْ أَمْنِكَ.

6. Security is [a cause of] deception; fear is [a means of] precaution.

6. مِنْ إِغْتِرَارٍ، الْخَوْفُ إِسْتِظْهَارٌ.

7. The sweetness of security is spoilt by the bitterness of fear and panic.

7. وَوَهْءُ أَمْنِكَ تَنْكِيذُهَا مَرَارَةُ الْخَوْفِ
وَالْحَذَرِ.

8. Many a security turns into fear.

8- رَبُّ أَمْنٍ إِنْ قَلَبَ خَوْفًا.

9. The comfort of life is in security.

9- رِفَاهِيَّةُ الْعَيْشِ فِي أَمْنٍ.

Feeling Secure From Allah's Scheme

Feeling Secure From Allah's Scheme من من مكر الله

1. One who feels secure from the scheme of Allah, his sense of security is futile (or his faith is nullified).

1- مَنْ أَمِنَ مَكْرَ اللَّهِ بَطَلَ أَمَانُهُ (ايمانه).

2. He from whose evil people are not safe, is not secure from the punishment of Allah.

2- مَا أَمِنَ عَذَابَ اللَّهِ مَنْ لَمْ يَأْمَنِ النَّاسُ شَرَّهُ.

The Trustworthy

The Trustworthy من

1. How few are the reliable, trustworthy people, and how many are the treacherous!

1- مَا أَقَلُّ الْبَيْتَةِ الْمُؤْتَمَنِ، وَأَكْثَرُ الْخَوَّانِ.

Trustworthiness

Trustworthiness | مانه;7ﻷ

1. Trustworthiness leads to truthfulness.

1. مانه;7ﻷ تُؤدِّي إِلَى الصِّدْقِ.

2. Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious utterances.

**2. مانه;7ﻷ وَالْوَفَاءُ صِدْقٌ فَعَالٌ، وَالْكَذِبُ
وَالْفِتْرَاءُ خِيَانَةٌ فَقَوَالٌ.**

3. Return the trust to the one who has entrusted it to you, and do not act treacherously with the one who betrayed your trust.

**3. أُدِّ مانه;7ﻷ إِلَى مَنْ ائْتَمَّنَكَ، وَتَحْنُ مَنْ
خَانَكَ.**

4. Return the trust when it is entrusted to you, and do not accuse anyone when you entrust something to him, for surely one who is not trustworthy has no faith.

**4. أُدِّ مانه;7ﻷ إِذَا ائْتَمَّنْتَ، وَتَتَّهِمُ غَيْرَكَ إِذَا
اِئْتَمَّنْتَهُ، فَإِنَّهُ ﻷ إِيمَانٍ لِمَنْ ﻷ أمانةً لَهُ.**

5. The best [form of] trustworthiness is keeping one's promise.

5. أَفْضَلُ مانه;7ﻷ الْوَفَاءُ بِالْعَهْدِ.

6. Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness.

6. مَانَةٌ إِيمَانٌ، الْبَشَاشَةُ إِحْسَانٌ.

7. Trustworthiness is preservation [and safeguarding of what has been entrusted].

7. مَانَةٌ صِيَانَةٌ.

8. Trustworthiness is a success for the one who observes it.

8. مَانَةٌ فَوْزٌ لِمَنْ رَعَاهَا (وَعَاهَا).

9. Trustworthiness is a merit for the one who executes it.

9. مَانَةٌ فَضِيلَةٌ لِمَنْ أَدَّاهَا.

10. The bane of trustworthiness is treachery.

10. آفَةٌ إِذَا أُتْمِنَتْ وَ مَانَةٌ الْخِيَانَةُ.

11. When you are entrusted with something, then do not betray [the trust].

11. إِذَا أُتْمِنْتَ وَ; فَ; تَخُنْ.

12. When you entrust anyone [with something], then do not accuse them of treachery.

12. إِذَا أُتْمِنْتَ وَ; فَ; تَسْتَجِنُ.

13. When trustworthiness becomes stronger, truthfulness increases.

13. إِذَا قَوِيَتْ إِيمَانُهُ كَثُرَ الصِّدْقُ.

14. The cornerstone of faith is trustworthiness.

14. رَأْسُ إِيمَانِهِ سِدْقُهُ (إِيمَانُهُ)
إِيمَانُهُ.

15. Sound trustworthiness is a symbol of good conviction.

15. صِحَّةُ إِيمَانِهِ عُنْوَانُ حُسْنِ الْمُعْتَقِدِ.

16. Espouse trustworthiness for it is the best [form of] religiosity.

16. عَلَيْكَ بِإِيمَانِهِ فَإِنَّهَا أَفْضَلُ دِيَانَةٍ.

17. Corruption of trustworthiness is submission to treachery.

17. فَسَادُ إِيمَانِهِ طَاعَةُ الْخِيَانَةِ.

18. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

18. فَازَ مَنْ تَجَلَّبَبَ الْوَفَاءَ، وَادَّرَعَ إِيمَانَهُ.

19. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

19. كُلُّ شَيْءٍ لَا يَحْسُنُ نَشْرُهُ أَمَانَةٌ وَإِنْ لَمْ يُسْتَكْتَمْ.

20. One who has no trustworthiness has no faith.

20. مَنْ أَمَانَةٌ لَهُ؛ إِيْمَانٌ لَهُ.

21. One who takes [the] keeping [of] trust lightly will fall into treachery.

21. مَنْ اسْتَهَانَ بِأَمَانَةٍ؛ وَقَعَ فِي الْخِيَانَةِ.

22. One who acts with trustworthiness has perfected his religion.

22. مَنْ عَمَلَ بِأَمَانَةٍ؛ فَقَدْ أَكْمَلَ الدِّينَ.

23. The best trust that can be kept is fulfilling [one's] obligations.

23. مِنْ أَحْسَنِ أَمَانَةٍ؛ رَعَى الدِّمَمَ.

24. There is no faith in one who is not trustworthy.

24. إِيْمَانٌ لِمَنْ أَمَانَةٌ لَهُ.

25. There is no trustworthiness in one who has no religion.

25. أَمَانَةٌ لِمَنْ دِينٌ لَهُ.

Faith

Faith إِيْمَانٌ

1. Faith is the better of the two trusts (or securities).

1. الإيمانُ أَفْضَلُ مَنْتَيْنِ (مَنْتَيْنِ).

2. Faith is acknowledging with the tongue and acting with the limbs.

2. الإيمانُ قَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِأَرْكَانِ.

3. Faith and modesty are linked in one linkage and they do not separate.

3. الإيمانُ وَالْحَيَاءُ مَقْرُونَانِ فِي قَرْنٍ، وَ يَفْتَرِقَانِ.

4. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

4. الإيمانُ وَالْعِلْمُ (وَ الْعَمَلُ) أَخْوَانٌ تَوْأَمَانِ، وَرَفِيقَانِ يَفْتَرِقَانِ.

5. Faith is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

5. الإيمانُ شَجَرَةٌ، أَصْلُهَا الْيَقِينُ، وَفَرْعُهَا التُّقَى، وَنُورُهَا الْحَيَاءُ، وَتَمْرُهَا السَّخَاءُ.

6. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance of what has been decreed [by Allah].

6. الإيمانُ، وَالصَّبْرُ وَالرِّضَا بِمَا يَأْتِي بِهِ الْقَدْرُ، وَالْوَرَعُ، وَالصَّبْرُ وَالرِّضَا بِمَا يَأْتِي بِهِ الْقَدْرُ.

7. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

**7. إيمانٌ والعملُ أخوانٌ توأمانٌ، ورفيقان
يفترقان، يقبلُ اللهُ أحدهما
إِصاحبه.**

8. The best [sign of] faith is trustworthiness.

8. أفضلُ إيمانٍ، إيمانٌ مائةٌ.

9. The best faith is [based on] complete certitude.

9. أفضلُ إيمانٍ، حُسنُ إيمانٍ.

10. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

**10. أقوى الناس إيمانًا أكثرهم توكلًا على الله
سُبْحَانَهُ.**

11. The closest people to Allah, the Glorified, are the ones with the greatest faith.

11. أقربُ الناس من الله سُبْحَانَهُ أحسنهم إيمانًا.

12. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

12. أفضلُ إيمانٍ، إيمانٌ صادقٌ وحَسَنٌ، وأفبحُ الشَّيْمِ التَّجَافِي وَالْعُدْوَانُ.

13. The best faith is [based on] complete certitude, and the greatest honour is [in] doing good deeds.

13- أَفْضَلُ إِيمَانٍ حُسْنُهُ وَبِإِقَانٍ وَأَفْضَلُ الشَّرَفِ بَدَلُهُ حَسَانُهُ.

14. Verily the best faith is for a man to act justly with others.

14- إِنَّ أَفْضَلَ إِيمَانٍ إِنْصَافُ الرَّجُلِ مِنْ نَفْسِهِ.

15. Indeed the place of faith is the heart, and the path to it is [through] the ears.

15- إِنَّ مَحَلَّ إِيمَانِ الْجَنَانِ، وَسَبِيلَهُ
إِنَّ دُنَانَهُ.

16. Faith is security.

16- إِيمَانٌ أَمَانٌ.

17. Faith is the path with manifest inner secrets.

17- إِيمَانٌ وَاصِحٌ الْوَاوَابِغِ.

18. Faith is an effective intercessor.

18- إِيمَانٌ شَفِيعٌ مُنْجِحٌ.

19. Faith is free of jealousy.

19. إِيْمَانٌ بَرِيءٌ مِنَ الْحَسَدِ.

20. Faith is the loftiest goal.

20. إِيْمَانٌ أَعْلَى غَايَةٍ.

21. Disbelief is wiped out by faith.

21. الْكُفْرُ يَمْحَاهُ (يَمْحُوهُ) إِيْمَانٌ.

22. Faith is sincerity in action.

22. إِيْمَانٌ إِخْصَافٌ عَمَلٍ.

23. Salvation comes with faith.

23. النَّجَاةُ مَعَ إِيْمَانٍ.

24. Faith is a flame that cannot be extinguished.

24. إِيْمَانٌ شِهَابٌ لَا يَخْبُو.

25. Faith is free of hypocrisy.

25. إِيْمَانٌ بَرِيءٌ مِنَ النِّفَاقِ.

26. Faith is patience in tribulation and gratitude in ease.

26. إِيْمَانٌ صَبْرٌ فِي الْبَلَاءِ، وَشُكْرٌ فِي الرَّخَاءِ.

27. If you have faith in Allah, your place of return will be secure.

27. إِنْ أَمِنْتَ بِاللَّهِ أَمِنَ مُنْقَلَبُكَ.

28. It is through faith that salvation is attained.

28. بِإِيْمَانٍ تَكُونُ النَّجَاةُ.

29. It is through faith that one is guided towards virtuous actions.

29. بِإِيْمَانٍ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ.

30. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.

30. بِإِيْمَانٍ يُرْتَقَى إِلَى ذُرْوَةِ السَّعَادَةِ وَنِهَايَةِ الْحُبُورِ.

31. Faith is salvation.

31. إِيْمَانٌ نَجَاةٌ.

32. The fruit of faith is success with Allah.

32. ثَمَرَةُ إِيْمَانٍ الْقَوْزُ عِنْدَ اللَّهِ.

33. The fruit of faith is desire for the Eternal Abode.

33. ثَمَرَةُ ِۙيمَانِ الرِّغْبَةُ فِي دَارِ الْبَقَاءِ.

34. Three things, if possessed, complete one's faith: intellect, forbearance and knowledge.

34. ثَلَاثٌ مِّنْ كُنَّ فِيهِ كَمُلَ ِۙيمَانُهُ، الْعَقْلُ، وَالْجِلْمُ، وَالْعِلْمُ.

35. Three things, if possessed, perfect one's faith: that when one is pleased, his pleasure does not lead him towards vice; and when he gets angry, his anger does not draw him away from the truth; and when he is in a position of power, he never takes that which is not his.

35. ثَلَاثٌ مِّنْ كُنَّ فِيهِ اسْتَكْمَلَ ِۙيمَانَهُ: مَنُ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ إِلَىٰ بَاطِلٍ، وَإِذَا عَضِبَ لَمْ يُخْرِجْهُ عَضْبُهُ عَنِ الْحَقِّ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ مَا لَيْسَ لَهُ.

36. Three things, if possessed, perfect one's faith: justice in anger and contentment, moderation in poverty and wealth, and maintaining a balance between fear and hope.

36. ثَلَاثٌ مِّنْ كُنَّ فِيهِ فَقَدَ أَكْمَلَ ِۙيمَانَهُ: الْعَدْلُ فِي الْعَضْبِ وَالرِّضَا، وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَاءِ، وَاعْتِدَالُ الْخَوْفِ وَالرَّجَاءِ.

37. Three things are from the treasures of faith: concealing misfortune, charity and sickness.

37. ثَلَاثٌ مِّنْ كُنُوزِ ِۙيمَانٍ: كِتْمَانُ الْمُصِيبَةِ، وَالصَّدَقَةُ، وَالْمَرَضُ.

38. Virtuous chastity and contentment with what suffices are from the pillars of faith.

38- حُسْنُ الْعَفَافِ، وَالرِّضَا بِالْكَفَافِ مِنْ دَعَائِمِ إِيمَانٍ.

39. Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness.

39- خَفْضُ الصَّوْتِ وَعَضُّ الْبَصَرِ، وَمَشْيُ الْقَصْدِ، مِنْ أَمَارَةٍ بِإِيمَانٍ وَحُسْنِ التَّدِينِ.

40. Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues.

40- دَوَامُ الطَّاعَاتِ، وَفِعْلُ الْخَيْرَاتِ، وَالْمُبَادَرَةُ إِلَى الْمَكْرُمَاتِ مِنْ كَمَالِ إِيمَانٍ، وَأَفْضَلُ حَسَانٍ.

41. The embellishment of faith is piety.

41- زِينُ إِيمَانِ الْوَرَعِ.

42. He ('a) said about faith: It is nearness [to Allah] for the one who guards [against evil], confidence for the one who trusts [in Allah], comfort for the one who entrusts [his affairs to Allah] and a shield for the one who endures patiently.

42- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ إِيمَانٍ: زُلْفَى لِمَنْ ارْتَقَبَ، وَثِقَةٌ لِمَنْ تَوَكَّلَ، وَرَاحَةٌ لِمَنْ قَوَّضَ، وَجُنَّةٌ لِمَنْ صَبَرَ.

43. The embellishment of faith is [in] purity of one's innermost thoughts [and secrets] and [performing] good deeds in the open.

43. زَيْنُ ۙإِيمَانٍ طَهَارَةُ السَّرَائِرِ، وَحُسْنُ الْعَمَلِ فِي الظَّاهِرِ.

44. Ask Allah for [strong] faith and act upon the ordinances of the Qur'an.

44. سَأَلُوا اللَّهَ ۙإِيمَانًا، وَاعْمَلُوا بِمُوجِبِ الْقُرْآنِ.

45. The worst faith is that in which doubt enters.

45. شَرُّ ۙإِيمَانٍ مَا دَخَلَهُ الشُّكُّ.

46. The uprightness of faith is [in] piety and its corruption is [in] greed.

46. صِدْقُ ۙإِيمَانٍ الْوَرَعُ، وَقَسَادُهُ الطَّمَعُ.

47. True faith and good deeds are the best provisions.

47. صِدْقُ ۙإِيمَانٍ، وَصَنَائِعُ ۙإِحْسَانٍ، أَفْضَلُ الدَّخَائِرِ.

48. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

48. صُنْ إِيْمَانَكَ مِنَ الشُّكِّ: فَإِنَّ الشُّكَّ يُفْسِدُ ۙإِيمَانًا كَمَا يُفْسِدُ الْمِلْحُ الْعَسَلَ.

49. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

49. عَلَيَّكُمْ بِإِحْسَانٍ ۙإِيمَانًا فَإِنَّهُ السَّبِيلُ

إِلَى الْجَنَّةِ وَالنَّجَاةِ مِنَ النَّارِ.

50. It is on truth and trust that faith is based.

50. عَلَى الصِّدْقِ وَالْحَقِّ مَبْنَى الْإِيمَانِ.

51. The pinnacle of faith is certitude.

51. غَايَةُ الْإِيمَانِ الْيَقَانُ.

52. The highest degree of faith is befriending for the sake of Allah, having enmity for the sake of Allah, spending on each other for the sake of Allah and establishing ties with each other for the sake of Allah, the Glorified.

**52. غَايَةُ الْإِيمَانِ الْمُوايَاةُ فِي اللَّهِ،
وَالْمُعَادَاةُ فِي اللَّهِ، وَالتَّبَادُلُ فِي اللَّهِ،
وَالتَّوَاصُلُ فِي اللَّهِ
سُبْحَانَهُ.**

53. One type of faith is that which is firmly fixed in the hearts and another is that which shifts between the hearts and breasts [without being firmly fixed in the hearts].

**53. فَمَنْ الْإِيمَانِ مَا يَكُونُ ثَابِتاً مُسْتَقِرّاً فِي الْقُلُوبِ
وَمِنْهُ مَا يَكُونُ عَوَارِئَ بَيْنَ الْقُلُوبِ وَالصُّدُورِ.**

54. Allah, the Glorified, has prescribed faith as a purification from doubt.

54. فَرَضَ اللَّهُ سُبْحَانَهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ.

55. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

55. قَدْ أُوجِبَ إِيْمَانُ عَلٰى مُعْتَقِدِهِ إِقَامَةَ سُنَنِ
وَالْقَرَضِ.

56. Strengthen your faith with certitude, for this is the best religion.

56. قَوُّوا إِيمَانَكُمْ (قَوُّ إِيمَانِكَ) بِالْيَقِيْنِ فَإِنَّهُ أَفْضَلُ الدِّيْنِ.

57. How can he who resents the truth taste the sweetness of faith?

57. كَيْفَ يَجِدُ حَذَوَةَ إِيْمَانِ مَنْ يُسْخِطُ
الْحَقَّ؟!

58. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

58. كَسَبُ إِيْمَانِ لِرُومِ الْحَقِّ، وَنُصْحُ الْخَلْقِ.

59. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

59. كَذِبَ مَنْ ادَّعَى إِيْمَانَ وَهُوَ مَشْغُوفٌ (مَشْغُوفٌ)
مِنَ الدُّنْيَا يَخْدَعُ إِيْمَانِيَّ وَزُورَ الْمَاهِي.

60. The conception of faith is [achieved through] the recitation of the Qur'an.

60. لِقَاحُ إِيْمَانِ تَرَوَةَ الْقُرْآنِ.

61. One who entertains doubt in his faith [in one God] becomes a polytheist.

61. مَنْ ارْتَابَ بِإِيمَانِهِ أَشْرَكَ.

62. One who has no faith has no trustworthiness.

62. مَنْ يُحِبُّ إِيْمَانَهُ لِأَمَانَةٍ لَهُ.

63. One who likes his faith to become perfect should ensure that his love, hate, pleasure and displeasure are [all] for the sake of Allah.

63. مَنْ أَحَبَّ أَنْ يَكْمَلَ إِيْمَانُهُ فَلْيَكُنْ حُبَّهُ لِلَّهِ، وَبُغْضُهُ لِلَّهِ، وَرِضَاؤُهُ لِلَّهِ، وَسَخَطُهُ لِلَّهِ.

64. One who gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah and hates for the sake of Allah, has perfected [his] faith.

64. مَنْ أَعْطَى فِي اللَّهِ، وَمَنَعَ فِي اللَّهِ، وَأَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، فَقَدْ اسْتَكْمَلَ إِيْمَانَهُ.

65. The basis of faith is unwavering certitude.

65. إِيْمَانٌ حَسَنٌ إِيْمَانٌ حَقٌّ.

66. One whose faith is true is saved, and one whose submission is complete is guided.

66. نَجَا مَنْ صَدَقَ إِيْمَانُهُ وَهُدِيَ مَنْ حَسَنَ إِسْلَامُهُ.

67. There is no honour higher than faith.

67. شَرَفٌ أَعْلَى مِنْ إِيْمَانٍ.

68. There is no medium more successful than faith.

68. وَوَسِيلَةٌ أُنْجَحُ مِنْ إِيْمَانٍ.

69. There is no faith like modesty and generosity.

69. إِيْمَانٌ كَالْحِيَاءِ وَالسَّخَاءِ.

70. Faith without piety is of no benefit.

70. يَنْفَعُ إِيْمَانٌ بغيرِ تَقْوَى.

71. A servant's faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

**71. يَكْمُلُ إِيْمَانُ عَبْدٍ حَتَّى يُحِبَّ مَنْ أَحَبَّهُ اللهُ
سُبْحَانَهُ، وَيُبْغِضَ مَنْ أَبْغَضَهُ اللهُ سُبْحَانَهُ.**

72. The faith of a servant is not true until he is more confident of what is in the Hand of Allah, the Glorified, than what is in his own hand.

**72. يَصْدُقُ إِيْمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللهِ
سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.**

73. Nothing that is preserved by human beings is like faith in Allah and good deeds.

**73. شَيْءٌ يَدَّخِرُهُ نَسَانٌ
كَإِيْمَانٍ بِاللّهِ وَصَنَائِعِهِ حَسَانٌ.**

74. The faith of a man is deduced by his submission and obedience [to Allah].

74. يُسْتَدَلُّ عَلَى إِيمَانِ الرَّجُلِ بِالتَّسْلِيمِ وَلزوم الطَّاعَةِ.

75. The faith [of a person] is deduced by increased fear [of Allah], controlling lust and overcoming lowly desires.

**75. يُسْتَدَلُّ عَلَى إِيمَانِ بِكَثْرَةِ التُّقَى، وَمَلَكَ
الشَّهْوَةِ، وَعَلَبَةِ الْهَوَى.**

76. Faith requires certitude.

76. يَحْتَاجُ إِيمَانٌ إِلَى يَقَانٍ.

77. Faith requires sincerity.

77. يَحْتَاجُ إِيمَانٌ إِلَى إِخْلَاصٍ.

78. One who believes in Allah [and attests to His oneness] is saved.

78. مَنْ صَدَّقَ اللَّهَ سُبْحَانَهُ نَجَى.

79. The foundation of faith is total submission to the will of Allah.

79. أَصْلُ إِيمَانِ حُسْنُ التَّسْلِيمِ إِلَى اللَّهِ.

80. Have faith and you will be safe.

80. آمِنْ تَأْمَنْ.

The Believer

The Believer المؤمن

1. A believer is very truthful in [his] speech and generous in [his] benevolence.

1- الْمُؤْمِنُ صَدُوقُ اللِّسَانِ، بَدُولٌ ۙ حَسَانٌ.

2. A believer is [always] alert, waiting for one of the two boons [of this world or the Hereafter].

2- الْمُؤْمِنُ يَعْظَانُ يَنْتَظِرُ إِحْدَى الْحَسَنَتَيْنِ.

3. A believer is chaste, contented, free from sin and pious.

3- الْمُؤْمِنُ عَفِيفٌ، مُقْتَنِعٌ، مُتَنَزِّهٌ، مُتَوَرِّعٌ.

4. A believer is one whose love is for [the sake of] Allah, whose hate is for Allah, whose taking is for Allah and whose leaving is for Allah.

4- الْمُؤْمِنُ مَنْ كَانَ حُبِّهِ لِلَّهِ، وَبُغْضُهُ لِلَّهِ، وَأَخْذُهُ لِلَّهِ، وَتَرْكُهُ لِلَّهِ.

5. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.

5- الْمُؤْمِنُ شَاكِرٌ فِي السَّرَّاءِ، صَابِرٌ فِي الْبَأْسِ، خَائِفٌ فِي الرِّخَاءِ.

6. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

6- الْمُؤْمِنُ عَفِيفٌ فِي الْغِنَى، مُتَنَزِّهٌ عَنِ الدُّنْيَا.

7. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

**7- الْمُؤْمِنُ بَيْنَ نِعْمَةٍ وَخَطِيئَةٍ؛ يُصْلِحُهُمَا
إِثْمًا وَشُكْرًا؛ سَتِغْفَارُ.**

8. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

8- الْمُؤْمِنُ عِزٌّ كَرِيمٌ، مَأْمُونٌ عَلَى نَفْسِهِ، حَذِرٌ مَحْزُونٌ.

9. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

**9- الْمُؤْمِنُ دَائِمُ الذِّكْرِ، كَثِيرُ الْفِكْرِ، عَلَى النِّعْمَاءِ شَاكِرٌ، وَفِي
الْبَأْسَاءِ صَابِرٌ.**

10. A believer is modest, independent, certain and pious.

10- الْمُؤْمِنُ حَيِيٌّ، عَنِيٌّ، مُوقِنٌ، تَقِيٌّ.

11. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

11- الْمُؤْمِنُ إِذَا سُئِلَ أَسْعَفَ، وَإِذَا سَأَلَ خَفَّفَ.

12. A believer is wary of his sins, always fearing chastisement and hoping for the mercy of his Lord.

**12- الْمُؤْمِنُ حَذِرٌ مِنْ دُنُوبِهِ أَبَدًا يَخَافُ الْبَأْسَ وَيَرْجُو
رَحْمَةَ رَبِّهِ.**

13. To a believer, this world is his arena, action is his endeavour, death is his gift and Paradise is his prize.

**13- الْمُؤْمِنُ الدُّنْيَا مَضْمَارُهُ، وَالْعَمَلُ هِمَّتُهُ، وَالْمَوْتُ تُحَقُّقَتُهُ،
وَالْجَنَّةُ سَبَقَتُهُ.**

14. A believer is one who has purified his heart of vileness.

14- الْمُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَّنِيَّةِ (الرِّيْبَةِ).

15. A believer is one whose affair is near, whose sorrow is distant, whose silence is much and whose actions are sincere.

15- الْمُؤْمِنُ قَرِيبُ أَمْرِهِ، بَعِيدُ هَمِّهِ، كَثِيرُ صَمْتِهِ، خَالِصُ عَمَلِهِ.

16. A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden.

16- الْمُؤْمِنُ عَلَى الطَّاعَاتِ حَرِيصٌ، وَعَنِ الْمَحَارِمِ عَافٌ.

17. The soul of a believer is firmer than a hard rock while he is [himself] humbler than a slave.

17- الْمُؤْمِنُ نَفْسُهُ أَصْلَبُ مِنَ الصُّلْدِ، وَهُوَ أَدَلُّ مِنَ الْعَبْدِ.

18. When a believer observes, he takes lesson; and when he is quiet, he contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is grateful; and when he undergoes hardship, he is patient.

**18- الْمُؤْمِنُ إِذَا نَظَرَ اعْتَبَرَ، وَإِذَا سَكَتَ تَفَكَّرَ، وَإِذَا تَكَلَّمَ ذَكَرَ،
وَإِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ.**

19. When a believer is admonished, he restrains himself; and when he is warned, he becomes cautious; and when he is shown an example, he learns [from it]; and when he is reminded, he remembers; and when he is oppressed, he forgives.

**19- الْمُؤْمِنُ إِذَا وُعِظَ إِزْدَجَرَ، وَإِذَا حُذِرَ حَذَرَ، وَإِذَا عُرِيَ إِعْتَبَرَ،
وَإِذَا دُكِّرَ دَكَّرَ، وَإِذَا أُظْلِمَ عَفَرَ.**

20. The persistence of a believer is [in] his renunciation [of worldly pleasures], his interest is [in] his religiosity, his dignity is [in] his contentment and his striving is for his Hereafter. His good deeds are many, his status is elevated and he has managed [to gain] his freedom and salvation.

**20- الْمُؤْمِنُ دَابُهُ زَهَادَتُهُ، وَهَمُّهُ دِيَانَتُهُ، وَعِزُّهُ قِنَاعَتُهُ، وَجِدُّهُ
خَيْرَتُهُ، قَدْ كَثُرَتْ حَسَنَاتُهُ، وَعَلَتْ دَرَجَاتُهُ، وَشَارَفَ
ذَخْرُهُ وَنَجَاتُهُ.**

21. A believer looks at this world with eyes that derive lesson, and consumes from it only what is necessary, and hears in it with ears of hatred and enmity [towards it].

**21- الْمُؤْمِنُ يَنْظُرُ إِلَى الدُّنْيَا بِعَيْنٍ عِتْبَارٍ، وَيَقْتَاتُ
فِيهَا بِبَطْنٍ ضُطْرَارٍ، وَيَسْمَعُ فِيهَا بِأُذُنٍ مَقْتٍ
وَإِبْغَاضٍ.**

22. The believers blame themselves and are fearful of their past mistakes; they detest this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience.

**22- الْمُؤْمِنُونَ نَفْسِهِمْ مُتَّهِمُونَ، وَمِنْ فَارِطٍ زَلِيلِهِمْ
وَجِلُونَ، وَلِلدُّنْيَا عَائِفُونَ، وَإِلَى خِرَةِ مُشْتَاقُونَ،
وَإِلَى الطَّاعَاتِ مُسَارِعُونَ.**

23. A believer is one who bears with the harm that people inflict [on him] but nobody is ever harmed by him.

23. الْمُؤْمِنُ مَنْ تَحَمَّلَ أَدَى النَّاسِ، وَتَتَأَدَّى أَحَدُ بِهِ.

24. The believer is one who safeguards his Hereafter by [sacrificing] his world, while the vicious is one who safeguards his world by [sacrificing] his Hereafter.

24. الْمُؤْمِنُ مَنْ وَقَى دِينَهُ بِدُنْيَاهُ، وَالْفَاجِرُ مَنْ وَقَى دُنْيَاهُ بِدِينِهِ.

25. A believer is faithful to himself and struggles against his vain desires and feelings.

25. الْمُؤْمِنُ أَمِينٌ عَلَى نَفْسِهِ، مُغَالِبٌ (مُجَاهِدٌ) لِهَوَاهُ وَحِسِّهِ.

26. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

26. إِنِّتَّقُوا ظُنُونَ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ سُبْحَانَهُ أَجْرَى الْحَقِّ عَلَى أَلْسِنَتِهِمْ.

27. The most honourable of believers is the most sagacious of them.

27. أَشْرَفُ الْمُؤْمِنِينَ أَكْثَرُهُمْ كَيْسًا.

28. The best of believers in terms of belief is the one whose taking, giving, anger and pleasure are all for [the sake of] Allah.

28. أَفْضَلُ الْمُؤْمِنِينَ إِيمَانًا مَنْ كَانَ لِلَّهِ أَخْذُهُ، وَعَطَاؤُهُ، وَسَخَطُهُ، وَرِضَاؤُهُ.

29. Believers are indeed compassionate.¹

29- إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ.

30. Verily believers are afraid [of displeasing Allah].

30- إِنَّ الْمُؤْمِنِينَ وَجِلُونَ.

31. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and his sorrow is in his heart.

31- إِنَّ بَشَرَ الْمُؤْمِنِ فِي وَجْهِهِ، وَقُوَّتُهُ فِي دِينِهِ، وَحُزْنُهُ فِي قَلْبِهِ.

32. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

32- إِنَّ الْمُؤْمِنَ لَيَسْتَحْيِي إِذَا مَضَى لَهُ عَمَلٌ فِي غَيْرِ مَا عُقِدَ عَلَيْهِ إِيمَانُهُ.

33. The goal of a believer is Paradise.

33- غَايَةُ الْمُؤْمِنِ الْجَنَّةُ.

34. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

34- غِنَى الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

35. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-self.

35- قَدْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ، وَأَطَاعَ رَبَّهُ وَعَصَى نَفْسَهُ.

36. How many a believer has succeeded through patience and thinking positively.

36- كَمْ مِنْ مُؤْمِنٍ فَازَ بِهِ الصَّبْرُ، وَحُسْنُ الظَّنِّ.

37. Be a pious, contented and modest believer.

37- كُنْ مُؤْمِنًا، تَقِيًّا، مُتَقَنِّعًا، عَافِيًّا.

38. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

**38- لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ، وَحِلْمٌ مَرْضِيٌّ، وَرَعْبَةٌ فِي الْحَسَنَاتِ،
وَفِرَارٌ مِنَ السَّيِّئَاتِ.**

39. A believer has three times: a time for whispering to his Lord, a time for assessing himself (or in another narration: a time for making arrangements for his livelihood) and a time when he freely enjoys himself with what is lawful and pleasant.

**39- لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ، سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ،
وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ، (وَسَاعَةٌ يَرْمُ فِيهَا مَعَاشَهُ) وَسَاعَةٌ
يُخَلِّي بَيْنَ نَفْسِهِ وَلَدَّتِّهَا فِيمَا يَحِلُّ وَيَجْمَلُ.**

40. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

**40- يَكْمُلُ إِيمَانُ الْمُؤْمِنِ حَتَّى يَعُدَّ الرَّخَاءَ فِتْنَةً،
وَالْبَأْسَ نِعْمَةً.**

41. A believer is never found to be envious, malevolent or miserly.

**41. يُلْفَى الْمُؤْمِنُ حَسُودًا، وَحَفُودًا،
وَبَخِيحًا.**

42. A believer is never anything other than forbearing and merciful.

42. يَكُونُ الْمُؤْمِنُ إِحْسَانًا، رَحِيمًا.

43. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

**43. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَحْيِيَ إِذَا اتَّصَلَتْ لَهُ فِكْرَةٌ فِي غَيْرِ
طَاعَةٍ.**

44. It behoves a believer to remain obedient and to cover himself with piety and contentment.

44. يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَلْزَمَ الطَّاعَةَ، وَيَلْتَجِفَ الْوَرَعَ وَالْقَنَاعَةَ.

45. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

**45. يُمْتَحَنُ الْمُؤْمِنُ بِالْبَلَاءِ، كَمَا يُمْتَحَنُ بِالنَّارِ
الذَّهَبُ وَالْفِضَّةُ.**

46. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

**46. لِلْمُؤْمِنِ ثَلَاثَةٌ: الصِّدْقُ،
وَالْيَقِينُ، وَقَصْرُ الْهَوَى.**

47. A believer is never found to be anything but content.

47. لَنْ يُلْقَى الْمُؤْمِنُ إِلَّا قَانِعًا.

48. He who is not concerned about improving his Hereafter is not a believer.

48

- لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِإِصْ

49. If I were to strike the nose of a believer to make him hate me he would still not hate me, and if I were to bestow the whole world to a hypocrite to make him love me he would still not love me.

49. لَوْ صَرَّيْتُ خَيْشُومَ الْمُؤْمِنِ عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي،
وَلَوْ صَبَّيْتُ الدُّنْيَا بِجُمْلَتِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا
أَحَبَّنِي.

50. One who believes is safe.

50. مَنْ آمَنَ آمِنًا.

51. One who believes increases his certitude.

51. مَنْ يُؤْمِنُ يَزِدُّ يَقِينًا.

52. One who believes in Allah seeks [help and] protection from Him.

52. مَنْ آمَنَ بِاللَّهِ لَجَأَ إِلَيْهِ.

53. A believer has not [truly] believed until he comprehends.

53. مَا آمَنَ الْمُؤْمِنُ حَتَّى عَقَلَ.

54. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

54. مَثَلُ الْمُؤْمِنِ كَأَنَّهَا تَرْجُو طَيِّبٌ طَعْمُهَا وَرِيحُهَا.

55. One who purifies his faith is guided.

55. هُدَى مَنْ أَخْلَصَ إِيمَانَهُ.

56. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

56. هَمُّ الْمُؤْمِنِ خَيْرَتِهِ، وَكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

57. A believer is never satiated while his brother is hungry.

57. يَشْبَعُ الْمُؤْمِنُ وَأُخُوهُ جَائِعٌ.

58. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

58. يُقَصِّرُ الْمُؤْمِنُ عَنْ أَحْتِمَالٍ، وَيَجْزَعُ لِرَزِيَّةٍ.

59. A man does not become a [true] believer until he is no longer concerned about what [food] will end his pangs of hunger and which of his two attires he will wear.

59. يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى يُبَالِيَ

بِمَاذَا أَسَدٌ قَوْرَةٌ جُوعِهِ، وَبِأَيِّ تَوْبِيهِ ابْتَدَلَ.

60. The cheerfulness of a believer is in his face and his sorrow is in his heart. He has the broadest chest (i.e. has great patience, knowledge and virtue) and is most humble in spirit. He hates high position and dislikes renown. His grief is long, his sorrow is distant, his silence is much and his time is occupied. He is grateful and patient, submerged in his thoughts [about the Hereafter], sparing in his friendship, easy going and of soft temperament. He is firmer than a hard rock but humbler than a slave.

60- بِشَرِّ الْمُؤْمِنِ فِي وَجْهِهِ، وَحُزْنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْءٍ
صَدْرًا، وَأَدْلُ شَيْءٍ نَفْسًا، يَكْرَهُ الرُّفْعَةَ، وَيَشْتَأُ السُّمْعَةَ، طَوِيلُ
عَمِّهِ، بَعِيدُ هَمِّهِ، كَثِيرُ صَمْتِهِ، مَشْغُولُ وَقْتِهِ، صَبُورٌ شَكُورٌ، مَعْمُورٌ
بِفِكْرَتِهِ، صَنِينٌ يَخْلُتُهُ، سَهْلُ الْخَلِيقَةِ، لَيْنُ الْعَرِيكَةِ، نَفْسُهُ أَصْلَبُ
مِنَ الصُّلْدِ، وَهُوَ أَدْلُ مِنَ الْعَبْدِ.

61. The beauty of a believer's face is from the special favour of Allah on him.

61- حُسْنُ وَجْهِ الْمُؤْمِنِ مِنْ حُسْنِ عِنَايَةِ اللَّهِ بِهِ.

62. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

62- إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَإِنَّ الْمُنَافِقَ يُرَى شَكُّهُ
فِي عَمَلِهِ.

63. A believer is sagacious and intelligent.

63- الْمُؤْمِنُ كَيْسٌ، عَاقِلٌ.

64. A believer is free from perversion and dissension.

64. الْمُؤْمِنُ مُنْرَهُ عَنِ الزَّيْغِ وَالشَّقَاقِ.

65. A believer is penitent, repentant and remorseful.

65. الْمُؤْمِنُ مُنِيبٌ، مُسْتَغْفِرٌ، تَوَّابٌ.

66. The nature of a believer is [being] sincere and his trait is suppressing anger.

66. الْمُؤْمِنُ عَرِيزَتُهُ النَّصْحُ، وَسَجِيَّتُهُ الْكُظْمُ.

67. The believers are such that their good deeds are expected and people are safe from their evil.

67. الْمُؤْمِنُونَ خَيْرَاتُهُمْ مَأْمُولَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

68. The fear of a believer is in his heart and his repentance is in his admission.

68. تَقِيَّةُ الْمُؤْمِنِ فِي قَلْبِهِ، وَتَوْبَتُهُ فِي اعْتِرَافِهِ.

69. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

69. تَقِيَّةٌ، وَصِدْقٌ، وَرَيْبُ الْمُؤْمِنِ: تَقْوَى اللَّهِ، وَصِدْقُ الْحَدِيثِ، وَأَدَاءُ مَائَةٍ.

70. The beauty of a believer is his piety.

70. جَمَالُ الْمُؤْمِنِ وَرَعُهُ.

71. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

71- سُورُ الْمُؤْمِنِ بِطَاعَةِ رَبِّهِ، وَحُزْنُهُ عَلَى ذَنْبِهِ.

72. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

72- طَرَفُ الْمُؤْمِنِ نَزَاهَتُهُ عَنِ الْمَحَارِمِ، وَمُبَادِرَتُهُ إِلَى الْمَكَارِمِ.

73. A believer is easy going, polite, approachable and reliable.

73- الْمُؤْمِنُ هَيِّنٌ لَيِّنٌ، سَهْلٌ، مُؤْتَمَنٌ.

74. A believer makes few mistakes and does plenty of work.

74- الْمُؤْمِنُ قَلِيلُ الزَّلَلِ، كَثِيرُ الْعَمَلِ.

75. The demeanour of a believer is characterized by moderation and his conduct is upright.

75- الْمُؤْمِنُ سِيرَتُهُ الْقَصْدُ، وَسُنَّتُهُ الرُّشْدُ.

76. A believer loathes idle play and likes to work hard.

76- الْمُؤْمِنُ يَعْافُ اللُّهُوَ، وَيَأْلِفُ الْجِدَّ.

77. When the soul of a believer ascends to the heavens, the angels are amazed and say: It is incredible how he was saved from a place where the best of us² got corrupted.

77- إِذَا صَعَدَتْ رُوحُ الْمُؤْمِنِ إِلَى السَّمَاءِ تَعَجَّبَتْ

المَبْمُوكَةُ وَقَالَتْ عَجَبًا كَيْفَ نَجَا مِنْ دَارِ فَسَدٍ فِيهَا خِيَارُنَا.

78. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

78- الْمُؤْمِنُ مَعْمُومٌ بِفِكْرَتِهِ، صَنِينٌ بِخُلَّتِهِ.

79. A believer has a mild disposition and is easy going.

79- الْمُؤْمِنُ لَيِّنٌ الْعَرِيكَةِ، سَهْلٌ الْخَلِيقَةِ.

80. A believer does not oppress [anyone] and eschews sin.

80- الْمُؤْمِنُ لَا يَظْلِمُ، وَلَا يَتَأْتَمُّ.

81. A believer is fair to the one who is unfair to him.

81- الْمُؤْمِنُ يُنْصِفُ مَنْ – يُنْصِفُهُ.

82. A believer is affectionate, endearing and compassionate.

82- الْمُؤْمِنُ آلِفٌ، مَأْلُوفٌ، مُتَعَطِّفٌ.

83. Indeed believers are approachable and soft-hearted.

83- إِنَّ الْمُؤْمِنِينَ هَيُّونَ، لَيُّونَ.

84. Believers are indeed virtuous.

84- إِنَّ الْمُؤْمِنِينَ مُخَشِعُونَ.

85. Indeed believers are fearful [of Allah].

85- إِنَّ الْمُؤْمِنِينَ خَائِفُونَ.

86. A believer is [gauged] by his actions.

86- الْمُؤْمِنُ بِعَمَلِهِ.

87. Believers possess more intelligence [than others].

87- الْمُؤْمِنُونَ أَكْثَرُ عِلْمًا.

[1.](#) Or, if taken in the context of Q70:27 and other similar verses, this could be translated as: Believers are indeed apprehensive [of the punishment of Allah].

[2.](#) Other copies have 'the best of them' – and this seems to be more correct.

The Human Being

The Human Being | نَسَانٌ

1. The human being is [distinguished] by his intellect.

1- نَسَانٌ بِعَقْلِهِ.

2. The uprightness of a human being is in controlling the tongue and doing good deeds.

2- صَدَقَ فِي حُجَّتِهِ نَسَانٌ فِي حَبْسِ اللِّسَانِ وَبَدَلِ حَسَانِهِ.

3. He ('a) said about the one whom he censured: He does not anticipate any misfortune and does not humble himself in piety. He does not know the door of guidance so as to go towards it, nor [does he know] the door of perdition so as to turn away from it.

3. وَقَالَ - عَلَيْهِ السَّلَامُ؛ م - فِي وَصْفِ مَنْ ذَمَّهُ:
يَحْسِبُ رَزِيَّةً، وَيَخْشَعُ تَقِيَّةً،
يَعْرِفُ بَابَ الْهُدَى، فَيَتَّبِعُهُ؛ وَبَابَ الرَّدَى
فَيَصُدُّ عَنْهُ.

Intimacy With Allah

Intimacy with Allah اُنْسٌ بِاللَّهِ؛

1. The fruit of intimacy with Allah is keeping aloof from the people.

1. ثَمَرَةُ اُنْسٍ بِاللَّهِ؛ اِسْتِحْشَانٌ مِنَ
النَّاسِ.

2. How can one become intimate with Allah when he has not separated himself from the creation?

2. كَيْفَ يَأْنَسُ بِاللَّهِ مَنْ
يَسْتَوْحِشُ مِنَ الْخَلْقِ؟

3. One who is intimate with Allah keeps aloof from the people.

3. مَنْ اُنْسَ بِاللَّهِ اِسْتَوْحِشَ مِنَ النَّاسِ.

4. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

4. مَنْ اِسْتَوْحِشَ عَنِ النَّاسِ اُنْسَ بِاللَّهِ سُبْحَانَهُ.

Intimacy

Intimacy إنس

1. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

1- أنسٌ إنسٌ؛ مَنْ تُذْهِبُهُ وَحْشَةُ الْوَحْدَةِ، وَأَنْسُ الْجَمَاعَةِ يُنْكَدُهُ وَحْشَةُ الْمَخَافَةِ.

2. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

2- أنسٌ إنسٌ في زَوْجَةٍ مُوَافِقَةٍ، وَالْوَلَدِ الصَّالِحِ، وَالْمُؤَافِقِ.

3. The most deserving of intimacy among the people is the close friend.

3- أَحَقُّ النَّاسِ أَنْ يُؤَنَسَ بِهِ، الْوَدُودُ، الْمَأْلُوفُ.

Deliberateness And Acting Unhurriedly

Deliberateness and Acting Unhurriedly نأة؛ التأي وا

1. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

1- التؤدة ممدوحة في كل شيء إلا في فرص الخير.

2. Taking time [to ascertain] is better than making haste, except in opportunities for [doing] good.

2. التَّيَّبْتُ خَيْرٌ مِنَ الْعَجَلَةِ إِيَّاهُ فِي فُرْصِ الْخَيْرِ (الْبِرِّ).

3. Deliberateness is judiciousness.

3. التَّائِي حَزْمٌ.

4. Deliberateness brings about assurance.

4. التَّائِي يُوجِبُ سَيِّظَهَا.

5. Deliberateness in action protects against errancy.

5. التَّائِي فِي الْفِعْلِ يُؤَمِّنُ الْخَطْلَ.

6. Through deliberateness, matters become easy.

6. بِالتَّائِي تَسْهُلُ الْمَطَالِبُ.

7. Confidence in speech protects from slips and mistakes.

7. التَّيَّبْتُ فِي الْقَوْلِ يُؤَمِّنُ الْعِثَارَ وَالزَّلَلَ.

8. Through deliberateness, means become easy.

8. بِالتَّائِي تَسْهُلُ سَبَابُ.

9. Slowly! Darkness is disappearing; as though those who had departed have arrived [at their final destination] and those who hasten will soon join.

9- رُوَيْدًا يُسْفِرُ الظُّلُمَاتِ;#xFEFB مُمْ، كَأَنْ قَدْ وَرَدَتْ
;#xFEF7 طُعَانٌ يُوشِكُ مَنْ أَسْرَعَ أَنْ يَلْحَقَ.

10. Bind your haste with your deliberateness, your domination with your friendliness and your evil [traits] with your good [ones]. Help the intellect overcome vain desires and you will possess understanding.

10- صِلْ عَجَلَتَكَ بِتَأَنِّيكَ، وَسَطْوَتَكَ بِرَفْقِكَ، وَشَرِّكَ بِخَيْرِكَ،
وَأَنْصُرْ الْعَقْلَ عَلَى الْهَوَى تَمْلِكِ النَّهْيَ.

11. You must adopt deliberateness, for indeed one who acts unhurriedly is deserving of success.

11- عَلَيْكَ بِالْمُتَأَنِّي حَرِيٌّ
بِالْمُتَأَنِّي صَابَةٌ.

12. In deliberateness there is [precaution and] assurance.

12- فِي التَّأَنِّي إِسْتِظْهَارٌ.

13. In deliberateness there is safety.

13- فِي السَّهْوَةِ;#xFEFB نَاقَةٌ;#xFEF7 فِي السَّهْوَةِ;#xFEFB نَاقَةٌ;#xFEFB مَمَّةٌ.

14. One who acts without haste is saved from mistakes.

14- مَنْ إِتَّادَ أَمِنَ مِنَ الزَّلَلِ.

15. There is no success for one who has no deliberateness.

15. إصَابَةٌ لِمَنْ أَنَا لَهُ.

16. Deliberateness is a virtue.

16. نَاةٌ حُسْنٌ.

17. Deliberateness is success.

17. نَاةٌ إصَابَةٌ.

One Who Acts With Deliberateness

One who Acts with Deliberateness الْمُتَأَنِّي

1. One who acts unhurriedly is deserving of success.

1. الْمُتَأَنِّي حَرِيٌّ بِأَصَابَةٍ.

2. The one who acts with deliberateness is successful even if he perishes.

2. الْمُتَأَنِّي مُصِيبٌ وَإِنْ هَلَكَ.

3. The one who acts without haste is either successful or close to success.

3. أَصَابَ مُتَأَنِّ أَوْ كَادَ.

Strengthening Oneself

Strengthening oneself النَّيِّدُ

1. Strengthening oneself is [a sign of] judiciousness.

1- النَّيِّدُ حَزْمٌ.

Misery

Misery الْبُؤْسُ

1. How close is misery to felicity, and death to life.

1- مَا أَقْرَبَ الْبُؤْسُ مِنَ النَّعِيمِ، وَالْمَوْتُ مِنَ الْحَيَاةِ.

Stinginess And Avarice

Stinginess and Avarice الْبُخْلُ وَالشُّحُّ

1. Stinginess is one of the two forms of poverty.

1- الْبُخْلُ أَحَدُ الْفَقْرَيْنِ.

2. Stinginess earns dishonor and makes one enter hellfire.

2- الْبُخْلُ يَكْسِبُ الْعَارَ، وَيُدْخِلُ النَّارَ.

3. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess.

3. البخلُ بإخراج ما فترَضَهُ اللهُ سُبْحَانَهُ مِنْ مَوَالٍ؛ أَفْبِحُ البُخْلَ.

4. Protect yourselves from vehement miserliness, malice, anger and jealousy and prepare for each of these things a contrivance which you can fight it with, like thinking about the consequence, refraining [from] vice, seeking virtue, improving your Hereafter and espousing forbearance.

4. إِخْتَرِسُوا مِنْ سَوْرَةِ الْجِمْدِ (الْحَمْدُ)، وَالْجَفْدِ، وَالْعَصَبِ،
وَالْحَسَدِ، وَأَعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذَلِكَ عُدَّةً تُجَاهِدُونَهُ بِهَا مِنْ
الْفِكْرِ فِي الْعَاقِبَةِ، وَمَنْعِ الرَّذِيلَةِ، وَطَلْبِ الْقَضِيْلَةِ،
وَصَدْحِ الْخَرَةِ؛ وَالزُّومِ الْجِلْمِ.

5. Be wary of stinginess, for it is ignobility and [leads to] vilification.

5. إِحْدَرُوا البُخْلَ فَإِنَّهُ لَوْمٌ وَمَسَبَةٌ.

6. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

6. إِحْدَرُوا الشُّحَّ، فَإِنَّهُ يُكْسِبُ الْمَقْتَ، وَيَتَشِينُ الْمَحَاسِنَ، وَيُشِيْعُ
الْعُيُوبَ.

7. I bid you not to adorn yourself with stinginess, for it will disparage you near those who are close to you and will make you hated by your relatives.

7. إِيَّاكَ وَالتَّحْلِيَّ بالبُخْلِ، فَإِنَّهُ يُزْرِي بِكَ عِنْدَ الْقَرِيبِ (الْغَرِيبِ)،
وَيَمَقِّتُكَ إِلَى النَّسِيبِ.

8. I bid you to refrain from avarice, for it is the garment of indigence and the bridle that is used to drive one towards every [type of] vileness.

8- إِيَّاكَ وَالشُّحَّ فَإِنَّهُ جِلْبَابُ الْمَسْكِنَةِ، وَزَمَامٌ يُقَادُ بِهِ إِلَى كُلِّ دِنَاءَةٍ.

9. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

9- إِيَّاكُمْ وَالْبُخْلَ، فَإِنَّ الْبَخِيلَ يَمَقُّتُهُ الْغَرِيبُ، وَيَنْفُرُ مِنْهُ الْقَرِيبُ.

10. The worst stinginess is withholding money from those who deserve it.

10- أَفْبِحُ الْبُخْلَ مَنَعُ الْغَرِيبِ مَالَهُ مِنْ مُسْتَحِقِّهِ.

11. Stinginess is [a form of] poverty.

11- الْبُخْلُ فَقْرٌ.

12. Avarice leads to vilification.

12- الشُّحُّ مَسَبَةٌ.

13. Making too many excuses is a sign of stinginess.

13- كَثْرَةُ التَّعَلُّلِ آيَةُ الْبُخْلِ.

14. Avarice earns vilification.

14- الشُّحُّ يَكْسِبُ الْمَسَبَةَ.

15. Stinginess degrades its possessor.

15- الْبُخْلُ يُزْرِى بِصَاحِبِهِ.

16. Stinginess earns condemnation.

16- الْبُخْلُ يَكْسِبُ الدَّمَ.

17. Stinginess gives rise to hatred.

17- الْبُخْلُ يُوجِبُ الْبَغْضَاءَ.

18. Stinginess with what is available [in one's possession] is thinking negatively of God.

18- الْبُخْلُ بِالْمَوْجُودِ سُوءُ الظَّنِّ بِالْمَعْبُودِ.

19. Stinginess humiliates its possessor and elevates the one who turns away from it.

19- الْبُخْلُ يُذِلُّ مُصَاحِبَهُ وَيُعِزُّ مُجَانِبَهُ.

20. Through stinginess, vilification increases.

20- بِالْبُخْلِ تَكْتُرُ الْمَسَبَةُ.

21. The worst trait is stinginess.

21- بُسَّ الْخَلِيقَةِ الْبُخْلُ.

22. Excessive avarice sullies chivalry and spoils brotherhood.

22. زِيَادَةُ الشُّحِّ تَشِينُ الْعُتُوَّةَ وَتُفْسِدُ الْخُوفَةَ.

23. In avarice there is vilification (and dishonour).

23. فِي الشُّحِّ الْمَسَبَةُ (السَّبُّ).

24. Excessive avarice leads to vilification.

24. كَثْرَةُ الشُّحِّ تُوجِبُ الْمَسَبَةَ.

25. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

25. لَوْ رَأَيْتُمْ الْبُخْلَ رَجُوبًا؛ لَرَأَيْتُمُوهُ شَخْصًا مُشَوَّهًا.

26. If you were to see stinginess in the form of a man, you would have surely seen a disfigured person, from whom every eye would look away and every heart would turn away.

26. لَوْ رَأَيْتُمْ الْبُخْلَ رَجُوبًا؛ لَرَأَيْتُمُوهُ مُشَوَّهًا يُعَصُّ عَنْهُ كُلُّ بَصَرٍ، وَيَنْصَرِفُ عَنْهُ كُلُّ قَلْبٍ.

27. One who persists in avarice is deprived of [sincere] advisers.

27. مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصِيحَ.

28. Avarice is one of the most revolting traits.

28. مِنْ أَفْبَحِ الْخَذَابِ؛ رَيْقُ الشُّحِّ.

29. How revolting is stinginess with affluence!

29. مَا أَفْبَحَ الْبُخْلَ مَعَ الْكُثْرَةِ.

30. How revolting is stinginess by those who possess nobility.

30. مَا أَفْبَحَ الْبُخْلَ بِدَوَى النَّبْلِ.

31. Nothing brings down the wrath of Allah like stinginess.

31. مَا اجْتَلِبَ سَخَطُ اللَّهِ بِمِثْلِ الْبُخْلِ.

32. The honourable do not flee from death the way they flee from stinginess and the company of the wicked.

**32. مَا فِرَارُ الْكِرَامِ مِنَ الْجَمَامِ كَفِرَارِهِمْ مِنَ الْبُخْلِ وَمُقَارَنَةِ
اللَّيَامِ.**

33. There is no vilification like avarice.

33. مَسَبَّةٌ كَالشُّحِّ.

34. There is no alienation like avarice.

34. عُزْبَةٌ كَالشُّحِّ.

35. There is no magnanimity with avarice.

35. مُرُوَّةٌ مَعَ شُحِّ.

36. There is no evil trait worse than avarice.

36. ﻻ سَوَاءَ أَسْوَأَ مِنْ الشُّحِّ.

37. There is no evil trait worse than stinginess

37. ﻻ سَوَاءَ أَسْوَأَ مِنَ الْبُخْلِ.

The Miser And The Avaricious

The Miser and the Avaricious البخل والشح

1. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

1. الْبَخِيلُ يَبْخُلُ عَلَى نَفْسِهِ بِالْيَسِيرِ مِنْ دُنْيَاهُ، وَيَسْمَحُ لِوَرَثِهِ بِكُلِّهَا.

2. A miser gives up of more of his honour than what he holds of his possessions and loses multiple times more of his religion than what he saves of his property.

2. الْبَخِيلُ يَسْمَحُ مِنْ عَرَضِهِ بِأَكْثَرِ مِمَّا أَمْسَكَ مِنْ عَرَضِهِ، وَيُضَيِّعُ مِنْ دِينِهِ أضعافَ مَا حَفِظَ مِنْ نَشِيئِهِ.

3. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

3. أَبْعَدُ الْخَالِقِ مِنَ اللَّهِ تَعَالَى الْبَخِيلُ الْغَنِيُّ.

4. The most miserly with his possessions is the most generous with his honour.

4. أَبْخَلُ النَّاسِ بَعْرَضِهِ أَسْخَاهُمْ بَعْرَضِهِ.

5. The most miserly of all people is the one who is stingy to himself with his wealth, and [eventually] leaves it behind for his heirs.

5. أَبْخَلُ النَّاسِ مَنْ بَخِلَ عَلَى نَفْسِهِ بِمَالِهِ، وَخَلَّفَهُ لِوَرَّاثِهِ.

6. The miser is dispraised, the envious is disheartened.

6. الْبَخِيلُ مَذْمُومٌ، الْحَسُودُ مَعْمُومٌ.

7. The miser is a treasurer for his heirs.

7. الْبَخِيلُ خَازِنٌ لِوَرَّتَيْهِ.

8. A miser hastens poverty.

8. الْبَخِيلُ مُتَعَجِّلُ الْفَقْرِ.

9. A miser is always disgraced.

9. الْبَخِيلُ أَبَدًا دَلِيلٌ.

10. A miser always comes up with excuses and pretexts.

10. الْبَخِيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالْمَعَاذِيرِ وَالتَّعَالِيلِ.

11. A miser is abased among those who are dear to him.

11. الْبَخِيلُ دَلِيلُ بَيْنِ أَعْرَتِهِ.

12. I am amazed at the wretched miser who rushes towards the poverty that is fleeing him and loses the wealth that is seeking him; he lives a life of poverty in this world and is called to account with the reckoning of the wealthy in the Hereafter.

12. عَجِبْتُ لِلشَّقِيِّ الْبَخِيلِ يَتَعَجَّلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ وَيَقُوتُهُ الْغِنَى الَّذِي إِتَاهُ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَيُحَاسَبُ فِي خِرَةِ حِسَابَ الْغَنِيَاءِ.

13. The avaricious has no friend.

13. لَيْسَ لِشَحِيحِ رَفِيقٍ.

14. The miser has no close friend.

14. لَيْسَ لِبَخِيلٍ حَبِيبٍ.

15. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

15. لَمْ يُوقِّقْ مَنْ بَخَلَ عَلَى نَفْسِهِ بِخَيْرِهِ وَخَلَّفَ مَالَهُ لِغَيْرِهِ.

16. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

16. مَنْ قَبَضَ يَدَهُ مَخَافَةَ الْفَقْرِ فَقَدْ تَعَجَّلَ الْفَقْرَ.

17. One who is stingy with his wealth is abased.

17. مَنْ بَخَلَ بِمَالِهِ دَلٌّ.

18. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

**18- مَنْ بَخِلَ بِمَا ﻻ يَمْلِكُهُ فَقَدْ بَالَعَ فِي الرَّذِيلَةِ
(بِالرَّذِيلَةِ).**

19. One who withholds his hand from [spending on] his family has only held back one hand from them but caused many hands to be withheld by them [against him].

**19- مَنْ يَغْفِضُ يَدَهُ عَنِ عَشِيرَتِهِ، فَإِنَّمَا يَغْفِضُ يَدًا وَاحِدًا عَنْهُمْ،
وَيَغْفِضُ عَنْهُ أُيْدِي كَثِيرَةً مِنْهُمْ.**

20. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

20- مَنْ بَخِلَ بِمَالِهِ عَلَى نَفْسِهِ جَادَ بِهِ عَلَى بَعْلِ عَرْسِهِ.

21. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

21- مَنْ بَخِلَ عَلَى الْمُحْتَاجِ بِمَا لَدَيْهِ كُتِرَ سَخَطُ اللَّهِ عَلَيْهِ.

22. He who is stingy with his favours has not fastened his faith [and made it firm].

22- مَا عَقَدَ إِيمَانَهُ مَنْ بَخِلَ بِإِحْسَانِهِ.

23. He who is stingy with his favours is not intelligent.

23- مَا عَقَلَ مَنْ بَخِلَ بِإِحْسَانِهِ.

24. While passing by some filth in a cesspit, he ('a) said: This is what you were competing for yesterday. And in another narration, he said: This is what the misers were stingy with.

24. وقال - عليه السلام: وَقَدْ مَرَّ بِقَدْرٍ عَلَى مَرْبَلَةٍ: هذا ما كُنْتُمْ (عَلَيْهِ بِالْمَسْكِينِ) تَتَنَافَسُونَ فِيهِ بِالْمَسْكِينِ وفي خبر آخر أنه قال: هذا ما بَخِلَ بِهِ الْبَاخِلُونَ.

25. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

25. وَيَحُ الْبَخِيلُ الْمُتَعَجِّلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ، وَالتَّارِكُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ.

26. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

26. وَتَبَخَّلْ فَتُقْتَرَّ وَتُسْرِفْ فَتُفْرَطَ.

27. There is no magnanimity in a miser.

27. مُرُوَّةٌ لِبَخِيلٍ.

28. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

28. يُبْقَى الْمَالُ إِلَّا بِالْبُخْلِ، وَالْبَخِيلُ مُعَاقَبٌ مَلُومٌ.

29. A miser is rebuked in this world, and punished and chastised in the Hereafter.

29- الْبَاخِلُ فِي الدُّنْيَا مَذْمُومٌ، وَفِي الْخَيْرِ مُعَذِّبٌ
مَلُومٌ.

Taking The Initiative

المبادرة Taking the Initiative

1. Take the initiative to act, belie [false] hope and recall death.

1- بَادِرُوا الْعَمَلَ، وَأَكْذِبُوا الْهَيْبَةَ، وَتَذَكَّرُوا الْمَوْتَ.
بَادِرُوا الْعَمَلَ، وَأَكْذِبُوا الْهَيْبَةَ، وَتَذَكَّرُوا الْمَوْتَ.

2. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

2- بَادِرُوا الْعَمَلَ (بِالْعَمَلِ)، وَخَافُوا بَغْتَةً
بَادِرُوا الْعَمَلَ (بِالْعَمَلِ)، وَخَافُوا بَغْتَةً.

3. Hasten towards [virtuous] actions before old age disables you.

3- بَادِرُوا بِالْعَمَلِ عُمُرًا نَاصِيًا.

4. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

4- بَادِرُوا بِالْعَمَلِ مَرَضًا حَاسِبًا، وَمَوْتًا خَالِسًا.

5. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

5- بِادِرِ الْبِرِّ فَإِنَّ أَعْمَالَ الْبِرِّ فُرْصَةٌ.

6. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

6- بِادِرُوا صَالِحَ أَعْمَالِكُمْ وَالْخَنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ.

7. Take the initiative in your youth before your old age and in your health before your illness.

7- بِادِرْ شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ.

8. Take the initiative in your affluence before your poverty and while you are alive before your death.

8- بِادِرْ غِنَاكَ قَبْلَ فَقْرِكَ، وَحَيَاتِكَ قَبْلَ مَوْتِكَ.

9. Take the initiative while the rest of your life is before you, and you have the ability to act by volition¹, and have the opportunity of repentance, and the possibility of abrogating your misdeeds.

9- بِادِرُوا فِي مَهْلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ، وَانْتِظَارِ التَّوْبَةِ، وَإِنْفِسَاخِ الْحَوْبَةِ.

10. Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are accepted.

10- بِادِرُوا وَأَبْدَانُكُمْ صَالِحَةٌ، وَأَلْسُنُكُمْ مُطْلَقَةٌ، وَالتَّوْبَةُ مَسْمُوعَةٌ، وَأَعْمَالُكُمْ مَقْبُولَةٌ.

11. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

11- بِادِرُوا قَبْلَ أَخْذَةِ الْعَزِيزِ الْمُعْتَدِرِ.

12. Hasten to act before the narrowness and constriction [of the grave].

12- بِادِرُوا قَبْلَ الصَّنْكِ وَالْمَصِيقِ.

13. Hasten to act before the terror [of death] and the departure of your soul [from your body].

13- بِادِرُوا قَبْلَ الرَّوْعِ وَالزُّهُوقِ.

14. Hasten towards good deeds before your deaths, and purchase what will remain for you [in the Hereafter] with what will depart from you [of this world].

14- بِادِرُوا آجَالِكُمْ بِأَعْمَالِكُمْ، وَابْتَاَعُوا مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ.

15. Hasten [to do good] with your wealth before your deaths come upon you, so that it may purify you, set you aright and bring you closer [to Allah].

15- بِادِرُوا بِأَمْوَالِكُمْ قَبْلَ حُلُولِ آجَالِكُمْ تُزَكِّكُمْ وَتُصْلِحُكُمْ وَتُزِيلُكُمْ.

16. Hasten towards obedience [to Allah] and you will be felicitous.

16- بِادِرْ (بَاكِر) الطَّاعَةَ تَسْعَدُ.

17. Hasten towards good and you will be guided.

17- بِادِرِ الْخَيْرِ تَرْشُدُ.

18. Hasten [to do good] before the coming of the hidden awaited one.

18- بِادِرُوا قَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ.

19. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

19- بِادِرُوا الْمَوْتَ وَعَمْرَاتِهِ، وَمَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وَأَعِدُّوا لَهُ قَبْلَ نُزُولِهِ.

20. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have the ability to act by volition.

20- بِادِرُوا فِي قَيْنَةِ رُشَادٍ، وَرَاحَةٍ بِحَيَاتِكُمْ، وَمَهْلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ.

21. Hasten in performing your good deeds and compete with your deaths, for you will be compensated for what you sent forward, rewarded for what you did beforehand and held accountable for what you left behind.

21- بِادِرُوا أَعْمَالِكُمْ، وَسَابِقُوا آجَالِكُمْ، فَإِنَّكُمْ مَدِينُونَ بِمَا أَسْلَفْتُمْ، وَمُجَازُونَ بِمَا قَدَّمْتُمْ، وَمُطَالِبُونَ بِمَا خَلَّفْتُمْ.

22. Surpass your hope and anticipate the assault of death, for people are on the verge of having their hopes cut short and being surprised by death.

22- بِادِرُوا بِمَلِّ، وَسَابِقُوا هُجُومَ جَلِّ،

فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمْ ۖ فَارْتَبِعْهُمْ فِي حَيْثُ وَقَعْتُمْ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

23. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

23. بِأَدْرِ الْفُرْصَةِ قَبْلَ أَنْ تَكُونَ عُصَّةً.

24. Blessed is the one who hastens to perform good deeds before his means are cut short.

24. طُوبَى لِمَنْ بَادَرَ صَالِحَ الْعَمَلِ قَبْلَ أَنْ تَنْقَطِعَ أَسْبَابُهُ.

25. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

25. طُوبَى لِمَنْ بَادَرَ ۖ وَاعْتَنَمَ الْمَهْلَ، وَتَزَوَّدَ مِنَ الْعَمَلِ.

1. Also translated: ...at the first available opportunity when the intention is made.

Cold Weather

البرد Cold Weather

1. Be cautious of the cold [of winter] at its onset and embrace it towards its ending, for it acts upon the bodies as it acts upon the branches its beginning scorches and its end causes leaves to grow.

1. تَوَقَّوْا الْبَرْدَ فِي أَوَّلِهِ، وَتَلَقَّوْهُ فِي آخِرِهِ، فَإِنَّهُ يَفْعَلُ بِأَجْسَادِكُمْ كَمَا يَفْعَلُ فِي الْغُصْنِ، أَوَّلُهُ يُحْرِقُ، وَآخِرُهُ يُورِقُ.

Righteousness And Those Who Prevent It

Righteousness and Those Who prevent it البرّ والبرّ ومن منعه

1. The righteous act is an action that reforms.

1- البرّ عمَلٌ مُصْلِحٌ.

2. The righteous act is a good deed.

2- البرّ عمَلٌ صَالِحٌ.

3. Righteousness is the prize of the judicious.

3- البرّ عَنِيمَةُ الْحَاظِمِ.

4. Righteousness is the quickest in acquiring reward.

4- البرّ أَعْجَلُ شَيْءٍ مَثُوبَةٌ.

5. Through righteousness the free man is owned.

5- بِالْبِرِّ يُمْلِكُ الْحُرُّ.

6. Hastening to perform righteous acts increases [one's] righteousness.

6- تَعْجِيلُ الْبِرِّ زِيَادَةٌ فِي الْبِرِّ.

7. The best benefaction is that which reaches the free.

7- خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْخُرَارِ.

8. The best righteous act is that which reaches the needy.

8- خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْمُحْتَاجِ.

9. In every righteous act there is gratitude.

9- فِي كُلِّ بِرٍّ شُكْرٌ.

10. One who prevents righteousness is deprived of gratitude.

10- مَنْ مَنَعَ بِرًّا مَنَعَ شُكْرًا.

11. Whoever extends his righteousness, his renown spreads.

11- مَنْ بَدَّلَ بِرَّهُ اِنْتَشَرَ ذِكْرُهُ.

12. One whose righteousness is close [at hand], his reputation goes far [and wide].

12- مَنْ قَرَّبَ بِرَّهُ بَعَدَ صِيئَتُهُ.

13. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

13- مَنْ اَتْبَعَ بِرًّا بِاِحْسَانٍ وَاحْتَمَلَ جَنَايَاتِ الْاِخْوَانِ وَالْجِيرَانِ، فَقَدْ اَكْمَلَ الْبِرَّ.

14. One who is miserly towards you with his cheerfulness will not be generous with his righteousness.

14- مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ.

15. One of the best righteous acts is being kind to the orphans.

15- مِنْ أَفْضَلِ الْبِرِّ بِرُّ الْيَتَامِ.

16. With righteousness, mercy flows forth abundantly.

16- مَعَ الْبِرِّ تَدْرُ الرَّحْمَةُ.

17. The righteous tongue rejects the foolishness of the ignorant.

17- لِسَانُ الْبَرِّ يَأْبَى سَفَهَ الْجُهَالِ.

18. One whose righteousness increases is praised.

18- مَنْ كَثُرَ بِرُّهُ حُمِدَ.

19. Urging the self towards altruism is from the qualities of the righteous.

19- مَنْ شَيَّمَتْهُ نَفْسُهُ بِرَّهَا وَتَوَلَّى الْفُسُوقَ عَنِ الْبِرِّ، يَتَارَ.

Insistence

Insistence ابرام;برام

1. One who insists [too much] makes others fed up of him.

1- مَنْ أَبْرَمَ سُوْمَ.

The Innocent

The Innocent البريء

1. The innocent one is healthy, the suspicious one is sick.

1- الْبَرِيءُ صَحِيحٌ، وَالْمُرِيبُ عَلِيلٌ.

2. The innocent one is fearless.

2- الْبَرِيءُ جَرِيءٌ.

3. How courageous the innocent one is and how timid is the suspicious one!

3- مَا أَشَجَعَ الْبَرِيءُ وَأَجْبَنَ الْمُرِيبُ.

4. No one is more courageous than an innocent person.

4- أَشَجَعُ مِنْ بَرِيءٍ.

5. Every innocent one is well.

5- كُلُّ بَرِيءٍ صَحِيحٌ.

Being Cheerful And Smiling

قَةُ الْوَجْهِ; البَشْرُ، البَشَاشَةُ وَطِ
Being Cheerful and smiling

1. Cheerfulness is one of the two forms of hospitality.

1- البَشَاشَةُ أَحَدُ الْقَرَائِنِ.

2. Cheerfulness is [a form of] kindness.

2- البَشَاشَةُ إِحْسَانٌ.

3. Cheerfulness is a trap for [ensnaring] affection.

3- البَشَاشَةُ حِبَالَةُ الْمَوَدَّةِ.

4. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

4- عَلَيْكَ بِالْبَشَاشَةِ فَإِنَّهُ حِبَالَةُ الْمَوَدَّةِ.

5. There is no cheerfulness with annoyance.

5- بَشَاشَةٌ مَعَ إِبْرَامٍ.

6. Cheerfulness cools down the fire of opposition.

6- الْبَشْرُ يُطْفِئُ نَارَ الْمُعَانَدَةِ.

7. Cheerfulness is the first gift [that can be given].

7- الْبِشْرُ أَوَّلُ النَّوَالِ.

8. Cheerfulness is the trait of the free.

8- الْبِشْرُ شِيمَةُ الْحُرِّ.

9. Cheerfulness makes companions affable.

9- الْبِشْرُ يُؤْنِسُ الرَّفَاقَ.

10. Cheerfulness renders goodness without any expense.

10- الْبِشْرُ إِسْدَاءُ الصَّنِيعَةِ بِغَيْرِ مَوْئِنَةٍ.

11. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

11- بِالْبِشْرِ وَبَسْطِ الْوَجْهِ يَحْسُنُ مَوْقِعُ الْبَدْلِ.

12. Your cheerfulness is your first righteous act and your promise is your first gift.

12- بِشْرُكَ أَوَّلُ بَرِّكَ وَوَعْدُكَ أَوَّلُ عَطَائِكَ.

13. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character.

13- بِشْرُكَ يَدُلُّ عَلَى كَرَمِ نَفْسِكَ، وَتَوَاضُعُكَ يُنْبِئُ عَنِ شَرِيفِ خُلُقِكَ.

14. Being cheerful is the first gift and the easiest [form of] generosity.

14. حُسْنُ الْبِشْرِ أَوَّلُ الْعَطَاءِ، وَأَسْهَلُ السَّخَاءِ.

15. Cheerfulness is one of the two glad tidings.

15. حُسْنُ الْبِشْرِ أَحَدُ الْبِشَارَتَيْنِ.

16. Cheerfulness is the disposition of all those who are [truly] free.

16. حُسْنُ الْبِشْرِ شِيمَةٌ كُلُّ حُرٍّ.

17. Being cheerful is one of the signs of success.

17. حُسْنُ الْبِشْرِ مِنْ عَآءِ النَّجَاحِ.

18. The cause of affection is cheerfulness.

18. سَبَبُ الْمَحَبَّةِ الْبِشْرُ.

19. Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.

19. طِبُّ الْوَجْهِ بِالْبِشْرِ وَالْعَطِيَّةُ وَفِعْلُ الْبِرِّ وَبَدَلُ التَّحِيَّةِ دَاعٍ إِلَى مَحَبَّةِ الْبَرِيَّةِ.

20. Increased cheerfulness is a sign of benevolence.

20. كَثْرَةُ الْبِشْرِ آيَةُ الْبَدَلِ.

21. A cheerful face is better than a serious, frowning face.

21- وَجْهٌ مُسْتَبَشِرٌ خَيْرٌ مِنْ قَطُوبٍ مُؤْتِرٍ.

22. Cheerfulness is one of the two gifts.

22- الْبِشْرُ أَحَدُ الْعَطَائِنِ.

23. Cheerfulness is a delightful countenance and a radiant disposition.

23- الْبِشْرُ مَنْظَرٌ مُوْنِقٌ، وَخُلُقٌ مُشْرِقٌ.

24. Cheerfulness is kindness, frowning is meanness.

24- الْبِشْرُ مَبْرَةٌ، الْعُبُوسُ مَعْرَةٌ.

25. Cheerfulness is the beginning of righteousness.

25- الْبِشْرُ أَوَّلُ الْبِرِّ.

26. Keeping a cheerful face is a trait of the free.

26- الطَّالِبُ شِيمَةُ الْحُرِّ.

27. Cheerfulness is the first gift.

27- الْبِشْرُ أَوَّلُ النَّائِلِ.

Sight, Observation And Insight

البصر والنظر والبصير والبصيرة Sight, Observation and Insight

1. Where are the eyes that glance at the [illuminated] signposts of piety?

1- أَيْنَ أَبْصَارُ الْبَصِيرِ وَالْبَصِيرَةُ مَنَارَ التَّقْوَى؟

2. The most observant person is one who sees his own faults and refrains from his sins.

2- أَبْصَرَ النَّاسُ مَنْ أَبْصَرَ عُيُوبَهُ، وَأَقْلَعَ عَنِ ذُنُوبِهِ.

3. [It is narrated that at one time some people looked at a passing woman with lust, at which point the Imam ('a) said:] Verily the eyes of these virile males are covetous and this glancing is the cause of their lust. Whenever any of you sees a woman whom he finds attractive, he should go to his wife, because she [too] is a woman like her.

3- إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحٌ، وَهُوَ سَبَبُ هَبَايِهَا، فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ فَأَعْجَبْتَهُ، فَلْيَمْسُ أَهْلَهُ. فَإِنَّمَا هِيَ امْرَأَةٌ بِامْرَأَةٍ.

4. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

4- إِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَفَكَّرَ، وَنَظَرَ فَأَبْصَرَ، وَانْتَفَعَ بِالْعِبَرِ.

5. It is through observation [and reflection] that lessons are learned.

5- بِالنَّظَرِ وَالْمُتَبَيَّنِّ يَحْصُلُ الْعِبْرَةُ.

6. The loss of eyesight is better than the blinding of insight.

6. **ذَهَابُ الْبَصَرِ خَيْرٌ مِنْ عَمَى الْبَصِيرَةِ.**

7. Loss of vision is better than looking at something that causes temptation.

7. **ذَهَابُ النَّظَرِ خَيْرٌ مِنَ النَّظَرِ إِلَى مَا يُوجِبُ الْفِتْنَةَ.**

8. Sometimes the one who can see [also] loses his way.

8. **رُبَّمَا أَخْطَأَ الْبَصِيرُ رُشْدَهُ.**

9. Loss of eyesight is easier than loss of insight.

9. **فَقْدُ الْبَصَرِ أَسْهُونٌ مِنْ فِقْدَانِ الْبَصِيرَةِ.**

10. One who has lost his sight makes wrong judgments.

10. **فَاقْدُ الْبَصَرَ فَاسِدُ النَّظَرِ.**

11. Indeed the secrets have been revealed for people of insight.

11. **قَدْ انْجَابَتْ السَّرَائِرُ لِهَلِّ الْبَصَائِرِ.**

12. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

12. **لَقَدْ بَصِّرْتُمْ إِنْ أَبْصَرْتُمْ، وَأَسْمَعْتُمْ إِنْ سَمِعْتُمْ، وَهُدَيْتُمْ
إِنَاهْتَدَيْتُمْ.**

13. Whoever reflects with astuteness, wisdom gets established for him and he understands

the lesson [of the past].

13. مَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَبَتَّ لَهُ الْحِكْمَةُ وَعَرَفَ الْعِبْرَةَ.

14. Eyesight is of no benefit if insight is blinded.

14. نَظَرُ الْبَصَرِ يُجْدِي إِذَا عَمِيَ الْبَصِيرَةُ.

15. One who does not ponder has no insight.

15. الْبَصِيرَةُ لِمَنْ – فِكْرَ لَهُ.

16. The glance is a pathfinder of infatuations.

16. اللَّحْظُ رَائِدُ الْفِتَنِ.

17. Many a passion is aroused by a [single] glance.

17. رُبُّ صَبَابَةٍ عُرِسَتْ مِنْ لَحْظَةٍ.

18. The blinding of sight is better than a lot of gazing [at what is forbidden].

18. عَمَى الْبَصَرِ خَيْرٌ مِنْ كَثِيرٍ مِنَ النَّظَرِ.

19. How many a passion has been aroused from a [single] glance!

19. كَمْ مِنْ صَبَابَةٍ اكْتَسَبَتْ مِنْ لَحْظَةٍ.

20. How many gazes have led to regret!

20- كَمْ مِنْ نَظْرَةٍ جَلَبَتْ حَسْرَةً.

21. A person's glance is the scout of his heart.

21- لِحْظًا لِنَسَانٍ رَائِدٌ قَلْبِهِ.

22. One who glances [everywhere] freely, his regret increases.

22- مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفُهُ.

23. Vision is not attained by sight [alone], for sight can fool its possessor.

23- لَيْسَ الرُّؤْيَةُ مَعَ الْبُصَارِ، قَدْ تَكْذِبُ
الْبُصَارُ أَهْلِهَا.

Wantonness

الْبَطْرُ WANTONNESS

1. Wantonness takes away blessings and brings chastisement.

1- الْبَطْرُ يَسْلُبُ النِّعْمَةَ، وَيَجْلِبُ النِّعْمَةَ.

Falsehood And Assisting It

الباطل والتعاون عليه FALSEHOOD AND ASSISTING IT

1. One who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

1- الرّاضي بفعل قوم كالداخل فيه معهم، ولكل داخل في باطل إثم: إثم الرضا به، وإثم العمل به.

2. Falsehood is the opposer of truth.

2- الباطل مُضادُّ الحقِّ.

3. Falsehood is a deceptive beguiler.

3- الباطلُ عَرُورٌ خَارِغٌ.

4. Falsehood is the weakest supporter.

4- الباطلُ أضعفُ نصيرٍ.

5. Falsehood [is like a mount that] makes its rider stumble.

5- الباطلُ يَنزِلُ بِرَاكِبِهِ.

6. Falsehoods hurl one into deviations.

6- باطلٌ موقِعَةٌ في ضاليلٍ.

7. Collaborating in support of falsehood is vileness and treachery.

7- التّظافُرُ عَلَى نَصْرِ الباطلِ لَوْمٌ وَخِيَانَةٌ.

8. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

8- خَالَفَ مَنْ خَالَفَ الْحَقَّ إِلَىٰ غَيْرِهِ، وَدَعَّاهُ، وَمَا رَضِيَ لِنَفْسِهِ.

9. Seeking assistance in support of falsehood is a serious offence and an act of treachery.

9- طَلِبُ التَّعَاوُنِ عَلَىٰ نُصْرَةِ الْبَاطِلِ جِنَايَةٌ وَخِيَانَةٌ.

10. One who helps falsehood has oppressed the truth.

10- ظَلَمَ الْحَقُّ مَنْ نَصَرَ الْبَاطِلَ.

11. How can one separate from falsehood when he has not attached [himself] to the truth?

11- كَيْفَ يَنْفَصِلُ عَنِ الْبَاطِلِ مَنْ لَمْ يَتَّصِلْ بِالْحَقِّ؟!

12. Falsehood has a [fixed] circuit.

12- لِلْبَاطِلِ جَوْلَةٌ.

13. There is no joy in a flash of lightning for one who is immersed in darkness.

13- لَيْسَ فِي الْبَرْقِ الْفَرَحُ لِمَنْ يَخُوضُ
الظُّلْمَةَ.

14. One who embarks on falsehood, regrets.

14- مَنْ رَكِبَ الْبَاطِلَ نَدِمَ.

15. One whose falsehood increases, his truth will never be accepted.

15- مَنْ كُتِرَ بَاطِلُهُ لَمْ يُتَّبِعْ حَقَّهُ.

16. One who rides on falsehood, his mount will destroy him.

16- مَنْ رَكِبَ الْبَاطِلَ أَهْلَكَ مَرْكَبُهُ.

17. One who embarks on falsehood, his feet will slip.

17- مَنْ رَكِبَ الْبَاطِلَ زَلَّ قَدَمُهُ.

18. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

18- مَنْ كَانَ عَرَضُهُ الْبَاطِلَ لَمْ يُدْرِكِ الْحَقَّ وَلَوْ كَانَ أَشْهَرَ مِنَ الشَّمْسِ.

19. One who supports falsehood, regrets.

19- مَنْ نَصَرَ الْبَاطِلَ نَدِمَ.

20. How ugly falsehood is!

20- مَا أَقْبَحَ الْبَاطِلَ.

21. The one who employs falsehood is chastised and condemned.

21- مُسْتَعْمِلُ الْبَاطِلِ مُعَذَّبٌ مَلُومٌ.

22. One who resorts to falsehood does not become powerful.

22. يَعْزُ مَنْ لَجَأَ إِلَى الْبَاطِلِ.

The Falsifier

The Falsifier المبطّل

1. The aim of the falsifier is [to cause] corruption.

1. عَرَضُ الْمُبْطِلِ الْقَسَادُ.

The Stomach And The Private Parts

The Stomach and the Private Parts البطنُ والفرج

1. Protect your stomach and your private parts from what is forbidden.

1. إِحْقَظْ بَطْنَكَ وَقَرْجَكَ مِنَ الْحَرَامِ.

2. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

2. إِحْقَظْ بَطْنَكَ وَقَرْجَكَ فَفِيهِمَا فِتْنَتُكَ.

3. A man's stomach is his enemy.

3. بَطْنُ الْمَرْءِ عَدُوُّهُ.

4. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

4. ما أَبْعَدَ الْخَيْرِ مِمَّنْ هَمَّتْهُ بَطْنُهُ وَقَرَجُهُ.

5. The most detested servant in the sight of Allah, the Glorified, is the one whose concern (and effort) is [solely] for his stomach and his private parts.

5. أُمِّقْتُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ مَنْ كَانَ هَمُّهُ (هَمَّتْهُ) بَطْنُهُ وَقَرَجُهُ.

Early Rising

المباكرة Early rising

1. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

1. بَاكِرُوا فَالْبَرَكَةُ فِي الْمُبَاكِرَةِ، وَشَاوِرُوا فَالنُّجْحُ فِي الْمُشَاوِرَةِ.

Weeping

البكاء Weeping

1. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

1. الْبُكَاءُ مِنْ خِيفَةِ اللَّهِ لِلْبُعْدِ عَنِ اللَّهِ عِبَادَةُ الْعَارِفِينَ.

2. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

2. الْبُكَاءُ مِنْ خَشْيَةِ اللَّهِ يُنِيرُ الْقَلْبَ وَيَعْصِمُ مِنْ مُعَاوَدَةِ الذَّنْبِ.

3. Weeping out of the fear of Allah is the key to [divine] mercy.

3. البُكَاءُ مِنْ خَشْيَةِ اللَّهِ مِفْتَاحُ الرَّحْمَةِ.

4. Weeping is the trait of the soft-hearted [and those who fear Allah].

4. البُكَاءُ سَجِيَّةُ الْمُشْفِقِينَ.

5. By weeping out of the fear of Allah, sins get purified.

5. بِالْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ تُمَحَّصُ الذُّنُوبُ.

6. The weeping of a servant out of the fear of Allah clears away his sins.

6. بُكَاءُ الْعَبْدِ مِنْ خَشْيَةِ اللَّهِ يُمَجِّصُ ذُنُوبَهُ.

7. Blessed is the one who is granted success in his worship and weeps because of his sins.

7. طُوبَى لِمَنْ وُفِّقَ لِطَاعَتِهِ، وَبَكَى عَلَى خَطِيئَتِهِ.

Countries And Homelands

Countries and Homelands وِطَانٌ؛ دِرْ وَاوَالِدٌ؛

1. The worst of countries is the country in which there is neither peace nor productivity.

1. شَرُّ الْبِلَادِ؛ دِرْ بَلَدٌ؛ وَبِلَادٌ فِيهِ وَاسْطَةٌ؛ خُصْبَةٌ.

2. The worst homelands are those in which the inhabitants are not safe.

2- شَرُّ أوطان ما لم يَأْمَنُ؛ يَأْمَنُ) فِيهِ
الْقُطَّانُ.

3. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

3- لَيْسَ بَلَدٌ أَحَقُّ إِلَيْكَ مِنْ بَلَدٍ، خَيْرُ
الْبِلَادِ مَا حَمَلَكَ.

Eloquence

Eloquence لغة

1. Eloquence is that which is easy on speech and light on reasoning.¹

1- الْبَلَبَةُ مَا سَهَّلَ عَلَى الْمَنْطِقِ وَخَفَّ عَلَى الْفِطْنَةِ.

2. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

2- الْبَلَبَةُ أَنْ تُجِيبَ وَفَوْقَ تَبْطِئَ وَتُصِيبَ
وَفَوْقَ تُخْطِئَ.

3. Conciseness can be enough of an eloquence.

3- قَدْ يُكْتَفَى مِنَ الْبَلَبَةِ بِالْقِصَافِ.

4. One who undertakes the rending and mending of speech has attained eloquence.

4- مَنْ قَامَ يَفْتُقُ الْقَوْلَ وَرَتَّقِهِ فَقَدْ حَازَ الْبَلَبَةَ; غة.

5. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

5- آله (آية) الْبَلَبَةُ; غة: قَلْبُ عَقُولٍ، وَلِسَانٌ قَائِلٌ.

6. Sometimes even the eloquent one is left speechless.

6- رُبَّمَا أُرْتِجَ عَلَى الْفَصِيحِ الْجَوَابُ.

1. Meaning: eloquence is that which is easily spoken and easily understood.

Attention

Attention تالمبا; ت

1. One whose attention reduces is [taken unawares and] thrown down.

1- مَنْ قَلَّتْ مُبَا; تهُ صُرَعًا.

The Umayyads

The Umayyads بنو أمية

1. While recalling the [rule of the] Umayyads (he said): It is the spittle from the deliciousness of [this temporary] life; they [shall] taste it for a short while and then spit it all out.

1- فِي ذِكْرِ بَنِي أُمَيَّةٍ: هِيَ مُجَاغَةٌ مِنْ لَذِيذِ الْعَيْشِ، يَتَطَعَّمُونَهَا
بُرْهَةً، وَيَلْقَطُونَهَا جُمْلَةً.

Quadrupeds And Predators

Quadrupeds and Predators البهائم والسباع

1. Verily the [only] concern of quadrupeds (i.e. animals with four legs) is their stomachs.

1- إِنَّ الْبَهَائِمَ هَمُّهَا بَطُونُهَا.

2. Indeed the [only] concern of predators is attacking other animals.

2- إِنَّ السَّبَاعَ هَمُّهَا الْعُدْوَانُ عَلَى غَيْرِهَا.

Fabricating Lies

Fabricating Lies الْبَهْت

1. There is no shamelessness like fabricating lies.

1- لَيْسَ شَرُّ شَيْءٍ مِنْ عَمَلِ الْبَشَرِ إِلَّا الْبَهْتُ.

The House Of Allah

The House of Allah بَيْتَ اللَّهِ

1. Visiting the House of Allah is a safeguard against the torment of hellfire.

1- زِيَارَةُ بَيْتِ اللَّهِ أَمْنٌ مِنْ عَذَابِ جَهَنَّمَ.

The Treasury

The Treasury بيت المال

1. Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for obtaining their weapons [of defence]; so if you participate in their war [with them] then you are a partner in it, otherwise that which their hands have acquired cannot be for other than their [own] consumption.

1- إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَكَذَلِكَ، وَإِنَّمَا هُوَ
لِلْمُسْلِمِينَ، وَجَلِبُ أَسْيَافِهِمْ، فَإِنْ شَرَكْتَهُمْ فِي حَرْبِهِمْ
شَرَكْتَهُمْ فِيهِ، وَإِنَّمَا أَيْدِيهِمْ، وَكَذَلِكَ يَكُونُ
لِغَيْرِ أَقْوَاهِهِمْ.

Trade And Business With Allah

Trade and Business with Allah التجارة والتجارة مع الله

1. Do business with Allah and you will profit.

1- تَاجِرَ اللَّهِ تَرْبِحُ.

2. Whoever does business with Allah, profits.

2- مَنْ تَاجَرَ اللَّهَ رَبِحَ.

3. One who carries out transactions without knowledge, falls into usury.

3- مَنْ اتَّجَرَ بِغَيْرِ عِلْمٍ، فَقَدْ ارْتَطَمَ فِي الرِّبَا.

The Merchant

The Merchant التاجر

1. The merchant puts himself at risk [of doing something that is forbidden].

1- التَّاجِرُ مُخَاطِرٌ.

Earth

Earth التُّراب

1. What a good purifier earth is!

1- نِعْمَ الطَّهُّورُ التُّرَابُ.

Abandoning For The Sake Of Allah

Abandoning for the Sake of Allah التارك لله

1. One who abandons something for the sake of Allah, the Glorified, is granted something better than it by Allah.

1- مَنْ تَرَكَ لِلَّهِ سُبْحَانَهُ شَيْئًا عَوَّضَهُ اللَّهُ خَيْرًا مِمَّا تَرَكَ.

Repentance And Returning (To Allah)

Repentance and Returning (To Allah) نابة والتائب; والتوبة وا

1. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

1- التَّوْبَةُ نَدَمٌ بِالْقَلْبِ، وَاسْتِغْفَارٌ بِاللِّسَانِ، وَتَرْكٌ بِالْجَوَارِحِ،
وَإِضْمَارٌ أَنْ يَعُودَ.

2. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

2- إِيَّاكَ أَنْ تُسَلِّفَ الْمَعْصِيَةَ، وَتُسَوِّفَ بِالتَّوْبَةِ، فَتَعْظِمَ لَكَ
الْعُقُوبَةَ.

3. Is there no one who is repentant for his sins before his death comes?

3- أَلَيْسَ مِنْ خَطِيئَتِهِ قَبْلَ حُضُورِ مَنِيِّهِ.

4. Repentance is an eraser [of bad deeds].

4- التَّوْبَةُ مُمَحَاةٌ.

5. One who confesses his sins [and feels regret] is repentant.

5- الْمُقِرُّ بِالدُّنُوبِ تَائِبٌ.

6. Repentance causes [divine] mercy to descend.

6- التَّوْبَةُ تَسْتَنْزِلُ الرِّحْمَةَ.

7. Sincere repentance cancels [one's] sins.

7- إِذْ يُعْرَفُ التَّوْبَةُ يُسْقِطُ الْحَوْبَةَ.

8. Repentance purifies the hearts and washes away sins.

8- التَّوْبَةُ تُطَهِّرُ الْقُلُوبَ، وَتَغْسِلُ الذُّنُوبَ.

9. Through repentance, sins are purged.

9- بِالتَّوْبَةِ تُمَحَّصُ السَّيِّئَاتُ.

10. Through repentance, sins are expiated.

10- بِالتَّوْبَةِ تُكَفَّرُ الذُّنُوبُ.

11. The fruit of repentance is correcting the excesses of the self.

11- ثَمَرَةُ التَّوْبَةِ اسْتِدْرَاكُ قَوَارِطِ النَّفْسِ.

12. Sincere repentance erases misdeeds.

12- حُسْنُ التَّوْبَةِ يَمْحُو الْحَوْبَةَ.

13. One who repents [with sincerity] has indeed returned [to Allah].

13- مَنْ تَابَ فَقَدْ أَنَابَ.

14. One who is granted repentance will not be deprived of its acceptance.

14- مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ.

15. How devastating repentance is for the great crimes [one commits]!

15. ما أَهْدَمَ التَّوْبَةَ لِعَظِيمِ الْجُرْمِ.

16. There is no good in this world except for two [types of] people: the person who makes amends for the sins that he commits, through repentance, and the person who struggles against his lower-self in obedience to Allah, the Glorified.

16. خَيْرَ فِي الدُّنْيَا إِذْ تَابَ؛ وَخَيْرٌ مِمَّا يَجَاهِدُ
رَجُلَيْنِ: رَجُلٌ أَذُتَبَ دُنُوبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ، وَرَجُلٌ يُجَاهِدُ
نَفْسَهُ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

17. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

17. يَسِيرُ التَّوْبَةِ وَالسَّيِّئَاتِ يُغْفَرُ بِهَا؛ وَتَوْبَةٌ صَغِيرَةٌ
وَصَرَارٌ.

18. It is by returning [to Allah] that forgiveness is gained.

18. مَعَ التَّوْبَةِ تَكُونُ الْمَغْفِرَةُ.

Relying On Allah

الثقة بالله Relying on Allah

1. The foundation of contentment is complete reliance on Allah.

1. أَصْلُ الرِّضَا حُسْنُ التِّيْقَةِ بِاللَّهِ.

2. Relying on Allah is the strongest hope.

2. التَّيَقُّ بِاللَّهِ أَقْوَى أَمَلٍ.

Reward

الثواب Reward

1. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

1. اِكْتِسَابُ الثَّوَابِ اَفْضَلُ اِمْلًا، وَالتَّيَقُّ بِاللَّهِ رَاسُ النِّجَاحِ. قَالَ

2. Reward is gained in proportion to the difficulty endured.

2. الثَّوَابُ بِالمَشَقَّةِ.

3. There is no gain like divine reward.

3. لاَ مِثْلَ الثَّوَابِ كَالثَّوَابِ.

4. There is no provision [for the Hereafter] like reward [for good deeds].

4. لاَ مِثْلَ الثَّوَابِ كَالثَّوَابِ.

Garments

الثوب Garments

1. Raise your garment (i.e. do not let it be too long) for that is purer for you, safer for your heart and more long-lasting on you.

1- إِرْفَعُ تَوْبَكَ فَإِنَّهُ أَنْقَى لَكَ، وَأَتْقَى لِقَلْبِكَ، وَأَبْقَى عَلَيْكَ.

2. Wear that which neither makes you famous nor degrades you.

2- إِبْسُ مَا ﻻ تَشْتَهَرُ بِهِ وَﻻ يُزْرِي بِكَ.

Cowardice

الجُبْنِ Cowardice

1. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

1- إِحْذَرُوا الْجُبْنَ، فَإِنَّهُ عَارٌ، وَمَنْقَصَةٌ.

2. Cowardice is an affliction and impuissance is feeble-mindedness.

2- الْجُبْنُ آفَةٌ، الْعَجْزُ سَخَافَةٌ.

3. Extreme cowardice stems from impuissance of the self and weakness of conviction.

3- شِدَّةُ الْجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ الْيَقِينِ.

Diligence And Striving

جتهادﻹوالجدُّ Diligence and Striving

1. The best striving is that which is accompanied by [divinely granted] success.

1- خَيْرُ ࿯I;9ﻹ جْتِهَادٍ مَا قَارَنَهُ التَّوْفِيقُ.

2. You must be diligent even if you are not assisted by [good] fortune.

2. عَلَيْكَ بِالْجِدِّ وَإِنْ لَمْ يُسَاعِدِ الْجَدُّ.

3. One who is diligent becomes fortunate.

3. قَدْ سَعِدَ مَنْ جَدَّ.

4. Striving has been linked to achievement.

4. قُرْنَ فُرْنَ بِجُتِهَادُ بِالْوُجْدَانِ.

5. One whose diligence becomes weaker, his opponent gets stronger.

5. مَنْ ضَعُفَ جَدُّهُ قَوِيَ ضِدُّهُ.

6. Whoever embarks upon [any action with] diligence, overpowers his opponent.

6. مَنْ رَكِبَ جَدُّهُ قَهَرَ ضِدُّهُ.

7. One who employs diligence arrives at his goal.

7. مَنْ أَعْمَلَ اجْتِهَادَهُ بَلَغَ مُرَادَهُ.

8. One who strives with all his effort arrives at the core of his desired objective.

8. مَنْ بَدَلَ جُهْدَ طَاقَتِهِ بَلَغَ كُنْهَ إِرَادَتِهِ.

9. Striving is useless without accomplishment.

9. **يَنْفَعُ إِجْتِهَادُ بَعِيرٍ تَحْقِيقًا.**

10. Striving is useless without [divinely given] success.

10. **يَنْفَعُ إِجْتِهَادُ بَعِيرٍ تَوْفِيقًا.**

Experience

التجربة Experience

1. Experiences don't end.

1. **التَّجَارِبُ; ﻻ تَنْقِضِي (وَالْعَاقِلُ مِنْهَا فِي زِيَادَةٍ).**

2. Experiences are beneficial knowledge.

2. **التَّجَارِبُ عِلْمٌ مُسْتَفَادٌ.**

3. Experience bears the fruit of learning.

3. **التَّجْرِبَةُ تُثْمِرُ ﻱ عُنْتَابًا.**

4. The fruit of experience is making the right choice.

4. **تَمَرَةُ التَّجْرِبَةِ حُسْنُ ﻱ خِيَارًا.**

5. Preservation of experiences is the pinnacle of intelligence.

5. حِفْظُ التَّجَارِبِ رَأْسُ الْعَقْلِ.

6. The best of what you have experienced is that which taught you a lesson.

6. خَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ.

7. In every experience there is an admonition.

7. فِي كُلِّ تَجْرِبَةٍ مَوْعِظَةٌ.

8. Experiences suffice as educators.

8. كَفَى بِالتَّجَارِبِ مُوَدِّبًا.

9. One who experiences, increases in judiciousness.

9. مَنْ يُجَرِّبُ يَزِدُّ حَزْمًا.

10. One whose experiences increase, his negligence decreases.

10. مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ.

11. One who consolidates the experiences [he has had] will be safe from danger.

11. مَنْ أَحْكَمَ التَّجَارِبَ سَلِمَ مِنَ الْمَعَاطِبِ.

12. One who discards experiences becomes blind to the consequences [of his actions].

12. مَنْ عَيِيَ عَنِ التَّجَارِبِ عَمِيَ عَنِ الْعَوَاقِبِ.

13. Whoever preserves [and learns from his] experiences, his actions become correct.

13. مَنْ حَفِظَ التَّجَارِبَ أَصَابَتْ أَعْمَالُهُ.

14. One who lacks experience is [easily] deceived.

14. مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ.

The Experienced

The Experienced المَجْرِبُ

1. The experienced person is more proficient than a doctor [who is inexperienced].

1. الْمُجْرِبُ أَحْكَمُ مِنَ الطَّبِيبِ.

Anxiety

Anxiety الْجَزَعُ

1. Anxiety during hardship completes [and enhances] the calamity.

1. الْجَزَعُ عِنْدَ الْبَلَاءِ مِنْ تَمَامِ الْمُحْتَمَةِ.

2. Anxiety during adversity is severer than the adversity itself.

2. الْجَزَعُ عِنْدَ الْمُصِيبَةِ أَشَدُّ مِنَ الْمُصِيبَةِ.

3. The adversity is one, but if you become anxious it becomes twofold.

3- الْمُصِيبَةُ وَاحِدَةٌ، وَإِنْ جَزَعَتْ صَارَتْ اثْنَتَيْنِ.

4. Adversity [endured] with patience is the better of the two adversities.

4- الْمُصِيبَةُ بِالصَّبْرِ أَكْبَرُ الْمُصِيبَتَيْنِ.

5. Anxiety does not ward off destiny, rather it blocks recompense.

5- الْجَزَعُ يَدْفَعُ الْقَدَرَ وَلَكِنْ يُحِيطُ بِهِ; جَرَّ.

6. Anxiety during adversity increases it whereas patience ends it.

6- الْجَزَعُ عِنْدَ الْمُصِيبَةِ يَزِيدُهَا، وَالصَّبْرُ عَلَيْهَا يُبِيدُهَا.

7. Overcome anxiety with patience, for anxiety voids recompense and magnifies the calamity.

7- إِغْلِبُوا الْجَزَعَ بِالصَّبْرِ، فَإِنَّ الْجَزَعَ يَحِيطُ بِهِ; جَرَّ، وَيُعْظِمُ الْقَجِيعةَ.

8. Anxiety is [a cause of] destruction.

8- الْجَزَعُ هَهُوَ الْكُلُّ.

9. Anxiety is one of the assistants of the [difficult] time.

9- الْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ.

10. Anxiety magnifies the calamity.

10- الْجَزَعُ يُعْظِمُ الْمُحَنَّةَ.

11. Anxiety is more exhausting than patience.

11- الْجَزَعُ أَتْعَبُ مِنَ الصَّبْرِ.

12. If you are [one who gets] anxious about all that has escaped from your hands, then be anxious about what has not reached you.

12- إِنْ كُنْتَ جَارِعاً عَلَى كُلِّ مَا يَفُوتُ مِنْ يَدَيْكَ فَاجْزَعْ عَلَى مَا لَمْ يَصِلْ إِلَيْكَ.

13. With excessive anxiety, the calamity is magnified.

13- بِكَثْرَةِ الْجَزَعِ تَعْظِمُ الْقَجِيعةُ.

14. Counter anxiety with patience.

14- ضَادُّوا الْجَزَعَ بِالصَّبْرِ.

15. There is no recompense with anxiety.

15- لَيْسَ مَعَ الْجَزَعِ مَثُوبَةٌ.

16. Whoever becomes anxious, his adversity increases.

16- مَنْ جَزَعَ عَظَمَتْ مُصِيبَتُهُ.

17. One who is overcome by anxiety is deprived of the merit of patience.

17- مَنْ مَلَكَ الْجَزَعُ حُرِمَ فَضِيلَةَ الصَّبْرِ.

18. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

18- مَنْ جَزَعَفَنَفْسَهُ عَذَّبَ، وَأَمَرَ اللّٰهَ سُبْحَانَهُ أَضَاعَ، وَتَوَابَهُ بَاعَ.

19. Do not get anxious in the [face of] little that you dislike for it will put you in a lot of what you dislike.

19- تَجَزَعُوا مِنْ قَلِيلٍ مَا أَكْرَهْتُمْ (كْرَهْتُمْ)، فَيُوقِعَكُمْ ذَلِكَ فِي كَثِيرٍ مِّمَّا تَكْرَهُونَ.

20. Patience and anxiety do not go together.

20- تَجْتَمِعُ الصَّبْرُ وَالْجَزَعُ.

Requital And Reward

المجازاة والجزاء Requital and Reward

1. One who believes in [divine] requital does not choose [to do] anything but good.

1- مَنْ صَدَّقَ بِالمُجَازَاةِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنَى.

2. One who is certain about requital does not choose [to do] anything but good.

2- مَنْ أَيْقَنَ بِالمُجَازَاةِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنَى.

3. The reward is proportionate to the tribulation [endured].

3. عَلَى قَدْرِ الْبَلَاءِ يَكُونُ الْجَزَاءُ.

4. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

4. عَلَى قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللَّهِ الْعَطِيَّةُ.

5. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

5. مَنْ لَمْ يُوقِنِ بِالْجَزَاءِ أَفْسَدَ الشَّكُّ يَقِينَهُ.

6. Never make haste in reacting harshly and never be quick to punish when there is an alternative, for this causes depletion of the faith and brings closer the transformations [of blessing into calamity].

6. تَسْرَعَنَّ إِلَى بَادِرَةٍ وَتُعَجِّلَنَّ بِعُقُوبَةٍ وَجَدَّتْ عَنْهَا مَنُذُوحَةً فَإِنَّ ذَلِكَ مِنْهُكُمُ لِلدَّيْنِ مُقَرَّبٌ مِنَ الْغَيْرِ.

7. The quickest punishment is the punishment for transgression.

7. إِنَّ أَعْجَلَ الْعُقُوبَةِ عُقُوبَةُ الْبَغْيِ.

8. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

8. إِنَّ اللَّهَ سُبْحَانَهُ قَدْ وَضَعَ الْعِقَابَ عَلَى مَعَاصِيهِ زِيَادَةً لِعِبَادِهِ عَنِ نَقِمَتِهِ.

9. The punishment of noble ones is better than the forgiveness of the vile ones.

9. عُقُوبَةُ الْكِرَامِ أَحْسَنُ مِنْ عَفْوِ اللَّئَامِ.

10. The punishment of the hot tempered, spiteful and jealous people starts from [within] themselves.

10. عُقُوبَةُ الْعَضُوبِ وَالْحَقُودِ وَالْحَسُودِ تُبْدَأُ بِأَنْفُسِهِمْ.

11. The punishment of the intelligent is [in the form of] insinuation.

11. عُقُوبَةُ الْعَقَبِ التَّلْوِيحُ.

12. The punishment of the ignorant is [in the form of open] declaration.

12. عُقُوبَةُ الْجُهَلِ التَّصْرِيحُ.

13. There is no protector for one who is sought by Allah [for punishment].

13. لَيْسَ لِمَنْ طَلَبَهُ اللَّهُ مُجِيرٌ.

14. Whoever punishes the one who is apologetic has committed a grave injustice.

14. مَنْ عَاقَبَ مُعْتَذِرًا عَظَمَتْ إِسَاءَتُهُ.

15. One who punishes [a person] for [having committed] an offence has no merit.¹

15. مَنْ عَاقَبَ بِالدُّنْبِ فَوَءٌ فَضْلَ لَهُ.

16. Not every sinner deserves to be punished.

16- مَا كُلُّ مُذْنِبٍ يُعَاقَبُ.

17. How repulsive is punishment [that is meted out] despite apology.

17- مَا أَفْبَحَ الْعُقُوبَةَ مَعَ الْعُتْدَارِ.

1. Rather, the merit is in forgiving.

The Body

جسام; الجسد و The Body

1. Serving the body is granting it whatever it seeks of pleasures and desires and what it covets, but in [all] this is the destruction of the soul.

1- خِدْمَةُ الْجَسَدِ إِعْطَاؤُهُ مَا يَسْتَدْعِيهِ مِنَ الْمَمَائِذِ وَالشَّهَوَاتِ وَالْمُفْتِنَاتِ وَفِي ذَلِكَ هِيَ كُفْرٌ بِالنَّفْسِ.

2. Physical health is one of the most wholesome bounties.

2- صِحَّةُ الْجَسَدِ مِنْ أَهْنَاءِ الْبَرَكَاتِ.

3. How can one be deceived by the health of a body that is prone to malady?

3- كَيْفَ يُغْتَرُّ بِصِحَّةِ الْجَسَدِ مِمَّا يَحْتَوِي عَلَى الْبَلَاءِ.

Antipathy

الجفاء Antipathy

1. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

1- إِيَّاكَ وَالْجَفَاءَ، فَإِنَّهُ يُفْسِدُ ۙ وَيَمَعِّتُ إِلَى اللَّهِ وَالنَّاسِ.

2. Antipathy is a disgrace and sinning is [a cause of] destruction.

2- الْجَفَاءُ شَيْنٌ، الْمَعْصِيَةُ حَيْنٌ.

3. Antipathy spoils brotherhood.

3- الْجَفَاءُ يُفْسِدُ ۙ وَيَمَعِّتُ إِلَى اللَّهِ وَالنَّاسِ.

Loftiness

لَهْ لُفْتِيْنِسْ

1. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

1- عِنْدَ كَثْرَةِ ۙ وَفُضَالِ ۙ وَشِدَّةِ ۙ وَحُتْمَالِ ۙ تَتَحَقَّقُ الْجَفْبَلَةُ.

Intercourse

Intercourse الجِماعُ

1. He ('a) was asked about intercourse, so he said: [It is] shame that is lifted, loins that are joined and the closest thing to insanity. Persistence in it makes one senile and revival from it brings regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he dies, causes sadness.

1- سُئِلَ - عَلَيْهِ السَّلَامُ عَنِ الْجِمَاعِ، فَقَالَ: حَيَاءٌ يُرْتَفَعُ، وَعَوْرَاتٌ تَجْتَمِعُ، أَشْبَهُ شَيْءٍ بِالْجُنُونِ، وَإِصْرَارٌ عَلَيْهِ هَرَمٌ، وَإِذَا فَاقَهُ مِنْهُ نَدَمٌ، تَمَرَةٌ دَخَلَ لَهَا الْوَلَدُ، إِنْ عَاشَ فَتَنَ، وَإِنْ مَاتَ حَزَنَ..

Beauty

Beauty الجمال

1. External beauty is [in possessing] good looks.

1- الْجَمَالُ الظَّاهِرُ حُسْنُ الصُّورَةِ.

2. Internal beauty is [in possessing] a good heart.

2- الْجَمَالُ البَاطِنُ حُسْنُ السَّرِيرَةِ.

3. The beauty of a man is his clemency.

3- جَمَالُ الرَّجُلِ جِلْمُهُ.

4. The beauty of a man is dignity.

4- جَمَالُ الرَّجُلِ الْوَقَارُ.

5. Beauty of the freeman is [in] keeping away from dishonour.

5. جَمَالُ الْحُرِّ تَجَنُّبُ الْعَارِ.

6. The purity of beauty is [in] chastity.

6. زَكْوَةُ الْجَمَالِ الْعَفَافُ.

The Beautiful

The Beautiful الجميل

1. One whose beautiful actions increase, the people unite in elevating him.

1. مَنْ كَثُرَ جَمِيلُهُ أَجْمَعَ النَّاسُ عَلَى تَفْضِيلِهِ.

Grooming

Grooming التَّجَمُّلُ

1. Grooming oneself is an apparent [form of] magnanimity.

1. التَّجَمُّلُ مُرُوءَةٌ ظَاهِرَةٌ.

2. Self-grooming is a characteristic of the believers.

2. التَّجَمُّلُ مِنْ أَخْصِيَّةِ الْمُؤْمِنِينَ.

Moderation

Moderation المَجل

1. Not everyone who is moderate in seeking [his livelihood] is deprived.¹

1- لَيْسَ كُلُّ مُجْمَلٍ بِمَحْرُومٍ.

¹ This is half of a sentence from letter no. 31 of Nahj al-Balāgha.

Paradise And The People Of Paradise

Paradise and the People of Paradise الْجَنَّةُ وَأَهْلُ الْجَنَّةِ

1. Paradise is the best place of return and hellfire is the worst place of residence.

1- الْجَنَّةُ خَيْرُ مَالٍ، وَالنَّارُ شَرُّ مَقِيلٍ.

2. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose fleer is in slumber like hellfire.

2- أَوْ كَالنَّارِ نَامَ هَارِبُهَا، وَكَالْجَنَّةِ نَامَ طَالِبُهَا.

3. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

3- إِنَّ أَهْلَ الْجَنَّةِ كُلُّ مُؤْمِنٍ هَيِّنٍ لَيِّنٍ.

4. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

4- إِنَّ اللَّهَ تَعَالَى يُدْخِلُ بِحُسْنِ النَّيَّةِ وَصَالِحِ السَّرِيرَةِ مَنْ يَشَاءُ
مَنْ عِبَادِهِ الْجَنَّةَ.

5. Paradise is the abode of peace.

5. الْجَنَّةُ دَارُ السَّلَامِ.

6. If you must be desirous of something, then be desirous of a Paradise, the span of which covers the heavens and the earth.

6- إِنْ كُنْتُمْ رَاغِبِينَ فِي شَيْءٍ، فَارْتَبِعُوا فِي جَنَّةِ عَرْضِهَا
السَّمَوَاتِ وَالْأَرْضِ.

7. Paradise is the reward of the obedient.

7- الْجَنَّةُ جَزَاءُ الْمُطِيعِ.

8. Paradise is the abode of the pious.

8- الْجَنَّةُ دَارُ الْمُتَّقِينَ.

9. Paradise is the goal of the foremost [in righteousness].

9- الْجَنَّةُ غَايَةُ السَّابِقِينَ.

10. Paradise is the most excellent goal.

10- الْجَنَّةُ أَفْضَلُ غَايَةٍ.

11. Paradise is the returning place of the victorious.

11. الْجَنَّةُ مَآلُ الْفَائِزِ.

12. Paradise is the reward of every righteous believer.

12. الْجَنَّةُ جَزَاءُ كُلِّ مُؤْمِنٍ مُحْسِنٍ.

13. Paradise is attained through keeping away from sins.

13. نَيْلُ الْجَنَّةِ بِالتَّنَزُّهِ عَنِ الْمَآثِمِ.

14. Verily you will not enter Paradise until you restrain yourself from misdeeds and stop [committing them]; and deter yourself from sins and desist [from them].

14. إِنَّكَ لَنْ تَلِجَ الْجَنَّةَ حَتَّى تَزِدَّجِرَ عَنْ عَيْبِكَ، وَتَنْتَهِيَ، وَتَرْتَدِعَ عَنْ مَعَاصِيكَ، وَتَرْعَوِي.

15. If you believe in Allah and abstain from what He has forbidden, He will put you in the Abode of Peace, and if you please Him, He will cover you with [divine] favour.

15. إِذَا آمَنْتَ بِاللَّهِ وَاتَّقَيْتَ مَحَارِمَهُ أَحَلَّكَ دَارَ السَّلَامِ، وَإِذَا أَرْضَيْتَهُ تَعَمَّدَكَ بِالرِّضْوَانِ.

16. The price of Paradise is good deeds.

16. تَمَنُّ الْجَنَّةِ الْعَمَلُ الصَّالِحُ.

17. The price of Paradise is renunciation of the [pleasures of this] world.

17- تَمَنُّ الْجَنَّةِ الزُّهْدُ فِي الدُّنْيَا.

18. The chiefs of the people of Paradise are the generous and the pious.

18- سَادَةُ أَهْلِ الْجَنَّةِ السُّخْيَاءُ، وَالْمُتَّقُونَ.

19. The chiefs of the people of Paradise are the sincere ones.

19- سَادَةُ أَهْلِ الْجَنَّةِ الْمُخْلِصُونَ.

20. The chiefs of the people of Paradise are the God-fearing and the virtuous.

20- سَادَةُ أَهْلِ الْجَنَّةِ التَّقِيَاءُ، وَبُرَارُ.

21. Seeking Paradise without good deeds is foolishness.

21- طَلَبُ الْجَنَّةِ بِغَيْرِ عَمَلٍ حُمُوقٌ.

22. Paradise is not achieved [simply] by wishing for it.

22- تَحْصُلُ الْجَنَّةُ بِالتَّمَنِّيِّ.

23. Neither a swindler nor one who put others under obligation, will enter Paradise.

23- يَدْخُلُ الْجَنَّةَ حَبٌّ وَوَمَنَّانٌ.

24. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

24. **يَفُوزُ بِالْجَنَّةِ إِلَّا مَنِ حَسُنَتْ سَرِيرَتُهُ
وَوَخَّلَصَتْ نِيَّتُهُ.**

25. Every bliss other than Paradise is derisory.

25. **كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ.**

26. None will be victorious in attaining Paradise except the one who works hard for it.

26. **لَنْ يَفُوزَ بِالْجَنَّةِ إِلَّا السَّاعِي لَهَا.**

27. None shall attain Paradise except the one who struggles against his [lower] self.

27. **لَنْ يَحُوزَ الْجَنَّةَ إِلَّا مَنْ جَاهَدَ نَفْسَهُ.**

28. One who yearns for Paradise forgets his [worldly] desires.

28. **مَنْ اشْتَاقَ إِلَى الْجَنَّةِ سَدَّ عَنْ الشَّهَوَاتِ.**

29. Paradise is attained through abstaining from sins.

29. **نَيْلُ الْجَنَّةِ بِالتَّنَزُّهِ عَنِ الْمَآثِمِ.**

30. One who shuns what is forbidden shall attain Paradise.

30. **نَالَ الْجَنَّةَ مَنْ اتَّقَى عَنِ الْمَحَارِمِ.**

31. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

31. هَيْهَاتَ يُخَدَعُ اللَّهُ عَنْ جَنَّتِهِ، وَوَيْسَالُ مَا عِنْدَهُ إِيمَرَضَاتِهِ.

32. The delegation that enters Paradise is constantly showered with blessings.

32. وَفُدُ الْجَنَّةِ أَبَدًا مُتَعَمُونَ.

33. Those who enter Paradise are in perpetual bliss.

33. وَارْدُ الْجَنَّةِ مُخَلَّدُ النُّعْمَاءِ.

Generosity

Generosity الجود

1. Generosity for the sake of Allah is the worship of those who are close [to Allah].

1. الْجُودُ فِي اللَّهِ عِبَادَةُ الْمُقَرَّبِينَ.

2. Generosity without fear or hope of recompense is true generosity.

2. الْجُودُ مِنْ عَيْرِ خَوْفٍ وَرَجَاءٍ مُكَافَاةً، حَقِيقَةُ الْجُودِ.

3. Give generously and you will be honoured.

3. إِسْمَحْ تُكْرَمَ.

4. The most generous of you is the one who will gain the most.

4. أَسْمَحُكُمْ أَرْبِحُكُمْ.

5. The most excellent of noble traits is generosity.

5. أَحْسَنُ الْمَكَارِمِ الْجُودُ.

6. The best generosity is to forgive after gaining the upper hand.

6. أَحْسَنُ الْجُودِ عَفْوٌ بَعْدَ مَقْدَرَةٍ.

7. The greatest generosity is being open-handed with whatever is available.

7. أَفْضَلُ الْجُودِ بَدْلُ الْمَوْجُودِ.

8. The greatest generosity is delivering the rights to their [rightful] owners.

8. أَفْضَلُ الْجُودِ إِيْصَالُ الْحُقُوقِ إِلَى أَهْلِهَا.

9. The greatest generosity is giving despite [facing] hard times.

9. أَفْضَلُ الْجُودِ مَا كَانَ عَنِ عُسْرَةٍ.

10. Generosity is [true] leadership, sovereignty is [only] administration.

10. الْجُودُ رِيَاسَةٌ، الْمُلْكُ سِيَّاسَةٌ.

11. Generosity is a present honour.

11. الْجُودُ عِزٌّ مَوْجُودٌ.

12. Generosity is the protector of honour.

12. الْجُودُ حَارِسٌ عَرَاضٌ.

13. The bane of generosity is poverty.

13. آفَةُ الْجُودِ الْفَقْرُ.

14. The bane of generosity is wastefulness.

14. آفَةُ الْجُودِ التَّبْذِيرُ.

15. Through generosity, authority is acquired.

15. بِالْجُودِ تَكُونُ السِّيَادَةُ.

16. Generosity stems from nobility of character.

16. الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ.

17. Through generosity, men gain authority.

17. بِالْجُودِ تَسُوذُ الرِّجَالُ.

18. Through generosity, distinction is established and praise is acquired.

18- بِالْجُودِ يُبْتَنَى الْمَجْدُ وَيُجْتَلَبُ الْحَمْدُ.

19. Be generous with whatever you have, [and] you will be praised.

19- جُدْ بِمَا تَجِدُ تُحْمَدُ.

20. Be generous and you will gain authority; be patient and you will be triumphant.

20- جُدْ تَسُدْ، وَاصْبِرْ تَظْفُرْ.

21. The generosity of the poor is the best generosity.

21- جُودُ الْفَقِيرِ أَفْضَلُ الْجُودِ.

22. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

22- جُودُوا بِالْمَوْجُودِ، وَأَنْجِزُوا الْوَعُودَ، وَأَوْفُوا بِالْعُهُودِ.

23. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

23- جُودُ الْفَقِيرِ يُجِلُّهُ، وَبُخْلُ الْغَنِيِّ يذِلُّهُ.

24. Be generous with that which perishes and you will be compensated for it with that which lasts.

24- جُودُوا بِمَا يَفْنَى تَعْتَاضُوا عَنْهُ بِمَا يَبْقَى.

25. Be generous for the sake of Allah and struggle against your selves in obedience to Him,

He will [in return] magnify your reward and increase His favour upon you.

**25. جُودُوا فِي اللَّهِ وَجَاهِدُوا أَنْفُسَكُمْ عَلَى طَاعَتِهِ يُعْظِمَ لَكُمْ
الْجَزَاءَ وَيُحْسِنَ لَكُمْ الْحَبَاءَ.**

26. Generosity is the practice of the honourable.

26. سُنَّةُ الْكِرَامِ الْجُودُ.

27. The highest extent of generosity is giving [from] whatever is available.

27. غَايَةُ الْجُودِ بَدْلُ الْمَوْجُودِ.

28. One who is open-handed does good to others.

28. مَنْ جَادَ اصْطَنَعَ.

29. One who is generous gains authority.

29. مَنْ جَادَ سَادَ.

30. One who does not show generosity is not praised.

30. مَنْ لَمْ يَجِدْ لَمْ يُحْمَدَ.

31. How excellent is generosity when in straitened circumstances!

31. مَا أَحْسَنَ الْجُودَ مَعَ الْغَسَارِ.

32. One who does not give generously while he is praised has to give away while he is dispraised.

32- مَنْ لَمْ يَسْمَحْ وَهُوَ مَحْمُودٌ سَمَحَ وَهُوَ مَلُومٌ.

33. One who does not give generously does not gain authority.

33- مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ.

34. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

**34- جُودُ الرَّجُلِ يُحِبُّهُ إِلَى أَعْدَائِهِ، وَبُخْلُهُ يَبْغِضُهُ إِلَى
أَوْلَادِهِ.**

The Generous

The Generous الجواد

1. The generous person is loved and praised, even if nothing of his generosity reaches his praiser, and the stingy person is the opposite of this.

**1- الْجَوَادُ مَحْبُوبٌ، مَحْمُودٌ، وَإِنْ لَمْ يَصِلْ مِنْ جُودِهِ إِلَى مَارِجِهِ
شَيْءٌ، وَالْبَخِيلُ ضِدُّ ذَلِكَ.**

2. The one who is generous is praised in this world and felicitous in the Hereafter.

2- الْجَوَادُ فِي الدُّنْيَا مَحْمُودٌ، وَفِي الْآخِرَةِ مَسْعُودٌ.

3. Verily the masters of the people of this world (and the Hereafter) are the generous.

3- إِنَّمَا سَادَةُ أَهْلِ الدُّنْيَا (وَأَخِرَةٌ) جَوَادٌ.

4. Be generous with the truth and miserly with falsehood.

4- كُنْ جَوَادًا بِالْحَقِّ، بَخِيحًا بِالْبَاطِلِ.

5. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

5- كُنْ جَوَادًا مُؤْتِرًا، أَوْ مُقْتَصِدًا مُقَدِّرًا، وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

Proximity To Allah

جَارُ اللَّهِ وَجَوَارِهِ Proximity to Allah

1. One who is close to Allah is safe, while [one who is] His enemy is frightened.

1- جَارُ اللَّهِ سُبْحَانَهُ آمِنٌ، وَعَدُوُّهُ خَائِفٌ.

2. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

2- جَوَارُ اللَّهِ مَبْدُولٌ لِمَنْ أَطَاعَهُ وَتَجَبَّبَ مُخَالَفَتَهُ.

Neighbours

الجيران Neighbours

1. The worst of neighbours is the wicked neighbour.

1- يُنْسَ الْجَارُ جَارُ السُّوءِ.

2. A wicked neighbour is the greatest adversity and the most serious tribulation.

2- جَارُ السُّوءِ أَكْبَرُ الضَّرَائِ، وَأَشَدُّ البَلِّ؛.

3. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

3- جَاوِزَمَنْ تَأْمَنُ شَرَّهُ، وَبَعْدُوكَ خَيْرُهُ.

4. Ask about the neighbour before the house.

4- سَلْ عَنِ الْجَارِ قَبْلَ الدَّارِ.

5. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

5- سُوءُ الْجَوَارِ وَإِسَاءَةٌ إِلَى الْبَرِّ مِنْ أَعْظَمِ اللَّؤْمِ.

6. One who is neighbourly gets many neighbours.

6- مَنْ حَسَنَ جَوَارَهُ كَثُرَ جِيرَانُهُ.

7. One who is good to his neighbours gets many helpers.

7- مَنْ أَحْسَنَ إِلَى جِيرَانِهِ كَثُرَ خَدَمُهُ.

8. Taking care of one's neighbour is an act of magnanimity.

8- مِنَ الْمُرُوءَةِ تَعَهُدُ الْجِيرَانَ.

Hunger

الجُوعُ Hunger

1. Hunger is better than the humiliation of subjugation.

1- الْجُوعُ خَيْرٌ مِنْ دُلِّ الْخُصُوعِ.

2. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

2- التَّجَوُّعُ أَنْفَعُ الدَّوَاءِ، الشَّبَعُ يُكْثِرُ الدُّوَاءَ.

3. Hunger is better than subjugation.

3- الْجُوعُ خَيْرٌ مِنَ الْخُصُوعِ.

4. Complement your food with hunger and discipline yourself with contentment.

4- تَأَدَّمُ بِالْجُوعِ وَتَأَدَّبُ بِالْقُنُوعِ.

5. The best condiment is hunger.

5- نَعَمَ #xFEFI دَامَ الْجُوعُ.

6. How good an assistant of piety hunger is!

6- نِعْمَ عَوْنُ الْوَرَعِ التَّجَوُّعُ.

7. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

7- نِعْمَ الْعَوْنُ عَلَى أَشْرِ (أَسْر) النَّفْسِ وَكَسْرِ عَادَتِهَا التَّجَوُّعُ.

High Rank

High Rank الجاه وذو الجاه

1. The alms-tax of high rank [and power] is benefitting others with it.

1- زَكْوَةُ الْجَاهِ بَدْلُهُ.

2. One of the obligations of a person who possesses a high rank is to use it to grant the [needs of] one who seeks from him.

2- مِنَ الْوَاجِبِ عَلَى ذِي الْجَاهِ أَنْ يَبْدُلَهُ لِطَالِبِهِ.

3. One who benefits others with his high rank makes himself praiseworthy.

3- مَنْ بَدَلَ جَاهَهُ اسْتَحْمَدَ.

Struggle (Jihad)

Struggle (Jihad) الجهاد

1. Whoever makes an effort to strive in obedience to Allah and His messenger, his soul shall be safe and sound [from the torments of the Hereafter] and his transaction will be profitable and gainful.

1- **إِنَّ مَنْ بَدَلَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَرَسُولِهِ كَانَتْ نَفْسُهُ نَاجِيَةً
سَالِمَةً، وَصَفَّقْتُهُ رَاحَةً غَانِمَةً.**

2. The first thing which you overcome through *Jihād* is through striving with your hands, then [if this is not possible] by your tongue, then [if this is not possible] with your hearts; and the one who neither supports good with his heart nor censures evil, is turned upside down (i.e. will face the wrath of Allah).

2- **إِنَّ أَوَّلَ مَا تُغْلِبُونَ عَلَيْهِ مِنَ الْجِهَادِ، جِهَادُ بِأَيْدِيكُمْ، ثُمَّ
بِأَلْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا، وَلَمْ يُنْكِرْ
مُنْكَرًا، قُلِّبَ فَجُعِلَ أَعْقَبُ لَهُمْ أَسْفَلُهُ.**

3. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

3- **الْجِهَادُ عِمَادُ الدِّينِ، وَمِنْهَاجُ السُّعْدَاءِ.**

4. The doors of the heavens are opened for those who strive [in the way of Allah].

4- **الْمُجَاهِدُونَ تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ.**

5. If the people who came before me complained about the injustice of their rulers, then today I complain about the injustice of my people; it is as if I am led and they are the leaders, [and] I am restrained and they are the restrainers.

5- **إِنْ كَانَتْ الرِّعَايَا قَبْلِي تَشْكُوا حَيْفَ رِعَايَتِهَا قَائِي الْيَوْمِ أَشْكُو
حَيْفَ رِعَايَتِي، كَأَنِّي الْمَقُودُ وَهُمْ الْقَادَةُ، وَالْمُوزَعُ وَهُمْ الْوَزَعَةُ**

6. The reward for striving [in the way of Allah] is the greatest reward.

6- **ثَوَابُ الْجِهَادِ أَكْثَرُ الثَّوَابِ.**

7. And [Allah has prescribed] *Jihād* as [a means of preserving the] honour of Islam.

7- وَالْجِهَادَ عِزًّا إِيَّاهُ وَتَجَمُّعُ عَزِيمَةٍ وَوَلِيمَةٍ.

8. Strong determination and lavishness do not go together.

8- تَجَمُّعُ عَزِيمَةٍ وَوَلِيمَةٍ.

9. The purification of the body is [in] striving and fasting.

9- زَكَاةُ الْبَدَنِ الْجِهَادُ وَالصِّيَامُ.

Struggling Against The Self (Jihad An-Nafs)

جهاد النفس (Jihad an-Nafs) Struggling against the Self

1. Indeed *Jihād* is the price of Paradise, so the one who struggles against his self will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

1- وَإِنَّ الْجِهَادَ تَمَنُّ الْجَنَّةِ، فَمَنْ جَاهَدَ نَفْسَهُ مَلَكَهَا، وَهِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا.

2. The best *Jihād* is the struggle of a man against his [carnal] soul.

2- أَفْضَلُ الْجِهَادِ مُجَاهَدَةُ الْمَرْءِ نَفْسَهُ.

3. The best *Jihād* is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

3. أَفْضَلُ الْجِهَادِ جِهَادُ النَّفْسِ عَنِ الْهَوَى، وَفِطَامُهَا عَنِ لَذَاتِ الدُّنْيَا.

4. The first thing that you disavow from *Jihād* is struggling against your selves.

4. أَوَّلُ مَا تُنْكِرُونَ مِنَ الْجِهَادِ، جِهَادُ أَنْفُسِكُمْ.

5. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

5. آخِرُ مَا تَفْقِدُونَ مُجَاهَدَةَ أَهْوَائِكُمْ وَطَاعَةَ أَوْلِي

7; مَرٍ مِنْكُمْ.

6. Indeed the best *Jihād* is the struggle of a man against his [carnal] soul.

6. إِنَّ أَفْضَلَ الْجِهَادِ مُجَاهَدَةُ الرَّجُلِ نَفْسَهُ.

7. Verily struggling against the self restrains it from sins and protects it from destruction.

7. إِنَّ مُجَاهَدَةَ النَّفْسِ لَتَرْمُهَا عَنِ الْمَعَاصِي، وَتَعْصِمُهَا عَنِ الرَّدَى.

8. Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

8. إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنِ مَعَاصِيهِ، عِنْدَ اللَّهِ سُبْحَانَهُ بِمَنْزِلَةِ بَرٍّ شَهِيدٍ.

9. Indeed the one who struggles against his [lower] self, overcomes his anger and is careful in obeying [the commandments of] Allah, is raised by Allah, the Glorified, to the status of

the one who fasts by day and stands in prayer by night, and is granted the rank of the patient soldier [who fights in His way].

9- إِنَّ الْمُجَاهِدَ نَفْسَهُ، وَالْمُغَالِبَ عَضْبَهُ، وَالْمُحَافِظَ عَلَى طَاعَةِ رَبِّهِ، يَرْفَعُ اللَّهُ سُبْحَانَهُ لَهُ تَوَابَ الصَّائِمِ الْقَائِمِ وَيُنِيْلُهُ دَرَجَةَ الْمُرَابِطِ الصَّائِرِ.

10. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

10- إِنَّكَ إِنْ جَاهَدْتَ نَفْسَكَ حُرْتَ رَضَى اللَّهُ.

11. The fruit of struggle [against the self] is overpowering the self.

11- تَمَرَةُ الْمُجَاهَدَةِ قَهْرُ النَّفْسِ.

12. Struggling against the self is the dowry for Paradise.

12- جِهَادُ النَّفْسِ مَهْرُ الْجَنَّةِ.

13. Struggling against vain desires is the price of Paradise.

13- جِهَادُ الْهَوَى تَمَنُّ الْجَنَّةِ.

14. Struggling against the self is the best *Jihad*.

14- جِهَادُ النَّفْسِ أَفْضَلُ جِهَادٍ.

15. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

15. جَاهِدْ نَفْسَكَ، وَقَدِّمْ تَوْبَتَكَ، تَغْزُ بِطَاعَةِ رَبِّكَ.

16. Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

16. جَاهِدْ شَهْوَتَكَ، وَغَالِبْ عَضَبَكَ، وَخَالَفْ سُوءَ عَادَتِكَ، تَزُكُّ نَفْسُكَ، وَيَكْمُلُ عَقْلُكَ، وَتَسْتَكْمِلُ ثَوَابَ رَبِّكَ.

17. Fight against your [lower] self in obedience to Allah the way an enemy would fight his enemy, and overpower it the way a rival would overpower his opponent, for indeed the strongest person is the one who subdues his self.

17. جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَةَ الْعَدُوِّ عَدُوَّهُ، وَغَالِبِهَا مُغَالِبَةَ الصِّدِّ صِدِّهِ، فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

18. Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.

18. جَاهِدْ نَفْسَكَ وَحَاسِبِهَا مُحَاسِبَةَ الشَّرِيكِ شَرِيكِهِ وَطَالِبِهَا بِحُقُوقِ اللَّهِ مُطَالِبَةَ الْخَصْمِ خَصْمَهُ، فَإِنَّ أَسْعَدَ النَّاسِ مَنْ انْتَدَبَ لِمَحَاسِبَةِ نَفْسِهِ.

19. Struggling against the [lower] self is the price of Paradise, so the one who struggles against it will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

19. جِهَادُ النَّفْسِ تَمَنُّ الْجَنَّةِ، فَمَنْ جَاهَدَهَا مَلَكَهَا وَهِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا.

20. Struggling against the self with knowledge is a symbol of intelligence.

20- جِهَادُ النَّفْسِ بِالْعِلْمِ عُنْوَانُ الْعَقْلِ.

21. Fighting anger with forbearance is evidence of nobility.

21- جِهَادُ الْعَضَبِ بِالْجِلْمِ بُرْهَانُ التُّبْلِ.

22. The most excellent *Jihād* is struggling against the self.

22- خَيْرُ الْجِهَادِ جِهَادُ النَّفْسِ.

23. The highest form of struggle is for a man to struggle against his self.

23- غَايَةُ الْمُجَاهَدَةِ أَنْ يُجَاهِدَ الْمَرْءُ نَفْسَهُ.

24. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

24- كِفَاكَ فِي مُجَاهَدَةِ نَفْسِكَ أَنْ تُتْرَالَ أَبَدًا لَهَا مُغَالِبًا، وَعَلَى أَهْوَيْتِهَا مُحَارِبًا.

25. One who fights his [lower] self perfects his piety.

25- مَنْ جَاهَدَ نَفْسَهُ أَكْمَلَ التَّقَى.

26. One who knows his self struggles against it.

26- مَنْ عَرَفَ نَفْسَهُ جَاهَدَهَا.

27. One who does not struggle against his self will not achieve victory.

27. مَنْ لَمْ يُجَاهِدْ نَفْسَهُ لَمْ يَنْلِ الْفَوْزَ.

28. There is no struggle more worthy than struggling against the self.

28. مَا مِنْ جِهَادٍ أَفْضَلَ مِنْ جِهَادِ النَّفْسِ.

29. Struggling against the self is a trait of the noble ones.

29. مُجَاهَدَةُ النَّفْسِ شِيمَةُ النَّبْلِ.

30. Struggling against the self is a symbol of nobility.

30. مُجَاهَدَةُ النَّفْسِ عُنْوَانُ النَّبْلِ.

31. Struggling against the self is the best *Jihād*.

31. مُجَاهَدَةُ النَّفْسِ أَفْضَلُ جِهَادٍ.

32. There is no *Jihād* like struggle against the self.

32. جِهَادٌ كَجِهَادِ النَّفْسِ.

Ignorance

Ignorance الْجَهْلُ

1. Ignorance and miserliness are bad and harmful.

1- الْجَهْلُ، وَالْبُخْلُ، مَسَاءَةٌ، وَمَضَرَّةٌ.

2. Ignorance in a human being is more harmful than gangrene [is] to the body.

2- الْجَهْلُ فِي الْبَدَنِ؛ نَسَانٌ أَضْرُّ مِنْ كِلَّةٍ فِي الْبَدَنِ.

3. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

3- الْجَهْلُ مَطِيَّةٌ شَمُوسٌ، مَنْ رَكَبَهَا زَلَّ، وَمَنْ صَحَبَهَا ضَلَّ.

4. Ignorance of merits is one of the grossest demerits.

4- الْجَهْلُ بِالْفَضَائِلِ مِنْ أَفْبَحِ الرِّدَائِلِ.

5. The greatest calamity is ignorance.

5- أَكْبَرُ الْمَصَائِبِ الْجَهْلُ.

6. The worst ailment is ignorance.

6- أَسْوَأُ السُّقْمِ (الْقِسْمِ) الْجَهْلُ.

7. The greatest ignorance is the ignorance of a person about himself.

7- أَكْبَرُ الْجَهْلِ جَهْلُ جَهْلٍ؛ نَسَانٌ أَمَرَ نَفْسِهِ.

8. The greatest ignorance is making enmity with the powerful, befriending the immoral and

trusting the traitor.

**8 - أَكْظَمُ الْجَهْلِ مُعَادَاةُ الْقَائِرِ، وَمُصَادَقَةُ الْفَاجِرِ، وَالتُّقَةُ
بِالْغَائِرِ.**

9. Ignorance is a curse.

9- الْجَهْلُ وَبَالٌ.

10. Ignorance is [a form of] death.

10- الْجَهْلُ مَوْتُ.

11. People are enemies of that which they are ignorant of.

11- النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

12. Ignorance is the most harmful foe.

12 - الْجَهْلُ أَنْكَى عَدُوٍّ.

13. Ignorance makes one stumble.

13- الْجَهْلُ يُزِلُّ الْقَدَمَ.

14. Ignorance spoils the Hereafter.

14- الْجَهْلُ يُفْسِدُ الْمَعَادَ.

15. Ignorance is the [primary] source of evil.

15- الْجَهْلُ مَعْدِنُ الشَّرِّ.

16. Ignorance is an ailment and a chronic disease.

16- الْجَهْلُ دَاءٌ وَعِيَاءٌ.

17. Ignorance attracts peril.

17- الْجَهْلُ يَجْلِبُ الْغَرَرَ.

18. Ignorance is the root of all evil.

18- الْجَهْلُ أَصْلُ كُلِّ شَرٍّ.

19. Ignorance is the worst disease.

19- الْجَهْلُ أَدْوَأُ الدَّاءِ.

20. Ignorance corrupts all matters.

20- الْجَهْلُ فَسَادُ كُلِّ أَمْرٍ.

21. Ignorance makes one stumble and brings regret.

21- الْجَهْلُ يُزِلُّ الْقَدَمَ، وَيُورِثُ النَّدَمَ.

22. Ignorance causes the living to die and perpetuates misery.

22. الْجَهْلُ مُمِيتٌ #xFEF1;7ﻱ وَمُخَلِّدُ الشَّقَاءِ.

23. Verily you will not attain any goal by ignorance, nor will you achieve any goodness by means of it, nor will you realize any of your wishes in the Hereafter through it.

23. إِنَّكُمْ لَنْ تُحْصِلُوا بِالْجَهْلِ أَرْبًا، وَلَنْ تَبْلُغُوا بِهِ مِنَ الْخَيْرِ سَبَبًا، وَلَنْ تُدْرِكُوا بِهِ مِنْ #xFEF1;5ﻱ خِرَةَ مَطْلَبًا.

24. It is through ignorance that every evil is instigated.

24. بِالْجَهْلِ يُسْتَنَارُ كُلُّ شَرٍّ.

25. Many an ignorance is better than forbearance (or knowledge).

25. رَبُّ جَهْلٍ أَنْفَعُ مِنْ حِلْمٍ (عِلْمٍ).

26. Ward off ignorance with knowledge.

26. رُدُّوا الْجَهْلَ بِالْعِلْمِ.

27. Too much ignorance is destructive.

27. زِيَادَةُ الْجَهْلِ تُرْدِي.

28. The worst affliction is ignorance.

28. شَرُّ الْمَصَائِبِ الْجَهْلُ.

29. Counter ignorance with knowledge.

29- ضَادُّوا الْجَهْلَ بِالْعِلْمِ.

30. The outcome of ignorance is loss; and the joy of the envious does not last.

30- عُقْبَى الْجَهْلِ مَصْرَةٌ، وَالْحَسُودُ تَدُومُ لَهُ مَسْرَةٌ.

31. The pinnacle of ignorance is for a person to brag about his ignorance.

31- غَايَةُ الْجَهْلِ تَبَجُّجُ الْمَرْءِ بِجَهْلِهِ.

32. Many a revered person has been humiliated by his ignorance.

32- كَمْ مِنْ عَزِيزٍ أَدَّلَهُ جَهْلُهُ.

33. Ignorance suffices as ignobility.

33- كَفَى بِالْجَهْلِ ضِعَةً.

34. It suffices as ignorance for a person to be ignorant about himself.

34- كَفَى بِالْمَرْءِ جَهْلُهُ جَهْلًا أَنْ يَجْهَلَ نَفْسَهُ.

35. It suffices as ignorance for a person to be pleased with himself.

35- كَفَى بِالْمَرْءِ جَهْلُهُ جَهْلًا أَنْ يَرْضَى عَنْ نَفْسِهِ.

36. It suffices as ignorance for a person to laugh without [a reason for] amusement.

36. كفى بالمرء جهلاً أن يضحك من غير عجب.

37. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

37. كفى بالمرء جهلاً أن يجهل قدره.

38. It suffices as ignorance for a person to be ignorant of his flaw.

38. كفى بالمرء جهلاً أن يجهل عيبه.

39. It suffices as ignorance for a person to be ignorant about his own faults and to malign people for that which he [himself] cannot turn away from.

39. كفى بالمرء جهلاً أن يجهل عيوب نفسه، ويطلعن على الناس بما يستطيع التحول عنه.

40. It suffices as ignorance for a person to forbid people from that which he performs himself.

40. كفى بالمرء جهلاً أن ينكر على الناس ما يأتي مثله.

41. The language of ignorance is impoliteness.

41. لسان الجهل الخرق.

42. One who gets uplifted by ignorance has opposed the intellect.

42. من استطاره الجهل فقد عصى العقل.

43. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

43. مَنْ قَاتَلَ جَهْلَهُ بِعِلْمِهِ فَازَ بِالْحَقِّ سَعْدًا.

44. Being overcome by ignorance is one of the severest afflictions.

44. مِنْ أَشَدِّ الْمَصَائِبِ غَلَبَةُ الْجَهْلِ.

45. There is no poverty like ignorance.

45. فَقْرٌ كَالْجَهْلِ.

46. With ignorance, no path is purified.

46. يَزُكُّو مَعَ الْجَهْلِ مَذْهَبٌ.

47. There is no poverty more severe than ignorance.

47. فَقْرٌ أَشَدُّ مِنَ الْجَهْلِ.

48. There is no abomination more disgraceful than ignorance.

48. سَوْأَةٌ أَشْيَنُ مِنَ الْجَهْلِ.

49. There is no adversity more severe than ignorance.

49. مُصِيبَةٌ أَشَدُّ مِنْ جَهْلٍ.

50. The cornerstone of ignorance is animosity towards people.

50. رَأْسُ الْجَهْلِ مُعَادَاةُ النَّاسِ.

The Ignorant And The Foolish

The Ignorant and the Foolish الجاهلُ والجهول

1. An ignorant person is never found to be anything but falling short or excessive.

1. الجاهلُ لَنْ يُلْقَى أَبَدًا؛ مُعَرِّطًا، أَوْ مُفَرِّطًا.

2. Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit from good advice.

2. الجاهلُ يَرْتَدِعُ، وَيَالْمَوَاعِظِ؛ يَنْتَفِعُ.

3. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

3. الجاهلُ مَنْ أَطَاعَ هَوَاهُ فِي مَعْصِيَةِ رَبِّهِ.

4. The ignorant person feels aversion towards that which the wise person feels at ease with.

4. الجاهلُ يَسْتَوْجِشُ مِمَّا يَأْنَسُ بِهِ الْحَكِيمُ.

5. The ignorant person does not understand the learned because he [himself] was never learned before.

5. الجاهلُ يَعْرِفُ الْعَالِمَ؛ لَمْ يَكُنْ قَبْلُ عَالِمًا.

6. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

**6- الجاهلُ يَعْرِفُ تَقْصِيرَهُ، وَ#xFEFB; وَيَقْبَلُ مِنْ
النَّصِيحِ لَهُ.**

7. An ignorant person relies on his hopes and is negligent in his actions.

7- الجاهلُ يَعْتَمِدُ عَلَى أَمَلِهِ، وَيُقْصِرُ فِي عَمَلِهِ.

8. The ignorant person is like a rock through which water does not gush forth, and a tree, the branches of which do not become green, and a ground upon which foliage is not found.

**8- الجاهلُ صَخْرَةٌ #xFEFB; يَنْفَجِرُ مَاؤُهَا، وَشَجَرَةٌ
#xFEFB; يَخْضَرُ عُودُهَا، وَأَرْضٌ #xFEFB; يَظْهَرُ عُشْبُهَا.**

9. An ignorant person is [like the] dead among the living.

9- الجاهلُ مَيِّتٌ بَيْنَ #xFEF7; حَيَاءٍ.

10. The most wretched of all people is the ignorant one.

10- أَشَقَى النَّاسِ الْجَاهِلُ.

11. An unremorseful sinner is the most ignorant person.

11- أَجْهَلُ النَّاسِ مُسِيئٌ مُسْتَأْنِفٌ.

12. The most ignorant person is one who is deceived by the praise of a flatterer who makes the ugly look appealing to him and makes him hate the [sincere] adviser.

12. أَجْهَلُ النَّاسِ الْمُعْتَرُّ يَقُولُ مَا رِحَ مُتَمَلِّقٌ، يُحَسِّنُ لَهُ الْقَبِيحَ،
وَيُبْغِضُ إِلَيْهِ النَّصِيحَ.

13. The most hated creature in the sight of Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

13. أَبْغَضُ الذَّخْفِ إِلَى اللَّهِ تَعَالَى، الْجَاهِلُ
نَهْ حَرَمَهُ مَا مَنَّ بِهِ عَلَى خَلْقِهِ، وَهُوَ الْعَقْلُ.

14. Verily the ignorant is one whose ignorance leads astray and whose vain desires entice [towards evil]; so his speech is unhealthy and his action is blameworthy.

14. إِنَّ الْجَاهِلَ مَنْ جَهَلُهُ فِي إِعْوَاءٍ، وَمَنْ هَوَاهُ فِي إِعْرَاءٍ،
فَقَوْلُهُ سَقِيمٌ، وَفِعْلُهُ ذَمِيمٌ.

15. The ignorant one is perplexed.

15. الْجَاهِلُ حَيْرَانٌ.

16. The ignorant person inclines towards the one who is like him.

16. الْجَاهِلُ يَمِيلُ (يَأْلِفُهُ مِثْلَهُ) إِلَى شِكْلِهِ.

17. Man is an enemy of that which he is ignorant of.

17. الْمَرْءُ عَدُوٌّ مَا جَهَلَ.

18. The ignorant one does not restrain himself [from evil].

18. الْجَاهِلُ يَرْتَدِعُ.

19. An ignorant person is a slave to his passions.

19. الْجَاهِلُ عَبْدٌ شَهْوَتِهِ.

20. The ignorant person does not desist [from sinning].

20. الْجَاهِلُ يَرْعَوِي.

21. An ignorant person seeks to raise himself but ends up abasing himself.

21. الْجَاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَضَعُ.

22. The ignorant person is one who is ignorant of his own capability.

22. الْجَاهِلُ مَنْ جَهَلَ قَدْرَهُ.

23. An ignorant person is dead, even when he is alive.

23. الْجَاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيًّا.

24. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

24. الْجَاهِلُ كَزَلَّةِ الْعَالِمِ صَوَابُهُ.

25. The ignorant person is deceived by [false] claims.

25. الْجَاهِلُ مَنْ خَدَعْتَهُ الْمَطَالِبُ.

26. The ignorant person is one who is ignorant about his [own] affair.

26. الْجَاهِلُ مَنْ جَهَلَ أَمْرَهُ.

27. The ignorant person is one who is deceived by his vain desires and his arrogance.

27. الْجَاهِلُ مَنْ انْخَدَعَ لِهَوَاهُ (بِهَوَاهُ) وَعُرُورِهِ.

28. An ignorant person is one who takes his sincere advisor to be a deceiver.

28. الْجَاهِلُ مَنْ اسْتَعَشَّ النَّصِيحَ.

29. When the ignorant one becomes stingy (or denies), he obtains [wealth] and when he obtains [wealth] (or professes belief in one God), he apostatizes.

29. الْجَاهِلُ إِذَا جَمَدَ (جَدَّ) وَجَدَّ، وَإِذَا وَجَدَ (وَجَدَّ) أَلْحَدَ.

30. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

30. إِنَّمَا الْجَاهِلُ مَنْ اسْتَعْبَدَتْهُ الْمَطَالِبُ.

31. When an ignorant person grows older, his ignorance rises.

31. إِذَا شَابَ الْجَاهِلُ شَبَّ جَهْلُهُ.

32. The wealth of an ignorant person is in his worldly possessions and his hopes.

32- تَرُوءُ الْجَاهِلِ فِي مَالِهِ وَأَمَلِهِ.

33. The reign of an ignorant person is like a stranger who [soon] moves to another place.

33- دَوْلَةُ الْجَاهِلِ كَالْغَرِيبِ الْمُتَحَرِّكِ إِلَى الثَّقَلَةِ.

34. Many an ignorant person is saved by his ignorance.

34- رُبَّ جَاهِلٍ نَجَّاهُ جَهْلُهُ.

35. The slip-ups of an ignorant person are excusable.

35- زَلَّةُ الْجَاهِلِ مَعْدُورَةٌ.

36. An ignorant king exposes his [own] flaws.

36- سُلْطَانُ الْجَاهِلِ يُبْدِي مَعَائِبَهُ.

37. The worst person you can accompany is an ignorant one.

37- شَرُّ مَنْ صَاحَبْتَ الْجَاهِلُ.

38. The correct [action] of an ignorant person is like the slip-up of an intelligent person.

38- صَوَابُ الْجَاهِلِ كَالزَّلَّةِ مِنَ الْعَاقِلِ.

39. The lost item of the ignorant person cannot be found.

39. ضَالَّةُ الْجَاهِلِ عَيْرٌ مَوْجُودٌ.

40. Obedience to the foolish is a sign of ignorance.

40. طَاعَةُ الْجَهُولِ تَدُلُّ عَلَى الْجَهْلِ.

41. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

41. طَاعَةُ الْجَهُولِ، وَكَثْرَةُ الْغُصُولِ تَدُلُّ عَلَى الْجَهْلِ.

42. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

42. عَادَةُ عَمَارٍ قَطَعُ مَوَادِّ حَسَانٍ.

43. The wealth of an ignorant person is in his worldly possessions.

43. غِنَى الْجَاهِلِ بِمَالِهِ.

44. The ignorant one is deceived by futile absurdities.

44. غُرُورُ الْجَاهِلِ بِمُجَابِلَاتِ الْبَاطِلِ.

45. Every ignorant person is prone to temptation.¹

45. كُلُّ جَاهِلٍ مَفْتُونٌ.

46. For the ignorant there is loss in every situation.

46. لِلْجَاهِلِ فِي كُلِّ حَالَةٍ خُسْرَانٌ.

47. One who is ignorant is disregarded [by others].

47. مَنْ جَهَلَ أَهْمَل.

48. When one is ignorant, his consideration is reduced.

48. مَنْ جَهَلَ قَلَّ إِعْتِبَارُهُ.

49. One who is ignorant of [a branch of] knowledge is hostile towards it.

49. مَنْ جَهَلَ عِلْمًا عَادَاهُ.

50. One who does not know where he is placing his foot, trips.

50. مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ زَلَّ.

51. One who is ignorant makes many blunders.

51. مَنْ جَهَلَ كَثُرَ عَثَارُهُ.

52. One who is ignorant becomes self-conceited; and his 'today' is worse than his 'yesterday'.

52. مَنْ جَهَلَ اعْتَرَّ بِنَفْسِهِ وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِيهِ.

53. It is from the nature of the ignorant to get angry quickly, in every situation.

53. مِنْ طَبَايِعِ الْجُهَالِ التَّسَرُّعُ إِلَى الْغَضَبِ فِي كُلِّ حَالٍ.

54. No one antagonizes the learned like the ignorant [do].

54. مَا ضَادَّ الْعُلَمَاءَ كَالْجُهَّالِ.

55. Woe be to the one who persists in his ignorance and blessed is the one who realizes [his mistake] and finds the right course.

55. وَيْلٌ لِمَنْ تَمَادَى فِي جَهْلِهِ، وَطُوبَى لِمَنْ عَقَلَ وَاهْتَدَى.

56. There is no independence for an ignorant person.

56. غِنَى لِمَنْ لَمْ يَكُنْ يَدْرِي.

57. The ignorant one is not seen to be anything but immoderate (or excessive).

57. يُرَى الْجَاهِلُ إِذْ تَمَادَى كَمَا يُرَى الْمُفْرَطُ إِذَا تَمَادَى.

58. Nothing restrains the foolish except the edge of a sword.

58. يَرْدَعُ الْجَهْلَ إِذْ تَمَادَى كَمَا يَرْدَعُ الْحَسَامُ إِذَا تَمَادَى.

59. Disobey the ignorant and you will be safe.

59. إِعْمَسِ الْجَاهِلَ تَسْلَمُ.

¹ Or, if taken in the context of Q68:6: Every ignorant person is demented.

Hell Fire

جهنم والنار Hellfire

1. Hell is sufficient as a punishment.

1- كَفَىٰ بِجَهَنَّمَ نَكَالًا

2. He ('a) said in his description of hell: [It is] a fire whose burning is intense, its roar is loud, its flames are rising, its blaze is incinerating, its groans are terrifying, its abatement is remote, its fuel is igniting, [and] its horrors are terrifying.

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ جَهَنَّمَ: نَارٌ شَدِيدٌ
كَلْبُهَا، عَالٌ لِحَبُّهَا، سَاطِعٌ لِهَبُّهَا، مُتَأَجِّجٌ سَعِيرٌهَا، مُتَغَيِّطٌ زَفِيرٌهَا،
بَعِيدٌ خُمُودُهَا، ذَاكٌ وَقُودُهَا، مُتَخَوِّفٌ وَعَيْدُهَا.

3. He ('a) said while describing hell: Its inmate cannot leave, its prisoner cannot be released by ransom and its shackles cannot be broken. This abode has no fixed age so that it may perish, nor is there a lifespan for its inmates that they may pass away.

3- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ جَهَنَّمَ:
يُظْعَنُ مُقِيمُهَا، وَ يُفَادَى أَسِيرُهَا،
و تُقْصَمُ كُبُولُهَا، & مُدَّةٌ لِلدَّارِ فَتَقْنَى،
وَ أَجَلٌ لِلْقَوْمِ فَيُقْضَى.

4. Verily all disbelieving schemers are inmates of the fire.

4- إِنَّ أَهْلَ النَّارِ كُلُّ كُفُورٍ مَكُورٍ.

5. He ('a) also said in his description of hellfire: Its pits are engulfed [with fire], its sides are pitch-dark, its vessels are scorching hot and everything about it is horrid.

5. وقال - عَلَيْهِ السَّلَامُ - فِي وَصْفِ النَّارِ: عَمْرُ قَرَارُهَا، مُظْلِمَةٌ أَفْطَارُهَا، حَامِيَةٌ فُدُورُهَا، فَطِيعَةٌ أُمُورُهَا.

6. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

6. لَنْ يَنْجُوَ مِنَ النَّارِ إِلَّا التَّارِكُ عَمَلَهَا.

7. This tender skin does not have the tolerance to withstand the fire [of hell].

7. لَيْسَ لِهَذَا الْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ.

8. One who is afraid of hellfire keeps away from that which has been forbidden.

8. مَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ.

9. The inmates of hell are eternally tormented.

9. وَفُدُ النَّارِ أَبَدًا مُعَذِّبُونَ.

10. The one who enters hellfire is forever wretched.

10. وَارْدُ النَّارِ مَوْبِدُ الشَّقَاءِ.

11. The fuel of hellfire on the Day of Judgment will comprise of every rich person who was miserly towards the poor with his wealth and every learned scholar who sold his Hereafter for the world.

11. وَقُودُ النَّارِ يَوْمَ الْقِيَمَةِ كُلُّ عَنِيٍّ بَخِلَ بِمَالِهِ عَلَى الْفُقَرَاءِ، وَكُلُّ عَالِمٍ بَاعَ الدِّينَ بِالدُّنْيَا.

12. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

12- إِحْذَرُوا نَارًا حَرُّهَا شَدِيدٌ وَقَعْرُهَا بَعِيدٌ وَخُلِيِّهَا حَدِيدٌ.

13. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

13- إِحْذَرُوا نَارًا لِحَبِيبِهَا عَتِيدٌ وَلِهَبِهَا شَدِيدٌ وَعَذَابُهَا أَبَدًا جَدِيدٌ.

14. Hellfire is the final end of the extremists.

14- النَّارُ غَايَةُ الْمُفْرَطِينَ.

Lovers Of The Ahlulbayt

Lovers of the Ahlulbayt محبّ أهل البيت

1. Whoever loves us with his heart, supports us with his speech and fights our enemies with his sword, then he will be with us in Paradise at our stage.

1- مَنْ أَحَبَّنَا بِقَلْبِهِ وَكَانَ مَعَنَا بِلِسَانِهِ وَقَاتَلَ عَدُوَّنَا بِسَيْفِهِ فَهُوَ مَعَنَا فِي الْجَنَّةِ فِي دَرَجَتِنَا.

2. Whoever loves us with his heart and supports us with his speech but does not fight alongside us with his hand, then he will be in Paradise but not at our stage.

2- مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَعَانَنَا بِلِسَانِهِ وَلَمْ يُقَاتِلْ مَعَنَا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنَا.

3. Whoever loves us with his heart but pretends to hate us with his tongue will go to

Paradise.

3. مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَبْغَضَنَا بِلِسَانِهِ فَهُوَ فِي الْجَنَّةِ.

4. He who loves us should emulate our actions and clothe himself with piety.

4. مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا، وَلِيَتَّجَلَّبِ الْوَرَعَ.

5. One who loves us should prepare to be covered with afflictions.

5. مَنْ أَحَبَّنَا فَلْيُعِدَّ لِلْبَلَاءِ جَلْبَابًا.

6. One who befriends us should have a thick skin for tribulations [that will befall him].

6. مَنْ تَوَدَّ عَلَيْنَا فَلْيَلْبَسْ لِمَحَنِ إِهَابًا.

7. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

7. هَلَكَ فِيَّ رَجُلٌ مَحِبٌّ عَلَيَّ، وَمُبْغِضٌ عَلَيَّ.

8. If a mountain loved me, it would crumble.

8. لَوْ أَحَبَّنِي جَبَلٌ لَتَهَاقَتَ.

The Beloved

The Beloved المحب والمحبوب

1. Losing a loved one leads to forlornness.

1. فَعْدُ أَحَبُّ عُرْبَةٍ.

2. One who loves you forbids you [from evil].

2. مَنْ أَحَبَّ نَهَاكَ.

3. One who loves something speaks about it constantly.

3. مَنْ أَحَبَّ شَيْئًا لَهَجَ بِذِكْرِهِ.

4. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you.

4. إِنَّمَا يُحِبُّكَ مَنْ لَا يَمْلِكُكَ وَيُثْنِي عَلَيْكَ مَنْ لَا يُسْمِعُكَ.

5. Let the most beloved person to you and the one who has the greatest status in your eyes be the one who strives hardest in benefiting people.

5. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ وَأَخْطَاهُمْ لَدَيْكَ أَكْثَرُهُمْ سَعْيًا فِي مَنَافِعِ النَّاسِ.

6. Let the most beloved person to you be the compassionate adviser.

6. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ الْمُشْفِقُ النَّاصِحُ.

Evidence

الحجة والدليل Evidence

1. The strength of the authority of evidence is stronger than the strength of the authority of force.

1- قُوَّةُ سُلْطَانِ الْحُجَّةِ أَعْظَمُ مِنْ قُوَّةِ سُلْطَانِ الْقُدْرَةِ.

The Proof (Of Allah)

الحجة (of Allah) The Proof

1. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

1- لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ حُجَّةٍ أَوْ مَحَجَّةٍ قَائِمَةٍ.

2. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

2- لَمْ يَتْرُكِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مُعْفَةً، وَ أَمْرَهُمْ مُهْمَةً.

3. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

3- لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ نَبِيِّ مُرْسَلٍ، أَوْ كِتَابٍ مُنَزَّلٍ.

The Disproved

The Disproved المحجوج

1. One who is disproved has no right.

1. حَقٌّ لِمَحْجُوجٍ.

The One Who Presents An Argument

The One who Presnts an Argument المحتجّ

1. The one who presents a strong argument may get support.

1. قَدْ يَسْتَظْهَرُ الْمُحْتَجُّ.

2. One who argues by truth, succeeds.

2. مَنْ احْتَجَّ بِالْحَقِّ فَلَجَّ.

The Hajj

The Hajj الحج

1. The Hajj is a means of strengthening the religion.

1. وَالْحَجُّ تَقْوِيَةٌ لِلدِّينِ.

Rage

الحدّة Rage

1. Rage is a bout of insanity because its possessor regrets [afterwards], but if he does not feel regret, then his insanity is firmly established.

1- الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ، لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.
فَإِنْ نَّصَابَهَا يَنْدَمُ، فَإِنْ

2. Repel [your] rage, think about the proof and protect yourself from nonsense - you will be safe from slip-ups.

2- دَعِ الْحِدَّةَ، وَتَفَكَّرْ فِي الْحُجَّةِ، وَتَحَفَّظْ مِنَ الْخَطَلِ تَأْمَنَ
الزَّلَلِ.

The Cautious

الْحَذِرُ وَالْمُتَحَذِّرُ The Cautious

1. One who is overly cautious may be destroyed.

1- قَدْ يَعْطِبُ الْمُتَحَذِّرُ.

2. Harm comes to the cautious one from his [own] place of security.

2- مِنْ مَأْمَنِهِ يُؤْتِي الْحَذِرُ.

The Warner

The Warner المحذّر

1. One who warns you is like the one who brings you glad tidings.

1- مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

War, Soldiers And Armies

War, Soldiers and Armies الحرب والجُنُود والزُحف

1. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] leaders.

1- الْجُنُودُ عِزُّ الدِّينِ، وَحُصُونُ الْوُجُوهِ.

2. Fleeing at the right moment is equivalent to victory in its time.

2- الْفِرَارُ فِي أَوَانِهِ يَعْدِلُ الظُّفْرَ فِي زَمَانِهِ.

3. Soldiers are defenders of the people.

3- الْجُنُودُ حُصُونُ الرَّعِيَّةِ.

4. The bane of an army is opposing its commanders.

4- آفَةُ الْجُنْدِ مُخَالَفَةُ الْقَادَةِ.

5. One who abandons his army has helped his adversaries.

5. مَنْ خَدَلَ جُنْدَهُ نَصَرَ أُوْدَادَهُ.

6. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

6. عُضُّوا لِلجَاشِ،
وَأَسْكُنْ لِلقُلُوبِ.

7. Put the armoured man forward and the unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

7. قَدِّمُوا الدَّارِعَ، وَأَجِّرُوا الحَاسِرَ، وَعَضُّوا عَلَى
ضُرَاسٍ، فَإِنَّهُ أَنبَأَ لِلسُّيُوفِ عَنِ الهَامِ.

8. He who is frightened by what is in front of him retreats [and flees].

8. وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ.

9. Defend [yourselves] with the edge of blades, charge forward [against the enemy] with your swords, give up your lives [for the sake of Allah] and walk towards death with calm.

9. نَافِخُوا بِالطُّبِيِّ، وَصَلُّوا السُّيُوفَ بِالخُطِيِّ، وَطَيَّبُوا عَن
أَنفُسِكُمْ نَفْسًا، وَامْشُوا إِلَى المَوْتِ مَشْيًا سَجْحًا.

10. By the one who splits the seed and creates the human being! They did not accept Islam, rather they succumbed to it [to remain safe] and hid their disbelief; and when they found supporters for it, they brought forth in the open that which they had hidden and made manifest that which they had concealed.

10. وَالَّذِي قَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ، مَا أَسْلَمُوا، وَلَكِنْ
اسْتَسْلَمُوا، وَأَسْرُوا الكُفْرَ، فَلَمَّا وَجَدُوا أَعْوَانًا عَلَيْهِ أَعْلَنُوا مَا

كَانُوا أَسْرُوا، وَأَظْهَرُوا مَا كَانُوا أَبْطَنُوا.

11. I swear by Allah! Even if you run away from the sword of this transitory world you will not be safe from the swords of the Hereafter. You are the foremost among the Arabs and the greatest figures [of the community], so be ashamed of fleeing [from the battlefield], for certainly in it is a covering of disgrace and [a cause of] entry into hellfire.

**11- وَأَيْمُ اللَّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ الْعَاجِلَةِ تَسَلَّمُوا
مِنْ سُيُوفِ الْآخِرَةِ، وَأَنْتُمْ لَهَا مِيمُ الْعَرَبِ، وَالسَّيِّئَاتُ
فَاسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّ فِيهِ إِدْرَاعُ الْعَارِ،
وَوُلُوجُ النَّارِ.**

12. Do not fight against the one who seeks refuge in religion, for one who combats religion is ruined.

**12- تُحَارِبُ مَنْ يَعْتَصِمُ بِالْدِّينِ، فَإِنَّ مُغَالِبَ الدِّينِ
مَحْرُوبٌ.**

13. Do not combat the one who seeks the support of truth, for the one who fights the truth is [always] defeated.

**13- تُغَالِبُ مَنْ يَسْتَظْهَرُ بِالْحَقِّ، فَإِنَّ مُغَالِبَ الْحَقِّ
مَغْلُوبٌ.**

14. Never seek to challenge anyone in combat, but if you are challenged, then respond; for the one who seeks it is an aggressor, and the aggressor is struck down.

**14- تَدْعُونَ إِلَى مُبَارَزَةٍ، وَإِنْ دُعِيَ إِلَيْهَا فَأَجِبْ،
فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاطِلٌ، وَالْبَاطِلُ مَصْرُوعٌ.**

15. Do not let the fleeing which is followed by return and the retreat that is followed by attack bear down on you. Give the swords their due right and prepare a place for the fallen

[soldiers]1. Embolden yourselves to charge with intensity and strike with full force, and silence the voices, as this dispels cowardice.

15. تَشْتَدُّ عَلَيْكُمْ قَرَّةٌ بَعْدَهَا كَرَّةٌ، وَجَوْلَةٌ بَعْدَهَا صَوْلَةٌ، وَأَعْطُوا السُّيُوفَ حُقُوقَهَا، وَقِصُّوا (وَ وَطِنُوا لِلْجُنُوبِ) لِلْحَرْبِ مَصَارِعَهَا، وَادْمُرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ وَالضَّرْبِ الْمَلْخَفِيِّ، وَأَمِيتُوا 7صَوَاتٍ، فَإِنَّهُ أَطْرَدُ لِلْفِشْلِ.

16. Keep on enduring and remain firm, until the pillar of truth illuminates upon you while you have the upper hand, and Allah is with you, and never will He stint [the reward of] your deeds.

16. صَمَدًا صَمَدًا، حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ، وَأَنْتُمْ 7عَلُونَ، وَاللَّهُ مَعَكُمْ، وَلَنْ يَتْرَكُمْ أَعْمَالَكُمْ.

17. Defend your religion with the edge of blades, charge forward [against the enemy] with your swords and seek the help of Allah you will gain victory and [His] assistance.

17. ضَارِبُوا عَنْ دِينِكُمْ بِالطُّبِيِّ، وَصِلُوا السُّيُوفَ بِالْخُطَايِ، وَانْتَصِرُوا بِاللَّهِ تَظْفَرُوا وَتُنَصَرُوا.

18. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

18. طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَامْشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا.

19. The survivors of war grow larger in number and have more children.

19. بَقِيَّةُ السَّيْفِ أُنْمَى عَدَدًا وَأَكْثَرُ وِلْدَانًا.

20. Many a war is more beneficial than peace.

20- رَبِّ حَرْبٍ أَعْوَدُ مِنْ سِلْمٍ.

21. Sometimes you may be attacked from within your sanctuary.

21- رَبُّمَا أَتَيْتَ مِنْ مَأْمَنِكَ.

22. The best of arsenals is seeking support [from Allah].

22- أَفْضَلُ الْعُدَدِ الْعُدَّةُ الَّتِي تَسْتَظْهَرُ.

23. Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, persistent disgrace and lasting shame; and certainly one who flees does not prolong his life, nor does he delay his day [of death].

23- إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللَّهِ سُبْحَانَهُ، وَالذَّلَّ وَالْزَمَّ، وَالْعَارَ الدَّائِمَ، وَإِنَّ الْفَارَّ عَيْرٌ مَزِيدٌ فِي عُمُرِهِ، وَ مُؤَخَّرٌ عَنِ يَوْمِهِ.

24. Your intellects have decreased and your judgments have become fatuous. You are thus targets for the archer, morsels for the eater and easy prey for the hunter.

24- خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ، فَأَنْتُمْ عَرَضٌ لِنَائِلِ (عَرَضٌ لِنَائِلٍ)، وَأَكْلَةٌ لِمُكَلِّمٍ، وَقَرِيصَةٌ لِصَائِلِ.

25. Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

25- عَاوِدُوا الْكُرَّ، وَاسْتَحْيُوا مِنَ الْقَرِّ، فَإِنَّهُ عَارٌ فِي الْحِسَابِ.

26. Grit your back teeth, for this makes the swords skip off the skull.

26. عَضُّوا عَلَى التَّوَاجِدِ، فَإِنَّهُ أُنْبَا لِلسُّيُوفِ عَنِ الْهَامِ.

27. Fleeing [from the battle field] is one of the two humiliations.

27. الْفِرَارُ أَحَدُ الدُّلَيْنِ.

28. Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

28. اسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّهُ عَارٌ فِي الْغُفَاةِ وَنَارٌ يَوْمَ الْحِسَابِ.

29. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

29. اِلْتَوُّوا فِي أَطْرَافِ الرَّمَاكِ فَإِنَّهُ أَمُورٌ إِسْنَةٌ.

[1](#). Indicating seriousness in battle.

Waging War

المحاربة Waging War

1. One who opposes Allah is crushed.

1. مَنْ عَانَدَ اللَّهَ قُصِمَ.

2. One who fights against Allah is ruined.

2- مَنْ حَارَبَ اللَّهَ حُرِبَ.

3. Indeed, if you fight against Allah, you will be defeated and destroyed.

3- إِنَّكَ إِنْ حَارَبْتَ اللَّهَ حُرِبْتَ وَهَلَكْتَ.

4. One who fights against the people will be fought and one who considers himself to be safe from plunder will be plundered.

4- مَنْ حَارَبَ النَّاسَ حُرِبَ، وَمَنْ أَمِنَ السَّلْبَ سُلِبَ.

Freedom And The Free

الحرّ والحرّية Freedom and the Free

1. The freeman is free even if hardship befalls him.

1- الْحُرُّ حُرٌّ وَإِنْ مَسَّهُ الضُّرُّ.

2. Liberty is free of malice and deception.

2- الْحُرِّيَّةُ مُنْزَهَةٌ مِنَ الْعِلِّ وَالْمَكْرِ.

3. Sometimes the free man may be treated unjustly.

3- قَدْ يُضَامُ الْحُرُّ.

4. The free man will never become enslaved until distress is removed from him.

4. لَنْ يُتَّعَبَدَ الْحُرُّ حَتَّى يُزَالَ عَنْهُ الضَّرُّ.

5. There is no reward for the free except honour [and respect].

5. لَيْسَ لِإِنْسَانٍ إِجْرَارٌ جَزَاءُ إِجْرَارِهِ إِلاَّ كُرَامًا.

6. Do not be a slave to others while Allah, the Glorified, has made you free, for that which is good is never achieved except by overcoming evil, and ease is never acquired except through difficulty.

6. تَكُونَنَّ عَبْدًا غَيْرَكَ، وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ حُرًّا،
فَمَا خَيْرٌ خَيْرٍ إِلاَّ بِإِيْتَانِ إِشْرٍ، وَيُسْرٍ
إِلاَّ بِإِيْتَانِ يُعْسِرٍ.

The Careful

حِتْرًا، الْمُحْتَرِسُ، The Careful

1. One who is [overly] careful [not to put himself in any harm] is thrown [into it].

1. الْمُحْتَرِسُ مُلْقِي.

2. One whose carefulness increases, his unseen [future] becomes sound.

2. مَنْ كَثُرَ إِحْتِرَاسُهُ سَلِمَ عَيْبُهُ.

Greed

الجِرْصُ Greed

1. Greed is a disgrace and a humiliation for the one who espouses it.

1- الْجِرْمُ دُلٌّ وَمَهَانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

2. Greed is the cornerstone of poverty and the foundation of evil.

2- الْجِرْمُ رَأْسُ الْقَفْرِ، وَأَسُّ الشَّرِّ.

3. Greed is one of the two miseries.

3- الْجِرْمُ أَحَدُ الشَّقَائِنِ.

4. Greed, gluttony and stinginess are the result of ignorance.

4- الْجِرْمُ، وَالشَّرُّ، وَالْبُخْلُ، نَتِيجَةُ الْجَهْلِ.

5. Greed does not increase sustenance, rather it debases one's status.

5- الْجِرْمُ لَا يَزِيدُ فِي الرِّزْقِ، وَلَكِنْ يُذِلُّ الْقَدْرَ.

6. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

6- اِنْتَقِمْ مِنْ حِرْمِكَ بِالْقُنُوعِ، كَمَا تَنْتَقِمُ مِنْ عَدُوِّكَ بِالْقِصَاصِ.

7. Be cautious of greed, for its possessor is subject to humiliation and suffering.

7- اِتَّقُوا الْجِرْمَ، فَإِنَّ صَاحِبَهُ رَهِينٌ دُلٌّ وَعَنَاءٌ.

8. Be wary of greed, for it is a disgrace to the religion and the worst companion.

8- إِيَّاكَ وَالْجِرْصَ فَإِنَّهُ شَيْنُ الدِّينِ، وَيُسُّ الْقَرِينَ.

9. Verily in greed there is suffering.

9- إِنَّ فِي الْجِرْصِ لَعَنَاءً.

10. Greed is the riding mount of hardship.

10 - الْجِرْصُ مَطِيَّةُ التَّعَبِ.

11. Greed is a sign of penury.

11- الْجِرْصُ عَاقِبَةُ الْفَقْرِ.

12. Greed has blameworthy consequences.

12- الْجِرْصُ دَوِيمُ الْمَغَبَّةِ.

13. Greed is a symbol of the wretched.

13- الْجِرْصُ عَاقِبَةُ الشُّقْيَاءِ.

14. Greed is [a trait that leads to] disgrace and suffering.

14- الْجِرْصُ ذُلٌّ، وَعَنَاءٌ.

15. Greed corrupts conviction.

15. الْجِرْصُ يُفْسِدُ الْيَقَانَ.

16. Greed humiliates and causes misery.

16. الْجِرْصُ يُذِلُّ وَيُشْقِي.

17. Greed is [a trait that results in] endless suffering.

17. الْجِرْصُ عَنَاءٌ مُّوَبَّدٌ.

18. Greed degrades magnanimity.

18. الْجِرْصُ يُزْرِئُ بِالْمُرُوَّةِ.

19. Greed leads to many flaws (or great sins).

19. الْجِرْصُ مُوقِعٌ فِي كَثِيرٍ (كَبِيرٍ) الْعُيُوبِ (الدُّنُوبِ).

20. Greed and gluttony earn wretchedness and humiliation.

20. الْجِرْصُ، وَالشَّرُّ، يَكْسِبَانِ الشَّقَاءَ وَالذُّلَّةَ.

21. Greed diminishes the status of a man and does not increase his sustenance.

21. الْجِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ، وَ#XFEBB;يَزِيدُ فِي رِزْقِهِ.

22. Verily you cannot outrun your death, nor acquire that which is not for you, so why do you debase yourself O wretched one?!

22. إِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ، وَبِمَرَزُوقٍ مَا لَيْسَ لَكَ،
فَلِإِذَا تُشَقِي نَفْسَكَ يَا شَقِيٌّ.

23. It is through greed that hardship comes about.

23. بِالْحِرْصِ يَكُونُ الْعَنَاءُ.

24. The worst companion is greed.

24. يَأْسُ الرَّفِيقُ الْحِرْصُ.

25. The fruit of greed is hardship.

25. ثَمَرَةُ الْحِرْصِ الْعَنَاءُ.

26. The fruit of greed is anguish.

26. ثَمَرَةُ الْحِرْصِ النَّصَبُ.

27. Shunning greed severs gluttony and cupidity.

27. رَدُّ الْحِرْصِ يَحْسِمُ الشَّرَّهَ، وَالْمَطَامِعَ.

28. Intense greed comes from strong gluttony and weakness of faith.

28. شِدَّةُ الْحِرْصِ مِنْ قُوَّةِ الشَّرِّهِ وَضَعْفِ الدِّينِ.

29. Counter greed with contentment.

29- ضَادُّوا الْجِرْصَ بِالْقُنُوعِ.

30. Yielding to greed corrupts certitude.

30- طَاعَةُ الْجِرْصِ تُفْسِدُ الْيَقِينَ.

31. It is on doubt and lack of trust in Allah that greed and avarice are based.

31- عَلَى الشُّكِّ وَقِلَّةِ التِّيْقَةِ بِاللَّهِ مَبْنَى الْجِرْصِ وَالشُّحِّ.

32. The slave of greed is eternally wretched.

32- عَبْدُ الْجِرْصِ مُخَلَّدُ الشُّقَاءِ.

33. In greed there is hardship.

33- فِي الْجِرْصِ الْعَنَاءُ.

34. In greed there is misery and anguish.

34- فِي الْجِرْصِ الشُّقَاءُ، وَالنَّصَبُ.

35. Greed has been paired up with hardship.

35- قُرْنَ الْجِرْصُ بِالْعَنَاءِ.

36. Greed [is a mount that] kills its rider.

36. قَتَلَ الْجِرْمُ رَاكِبَهُ.

37. Reduce your greed and remain [satisfied] with what has been allocated to you of your sustenance, [by this] you will protect your faith.

37. قَصِّرْ مِنْ جِرْمِكَ، وَقِفْ عِنْدَ الْمَقْدُورِ لَكَ مِنْ رِزْقِكَ، تُحْرِزْ دِينَكَ.

38. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

38. كَيْفَ يَتَخَلَّصُ مِنْ عَنَاءِ الْجِرْمِ مَنْ لَمْ يَصْدُقْ تَوَكُّلَهُ؟!

39. Too much greed makes its possessor miserable and abases him.

39. كَثْرَةُ الْجِرْمِ تُشَقِّي صَاحِبَهُ، وَتُذِلُّ جَانِبَهُ.

40. Not everyone who seeks, finds and not everyone who turns away, loses.

40. لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ، لَيْسَ كُلُّ مَنْ أَصَلَّ فَقَدَ.

41. One who is greedy becomes wretched and undergoes hardship.

41. مَنْ حَرَصَ شَقِيَ وَتَعَنَّى.

42. One whose greed increases, his status is lowered.

42. مَنْ كَثُرَ جِرْمُهُ دَلَّ قَدْرُهُ.

43. One who clothes himself with greed becomes poverty-stricken.

43. مَنْ اَدَّرَعَ الْجِرْمَ افْتَقَرَ.

44. One whose greed increases, his certitude decreases.

44. مَنْ كَثُرَ جِرْمُهُ قَلَّ يَقِينُهُ.

45. One who is overcome by greed faces great humiliation.

45. مَنْ غَلَبَ عَلَيْهِ الْجِرْمُ عَظَمَتْ ذِلَّتُهُ.

46. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

46. مَا أَذَلَّ النَّفْسَ كَالْجِرْمِ، وَ مَا أَشَانَّ الْعِرْضَ كَالْبُخْلِ.

47. How much agony is brought about by greed!

47. مَا أَجْلَبَ الْجِرْمَ لِلنَّصَبِ.

48. One who acts greedily is wretched and dispraised.

48. مُسْتَعْمِلُ الْجِرْمِ شَقِيٌّ مَذْمُومٌ.

49. Do not let greed overpower your patience.

49. لَا تَغْلِبِ الْجِرْمُ صَبْرَكُمْ.

50. There is no [good] health with gluttony.

50. صِحَّةٌ مَعَ نَهَمٍ.

51. A little greed leads to a lot of cupidity.

51. يَسِيرُ الْجِرْمُ يَحْمِلُ عَلَى كَثِيرِ الطَّمَعِ.

The Greedy

The Greedy الحريمُ

1. The one who is greedy is poor, even if he owns the whole world in its entirety.

1. الْحَرِيمُ فَقِيرٌ، وَلَوْ مَلَكَ الدُّنْيَا بِحَدَافِيرِهَا.

2. The greedy one is [always] weary.

2. الْحَرِيمُ تَعِبٌ.

3. The greedy one is never satisfied.

3. الْحَرِيمُ يُكْتَفِي.

4. The greedy person is a slave to [his] desires.

4. الْحَرِيمُ عَبْدُ الْمَطَامِعِ.

5. The greedy person toils for that which will harm him.

5- الْحَرِيصُ مَتَّعُوبٌ فِيمَا يَصُرُّهُ.

6. The glutton is never satisfied.

6- الشَّرُّهُ #xFEFB; يَرَضِي.

7. The greedy one is a prisoner of disgrace, never to be freed from his prison.

7- الْحَرِيصُ أَسِيرٌ مَهَانَةٌ #xFEFB; يُفَكُّ أَسْرَهُ.

8. If you are greedy in your desire for that which has been guaranteed to you (i.e. your sustenance) then be avid in performing that which has been made incumbent upon you.

8- إِنْ كُنْتَ حَرِيصًا عَلَى طَلِبِ الْمَضْمُونِ لَكَ فَكُنْ حَرِيصًا عَلَى أَدَاءِ الْمَفْرُوضِ عَلَيْكَ.

9. Many a greedy person has been killed by his greed.

9 - رُبَّ حَرِيصٍ قَتَلَهُ حِرْصُهُ.

10. I wonder at the one who knows that Allah has guaranteed sustenance and allotted it, and that his effort will not increase what has [already] been allotted for him of it, yet he is greedy and unrelenting in his desire for [more] wealth.

10- عَجِبْتُ لِمَنْ عَلِمَ أَنَّ اللَّهَ قَدْ ضَمَّنَ #xFEFB; رِزَاقَهُ، وَقَدَّرَهَا، وَأَنَّ سَعْيَهُ #xFEFB; يَزِيدُهُ فِيمَا قُدِّرَ لَهُ مِنْهَا، وَهُوَ حَرِيصٌ دَائِبٌ فِي طَلِبِ الرِّزْقِ.

11. Every greedy person is needy.

11. كُلُّ حَرِيصٍ فَقِيرٌ.

12. Many a greedy person has been frustrated and many a contented person has not been disappointed!

12. كَمْ مِنْ حَرِيصٍ خَائِبٍ وَمُجْمَلٍ لَمْ يَخِبْ.

13. There is no adequacy for a greedy person.

13. لَيْسَ لِحَرِيصٍ عَنَاءٌ.

14. One who acts greedily is not bereft of indignity.

14. مَنْ كَانَ حَرِيصًا لَمْ يَعْذِمِ; هَانَةٌ.

15. One whose greed increases, his wretchedness [also] increases.

15. مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقَاؤُهُ.

16. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

16. مَنْ جُمِعَ لَهُ مَعَ الْحِرْصِ عَلَى الدُّنْيَا الْبُخْلُ بِهَا فَقَدِ اسْتَمْسَكَ بِعَمُودَي اللُّؤْمِ.

17. A greedy person has no shame.

17. حَيَاءٌ لِحَرِيصٍ.

18. A greedy person is never found relaxing.

18. يُلْفَى الْخَرِيصُ مُسْتَرِيحًا.

19. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

19. يَجْمَعُ الْمَالَ إِلَّا الْجِرْمُ، وَالْخَرِيصُ شَقِيٌّ مَذْمُومٌ.

Vocation

الجِرْفَةُ Vocation

1. The vocation [one undertakes] is based on the extent of deprivation.¹

1. عَلَى قَدْرِ الْجِرْمَانِ تَكُونُ الْجِرْفَةُ.

2. A [simple] vocation with modesty is better than affluence with immorality.

2. الْجِرْفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْغِنَى مَعَ الْفُجُورِ.

¹ Another meaning could be: To the extent of deprivation there is reward.

The Prohibited

الحَرَامُ The Prohibited

1. The prohibited is illicit.

1. الْحَرَامُ سُحْتُ.

Deprivation And Frustration

الحرمان والخيبة Deprivation and Frustration

1. Deprivation is abandonment.

1. الْحِرْمَانُ خِذْبٌ مِّنْهُ.

2. I wonder at the person who hopes for favour from the one who is above him, how can he deprive the one who is below him [of his own favour]?

2. عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ، كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

3. The anguish of deprivation will not be calmed until acquisition is realized.

3. لَنْ تَسْكُنَ حُرْقَةَ الْحِرْمَانِ حَتَّى يَتَحَقَّقَ الْوُجْدَانُ.

4. Do not deprive the distressed even if he is extravagant.

4. تَحْرِمِ الْمُضْطَرَّ وَإِنْ أَسْرَفَ.

5. Do not frustrate the needy even if he insists [for more].

5. تَخَيِّبِ الْمُحْتَاجَ وَإِنْ أَلْحَفَ.

The Party Of Allah

The Party of Allah حزب الله

1. Would you like to be among the victorious party of Allah? [Then] fear Allah, the Glorified, and be righteous in all your affairs, for surely Allah is with those who guard [against evil] and those who go good [to others].

1- أَيْسُرُكَ أَنْ تَكُونَ مِنْ حِزْبِ اللَّهِ الْغَالِبِينَ: إِيَّاكَ اللَّهُ سُبْحَانَهُ،
وَأَحْسِنُ فِي كُلِّ أَمْرٍ، فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ.

Judiciousness

Judiciousness الحزم

1. Judiciousness means enduring agony until the opportunity [to react] avails itself.

1- الْحَزْمُ تَجَرُّعُ الْعُصَّةِ، حَتَّى تُمَكِّنَ الْفُرْصَةَ.

2. The last sources of self-preservation are the first points of caution.

2- أَوَاخِرُ مَصَادِرِ التَّوَقُّي أَوَائِلُ مَوَارِدِ الْحَذَرِ.

3. Judiciousness is considering the consequences [of actions] and consulting the wise.

3- الْحَزْمُ النَّظَرُ فِي الْعَوَاقِبِ، وَمُشَاوَرَةُ ذَوِي الْعُقُولِ.

4. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

4. أُنظِرْ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ لِمُقَدِّحَاتِ النَّوَائِبِ.
وَإِنَّ مَنْ تَوَرَّطَ فِي أُمُورٍ مِنْ غَيْرِ

5. The root of determination is judiciousness, and its fruit is victory.

5. أَصْلُ الْعَزْمِ الْحَزْمُ، وَتَمَرَّتُهُ الظَّفَرُ.

6. Judiciousness is a provision and negligence is a loss.

6. الْحَزْمُ بِضَاعَةٌ (و) التَّوَانِي إِضَاعَةٌ.

7. Judiciousness is a skill.

7. الْحَزْمُ صِنَاعَةٌ.

8. Judiciousness is [having] the most pertinent of views.

8. الْحَزْمُ أَسَدٌ أَسَدٌ رَأْيٍ.

9. Judiciousness is preserving the [lessons learned through] experience.

9. الْحَزْمُ حِفْظُ التَّجْرِبَةِ.

10. Judiciousness is [achieved] through weighing the opinions thoroughly.

10. الْحَزْمُ بِإِجَالَةِ الرَّأْيِ.

11. Judiciousness is being extremely cautious.

11. الْحَزْمُ شِدَّةٌ سَيِّظُهُار.

12. Views are many but foresight is little.

12. الرَّأْيُ كَثِيرٌ، وَالْحَزْمُ قَلِيلٌ.

13. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

13. الْحَزْمُ حِفْظُ مَا كَلَّفْتَ، وَتَرْكُ مَا كَفَيْتَ.

14. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

14. الطَّمَأِينَةُ قَبْلَ الخُبْرَةِ خِوَارُ الْحَزْمِ.

15. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

15. إِنَّمَا الْحَزْمُ طَاعَةُ اللَّهِ، وَمَعْصِيَةُ النَّفْسِ.

16. The bane of judiciousness is losing the matter.

16. آفَةُ الْحَزْمِ قَوْتُ #xFEF7مَرٍ.

17. When judiciousness is coupled with determination, felicity becomes complete.

17. إِذَا افْتَرَنَ العَزْمُ بِالْحَزْمِ كَمَلَتِ السَّعَادَةُ.

18. The fruit of judiciousness is wellbeing.

18. تَمَرَّةُ الْحَزْمِ السَّبَّابَةُ مَتَّةٌ.

19. Act with judiciousness and cling to knowledge your results will be praiseworthy.

19. خُذْ بِالْحَزْمِ، وَالزَّمِ الْعِلْمَ، تُحْمَدُ عَوَاقِبُكَ.

20. The end result of judiciousness is precaution.

20. غَايَةُ الْحَزْمِ إِسْتِظْهَارُهُ.

21. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

21. كَمَالُ الْحَزْمِ إِسْتِصْحَابُ ضِدَائِهِ، وَمُدَاجَاةُ عَدَائِهِ.

22. One who opposes judiciousness is destroyed.

22. مَنْ خَالَفَ الْحَزْمَ هَلَكَ.

23. One who acts judiciously is cautious.

23. مَنْ أَخَذَ بِالْحَزْمِ إِسْتِظْهَرَ.

24. One who fails to act with judiciousness is reckless.

24. مَنْ أَضَاعَ الْحَزْمَ تَهَوَّرَ.

25. One whose judiciousness is reduced, his determination is weakened.

25- مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

26. One who is not pushed forward by judiciousness is held back by impuissance.

26- مَنْ لَمْ يُقَدِّمَهُ الْحَزْمُ، أَخَّرَهُ الْعَجْزُ.

27. From judiciousness comes strong determination.

27- مِنَ الْحَزْمِ قُوَّةُ الْعَزْمِ.

28. From judiciousness comes preparedness and readiness.

28- مِنَ الْحَزْمِ التَّأَهُبُ وَالتَّيَعُّدُ.

29. Preserving [the lessons learnt from] experience is from judiciousness.

29- مِنَ الْحَزْمِ حِفْظُ التَّجْرِبَةِ.

30. Genuine determination comes from judiciousness.

30- مِنَ الْحَزْمِ صِحَّةُ الْعَزْمِ.

31. Stopping [and assessing the situation] when faced with doubt is part of judiciousness.

31- مِنَ الْحَزْمِ الْوُقُوفُ عِنْدَ الشُّبْهَةِ.

32. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

32- مِنْ كَمَالِ الْحَزْمِ #XFEBI; سِتْعَادُ لِلنُّفْلَةِ، وَالتَّاهِبُ لِلرَّحْلَةِ.

The Judicious

الحازم The Judicious

1. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

1- الْحَازِمُ مَنْ #XFEB; يَشْغَلُهُ النِّعْمَةُ عَنِ الْعَمَلِ لِلْعَاقِبَةِ.

2. The judicious person is one who is generous with what he has in his possession and does not postpone his work of today to tomorrow.

2- الْحَازِمُ مَنْ جَادَ بِمَا فِي يَدِهِ، وَلَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ إِلَى عَدُوهِ.

3. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

3- الْحَازِمُ مَنْ لَمْ يَشْغَلْهُ عُرُورُ دُنْيَاهُ عَنِ الْعَمَلِ #XFEB; خِرَاهُ.

4. The judicious person is one who is amicable with [the people of] his time.

4- الْحَازِمُ مَنْ دَارَى زَمَانَهُ.

5. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

5. الْحَازِمُ مَنْ حَنَّكَهُ التَّجَارِبُ، وَهَدَّبَتْهُ النَّوَائِبُ.

6. The judicious person is one who gives thanks for blessings that come to him and is patient and thinks no more of it when the blessings turn away or turn back from him.

6. الْحَازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً، وَصَبَرَ عَنْهَا، وَسَاوَمَ هَا مُوَلِّيَةً مُدْبِرَةً.

7. The judicious person is one who delays meting out punishment when [he is] under the yoke of anger and expedites the repayment of favours by taking advantage of the available opportunity.

7. الْحَازِمُ مَنْ يُؤَخِّرُ الْعُقُوبَةَ فِي سُلْطَانِ الْعَضَبِ، وَيُعَجِّلُ مُكَافَأَةَ حَسَانِ إِعْتِنَا مَا لِقُرُصَةِ إِعْتِنَا مَكَانًا.

8. The most judicious of you is the most abstemious of you [from worldly pleasures].

8. أَحْزَمُكُمْ أَزْهَدُكُمْ.

9. The most judicious of all people is one who deems his worldly affairs to be unimportant.

9. أَحْزَمُ النَّاسِ مَنْ اسْتَهَانَ بِأَمْرِ دُنْيَاهُ.

10. The most judicious of people is the one who presumes his inability despite having numerous supporters.

10. أَحْزَمُ النَّاسِ مَنْ تَوَهَّمَ الْعَجْزَ لِقَرُطِ اسْتِظْهَارِهِ.

11. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

**11- أَحْزَمُ النَّاسِ مَنْ كَانَ الصَّبْرُ وَالتَّظَرُّ فِي الْعَوَاقِبِ شِعَارَهُ
وَدِتَارَهُ.**

12. The most judicious of people is the one who fulfils his promise and does not postpone his work of today to tomorrow.

**12- أَحْزَمُ النَّاسِ رَأْيًا مَنْ أَنْجَزَ وَعْدَهُ، وَلَمْ يُؤَخِّرْ عَمَلَهُ يَوْمَهُ
لِغَدِهِ.**

13. Indeed the judicious person is one who does not get beguiled by deceptions.

13- إِنَّ الْحَازِمَ مَنْ يَغْتَرُّ بِالْخُدَعِ.

14. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and preventing it from indulging in its vain desires and pleasures, thus he attains mastery over it; and verily for the intelligent one there is a preoccupation in keeping himself away from [that which is impermissible of] this world, its contents and its people.

**14- إِنَّ الْحَازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهَادِ نَفْسِهِ، فَأَصْلَحَهَا، وَحَبَسَهَا
عَنْ أَهْوَيْتِهَا وَلَذَائِهَا فَمَلَكَهَا، وَإِنَّ لِلْعَاقِلِ بِنَفْسِهِ عَنِ الدُّنْيَا وَمَا
فِيهَا وَأَهْلِهَا شُغْرًا.**

15. Verily the judicious person is one who restrains his [lower] self by taking it to account, and controls it with rage (or by overcoming it), and kills it by fighting against it.

**15- إِنَّ الْحَازِمَ مَنْ قَيَّدَ نَفْسَهُ بِالْمُحَاسَبَةِ، وَمَلَكَهَا بِالْمُغَاضَبَةِ
(بِالْمُغَالَبَةِ)، وَقَتَّلَهَا بِالْمُجَاهَدَةِ.**

16. The judicious one is alert, the negligent one is sleepy.

16. الْحَازِمُ يَفْظَانُ، الْغَافِلُ وَسُنَانٌ.

17. The judicious person is one who does not harm others.

17. الْحَازِمُ مَنْ كَفَّ أَدَاهُ.

18. The judicious person is one who discards [excessive] expenses and luxuries.

18. الْحَازِمُ مَنْ أَطْرَحَ الْمَوْنَ، وَالْكَلْفَ.

19. The judicious person is one who abandons this world for the sake of the Hereafter.

19. الْحَازِمُ مَنْ تَرَكَ الدُّنْيَا لِخَيْرَةِ.

20. The judicious is one who eschews extravagance and loathes waste.

20. الْحَازِمُ مَنْ تَجَنَّبَ التَّبْدِيرَ، وَعَافَ السَّرْفَ.

21. Only he is judicious whose preoccupation is entirely with himself, whose concern is entirely for his religion, and whose struggle is entirely for his Hereafter.

21. إِنَّمَا الْحَازِمُ مَنْ كَانَ يَنْفُسِهِ كُلُّ شُغْلِهِ، وَلِدِينِهِ كُلُّ هَمِّهِ، وَخَيْرَتِهِ كُلُّ جِدِّهِ.

22. Many a young person is more judicious than an old person.

22. رُبُّ صَغِيرٍ أَحْزَمُ مِنْ كَبِيرٍ.

23. The weapon of a judicious person is precaution.

23. سِدِّ الْحَازِمِ سِتِّظَاهَارُ.

24. In every action of the judicious person, there is merit.

24. لِلْحَازِمِ فِي كُلِّ فِعْلٍ فَضْلٌ.

25. The intellect of the judicious one acts as a deterrent from every demerit.

25. لِلْحَازِمِ مِنْ عَقْلِهِ عَن كُلِّ ذَنْبٍ زَاجِرٌ.

26. The judicious one does not become perplexed in times of adversity.

26. يَدْهَشُ عِنْدَ الْبَأْسِ الْحَازِمُ.

27. He who does not give generously from what he has and does not advance (or save) his work of today for his morrow¹ is not a judicious person.

27. يَكُونُ حَازِمًا مَنْ يُجُودُ بِمَا فِي يَدِهِ، وَيُؤَخِّرُ (وَيَدَّخِرُ) عَمَلَ يَوْمِهِ إِلَى عَدُوهِ.

28. The judicious person never dispenses with a pertinent and superior opinion.

28. يَسْتَعْنِي الْحَازِمُ أَبَدًا عَن رَأْيِ سَدِيدِ رَاجِحٍ.

¹ Meaning that he does not work in this world for his Hereafter.

Grief For What Has Been Lost

الحرن على ما فات Grief for what has been Lost

1. Do not grieve for that which is lost.

1. تَأْسَى عَلَى مَا فَاتَ.

The Reckoning

The Reckoning الحساب

1. The reckoning is before the punishment and the reward is after the reckoning.

1. الْحِسَابُ قَبْلَ الْعِقَابِ، التَّوَابُ بَعْدَ الْحِسَابِ.

High Regard

High Regard الحسب

1. There is no beauty like high regard.

1. جَمَالَ كَالْحَسَبِ.

Jealousy

Jealousy الحسد

1. Jealousy is one of the two torments.

1. الْحَسَدُ أَحَدُ الْعَذَابَيْنِ.

2. Jealousy is the viler of the two depravities.

2. الْحَسَدُ الرَّذِيلَتَيْنِ.

3. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

3. الْحَسَدُ دَاءٌ عَيَاءٌ، يَزُولُ إِذَا بَلَغَ مَوْتِ الْمَحْسُودِ. الْحَاسِدِ، أَوْ مَوْتِ الْمَحْسُودِ.

4. Jealousy eats away good deeds just like fire consumes firewood.

4. الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

5. Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not cured except by realizing his hopes about the one whom he envies.

5. الْحَسَدُ عَيْبٌ فَاضِحٌ، وَشُحٌّ (شَجِيٌّ) فَادِحٌ، يَشْفِي صَاحِبَهُ إِذَا بَلَغَ آمَالِهِ فِيمَنْ يَحْسُدُهُ.

6. Be cautious of jealousy, for it disparages the self.

6. إِحْذَرُوا الْحَسَدَ، فَإِنَّهُ يُزْرِئُ بِالنَّفْسِ.

7. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

7. إِيَّاكَ وَالْحَسَدَ، فَإِنَّهُ شَرُّ شَيْمَةٍ، وَأَفْبَحُ سَجِيَّةٍ، وَخَلِيقَةُ إِبْلِيسَ.

8. Jealousy is stressful.

8. الْحَسَدُ يُضْنِي.

9. Jealousy is the worst of diseases.

9. الْحَسَدُ شَرُّ مَرَضٍ.

10. Jealousy is imprisonment of the soul.

10. الْحَسَدُ حَبْسُ الرُّوحِ.

11. Jealousy is the principal of [all] flaws.

11. الْحَسَدُ رَأْسُ العُيُوبِ.

12. Jealousy makes life miserable.

12. الْحَسَدُ يُنَكِّدُ العَيْشَ.

13. Jealousy emaciates (and exhausts) the body.

13. الْحَسَدُ يُنْضِي (يُضْنِي) الجَسَدَ.

14. Jealousy melts away the body.

14. الْحَسَدُ يُذِيبُ الجَسَدَ.

15. Jealousy gives rise to depression.

15. الْحَسَدُ يُنْشِي الكَمَدَ.

16. Jealousy is the great trap of the Devil.

16. الْحَسَدُ وَمُنْقَصَةٌ (مَنْقَصَةٌ) إِبْلِيسَ الْكُبْرَى.

17. Jealousy is an ailment that cannot be cured.

17. الْحَسَدُ مَرَضٌ يُؤْسَى.

18. Jealousy is the habitude of the vile ones and the enemies of fortunes.

18. الْحَسَدُ دَابُّ السُّفْلِ، وَأَعْدَاءِ الدُّوَلِ.

19. When jealousy between the people rains, corruption grows.

19. إِذَا أُمُطِرَ التُّحَاسُدُ نَبَتَ التُّفَاسُدُ.

20. The fruit of jealousy is wretchedness in this world and the Hereafter.

20. تَمْرَةُ الْحَسَدِ شَقَاءُ الدُّنْيَا وَخَيْرَةٌ.

21. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

21. دَعِ الْحَسَدَ، وَالْكَذِبَ، وَالْجِفْدَ، فَإِنَّهُنَّ تَشِينُ الدِّينَ، وَتُهْلِكُ الرَّجُلَ.

22. The cornerstone of [all] depravities is jealousy.

22. رَأْسُ الرَّذَائِلِ الْحَسَدُ.

23. The cause of depression is jealousy.

23- سَبَبُ الْكَمْرِ الْحَسَدُ.

24. The weapon of ignobility is jealousy.

24- سَرُّ الْكَمْرِ الْحَسَدُ.

25. The worst thing that can accompany a person is jealousy.

25- شَرُّ مَا صَحِبَ الْمَرْءَ الْحَسَدُ.

26. Purify your hearts of jealousy, for it is a depressing enfeebler.

26- طَهَّرُوا قُلُوبَكُمْ مِنَ الْحَسَدِ، فَإِنَّهُ مُكْمِدٌ مُضْنِي.

27. Just as rust corrodes iron until it causes it to waste away, so too does jealousy corrode the body until it wears away.

27- كَمَا أَنَّ الصِّدَأَ يَأْكُلُ الْحَدِيدَ حَتَّى يُفْنِيَهُ، كَذَلِكَ الْحَسَدُ يُكْمِدُ الْجَسَدَ حَتَّى يُفْنِيَهُ.

28. Jealousy is not from the characteristics of the God-way.

28- لَيْسَ الْحَسَدُ مِنْ خُلُقِ الْتَّقِيَاءِ.

29. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem.¹

29- مِنْ صِغَرِ الْهَمَّةِ حَسَدُ الصَّدِيقِ عَلَى النِّعْمَةِ.

30. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

30- وَيَحِ الْحَسَدِ مَا أُعْدَلُهُ، بَدَأَ بِصَاحِبِهِ فَقَتَلَهُ.

31. Do not be jealous of each other, for jealousy eats away the faith like fire consumes firewood; and do not have hatred for one another for this is severing [for the faith].

**31- تَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ،
كَمَا تَأْكُلُ النَّارُ الْخَطْبَ، وَتَبَاعَضُوا فَإِنَّهَا الْحَالِقَةُ.**

32. There is no malady like jealousy.

32- دَاءٌ كَالْحَسَدِ.

[1](#). Or from weakness and lack of resolve

The Jealous

The Jealous الحسود

1. Happiness does not last for the jealous and the spiteful.

1- الْحَسُودُ، وَالْحَقُودُ تَدُومُ لَهُمَا مَسْرَةٌ.

2. The jealous one is always ill and the miser is always abased.

2- الْحَسُودُ أَبَدًا عَلِيلٌ، وَالْبَخِيلُ أَبَدًا دَلِيلٌ.

3. The jealous one is always sick, even when his body is healthy.

3- الْحَسُودُ دَائِمُ السُّقْمِ وَإِنْ كَانَ صَحِيحَ الْجِسْمِ.

4. The jealous person is always ill.

4- الْحَسُودُ أَبَدًا عَلِيلٌ.

5. The jealous one is never cured.

5- الْحَسُودُ لَا يَبْرَأُ.

6. The jealous one never gains authority.

6- الْحَسُودُ لَا يَسُوْدُ.

7. The jealous one is angry at destiny.

7- الْحَسُودُ عَصْبَانٌ عَلَى الْقَدَرِ.

8. The jealous one has many regrets and his sins are multiplied.

8- الْحَسُودُ كَثِيرُ الْحَسَرَاتِ، مُتَضَاعِفُ السَّيِّئَاتِ.

9. When blessings are [openly] displayed, the enviers increase.

9- عِنْدَ تَظَاهُرِ النِّعَمِ يَكْثُرُ الْحَسَادُ.

10. I am amazed at the heedlessness of the jealous about the health of their bodies.

10. عَجِبْتُ لِغَفْلَةِ الْحُسَّادِ عَنْ سَدِّ حَسَدِهِمْ.
عَجِبْتُ لِغَفْلَةِ الْحُسَّادِ عَنْ سَدِّ حَسَدِهِمْ.

11. The jealous one has no friendship.

11. لَيْسَ لِحَسُودٍ خُلَّةٌ.

12. One whose jealousy increases, his depression becomes prolonged.

12. مَنْ كَثُرَ حَسَدُهُ، طَالَ كَمَدُهُ.

13. How little comfort the jealous person has!

13. مَا أَقَلُّ رَاحَةَ الْحَسُودِ.

14. Because of the favour of Allah upon you, do not be jealous.

14. تَكُونُوا لِغَضَبِ اللَّهِ عَلَيْكُمْ حُسَّادًا.

15. There is no comfort for the jealous.

15. رَاحَةُ الْحَسُودِ.

16. The jealous person will never be found happy.

16. يُوجَدُ الْحَسُودُ مَسْرُورًا.

17. A believer is never jealous.

17. يُكُونُ الْمُؤْمِنُ حَسُودًا.

18. No life is more miserable than the life of the jealous and the spiteful.

18. عَيْشَ أَنْكَدُ مِنْ عَيْشِ الْحَسُودِ وَالْحَقُودِ.

19. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.

19. يَرْضَى الْحَسُودُ عَمَّنْ يَحْسُدُهُ إِلَّا بِالْمَوْتِ، أَوْ بِزَوَالِ النِّعْمَةِ.

20. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

20. يَشْفِيكَ مِنْ حَاسِدِكَ أَنَّهُ يَغْتَاطُ عِنْدَ سُرُورِكَ.

21. For the jealous one, there is no friendship.

21. الْحَسُودُ خُلَّةٌ لَهُ.

22. For the jealous one, there is no cure.

22. الْحَسُودُ شِفَاءٌ لَهُ.

23. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

23. الْحَاسِدُ يَرَى أَنَّ زَوَالَ النِّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ.

24. It is amazing how heedless the jealous are of the health of the bodies!

24. الْعَجَبُ لِعَقْلِهِ الْحُسَارِ عَنْ سَدِّ سَبَبِ مَوْتِهِ
وَالْحَسَارِ.

25. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and the attribute of an enemy.

25. الْحَاسِدُ يُظْهِرُ وُدَّهُ فِي أَقْوَالِهِ، وَيُخْفِي بُغْضَهُ فِي أَعْمَالِهِ،
فَلَهُ اسْمُ الصَّدِيقِ، وَصِفَةُ الْعَدُوِّ.

26. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

26. الْحَاسِدُ يَفْرَحُ بِالشَّرِّ، وَيَحْتَمُّ بِالسُّرُورِ.

27. Nothing cures the jealous one but cessation of the blessing.

27. الْحَاسِدُ يَشْفِيهِ إِسْتِغْنَاءُ النِّعْمَةِ.

The Envied

The Envied المحسود

1. Every person of high rank is envied.

1. كُلُّ ذِي رُتَبَةٍ سَنِيَّةٍ مَحْسُودٌ.

The Sword And The Steed

The Sword and the Steed الحسام والجواد

1. At times even a good steed may stumble.

1. قَدْ يَكْبُو الْجَوَادُ.

2. At times the [sharp] sword becomes blunt.

2. قَدْ يَنْبُو الْحُسَامُ.

Good Deeds

Good Deeds الحسَنَات

1. Acquiring of good deeds is one of the best of earnings.

1. اِكْتِسَابُ الْحَسَنَاتِ مِنْ اَفْضَلِ الْمَكْسَبِ.

2. For every good deed there is recompense.

2. لِكُلِّ حَسَنَةٍ ثَوَابٌ.

3. In every good deed there is reward.

3. فِي كُلِّ حَسَنَةٍ مَثْوَبَةٌ.

4. Every good deed which is not done with the intention of seeking nearness to Allah, has the ugliness of ostentation in it and its fruit is an ugly requital.

4. كُلُّ حَسَنَةٍ يُرَادُ بِهَا وَجْهُ اللَّهِ تَعَالَى فَعَلَيْهَا قُبْحُ
الرِّيَاءِ وَتَمَرَّتُهَا قُبْحُ الْجَزَاءِ.

Good Turns And Benevolent Actions

Good Turns and Benevolent Actions | حسان والصنعة

1. Showing kindness to the enemy is one of the two triumphs.

1. خُدُّ عَلَى الْعَدُوِّ بِالْفَضْلِ أَحَدُ الظَّفَرَيْنِ.

2. Following up one favour with another favour is from the perfection of munificence.

2. إِتْبَاعُ إِحْسَانٍ بِإِحْسَانٍ مِنْ كَمَالِ
الْجُودِ.

3. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

3. إِحْسَانٌ عَرِيزَةٌ خَيْرٌ،
وإِسَاءَةٌ عَرِيزَةٌ شَرٌّ.

4. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

4. الْكَرَامَةُ تُفْسِدُ مِنَ اللَّئِيمِ بِقَدْرِ مَا تُصْلِحُ مِنَ الْكَرِيمِ.

5. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

5. الصَّنِيعَةُ إِذَا لَمْ تُرَبَّ أَخْلَقَتْ، كَالثُّوبِ الْبَالِي

والمتداعية.7ﻷ

6. Do good and you shall enthrall.

6. أَحْسِنُ تَسْتَرْقُ.

7. Bestow goodness and you shall advance.

7. أَفْضِلُ تُقَدِّمُ.

8. Do good and you will be thanked.

8. أَحْسِنُ تُشْكُرُ.

9. Forget your gift, [and] remember your promise.

9. إِنْسَ رِفْدَكَ، أذْكَرُ وَعَدَكَ.

10. Give and you shall become capable (or be chosen).

10. أَعْطِ تَسْتَطِيعُ (تَصْطَبِيعُ).

11. Give generously and you shall gain authority.

11. إِسْمَحْ تَسُدُّ.

12. Confer favours and you will be praised.

12. اِنْعِمْ تُحْمَدُ.

13. Extend your goodness and do no harm.

13. اَبْدُلْ مَعْرُوفَكَ، وَكُفَّ اَذَاكَ.

14. Be good [to others] and good will be done to you.

14. اَحْسِنْ يُحْسِنُ اِلَيْكَ.

15. Be good to the evildoer and you will dominate him.

15. اَحْسِنُ اِلَى الْمُسِيءِ تَمْلِكُهُ.

16. Bestow favours on the people and your status will increase.

16. اَفْضِلْ عَلَي النَّاسِ يَعْظُمُ قَدْرُكَ.

17. Show kindness to whomever you wish and you will become his master.

17. اَحْسِنُ اِلَى مَنْ شِئْتَ وَكُنْ (تَكُنْ) اَمِيرَهُ.

18. Confer favours and you will be thanked, fear [Allah] and you will be feared [by the people] and do not crack [silly] jokes such that you are belittled.

18. اَنْعِمْ تُشْكُرُ، وَاَرْهَبُ تُحَدَّرُ، وَتُفْتَحِرُ فَتُحَقَّرُ.

19. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

19- إِعْتِمِ صَنَائِعَ ۙحَسَانِ، وَارْعَ زِمَمَ ۙخَوَانٍ.

20. Start by giving the one who has not asked you, and extend your favour to the one who has sought it, and be cautious never to turn away a beggar.

20- إِبْدَأْ بِالْعَطِيَّةِ مَنْ لَمْ يَسْئَلْكَ، وَابْدُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ، وَإِيَّاكَ أَنْ تَرُدَّ السَّائِلَ.

21. Donate your wealth generously towards righteous works and support your friend[s] with it, for indeed generosity is a more befitting trait for the free.

21- أَبْدُلْ مَالَكَ فِي الْحُقُوقِ، وَوَأَسْ بِهِ الصِّدِّيقِ، فَإِنَّ السَّخَاءَ بِالْحُرِّ أَخْلَقُ.

22. Do good to the one who is under your authority and the one under whose authority you are will do good to you.

22- أَحْسِنُ إِلَى مَنْ تَمَلَّكَ رِقَّهُ، يُحْسِنُ إِلَيْكَ مَنْ تَمَلَّكَ رِقَّكَ.

23. The best faith is [that which is accompanied by] righteousness.

23- أَفْضَلُ ۙإِيمَانٍ ۙحَسَانٌ.

24. The best favours are those that correspond with divinely ordained laws.

24- أَحْسَنُ الصَّنَائِعِ مَا وَافَقَ الشَّرَائِعَ.

25. The best act is that which benefits the pious ones.

25. أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ الْبُرَارُ.

26. The best act is that which benefits those who are deserving of it.

26. أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ أَهْلُهُ.

27. The merit of a righteous action is better than the action [itself].

27. أَفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّةُ الصَّنِيعَةِ.

28. The greatest righteous act is establishing ties with near relatives.

28. أَوْقَرُ الْبِرِّ صِلَةُ الرَّجْمِ.

29. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

29. أَجْمَلُ أَعْمَالِ دَوِي الْقُدْرَةِ الْبُرَارُ.

30. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

30. أَفْضَلُ الْكُنُوزِ حُرٌّ يُدَّخَرُ.

31. The greatest good deed is supporting one's brothers [financially].

31. أَحْسَنُ الْبِرِّ خُسَانُ مُوَاسَاةِ الْإِخْوَانِ.

32. The best gift is forgoing obligation.

32. أَفْضَلُ الْعَطَاءِ تَرْكُ الْمَنْ.

33. The noblest of favours are the good turns of the munificent [and honourable] ones.

33. أَشْرَفُ الصَّنَائِعِ إِصْطِنَاعُ الْكِرَامِ.

34. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

34. أَوْلَى النَّاسِ بِالنَّوَالِ أَعْنَاهُمْ عَنِ السُّؤَالِ.

35. The best grant is that which is given before it is sought.

35. أَفْضَلُ النَّوَالِ مَا وَصَلَ قَبْلَ السُّؤَالِ.

36. The most pleasing kindness is offering [something] without being asked [for it].

36. أَحْلَى النَّوَالِ بَدْلٌ بَعِيرٌ سُؤَالِ.

37. The best grant is that which is [bestowed] before the humility of having to ask [for it].

37. أَفْضَلُ الْعَطِيَّةِ مَا كَانَ قَبْلَ مَدْلَةِ السُّؤَالِ.

38. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

38. أَفْضَلُ النَّاسِ سَالِفَةً عِنْدَكَ، مَنْ أَسْلَفَكَ حُسْنَ التَّامِيلِ لَكَ.

39. The most worthy of favour among the people is one who is patient when he is put off, excuses when he is denied and shows gratitude when he is given.

39- أَوْلَى النَّاسِ بِأَخِيهِمْ مَنْ إِذَا مُطِلَّ صَبَرَ، وَإِذَا مُنِعَ عَذَرَ، وَإِذَا أُعْطِيَ شَكَرَ.

40. Of all people, the most worthy of doing good to others is the one upon whom Allah has bestowed favours and granted with the ability [to do good to others].

40- أَحَقُّ النَّاسِ بِأَخِيهِمْ مَنْ أَحْسَنَ اللَّهُ إِلَيْهِ، وَبَسَطَ بِالْقُدْرَةِ يَدَيْهِ.

41. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

41- أَوْلَى النَّاسِ بِأَخِيهِمْ مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ.

42. Verily the good act that brings reward quickest is the act of kindness.

42- إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا الْبِرُّ.

43. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

43- إِنَّ إِعْطَاءَ هَذَا الْمَالِ قَبِيحٌ، وَإِنَّ إِمْسَاكَهُ فِتْنَةٌ.

44. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

44- إِنَّ إِتْفَاقَ هَذَا الْمَالِ فِي طَاعَةِ اللَّهِ أَكْبَرُ نِعْمَةٍ، وَإِنَّ إِتْفَاقَهُ فِي مَعْصِيَةِ اللَّهِ أَكْبَرُ مُحَنَةٍ.

45. Indeed extending greetings is from sublime morals.

45. إِنَّ بَدَلَ التَّجِيَّةِ مِنْ مَحَاسِنِ **؛7** **؛** ق.

46. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

46. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ كُلَّ سَمِجِ الْيَدَيْنِ، حَرِيصِ الدِّينِ.

47. Verily the value of asking is greater than the worth of what is given, so do not regard that which you give as much, for it will never be equal to the humiliation of asking.

47. إِنَّ قَدْرَ السُّؤَالِ أَكْثَرُ مِنْ قِيَمَةِ النَّوَالِ، فَ**؛** **؛** تَسْتَكَثِرُوا مَا أُعْطِيْتُمْوهُ، فَإِنَّهُ لَنْ يُوَارِيَ قَدْرَ السُّؤَالِ.

48. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

48. إِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ **؛7** **؛** كَرْمٌ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ.

49. Verily the good turn that you did to one of the people was only a means to ennoble yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

49. إِنَّ مَكْرُمَةً صَنَعْتَهَا إِلَى أَحَدٍ مِنَ النَّاسِ، إِنَّمَا أَكْرَمْتَ بِهَا نَفْسَكَ، وَزَيَّنْتَ بِهَا عِرْضَكَ، فَ**؛** **؛** تَطْلُبُ مِنْ عَيْرِكَ شُكْرَ مَا صَنَعْتَ إِلَى نَفْسِكَ.

50. Indeed your goodness towards the ones who plots against you from your opponents and enviers is more irritating for them than your trying to do them harm, and it is [also] a means of inviting them to reform [themselves].

50. إِنَّ إِحْسَانَكَ إِلَى مَنْ كَادَكَ مِنْ **؛7** **؛** ضِدَادِ وَالْحُسَادِ

عَيْطٌ عَلَيْهِمْ مِنْ مَوَاقِعِ إِسَائِكَ مِنْهُمْ وَهُوَ دَاعٍ إِلَى
صَدِّجِهِمْ.

51. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

51- إِنَّ كِرَامَتَكَ; تَسْبِعُ لِجَمِيعِ الْخَلْقِ، فَتَوَخَّ بِهَا
أَفْضَلَ الْخَلْقِ.

52. It is not from the practice of the virtuous to delay the bestowal of favours.

52- لَيْسَ مِنْ عَادَةِ الْكِرَامِ تَأْخِيرُ نِعَامٍ.

53. Benevolence is authority.

53- الْمَعْرُوفُ سِيَادَةٌ.

54. Benevolence is distinction.

54- الْمَعْرُوفُ حَسَبٌ.

55. Kindness is [a cause of] love.

55- خُسَانٌ مَحَبَّةٌ.

56. Benevolent acts are loans.

56- الْمَعْرُوفُ قُرُوضٌ.

57. Doing good [to others] is beneficial.

57. ۹#xFEF1 حُسَانُ عُنْمٌ.

58. Benevolence is merit, munificence is nobility.

58. الْمَعْرُوفُ فَضْلٌ، الْكَرَمُ نُبْلٌ.

59. Benevolence is a treasure.

59. الْمَعْرُوفُ كَنْزٌ.

60. The human being is a slave of kindness.

60. ۹#xFEF1 نَسَانٌ عَبْدُ ۹#xFEF1 حُسَانٍ.

61. Benevolence is the alms-tax for blessings.

61. الْمَعْرُوفُ زَكَاةُ النَّعْمِ.

62. Benevolent acts are the best booty.

62. الْمَعْرُوفُ أَفْضَلُ الْمَغَانِمِ.

63. Kindness is the pinnacle of excellence.

63. ۹#xFEF1 حُسَانٌ رَأْسُ الْعِزَّةِ.

64. Kindness enslaves (or enthrals) human beings.

64. ۹#xFEFE۹ ۹#xFEFE۹ (۹#xFEFE۹) ۹#xFEFE۹ ۹#xFEFE۹.

65. Benevolence is the most honourable authority.

65. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

66. The evil deed is erased by a benevolent act.

66. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

67. Merit is [acquired] with benevolence.

67. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

68. Conferring favours is the most excellent munificence.

68. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

69. Benevolence is an everlasting reserve.

69. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

70. Kindness is a treasure and the munificent is one who obtains it.

70. ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹ ۹#xFEFE۹.

71. People are the followers of what they deem to be good.[1](#)

71. النَّاسُ أُنْبَاءُ مَا يُحْسِنُونَ.

72. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

72. إِصْطِنَاعُ الْعَاقِلِ (الْكَرِيمِ) أَحْسَنُ فَضِيلَةٍ.

73. The favour of an ignoble person is the worst depravity.

73. إِصْطِنَاعُ اللَّئِيمِ أَفْبَحُ رَذِيلَةٍ.

74. Rewarding good with evil is [the highest form of] ingratitude.

74. الْجَزَاءُ عَلَى إِحْسَانٍ بِإِسَاءَةٍ كُفْرَانٌ.

75. Benevolence is the most thriving cultivation and the best treasure.

75. الْمَعْرُوفُ أَنْمَى زَرْعٍ وَأَفْضَلُ كَنْزٍ.

76. Doing good to the one who offends you is the most excellent merit.

76. إِحْسَانٌ إِلَى الْمُسِيءِ أَحْسَنُ الْقَضَلِ.

77. A benevolent act is sullied by repeatedly putting one under obligation through it.

77. الْمَعْرُوفُ يُكْدِرُهُ تَكَرُّرُ الْمَنْ بِهِ.

78. Doing good to the honourable ones is the best provision and the noblest deed.

78. إِصْطِنَاعُ إِكْرَامٍ أَفْضَلُ دُخْرٍ وَأَكْرَمُ إِصْطِنَاعٍ.

79. Doing good to the one who offends [you] reforms the enemy.

79. إِصْطِنَاعُ إِكْرَامٍ أَفْضَلُ دُخْرٍ وَأَكْرَمُ إِصْطِنَاعٍ.

80. Benevolence is a treasure so consider whom you are leaving it with.

80. الْمَعْرُوفُ كَنْزٌ فَإِنْظَرِ عِنْدَ مَنْ تُودِعُهُ.

81. Righteous work is a provision, so be wary of whom you are placing it with.

81. إِصْطِنَاعُ دُخْرٍ قَارِتَدُ عِنْدَ مَنْ تَضَعُهُ.

82. If you confer favours, you will be served.

82. إِنْ تَفَضَّلْتَ خُدِمْتَ.

83. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

83. إِنَّكَ إِنْ أَحْسَنْتَ فَنَفْسَكَ تُكْرَمُ وَإِلَيْهَا تُحْسِنُ.

84. Verily you are more in need of doing good to the people than of accumulating wealth.

**84. إِنَّكُمْ إِلَى إِصْطِنَاعِ الرِّجَالِ أَحْوَجُ مِنْكُمْ إِلَى جَمْعِ
مُؤَالٍ.**

85. The bane of giving is procrastination.

85. آفَةُ الْعَطَاءِ الْمَطْلُ.

86. When you perform a good turn then conceal it.

86. إِذَا صَنَعْتَ مَعْرُوفًا فَاسْتُرْهُ.

87. When a good turn has been done to you then publicize it.

87. إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَانْشُرْهُ.

88. When you [wish to] give, be quick.

88. إِذَا أُعْطِيتَ فَأَوْجِزْ.

89. When a good turn is done to you, recall it.

89. إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَادْكُرْ.

90. When you do a good turn [to someone], forget it.

90. إِذَا صَنَعْتَ مَعْرُوفًا فَانْسَهُ.

91. If you do good to a vile person, he will wrong you in return for your goodness to him.

91. إِذَا أَحْسَنْتَ عَلَى اللَّئِيمِ وَتَرَكَ بِإِحْسَانِكَ إِلَيْهِ.

92. I am free to choose with regards to the one upon whom I have not bestowed any favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will have lost it, and if I lose it then why did I embark on it [in the first place]?

92. أَنَا مُخَيَّرٌ فِي إِحْسَانٍ إِلَى مَنْ لَمْ أَحْسِنْ إِلَيْهِ،
وَمُرْتَهَنٌ بِإِتْمَامِ إِحْسَانٍ إِلَى مَنْ أَحْسَنْتُ إِلَيْهِ،
وَإِذَا أَضَعْتُه فَقَدْ حَفِظْتُهُ، وَإِذَا قَطَعْتُهُ فَقَدْ أَضَعْتُهُ،
وَإِذَا أَضَعْتُهُ فَلِمَ فَعَلْتُهُ.

93. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

93. إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلِكَ فَلْتَسَعُهُمْ رَحْمَتُكَ.

94. If you find from the needy people one who will carry your provision for you up to the Day of Resurrection and return it to you tomorrow when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that you may [at one time] seek him but not find him.

94. إِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ
الْقِيَامَةِ، فَيُوقِّفُكَ بِهِ عَدَا حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَعْتَنِمْهُ، وَحَمَلَهُ إِيَّاهُ
وَأَكْثَرَ مِنْ تَزْوِيدِهِ، وَأَنْتَ قَادِرٌ عَلَيْهِ، فَلَعَلَّكَ أَنْ تَطْلُبَهُ
فَوَ تَجِدُهُ.

95. Through kindness, human beings are enslaved.

95. بِالْإِحْسَانِ يُسْتَعَبَدُ الْبَشَرُ.

96. Through benevolence, gratitude lasts.

96. بِفِعْلِ الْمَعْرُوفِ يُسْتَدَامُ الشُّكْرُ.

97. Through kindness, hearts are owned.

97. بِإِحْسَانٍ تُمْلِكُ الْقُلُوبَ.

98. Through kindness, freemen are owned.

98. بِإِحْسَانٍ وَتَغْمِطِ الدُّنُوبِ يُرْفَعُ الْخَرَارُ.

99. Through kindness and covering faults with forgiveness, eminence increases.

99. بِإِحْسَانٍ وَتَغْمِطِ الدُّنُوبِ بِالْعُفْرِانِ يَعْظُمُ الْمَجْدُ.

100. Through kindness, people are enthralled.

100. بِإِحْسَانٍ تُسْتَرْقُ الرِّقَابُ.

101. Giving generously is the alms-tax of blessings.

101. بَدْلُ الْعَطَاءِ زَكَاةُ النِّعْمَاءِ.

102. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

102. بَدْلُ الْيَدِ بِالْعَطِيَّةِ أَحْمَلُ مَنْقَبَةٍ، وَأَفْضَلُ سَجِيَّةٍ.

103. Stretching out the hand in giving increases reward and multiplies recompense.

103. بَسْطُ الْيَدِ بِالْعَطَاءِ يُجْزِلُ الْبِرَّ، وَبِإِحْسَانٍ يُبْذَرُ الْبِرُّ.

104. Expediting good turns is the basis of righteousness.

104. تَعْجِيلُ الْمَعْرُوفِ وَتَرْكُ الْمَعْرُوفِ.

105. Wasting benevolence is showing it to someone who does not comprehend [its value].

105. تَصْيِيحُ الْمَعْرُوفِ وَضَعُهُ فِي غَيْرِ عَرُوفٍ.

106. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

106. تَفْعُلُ تُخَدَمُ وَاحْلُمُ (وَاعْلَمُ) تُقَدِّمُ.

107. The completion of benevolence is abandoning [putting one under] obligation by it.

107. تَمَامُ الْإِحْسَانِ تَرْكُ الْمَنْبِ.

108. The peoples' expectation of your kindness is better than their fear of your retribution.

108. تَأْمِيلُ النَّاسِ نَوَالِكَ خَيْرٌ مِنْ خَوْفِهِمْ نِكَالِكَ.

109. Adorn yourselves by taking up kindness, stopping transgression, acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

109. تَحَلُّوا بِالْقَوْلِ بِالْقَضْلِ، وَالْكَفِّ عَنِ الْبَغْيِ، وَالْعَمَلِ بِالْحَقِّ، وَالْإِحْسَانِ مِنَ النَّفْسِ، وَاجْتِنَابِ الْقَسَادِ، وَإِصْلَاحِ الْمَعَادِ.

110. The beauty of benevolence is [in] relinquishing obligation.

110. جَمَالُ الْإِحْسَانِ تَرْكُ الْوَجِبِ.

111. The beauty of a benevolent act is in completing it.

111. جَمَالُ الْمَعْرُوفِ إِتْمَامُهُ.

112. Denying a favour instigates the ugliness of obligation.

**112. جُحُودٌ بِخُحُودٍ يَحْدُو عَلَى قُبْحٍ
مُتِنَانٍ.**

113. Denying the benevolence [of others] leads to deprivation.

113. جُحُودٌ بِخُحُودٍ يُوجِبُ الْجِرْمَانَ.

114. The best good turn is one that benefits the righteous.

114. خَيْرُ الْمَعْرُوفِ مَا أَصِيبَ بِهِ بِرَارٌ.

115. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

115. خَيْرُ الْمَعْرُوفِ مَا لَمْ يَتَقَدِّمَهُ الْمَطْلُ، وَلَمْ يَتَّبِعْهُ الْمَنْ.

116. The best grant is that which is [given] without being sought.

116. خَيْرُ الْعَطَاءِ مَا كَانَ عَنْ غَيْرِ طَلْبٍ.

117. Act with kindness towards your enemy for this is one of the two triumphs.

117. خُدْ عَلَى عَدُوِّكَ بِالْفَضْلِ، فَإِنَّهُ أَحَدُ الظَّفَرَيْنِ.

118. Whoever bestows favours on others, they are thankful for his authority.

118. دُو الْفَضْلِ مَشْكُورُ السِّيَادَةِ.

119. Whoever shows benevolence, his habit is praised.

119. دُو الْمَعْرُوفِ مَحْمُودُ الْعَادَةِ.

120. The pinnacle of kindness is being kind to the believers.

120. رَأْسُ خَيْرِ الْخَيْرِ خَيْرٌ إِلَى الْمُؤْمِنِينَ.

121. The pinnacle of generosity is being expeditious in giving.

121. رَأْسُ السَّخَاءِ تَعْجِيلُ الْعَطَاءِ.

122. The pinnacle of faith is doing good to people.

122. رَأْسُ الْإِيمَانِ خَيْرٌ إِلَى النَّاسِ.

123. The pinnacle of excellence is doing good to the virtuous.

123. رَأْسُ الْفَضَائِلِ إِصْطِنَاعُ الْفَاضِلِ.

124. The pinnacle of depravity is doing good to the wicked.

124. رَأْسُ الرَّذَائِلِ إِصْطِنَاعُ الرَّاذِلِ.

125. Nurturing a good turn is better than starting it.

125. رَبُّ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

126. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

**126. زِدْ فِي اصْطِنَاعِ الْمَعْرُوفِ، وَأَكْثِرْ مِنْ إِسْدَائِهِ
وَاجْمَلْ ذِكْرًا.**

127. The cause of affection is benevolence.

127. سَبَبُ الْمَحَبَّةِ حَسَنٌ.

128. Continuous bestowal [of favours] is the practice of the honourable.

128. سُنَّةُ الْكِرَامِ تَرَادُفٌ نِعَامٌ.

129. Ask for good from one who forgets it and do good to the one who recalls it.

129. سَلِ الْمَعْرُوفَ مَنْ يَنْسَاهُ، وَاصْطِنِعْهُ إِلَى مَنْ يَذْكُرُهُ.

130. The worst grant is that which is preceded by delay and followed by obligation.

130. شَرُّ النَّوَالِ مَا تَقَدَّمَهُ الْمَطْلُ، وَتَعَقَّبَهُ الْمَنْ.

131. Performing benevolent actions protects one from falling into disgrace.

131. صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الْهَوَانِ.

132. Doing good turns is from the merits of the human being.

132. صَنَائِعُ الْخَيْرِ مِنْ حَسَنِ الْبَشَرِ.

133. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

133. صَنَائِعُ الْمَعْرُوفِ تُدْرِي النِّعْمَاءَ، وَتَدْفَعُ الْبَلَاءَ.

134. The good turn of wealth ceases with its cessation.

134. صَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ.

135. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

135. طُوبَى لِمَنْ أَحْسَنَ إِلَى الْعِبَادِ وَتَزَوَّدَ لِلْمَعَادِ.

136. He who does a good turn to those who are undeserving of it has oppressed it.

136. ظَلَمَ الْمَعْرُوفَ مَنْ وَضَعَهُ فِي غَيْرِ أَهْلِهِ.

137. The one who confers his favours to the honourable ones acquires the most sublime gains.

137. ظَفِرَ بِسَنِيِّ الْمَغَانِمِ وَاضِعُ صَنَائِعِهِ فِي الْكَارِمِ.

138. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

138. عَلَيْكَ بِالْحَسَنِ فَإِنَّهُ أَفْضَلُ زِرَاعَةٍ وَأَرْبَحُ

بِضَاعَةٍ.

139. Be good to the servants [of Allah] and act justly in the lands, [by this] you will safe when the witnesses are presented [on the Day of Judgment].

**139. عَلَيْكُمْ بِالْحُسْنِ إِلَى الْعِبَادِ وَالْعَدْلُ فِي
الْأَرْضِ تَأْمِنُوا عِنْدَ قِيَامِ السَّاعَةِ.**

140. Perform benevolent works, for they are the best provisions for the Hereafter.

140. عَلَيْكُمْ بِصَنَائِعِ الْمَعْرُوفِ فَإِنَّهَا نِعْمَ الزَّادُ إِلَى الْمَعَادِ.

141. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

**141. عَلَيْكُمْ بِصَنَائِعِ الْبِرِّ وَالْحُسْنِ إِلَى الْبَرِّ بِدَوِي
الرَّحِمِ وَالْجِيرَانِ فَإِنَّهُمَا تَزِيدَانِ فِي عُمَارِ وَيَعْمُرَانِ
الدِّيَارَ.**

142. By successive acts of kindness and benevolence, the free man is enslaved.

142. عِنْدَ تَوَاتُرِ الْبِرِّ وَالْحُسْنِ يُتَعَبَّدُ الْحُرُّ.

143. The habit of benevolence is the source of capability [or power].

143. عَادَةُ الْبِرِّ وَالْحُسْنِ مَادَّةُ الْقُدْرَةِ.

144. I am amazed at the one who buys slaves with his wealth, how can he not buy the freemen with his benevolence, thereby enthraling them.

144. عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبِيدَ بِمَالِهِ فَيُعْتِقَهُمْ كَيْفَ
يَشْتَرِي;#xFEFB;#xFEF7; خَرَارَ بِإِحْسَانِهِ فَيَسْتَرْقَهُمْ.

145. In every [act of] benevolence there is kindness.

145. فِي كُلِّ مَعْرُوفٍ إِحْسَانٌ.

146. In every good turn there is indebtedness.

146. فِي كُلِّ صَنِيعَةٍ إِمْتِنَانٌ.

147. Sometimes it is better to give in order to fulfil a promise [and not delay it].

147. قَدْ يَهْنَأُ الْعَطَاءُ إِجْرَاءً;#xFEF9; نَجَارًا.

148. Send your good turn ahead [for the Hereafter] and you will benefit.

148. قَدِّمُ إِحْسَانَكَ تَغْنَمًا.

149. Every [form of] benevolence is a favour.

149. كُلُّ مَعْرُوفٍ إِحْسَانٌ.

150. How many a human being has been enslaved by benevolence!

150. كَمْ مِنْ إِنْسَانٍ إِسْتَعْبَدَهُ إِحْسَانٌ.

151. Increased rendering of benevolent works prolongs life and spreads renown.

151. كَثْرَةُ اصْطِنَاعِ الْمَعْرُوفِ تَزِيدُ فِي الْعُمُرِ وَتَنْشُرُ الذِّكْرَ.

152. Doing a lot of good turns raises one's honour and makes gratitude last.

152. كَثْرَةُ الصَّنَائِعِ تَرْفَعُ الشَّرَفَ وَتَسْتَدِيمُ الشُّكْرَ.

153. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

**153. كَافِلُ دَوَامِ الْغِنَى وَاصْطِنَاعُ الْمَكَانِ اتِّبَاعُ
حُسَانِ حُسَانٍ.**

154. Everything has a merit and the merit of the honourable ones is doing good to the people.

154. لِكُلِّ شَيْءٍ فَضِيلَةٌ وَقَضِيلَةُ الْكِرَامِ اصْطِنَاعُ الرِّجَالِ.

155. Let your traits be generosity and benevolence.

155. لِيَكُنْ سَجِيَّتُكَ السَّخَاءُ وَاصْطِنَاعُ حُسَانٍ.

156. One cannot show gratitude for blessings in a better way than using them to benefit others.

**156. لَنْ يَسْتَطِيعَ أَحَدٌ أَنْ يَشْكُرَ النِّعَمَ بِمِثْلِهَا وَنِعَامَ
بِهَا.**

157. If you were to see benevolence in the form a person, you would surely see him as a beautiful form that surpasses the worlds [in its beauty].

157. لَوْ رَأَيْتُمْ إِخْسَانَ شَخْصًا لَرَأَيْتُمُوهُ
شَكْرًا جَمِيعًا يَفُوقُ الْعَالَمِينَ.

158. One who bestows goodness [to others] is served [by them].

158. مَنْ تَقَصَّلَ خُدْمًا.

159. One who generously gives [from] his wealth becomes great.

159. مَنْ بَدَّلَ مَالَهُ جَلًّا.

160. One who bestows favours fulfils the right of authority.

160. مَنْ أَنْعَمَ قَضَى حَقَّ السِّيَادَةِ.

161. One who puts others under obligation for his favour, spoils it.

161. مَنْ مَنَّ بِإِحْسَانِهِ كَدَّرَهُ.

162. One who extends his goodness [to the people] deserves leadership.

162. مَنْ بَدَّلَ مَعْرُوفَهُ اسْتَحَقَّ الرِّيَاسَةَ.

163. One who renders a beautiful deed acquires great praise.

163. مَنْ صَنَعَ الْعَارِفَةَ الْجَمِيلَةَ حَازَ الْمَحْمَدَةَ الْجَزِيلَةَ.

164. One who performs a benevolent action gains reward and gratitude.

164. مَنْ صَنَعَ مَعْرُوفًا نَالَ أَجْرًا وَشُكْرًا.

165. One who cuts off his usual favours, Allah will cut off his present capabilities.

165. مَنْ قَطَعَ مَعَهُودَ إِحْسَانِهِ قَطَعَ اللَّهُ مَوْجُودَ إِمْكَانِهِ.

166. One who does not bestow favours will not achieve nobility.

166. مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبَلْ.

167. One who does not give while he is sitting [in comfort] will not be given when he is standing [in a state of struggle].

167. مَنْ لَمْ يُعْطِ قَاعِدًا لَمْ يُعْطِ قَائِمًا.

168. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

168. مَنْ لَمْ يُعْطِ قَاعِدًا مُنِعَ قَائِمًا.

169. One who favours an ignorant person demonstrates the extent of his own ignorance.

169. مَنْ اصْطَلَعَ جَاهِلًا بَرَّهَنَ عَنُ وَفُورَ جَهْلِهِ.

170. One who conceals the favour [that has been done to him] is punished with deprivation.

170. مَنْ كَتَمَ إِحْسَانًا عُوِقِبَ بِالْجِرْمَانِ.

171. One who withholds favours is stripped of [his] ability.

171. مَنْ مَنَعَ إِحْسَانَ سُلِبَ مِنْهُ مَكَانٌ.

172. One who does good to a freeman gains a [great] reward.

172. مَنْ اصْطَنَعَ حُرًّا اسْتَفَادَ أَجْرًا.

173. One who does a kind act earns good praise.

173. مَنْ أَحْسَنَ إِكْتَسَبَ حُسْنَ التَّنَائِي.

174. One whose benefactions are abundant demonstrates his great nobility.

174. مَنْ كَثُرَتْ عَوَارِفُهُ أَبَانَ عَنْ كَثْرَةِ نُبُلِهِ.

175. One whose kindness is abundant is loved by his brothers.

175. مَنْ كَثُرَتْ إِحْسَانُهُ أَحَبَّهُ إِخْوَانُهُ.

176. Whoever extends his goodness [to others], more people are inclined towards him.

176. مَنْ بَدَلَ مَعْرُوفَهُ كَثُرَ الرَّائِبُ إِلَيْهِ.

177. One who accepts your gift has [actually] assisted you in gaining honour.

177. مَنْ قَبِلَ عَطَاءَكَ فَقَدْ أَعَانَكَ عَلَى الْكَرَمِ.

178. One who perfects his kindness gives generously before he is asked.

178. مَنْ أَكْمَلَ ۙ فَضَالَ بَدَلَ النَّوَالِ قَبْلَ السُّؤَالِ.

179. One who does good to the undeserving has wronged his goodness.

179. مَنْ أَسَدَى مَعْرُوفًا إِلَى غَيْرِ أَهْلِهِ ظَلَمَ مَعْرُوفَهُ.

180. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

180. مَنْ أَعْطَى فِي غَيْرِ الْحُقُوقِ قَصَّرَ عَنِ الْحُقُوقِ.

181. One who is ungrateful for a good turn deserves an ugly separation.

181. مَنْ كَفَرَ حُسْنَ الصَّنِيعَةِ اسْتَوْجَبَ فُجْحَ الْقَطِيعَةِ.

182. One who reciprocates a good turn with a better one has [appropriately] repaid it.

182. مَنْ قَابَلَ ۙ حُسَانَ بِأَفْضَلٍ مِنْهُ فَقَدْ جَاوَاهُ.

183. One whose benefaction increases, his assistants and helpers [also] increase.

183. مَنْ كَثُرَ إِحْسَانُهُ كَثُرَ خَدَمُهُ وَأَعْوَانُهُ.

184. Whoever extends his benevolence [to others], the hearts become inclined towards him.

184. مَنْ بَدَلَ مَعْرُوفَهُ مَالَتْ إِلَيْهِ الْقُلُوبُ.

185. One who grants generously before being asked, then he is truly honourable and much-loved.

185. مَنْ بَدَّلَ النَّوَالَ قَبْلَ السُّؤَالِ فَهُوَ الْكَرِيمُ الْمَحْبُوبُ.

186. One who repays goodness with evil has rid himself of magnanimity.

186. مَنْ كَافَى بِأِحْسَانٍ سَاءَةً فَقَدْ بَرِيَ
مِنَ الْمُرُوءَةِ.

187. Whoever does good to the people, their love for him lasts.

187. مَنْ أَحْسَنَ إِلَى النَّاسِ اسْتَدَامَ مِنْهُمْ الْمَحَبَّةَ.

188. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

188. مَنْ قَضَى مَا أَسْلَفَ مِنْ إِحْسَانٍ فَهُوَ الْكَامِلُ
الْحُرِّيَّةَ.

189. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

189. مَنْ انْتَجَعَكَ مُؤَمِّبًا فَقَدْ أَسْلَفَكَ حُسْنَ الظَّنِّ بِكَ
وَإِنْ خَيَّبَ ظَنَّهُ.

190. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

190. مَنْ قَضَى حَقَّ مَنْ خَالَفَ حَقَّهُ فَقَدْ عَبَّدَهُ.

191. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

191. مَنْ أَحْسَنَ إِلَى النَّاسِ حَسَنَتْ عَوَاقِبُهُ وَسَهَلَتْ لَهُ طُرُقُهُ.

192. Whoever accepts a good turn has made the one who rendered it to him his master.

192. مَنْ قَبِلَ مَعْرُوفًا فَقَدْ مَلَكَ مُسْدِيهِ إِلَيْهِ رِقَّةً.

193. One who accepts your good turn has made his right over you mandatory [on himself].

193. مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أُوجِبَ عَلَيْكَ حَقَّهُ.

194. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

194. مَنْ أَحْسَنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

195. One who is not grateful for favours is not spared from deprivation.

195. مَنْ لَمْ يَشْكُرْ ۙ حَسَانَ ۙ لَمْ يَعْذِهِ الْجِرْمَانُ.

196. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

196. مَنْ بَدَأَ الْعَطِيَّةَ مِنْ غَيْرِ طَلَبٍ وَأَكْمَلَ الْمَعْرُوفَ مِنْ غَيْرِ
أَمْتِنَانَ فَقَدْ أَكْمَلَ ۙ حَسَانَ.

197. One who bestows a favour on the ungrateful one prolongs his rage.

197. مَنْ أَنْعَمَ عَلَى الْكُفُورِ طَالَ عَيْظُهُ.

198. One who is generous in granting [favours], enthral the people of this world.

198- مَنْ سَمَحَتْ نَفْسُهُ بِالْعَطَاءِ إِسْتَعْبَدَ أَبْنَاءَ الدُّنْيَا.

199. One who does not nurture his good turn has indeed lost it.

199- مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَعَهُ.

200. One who accepts your good turn has sold you his honour and magnanimity.

200- مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ بَاعَكَ عِزَّتَهُ وَمُرُوتَهُ.

201. One who accepts your good turn has humbled his prestige and honour before you.

201- مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَدَلَّ لَكَ جَبَلَهُ وَعِزَّتَهُ.

202. Whoever does not nurture his favour, then it is as if he did not bestow it.

202- مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَكَأَنَّهُ لَمْ يَصْنَعَهُ.

203. Doing good to others is part of an honourable purpose.

203- مِنْ شَرَفِ الْهَمَّةِ بَدُلُ الْخَيْرِ الْخَيْرِ.

204. One of the greatest afflictions is wasting good turns [on the undeserving].

204- مِنْ أَعْظَمِ الْقَجَائِعِ إِضَاعَةُ الصَّنَائِعِ.

205. One of the best favours is the favour that is done to the righteous.

205. مِنْ أَفْضَلِ حُسَانٍ;9ﻱ حُسَانُ إِلَى
بُرَارِ;7ﻱ

206. Nothing earns gratitude like doing good to others.

206. مَا اكْتَسِبَ الشُّكْرُ بِمِثْلِ بَدَلِ الْمَعْرُوفِ.

207. Nothing enthrals people like doing [them] favours.

207. مَا اسْتُرْقَتْ;7ﻱ غِنَاقُ بِمِثْلِ حُسَانِ.

208. No one has appealed to me with an intercession that is greater in my sight than a favour that I had previously done to him, so that I may nurture it and follow it up with another [favour] like it; for indeed later refusals cut off the gratitude for earlier favours.

208. مَا تَوَسَّلَ أَحَدٌ إِلَيَّ بِوَسِيلَةٍ أَجَلُّ عِنْدِي مِنْ يَدِ سَبَقَتْ مِنِّي
إِلَيْهِ;9ﻱ رِيَّهَا عِنْدَهُ بِاتِّبَاعِهَا أَخْتَهَا فَإِنَّ مَنَعَ
وَآخِرَ يَفْطَعُ شُكْرَ;7ﻱ وَائِلِ.

209. The basis of goodness is abandoning obligation through it.

209. وَ;9ﻱ الْمَعْرُوفِ تَرَكُّ الْمَنْ بِهِ.

210. With goodness [to others], there is loftiness.

210. مَعَ حُسَانٍ;9ﻱ تَكُونُ الرَّفْعَةُ.

211. Nurturing a good turn [and completing it] is better than starting it [anew].

211. مَرَبَّةُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

212. How good a store [for the future] benevolence is!

212. نَعْمَ الدُّخْرُ الْمَعْرُوفُ.

213. The best provision for the Hereafter is doing good to the people.

213. نَعْمَ زَادُ الْمَعَادِ إِذَا خَسَّنَ إِلَى الْعِبَادِ.

214. Achievement of glorious feats is through performing noble deeds.

214. نَيْلُ الْمِثْلِ يَبْدُلُ الْمَكَارِمَ.

215. Never regard what you give as too much, even if it is plenty, for indeed the good praise [you will get for your generosity] will be greater than it.

215. تَسْتَكْثِرَنَّ الْعَطَاءَ وَإِنْ كَثُرَ فَإِنَّ حُسْنَ التَّنَائِ أَكْثَرَ مِنْهُ.

216. Never regard what you give as great, even if it is substantial, for indeed the extent of [humiliation undergone through] begging is greater than that.

216. تَسْتَعْظِمَنَّ النَّوَالَ وَإِنْ عَظُمَ فَإِنَّ قَدْرَ السُّؤَالِ أَعْظَمُ مِنْهُ.

217. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

217. مَنْ لَمْ يُحْسِنْ فِي دَوْلَتِهِ خُذِلَ فِي نِكْبَتِهِ.

218. Whoever places his goodness with the one who does not deserve it has wasted it.

218- وَاضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

219. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

219- وَضَعُ الصَّنِيعَةِ فِي أَهْلِهَا يَكْبِتُ الْعَدُوَّ وَيَقِي مَصَارِعَ السُّوءِ.

220. Never show your benevolence to the one who does not understand its value (or who is not good).

220- تَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوفٍ (مَعْرُوفٍ).

221. Do not do a good turn to the one who is ungrateful for your kindness.

221- تَصْطَلِعْ مَنْ يَكْفُرُ بِرِّكَ.

222. Never hold back an act of benevolence, even if you do not find one who understands its value.

222- تَمْنَعَنَّ الْمَعْرُوفَ، وَإِنْ لَمْ تَجِدْ عَرُوفًا.

223. Do not be ashamed of giving little, for not giving at all is even less than that.

223- تَسْتَحِي مِنْ إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْجِرْمَانَ أَقْلٌ مِنْهُ.

224. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

224. تَسْتَكْثِرَنَّ الْكَثِيرَ مِنْ نَوَالِكَ، فَإِنَّكَ أَكْثَرُ مِنْهُ.

225. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

**225. تَمْتَنِعَنَّ مِنْ فِعْلِ الْمَعْرُوفِ
وَإِحْسَانٍ فَتُسَلَبَ إِيَّاهُ مَكَانًا.**

226. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

**226. تُؤَخِّرُ إِثَالَةَ الْمُحْتَاجِ إِلَى عَدُوِّكَ،
تَدْرِي مَا يَعْضُ لَكَ وَلَهُ فِي عَدُوِّكَ.**

227. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

**227. يَكُونَنَّ أَخُوكَ عَلَى إِسَاءَةٍ إِلَيْكَ
أَقْوَى مِنْكَ عَلَى إِحْسَانٍ.**

228. Never let the paucity of those who show gratitude for your benevolence deter you from it, for you have been thanked by the One who does not benefit from any of it; and more may be gained from the gratitude of the thankful than what is neglected by the ingrate.

**228. يُزْهَدَنَّ فِي اصْطِنَاعِ الْمَعْرُوفِ قَلَّةُ مَنْ
يَشْكُرُهُ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ
وَقَدْ يُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرُ مِمَّا أَصْنَعُ الْكَافِرُ.**

229. Do not help [anyone] against the one who has favoured you, for the one who helps against the one who has favoured him is stripped of his ability.

229. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

230. Goodness does not thrive with the ignoble.

230. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

231. The wicked do not do good to anyone except those who are like them.

231. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

232. There is no merit loftier than benevolence.

232. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

233. There is no virtue greater than benevolence.

233. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

234. There is no benevolence more misused than doing good to the ingrate.

234. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

235. There is no virtue in doing good to one who does not know its value.

235. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ. اُنْعَمَ عَلَيَّ سُلْبًا فِي مَكَانٍ.

236. A good turn does not benefit except with one who possesses loyalty and self-restraint.

236. تَنْفَعُ الصَّنِيعَةُ إِفْءَ فِي زِي وَفَاءٍ
وَحَفِظَةُ.

237. Giving little is better than offering excuses [for not giving].

237. يَسِيرُ الْعَطَاءُ خَيْرٌ مِنَ التَّعَلُّلِ بِإِعْتِدَارٍ.

238. Good turns do not thrive except with the honourable.

238. تَزْكُو إِفْءَ عِنْدَ الْكِرَامِ الصَّنَائِعُ.

239. There is no virtue in the good turn that is reckoned [as a favour].

239. خَيْرٌ فِي الْمَعْرُوفِ الْمُحْصَى.

240. The consequences of kindness are never dispraised.

240. تُذَمُّ أَبَدًا عَوَاقِبُ إِفْءَ حُسَانٍ.

241. None is praised except the one who shows his kindness.

241. يُحْمَدُ إِفْءَ مَنْ بَدَلَ إِحْسَانَهُ.

242. It is enough of a donation to give what is [readily] available.

242. كَفَى بِالْمَيْسُورِ رُقْدًا.

243. Benevolence is the better of the two treasures.

243. الْمَعْرُوفُ أَفْضَلُ الْكُنُزَيْنِ.

244. Good turns are shackles that cannot be extricated except through gratitude or requital.

244. الْمَعْرُوفُ عُلٌّ يُفْعَلُ بِشُكْرِ،
أَوْ مَكَافَاةٍ.

245. Completing a good turn is better than starting it.

245. إِكْمَالُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

246. A benevolent action is not completed except by three things: by taking it to be insignificant, by expediting it and by concealing it; for when you take it to be insignificant, you have made it great; and when you expedite it, you have made it beneficial; and when you conceal it, you have made it complete.

246. الْمَعْرُوفُ يُتِمُّ بِثَلَاثٍ: بِتَصْغِيرِهِ، وَتَعْجِيلِهِ، وَسْتَرِهِ، فَإِنَّكَ إِذَا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ، وَإِذَا عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وَإِذَا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ.

247. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

247. إِفْضَالُ أَفْضَلُ قِنِيَّةٍ، وَالسَّخَاءُ أَحْسَنُ جِلِيَّةٍ.

248. When the kind people become fewer, those who adorn themselves get ruined.

248. إِذَا قَلَّ أَهْلُ الْفَضْلِ هَلَكَ أَهْلُ التَّجَمُّلِ.

249. By doing good to others, ranks get elevated.

249. بِأَفْضَالٍ تَعْظُمُ فُضَالُهُمْ؛ فُضَالُهُمْ تَعْظُمُ فُضَالُهُمْ.

250. By conferring favours, people are enthralled.

250. بِأَفْضَالِهِ تَسْتَرَقُّ فُضَالُهُ؛ فُضَالُهُ تَسْتَرَقُّ فُضَالُهُ.

251. Through [his] abundant favours, the munificent person is recognized.

251. بِكَثْرَةِ أَفْضَالِهِ يُعْرَفُ الْكَرِيمُ.

252. By conferring favours [to others], [one's] faults are hidden.

252. بِأَفْضَالِهِ تُسْتَرُّ الْعُيُوبُ.

253. Give life to your good deed by killing it (i.e. by forgetting it).

253. أَحْيِ مَعْرُوفَكَ بِإِمَاتَتِهِ.

254. Do good whenever possible, and deter the evildoer with righteous action.

254. إِفْعَلِ الْمَعْرُوفَ مَا أَمْكَنَ، وَازْجُرِ الْمُسِيءَ بِفِعْلِ الْمُحْسِنِ.

255. Extend your benevolence to all the people, for verily nothing can be equated with the virtue of a good turn in the sight of Allah, the Glorified.

255. أَبْدُلْ مَعْرُوفَكَ لِلنَّاسِ كَافَّةً فَإِنَّ فَضِيلَةَ فِعْلِ الْمَعْرُوفِ يَعْدِلُهَا عِنْدَ اللَّهِ سُبْحَانَهُ شَيْءٌ.

256. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of

obligation destroys a good turn.

256. أَحْيُوا الْمَعْرُوفَ بِإِمَاتِهِ، فَإِنَّ الْمِنَّةَ تَهْدِمُ الصَّنِيعَةَ.

257. The best good deed is coming to the aid of the aggrieved.

257. أَفْضَلُ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

258. The loftiest good turn is that which is done to those who deserve it.

258. أَجَلُّ الْمَعْرُوفِ مَا صُنِعَ إِلَى أَهْلِهِ.

259. The best favour of the wicked person is holding back his harm [from others].

259. أَفْضَلُ مَعْرُوفِ اللَّئِيمِ مَنَعُ أَذَائِهِ.

260. The ugliest deed of an honourable person is withholding his contribution.

260. أَقْبَحُ أَعْمَالِ الْكَرِيمِ مَنَعُ عَطَائِهِ.

261. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

**261. إِنَّ بِأَهْلِ الْمَعْرُوفِ مِنَ الْحَاجَةِ إِلَى اصْطِنَاعِهِ أَكْثَرَ مِمَّا
بِأَهْلِ الرَّغْبَةِ إِلَيْهِمْ مِنْهُ.**

262. Benevolence is [a means of] servitude.

262. الْمَعْرُوفُ رِقٌّ.

263. The most profitable wares are the rendering of benevolent actions.

263. أَرْبِحُ الْبَصَائِعِ إِصْطِنَاعُ الصَّنَائِعِ.

264. The perfection of giving is in expediting it.

264. كَمَالُ الْعَطِيَّةِ تَعْجِيلُهَا.

265. The human being is not enthralled until he is engulfed by favour.

**265. لَنْ يُسْتَرْقَّ ۙ نَسَانٌ حَتَّى يَغْمُرَهُ
ۙ حُسَانٌ.**

266. One who is not good at seeking sympathy is faced with scorn.²

**266. مَنْ لَمْ يُحْسِنِ ۙ سَتِغْطَافَ قُوبَلٍ
ۙ سَتِخْطَافٍ.**

267. Nothing enthral the honourable ones like benevolence.

267. مَا اسْتُعِيدَ الْكِرَامُ بِمِثْلِ ۙ كِرَامٍ.

268. The best of treasures are: the good turn that is consigned to (or by) the free and the knowledge that is learned by the virtuous.

**268. أَفْضَلُ الْكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُهُ) ۙ خِرَارٌ،
وَعِلْمٌ يَتَدَارَسُهُ ۙ خِيَارٌ.**

269. Ingratitude for favours leads to deprivation.

269. كُفْرَانُ ۙ حُسَانٌ يُوجِبُ الْجِرْمَانَ.

270. One who withholds from giving is deprived of (or prevents) praise.

270. مَنْ مَنَعَ الْعَطَاءَ مَنَعَ التَّنَاءَ.

271. Giving after having refused is more graceful than refusing after having given.

271. الْعَطِيَّةُ بَعْدَ الْمَنَعِ أَجْمَلُ مِنَ الْمَنَعِ بَعْدَ الْعَطِيَّةِ.

272. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

272. مَنْ أَحْسَنَ إِلَى الرَّعِيَّةِ، نَشَرَ اللَّهُ عَلَيْهِ جَنَاحَ رَحْمَتِهِ وَأَدْخَلَهُ فِي مَغْفِرَتِهِ.

273. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

273. أَعْطِ مَا تُعْطِيهِ مُعَجِّبًا ۙ مُهَيِّئًا وَإِنْ مَنَعْتَ فَلْيَكُنْ فِي إِجْمَالٍ وَإِعْذَارٍ.

274. One who finds it easy to give away [his] wealth has hopes directed towards him.

274. مَنْ هَانَ عَلَيْهِ بَدَلُ ۙ مَوَالٍ تَوَجَّهَتْ إِلَيْهِ ۙ مَالٌ.

275. One who loves to be remembered with praise should give generously from his wealth.

275. مَنْ أَحَبَّ الذِّكْرَ الْجَمِيلَ فَلْيَبْدُلْ مَالَهُ.

276. One who gives generously enthrals the people.

276. مَنْ بَدَلَ مَالَهُ إِسْتَرَقَّ الرَّقَابَ.

277. Nothing spreads renown like generosity.

277. مَا شَاعَ الذِّكْرُ بِمِثْلِ الْبَدْلِ.

278. Generosity is the expander of ability.

278. الْبَدْلُ مَادَّةُ الْإِنْفِاقِ فِي كُلِّ مَكَانٍ.

279. Generosity earns praise.

279. الْبَدْلُ يَكْسِبُ الْحَمْدَ.

280. Through generosity, praises are increased.

280. بِالْبَدْلِ تَكْتُمُ الْمَحَامِدُ.

281. By being generous with blessings, the blessings last longer.

281. يَبْدُلُ النِّعْمَةَ تُسْتَدَامُ النِّعْمَةُ.

282. Increased generosity is a sign of nobility.

282- كَثْرَةُ الْبَدْلِ آيَةُ النَّبْلِ.

1. Or: People are the children of what they do best.

2. Or: One who does not consider compassion to be good is faced with scorn.

The Good Doer

The Good Doer المحسن

1. Let not the good doer and the evildoer be equal in your eyes, for will make the good-doer abstain from his benevolence and will encourage the evildoer to continue his evil.

1. لَا يَكُنِ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ سَوَاءً، فَإِنَّ ذَلِكَ يُزَهِّدُ الْمُحْسِنَ فِي إِحْسَانِهِ، وَيُتَابِعُ الْمُسِيءَ إِلَى سَاءَتِهِ.

2. The charitable one needs the beggar.

2. يَحْتَاجُ ذُو النَّائِلِ إِلَى السَّائِلِ.

3. Be open-handed but do not be wasteful.

3. كُنْ سَمِحاً وَتَكُنْ مُبَدِّراً.

4. The good doer person is one who is benevolent to all people.

4. الْمُحْسِنُ مَنْ عَمَّ النَّاسَ بِإِحْسَانِهِ.

5. The benevolent is supported, the malevolent is scorned.

5. الْمُحْسِنُ مُعَانٌ، الْمُسِيءُ مُهَانٌ.

6. The good doer is one whose words are affirmed by his actions.

6. الْمُحْسِنُ مَنْ صَدَّقَ أَقْوَالَهُ أَعْمَالُهُ.

7. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

7. الْمُحْسِنُ حَيٌّ وَإِنْ نُقِلَ إِلَى مَنَازِلِ الْمَوْتِ.

8. If you rush towards good whenever you see it, distance yourself from evil when you see it, act obediently [upon the commandments of Allah] and vie to acquire noble traits, then you are righteous and successful.

8. إِذَا رَأَيْتُمُ الْخَيْرَ فَسَارِعْتُمْ إِلَيْهِ، وَرَأَيْتُمُ الشَّرَّ فَتَبَاعَدْتُمْ عَنْهُ، وَكُنْتُمْ بِالطَّلَاعَاتِ عَامِلِينَ، وَفِي الْمَكَارِمِ مُتَنَافِسِينَ، كُنْتُمْ مُحْسِنِينَ فَائِزِينَ.

9. The worst of the benevolent ones is the one who puts others under obligation by his favour.

9. شَرُّ الْمُحْسِنِينَ الْمُمْتَنُّ بِإِحْسَانِهِ.

10. The doer of good deeds does not stumble, and when he does stumble, he finds a support [to hold on to].

10. صَاحِبُ الْمَعْرُوفِ لَا يَعْثُرُ، وَإِذَا عَثَرَ وَجَدَ مُتَّكِئًا.

11. Every good doer is affable.

11. كُلُّ مُحْسِنٍ مُسْتَأْنَسٌ.

12. The good doers are recognized by what the righteous people speak about them, and by their good deeds and virtuous conduct.

12. يُسْتَدَلُّ عَلَى الْمُحْسِنِينَ بِمَا يَجْرِي لَهُمْ عَلَى أَلْسُنِ
الْمُسْتَأْنَسِينَ، وَحُسْنِ أَعْمَالِهِمْ، وَجَمِيلِ السَّيْرَةِ.

Physical Beauty

Physical Beauty الحُسْنُ

1. Physical beauty is of no benefit without nobility.

1. يَنْفَعُ الْحُسْنَ بِغَيْرِ نَجَابَةٍ.

Dyslogia (The Inability To Express Oneself Effectively)

Dyslogia (The Inability to Express Oneself Effectively) الحَصْرُ

1. The ugliness of dyslogia is better than the harm of talking nonsense.

1. فُبْحُ الْحَصْرِ خَيْرٌ مِنْ جُرْحِ الْهَذَرِ.

2. The inability of effective expression weakens the argument.

2. الْحَصْرُ يُضَعِّفُ الْحُجَّةَ.

3. Dyslogia is better than babble.

3. الْحَصْرُ خَيْرٌ مِنَ الْهَذَرِ.

Fortune

الْحَطَا Fortune

1. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

1. الْحَطَا إِذَا جَاءَ فِي أُنْسَانٍ فِي نَفْسِهِ وَفِي
اللِّسَانِ لِغَيْرِهِ.

2. Fortune rushes towards the one who does not seek it.

2. الْحَطَا يَسْعَى إِلَى مَنْ لَا يَخْطُبُهُ.

Gaining Favour

الْحُطْوَةُ Gaining Favour

1. Favour is gained in the sight of the Creator by yearning for that which is with Him; favour is gained with the creatures by turning away from what they possess.

1. الْحُطْوَةُ عِنْدَ الْخَالِقِ بِالرَّغْبَةِ فِيمَا لَدَيْهِ، الْحُطْوَةُ عِنْدَ الْمَخْلُوقِ
بِالرَّغْبَةِ عَمَّا فِي يَدَيْهِ.

Digging A Pit For A Brother

Digging a Pit for a Brother ج حفر البئر ل

1. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit.

1. مَنْ حَفَرَ بئْرًا لِحِيهِ أَوْقَعَهُ اللَّهُ فِي بئْرِهِ.

2. One who digs a pit for his believing brother will fall into it [himself].

2. مَنْ حَفَرَ بئْرًا لِمُؤْمِنٍ أَوْقَعَ فِيهَا.

Spite And Malice

Spite and Malice الحقد

1. Malice is from the nature of the wicked.

1. الحقد من طبائع الشرار.

2. Spite is a fire that is not put out except by vanquish. (It is a raging fire that is not put out by anything other than death or vanquish).

2. الحقد نارٌ تُطْفِئُهَا إِطْفِئُهَا بِمَوْتٍ أَوْ ظَفَرٍ.
3. الحقد نارٌ كَامِنَةٌ يُطْفِئُهَا إِطْفِئُهَا بِمَوْتٍ أَوْ ظَفَرٍ.

3. Malice wears away [its possessor].

3. الحقد يُذْرِ.

4. Spite is the trait of the jealous ones.

4. الْجِفْدُ شِيْمَةُ الْحَسَدَةِ.

5. Malice is the motive of rage.

5. الْجِفْدُ مَثَارُ الْعَصَبِ.

6. Spite is the vilest of flaws.

6. الْجِفْدُ دَائٌ دَوِيٌّ، وَمَرَضٌ مُوِيٌّ.

7. Malice is a painful ailment and an infectious disease.

7. الْجِفْدُ دَائٌ دَوِيٌّ، وَمَرَضٌ مُوِيٌّ.

8. Malice is a vile characteristic and a fatal sickness.

8. الْجِفْدُ خُلُقٌ دَنِيٌّ، وَمَرَضٌ مُرْدِيٌّ.

9. Keep away from harbouring grudges against each other, hating each other, quarrelling with one other and not lending a supporting hand to each other, [and by doing this] you will gain mastery over your affairs.

9. تَجَنَّبُوا تَضَاعُنَ الْقُلُوبِ، وَتَشَاخُنَ الصُّدُورِ وَتَدَابُرَ النُّفُوسِ، وَتَخَادُلَ الْيَدِي تَمْلِكُوا أُمْرَكُمْ.

10. The cornerstone of flaws is spite.

10. رَأْسُ الْعُيُوبِ الْجِفْدُ.

11. The cause of discord is malice.

11. سَبَبُ الْفِتَنِ الْجِفْدُ.

12. The weapon of evil is spite.

12. سِرُّ الشَّرِّ الْجِفْدُ.

13. The worst thing that resides in the heart is malice.

13. شَرُّ مَا سَكَنَ الْقَلْبَ الْجِفْدُ.

14. Extreme malice stems from the intense jealousy.

14. شِدَّةُ الْجِفْدِ مِنْ شِدَّةِ الْحَسَدِ.

15. Purify your hearts from malice, for it is an infectious disease.

15. طَهَّرُوا قُلُوبَكُمْ مِنَ الْجِفْدِ فَإِنَّهُ دَاءٌ مُوَيٍْ.

16. In times of difficulty, feelings of malice disappear.

16. عِنْدَ الشَّدَائِدِ تَذْهَبُ الْجِفْدُ; حَقَادُ.

17. One who eliminates malice [from his heart], his heart and mind become relaxed.

17- مَن اطَّرَحَ الجِغْدَ اسْتَرَّاحَ قَلْبُهُ وُلْبُهُ.

The Spiteful

The Spiteful الحفود

1. There is no brotherhood for the spiteful.

1- لَيْسَ لِحَفُودٍ أُخُوَّةٌ.

2. One whose spite increases, his censure decreases.

2- مَن كَثُرَ جِغْدُهُ قَلَّ عِتَابُهُ.

3. One who sows hatred reaps tribulations.

3- مَن زَرَعَ 9#xFEFEI حَنَ حَصَدَ المَحَنَ.

4. How miserable is the life of a spiteful person!

4- ما أُنْكَدَ عَيْشَ الحَفُودِ.

5. The spiteful person has no love.

5- 9#xFEFB; مَوَدَّةً لِحَفُودِ.

6. The spiteful one has a tormented soul is doubly distressed.

6. الْحَقُّودُ مُعَذِّبُ النَّفْسِ مُتَضَاعِفُ الْهَمِّ.

7. There is no repose for the spiteful.

7. الْحَقُّودُ مُعَذِّبُ النَّفْسِ مُتَضَاعِفُ الْهَمِّ.

Belittling Others

Belittling others التحقير

1. Do not belittle anyone until you have heard from him.

1. لَا تُذَرِّبْ أَحَدًا حَتَّى تَسْتَنْطِقَهُ.

Verification

Verification التحقيق

1. There is no action like verification.

1. لَا عَمَلٌ كَالْتَّحْقِيقِ.

2. There is no practice better than verification.

2. لَا عَمَلٌ أَحْسَنَ مِنْ التَّحْقِيقِ.

The Truth

The Truth الحق

1. Truth is an incisive sword.

1- الْحَقُّ سَيْفٌ قَاطِعٌ.

2. Truth is the best way.

2- الْحَقُّ أَفْضَلُ سَبِيلٍ.

3. Truth is the strongest supporter.

3- الْحَقُّ أَقْوَى ظَهِيرٍ.

4. Truth is the clearest course.

4- الْحَقُّ أَوْضَحُ سَبِيلٍ.

5. The truth is worthier of being followed.

5- الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ.

6. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

6- التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ أَمَانَةٌ وَدِيَانَةٌ.

7. Truth is a sword [to fight] against the followers of falsehood.

7- الْحَقُّ سَيْفٌ عَلَى أَهْلِ الْبَاطِلِ.

8. Truth is a refuge for every worker (and an argument for every speaker).

8- الْحَقُّ مَنجَاةٌ لِكُلِّ عَامِلٍ (وَحُجَّةٌ لِكُلِّ قَائِلٍ).

9. Through truth, the petitioner gets support.

9- بِالْحَقِّ يَسْتُظْهِرُ الْمُحْتَجُّ.

10. It is by turning away from the truth that misguidance comes about.

10- بِالْعُدُولِ عَنِ الْحَقِّ تَكُونُ الضَّلَالَةُ.

11. By clinging to the truth, support is received.

11- بِالْتِمَاسِ الْحَقِّ يَحْصُلُ السُّبُورُ.

12. There is truth and falsehood, and each has its followers.

12- حَقٌّ وَبَاطِلٌ، وَلِكُلِّ أَهْلٌ.

13. Truth that harms is better than falsehood that brings joy.

13- حَقٌّ يَضُرُّ خَيْرٌ مِنْ بَاطِلٍ يَسُرُّ.

14. Plunge into hardships to [arrive at] the truth wherever it may be.

14- خُصَّ الْعَمْرَاتُ إِلَى الْحَقِّ حَيْثُ كَانَ.

15. May Allah have mercy on the person who supports truth when he sees it, repels

injustice when he sees it and assists his companion by truth.

**15. رَجِمَ اللَّهُ رَجُومًا بَاطِلًا؛ رَأَى حَقًّا فَأَعَانَ عَلَيْهِ، وَرَأَى جَوْرًا
فَرَدَّهُ وَكَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ.**

16. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

**16. رَجِمَ اللَّهُ امْرَأً أَحْيَى حَقًّا، وَأَمَاتَ بَاطِلًا؛ وَأُدْخَلَ
الْجَوْرَ، وَأَقَامَ الْعَدْلَ.**

17. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

17. رَأْسُ الْحِكْمَةِ لُزُومُ الْحَقِّ، وَطَاعَةُ الْمُحِقِّ.

18. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

18. طَلِبُ التَّعَاوُنِ عَلَى إِقَامَةِ الْحَقِّ دِيَانَةٌ وَأَمَانَةٌ.

19. Cling to the things that necessitate the [establishment of] truth and beware of the things that transpose falsities [to make them seem true].

**19. عَلَيْكُمْ بِمُوجِبَاتِ الْحَقِّ فَالزُّمُوهَا، وَإِيَّاكُمْ وَمُحَاوَلَاتِ
التَّرَهَاتِ.**

20. Your return to the truth is better than your persisting in falsehood.

20. عَوْدُكَ إِلَى الْحَقِّ خَيْرٌ مِنْ تَمَادِيكَ فِي الْبَاطِلِ.

21. Your returning to the truth, even if you get exhausted, is better than your comfort while clinging to falsehood.

**21- عَوْدُكَ إِلَى الْحَقِّ وَإِنْ تَعِبْتَ خَيْرٌ مِنْ رَاحَتِكَ مَعَ لُزُومِ
الْبَاطِلِ.**

22. In adhering to the truth, there is prosperity.

22- فِي لُزُومِ الْحَقِّ تَكُونُ السَّعَادَةُ.

23. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

23- فَارِقْ مَنْ فَارَقَ الْحَقَّ إِلَى غَيْرِهِ، وَدَعَّهُ وَمَا رَضِيَ لِنَفْسِهِ.

24. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

**24- قَلِيلُ الْحَقِّ يَدْفَعُ كَثِيرَ الْبَاطِلِ كَمَا أَنَّ الْقَلِيلَ مِنَ النَّارِ
يُحْرِقُ كَثِيرَ الْحَطَبِ.**

25. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

25- قُولُوا الْحَقَّ تَغْنَمُوا، وَاسْكُتُوا عَنِ الْبَاطِلِ تَسْلَمُوا.

26. For truth there is stability.

26- لِلْحَقِّ دَوْلَةٌ.

27. Let your refuge be the truth, for verily truth is the strongest supporter.

27- لِيَكُنْ مَوْئِلًا إِلَى الْحَقِّ، فَإِنَّ الْحَقَّ أَقْوَى مُعِينًا.

28. One who does not act upon the truth will never attain salvation.

28- لَنْ يُدْرِكَ النَّجَاةَ مَنْ لَمْ يَعْمَلْ بِالْحَقِّ.

29. One who acts upon the truth, gains [from it].

29- مَنْ عَمَلَ بِالْحَقِّ عَنِمَ.

30. One who acts upon the truth, profits.

30- مَنْ عَمَلَ بِالْحَقِّ رِيحَ.

31. One who acts upon the truth is saved.

31- مَنْ عَمَلَ بِالْحَقِّ نَجَا.

32. One who acts upon the truth becomes successful.

32- مَنْ عَمَلَ بِالْحَقِّ أَفْلَحَ.

33. One who fights against the truth is thrown down.

33- مَنْ صَارَعَ الْحَقَّ صُرِعَ.

34. One who speaks truthfully is believed.

34- مَنْ قَالَ بِالْحَقِّ صُدِّقَ.

35. One who tries to prevail against the truth is overpowered [by it].

35- مَنْ غَالَبَ الْحَقَّ عُيِبَ.

36. One who battles against the truth is ruined.

36- مَنْ حَارَبَ الْحَقَّ حُزِبَ.

37. One who opposes the truth is killed (or thrown down) by it.

37- مَنْ عَانَدَ الْحَقَّ قَتَلَهُ (صَرَغَهُ).

38. One who opposes the truth is seized by powerlessness.

38- مَنْ عَانَدَ الْحَقَّ لَزِمَهُ الْوَهْنُ.

39. One who opposes the truth has taken Allah as his adversary.

39- مَنْ عَانَدَ الْحَقَّ كَانَ اللَّهُ خَصْمَهُ.

40. One who is not saved by the truth is destroyed by falsehood.

40- مَنْ لَمْ يُنَجِّهِ الْحَقُّ، أَهْلَكَهُ الْبَاطِلُ.

41. One who transgresses the truth, his path becomes narrowed.

41. مَنْ تَعَدَّى الْحَقَّ، ضَاقَ مَذْهَبُهُ.

42. One who seeks honour through truth will be honoured by truth.

42. مَنْ اعْتَزَّ بِالْحَقِّ أَعَزَّهُ الْحَقُّ.

43. One who shows his face [in opposition] to the truth is destroyed.

43. مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

44. One who takes the truth as his reins, the people will take him to be their leader.

44. مَنْ اتَّخَذَ الْحَقَّ لِيَامًا اتَّخَذَهُ النَّاسُ إِمَامًا.

45. Whoever acts upon the truth, the creation incline towards him.

45. مَنْ عَمَلَ بِالْحَقِّ مَالَ إِلَيْهِ الْخَلْقُ.

46. One who feels ashamed of speaking the truth is really a fool.

46. مَنْ اسْتَحْيَى مِنْ قَوْلِ الْحَقِّ فَهُوَ أَحْمَقُ.

47. One who struggles to establish the truth is granted success [by Allah].

47. مَنْ جَاهَدَ عَلَى إِقَامَةِ الْحَقِّ وَفَّقَ.

48. One who deviates from the truth, his end is dispraised.

48- مَنْ نَكَبَ عَنِ الْحَقِّ دُمَّ عَاقِبَتُهُ.

49. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

49- مَنْ اسْتَسْلَمَ لِلْحَقِّ، وَأَطَاعَ الْمُحِقَّ كَانَ مِنَ الْمُحْسِنِينَ.

50. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

50- مَنْ جَعَلَ الْحَقَّ مَطْلَبَهُ، وَنَ لَهُ الشَّدِيدُ، وَقَرُبَ عَلَيْهِ الْبَعِيدُ.

51. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

51- مَنْ أضعَفَ الْحَقَّ وَخَدَلَهُ أَهْلَكَهُ الْبَاطِلُ وَقَتَلَهُ.

52. One whose goal is the truth will attain it, even if he is very uncertain.

52- مَنْ كَانَ مَقْصِدُهُ الْحَقَّ أَدْرَكَهُ، وَلَوْ كَانَ كَثِيرَ اللَّبْسِ.

53. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

53- مَنْ عَانَدَ الْحَقَّ قَتَلَهُ، وَمَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الْبَاطِلِ) دَلَّلَهُ.

54. Whoever helps the truth, benefits.

54- مَنْ نَصَرَ الْحَقَّ عَنِمَ.

55. How numerous are those who admit to the truth but do not follow it!

55. مَا أَكْثَرَ مَنْ يَعْتَرِفُ بِالْحَقِّ وَيُطِيعُهُ.

56. One who contends with the truth is defeated.

56. مُنَارِعُ الْحَقِّ مَخْصُومٌ.

57. How good a guide truth is!

57. نِعْمَ الدَّلِيلُ الْحَقُّ.

58. Do not hold back from presenting the truth when you find those who are worthy of it.

58. إِذَا وَجَدْتَ لَهُ
أَهْلًا فَمُضِرُّكَ عَنِ إِظْهَارِ الْحَقِّ، إِذَا وَجَدْتَ لَهُ
أَهْلًا فَمُضِرُّكَ عَنِ إِظْهَارِ الْحَقِّ.

59. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

59. يُؤْنِسُكَ الْحَقُّ، وَيُوحِشُكَ
الْبَاطِلُ.

60. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice against him.

60. تَمْنَعَنَّكَ رِعَايَةُ الْحَقِّ
عَنِ إِقَامَةِ الْحَقِّ عَلَيْهِ.

61. Falsehood and truth do not go together.

61. يَجْتَمِعُ الْبَاطِلُ وَالْحَقُّ.

62. None is patient in the face of truth except the judicious and intelligent one.

**62. يَصْبِرُ عَلَى الْحَقِّ إِذَا حَازَهُ الْحَازِمُ
7. رَيْبٌ.**

63. There is no messenger more conveying than the truth.

63. رَسُولٌ أَبْلَغُ مِنَ الْحَقِّ.

64. There is no adviser more sincere than the truth.

64. نَاصِحٌ أُنْصَحُ مِنَ الْحَقِّ.

65. There is no companion who is dearer than the truth.

65. صَاحِبٌ أَعَزُّ مِنَ الْحَقِّ.

66. One who takes the support of truth is not defeated.

66. يُغْلَبُ مَنْ يَسْتَنْظِرُ بِالْحَقِّ.

67. One who argues by truth is not defeated.

67. يَخْصَمُ مَنْ يَحْتَجُّ بِالْحَقِّ.

68. One who elevates himself by truth is not overtaken (or abased).

68. يُدْرِكُ ﻻ يُدْرِكُ ﻻ (يَذِلُّ) مَنْ اعْتَرَّ بِالْحَقِّ.

69. None is patient with the truth except the one who knows its merit.

69. ﻻ يَصْبِرُ لِلْحَقِّ ﻻ مَنْ يَعْرِفُ فَضْلَهُ.

70. A man cannot be faulted for taking his right, rather he can only be censured for taking that which is not [rightfully] his.

70. ﻻ يُعَابُ الرَّجُلُ بِأَخْذِ حَقِّهِ، وَإِنَّمَا يُعَابُ بِأَخْذِ
مَالَيْسَ لَهُ.

71. A little truth repels much falsehood.

71. يَسِيرُ الْحَقُّ يَدْفَعُ كَثِيرَ الْبَاطِلِ.

72. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

72. خَذَلُوا الْحَقَّ، وَلَمْ يَنْصُرُوا الْبَاطِلَ.

73. The truth is illuminated and free from prejudice and hypocrisy.

73. الْحَقُّ أَبْلَجٌ مُنَزَّهُ عَنِ الْمُحَابَاةِ وَالْمُرَايَاةِ.

74. Act upon the truth even if is against your desires and do not sell your Hereafter for this world.

74. إِرْكَبِ الْحَقَّ وَإِنْ خَالَفَ هَوَاكَ، وَتَبِعْ آخِرَتَكَ
بِدُنْيَاكَ.

75. Cling to the truth and it will take you to the place of the followers of truth, on the day when judgment will not be made except with truth.

**75- إِزْمَ الْحَقِّ يُنَزِّلُكَ مَنَازِلَ أَهْلِ الْحَقِّ يَوْمَ ﻻ يُقْضَى
إِزْمًا بِالْحَقِّ.**

76. Cling to the truth and salvation will cling to you.

76- إِزْمُوا الْحَقَّ تَلْزَمُكُمُ النَّجَاةُ.

77. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

**77- إِعْرِفُوا الْحَقَّ لِمَنْ عَرَفَهُ لَكُمْ، صَغِيرًا كَانَ أَوْ كَبِيرًا، وَضِعًا
كَانَ أَوْ رَفِيعًا.**

78. Indeed, one who is not benefitted by the truth is harmed by falsehood, and one who is not set straight by guidance is dragged down by misguidance.

**78- أَوْ ﻻ وَمَنْ ﻻ يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ،
ﻻ وَمَنْ ﻻ يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالَةُ
إِلَى الرَّدَى.**

79. The biggest loser is one who is able to speak the truth but still does not speak it.

79- أَخْسَرُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يَقُولَ الْحَقَّ وَلَمْ يَقُلْ.

80. The best of creation are those who judge more with truth, and the most beloved among them in the sight of Allah are those who are more truthful in speech.

80- أَفْضَلُ الْخَلْقِ أَفْضَاهُمْ بِالْحَقِّ، وَأَحَبُّهُمْ إِلَى اللَّهِ سُبْحَانَهُ
أَقْوَلُهُمْ لِلصِّدْقِ.

81. One who is overcome [while he is] on the right, is victorious.

81- الْمَغْلُوبُ بِالْحَقِّ غَالِبٌ.

82. One who wages war against the truth is ruined.

82- الْمُحَارِبُ لِلْحَقِّ مَحْرُوبٌ.

83. Speaking the truth is better than inarticulateness and silence.

83- الْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعِيِّ وَالصَّمْتِ.

One Who Is On The Right

One who is on the Right **المُحِقُّ**

1. The goal of one who is on the right is [following or remaining on] the right course.

1- عَرَضُ الْمُحِقِّ الرَّشَادُ.

The Rights Of Allah, The Most High

The Rights of Allah, The Most High **حقوق الله تعالى**

1. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

1- إِعْطَاءُ هَذَا الْمَالِ فِي حُقُوقِ اللَّهِ دَخَلُ فِي بَابِ الْجُودِ.

2. Take out the [rightful] dues from your wealth and share in your wealth with your friend; let your speech be measured and your endeavour well thought-out, [for by this] you will remain safe from censure and regret.

2- أَخْرَجْ مِنْ مَالِكَ الْحُقُوقَ، وَأَشْرِكْ فِيهِ الصَّدِيقَ، وَلْيَكُنْ
كَمُكَ فِي تَقْدِيرٍ، وَهَمَّتُكَ فِي تَفْكِيرٍ، تَأْمَنَ
الْمَمَّةَ وَالنَّدَامَةَ.

3. The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and in times of hardship, [to have] contentment and patience.

3- حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ فِي الْيُسْرِ الْبِرُّ وَالشُّكْرُ وَفِي الْعُسْرِ
الرِّضَا وَالصَّبْرُ.

Rights Of The People

حقوق الناس Rights of the People

1. Allah, the Glorified, has placed the rights of His servants before His rights, so whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights of Allah.

1- جَعَلَ اللَّهُ سُبْحَانَهُ حُقُوقَ عِبَادِهِ مُقَدِّمَةً لِحُقُوقِهِ، فَمَنْ قَامَ
بِحُقُوقِ عِبَادِ اللَّهِ كَانَ ذَلِكَ مُؤَدِّيًّا إِلَى الْقِيَامِ بِحُقُوقِ اللَّهِ.

Hoarding And Hoarders

حُبْكَارُ وَالْمَحْتَكِرُ Hoarding and Hoarders

1. The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) and

proceeds towards the one who will not accept his excuse (i.e. Allah).

1. الْمُحْتَكِرُ الْبَخِيلُ جَامِعٌ لِمَنْ يَشْكُرُهُ، وَقَادِمٌ عَلَى مَنْ يَعْذُرُهُ.

2. Hoarding is a vice.

2. حُتْكَارٌ رَذِيلَةٌ.

3. Hoarding invites deprivation.

3. حُتْكَارٌ دَاعِيَةٌ الْجِرْمَانِ.

4. The hoarder is deprived of his blessing.

4. الْمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

5. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

5. مِنْ طَبَايِعِ الْغَمَارِ إِتْعَابُ النَّفُوسِ فِي حُتْكَارٍ.

6. Be solvent (or an assessor), and do not be a hoarder.

6. كُنْ مُقَدِّرًا (مُقَدِّرًا)، وَتَكُنْ مُحْتَكِرًا.

7. Hoarding is the practice of the vicious.

7. أِحْكَامُ اللَّهِ وَحُدُودُهُ وَحُتْبَارُ شَيْمَةِ الْفُجَّارِ.

The Ordinances Of Allah

The Ordinances of Allah أَحْكَامُ اللَّهِ وَحُدُودُهُ

1. In impelling the servants of Allah to follow (or in their acting upon) the ordinances of Allah, there is the fulfilment of rights and all of kindness.

1- فِي حَمْلِ (عَمَلِ) عِبَادِ اللَّهِ عَلَى أَحْكَامِ اللَّهِ إِسْتِيفَاءُ الْحُقُوقِ وَكُلِّ الرَّفْقِ.

2. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

2- لَوْ حَفِظْتُمْ حُدُودَ اللَّهِ سُبْحَانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ الْمَوْعُودَ.

3. One who neglects the commandments of freedom is made to return to serfdom.

3- مَنْ قَصَرَ عَنِ أَحْكَامِ الْحُرِّيَّةِ أُعِيدَ إِلَى الرِّقِّ.

Wisdom

Wisdom الْحِكْمَةُ

1. Wisdom is a garden for the intelligent and a promenade for the noble.

1- الْحِكْمَةُ رَوْضَةٌ الْعُقَبَاءِ، وَنُزْهَةٌ النَّبِيِّينَ.

2. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon]

after].

2. الْحِكْمَةُ تُفْتَنُ قَلْبَ الْمُنَافِقِ إِذَا تَحَلَّى بِهَا وَهِيَ عَلَى ارْتِحَالٍ.

3. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

3. الْحِكْمَةُ ضَالَّةٌ كُلُّ مُؤْمِنٍ، فَخُذُوهَا وَلَوْ مِنْ أَفْوَاهِ الْمُنَافِقِينَ.

4. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

4. الْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ، وَتُثْمِرُ عَلَى اللِّسَانِ.

5. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the virtuous.

5. اسْتَشْعِرِ الْحِكْمَةَ، وَتَجَلَّبِبِ السَّكِينَةَ، فَإِنَّهُمَا جَلِيئَتَا الْبِرِّ.

6. The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing the transitory.

6. أَوَّلُ الْحِكْمَةِ تَرْكُ اللَّذَاتِ، وَآخِرُهَا مَقْتُ الْفَانِيَاتِ.

7. The greatest wisdom is for the human being to know himself and to remain within his limits.

7. أَفْضَلُ الْحِكْمَةِ مَعْرِفَةُ نَفْسِهِ وَوُقُوفُهُ عِنْدَ قَدْرِهِ.

8. Wisdom guides [one] to the right.

8- الْحِكْمَةُ تُرْشِدُ.

9. Wisdom is protection.

9- الْحِكْمَةُ عِصْمَةٌ.

10. Wisdoms are the gardens of the noble ones.

10- الْحِكْمُ رِيَاضُ النَّبِيِّينَ.

11. When you get lost from the wisdom of Allah then stand with His power, for indeed [even] if you do not get of His wisdom that which can heal you, you will not lose of His power that which will suffice you.

11- إِذَا ضَلَلْتَ عَنْ حِكْمَةِ اللَّهِ فَقِفْ عِنْدَ قُدْرَتِهِ، فَإِنَّكَ إِنْ فَاتَكَ مِنْ حِكْمَتِهِ مَا يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ مَا يَكْفِيكَ.

12. Through wisdom, the veil of knowledge is removed.

12- بِالْحِكْمَةِ يُكْشَفُ غِطَاءُ الْعِلْمِ.

13. The fruit of wisdom is success.

13- ثَمَرَةُ الْحِكْمَةِ الْقَوْزُ.

14. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

14. تَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنْيَا، وَالْوَلَةُ بِجَنَّةِ المَأْوَى.

15. The beauty of wisdom is kindness and good amicability.

15. جَمَالُ الْحِكْمَةِ الرَّفْقُ، وَحُسْنُ المُدَارَاةِ.

16. The boundary of wisdom is turning away from the perishing abode [of this world] and being infatuated with the Eternal Abode [of the Hereafter].

16. حَذُّ الْحِكْمَةِ اِغْرَاضُ عَنِ دَارِ القِنَاءِ، وَالتَّوَلُّهُ بِدَارِ البَقَاءِ.

17. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

17. حِكْمَةُ الدُّنْيَا تَرْفَعُهُ، وَجَهْلُ الشَّرِيفِ يَضَعُهُ.

18. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

18. خُذِ الْحِكْمَةَ أَيْنَ كَانَتْ، فَإِنَّ الْحِكْمَةَ ضَالَّةٌ كُلِّ مُؤْمِنٍ.

19. Take wisdom from the one who brings it to you, and look at what he is said and do not look at who said it.

19. خُذِ الْحِكْمَةَ مِمَّنْ أَتَاكَ بِهَا، وَانظُرْ إِلَى مَا قَالَ، وَتَنْظُرُهُ إِلَى مَنْ قَالَ.

20. The embellishment of wisdom is being uninterested in the pleasures of this world.

20- زَيْنُ الْحِكْمَةِ الزُّهْدُ فِي الدُّنْيَا.

21. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

21- ضَالَّةُ الْعَاقِلِ الْحِكْمَةُ، فَهُوَ أَحَقُّ بِهَا حَيْثُ كَانَتْ.

22. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

22- ضَالَّةُ الْحَكِيمِ الْحِكْمَةُ، فَهُوَ يَطْلُبُهَا حَيْثُ كَانَتْ.

23. Espouse wisdom, for indeed it is an exquisite ornament.

23- عَلَيْكَ بِالْحِكْمَةِ فَإِنَّهَا الْجَلِيَّةُ الْفَاخِرَةُ.

24. The prize of the sagacious is learning wisdom.

24- غَنِيمَةُ الْكَيْسِ مُدَارَسَةُ الْحِكْمَةِ.

25. Sometimes words of wisdom may be uttered by one who is not wise.

25- قَدْ يَقُولُ الْحِكْمَةَ عَيْرُ الْحَكِيمِ.

26. Wisdom has been paired with protection [from sins].

26- قُرِنَتْ الْحِكْمَةُ بِالْعِصْمَةِ.

27. Everything leads to weariness except novel wisdom.

27. كُلُّ شَيْءٍ يُؤَلِّمُ مَا دَخَلَ طَرَائِفَ الْحِكْمِ.

28. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

28. كَيْفَ يَصْبِرُ عَلَى مُبَايَنَةِ ضِدَادِ مَنْ لَمْ تُعِنْهُ
الْحِكْمَةُ.

29. Every time wisdom grows stronger, lust grows weaker.

29. كُلَّمَا قَوِيَتْ الْحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ.

30. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

30. كَسْبُ الْحِكْمَةِ إِجْمَالُ النَّطْقِ، وَاسْتِعْمَالُ الرَّفْقِ.

31. One who enjoys the insights of wisdom is not bereft of delight.

31. مَنْ تَقَنَّهَ بِالْحِكْمِ لَمْ يَعْذِمِ اللَّذَّةَ.

32. One who attaches himself to wisdom has ennobled himself.

32. مَنْ لَهَجَ بِالْحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ.

33. One who is known for [his] wisdom is looked at with reverence.

33. مَنْ عُرِفَ بِالْحِكْمَةِ حَظَّتْهُ الْعُيُونُ بِالْوَقَارِ.

34. One whose wisdom becomes established understands the lessons [that can be learnt

from the past].

34. مَنْ تَبَتَّ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ.

35. From the treasures of the unseen comes forth wisdom.

35. مِنْ خَزَائِنِ الْغَيْبِ تَظْهَرُ الْحِكْمَةُ.

36. It is part of wisdom to obey the one who is above you, to respect those who are at your level and to be fair to those who are below you.

36. مِنَ الْحِكْمَةِ طَاعَتُكَ لِمَنْ فَوْقَكَ وَإِجْرَابُكَ لِمَنْ فِي طَبَقَتِكَ، وَإِنْصَافُكَ لِمَنْ دُونَكَ.

37. It is from [the dictates of] wisdom that you should not dispute with the one who is above you; you should not humiliate the one who is below you; you should not pursue that which is not in your ability; you should not let your tongue go against [what is in] your heart, nor let your words go against your deeds; you should not speak about that which you have no knowledge of; and you should not leave the matter when it comes in front of you and seek it when it has passed.

37. مِنَ الْحِكْمَةِ أَنْ تُتَارَعَ مَنْ فَوْقَكَ، وَتَسْتَذِلَّ مَنْ دُونَكَ، وَتَتَعَاطَى مَا لَيْسَ فِي قُدْرَتِكَ، وَتُخَالِفَ لِسَانُكَ قَلْبَكَ، وَقَوْلُكَ فِعْلَكَ، وَتَتَكَلَّمَ فِيْمَا تَعْلَمُ، وَتَتْرُكَ مَا عِنْدَ قَبْلِكَ، وَتَطْلُبُهُ عِنْدَ دُبَارِهِ.

38. Gatherings of wisdom are the plantations of the praiseworthy.

38. مَجْلِسُ الْحِكْمَةِ عَرْسُ (عُرْسُ) الْفَضْلِ.

39. Lustful desire and wisdom do not go together.

39- تَجْتَمِعُ الشَّهْوَةُ وَالْحِكْمَةُ.

40. Wisdom does not reside in a heart [that is filled] with lust.

40- تَسْكُنُ الْحِكْمَةُ قَلْبًا مَعَ شَهْوَةٍ.

41. There is no wisdom except with safeguarding [from sin].

41- حِكْمَةٌ إِذْ بِعِصْمَةٍ.

The Wise

The Wise الحُكَمَاءُ

1. The wise are the most honourable of all people, the most patient of them, the quickest of them in forgiving and the best of them in character.

1- الْحُكَمَاءُ أَشْرَفُ النَّاسِ أَنْفُسًا، وَأَكْثَرُهُمْ صَبْرًا، وَأَسْرَعُهُمْ عَفْوًا، وَأَوْسَعُهُمْ إِذْ بِعِصْمَةٍ.

2. The wise person cures the asker [of his ignorance] and is generous with virtues.

2- الْحَكِيمُ يَشْفِي السَّائِلَ، وَيَجُودُ بِالْفَضَائِلِ.

3. Sit in the company of the wise and your intelligence will be improved, you will ennoble yourself and your ignorance will be removed from you.

3- جَالِسِ الْحُكَمَاءَ يَكْمُلُ عَقْلُكَ، وَتَشْرُفُ نَفْسُكَ، وَيَنْتَفِ عَنكَ

جَهْلِكَ.

4. A wise person may [at times also] make a mistake.

4. قَدْ يَزِلُّ الْحَكِيمُ.

5. He who complains of his troubles to one who is not compassionate is not a wise person.

5. لَيْسَ بِحَكِيمٍ مَنْ شَكِيَ ضُرَّهُ إِلَى غَيْرِ رَحِيمٍ.

6. He who expresses his joy to one who is not his close friend is not a wise person.

6. لَيْسَ بِحَكِيمٍ مَنْ ابْتَدَلَ بِأَنْبِسَاطِهِ إِلَى غَيْرِ حَوِيمٍ.

7. He who intends to take his request to one who is not wise (or generous) is not a wise person.

7. لَيْسَ بِحَكِيمٍ مَنْ قَصَدَ بِحَاجَتِهِ غَيْرَ حَكِيمٍ (كَرِيمٍ).

8. One who unveils the words of the wise benefits from their hidden meanings.

8. مَنْ كَشَفَ عَنْ مَقَائِدِ الْحُكَمَاءِ انْتَفَعَ بِحَقَائِقِهَا.

9. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

9. إِنَّ كَلِمَةَ الْحَكِيمِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَإِذَا كَانَ خَطَاءً كَانَ دَاءً.

Government And Sovereignty

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Government and Sovereignty والحكومة والو

1. Obedience is the shield of the people and justice is the shield of governments.

1. الطَّاعَةُ جُنَّةُ الرَّعِيَّةِ، وَالْعَدْلُ جُنَّةُ الدَّوْلِ.

2. The disgrace after being deposed is equal to the glory of sovereignty.

2. الدُّلُّ بَعْدَ الْعَزْلِ يُوَازِي عِزَّ الو

3. The humiliation of the man being deposed is equivalent to his evil as a sovereign.

3. إِسْتِكَانَةُ الرَّجُلِ فِي الْعَزْلِ، بِقَدْرِ شَرِّهِ فِي الو

4. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

4. إِعْدِلْ فِي مَا وُؤِلْتِ، أَشْكُرْ لِلَّهِ فِي مَا أُؤِلْتِ.

5. Protect your status near your king and be cautious not to be belittled due to [your] negligence in protecting that which elevated you to it.

5. أَحْرَسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ، وَاحْذَرْ أَنْ يَحْطِكَ عَنْهَا التَّهَؤُنُّ
عَنْ حِفْظِ مَا رَفَاكَ إِلَيْهِ.

6. Direct the people [based] on their practices and religions; let the innocent from among them be safe [from your wrath] and let the suspicious ones be afraid of you, and protect their frontiers and borders.

6. أَقِمِ النَّاسَ عَلَى سُنَّتِهِمْ وَدِينِهِمْ، وَلِيَأْمَنَكَ بَرُّهُمْ، وَ لِيَخَفَكَ مُرِيْبُهُمْ، وَتَعَاهَدُ تُغُورَهُمْ وَأَطْرَاقَهُمْ.

7. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every foe.

7. إِجْعَلِ الدِّينَ كَهْفَكَ، وَالْعَدْلَ سَيْفَكَ، تَنْجُ مِنْ كُلِّ سُوءٍ، وَتَظْفَرُ (تَظْهَرُ) عَلَى كُلِّ عَدُوٍّ.

8. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

8. إِحْذَرِ الْحَيْفَ وَالْجَوْرَ، فَإِنَّ الْحَيْفَ يَدْعُو إِلَى السَّيْفِ، وَالْجَوْرَ يَعُودُ بِالْجَوْرِ، وَيُعَجِّلُ الْعُقُوبَةَ وَنُتِقَامَ.

9. The most loathsome thing is the tyranny of rulers.

9. أَفْبِحُ شَيْءٍ جَوْرُ الْوُجَرَاءِ.

10. Kingship is politics.

10. الْمُلْكُ سِيَّاسَةٌ.

11. Kingship spoils brotherhood.

11. الْمُلْكُ (الْمَلْلُ) يُفْسِدُ الْإِخْوَانَةَ.

12. Leadership is destruction.

12. الرِّياسَةُ عَطْبٌ.

13. Equity is the embellishment of leadership.

13. نُصافُ زَيْنُ مَرَّةٍ.

14. Haughtiness in sovereignty leads to disgrace in deposition.

14. التَّكَبُّرُ فِي الوُجُوهِ يَتَّبِعُهُ ذُلٌّ فِي العِزِّ.

15. Sovereignities are the arenas of men.

15. الوُجُوهِ مَضاميرُ الرِّجالِ.

16. The instrument of leadership is [patience and] large-heartedness.

16. آلهُ الرِّياسَةِ سَعَةُ الصِّدْرِ.

17. The bane of leadership is arrogance.

17. آفةُ الرِّياسَةِ العِجْزُ.

18. When you are given a position of authority, [then] act justly.

18. إِذا وُلِّيتَ فَاعْدِلْ.

19. When the vile become sovereigns, the dignified ones are ruined.

19- إِذَا مَلَكَ رَاذِلٌ هَلَكَ فَاضِلٌ.

20. When the depraved gain authority, hope turns into disappointment.

20- إِذَا سَادَ السَّيِّئُ خَابَ مَلٌّ.

21. When the wicked become rulers, the honourable are persecuted.

21- إِذَا اسْتَوْلَى اللَّئَامُ أَضْطَهَدَ الْكِرَامُ.

22. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

22- تَوَلَّى رَاذِلٌ وَأَخْدَثَ الدُّوَلِ، دَلِيلٌ
إِنْجِبَارَهَا.

23. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

23- تَكْبُرُكَ فِي الْوَلَايَةِ دُلٌّ فِي الْعَزْلِ.

24. The stability of nations is through the establishment of the practice of justice.

24- ثُبَاتُ الدُّوَلِ بِإِقَامَةِ سُنَنِ الْعَدْلِ.

25. Love for authority is the primary source of tribulations.

25- حُبُّ الرِّيَاسَةِ رَأْسُ الْمَحَنِ.

26. The embellishment of leadership is bestowing favours.

26- زَيْنُ الرِّيَاسَةِ اِفْعَالٌ؛ فَضالٌ.

27. The fall of nations results from the appointment of depraved leaders.

27- زَوَالُ الدَّوْلِ بِاصْطِنَاعِ السَّيِّئِ.

28. The excellence of leadership is [in] good governance.

28- فَضِيلَةُ الرِّيَاسَةِ حُسْنُ السِّيَاسَةِ.

29. Lack of leaders is easier to bear than the leadership of the depraved.

29- فِقْدَانُ الرُّؤَسَاءِ اَهْوَنُ مِنْ رِيَاسَةِ السَّيِّئِ.

30. Every nation has its moment.

30- لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

31. Nothing ever preserves nations like the exercising of justice in them.

31- لَنْ تُحَصِّنَ الدَّوْلُ بِمِثْلِ اسْتِعْمَالِ العَدْلِ فِيهَا.

32. One who oppresses his people helps his enemies.

32- مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ اَصْدَادَهُ.

33. By the One who split the grain and created human being! If people had not come to me and supporters had not exhausted the argument, and if Allah had not commanded the learned that they should not acquiesce in the excesses of the oppressor and the hunger of the oppressed, I would have cast its rope (i.e. of Caliphate) on its own shoulders and would

have given the last one to drink from the cup of the first (i.e. I would have let things remain in their previous state). Then you would have found that in my view, this world of yours is not better than the sneezing of a goat.

33- وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَوْ؛ #xFEFB; حُضُورُ
الْحَاضِرِ، وَقِيَامُ الْحُجَّةِ يُوْجِدُ النَّاصِرَ، وَمَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى
الْعُلَمَاءِ أَنْ؛ #xFEFB; يُقَارُوا عَلَى كِطَّةٍ ظَالِمٍ،
و؛ #xFEFB; سَعَبِ مَظْلُومٍ،؛ #xFEF; لَقَيْتُ حَبْلِهَا عَلَى
غَارِبِهَا، وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلِيهَا، وَ؛ #xFEF; لَقَيْتُمْ دُنْيَاكُمْ
هَذِهِ عِنْدِي أَزْهَدَ مِنْ عَفْطَةِ عَنَزٍ.

The Ruler And Governer

The Ruler and Governer والوالي الحاكم

1. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

1- جُودُ الْوَالِي؛ #xFEFB; يَفِيءُ الْمُسْلِمِينَ جَوْرٌ وَخَتْرٌ.

2. A predatory animal that is rapacious and tears its prey apart is better than an unjust and oppressive ruler.

2- سَبْعُ أَكُولٍ حَطُومٌ، خَيْرٌ مِنْ وَالٍ ظَلُومٍ عَشُومٌ.

3. The worst of rulers is one who is feared by the innocent.

3- شَرُّ الْوَالِي؛ #xFEFB; مَنْ يَخَافُهُ الْبَرِيُّ.

4. One whose rule is oppressive, his regime collapses.

4. مَنْ جَارَتْ وَ#xFEFB;يَتُّهُ زَالَتْ دَوْلَتُهُ.

5. One who is haughty in his rule, his disgrace is greater when he is deposed.

5. مَنْ تَكَبَّرَ فِي وَ#xFEFB;يَتِهِ كُتِرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ.

6. One who becomes vain in his rule exhibits his stupidity.

6. مَنْ اِخْتَالَ فِي وَ#xFEFB;يَتِهِ اَبَانَ عَنِ حِمَاقَتِهِ.

7. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

7. مِنْ حَقِّ الرَّاعِي أَنْ يَخْتَارَ لِرَعِيَّتِهِ مَا يَخْتَارُهُ لِنَفْسِهِ.

8. It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and that you disregard any [of their] offences towards you.

8. مِنَ النَّبْلِ أَنْ تَتَّقِظَ 9﻾يَجَابِ حَقَّ الرَّعِيَةِ إِلَيْكَ،
وَتَتَّغَابَى عَنِ الْجِنَايَةِ عَلَيْكَ.

9. An unjust and oppressive ruler is better than perpetual strife.

9. وَال ظَلُومٌ عَشُومٌ، خَيْرٌ مِنْ فِتْنَةٍ تَدُومٌ.

10. There is no oppression more severe than the oppression of a ruler.

10. وَ#xFEFB;جَوْرَ أَفْطَعُ مِنْ جَوْرِ حَاكِمٍ.

False Oaths

الحلف واليمين الفاجرة False Oaths

1. How can one be safe from the punishment of Allah when he is quick in making false oaths.

1- كَيْفَ يَسْلَمُ مِنْ عَذَابِ اللَّهِ الْمُتَسَرِّعُ إِلَى الْيَمِينِ الْفَاجِرَةِ؟!

2. The swearing of a man increases for four [possible reasons]: something shameful that he knows about himself, or as a means of entreating by which he may be deemed truthful, or because of his inability to express himself so he takes oaths as verbiage to connect his speech, or because of an accusation that has been made upon him.

2- يَكْتُرُ حَلْفُ الرَّجُلِ لِمَنْزِلَةِ أَرْبَعٍ: مَهَانَةٍ يَعْرِفُهَا مِنْ نَفْسِهِ، أَوْضْرَاعَةٍ يَجْعَلُهَا سَبِيحًا إِلَى تَصَدِيقِهِ، أَوْ عَيٍّْ لِمَنْطِقِهِ، فَيَتَّخِذُ يَمَانَ حَشْوًا وَصِلَةً لِكَلِمَتِهِ، أَوْ لِتُهْمَةٍ قَدْ عُرِفَ بِهَا.

3. The thing that brings the quickest punishment is a false oath.

3- أَسْرَعُ شَيْءٍ عُقُوبَةً الْيَمِينُ الْفَاجِرَةُ.

4. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

4- لَا تَعَوِّدْ نَفْسَكَ الْيَمِينَ، فَإِنَّ الدَّخَالَءَ يَسْلَمُ مِنْهَا مَنْ يَسْلَمُ مِنْهَا.

The Lawful

The Lawful لال#xFEFC;ل

1. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

1- عَلَيْكَ بِلُزُومِ الدَّال;ل;، وَحُسْنِ الْبِرِّ بِالْعِيَالِ، وَذِكْرِ
اللَّهِ فِي كُلِّ حَالٍ.

Dreams

Dreams ل#xFE7;>#xFEFC;م والرؤيا

1. Dreams may [at times] come true.

1- قَدْ تَصْدُقُ ل#xFEFI;7#xFEFB>;م.

2. A good dream is one of the two [forms of] glad-tidings.

2- الرُّؤْيَا الصَّالِحَةُ إِحْدَى الْبِشَارَتَيْنِ.

The Forebearing

The Forebearing الحليم

1. The first compensation for the forbearing person from his forbearance is that all the people are [ready to be] his helpers against his enemy.

1- أَوَّلُ عِوَضِ الْحَلِيمِ عَنِ جِلْمِهِ أَنَّ النَّاسَ كُلَّهُمْ أَنْصَارُهُ عَلَى
خَصْمِهِ.

2. The forbearing person raises his determination, in that which he has been oppressed,

above seeking an evil retribution.

2- الْحَلِيمُ يُعْلِي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمُكَافَاةِ.

3. Indeed the best of people is one who is forbearing even when he is strong [enough to exact revenge], is not attached to the pleasures of this world even though he is well-off and is just even though he has power.

3- إِنَّ أَفْضَلَ النَّاسِ مَنْ حَلِمَ عَنِ فُذْرَةٍ، وَزَهَدَ عَنِ عُنْيَةٍ، وَأَنْصَفَ عَنِ قُوَّةٍ.

4. The forbearing is one who tolerates [the flaws of] his brothers.

4- الْحَلِيمُ مَنْ احْتَمَلَ إِخْوَانَهُ.

5. The forbearing is one for whom it is not difficult to act with tolerance.

5- الْحَلِيمُ الَّذِي يَشُقُّ عَلَيْهِ مَوْنَةُ الْجَلْمِ.

6. If you are not forbearing then act forbearing, for verily it is rare for a person who imitates a group not to soon become one among them.

6- إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ، فَإِنَّهُ قَلٌّ مَنْ تَشَبَهَ بِقَوْمٍ إِذْ أَوْشَكَ أَنْ يَصِيرَ مِنْهُمْ.

7. Indeed only he is forbearing who is patient when he is offended and forgives when he is wronged.

7- إِنَّمَا الْحَلِيمُ مَنْ إِذَا أُوذِيَ صَبَرَ، وَإِذَا ظَلِمَ عَفَرَ.

8. Sit in the company of the forbearing and you will increase your forbearance.

8 - جَالِسِ الْخُلَمَاءَ تَزِدُّ جُلْمًا.

9. Sometimes the forbearing person may get fed up.

9- قَدْ يَزْهَقُ الْحَلِيمُ.

10. A person who is not forbearing may at times dress in the garb of forbearance.

10- قَدْ يَتَزَيُّ بِالْجُلْمِ عَيْرُ الْحَلِيمِ.

11. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your request.

11- كُنْ حَلِيمًا فِي الْعَصَبِ، صَبُورًا فِي الرَّهَبِ، مُجْتَمِدًا فِي الْوَجْهِ، وَتَوَكُّلًا فِي الْوَجْدِ.

12. He who lacks strength and thus remains quiet, only to take revenge when he gets power, is not forbearing; rather only he is forbearing who forgives when he has power and over all of whose affairs forbearance prevails.

12- لَيْسَ الْحَلِيمُ مَنْ عَجَزَ فَهَجَمَ، وَإِذَا قَدَرَ انْتَقَمَ إِنَّمَا الْحَلِيمُ مَنْ إِذَا قَدَرَ عَفَا، وَكَانَ الْجُلْمُ غَالِبًا عَلَى كُلِّ أَمْرِهِ.

13. One who endeavours to act with forbearance becomes forbearing.

13- مَنْ تَحَلَّمَ حَلِمًا.

14. One who shows forbearance is honoured.

14. مَنْ حَلَّمَ أَكْرَمَ.

15. One who adorns himself with forbearance, his recklessness subsides.

15. مَنْ تَحَلَّى بِالْجِلْمِ سَكَنَ طَيْشُهُ.

16. One who does not endeavour to act with forbearance does not become forbearing.

16. مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلَمْ.

17. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

17. مَنْ غَاظَكَ بِقُبْحِ السَّعْيِ عَلَيْكَ، فَغِظْهُ بِحُسْنِ الْجِلْمِ عَنْهُ.

18. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

18. مَنْ اسْتَعَانَ بِالْجِلْمِ عَلَيْكَ غَلَبَكَ وَتَفَضَّلَ عَلَيْكَ.

Forbearance

الجِلْمُ Forbearance

1. Forbearance is one of the two excellent traits.

1. الْجِلْمُ أَحَدُ الْمَنْقِبَتَيْنِ.

2. Forbearance during intense rage protects [one] from the wrath of the Almighty.

2. الْجِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ عَصَبَ الْجَبَّارِ.

3. Forbearance puts out the fire of rage and acrimoniousness stokes it.

3. الْجِلْمُ يُطْفِئُ نَارَ الْغَضَبِ، وَالْحِدَّةُ تُوَجِّحُ إِحْرَاقَهُ.

4. Be forbearing and you will be honoured.

4. أَخْلَمُ تُكْرَمُ.

5. Be forbearing and you will be respected.

5. أَخْلَمُ تُوقَّرُ.

6. Bear [the actions of others] with patience, otherwise you will never be pleased.

6. أَعْضُ عَلَى الْقَدَى، وَإِخْلَامٌ لَمْ تَرْضَ أَبَدًا.

7. Veil [your] anger with forbearance and ignore misconceptions with understanding.

7. احْتَجِبْ عَنِ الْغَضَبِ بِالْجِلْمِ، وَعُضِّ عَنِ الْوَهْمِ بِالْقَهْمِ.

8. The strongest of all people is the one who overcomes his anger with his forbearance.

8. أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى عَضِيهِ بِجِلْمِهِ.

9. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

9- أَفْضَلُ الْجِلْمِ كَظْمِ الْغَيْظِ، وَمَلِكُ النَّفْسِ مَعَ الْقُدْرَةِ.

10. The most courageous of people is the one who defeats ignorance with forbearance.

10- أَشْجَعُ النَّاسِ مَنْ عَلَبَ الْجَهْلَ بِالْجِلْمِ.

11. Verily the best of characteristics of men is forbearance.

11- إِنَّ أَفْضَلَ أَذْخِ الرَّجَالِ الْجِلْمُ.

12. Delaying punishment is from the perfection of forbearance.

12- مِنْ كَمَالِ الْجِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

13. Forbearance is [like] a tribe [as it protects those who belong to it].

13- الْجِلْمُ عَشِيرَةٌ.

14. Forbearance is the ornament of [one's] character.

14- الْجِلْمُ زِينَةُ الْخُلُقِ.

15. Forbearance is the symbol of excellence.

15- الْجِلْمُ عُنْوَانُ الْفَضْلِ.

16. Forbearance is the cornerstone of [good] leadership.

16- الْجِلْمُ رَأْسُ الرِّيَاسَةِ.

17. Forbearance is the fruit of knowledge.

17- الْجِلْمُ تَمَرَةُ الْعِلْمِ.

18. Forbearance is a means of silencing the foolish.

18- الْجِلْمُ فِدَامُ السُّفِيهِ.

19. Forbearance is the embellishment of knowledge.

19- الْجِلْمُ زِينَةُ الْعِلْمِ.

20. Forbearance is the perfection of intellect.

20- الْجِلْمُ تَمَامُ الْعَقْلِ.

21. Forbearance (or wisdom) is light, [and] its essence is the intellect.

21- الْجِلْمُ (الْحِكْمَةُ) نُورٌ، جَوْهَرُهُ (جَوْهَرَتُهُ) الْعَقْلُ.

22. Forbearance is the ornament of knowledge and the cause of peace.

22- الْجِلْمُ جِلْيَةُ الْعِلْمِ، وَعِلَّةُ السَّلَامِ.

23. Forbearance is the system by which the affairs of a believer are organized.

23. الْجِلْمُ نِظَامُ أَمْرِ الْمُؤْمِنِ.

24. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

24. إِنْ كَانَ فِي الْعَصَبِ الْغَضَبُ، فَفِي الْجِلْمِ تَوَابٌ
بِرَارٍ.

25. Verily forbearance is only suppression of anger and self-restraint.

25. إِنَّمَا الْجِلْمُ كِظْمُ الْغَيْظِ، وَمَلِكُ النَّفْسِ.

26. The bane of forbearance is humiliation.

26. آفَةُ الْجِلْمِ الدُّلُّ.

27. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

27. إِذَا حَلَمْتَ عَنِ السَّفِيهِ عَمَمَتُهُ، فَزِدْهُ عَمًّا بِجِلْمِكَ عَنْهُ.

28. When you are forbearing with an ignorant person, you have given him the best reply.

28. إِذَا حَلَمْتَ عَنِ الْجَاهِلِ فَقَدْ أَوْسَعْتَهُ جَوَابًا.

29. When you hear something hateful that troubles you, then lower your head, taking no notice of it, and it will pass you by.

29. إِذَا سَمِعْتَ مِنَ الْمَكْرُوهِ مَا يُؤْذِيكَ فَتَطَاطَأْ لَهُ يُخْطِكَ.

30. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

30- إِذَا كَانَ الْجِلْمُ مَفْسِدَةً، كَانَ الْعَفْوُ مَعْجَزَةً.

31. Through forbearance, supporters increase.

31- بِالْجِلْمِ تَكْتُرُ 7#xFEF1 نَصَارُ.

32. It is through suppression [of anger] that forbearance comes about.

32- بِالْكَظْمِ يَكُونُ الْجِلْمُ.

33. Gulping down the agonies of forbearance extinguishes the fire of anger.

33- تَجَرَّعُ عُصَصَ الْجِلْمِ يُطْفِئُ نَارَ الْعَصَبِ.

34. Gulp down the agonies, for indeed I have not seen any drink that is sweeter than this in outcome, nor more tasteful in effect.

**34- تَجَرَّعَ الْعُصَصَ، فَإِنِّي لَمْ أَرْ جُرْعَةً أَحْلَى مِنْهَا عَاقِبَةً
و;#xFEFB; أَلْدَّ مَعْبَةً.**

35. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and the fruit of knowledge.

35- تَجَرَّعُ مَضْنِ الْجِلْمِ، فَإِنَّهُ رَأْسُ الْحِكْمَةِ، وَثَمَرَةُ الْعِلْمِ.

36. The fruit of forbearance is kindness.

36- تَمَرَةُ الْجِلْمِ الرَّفْقُ.

37. Virtuous forbearance is a sign of abundant knowledge.

37- حُسْنُ الْجِلْمِ دَلِيلُ وُقُورِ الْعِلْمِ.

38. The best forbearance is accustoming yourself to act with forbearance.

38- خَيْرُ الْجِلْمِ التَّحَلُّمُ.

39. The cornerstone of knowledge is forbearance.

39- رَأْسُ الْعِلْمِ الْجِلْمُ.

40. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

40- زَكَاةُ الْجِلْمِ خَيْمَةُ حَيْمَالٍ.

41. The cause of reverence is forbearance.

41- سَبَبُ الْوَقَارِ الْجِلْمُ.

42. Espouse forbearance for verily it is the fruit of knowledge.

42- عَلَيْكَ بِالْجِلْمِ فَإِنَّهُ تَمَرَةُ الْعِلْمِ.

43. Espouse forbearance for indeed it is a pleasing characteristic.

43. عَلِيكَ بِالْجِلْمِ فَإِنَّهُ خُلِقَ مَرَضِيًّا.

44. It is when rage and anger prevails that the forbearance of the forbearing is tested.

44. عِنْدَ عَلَبَةِ الْغَيْظِ وَالْعَضَبِ يُخْتَبَرُ جِلْمُ الْحُلَمَاءِ.

45. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

45. قُوَّةُ الْجِلْمِ عِنْدَ الْعَضَبِ أَفْضَلُ مِنَ الْقُوَّةِ عَلَى النُّتْقَامِ.

46. Forbearance is sufficient as veneration.

46. كَفَى بِالْجِلْمِ وَقَارًا.

47. Delaying punishment is from the perfection of forbearance.

47. مِنْ كَمَالِ الْجِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

48. The best vizier of knowledge is forbearance.

48. نَعْمَ وَزِيرُ الْعِلْمِ الْجِلْمُ.

49. The dignity of forbearance is the adornment of knowledge.

49. وَقَارُ الْجِلْمِ زِينَةُ الْعِلْمِ.

50. I found forbearance and tolerance more helpful to me than courageous men.

50. وَجَدْتُ الْجِلْمَ وَالْحَيْمَانَ أَنْصَرَ لِي مِنْ شَجْعَانَ
الرَّجَالَ.

51. Do not disgrace yourselves in order to alleviate your anger, and if an ignorant person acts ignorantly towards you then let your forbearance prevail over him.

51. تَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا عَيْظَكُمْ، وَإِنْ جَهَلَ
عَلَيْكُمْ جَاهِلٌ فَلَيْسَ عُهُ جِلْمُكُمْ.

52. There is no virtue like forbearance.

52. فَضِيلَةُ كَالْجِلْمِ.

53. There is no supporter like forbearance.

53. ظَهِيرَ كَالْجِلْمِ.

54. There is no forbearance like feigning inattention [and pretending not to have noticed].

54. جِلْمٌ كَالْتَّغَاؤِ.

55. There is no dignity loftier than forbearance.

55. عِزٌّ أَرْقَعُ مِنَ الْجِلْمِ.

56. There is no honour higher than forbearance.

56. شَرَفٌ أَعْلَى مِنَ الْجِلْمِ.

57. No one shows forbearance towards the foolish except the intelligent.

57. يُخْلِمُ عَنِ السَّفِيهِ الْعَاقِلُ.

58. One who has no forbearance has no knowledge.

58. عِلْمٌ لِمَنْ جِلْمٌ لَهُ.

59. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

59. يُسْتَدَلُّ عَلَى جِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمَالِهِ، وَعَلَى نُبْلِهِ بِكَثْرَةِ
إِنْعَامِهِ.

Praise

Praise الحمد

1. A Praiser should praise none but his Lord.

1. يَحْمَدُ حَامِدٌ رَبَّهُ.

2. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

2. مَنْ جَعَلَ الْحَمْدَ خِتَامَ النِّعْمَةِ جَعَلَهُ اللَّهُ سُبْحَانَهُ وَمِفْتَاحَ الْمَزِيدِ.

3. Whoever praises Allah, He makes him free from want.

3. مَنْ حَمَدَ اللَّهَ أَغْنَاهُ.

The Praiseworthy And The Disgraceful

The Praiseworthy and the Disgraceful المحامد والمذام

1. Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

1- **إِسْتَكْثِرْ مِنَ الْمَحَامِدِ، فَإِنَّ الْمَذَامَ قَلٌّ مَنْ يَنْجُو مِنْهَا.**

Muhammad (S) And His Progeny

Muhammad (s) and his Progeny مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَهْلُ بَيْتِهِ

1. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

1- **إِرْضَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رَائِدًا، وَإِلَى النَّجَاةِ قَائِدًا.**

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

2- **إِفْتَدُوا بِهَدْيِ نَبِيِّكُمْ، فَإِنَّهُ أَصْدَقُ الْهُدَى، وَاسْتَنُوا بِسُنَّتِهِ، فَإِنَّهَا أَهْدَى السُّنَنِ.**

3. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

3- **إِيَّاكُمْ وَالْغُلُوفَ فِينَا، قُولُوا: إِنَّا مَرْبُوبُونَ، وَأَعْتَقِدُوا فِي فَضْلِنَا مَا شِئْتُمْ.**

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel

darkness and the illumination of the nations.

4. أَهْلَ الْبَيْتِ أَبْوَابُ الْحِكْمِ، وَأَنْوَارُ الظُّلْمِ، وَضِيَاءُ 7مَم.

5. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

5. أَيْنَ تَتِيهُونَ، وَمِنْ أَيْنَ تَأْتُونَ، وَأَنْى تُوَفَّكُونَ، وَأَيْنَ تَعْمَهُونَ، وَبَيْنَكُمْ عِترَةٌ نَبِيِّكُمْ، وَهُمْ أَرْمَةٌ الصِّدْقِ وَالسِّينَةِ الْحَقِّ؟

6. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah, the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the blindness [of ignorance] is removed, not through them!

6. أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كِذْبًا وَبَغْيًا عَلَيْنَا وَحَسَدًا لَنَا، أَنْ رَفَعَنَا اللَّهُ سُبْحَانَهُ وَوَضَعَهُمْ، وَأَعْطَانَا وَخَرَمَهُمْ، وَأَدْخَلْنَا وَأَخْرَجَهُمْ، بِنَا يُسْتَعطَى الْهُدَى، وَيُسْتَجَلَى الْعَمَى؛ 7مَم.

7. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

7. أَحْسَنُ الْحَسَنَاتِ حُبُّنَا، وَأَسْوَأُ السَّيِّئَاتِ بُغْضُنَا.

8. The most fortunate of all people is one who knows our merits, seeks nearness to Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us and he will be with us in the Eternal Abode.

8- أَسْعَدُ النَّاسِ مَنْ عَرَفَ فَضْلَنَا، وَتَقَرَّبَ إِلَى اللَّهِ بِنَا، وَأَخْلَصَ حُبَّنَا، وَعَمَلَ بِمَا إِلَيْهِ نَدَبْنَا، وَانْتَهَى عَمَّا عَنْهُ نَهَيْْنَا، فَذَاكَ مِنَّا، وَهُوَ فِي دَارِ الْمُقَامَةِ مَعَنَا.

9. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

9- أَوْلَى النَّاسِ بِنَا مَنْ وَاعَدَنَا، وَعَادَا مَنْ عَادَانَا.

10. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there are some conditions, and verily I and my progeny are from its conditions.

10- إِنَّ لَإِلَهَ إِلَّا اللَّهُ؛ اللَّهُ شُرُوطًا وَإِنِّي وَذُرِّيَّتِي مِنْ شُرُوطِهَا.

11. Verily, the beggar is a messenger of Allah, so one who gives to him gives to Allah and one who withholds from him, withholds from Allah, the Glorified.¹

11- إِنَّ الْمَسْكِينَ رَسُولُ اللَّهِ فَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ سُبْحَانَهُ.

12. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

12- إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ، يَحْتَمِلُهُ إِلَّا عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ إِيمَانًا، وَوَعْدًا حَقِيقَةً؛ صُدُورٌ أَمِينَةٌ، وَأُذُنٌ رَازِقَةٌ.

13. To us return the ones who exceed the bounds and the ones who lag behind [come

forward to] meet up with us.

13- إِلَيْنَا يَرْجِعُ الْغَالِي، وَبِنَا يَلْحَقُ النَّالِي.

14. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

14- إِنَّ اللَّهَ تَعَالَى أَطْلَعَ عَلَيَّ عَلَى 7;#xFEF1 رُضٍ فَاخْتَارَنَا، وَاخْتَارَ
لَنَا شِيعَةً يَنْصُرُونَنَا، وَيَفْرَحُونَ لِفَرَجِنَا، وَيَحْزَنُونَ لِحُزْنِنَا،
وَيَبْذُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِيْنَا، فَأَوْلِيكَ مِنَّا، وَإِلَيْنَا، وَهُمْ مَعَنَا
فِي الْجَنَانِ.

15. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

15- إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ، خَشِينٌ مُخْشَوْتِينَ، سِرٌّ مُسْتَسِيرٌ،
مُقَيَّبٌ، 8;#xFEFB يَحْمَلُهُ 9;#xFEFB مَلَكٌ مُقَرَّبٌ، أَوْ نَبِيٌّ
مُرْسَلٌ، أَوْ مُؤْمِنٌ إِمْتَحَنَ اللَّهُ سُبْحَانَهُ قَلْبَهُ 9;#xFEF1 بِإِيمَانٍ.

16. Indeed here (and he pointed towards his chest) there is great knowledge; if only I could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first instance of doubt.

16- إِنَّ هِيْهْنَا « وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ » لِعِلْمًا جَمًّا، لَوْ أَصَبْتُ لَهُ
حَمَلَةً، بَلَى أَصِيبُ لَقِنَا عَيْرَ مَأْمُونٍ عَلَيْهِ، مُسْتَعْمِ 9;#xFEFB؛ آلَةَ
الدِّينِ لِلدُّنْيَا، أَوْ مُسْتَظْهِرًا بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ، وَيُحْجِجِهِ عَلَى
أَوْلِيَائِهِ، أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ، 9;#xFEFB؛ بَصِيرَةً لَهُ فِي

إِحْنَائِهِ، يَنْقِدِحُ الشُّكُّ فِي قَلْبِهِ 7ﻷ وَوَلٍ عَارِضٌ مِنْ شُبُهَةٍ.

17. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

17. أَهْلُ الذِّكْرِ (الْقُرْآنِ)، أَهْلُ اللَّهِ، وَخَاصَّتُهُ (حَامَّتُهُ).

18. I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his sincere friends [and followers], and this is the meaning of the words of the Most High: 'You are only a warner, and there is a guide for every people'².

18. أَنَا قَسِيمُ النَّارِ، وَخَازِنُ الْجَنَانِ، وَصَاحِبُ الْخَوْضِ، وَصَاحِبُ
عُرَافٍ، 7ﻷ وَلَيْسَ مِنَّا أَهْلَ الْبَيْتِ إِمَامٌ 7ﻻ وَهُوَ عَارِفٌ (عَالِمٌ) بِأَهْلِ 7ﻻ وَبَيْتِهِ، وَذَلِكَ لِقَوْلِ اللَّهِ
تَعَالَى: إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

19. I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of the idols, the warrior against the disbelievers and the vanquisher of adversaries.

19. أَنَا صِنُو رَسُولِ اللَّهِ، وَالسَّابِقُ إِلَى
سُدُومٍ 9ﻷ وَكَاسِرُ 7ﻷ وَصَنَامٍ،
وَمُجَاهِدُ الْكُفَّارِ، وَقَامِعُ 7ﻷ صُدَادٍ.

20. I am the one who turn this world over on its face, gauges it according to its true value and drives it back on its heels.

20. أَنَا كَابُّ الدُّنْيَا لِوَجْهِهَا، وَقَادِرُهَا بِقَدْرِهَا، وَرَادُّهَا عَلَى
عَقِبِهَا.

21. I am the leader (ya'sūb³) of the believers and wealth is the leader of the wicked.

21. أَنَا يَعْسُوبُ الْمُؤْمِنِينَ، وَالْمَالُ يَعْسُوبُ الْفُجَّارَ.

22. I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me will be my progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of *Kawthar*]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be thirsty after that again.

22. أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَوَعِي عِثْرَتِي عَلَى
الْحَوْضِ (فَلْيَأْخُذْ أَخِذُكُمْ بِقَوْلِنَا، وَلْيَعْمَلْ بِعَمَلِنَا، إِنَّا لَنُنَافِسُ عَلَى
الْحَوْضِ) وَإِنَّا لَنَدُودُ عَنْهُ أَعْدَائِنَا، وَنَسْقِي مِنْهُ أَوْلِيَاءَنَا، فَمَنْ
شَرِبَ مِنْهُ شَرِبَهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا.

23. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rabī'ah and Mu

24. ar.

23. أَنَا وَصَعْتُ بِكُلِّكَلٍ (بِكُلِّكَلٍ; كُلِّ) الْعَرَبِ، وَكَسَرْتُ
نَوَاجِمَ (فُرُونَ) رَيْبَعَةَ وَمُضَرَ.

25. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

24. أَنَا شَاهِدٌ لَكُمْ، وَحَجِيحٌ يَوْمَ الْقِيَمَةِ عَلَيْكُمْ.

26. I am your inviter towards the obedience of your Lord, your mentor to performing your religious obligations and your guide to that which will save you.

25. أَنَا دَاعِيكُمْ إِلَى طَاعَةِ رَبِّكُمْ، وَمُرْشِدُكُمْ إِلَى قَرَائِصِ دِينِكُمْ،
وَدَلِيلُكُمْ إِلَى مَا يُنْجِيكُمْ.

27. My household and I are the [means of] security for the people of earth just as the stars are the [means of] security for the people of the heavens.

26 - أَنَا وَأَهْلُ بَيْتِي أَمَانٌ فَهَلْ فِي رُضٍ كَمَا
أَنَّ النَّجُومَ أَمَانٌ فَهَلْ السَّمَاءُ.

28. I am the representative of the Prophet of Allah among you, and the one who will keep you within the boundaries of your religion, and the one who calls you towards the Garden of the Abode.

27- أَنَا خَلِيقَةٌ رَسُولِ اللَّهِ فِيكُمْ وَمُقِيمُكُمْ عَلَى حُدُودِ دِينِكُمْ،
وَدَاعِيكُمْ إِلَى جَنَّةِ الْمَأْوَى.

29. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

28- إِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي، وَبَصِيرَةٍ مِنْ دِينِي، وَيَقِينٍ مِنْ
أَمْرِي.

30. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

29- إِنِّي لَعَلَى جَادَّةِ الْحَقِّ، وَإِنَّهُمْ لَعَلَى مَزَلَّةِ الْبَاطِلِ.

31. Verily it is for the establishment of the proofs of Allah that I argue and it is in order to support His religion that I struggle and fight.

30- إِنِّي لَعَلَى إِقَامَةِ حُجَجِ اللَّهِ أَقُولُ، وَعَلَى نُصْرَةِ دِينِهِ أَجَاهِدُ
وَأُقَاتِلُ.

32. Indeed I raise myself such that there should be no need that my generosity cannot encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time that is longer than my time [spent in worship and righteous actions].

31- إني إذا سألت رسول الله صلى الله عليه وآله وسلم أعطاني، وإذا سكت عن مسألته ابتدأني.
32- إني كنت إذا سألت رسول الله صلى الله عليه وآله وسلم أعطاني، وإذا سكت عن مسألته ابتدأني.

33. Whenever I would ask the Prophet of Allah (s), he would give to me and when I was silent and did not ask, he would be the one to initiate [the matter] with me.

32- إني كنت إذا سألت رسول الله صلى الله عليه وآله وسلم أعطاني، وإذا سكت عن مسألته ابتدأني.

34. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

33- إنما مثلي بينكم كالسراج في الظلمة، يستضيء بها من ولجها.

35. Certainly the Imams are the [only] vicegerents of Allah over His creation and the ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire except the one who rejects them and is rejected by them.

34- إنما إني إذا سألت رسول الله صلى الله عليه وآله وسلم أعطاني، وإذا سكت عن مسألته ابتدأني.
35- إنما المستحفظون لدين الله هم الذين أقاموا الدين، ونصروه، وحاطوه من جميع جوانبه، وحفظوه على عباد الله

36. Indeed the protectors of the religion of Allah are the only ones who establish the religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

35- إنما المستحفظون لدين الله هم الذين أقاموا الدين، ونصروه، وحاطوه من جميع جوانبه، وحفظوه على عباد الله

وَرَعَوْهُ.

37. (In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] towards Paradise as a bringer of glad tidings.

36- (فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَلَغَ عَنْ رَبِّهِ مُعْذِرًا، وَنَصَحَ مُنْذِرًا، وَدَعَا إِلَى الْجَنَّةِ مُبَشِّرًا.

38. Through us you were guided in the darkness, and by us you ascended the peaks [of knowledge and faith], and by way of us did you break through the pitch-black night [into the light of day].

37- بِنَا اهْتَدَيْتُمْ (فِي) الظُّلُمَاءِ، وَبِنَا تَسَنَّمْتُمُ الْعَلْيَاءِ، وَبِنَا أَنْقَجَرْتُمْ عَنِ السَّرَارِ.

39. Through us Allah opens and through us Allah seals, through us Allah effaces and confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver deceive you concerning Allah.

38- بِنَا فَتَحَ اللَّهُ، وَبِنَا يَخْتِمُ، وَبِنَا يَمْحُو مَا يَشَاءُ، وَيُثَبِّتُ، وَبِنَا يَدْفَعُ اللَّهُ الزَّمَانَ الْكَلْبَ، وَبِنَا يُنَزِّلُ اللَّهُ الْعَيْثَ فَ; يَغُرَّتْكُمْ بِاللَّهِ الْعُرُورِ.

40. Mingle with the people through that which they recognize and leave them in that which they reject, and do not burden them [by compelling them] to follow yourselves and us, for indeed our affair is difficult and arduous.

39- خَالِطُوا النَّاسَ بِمَا يَعْرِفُونَ، وَدَعُوهُمْ مِمَّا يُنْكِرُونَ، وَتَحْمَلُوهُمْ عَلَى أَنْفُسِكُمْ وَعَلَيْنَا، فَإِنَّ أَمْرَنَا صَعْبٌ

مُسْتَضَعٌ.

41. He ('a) said about the Prophet of Allah (s): He left this world hungry but entered the next world in soundness. He did not lay one brick upon another [to make a house for himself] until he passed away and responded to the caller of his Lord.

40. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَرَجَ مِنَ الدُّنْيَا خَمِيصًا، وَوَرَدَ
خِرَّةً سَلِيمًا، لَمْ يَضَعْ حَجْرًا عَلَى حَجْرٍ حَتَّى مَضَى
لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ.

42. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

41. دَاعٍ دَعَا، وَرَاعٍ رَعَا، فَاسْتَجِيبُوا لِلدَّاعِي، وَاتَّبِعُوا الرَّاعِي.

43. Ask me [about what you need to know] before you lose me, for verily I am more aware of the ways of the heavens than you are of the ways of the earth.

42. سَأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَإِنِّي بِطُرُقِ السَّمَاءِ أَخْبِرُ
(أَعْلَمُ) مِنْكُمْ بِطُرُقِ الْبَرِّ;7–رُض.

44. Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I know about whom it was revealed and where it was revealed, in the plains or on the mountains, and indeed my Lord has gifted me with an intelligent heart and an eloquent tongue.

43. سَأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَوَاللَّهِ مَا فِي الْقُرْآنِ آيَةٌ
وَإِنِّي أَعْلَمُ فِيْمَنْ نَزَلَتْ، وَأَيْنَ نَزَلَتْ، فِي سَهْلٍ أَوْ
فِي جَبَلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُوبًا، وَلِسَانًا
نَاطِقًا.

45. Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent speech.

44. وَقَالَ - عَلَيْهِ السَّلَامُ: فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سُنَّتُهُ الْقَصْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْقَصْلُ، وَحُكْمُهُ الْعَدْلُ، كَمَا بَيَّنَّ، وَصَمْتُهُ أَفْصَحُ لِسَانٍ.

46. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

45. صَلُّوا الَّذِي بَيْنَكُمْ وَبَيْنَ اللَّهِ تَسْعُدُوا.

47. Establish your bond with the one who is between you and Allah, [and] you will be felicitous in your final place of return [in the Hereafter].

46. صَلِّ الَّذِي بَيْنَكَ وَبَيْنَ اللَّهِ تَسْعَدُ بِمُنْقَلَبِكَ.

48. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He would take his cures to the places of negligence and sites of perplexity.

47. وَقَالَ - عَلَيْهِ السَّلَامُ: فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: طَيِّبٌ دَوَائِرُ بَطْنِهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَحْمَى مَوَاسِمَهُ، يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبِ عُمِّي، وَأَذَانِ صُمَّ، وَالسِّنَّةِ بُكْمٍ، يَتَّبِعُ (مُتَّبِعٌ) بِدَوَائِهِ مَوَاضِعَ الْعَقْلَةِ، وَمَوَاطِنَ الْحَيْرَةِ.

49. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will obligate your right upon Allah. Do you not see that Allah has said 'Say, I do not ask you any reward for it except love of (my) near relatives.'

48- عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللَّهِ عَلَيْكُمْ، وَالْمُوجِبُ عَلَى
اللَّهِ حَقِّكُمْ، أ؛ تَرُونَ إِلَى قَوْلِ اللَّهِ تَعَالَى قُلْ
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إ؛ الْمَوَدَّةَ فِي
الْقُرْبَى.

50. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

49- عَلَيْكُمْ بِطَاعَةِ أَيْمَتِكُمْ، فَإِنَّهُمْ الشُّهَدَاءُ عَلَيْكُمْ الْيَوْمَ،
وَالشُّعَاءُ لَكُمْ عِنْدَ اللَّهِ عَدَاءُ.

51. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and *Imān* (faith).

50- عَلَى إمام أَن يُعَلِّمَ أَهْلَ وَبِئْتِهِ حُدُودَ
إِيمَانِ.

52. The [leader and] guide must be truthful to his followers and must employ his intellect; and he must be from those who are inclined to the Hereafter, for it is from there that he came forth and to it will be his return.

51- فَلْيَصْدُقْ رَائِدُ أَهْلِهِ، وَلْيُحْضِرْ عَقْلَهُ، وَلْيَكُنْ مِنْ أَبْنَاءِ
إِيمَانِ؛ خِرَّةً، فَمِنْهَا قَدِمَ وَإِلَيْهَا يَنْقَلِبُ.

53. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.⁴

52- قَدْ طَلَعَ طَالِعٌ، وَلَمَعَ مَعٌ، وَبِحَحْ
إِيمَانِ؛ وَاعْتَدَلَ مَائِلٌ.

54. He said while remembering the Messenger of Allah (s): He belittled this world, took it

lightly and treated it with disdain; he knew that Allah willed to keep it away from him while He bestowed it to others as a trial.

53. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَدْ حَقَّرَ الدُّنْيَا وَأَهْوَنَ بِهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا عَنْهُ اخْتِيَارًا، وَبَسَطَهَا لِغَيْرِهِ اخْتِبَارًا.

55. Whenever I asked the Messenger of Allah (s), he would give to me and when I held back, he would be the one to initiate [the matter] with me.

54. كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَعْطَانِي، وَإِذَا أَمْسَكْتُ ابْتَدَأَنِي.

56. For our hatred there are waves of wrath from Allah, the Glorified.

55. لِبُغْضِنَا أَمْوَاجٌ مِنْ سَخَطِ اللَّهِ سُبْحَانَهُ.

57. I have patched this shirt of mine so much that I am now ashamed of [taking it again to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! Only at dawn do people speak highly of the [arduous] night journey.

56. لَقَدْ رَقَعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحَيْتُ مِنْ رَاقِعِهَا، فَقَالَ لِي قَائِلٌ: أَتَنْبِذُهَا؟ فَقُلْتُ لَهُ: أَعَزُّبُ عَيْنِي، عَلَى الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى.

58. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

57. لَتَعْطِفَنَّ عَلَيْنَا الدُّنْيَا بَعْدَ شِمَاسِهَا عَطْفَ الصَّرُوسِ عَلَى وَلَدِهَا.

59. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

58. لَقَدْ كُنْتُ وَمَا أَهَدَّدُ بِالْحَرْبِ، وَ;#xFEFB; أَرْهَبُ بِالصَّرْبِ.

60. If the veils were removed, my certitude would not increase.⁵

59. لَوْ كُشِفَ الْعِطَاءُ مَا ازْدَدْتُ يَقِينًا.

61. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

60. لَوْ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَعَيَّرْتُ أَشْيَاءً.

62. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

61. لَوْ كُنَّا نَأْتِي مَا تَأْتُونَ (أَنْتُمْ)، لَمَا قَامَ لِلدِّينِ عَمُودٌ،
وَ;#xFEFB; اخْضَرَّ;#xFEF;9; يَمَانُ عُوْدٌ.

63. If I wished to inform every man from among you of where he has come from and where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would encounter except that he put it into my ear and informed me about it.

62. لَوْ شِئْتُ أَنْ أَخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلَجِهِ وَجَمِيعَ شَأْنِهِ لَفَعَلْتُ، لَكِنِّي أَخَافُ أَنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ، وَ;#xFEFB; أَنِّي مُفْضِيهِ إِلَى

الخاصة ممن يؤمن ذلك منه، والذي بعته بالحق واصطفاه على
الخلق ما أنطق إني صادقاً، ولقد عهد إلي بذلك كله،
ويمهلك من يهلك، ويمنجا من ينجو(وم آل هذا 7؛مر)
وما أبقى شيئاً يمر على رأسي إني أفرعه في أدنى
أفضى به إلي.

64. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels⁶
even if the night journey is long.

63. لنا حق إن أعطيناه، وإني ربنا أعجاز
9؛بل وإن طال السرى.

65. We have the right of obedience and love over the people, and for them [for this] there
is a goodly reward from Allah, the Glorified.

64. لنا على الناس حق الطاعة والوفاء، ولهم من
الله سبحانه حسن الجزاء.

66. Whoever clings to us will join us.

65. من تمسك بنا لحق.

67. Whoever turns away from us will be annihilated.

66. من تخلف عنا محق.

68. One who follows our commandments advances.

67. من اتبع أمرنا سبق.

69. One who boards other than our ship, drowns.

68- مَنْ رَكِبَ غَيْرَ سَفِينَتِنَا عَرِقَ.

70. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the mountains of his religion.

69- هُمْ مَوْضِعُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَحُمَاةُ أَمْرِهِ، وَعَيْبَةُ عِلْمِهِ، وَمَوْئِلُ حُكْمِهِ، وَكُهُوفُ كُتُبِهِ، وَجِبَالُ دِينِهِ.

71. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent, they are not surpassed.

70- هُمْ كِرَائِمُ الْإِيمَانِ، وَكُنُوزُ الرَّحْمَنِ، إِنْ قَالُوا صَدَقُوا، وَإِنْ صَمَّتُوا لَمْ يُسْبَقُوا.

72. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

71- هُمْ كُنُوزُ الْإِيمَانِ، وَمَعَادِينُ الْخَيْرِ، إِنْ حَكَمُوا عَدَلُوا، وَإِنْ حَاجُّوا خَصَمُوا.

73. They are the foundation of religion and the pillar of certitude; to them return those who have exceeded the limits and those who are behind [come forward to] join them.

72- هُمْ أَسَاسُ الدِّينِ، وَعِمَادُ الْيَقِينِ، إِلَيْهِمْ يَفِيءُ الْغَالِي، وَبِهِمْ يَلْحَقُ التَّالِي.

74. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge

and the loci of forbearance.

73. هُمْ مَصَابِيحُ الظُّلْمِ، وَيَنَابِيعُ الحِكمِ، وَمَعَارِينُ العِلْمِ، وَمَوَاطِنُ الجِلمِ.

75. They are the life of knowledge and the death of ignorance. Their forbearance (or wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

74. هُمْ عَيْشُ العِلْمِ، وَمَوْتُ الجَهْلِ، يُخَيْرُ كُمْ جِلمُهُمْ (حُكْمُهُمْ) عَن عِلْمِهِمْ، وَصَمْتُهُمْ عَن مَنْطِقِهِمْ (وَظَاهِرُهُمْ عَن بَاطِنِهِمْ)، وَيُخَالِفُونَ الحَقَّ (الدِّينَ)، وَيَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ صَامِتٌ نَاطِقٌ، وَشَاهِدٌ صَادِقٌ.

76. Do not stray from the truth and its people, for verily whoever opts [to follow] other than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

75. تَزَلُّوا عَن الحَقِّ وَأَهْلِهِ، فَإِنَّهُ مَن اسْتَبَدَلَ بِنَا أَهْلَ البَيْتِ هَلَكَ، وَفَاتَتْهُ الدُّنْيَا وَالْآخِرَةُ.

77. The world is never devoid of an establisher of the proof of Allah, either [as an] apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

76. تَخْلُو مِنْ قَائِمٍ لِلَّهِ بِحُجَّتِهِ (بِحُجَّةٍ)، إِمَّا ظَاهِرًا مَشْهُورًا، وَإِمَّا بَاطِنًا (خَائِفًا) مَعْمُورًا، لَدَيْهِ تَبَطَّلَ حُجُّ اللَّهِ وَبَيِّنَاتُهُ.

78. No one from this nation can be compared to the progeny of Muhammad, peace and blessings of Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

77. يُقَاسُ بِآلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنْ هَذِهِ
وَمِمَّا أَحَدٌ، وَتَسْتَوِي (وَيَسْتَوِي)
يُسَوَّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا.

79. People! There is no proof of Allah, the Glorified, on His earth greater than our Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says '... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'

78. يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ لِلَّهِ سُبْحَانَهُ حُجَّةٌ فِي أَرْضِهِ أَوْ كَدُّ
مَنْ تَبَيَّنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَجِئْتُمْ
أَبْلَغُ مِنْ كِتَابِهِ الْقُرْآنِ الْعَظِيمِ، وَتَمَدَّحَ اللَّهُ تَعَالَى
مِنْكُمْ إِنْ مَنِ اعْتَصَمَ بِحَبْلِهِ، وَاقْتَدَى بِنَبِيِّهِ، وَإِنَّمَا هَلَكَ
مَنْ هَلَكَ عِنْدَ مَا عَصَاهُ وَخَالَفَهُ، وَاتَّبَعَ هَوَاهُ، فَلِذَلِكَ يَقُولُ عَزَّ مِنْ
قَائِلٍ: □ فَلَيحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

80. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

79. نَاطِرُ قَلْبِ اللَّيِّبِ بِهِ يُبْصِرُ رُشْدَهُ (أَمَدَهُ)، وَيَعْرِفُ عَوْرَهُ
وَنَجْدَهُ.

81. We are the callers to truth, the leaders of creation and the speakers of truth, he who obeys us acquires [success] and he who disobeys us is destroyed.

80. نَحْنُ دُعَاةُ الْحَقِّ، وَأَيْمَةُ الْخَلْقِ، وَالسِّبْطُ الصِّدْقِ، مَنْ أَطَاعَنَا
مَلَكَ، وَ مَنْ عَصَانَا هَلَكَ.

82. By Allah! I have never hidden a single word nor have I ever spoken a lie.

81. وَاللَّهِ مَا كُنْتُ وَشَمَةً، وَكَدَبْتُ كِدْبَةً.

83. By Allah! I do not hate the sudden coming of death to me, nor is it an event that I reject. I am but like a traveller who has come to his destination or a seeker who finds what he is looking for.

**82. وَاللَّهِ مَا فَجَعَنِي مِنَ الْمَوْتِ وَارِدُ كَرِهَتُهُ، وَطَالِعُ
أُنْكَرْتُهُ، وَمَا كُنْتُ إِكْغَارِبِ (كَقَارِبِ) وَرَدًا، أَوْ طَالِبِ
وَجَدًا.**

84. By Allah! If I were to spend a sleepless night on the thorns of *al-Sa'dān* or be driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

**83. وَاللَّهِ إِنِّي لَأُحِبُّ أَنْ أُصَقِّدَ، أَوْ غَاصِبًا لِشَيْءٍ مِنَ
الْحُطَامِ، وَكَيْفَ أَظْلِمُ لِنَفْسٍ يُسْرِعُ إِلَى الْبُلَى فُقُولَهَا، وَيَطُولُ
فِي التُّرَى حُلُولَهَا.**

85. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

**84. وَلَقَدْ عَلِمَ الْمُسْتَحْفِظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنِّي لَمْ أَرُدَّ عَلَى اللَّهِ سُبْحَانَهُ**

وَعَلَى رَسُولِهِ سَاعَةً قَطًّا، وَلَقَدْ وَاسَيْتُهُ بِنَفْسِي فِي
الْمَوَاطِنِ الَّتِي تَنْكِصُ فِيهَا 7;#xFEF7; بُطَالًا، وَتَتَأَخَّرُ عَنْهَا
7;#xFEF7; فُودَامُ نَجْدَةً، أَكْرَمَنِي اللَّهُ بِهَا، وَلَقَدْ بَدَلْتُ فِي
طَاعَتِهِ صَلَوَاتُ اللّٰهَعَلَيْهِ وَآلِهِ جُهْدِي، وَجَاهَدْتُ أَعْدَاءَهُ بِكُلِّ
طَاقَتِي، وَوَقَيْتُهُ بِنَفْسِي، وَلَقَدْ أَفْضَى إِلَيَّ مِنْ عِلْمِهِ بِمَا لَمْ
يُفْضِ بِهِ إِلَى أَحَدٍ غَيْرِي.

86. Knowledge has led them to real understanding and they have acquired the spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I yearn to see them.

85 - هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ 9;#xFEF9; يِمَانِ (الْبَصِيرَةِ)،
وَبَاشَرُوا رُوحَ الْيَقِينِ، فَاسْتَسْهَلُوا (فَاسْتَبَدَّوْا;#xFEF7; نُوا)، مَا
اسْتَوْعَرَ الْمُتَرْفُونَ، وَأَنَسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ،
وَصَحِبُوا الدُّنْيَا بِأَبْدَانِ أَرْوَاحِهَا مُعَلَّقَةٌ بِالْمَحَلِّ 7;#xFEF7; عَلَى،
أَوْلَيْكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَالِدُّعَاءُ إِلَى دِينِهِ آه آه شَوْقًا إِلَى
رُؤْيَيْهِمْ.

87. They are the supports of Islam and those entrusted with its protection. Through them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] what is narrated.

86 - هُمْ دَعَائِمُ 9;#xFEF9; سِدِّ;#xFEF7; مِ، وَوَعَدَ 7;#xFEF7; نِجُ
9;#xFEF9; عُنْتِصَامِ، بِهِمْ عَادَ الْحَقُّ فِي نِصَابِهِ وَأَنْزَاحَ الْبَاطِلِ
عَنْ مَقَامِهِ، وَأَنْقَطَعَ لِسَانُهُ مِنْ مَنَبَتِهِ، عَقَلُوا الدِّينَ عَقْلًا وَعَايَةً،
وَرَعَايَةً، 7;#xFEF7; عَقْلَ سَمَاعٍ وَرَوَايَةً.

88. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

87- وَإِنَّا مُرَاءُ الْكُفْرِ؛ فِينَا تَشَبَّتْ (وَفِينَا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنَا تَهَدَّلَتْ أَعْصَانُهُ (عُصُونُهُ).

89. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

88- لَنْ تَنْقَطِعَ سِلْسِلَةُ الْهَدْيَانِ حَتَّى يُدْرِكَ النَّارُ مِنَ الزَّمَانِ.

90. We are the door of 'Hiṭṭah' which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

89 - نَحْنُ بَابُ حِطَّةٍ، وَهُوَ بَابُ السَّلَامِ؛ مَنِ دَخَلَهُ سَلِمَ وَنَجَا، وَمَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

91. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

90- نَحْنُ التُّمْرُقَةُ الْوَسْطَى، بِهَا يَلْحَقُ التَّالِي، وَإِلَيْهَا يَرْجِعُ الْغَالِي.

92. We are the trustees of Allah over His servants and the establishers of truth in His lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

91- نَحْنُ أَمْنَاءُ اللَّهِ عَلَى عِبَادِهِ، وَمُقِيمُوا الْحَقِّ فِي دِينِهِ؛ بِنَا يَنْجُو الْمُؤَالِي، وَبِنَا يَهْلِكُ الْمُعَادِي.

93. We are the [family] tree of Prophethood, the station of revelation, the ones upon whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

92- نَحْنُ شَجَرَةُ النَّبُوَّةِ، وَمَحَطُّ الرِّسَالَةِ، وَمُخْتَلَفُ

المَـ#xFEFBنَا، وَتَبَاعِجُ الْحِكْمِ، وَمَعَادِنُ الْعِلْمِ، نَاصِرُنَا
وَمُجِبَّنَا يَنْتَظِرُ الرَّحْمَةَ، وَعَدُونَا وَمُبْغِضِينَا يَنْتَظِرُ السَّطْوَةَ.

94. We are the nearest ones [to the Prophet (s)], the companions, the custodians [of the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

93. نَحْنُ الشُّعَارُ وَالسَّدَنَةُ
وَالسُّبُورُ وَالسُّبُورُ، وَبُيُوتُ الْبُيُوتِ
مِنْ أَبْوَابِهَا، وَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا كَانَ سَارِقًا
تَعْدُوهُ الْعُقُوبَةُ.

95. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

94. هَيْهَاتَ لَوْ#xFEFB؛ التَّقَى لَكُنْتُ أَذْهَى الْعَرَبِ.

96. I have never rejected Allah from the time that I came to know Him.

95. مَا أَنْكَرْتُ اللَّهَ تَعَالَى مُنْذُ عَرَفْتُهُ.

97. I have never doubted in the truth since the time it was shown to me.

96. مَا شَكَّتُ فِي الْحَقِّ مُذْ أُرِيْتُهُ.

98. I have never lied nor have I been accused of lying.

97. مَا كَذَّبْتُ وَكُذِّبْتُ.

99. I have never strayed [from the right path] nor has anyone gone astray because of me.

98- مَا ضَلَلْتُ وَضَلَّ بِي.

100. No verse [of the Qur'an] was revealed but that I knew the occasion of its revelation and where it was revealed, [whether] in daytime or night, on a mountain or a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

99- مَا نَزَلَتْ آيَةٌ إِلَّا عَلِمْتُ فِيهَا نَزَلْتُ وَأَيْنَ نَزَلْتُ، فِي نَهَارٍ، أَوْ لَيْلٍ، فِي جَبَلٍ، أَوْ سَهْلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَفُوقًا، وَلِسَانًا قَوُوقًا.

101. We have established the pillar of truth and vanquished the forces of falsehood.

100- نَحْنُ أَقْمْنَا عَمُودَ الْحَقِّ، وَهَزَمْنَا جُيُوشَ الْبَاطِلِ.

1. This tradition falls under the subject of giving charity.
2. Surah al-Ra'd [13]:7
3. A male bee which is followed by the other bees.
4. Part of the sermon was delivered after he became the Khalifa.
5. Because he had already reached the peak of certitude.
6. An expression that conveys humility as it was only slaves and prisoners who would ride on the hinds of camels.
7. Al-Noor [24]:63
8. This is a plant with sharp prickles.

Foolishness

Foolishness الحُمُق

1. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

1- الْحُمُقُ سَيِّئُهُتَارُ بِالْفُضُولِ، وَمُصَاحَبَةُ الْجَهُولِ.

2. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

2. الْحُمُقُ دَاءٌ يُدَاوَى، وَمَرَضٌ يَبْرَأُ.

3. The worst indigence is foolishness.

3. أَفْقَرُ الْفَقْرِ الْحُمُقُ.

4. The most harmful thing is foolishness.

4. أَضْرُّ شَيْءٍ الْحُمُقُ.

5. The height of foolishness is being beguiled [by the pleasures of this world].

5. أَحْمَقُ الْحُمُقِ عُتْرَارٌ.

6. The greatest foolishness is exaggeration in praise and censure.

6. أَكْبَرُ الْحُمُقِ عُرَاقٌ فِي الْمَدْحِ وَالذَّمِّ.

7. The greatest foolishness is being conceited in [the state of] poverty.

7. أَعْظَمُ الْحَمَاقَةِ خُتْيَالٌ فِي الْفَاقَةِ.

8. Foolishness is a disgrace.

8. الْحُمُقُ شَيْنٌ.

9. Foolishness is the most harmful companion.

9. الْحُمُقُ أَضَرُّ أَضْرًا صَحَابٍ.

10. Foolishness is the worst ailment.

10. الْحُمُقُ أَذْوَأُ الدَّاءِ.

11. Foolishness leads to superfluity.

11. الْحُمُقُ يُوجِبُ الفُضُولَ.

12. Foolishness is from the fruits of ignorance.

12. الْحُمُقُ مِنْ ثَمَارِ الجَهْلِ.

13. Foolishness makes one a stranger in his own hometown.

13. الْحُمُقُ فِي الوَطَنِ عُرْبَةٌ.

14. How bad an ailment foolishness is!

14. بِئْسَ الدَّاءُ الْحُمُقُ.

15. The poverty of foolishness is not alleviated by [material] wealth.

15. فَفَرُّ الْحُمُقِ بِفَقْرِ المَالِ.

16. Being conceited in poverty is the height of foolishness.

16. مِنْ كَمَالِ الْحَمَاقَةِ #XFEBI خُتْيَالٌ فِي الْفَاقَةِ.

17. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

17. مِنْ أَعْظَمِ الْحُمُقِ مُوَاخَاةُ الْفُجَّارِ.

18. Being audacious in front of the king is an act of foolishness.

18. مِنْ الْحُمُقِ الدَّالَّةُ عَلَى السُّلْطَانِ.

19. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

19. مِنْ دَخْلِ الْحُمُقِ دَالَّةٌ بَعِيرٌ آلهُ، وَصَلْفٌ بَعِيرٌ شَرَفٌ.

20. With foolishness, what is sought is not achieved.

20. #XFEBB يُدْرِكُ مَعَ الْحُمُقِ مَطْلَبٌ.

21. There is no ailment worse than foolishness.

21. #XFEBB دَاءٌ أَدْوَأُ مِنَ الْحُمُقِ.

23. There is no poverty more severe than foolishness.

22. #XFEBB فَاقَةٌ أَشَدُّ مِنَ الْحُمُقِ.

24. Foolishness is wretchedness.

23- الْحُمُقُ شَقَاءٌ.

The Fool

The Fool حمق

1. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

1- الْحُمُقُ عَرِيبٌ فِي بَلَدَتِهِ، مُهَانٌ بَيْنَ أَعْرَبَتِهِ.

2. A fool does not improve by abasement and he is does not separate from fault and loss.

2- الْحُمُقُ يَحْسُنُ بِالْهَوَانِ، وَيَنْفَكُ عَنِ نَقْصِ وَخُسْرَانِ.

3. Be wary of the fool for verily, being amicable with him will bring you hardship (or exhaust you), agreeing with him will destroy you, disagreeing with him will cause you suffering and keeping his company will be [like] a curse upon you.

3- إِحْدَرِ الْحُمُقَ، فَإِنَّ مُدَارَاتَهُ تُعِينِكَ (تُعِيكَ)، وَمُوَافَقَتَهُ تُرْدِيكَ، وَمُخَالَفَتَهُ تُؤْزِيكَ، وَمُصَاحَبَتَهُ وَبَالٌ عَلَيْكَ.

4. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

4- أَحْمَقُ النَّاسِ مَنْ ظَنَّ أَنَّهُ أَعْقَلُ النَّاسِ.

5. The most foolish of all people is the one who prevents good deeds and [then] seeks gratitude, and does evil and [then] expects the reward for [doing] good.

5. أَحْمَقُ النَّاسِ مَنْ يَمْنَعُ الْبِرَّ، وَيَطْلُبُ الشُّكْرَ، وَيَفْعَلُ الشَّرَّ،
وَيَتَوَقَّعُ تَوَابَ الْخَيْرِ.

6. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

6. أَحْمَقُ النَّاسِ مَنْ أَنْكَرَ عَلَى غَيْرِهِ رَذِيلَةً وَهُوَ مُقِيمٌ عَلَيْهَا.

7. The fool does not improve by being disgraced.

7. أَحْمَقُ;7ﻷ يَحْسُنُ بِالْهَوَانِ.

8. The remoteness of a fool is better than his nearness and his silence is better than his speech.

8. بُعْدُ أَحْمَقٍ;7ﻷ مِنْ قُرْبِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ
نُطْقِهِ.

9. The foolishness of a person is recognized by [his] cheerfulness in times of blessing and increased abjectness in times of tribulation.

9. تُعْرَفُ حِمَاقَةُ الرَّجُلِ بِالْإِسْرَافِ فِي الْبُخْبَارِ، وَكَثْرَةِ
الدُّلِّ فِي الْمَحْنَةِ.

10. The foolishness of a person is recognized in three things: in his talking about that which does not concern him, [in] his answering that which he was not asked and his recklessness in [his] affairs.

10. تُعْرَفُ حِمَاقَةُ الرَّجُلِ فِي ثَلَاثِ شَيْءٍ: فِي
إِسْرَافِهِ فِي مَا لَا يَحْتَمِلُهُ، وَجَوَابِهِ عَمَّا
يُسْأَلُ عَنْهُ، وَتَهَوُّرِهِ فِي أُمُورِهِ.

11. Cutting off [ties with] the fool is judiciousness.

11. قَطِيعَةُ 7ﻱ حَمَقٍ حَزْمٌ.

12. Be cautious of the fool when you are in his company, of the vicious when you associate with him and of the oppressor when you deal with him.

**12. كُنْ عَلَى حَذَرٍ مِنْ 7ﻱ حَمَقٍ إِذَا صَاحَبْتَهُ، وَمِنَ
الْفَاجِرِ إِذَا عَاشَرْتَهُ، وَمِنَ الظَّالِمِ إِذَا عَامَلْتَهُ.**

13. For the fool there is an oath with every statement.[1](#)

13. 7ﻱ حَمَقٍ مَعَ كُلِّ قَوْلٍ يَمِينٌ.

14. Be careful not to love the fool, for he will surely harm you while he thinks that he is benefitting you and will annoy you while he thinks that he is pleasing you.

**14. إِيَّاكَ وَمَوَدَّةَ 7ﻱ حَمَقٍ، فَإِنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى
أَنَّهُ يَنْفَعُكَ، وَيَسُوءُكَ وَهُوَ يَرَى أَنَّهُ يَسُرُّكَ.**

15. Keeping silent is the best response for a fool.

15. السُّكُوتُ عَلَى 7ﻱ حَمَقٍ أَفْضَلُ جَوَابِهِ.

16. Increased fickleness is from the signs of a fool.

16. مِنْ أَمَارَاتِ 7ﻱ حَمَقٍ كَثْرَةُ تَلَوْنِهِ.

17. Putting up with a fool is a torment for the soul.

17. مُقَاسَاةٌ ۖ حُمَقٌ عَذَابُ الرُّوحِ.

18. Never show respect to a fool, even if he is [apparently] great.

18. تَعْظِمَنَّ ۖ حُمَقٌ، وَإِنْ كَانَ كَبِيرًا.

[1](#) i.e. he swears with every statement that he makes.

Tolerance

تَمَالٍ ۖ حَمَالٍ

1. Tolerance is proof of intelligence and a symbol of excellence.

1. حُتْمَالٌ بُرْهَانُ الْعَقْلِ، وَعُنْوَانُ الْقَضْلِ.

2. Tolerance is the ornament of companionship.

2. حُتْمَالٌ زِينُ الرَّفَاقِ.

3. Tolerance is the embellishment of politics [and leadership].

3. حُتْمَالٌ زِينُ السِّيَاسَةِ.

4. Tolerance dignifies one's status.

4. حُتْمَالٌ يُجِلُّ الْقَدْرَ.

5. Tolerance is a beautiful quality.

5. اِحْتِمَالُ خُلُقٍ سَجِيحٍ.

6. Tolerating meanness (or annoyance) is from nobility of character.

6. اِحْتِمَالُ الدِّينِيَّةِ (ذِيَّةٍ) مِنْ كَرَمِ السَّجِيَّةِ.

7. By bearing the burden of provision (for the people), praises increase.

7. بِتَحَمُّلِ الْمُؤْنِ تَكْتُرُ الْمَحَامِدُ.

8. Through increased tolerance, one's merit (or intelligence) increases.

8. بِكُتْرَةِ اِحْتِمَالِ يَكْتُرُ الْفَضْلُ (العقلُ).

9. Through tolerance and forbearance, people become your helpers and supporters.

9. بِاِحْتِمَالِ وَالْحِلْمِ يَكُونُ لَكَ النَّاسُ اُنْصَارًا وَاَعْوَانًا.

10. The forbearing one is recognized by his increased tolerance.

10. بِكُتْرَةِ اِحْتِمَالِ يُعْرَفُ الْحَلِيمُ.

11. Be tolerant, [and] your status will become lofty.

11. تَحَمُّلٌ يَجِلُّ قَدْرُكَ.

12. Adopt tolerance, for verily it is [a means of] concealing faults.

12. عَلَيْكَ بِإِحْتِمَالِ سِتْرِ الْعُيُوبِ.

13. One whose tolerance increases becomes noble.

13. مَنْ كَثُرَ حَمْلُهُ تَبَلَّ.

14. One who does not bear the burden of providing for the people has prepared his power for its transference.

14. مَنْ لَمْ يَحْتَمِلْ مَوْتَةَ النَّاسِ فَقَدْ أَهَّلَ قُدْرَتَهُ
بِإِتْقَانِهَا.

15. It is part of honour to tolerate the wrongdoings of [one's] brothers.

15. مِنَ الْكِرَامِ إِحْتِمَالُ جِنَايَاتِ إِخْوَانِ.

16. Tolerate that which comes your way, for indeed tolerance is a [means of] concealing faults and verily the wise one is half [the time] tolerant and half [the time] feigning negligence.

16. إِحْتَمِلْ مَا يَمُرُّ عَلَيْكَ، فَإِنَّ إِحْتِمَالَ سِتْرِ الْعُيُوبِ،
وَإِنَّ الْعَاقِلَ يَصْنَعُهُ إِحْتِمَالًا، وَيَصْنَعُهُ تَعَاقُلًا.

17. Continually bearing the liabilities [of others] causes loftiness [of character].

17. إِذْمَانُ تَحْمَلُ الْمَغَارِمَ يُوجِبُ الْجَبَالَةَ.

Vehemence

Vehemence ¹ الْحَمِيَّة

1. It is to the extent of one's vehemence that one is protective of his honour.

1. عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الْغَيْرَةُ.

2. Allah! Allah! I warn you servants of Allah, against feeling proud of your bigotry and boasting over your ignorance, for indeed these are the fertilizers of enmity and the bellows of Satan.

2. قَالَهُ اللَّهُ عِبَادَ اللَّهِ فِي كِبَرِ الْحَمِيَّةِ وَقَفْرِ الْجَاهِلِيَّةِ فَإِنَّهُ مَنْ فُجَّ الشَّنَانُ وَمَنَافِحُ الشَّيْطَانِ.

3. There is no vehemence in one who has no sense of honour.

3. لَمْ يَكُنْ فِيهِ حَمِيَّةٌ لِمَنْ أَنْفَعَهُ لَهُ.

¹ In the sense of protecting one's dignity and integrity.

Abstinence [From Food]

Abstinence [From Food] الْجَمِيَّةُ

1. Fitness of the body is [in] abstinence from [harmful] foods.

1. صَدْرُ الْبَدَنِ الْجَمِيَّةُ.

2. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

2. مَنْ لَمْ يَصْبِرْ عَلَى مَصْنَعِ الْجَمِيَّةِ طَالَ سَقَمُهُ.

Fulfilling Needs

الحوائج وقضاؤها

1. Verily the needs of the people that are addressed to you are a blessing from Allah upon you, so take advantage of them and do not be weary of them, lest they should turn into [divine] wrath.

1- إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَاعْتَنِمُوهَا
وَ تَمَلُّوهَا فَتَتَحَوَّلَ نِقْمًا.

2. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

2- تَوَجَّرْ إِنَالَةَ الْمُحْتَاجِ إِلَى عَدِّ، فَإِنَّكَ
تَدْرِي مَا يَعْضُ لَكَ وَلَهُ فِي عَدِّ.

3. You must seek the fulfilment of your needs through people of honourable dispositions and origins, you will be successful [in getting what you need] with them, without any delay or any sense of obligation.

3- عَلَيْكُمْ فِي قَضَائِ حَوَائِجِكُمْ بِكِرَامٍ وَ نَفْسٍ
وَ صَوْلٍ تُنَجِّحُ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطَالٍ
وَ مَنْ.

4. You must seek your needs from those who are honourable and of good origins, for they are more likely to fulfil them [quickly and without obligation] and they are purer in your eyes.

4- عَلَيْكُمْ فِي طَلْبِ الْحَوَائِجِ بِشِرَافِ النَّفُوسِ دَوِي
وَ صَوْلِ الطَّيِّبَةِ، فَإِنَّهَا (فَائِدَةٌ) عِنْدَهُمْ أَفْصَى وَ هِيَ
(وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أَزْكَى.

5. I am amazed at the person who is approached by his Muslim brother in need and refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in [acquiring] noble traits?

5- عَجِبْتُ لِرَجُلٍ يَأْتِيهِ أَخُوهُ الْمُسْلِمُ فِي حَاجَةٍ، فَيَمْتَنِعُ عَنْ قَضَائِهَا وَ#xFEFB; يَرَى نَفْسَهُ لِلْخَيْرِ أَهْوَ#xFEFB;، فَهَبَّ أَنَّهُ وَ#xFEFB; ثَوَابَ يُرْجَى وَ#xFEFB; عِقَابَ يُتَّقَى، أَقْتَرَهُدُونَ فِي مَكَارِمِ ذُ#xFEFB;7#xFEFB; ق.

6. Not having your needs fulfilled is better than seeking them from those who are not worthy.

6- قَوْتُ الْحَاجَةَ خَيْرٌ مِنْ طَلِبِهَا مِنْ غَيْرِ أَهْلِهَا.

7. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

7- بَذْلُ الْجَاهِ زَكْوَةٌ الْجَاهِ.

8. Expediting the release [of the needy from his need] is [a means of] success.

8- تَعْجِيلُ السَّرَّاحِ نَجَاحٌ.

9. The fulfilling of needs is not made righteous except by three things: by considering it to be small such that it becomes great, by hiding it such that it is made apparent [by Allah] and by expediting it such that it becomes felicitous.

9- وَ#xFEFB; يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِ#xFEFB;؛ بِدَ#xFEFB; ث: بِتَصْغِيرِهَا لِتَعْظُمَ، وَسِتْرِهَا لِتُظْهَرَ، وَتَعْجِيلِهَا لِتُهْنَأَ.

10. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

10. كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

11. Turning away the needy is the cause of diminishment of affluence.

11. سَبَبُ زَوَالِ الْيَسَارِ مَنَعُ الْمُحْتَاجِ.

Expressing Your Needs

Expressing Your Needs احتياجات

1. Express your needs to whomever you wish and (you will) become his captive.

1. إِحْتِجْ إِلَى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أَسِيرَهُ.

2. When you express your needs to someone, you abase yourself before him.

2. مَنِ احْتَجَّتْ إِلَيْهِ هُنْتَ عَلَيْهِ.

3. One who seeks his needs from you, his obedience to you will be to the extent of his need from you.

3. مَنِ احْتِاجَ إِلَيْكَ كَانَتْ طَاعَتُهُ لَكَ بِقَدْرِ حَاجَتِهِ إِلَيْكَ.

4. When someone turns to you with his needs, it becomes obligatory upon you to help him.

4. مَنِ احْتِاجَ إِلَيْكَ وَجَبَ إِسْعَافُهُ عَلَيْكَ.

How Are You?

How are you? كيف الحال؟

1. (When he was asked 'how are you O Amīr al-Mu'minīn?', he replied:) How would he be whom life is driving towards death, whose state of health can be changed to sickness at any moment and who can be approached [by death] from his place of safety?!

1. (وَ قِيلَ لَهُ - عَلَيْهِ السَّلَامُ - كَيْفَ تَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: كَيْفَ يَكُونُ (حَالُ) مَنْ يُغْنَى بِبَقَائِهِ، وَيَسْقَمُ بِصِحَّتِهِ وَيُوتَى مِنْ مَأْمَنِهِ؟!)

The Perplexed

The Perplexed المتحير

1. It is possible for the one who is perplexed and bewildered to be excused.

1. قَدْ يُعْذَرُ الْمُتَحِيرُ الْمَبْهُوتُ.

Recourse

Recourse الحيلة

1. Subtlety in [seeking] recourse is the most advantageous of all ways.

1. التَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

2. For everything there is recourse.

2. لِكُلِّ شَيْءٍ حِيلَةٌ.

3. One who neglects his recourse (or natural disposition) is made to rise [towards it] by tribulations.

3- مَنْ قَعَدَ عَنُ حِيلَتِهِ (حِيلَتِهِ)، أَقَامَتْهُ الشَّدَائِدُ.

Life And Being Alive

Life and Being Alive الحَيِّ وَالْحَيَاةِ

1. The living one is never satisfied [and always seeks more].

1- الْحَيُّ ﻻ يَكْتَفِي.

2. The fruit of long life is illness and senility.

2- تَمَرَةُ طُولِ الْحَيَاةِ السُّعْمُ وَالْهَرَمُ.

3. The end of [this] life is death.

3- غَايَةُ الْحَيَاةِ الْمَوْتُ.

4. How close is life to death!

4- مَا أَقْرَبَ الْحَيَاةَ مِنَ الْمَوْتِ.

5. How near is the living one to the dead because he will soon join him!

5- مَا أَقْرَبَ الْحَيِّ مِنَ الْمَيِّتِ لِلْحَاقِقِ بِهِ.

6. How far is the dead one from the living by his separation from him!

6. ما أَبْعَدَ الْمَيِّتَ مِنَ الْحَيِّ نُقْطَايِهِ عَنْهُ.

Modesty And Shame

Modesty and Shame الحياء

1. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

1. الْحَيَاءُ مِنَ اللَّهِ سُبْحَانَهُ تَقِي عَذَابَ النَّارِ.

2. The most modest among you are the most forbearing among you.

2. أَحْيَاكُمْ أَهْلَمُكُمْ.

3. The best of religious attires is modesty.

3. أَحْسَنُ مَوَاسِيِدِ الدِّينِ الْحَيَاءُ.

4. The greatest modesty is your being ashamed in front of Allah.

4. أَفْضَلُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنَ اللَّهِ.

5. The best modesty is your being ashamed of yourself [in front of Allah].

5. أَحْسَنُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنْ نَفْسِكَ.

6. Verily modesty and chastity are from the characteristics of faith, and they are the traits

of the free and the qualities of the virtuous.

6- إِنَّ الْحَيَاءَ وَالْعِفَّةَ مِنْ ذَخْرِ الْفَيْئِ وَالْإِيمَانِ،
وَإِنَّهُمَا لَسَجِيَّةُ الْبَرِّ، وَشِمَّةُ الْبُرِّ.

7. Modesty is beautiful.

7- الْحَيَاءُ جَمِيلٌ.

8. Modesty is preventive.

8- الْحَيَاءُ مَحْرَمَةٌ.

9. Shame prevents livelihood.¹

9- الْحَيَاءُ يَمْنَعُ الرِّزْقَ.

10. Modesty is the key to (every) good.

10- الْحَيَاءُ مِفْتَاحُ (كُلِّ) الْخَيْرِ.

11. Shame is accompanied by deprivation.

11- الْحَيَاءُ مَقْرُونٌ بِالْجُرْمَانِ.

12. Modesty is the lowering of one's gaze.

12- الْحَيَاءُ عَضُّ الطَّرْفِ.

13. Modesty is the perfection of honour.

13- الْحَيَاءُ تَمَامُ الْكَرَمِ.

14. Modesty is the partner of chastity.

14- الْحَيَاءُ قَرِينُ الْعَافِ.

15. Modesty is a beautiful quality.

15- الْحَيَاءُ خُلُقٌ جَمِيلٌ.

16. Modesty is a pleasing characteristic.

16- الْحَيَاءُ خُلُقٌ مَرْضِيٌّ.

17. Modesty is the perfection of honour and the best of traits.

17- الْحَيَاءُ تَمَامُ الْكَرَمِ، وَأَحْسَنُ الشَّيْمِ.

18. Modesty prevents one from ugly actions.

18- الْحَيَاءُ يَصُدُّ عَنِ فِعْلِ الْقَبِيحِ.

19. Being ashamed in front of Allah effaces many of the sins [that one has committed].

19- الْحَيَاءُ مِنَ اللَّهِ يَمْحُو كَثِيرًا مِنَ الْخَطَايَا.

20. Dress yourself with modesty, wear the armour of loyalty, safeguard brotherhood and

reduce your conversations with women, [if you do all this] your eminence will become complete.

**20. تَسْرِبَلُ الْحَيَاءِ، وَادَّرَعَ الْوَفَاءَ، وَاحْفَظِ الْخَاءَ،
وَأَقْلِلْ مُحَادَثَةَ النِّسَاءِ يَكْمَلُ لَكَ السَّنَاءُ.**

21. The fruit of modesty is chastity.

21. تَمَرَةُ الْحَيَاءِ الْعِفَّةُ.

22. Three things that are not to be ashamed of [are]: for a person to serve his guest, and for him to stand up from his place for his father or his teacher, and [for him] to seek the right even if it is little.

**22. تَبْتُ – يُسْتَحْيَى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ
ضَيْقُهُ، وَقِيَامُهُ عَنِ مَجْلِسِهِ – بِيهِ وَمُعَلِّمِهِ، وَطَلَبُ الْحَقِّ
وَإِنْ قَلَّ.**

23. The shame of person feels from himself is the fruit of [his] faith.

23. حَيَاءُ الرَّجُلِ مِنْ نَفْسِهِ تَمَرَةُ إِيمَانِهِ.

24. The source of chastity is modesty.

24. سَبَبُ الْعِفَّةِ الْحَيَاءُ.

25. Espouse modesty, for it is the symbol of nobility.

25. عَلَيكَ بِالْحَيَاءِ فَإِنَّهُ عُنْوَانُ النُّبْلِ.

26. The pinnacle of modesty is for a man to feel ashamed of himself.

26. غَايَةُ الْحَيَاءِ أَنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ.

27. Shame has been paired with deprivation.

27. قُرْنَ الْحَيَاءُ بِالْجُرْمَانِ.

28. The increased modesty of a person is the sign of his faith.

28. كَثْرَةُ حَيَاءِ الرَّجُلِ دَلِيلُ إِيمَانِهِ.

29. One who is shy is deprived.

29. مَنْ اسْتَحْيَا حُرِمَ.

30. Whoever has no modesty has no good in him.

30. مَنْ مَنُ حَيَاءٌ لَهُ؛ فَوَيْحٌ خَيْرَ فِيهِ.

31. One whose modesty is reduced, his piety is [also] reduced.

31. مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ.

32. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

32. مَنْ كَسَاهُ الْحَيَاءُ تَوَبَّهُ خَفِيَ عَنِ النَّاسِ عَيْبُهُ.

33. One who does not fear facing the people [after having been caught doing evil] does not

fear Allah, the Glorified.

33- مَنْ لَمْ يَتَّقِ وَجُوهَ الرِّجَالِ لَمْ يَتَّقِ اللَّهَ سُبْحَانَهُ.

34. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

34- مَنْ لَمْ يَسْتَحْيِ مِنَ النَّاسِ لَمْ يَسْتَحْيِ مِنَ اللَّهِ سُبْحَانَهُ.

35. That which is not appropriate for you to do in the open should not be done by you in private.

35- مَا يَنْبَغِي أَنْ تَفْعَلَهُ فِي الْجَهْرِ وَتَفْعَلَهُ فِي السِّرِّ.

36. The best partner of generosity is modesty.

36- نِعْمَ قَرِينُ السَّخَاءِ الْحَيَاءُ.

37. The best partner of faith is modesty.

37- نِعْمَ قَرِينُ إِيمَانِ الْحَيَاءِ.

38. There is no [good] trait like modesty.

38- شَيْمَةٌ كَالْحَيَاءِ.

[1](#). Here shame is used in the negative sense of excessive bashfulness, timidity etc.

Narration And Transmission Of Information

Narration and Transmission of Information |#xFEF9;خباروالخبر والحديث

1. Do not relate that which you have no knowledge about.

1. -1 ﻻ تُخْبِرُ بِمَا لَمْ تُحِطْ بِهِ عِلْمًا.

2. Never transmit information except from a reliable person otherwise you will become a liar, and if you transmit from other than him then surely telling lies is [a cause of] disgrace and dishonour.

2. -2 ﻻ تُخْبِرَنَّ إِبْرَاهِيمَ; عَنْ ثِقَةٍ فَتَكُونَ كَذَّابًا، وَإِنْ أَخْبَرْتَ عَنْ غَيْرِهِ فَإِنَّ الْكِذْبَ مَهَانَةٌ وَذُلٌّ.

3. Do not hasten to the people with that which they dislike so that they [begin to] speak about you that which they do not know.

3. -3 ﻻ تُسْرِعْ إِلَى النَّاسِ بِمَا يَكْرَهُونَ، فَيَقُولُوا فِيكَ مَا يَعْلمُونَ.

4. Analyze the information when you hear it with the analysis of understanding (i.e. in order to understand it), not the analysis of narration (i.e. in order to narrate it to others), for indeed the narrators of information are many but those who consider it carefully are few.

4. -4 ﻻ اَعْقِلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ دِرَايَةٍ; عَقْلَ رَوَايَةٍ، فَإِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتُهُ قَلِيلٌ.

5. Reports will never be accepted as true until [they are] verified by the eyes.

5- لَنْ يُصَدِّقَ الْخَبْرَ حَتَّىٰ يَتَحَقَّقَ الْعَيَانُ.

Gauging People

Gauging People | ختبار; #xFE9

1. Accompany [people] so that you may gauge [their true nature].

1- إِصْحَبْ تَخْتَبِرْ.

2. One who gauges [the people] detests (or keeps away from) [them].

2- مَنِ اخْتَبَرَ فَ#xFEFB; (وَ هَجَرَ).

3. Being at ease with every person before gauging [them] is from lack of intellect.

3- الطَّمَأِينَةُ إِلَىٰ كُلِّ أَحَدٍ قَبْلَ ختبار; #xFEFB; مِنْ قُصُورِ الْعَقْلِ.

4. One who feels at ease [with people] before gauging them, regrets.

4- مَنْ اطْمَأَنَّ قَبْلَ ختبار; #xFEFB; نَدِمَ.

Deception And The Deceitful

Deception and the Deceitful الخُدعة والخديعة والخُداع

1. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

1- إِيَّاكَ وَالْخَدِيعَةَ، فَإِنَّ الْخَدِيعَةَ مِنْ خُلُقِ اللَّئِيمِ.

2. He who makes his intelligence follow deceptions has deluded it.

2- عَرَّ عَقْلُهُ مَنْ أَتْبَعَهُ الْخُدْعَ.

3. One who tries to deceive Allah is [himself] deceived.

3- مَنْ خَادَعَ اللَّهَ خُدِعَ.

4. The deceiver has no religion.

4- دِينَ لِحَدَّاعٍ.

The Servant

The Servant الخادم

1. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

1- إِضْرِبْ خَادِمَكَ إِذَا عَصَى اللَّهَ، وَاعْفُ عَنْهُ إِذَا عَصَاكَ.

The One Who Is Forsaken By Allah

The One who is forsaken by Allah ن والمخدول; والخذ

1. From the signs of being forsaken by Allah is considering that which is evil as something good.

1. مِنْ عَآءِ الْخِذْبِ مَاتِ الْخِذْبِ إِسْتِحْسَانُ الْقَبِيحِ.

2. One of the indications of being forsaken by Allah is taking the rights of [one's] brothers lightly.

2. مِنْ دَآءِ الْخِذْبِ نِزْلُ الْخِذْبِ نِزْلُ الْخِذْبِ إِسْتِهَانَةٌ بِحُقُوقِ الْإِخْوَانِ.

3. Abandonment is a support for ignorance.

3. الْخِذْبُ مَعْنَى الْإِهْمَالِ.

4. The forsaken is he who has to ask for something from the ignoble.

4. الْمَخْذُولُ مَنْ لُهُ إِلَى الْإِثْمَانِ حَاجَةٌ.

[1](#). Because of the evil actions that one performs. See Q3:160

Muteness

Muteness الْخَرَسُ

1. Muteness is better than lying.

1. الْخَرَسُ خَيْرٌ مِنَ الْكِذْبِ.

Ineptness

Ineptness الْخُرْقُ

1. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm.

1- الْخُرُقُ مُعَادَاةٌ مُرَائٍ، وَمُعَادَاةٌ مَنْ يَغْدِرُ عَلَى الصَّرَاءِ.

2. Be cautious of ineptness for it is disgraces [one's] character.

2- إِيَّاكَ وَالْخُرُقَ، فَإِنَّهُ شَيْنٌ مُرَائٍ.

3. The ugliest thing is ineptness.

3- أَفْبَحُ شَيْءٍ الْخُرُقُ.

4. The worst thing is ineptness.

4- أَسْوَأُ شَيْءٍ الْخُرُقُ.

5. Ineptness is a disgraceful attribute.

5- الْخُرُقُ شَيْنٌ الْخُلُقِ.

6. Ineptness is the worst quality.

6- الْخُرُقُ شَرُّ خُلُقٍ.

7. How bad a quality ineptness is!

7- يَأْسُ الشَّيْمَةُ الْخُرُقُ.

8. The height of ignorance is ineptness.

8- رَأْسُ الْجَهْلِ الْخُرْقُ.

9. One whose ineptness increases is scorned.

9- مَنْ كَثَرَ خُرْفُهُ اسْتُرْذِلَ.

10. How many an elevated person has been degraded by the ugliness of his ineptitude!

10- كَمْ مِنْ رَفِيعٍ وَضَعَهُ فُبْحُ خُرْفِهِ.

11. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

11- مِنَ الْخُرْقِ الْعَجَلَةُ قَبْلَ الْوَقْتِ; وَمِنْ الْخُرْقِ التَّأَنُّ بَعْدَ إِصَابَةِ الْفُرْصَةِ.

12. Increased ineptness is an abomination.

12- مِنَ الْفُحْشِ كَثْرَةُ الْخُرْقِ.

13. It is from ineptitude to let go of an opportunity when one is able to take it.

13- مِنَ الْخُرْقِ تَرْكُ الْفُرْصَةِ عِنْدَ الْوَقْتِ; وَمِنْ الْخُرْقِ التَّوَلَّى عِنْدَ الْوَقْتِ.

14. Ineptness is not in anything but that it tarnishes it.

14- مَا كَانَ الْخُرْقُ فِي شَيْءٍ إِلَّا سَاءَ بِهِ; وَشَاءَ بِهِ.

15. There is no quality more disgraceful than ineptitude.

15. - خُلُقَ أَشَيْنٌ مِنَ الْخُرُقِ.

16. There is no attribute more belittling than ineptitude.

16. - خُلَّةَ أَزْرَى مِنَ الْخُرُقِ.

The Loser

The Loser الخاسر والخسران

1. Many a person who gains is [actually] a loser.

1. - رَبُّ رَابِحٍ خَاسِرٍ.

2. The biggest loser from among you is the most unjust from among you.

2. - أَخْسَرُكُمْ أَظْلَمُكُمْ.

3. How great a loser is he for whom there is no share [of reward] in the Hereafter!

3. - مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

Submissiveness And Humility In Front Of Allah

Submissiveness and Humility in front of Allah, The Most High الخشوع والخصوع لله

تعالى

1. When you are guided to your goal then be most submissive in front of your Lord.

1- إِذَا أَنْتَ هُدَيْتَ لِقَصْدِكَ فَكُنْ أَحْشَعَ مَا تَكُونُ لِرَبِّكَ.

2. Everything is humble in front of Allah.

2- كُلُّ شَيْءٍ خَاضِعٌ لِلَّهِ.

3. Everything is submissive in front of Allah.

3- كُلُّ شَيْءٍ خَاشِعٌ لِلَّهِ.

4. One whose heart submits, his limbs [also] submit.

4- مَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَوَارِحُهُ.

5. Whoever is humble in front of the majesty of Allah, people become submissive to him.

5- مَنْ خَضَعَ لِعَظَمَةِ اللَّهِ دَلَّتْ لَهُ الرِّقَابُ.

6. The best form of obedience is submission and humility.

6- نِعَمَ الطَّاعَةِ وَالْخُضُوعِ، وَالنُّقْيَادُ، وَالْخُضُوعُ.

7. How good a supporter of supplication submissiveness!

7- نِعَمَ عَوْنِ الدُّعَاءِ الْخُشُوعُ.

8. There is no worship like [that which is accompanied by] humility.

8. عِبَادَةٌ كَالْخُضُوعِ.

9. Humility means servility [in front of Allah].

9. الْخُضُوعُ دِنَاءَةٌ

The Foe Of Allah

من خصمه الله The Foe of Allah

1. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in this world and in his Hereafter.

1- مَنْ يَكُنِ اللَّهُ سُبْحَانَهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيُعَذِّبُهُ فِي الدُّنْيَا وَمَعَادِهِ.

2. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

2- مَنْ يَكُنِ اللَّهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيَكُنُ لَهُ حَرْبًا.

Writing

الخط والقلم والكتابة Writing

1. Put cotton in your inkpot, keep the nib of your pen long, leave space between your lines and keep the letters close to each other, for this makes the writing more beautiful.

1- اِلْقِ دَوَاتِكَ، وَأَطِلْ جَلْقَةَ قَلَمِكَ، وَقَرِّقْ بَيْنَ سَطُورِكَ،

وَقَرِّمِطاً بَيْنَ حُرُوفِكَ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.

2. Open the sharpened nib of your pen, thicken its point [so that it does not break easily] and cut the edge on the right side so that your handwriting becomes good.

2- اِفْتَحْ بَرِيَّةَ قَلَمِكَ، وَاسْمُكْ شَحْمَتَهُ، وَأَيِّمِنْ قِطْلَتَكَ، يَجِدْ خَطَّكَ.

3. Writing is the tongue of the hand.

3- الْخَطُّ لِسَانُ الْيَدِ.

Ideas

الخواطر Ideas

1. The imbuelement of ideas is through deliberation.

1- لِقَاحُ الْخَوَاطِرِ الْمَذَاكِرَةُ.

The Daring

المُخَاطِرِ The Daring

1. The daring risk-taker charges towards danger.

1- الْمُخَاطِرُ مُتَهَجِّمٌ عَلَى الْغَرَرِ.

Mistakes

الخطاء Mistakes

1. Making many mistakes points towards excessive ignorance.

1- كَثْرَةُ الْخَطَايَا يُنْذِرُ بِوُقُورِ الْجَهْلِ.

Sincerity And Devotion

ص والخالص والمخلص Sincerity and Devotion

1. Sincerity is in grave danger, until it is seen what it concludes with.

1- صُخْرٌ خَطِرٌ عَظِيمٌ حَتَّى يُنْظَرَ بِمَا يُخْتَمُ لَهُ.

2. Be sincere and you will attain [success].

2- أَخْلِصْ تَتَلَّ.

3. Let your action, your knowledge, your love, your hatred, your taking, your leaving, your speech and your silence [all] be [sincerely] for the sake of Allah.

3- أَخْلِصْ لِلَّهِ عَمَلَكَ، وَعِلْمَكَ، وَحُبَّكَ، وَبُغْضَكَ، وَأَخْذَكَ، وَتَرْكَكَ، وَكَلْمَكَ، وَصَمْتَكَ.

4. Adopt sincerity in secret and in the open, fear [of Allah] when unseen and seen, moderation in poverty and wealth, and equity in satisfaction and anger.

4- إَلْزَمَ؛#xFEFBُ;9࿯I فِي السِّرِّ
وَالْعَبَاف;#xFEFBُ;9࿯I، وَالْخَشِيَّةَ فِي الْغَيْبِ وَالشَّهَادَةَ، وَالْقَصْدَ
فِي الْفَقْرِ وَالْغِنَى، وَالْعَدْلَ فِي الرِّضَا وَالسَّخَطِ.

5. Be sincere when you perform an action [and do it only for the pleasure of Allah].

5- أَخْلَصُوا إِذَا عَمَلْتُمْ.

6. Sincerity is the goal [of worship].

6- أَلْزَمَ؛#xFEFBُ;9࿯I فِي غَايَةٍ.

7. Sincerity is [a means of attaining] success.

7- أَلْزَمَ؛#xFEFBُ;9࿯I فِي فَوْزٍ.

8. Being sincere is the best of actions.

8- أَلْزَمَ؛#xFEFCُ;9࿯I فِي خَيْرِ الْعَمَلِ.

9. Sincerity is the fruit of worship.

9- أَلْزَمَ؛#xFEFBُ;9࿯I فِي ثَمَرَةِ الْعِبَادَةِ.

10. Sincerity is the attribute of the most excellent people.

10- أَلْزَمَ؛#xFEFBُ;9࿯I فِي شِيْمَةِ أَفْضَلِ النَّاسِ.

11. Sincerity is the highest [form of] success.

11. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

12. Sincerity is the worship of the Near Ones [to Allah].

12. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

13. Sincerity is the goal of religion.

13. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

14. Sincerity is the most honourable end.

14. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

15. Sincerity is the fruit of certitude.

15. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

16. Sincerity is the foundation of worship.

16. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

17. Sincerity is the highest [level of] faith.

17. سُبْحَانَكَ أَيُّهَا الْمَلِكُ الْعَلِيُّ الْقَوِيُّ.

18. Sincerity in action stems from strong faith and righteous intention.

18. إِنْ خُلِّصَ مِنَ الْعَمَلِ مِنَ قُوَّةِ الْيَقِينِ، وَصَدَّقَ النِّيَّةَ.

19. If you are sincere, you will be successful.

19. إِنْ تَخْلَصُ تَقْرُ.

20. Through sincerity, deeds are raised (i.e. are accepted).

20. بِإِذْنِ خُلِّصَ تَرْفَعُ عَمَالُ.

21. Through sincerity, the doers of good deeds contend for excellence.

21. بِإِذْنِ خُلِّصَ تَتَفَاوَلُ الْعَمَالُ.

22. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

22. صِدْقُ إِذْ خُلِّصَ مِنَ الْمَرْءِ يُعْظِمُ زُلْفَتَهُ وَيُجْزِلُ مَثْوَبَتَهُ.

23. Blessed is one who anticipates his death and makes his actions sincere.

23. طُوبَى لِمَنْ بَادَرَ أَجَلَهُ وَأَخْلَصَ عَمَلَهُ.

24. Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah.

24. طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عِلْمَهُ، وَعَمَلَهُ، وَحُبَّهُ، وَبُغْضَهُ، وَأَخْذَهُ، وَتَرْكَهُ وَكَلِمَتَهُ، وَصَمْتَهُ.

25. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

**25- طُوبَى لِمَنْ قَدَّمَ خَالِصًا، وَعَمَلَ صَالِحًا، وَاجْتَنَبَ مَحْذُورًا،
وَاجْتَنَبَ مَحْذُورًا.**

26. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

**26- عَلَيْكُمْ بِصِدْقِ إِسْحَاقٍ وَحُسْنِ الْيَقِينِ،
فَإِنَّهُمَا أَفْضَلُ عِبَادَةِ الْمُقَرَّبِينَ.**

27. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

27- غَايَةُ إِسْحَاقٍ دَفْعُ الْعِقَابِ.

28. It is for making actions sincere that the people of intellect and understanding contend.

**28- فِي إِسْحَاقِ الْعَمَلِ تَنَافُسُ أُولِي
النُّهَى وَالْإِنْفِصَالِ.**

29. How can one be capable of sincerity when he has been overcome by vain desire?

**29- كَيْفَ يَسْتَطِيعُ إِسْحَاقٌ مَنْ يَغْلِبُهُ
الْهَوَى؟!**

30. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

30- مَنْ أَخْلَصَ لِلَّهِ اسْتَظْهَرَ لِمَعَاشِهِ وَمَعَادِهِ.

31. One whose action is not accompanied with sincerity, [his action] is not accepted.

31. مَنْ لَمْ يَصْحَبِ إِيمَانًا وَتَوَكُّلاً لَمْ يُقْبَلْ.

32. With sincerity, deeds are raised (i.e. accepted).

32. مَعَ إِيمَانٍ وَتَوَكُّلٍ تَرْفَعُ أَعْمَالُهُ.

33. No one preserves his reward except the one who makes his action sincere.

**33. يُحْرَزُ أَجْرُهُ لِمَنْ أَحْلَصَ
عَمَلَهُ.**

34. There is nothing better than making action sincere in [accordance with] its true intention.

**34. شَيْءٌ أَحْسَنُ مِنْ إِحْلَافِ عَمَلٍ فِي
صِدْقِ نِيَّتِهِ.**

35. The sincere one is worthy of getting [his prayers] answered.

35. الْمُخْلِصُ حَرِيٌّ بِأَجَابَةٍ.

36. One who makes his actions sincere, attains his hopes.

36. مَنْ أَحْلَصَ بَلَّغَ أَمَلَهُ.

Succession

Succession فة;#xFEFC; الخ

1. How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

1. وَاَعْجَبَا أَنْ تَكُونَ الْخِصْمَةُ بِالصَّحَابَةِ وَتَكُونَ بِالصَّحَابَةِ وَالْقَرَابَةِ.

The Caliphs

The Caliphs [Uthman and...] الخلفاء (عثمان و...)

1. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] and the protestor [who was responsible for his assassination].¹

1. لِلَّهِ سُبْحَانَهُ حُكْمٌ بَيْنُ فِي الْمُسْتَأْثِرِ وَالْجَارِعِ.

¹ Part of sermon no. 30 of Nahj al-Balāgha.

Disagreement

Disagreement ف;#xFEFC; خت;#xFE9; ف و;#xFEFB; الخ

1. Disagreement wrecks [good] ideas.

1. الْخِصْمَةُ يَهْدِمُ الْمُنْتَظَمَ.

2. Organized affairs are disrupted by disagreement.

2. مُورُ الْمُنتَظِمَةِ يُفْسِدُهَا الذِّخْرُ; فُ.

3. The cause of disunity is disagreement.

3. سَبَبُ الْفُرْقَةِ الذِّخْرُ; خِيَارُ; فُ.

4. With disagreement there is no harmony.

4. لَيْسَ مَعَ الذِّخْرِ; فُ; إِيتِيَارُ; فُ.

5. From disagreement stems repulsion [and hatred].¹

5. مِنْ الذِّخْرِ; فُ; تَكُونُ النَّبْؤَةُ.

6. Too much disagreement is discord.

6. كَثْرَةُ الذِّخْرِ; فُ; شِقَاقٌ.

7. Disagreement is the motive for wars.

7. الذِّخْرُ مَثَارُ الْحُرُوبِ.

8. Disputes demonstrate the foolishness of a person and do not increase his claim.

8. الْمُخَاصِمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَتَزِيدُ فِي حَقِّهِ.

¹ Another possible translation as mentioned by 'Allāma Khwānsari (r) is: From opposition (to vain desires) loftiness is achieved.

Good Character

Good Character ق؛#xFEFC؛>؛#xFE7؛>

1. A refined character is one of the two blessings.

1. الخُلُقُ السَّجِيحُ أَحَدُ النِّعْمَتَيْنِ.

2. The best thing is [good] character.

2. أَحْسَنُ شَيْءٍ الخُلُقُ.

3. The most honourable distinction is [good] character.

3. أَكْرَمُ الحَسَبِ الخُلُقُ.

4. The best of qualities is honourable ambition.

4. أَحْسَنُ الشَّيْمِ شَرَفُ الهَمَمِ.

5. The most beautiful qualities are forbearance and chastity.

5. أَزِينُ الشَّيْمِ الحِلْمُ والعِفافُ.

6. The purest of all people in lineage is the best of them in character.

6. أَطْهَرُ النَّاسِ أَغْرَاقاً أَحْسَنُهُمْ أَخْ؛#xFE7B؛> قاً.

7. The most pleased of all people is one whose character is agreeable.

7- أَرْضَى النَّاسَ مَنْ كَانَتْ أَذْفَبُهُ رَضِيَّةً.

8. The best eminence is [in possessing] a beautiful character.

8- أَحْسَنُ السَّنَاءِ الْخُلُقُ السَّجِيحُ.

9. The most honourable quality of the noble one is his feigning inattention [and ignorance] about that which he is aware [regarding the negative traits of others].

9- أَشْرَفُ أَذْفَبِ الْكَرِيمِ تَعَافُلُهُ عَمَّا يَعْلَمُ.

10. The best of qualities are generosity, chastity and tranquillity.

10- أَفْضَلُ الشَّيْمِ السَّخَاءُ وَالْعِفَّةُ وَالسَّكِينَةُ.

11. The best of morals are those which drive you towards noble deeds.

11- أَحْسَنُ أَذْفَبِ مَا حَمَلَكَ عَلَى الْمَكَارِمِ.

12. Verily Allah, the Glorified and Exalted, loves the person who is approachable [and courteous], of tolerant disposition and prompt in getting things done.

12- إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُحِبُّ السَّهْلَ النَّفْسِ، السَّمِيحَ الْخَلِيقَةَ، الْقَرِيبَ الْمُرَّ.

13. Verily it is from nobility of character to build ties with the one who cuts you off, to give one who deprives you and to forgive one who wrongs you.

13- إِنَّ مِنْ مَكَارِمِ أَذْفَبِ مَا أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

14. Noble traits are [acquired] through difficulties.

14. الْمَكَارِمُ بِالْمَكَارِهِ.

15. A praiseworthy character is one of the fruits of intelligence.

15. الْخُلُقُ الْمَحْمُودُ مِنْ ثَمَارِ الْعَقْلِ.

16. He ('a) said about those whom he praised: When they speak, they are truthful and when they are silent, they are not surpassed. When they look, they take lesson and when they turn away, they are not distracted. When they talk, they remember [Allah] and when they are quiet, they contemplate.

16. « وَقَالَ - عَلَيْهِ السَّلَامُ - فِيمَنْ أُتِيَ عَلَيْهِ: « إِنْ نَطَقُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا، إِنْ نَظَرُوا اِعْتَبَرُوا، وَإِنْ اِعْرَضُوا لَمْ يَلْهُوْا، إِنْ تَكَلَّمُوا ذَكَرُوا، وَإِنْ سَكَتُوا تَفَكَّرُوا.

17. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

17. إِنْ كُنْتُمْ فِي مَحَالَةٍ مُتَنَافِسِينَ فَتَنَافَسُوا فِي الْخِصَالِ الرَّغِيْبَةِ، وَخُذُوا مِنَ الْمَجْدِ.

18. One whose character is bad, his death is [considered a time of] happiness.

18. مَنْ سَاءَتْ سَجِيَّتُهُ سَرَتْ مَوْتُهُ.

19. When the character is good, the speech becomes gentle.

19. إِذَا حَسُنَ الْخُلُقُ لَطَفَ النَّطْقُ.

20. When there is an admirable quality in a man, then expect from him other such qualities.

20 - إِذَا كَانَ فِي الرَّجُلِ خَلَّةٌ رَائِقَةٌ فَانْتَظِرْ مِنْهُ أَخَوَاتِهَا.

21. When the Qur'an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

21- إِذَا دَعَاكَ الْقُرْآنُ إِلَى خَلَّةٍ جَمِيلَةٍ فَخُذْ نَفْسَكَ بِأَمْثَالِهَا.

22. With good character, life becomes pleasant.

22- بِحُسْنِ الْخُلُقِ يَحْسُنُ الْعَيْشُ.

23. By [adopting] good character, sustenance becomes abundant.

23- بِحُسْنِ الْخُلُقِ تَدْرُ الْرِزْقُ.

24. Opting for the truth and keeping away from untruth is the most beautiful quality and the best etiquette.

24- تَحَرِّيُّ الصِّدْقِ، وَتَجَنُّبُ الْكِذْبِ، أَجْمَلُ شِيَمَةٍ وَأَفْضَلُ أَدَبٍ.

25. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

25- تَنَافَسُوا فِي الْخُلُقِ الْرَغِيْبَةِ، وَالْعِزَّةِ الْعَظِيْمَةِ، وَالْأَفْكَارِ الْجَلِيْلَةِ، يَعْظُمُ لَكُمْ الْجَزَاءُ.

26. You should be zealous for praiseworthy qualities like protecting the [rights of the]

neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and beautify yourselves with excellent traits.

**26. تَعَصَّبُوا لِخَيْرِ الْحَمْدِ، مِنَ الْجَفْظِ لِلْجَارِ، وَالْوَفَاءِ
بِالدِّمَامِ، وَالطَّاعَةِ لِلرِّبِّ، وَالْمَعْصِيَةِ لِلْكَبِيرِ، وَتَحَلَّوْا بِمَكَارِمِ
الْخَيْرِ.**

27. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

27. تَخَيَّرْ لِنَفْسِكَ مِنْ كُلِّ خُلُقٍ أَحْسَنَهُ، فَإِنَّ الْخَيْرَ عَادَةٌ.

28. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

28. حُسْنُ الْخُلُقِ لِلنَّفْسِ، وَحُسْنُ الْخَلْقِ لِلْبَدَنِ.

29. Adopting a good character is the best [means of following the] religion.

29. حُسْنُ الْخُلُقِ أَفْضَلُ الدِّينِ.

30. Good character is the best companion and self-conceit is a hidden ailment.

30. حُسْنُ الْخُلُقِ خَيْرُ قَرِينٍ، وَالْعُجْبُ دَاءٌ دَافِينٌ.

31. Good character is from the best allotment and the most virtuous of qualities.

31. حُسْنُ الْخُلُقِ مِنْ أَفْضَلِ الْقِسَمِ، وَأَحْسَنَ الشَّيْمِ.

32. Good character is one of the two bounties [of Allah].

32- حُسْنُ الْخُلُقِ أَحَدُ الْعَطَائِينِ.

33. Good character is proof of an honourable ancestry.

33- حُسْنُ الْخُلُقِ دُرٌّ يُبْرَهُانُ كَرَمِ
عِرَاقٍ.

34. Good character increases sustenance and makes companions feel at ease.

34- حُسْنُ الْخُلُقِ دُرٌّ يُدِرُّ رِزَاقًا،
وَيُؤْنِسُ الرَّفَاقَ.

35. Good character is the cornerstone of all virtuous acts.

35- حُسْنُ الْخُلُقِ رَأْسُ كُلِّ بَرٍّ.

36. Good character brings about adoration and strengthens love.

36- حُسْنُ الْخُلُقِ يُورِثُ الْمَحَبَّةَ وَيُوَكِّدُ الْمَوَدَّةَ.

37. The best character is the one that is furthest from obstinacy.

37- خَيْرُ الْخُلُقِ خَيْرُ الشَّيْمِ أَرْضَاهَا.

38. The best of qualities is the most agreeable of them.

38- خَيْرُ الشَّيْمِ أَرْضَاهَا.

39. The best of attributes is kindness.

39. خَيْرُ الْخَيْرِ الرُّفْقُ.

40. The best of all qualities is truthfulness in speech and noble actions.

40. خَيْرُ الْخَيْرِ صِدْقُ الْمَقَالِ، وَمَكَارِمُ فُعَالٍ.

41. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

41. رَأْسُ الْإِيمَانِ حُسْنُ الْخُلُقِ، وَالتَّحَلِّيُ بِالصِّدْقِ.

42. I had, in the past, a brother-in-faith and his view of the world as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than giving up plenty.

42. كَانَ لِي فِيمَا مَضَى أَحٌ فِي اللَّهِ وَكَانَ يُعَظِّمُهُ فِي عَيْنِي
صِغَرُ الدُّنْيَا فِي عَيْنِهِ وَكَانَ خَارِجًا مِنْ (عَنْ) سُلْطَانِ بَطْنِهِ،
فَوَيْسَتْهُ مَا يَجِدُ وَكَثُرَ إِذَا
وَجَدَ وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتًا فَإِنْ قَالَ بَدَّ الْقَائِلِينَ وَنَقَعَ عَلِيلَ
السَّائِلِينَ وَكَانَ ضَعِيفًا مُسْتَضْعَفًا فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْتٌ عَادَ

وَصِلُّ وادٍ يُدَلِّي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِيًا وَكَانَ
 يَلُومُ أَحَدًا عَلَى مَا (يَجِدُ الْعُدْرَةَ فِي مِثْلِهِ
 حَتَّى يَسْمَعَ اعْتِدَارَهُ وَكَانَ يَشْكُو وَجَعًا
 عِنْدَ بُرئِهِ وَكَانَ يَفْعَلُ مَا يَقُولُ وَ
 يَفْعَلُونَكَانَ إِذَا (إِنْ) غَلِبَ عَلَى الْكَلِمَةِ لَمْ
 يُغْلِبْ عَلَى السُّكُوتِ وَكَانَ عَلَى أَنْ يَسْمَعَ أَحْرَصَ مِنْهُ عَلَى أَنْ
 يَتَكَلَّمَ وَكَانَ إِذَا بَدَّهَ أَمْرَانِ نَظَرَ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى فَخَالَفَهُ
 فَعَلَيْكُمْ بِهَذِهِ الْخَيْرِ قَالُوا فَالزُّمُّوْهَا وَتَنَاقَسُوا فِيهَا فَإِنْ
 لَمْ تَسْتَطِيعُوا فَاعْلَمُوا أَنَّ أَخَذَ الْقَلِيلَ خَيْرٌ مِنْ تَرِكِ الْكَثِيرِ.

43. Nothing gets constricted with good character.

43. لَمْ يَضِقْ شَيْءٌ مَعَ حُسْنِ الْخُلُقِ.

44. One whose character is noble, his sustenance is increased.

44. مَنْ كَرُمَ خُلُقُهُ اتَّسَعَ رِزْقُهُ.

45. One whose qualities are good, his companionship is pleasant.

45. مَنْ حَسُنَتْ خَلِيقَتُهُ طَابَتْ عِشْرَتُهُ.

46. One whose character is good, his ways become easy.

46. مَنْ حَسُنَ خُلُقُهُ سَهَلَتْ لَهُ طُرُقُهُ.

47. One whose character is good, more people adore him and feel at ease with him.

47. مَنْ حَسُنَ خُلُقُهُ كَثُرَ مُجِيبُوهُ، وَأَنْسَتِ النَّفُوسُ بِهِ.

48. Allah, the Glorified, does not give a servant anything from the good of this world or the Hereafter but because of his good character and his good intention.

**48. مَا أُعْطِيَ اللَّهُ سُبْحَانَهُ الْعَبْدَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا
وَآخِرَةِ إِخْرًا؛ بِحُسْنِ خُلُقِهِ، وَحُسْنِ نِيَّتِهِ.**

49. The best distinction is good character.

49. نِعْمَ الْحَسَبُ حُسْنُ الْخُلُقِ.

50. The best trait is [having a] good character.

50. نِعْمَ الشَّيْمَةُ حُسْنُ الْخُلُقِ.

51. The best [form of] faith is a beautiful character.

51. نِعْمَ الْإِيمَانُ جَمِيلُ الْخُلُقِ.

52. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

52. خَوَافِي خُلُقِي تُكْشِفُهَا الْمُعَاشَرَةُ.

53. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

**53. رَأْسُ الْعِلْمِ التَّمْيِيزُ بَيْنَ الْخُلُقِ وَإِظْهَارُ
مَحْمُودِهَا وَقَمْعُ مَذْمُومِهَا.**

54. The adornment of [all] traits is being careful [in fulfilling] the sureties.

54- زَيْنُ الشَّيْمِ رَعَى الدِّمَمَ.

55. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

55- سِتَّةٌ تُخْتَبَرُ بِهَا أَذْوَاقُ الرِّجَالِ: الرِّضَا، وَالغَضَبُ، وَالرَّهْبُ، وَالرَّغْبُ، وَالْمَنْعُ، وَالرُّعْبُ.

56. You must adopt a good character for this will earn you adoration [of others].

56- عَلَيْكَ بِحُسْنِ الخُلُقِ فَإِنَّهُ يُكْسِبُكَ المَحَبَّةَ.

57. In good character, there are treasures of [blessings and] sustenance.

57- فِي سَعَةِ الخُلُقِ كُنُوزٌ وَرِزَاقٌ.

58. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

58- كُلُّ شَيْءٍ يُسْتَطَاعُ إِذْنًا نَفْلِ الطَّبَاعِ.

59. How many a lowly person has been elevated by his good character!

59- كَمْ مِنْ وَضِيعٍ رَفَعَهُ حُسْنُ خُلُقِهِ.

60. Whoever does not make his character good, his companion will not benefit from him.

60- مَنْ لَمْ يُحْسِنْ خُلُقَهُ لَمْ يَنْتَفِعْ بِهِ قَرِينُهُ.

61. One whose attributes are not good, his [methods and] ways will not be praised.

61. مَنْ لَمْ تُحَسِّنْ دَخْلَهُ لَمْ تُحَمِّدْ طَرَائِفَهُ.

62. There is no companion like good character.

62. قَرِينَ كَحُسْنِ الْخُلُقِ.

63. There is no life more satisfying than [one lived with] good character.

63. عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ.

64. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

64. إِذَا رَأَيْتَ فِي غَيْرِكَ خُلُقًا دَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

65. Verily your natural disposition invites you towards that which you are familiar with.

65. إِنَّ طَبَاعَكَ تَدْعُوكَ إِلَى مَا أَلِغْتَهُ.

66. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

66. إِنَّ هَذِهِ الطَّبَائِعَ مُتَبَايِنَةٌ، وَخَيْرُهَا أَبْعَدُهَا مِنَ الشَّرِّ.

67. Verily only the dispositions of the virtuous are dispositions that have the potential of supporting good, so whenever they are laden with it, they carry it.

67. إِنَّمَا طَّبَائِعُ الْبَرِّ طَّبَائِعٌ مُحْتَمِلَةٌ لِلْخَيْرِ،

فَمَهْمَا حُمِلَتْ مِنْهُ إِحْتَمَلْتُهُ.

68. He ('a) said about the one whom he censured: If he falls sick he regrets having abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

68. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ دَمَّهُ: إِنْ سَقِمَ فَهُوَ نَادِمٌ عَلَى تَرْكِ الْعَمَلِ، وَإِنْ صَحَّ أَمِنَ مُغْتَرًّا فَأَخَّرَ الْعَمَلَ، إِنْ دُعِيَ إِلَى حَرْثِ الدُّنْيَا عَمِلَ، وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسَلُ، إِنْ اسْتَعْنَى بَطَرَ وَقَتَّنَ، إِنْ افْتَقَرَ قَنَطَ وَوَهَنَ، إِنْ أَحْسِنَ إِلَيْهِ جَحَدَ، وَإِنْ أَحْسَنَ تَطَاوَلَ، وَامْتَنَّ، إِنْ عَرَضَتْ لَهُ مَعْصِيَةٌ وَقَعَهَا بِأَنَّهَا عَلَى التَّوْبَةِ، إِنْ عَزَمَ عَلَى التَّوْبَةِ سَوِّفَهَا، وَأَصْرَّ عَلَى الْحَوْبَةِ إِنْ عُوفِيَ ظَنَّ أَنْ قَدْ تَابَ، إِنْ ابْتُلِيَ ظَنَّ وَارْتَابَ، إِنْ مَرَضَ أَخْلَصَ وَأَنَابَ، إِنْ صَحَّ نَسِيَ وَعَادَ وَاجْتَرَى عَلَى مَظَالِمِ الْعِبَادِ، إِنْ أَمِنَ إِفْتَنَّ بِالْمَعَادِ.

69. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

69. إِذَا رَأَيْتَ فِي غَيْرِكَ خُلُقًا دَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

70. The worst quality is treachery.

70. يَنْسَ السَّجِيَّةَ الْعُلُوُّ.

71. A person's distance from vice is [the source of his] magnanimity.

71. بُعْدُ الْمَرْءِ عَنِ الدُّنْيَةِ فُتُوٌّ.

72. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

72. تَجَنَّبُوا الْبُخْلَ وَالنِّفَاقَ، فَهُمَا مِنْ أَدَمِّ الشَّرِّ لِحَاجَةٍ.

73. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

73. تَجَنَّبْ مِنْ كُلِّ خُلُقٍ أَسْوَأَهُ، وَجَاهِدْ نَفْسَكَ عَلَى تَجَنُّبِهِ فَإِنَّ الشَّرَّ لِحَاجَةٍ.

74. Two attributes never come together in the heart of a believer: bad character and miserliness.

74. خَلَّتَانِ – تَجْتَمِعَانِ فِي قَلْبِ مُؤْمِنٍ: سُوءُ الْخُلُقِ وَالْبُخْلُ.

75. Bad character is inauspicious and offending a benefactor is wickedness.

75. سُوءُ الْخُلُقِ شُؤْمٌ، وَإِغْتَابُ الْمُحْسِنِ لُؤْمٌ.

76. Bad character is the worst companion.

76- سُوءُ الْخُلُقِ شَرُّ قَرِينٍ.

77. Bad character alienates the near one and repels the distant one.

77- سُوءُ الْخُلُقِ يُوجِسُ الْقَرِيبَ، وَيُنْفِرُ الْبَعِيدَ.

78. Bad character makes life bitter and is a torment for the soul.

78- سُوءُ الْخُلُقِ نَكْدُ الْعَيْشِ وَعَذَابُ النَّفْسِ.

79. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

79- الْخِذْلُ، وَالْمُنْتِجَةُ لِلشَّرِّ الْكِذْبُ، وَالْبُخْلُ، وَالْجَوْرُ، وَالْجَهْلُ.

80. Bad character alienates the soul and removes amiability.

80- سُوءُ الْخُلُقِ يُوجِسُ النَّفْسَ وَيَرْفَعُ نُفْسَ.

81. The worst qualities are dishonesty and hypocrisy.

81- شَرُّ عَادَاتٍ الْكِذْبُ وَالنِّفَاقُ.

82. The worst of habits is lying.

82- شَرُّ الشَّيَمِ الْكِذْبُ.

83. A vice may debase [the one who commits it].

83. قَدْ تُزْرِي الدِّينَةَ.

84. Every malady has a cure except bad character.

84. كُلُّ دَاءٍ يُدَاوَى إِلَّا سُوءَ الْخُلُقِ.

85. One who is rude by nature, his surroundings are deserted.

85. مَنْ خَشُنَتْ عَرِيكَتُهُ أَفْقَرَتْ حَاشِيَتُهُ.

86. One whose character is bad torments his [own] soul.

86. مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.

87. One whose character is bad, his [own] family becomes fed up with him.

87. مَنْ سَاءَ خُلُقُهُ مَلَهُ أَهْلُهُ.

88. One who is of bad character is detested by his companion and associate.

88. مَنْ سَاءَ خُلُقُهُ وَرَفِيقُهُ مُصَاحِبُهُ وَرَفِيقُهُ.

89. One who is of bad character lacks friends and associates.

89. مَنْ سَاءَ خُلُقُهُ أَعْوَزَهُ الصَّدِيقُ، وَالرَّفِيقُ.

90. It is from bad character to be stingy and abusive in demanding your right.

90- مِنْ سُوءِ الْخُلُقِ الْبُخْلُ، وَسُوءُ التَّقَاضِي.

91. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

91- إِحْذَرِ الْهَزْلَ، وَاللَّعَبَ، وَكثْرَةَ الْمَزْحِ، وَالصِّحْكَ، وَالتُّرَهَاتِ.

92. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

92- إِحْذَرُوا مَنَافِحَ الْكِبَرِ، وَعَلَبَةَ الْحَمِيَّةِ، وَتَعَصُّبَ الْجَاهِلِيَّةِ.

93. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

93- إِيَّاكَ وَخُبْتَ الْمَلُوءِ، وَإِفْسَادَ النِّيَّةِ، وَرُكُوبَ الدَّنِيَّةِ، وَغُرُورَ مُنِيَّةِ.

94. The most detestable of morals is treachery.

94- أَقْبِحُ ذُخْرِ الْخِيَانَةِ.

95. The most wicked characteristic is spite.

95- أَسْوَأُ الْخُلُقِ الْجَفْدُ.

96. The worst of morals is adorning oneself with vices.

96- أَسْوَأُ الدَّخْلِ التَّحْلِي بِالرِّذَائِلِ.

97. A dispraised character is from the fruits of ignorance.

97. الخُلُقُ المَذْمُومُ مِنْ ثِمَارِ الجَهْلِ.

98. How detestable are the traits of the vile and how good are the qualities of the honourable!

98. ما أَفْبَحَ شَيْمِ اللِّئَامِ، وَأَحْسَنَ سَجَايَا الكِرَامِ.

99. Being close to the people in their morals [and habits] is a safeguard from their malice.

99. مُقَارَبَةُ الرِّجَالِ فِي ذَخَائِهِمْ؛ يُقِيمُ أَمْنٌ مِنْ عَوَائِلِهِمْ.

100. There is no good in a character that is not adorned with forbearance.

100. خَيْرٌ فِي خُلُقٍ؛ يَزِينُهُ حِلْمٌ.

101. There is no good in the trait of arrogance, haughtiness and pride.

101. خَيْرٌ فِي شَيْمَةِ كِبَرٍ، وَتَجَبُّرٍ، وَقَفْرٍ.

102. There is no life for the one who has a bad character.

102. عَيْشٌ لِسَيِّئِ الخُلُقِ.

103. There is no loneliness worse than [that which is brought about by] bad character.

103. وَحُشَّةٌ أَوْحَشُ مِنْ سُوءِ الخُلُقِ.

104. The one who has a bad character is very impetuous and has a bitter life.

104- السَّيِّئُ الْخُلُقِ كَثِيرُ الطَّيْشِ مُنَعَّصُ الْعَيْشِ.

105. A bad character is one of the two torments.

105- الْخُلُقُ السَّيِّئُ أَحَدُ الْعَذَابَيْنِ.

106. One who makes his character bad, torments his [own] soul.

106- مَنْ أَسَاءَ خُلُقَهُ عَذَّبَ نَفْسَهُ.

107. One whose character is bad, his [own] family becomes fed up with him.

107- مَنْ ضَاقَ خُلُقُهُ مَلَهُ أَهْلُهُ.

108. One whose character is bad, his sustenance is restricted.

108- مَنْ سَاءَ خُلُقُهُ ضَاقَ رِزْقُهُ.

109. One who does not affirm his past (i.e. the good character of his forefathers) with his present (i.e. his own good character), disgraces his predecessor and betrays his successor.

109- مَنْ لَمْ يُؤَكِّدْ قَدِيمَهُ بِحَدِيثِهِ، شَانَ سَلَفَهُ وَخَانَ خَلْفَهُ.

Creation

المخلوق Creation

1. Every creation is moving towards that which it has no knowledge of.

1. كُلُّ مَخْلُوقٍ يَجْرِي إِلَى مَا لَا يَعْرِفُ.

Seclusion

Seclusion الخلوّة

1. The cause of immorality is seclusion.

1. سَبَبُ الْفُجُورِ الْخُلُوءُ.

2. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

2. مُزِمَّةُ الْخُلُوءِ دَابُّ الصُّلَحَاءِ.

Wine

Wine الخمر

1. Abandoning the drinking of wine is [commanded as] a protection for the mind.

1. وَتَرَكُ شُرْبِ الْخَمْرِ تَحْصِينًا لِلْعَقْلِ.

Five Bad Qualities

Five Bad Qualities خمس وخمسة

1. Five [types of people] are worthy of being humiliated: The one who interferes between

two people when they have not involved him in their affair, the one who issues commands to the owner of the house [while] in his house, the one who approaches a dining table when he has not been invited to do so, the one who continues talking when nobody is listening and the one who sits in the place where he has no right to sit.

1- خَمْسَةٌ يَنْبَغِي أَنْ يُهَانُوا: الدَّاحِلُ بَيْنَ اثْنَيْنِ، لَمْ يُدْخِلْهُ فِي بَيْتِهِ، وَالْمُتَقَدِّمُ عَلَى مَائِدَةٍ لَمْ يُدْعَ إِلَيْهَا، وَالْمُقْبِلُ بِحَدِيثِهِ عَلَى غَيْرِ مُسْتَمِعٍ، وَالْجَالِسُ فِي الْمَجَالِسِ الَّتِي يَسْتَحِقُّهَا.

2. Five qualities are detested from five [people]: Excessive licentiousness from scholars, greed from sages, stinginess from the wealthy, shamelessness from women and from the elders, adultery.

2- خَمْسٌ يُسْتَفْبِحْنَ مِنْ خَمْسٍ: كَثْرَةُ الْفُجُورِ مِنَ الْعُلَمَاءِ، وَالْجِرْصُ فِي الْحُكَمَاءِ، وَالْبُخْلُ فِي الْغَنِيَاءِ، وَالْقِحَّةُ فِي النِّسَاءِ وَمِنَ الْمَشَائِخِ الزَّانَا.

Anonymity

الخمول Anonymity

1. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

1- إِنَّ فِي الْخُمُولِ لِرَاحَةً.

Fear

الخوف والخشية Fear

1. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

1- الْخَوْفُ سِجْنُ النَّفْسِ عَنِ الدُّنْيَا، وَرَادِعُهَا عَنِ الْمَعَاصِي.

2. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

2- الْخَوْفُ مِنَ اللَّهِ فِي الدُّنْيَا، يُؤْمِنُ الْخَوْفَ فِي 5忯 خِرَةٌ مِنْهُ.

3. Fear [Allah] and you will be feared by the people.¹

3- إِرْهَبُ تُحَدَّرُ.

4. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

4 - إِرْهَبُ تُحَدَّرُ، وَ5񟻻 تَهْزُلُ فَتُحْتَقَرُ.

5. The most fearful [of Allah] among you are the ones who know [Him] the most.

5- أَحْوَفُكُمْ أَعْرَفُكُمْ.

6. Fear [of Allah] is security.

6- الْخَوْفُ أَمَانٌ.

7. Fear of the punishment of Allah is a quality of the God-wary.

7- الْخَشْيَةُ مِنْ عَذَابِ اللَّهِ شِيْمَةُ الْمُتَّقِينَ.

8. Fear [of Allah] is the gown of the Gnostics.

8. الْخَوْفُ جَلْبَابُ الْعَارِفِينَ.

9. Fear [of Allah] is the distinguishing feature of the believers.

9. الْوَجَلُ شِعَارُ الْمُؤْمِنِينَ.

10. When you fear the Creator, you flee towards Him.

10. إِذَا خِفْتَ الْخَالِقَ قَرَرْتَ إِلَيْهِ.

11. The fruit of fear is security.

11. ثَمَرَةُ الْخَوْفِ أَمْنٌ.

12. Fear your Lord and seek His mercy, He will save you from that which you fear [in this world] and will bestow [upon you] what you hope for.

12. خَفْ رَبَّكَ، وَارْجُ رَحْمَتَهُ، يُؤْمِنُكَ مِمَّا تَخَافُ وَيُنِيلُكَ مَا رَجَوْتَ.

13. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear [Him].

13. خَفْ تَأْمَنُ وَتَأْمَنُ فَتَخَفُ.

14. Fear your Lord with a fearing that distracts you from hope of His mercy, and have hope of His mercy with the hoping of one who does not feel safe from His fear.

14. خَفْ رَبَّكَ خَوْفًا يَشْغَلُكَ عَنِ رَجَائِهِ، وَارْجُهُ رَجَاءَ مَنْ يَأْمَنُ خَوْفَهُ.

15. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

15. خَيْرُ عَمَالٍ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

16. Fear Allah with the fearing of one who busies his mind with contemplation, for indeed fear [of Allah] is the best place to find security and is a restraint for the self from vices.

16. خَفِ اللَّهَ خَوْفَ مَنْ شَغَلَ بِالْفِكْرِ قَلْبَهُ، فَإِنَّ الْخَوْفَ مَظِنَّةٌ وَإِسْجَانٌ (وَسَجْنٌ) لِلنَّفْسِ عَنِ الْمَعَاصِي.

17. Fear of Allah is the consolidation of faith.

17. خَشْيَةُ اللَّهِ جَمَاعُ الْإِيمَانِ.

18. Fear of Allah brings security for the one who is filled with it.

18. خَوْفُ اللَّهِ يَجْلِبُ لِمُسْتَشْعِرِهِ وَإِيمَانٌ.

19. Fear Allah and He will protect you, and do not feel safe from Him [to the extent that you begin committing sins] so that He punishes you.

19. خَفِ اللَّهَ يُؤْمِنَكَ، وَتَأْمَنُ فَيُعَذِّبَكَ.

20. Many a fear turns into security.

20. رَبُّ خَوْفٍ يَعُودُ بِإِيمَانٍ.

21. There is many a frightening thing that you are not cautious of.

21. رَبٌّ مَخُوفٌ ﻻ تَحْذَرُهُ.

22. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

22. طُوبَى لِمَنْ رَاقَبَ رَبَّهُ وَخَافَ دَنْبَهُ.

23. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

23. طُوبَى لِمَنْ أَلْزَمَ نَفْسَهُ مَخَافَةَ رَبِّهِ، وَأَطَاعَهُ فِي السِّرِّ وَالْجَهْرِ.

24. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

24. طُوبَى لِمَنْ اسْتَشْعَرَ الْوَجَلَ، وَكَذَّبَ ﻷ مَلَ وَتَجَنَّبَ الزَّلَلَ.

25. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

25. طُوبَى لِمَنْ خَافَ اللَّهَ قَائِمًا.

26. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

26. عَجِبْتُ لِمَنْ عَرَفَ اللَّهَ كَيْفَ ﻻ يَشْتَدُّ خَوْفُهُ.

27. I am amazed at the one who is incapable of warding off that which comes upon him, how does he feel safe from the one whom (or the thing which) he is afraid of?!

27- عَجِبْتُ لِمَنْ يَعْجُزُ عَن دَفْعِ مَا عَرَاهُ كَيْفَ يَقَعُ لَهُ
;7࿯I مَنْ وَمَنْ (مَمَّا) يَخْشَاهُ.

28. Fear [of Allah] is sufficient as knowledge.

28- كَفَى بِالْخَشْيَةِ عِلْمًا.

29. Just as you hope, fear.

29- كَمَا تَرْجُو خَفْ.

30. One who fears [Allah] is safe.

30- مَنْ خَافَ أَمِنَ.

31. One who fears [Allah] gets up [to worship Him] in the night.

31- مَنْ خَافَ أُدْلِجَ (أُدْلَجَ).

32. Whoever fears Allah, his knowledge is complete.

32- مَنْ خَشِيَ اللَّهَ كَمَلَ عِلْمُهُ.

33. Whoever fears Allah, his [other] fears are reduced.

33- مَنْ خَافَ اللَّهَ قَلَّتْ مَخَافَتُهُ.

34. One whose fear [of Allah] increases, his affliction is reduced.

34. مَنْ كَثُرَتْ مَخَافَتُهُ قَلَّتْ أَقْتُهُ.

35. One who fears Allah does not quench his anger [by taking revenge].

35. مَنْ خَافَ اللَّهَ لَمْ يَشْفِ عَيْظُهُ.

36. One who fears his Lord refrains from being unjust [to anyone].

36. مَنْ خَافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ.

37. One whose fear [of Allah] reduces, his affliction increases.

37. مَنْ قَلَّتْ مَخَافَتُهُ كَثُرَتْ أَقْتُهُ.

38. One who does not truly fear Allah will not gain His security.

38. مَنْ لَمْ يَصْدُقْ مِنَ اللَّهِ خَوْفُهُ لَمْ يَنْلُ مِنْهُ مَا نُلُّ.

39. One who fears Allah is protected by Allah, the Glorified, from everything.

39. مَنْ خَافَ اللَّهَ آمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

40. The best form of worship is fear [and awe] of Allah.

40. نِعْمَ الْعِبَادَةُ الْخَشْيَةُ.

41. The best barrier from sins is fear [of Allah].

41. نِعْمَ الْحَاجِزُ عَنِ الْمَعَاصِي الْخَوْفُ.

42. The best means of [arriving at] security is fear [of Allah].

42. نِعْمَ مَطِيَّةٌ مِمَّنْ الْخَوْفُ.

43. Let no fearful one fear anything other than his sins.

43. لَا يَخَفُ خَائِفٌ إِلَّا ذَنْبَهُ.

44. Do not fear anything other than your sins.

44. لَا تَخَفُ إِلَّا ذَنْبَكَ.

45. There is no knowledge like the fear [and awe] of Allah.

45. الْعِلْمُ كَالْخَشْيَةِ.

46. Fear [and awe] of Allah is the attribute of the felicitous.

46. الْخَشْيَةُ شِيمَةُ السُّعْدَاءِ.

47. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

47. مَنْ خَافَ الْوَعِيدَ قَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ.

48. Fear [of Allah] is a backing.

48- الخَوْفُ إِسْتِظْهَارٌ.

49. One who fears [divine] punishment desists from evil actions.

49- مَنْ خَافَ الْعِقَابَ إِنصَرَفَ عَنِ السَّيِّئَاتِ.

1. Or in another reading: Fear [Allah] and you will be cautious [not to disobey Him].

Fearing Other Than Allah

الخوف من غير الله

1. Whenever you fear the created [as opposed to the Creator], you flee from him.

1- إِذَا خِفْتَ الْمَخْلُوقَ قَرَرْتَ مِنْهُ.

2. When you are frightened of something then jump into it, for indeed the difficulty of safeguarding yourself from it is greater than [that of] entering into it.

2- إِذَا هُبْتَ أَمْرًا فَفَعَّ فِيهِ، فَإِنَّ شِدَّةَ تَوْقِيهِ أَشَدُّ مِنَ الْوُقُوعِ فِيهِ.

3. He ('a) said about the one whom he censured: ...he has made his fear of men ready currency while his fear of the Creator a mere guarantee or promise [to be carried out later].

3- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ دَمَّهُ: جَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا، وَمِنْ خَالِقِهِمْ (خَالِقِهِ) ضَمَانًا (ضِمَارًا) وَوَعْدًا.

4. One who fears the people, Allah, the Glorified, makes him afraid of everything.

4. مَنْ خَافَ النَّاسَ أَخَافَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

The Fearful

The Fearful الخائف

1. The fearful one has no life.

1. الخائفُ – عَيْشَ لَهُ.

2. How many a fearful person has been taken to a place of safety by his fear.

2. كَمْ مِنْ خَائِفٍ وَقَدَّ بِهِ خَوْفُهُ عَلَى قَرَارَةٍ – مَنْ.

3. One who fears, fails.

3. مَنْ هَابَ خَابَ.

Frightening Others

Frightening Others ا– خافة

1. One who does not frighten others will never be frightened [by anyone].

1. مَنْ لَمْ يُخِفْ أَحَدًا لَمْ يَخَفْ أَبَدًا.

2. One who frightens you [from committing sins] in order to protect you [from punishment] is better than one who gives you a [false] sense of security on order that you may become frightened.

2. مَنْ أَخَافَكَ لِكِي يُؤْمِنَكَ خَيْرٌ لَكَ مِمَّنْ يُؤْمِنُكَ لِكِي يُخِيفَكَ.

The Frustrated

The Frustrated الخائب

1. For the frustrated and hopeless one there is the anguish of ruin [and loss].

1. لِلْخَائِبِ الْإِسْرَارُ مَمْنَعُ الْهَيْبَةِ.

Good

Good الخير

1. Good does not perish.

1. الْخَيْرُ لَا يَفْنَى.

2. Good is easier [to do] than an evil action.

2. الْخَيْرُ أَسْهَلُ مِنْ فِعْلِ الشَّرِّ.

3. The bane of goodness is an evil companion.

3. آفَةُ الْخَيْرِ قَرِينُ السُّوءِ.

4. When you make the intention of doing good, then execute it.

4. إِذَا عَقَدْتُمْ عَلَى عَزَائِمِ خَيْرٍ فَاْمُضُوا.

5. When you witness [a] good [deed] then take to it.

5- إِذَا رَأَيْتُمُ الْخَيْرَ فَخُذُوا بِهِ.

6. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

6- تَثْبُتُ هُنَّ جَمَاعُ الْخَيْرِ: إِسْدَاءُ النِّعَمِ، وَرِعَايَةُ الدِّمَمِ، وَصِلَةُ الرَّجِمِ.

7. Consolidation of good is in acting on that which lasts and making light of that which perishes.

7- جَمَاعُ الْخَيْرِ فِي الْعَمَلِ بِمَا يَبْقَى، وَاسْتِهَانَةٌ بِمَا يَفْنَى.

8. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

8- أَصْلِحِ الْمُسِيئَ بِحُسْنِ فِعَالِكَ وَدُلَّ عَلَى الْخَيْرِ بِجَمِيلِ مَقَالِكَ.

9. Do good and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

9- إِفْعَلِ الْخَيْرَ وَتُحَقِّرْ مِنْهُ شَيْئًا، فَإِنَّ قَلِيلَهُ كَثِيرٌ وَفَاعِلُهُ مَحْبُورٌ.

10. Increase your gladness for that which you have sent forth of good deeds and [increase] your sadness for that which you have missed from it.

10- أَكْثِرْ سُرُورَكَ عَلَى مَا قَدَّمْتَ مِنَ الْخَيْرِ، وَحُزْنَكَ عَلَى مَا

فَاتَ مِنْهُ.

11. The good deed that brings the quickest reward is piety.

11. أَغْجَلُ الْخَيْرِ تَوَابًا لِلْبِرِّ.

12. Verily that which you send forth of good actions will be preserved for you and that which you delay [or postpone] will benefit other than you.

12. إِنَّ مَا تُقَدِّمُ مِنْ خَيْرٍ يَكُنْ لَكَ دُخْرُهُ، وَمَا تُؤَخِّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

13. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

13. إِنَّ أَفْضَلَ الْخَيْرِ صَدَقَةُ السِّرِّ، وَبِرُّ الْوَالِدَيْنِ، وَصِلَةُ الرَّجْمِ.

14. Do good and do not commit evil acts, for the one who performs a good deed is better than it and the one who commits an evil act is more evil than it.

14. إِفْعَلِ الْخَيْرَ، وَتَفْعَلِ الشَّرَّ، فَخَيْرٌ مِنَ الْخَيْرِ مَنْ يَفْعَلُهُ، وَشَرٌّ مِنَ الشَّرِّ مَنْ يَأْتِيهِ بِفِعْلِهِ.

15. Do good deeds as much as you can, for better than the good deed is the one who does it.

15. إِفْعَلُوا الْخَيْرَ مَا اسْتَطَعْتُمْ، فَخَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ.

16. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

16. أُنْجَسَ الْخَيْرُ إِنْ أَبْصَرَ 7ﻷ بَصَارًا، مَنْ نَقَدَ فِي الْخَيْرِ طَرْفُهُ.

17. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

17. جِمَاعُ الْخَيْرِ فِي الْمُشَاوَرَةِ، وَانْقِصَابُ الْخَيْرِ إِلَى الْخَيْرِ بِقَوْلِ النَّصِيحِ.

18. The consolidation of good is in making friendship for the sake of Allah and making enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of Allah.

18. جِمَاعُ الْخَيْرِ فِي الْمُواوَاظَةِ فِي اللَّهِ، وَالْمُعَادَاةُ فِي اللَّهِ، وَالْمَحَبَّةُ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ.

19. Consolidation of good is in [performing] virtuous actions.

19. جِمَاعُ الْخَيْرِ فِي أَعْمَالِ الْبِرِّ.

20. Sometimes good may come upon you from where you least expect it.

20. رُبَّ خَيْرٍ وَافَاكَ مِنْ حَيْثُ 7ﻷ تَرَقَّبُهُ.

21. Whoever wears [the garment of] virtue disrobes himself of evil.

21. مَنْ لَبَسَ الْخَيْرَ تَعَرَّى مِنَ الشَّرِّ.

22. One who does good has [actually] started with [gaining its benefit] himself.

22. مَنْ فَعَلَ الْخَيْرَ فَيَنْفَعِيهِ بَدَأَ.

23. One who plants good, reaps reward.

23- مَنْ زَرَعَ خَيْرًا حَصَدَ أَجْرًا.

24. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

24- مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ الْبَهَائِمِ.

25. One who does not know the benefit of a good action will not be capable of performing it.

25- مَنْ لَمْ يَعْرِفْ مَنَفِعَةَ الْخَيْرِ لَمْ يَقْدِرْ عَلَى الْعَمَلِ بِهِ.

26. One who sends forth a good deed will find it [in the Hereafter].

26- مَنْ قَدَّمَ خَيْرًا وَجَدَهُ.

27. One who is falls short in performing good deeds, loses and regrets.

27- مَنْ قَصَرَ عَنِ فِعْلِ الْخَيْرِ خَسِرَ وَنَدِمَ.

28. From the signs of goodness is refraining from harming others.

28- مِنْ أَمَارَاتِ الْخَيْرِ الْكَفُّ عَنِ الْإِثْمِ.

29. The good deed that is followed by hellfire is not a good deed.

29- مَا خَيْرٌ بَعْدَهُ النَّارُ بِخَيْرٍ.

30. Never count as evil that through which you realized good.

30. تَعُدُّنَّ شَرًّا مَا أَدْرَكْتَ بِهِ خَيْرًا.

31. Do not perform any good action in order to show off and do not abandon it out of shame.

31. تَعْمَلُ شَيْئًا مِنَ الْخَيْرِ رِيَاءً، وَتَتْرُكُهُ حَيَاءً.

32. None of you should ever say: 'indeed there is one who is more worthy of doing the good action than me,' for it will, by Allah, become that way. Verily for good and evil there are adherents, so whenever you leave it, its adherents perform it in your place.

32. يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونُ وَاللَّهِ كَذَلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا، فَمَهْمَا تَرَكَتُمُوهُ كَفَاكُمُوهُ أَهْلُهُ.

33. That which you send forth of good deeds is [preserved] with the One who does not diminish [its] reward and that which you commit from evil actions is [preserved] with the One who is not incapable of [meting out] punishment.

33. مَا قَدِّمْتَهُ مِنْ خَيْرٍ فَعِنْدَ مَنْ يُبَخَسُ الثَّوَابَ، وَمَا ارْتَكَبْتَهُ مِنْ شَرٍّ فَعِنْدَ مَنْ يُعْجِزُهُ الْعِقَابُ.

34. The essential prerequisite of good action is taking the initiative in [performing] it.

34. وَكُلُّ الْخَيْرِ مُبَادَرَتُهُ.

35. The basis of every good deed is obedience to Allah, the Glorified.

35. وَكُلُّ خَيْرٍ طَاعَةُ اللَّهِ سُبْحَانَهُ.

36. The key to goodness is renouncing evil.

36. مِفْتَاحُ الْخَيْرِ التَّبَرُّي مِنَ الشَّرِّ.

37. An evil [action] that does not last is better than a good [deed] that does not last.

37. شَرُّ شَرٍّ يَدُومُ خَيْرٌ مِنْ خَيْرٍ يَدُومُ.

38. The one who seeks goodness through evil action, his mind and senses are corrupt.

38. طَالِبُ الْخَيْرِ يَعْمَلُ الشَّرَّ فَاسِدُ الْعَقْلِ وَالْحِسِّ.

39. He who seeks good will triumph by it.

39. ظَفَرَ بِالْخَيْرِ مَنْ طَلَبَهُ.

40. The determination to do good extinguishes the fire of evil.

40. عَزِيمَةُ الْخَيْرِ تُطْفِئُ نَارَ الشَّرِّ.

41. The planter of the tree of good reaps the sweetest fruit.

41. غَارِسُ شَجَرَةِ الْخَيْرِ تَجْتَنِيهَا أَحْلَى ثَمَرَةٍ.

42. You will never realize good until you renounce evil.

42. لَنْ تَتَّحَقَّ الْخَيْرَ حَتَّى تَتَّبَرَ مِنَ الشَّرِّ.

43. There is nothing better than [a] good [deed] except its reward.

43. لَيْسَ بِخَيْرٍ مِنَ الْخَيْرِ إِكْثَارُهُ؛ تَوَابُهُ.

44. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

**44. لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ، إِنَّمَا الْخَيْرُ أَنْ يَكْثُرَ
عِلْمُكَ، وَيَعْظَمَ جِلْمُكَ.**

45. One who advances good, gains.

45. مَنْ قَدَّمَ الْخَيْرَ عَنِمَ.

46. The doer of [a] good [deed] is better than it.

46. فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ.

47. The good action is a lasting store and a pure fruitage.

47. فَعَلُ الْخَيْرِ دَخِيرَةٌ بَاقِيَةٌ، وَتَمْرَةٌ زَاكِيَةٌ.

48. Send forth good actions and you will gain [in the Hereafter]; purify your actions [by performing them sincerely for Allah] and you will be felicitous.

48. قَدِّمُوا خَيْرًا تَغْنَمُوا، وَأَخْلِصُوا أَعْمَالَكُمْ تَسْعَدُوا.

49. Indeed, being a follower in good is [much] better for you than being a leader in evil.

49. 7#xFEF تَكُونُ تَابِعًا لِلْخَيْرِ خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ
مَتَّبِعًا فِي الشَّرِّ.

50. Nobody will ever be given the reward of a good action except the one who performs it.

50. لن يُجزى جزاء الخَيْرِ إلاّ فاعله.

Good Of This World And The Hereafter

Good of this World and the Hereafter خرة;5#xFEF5; خيرة الدنيا وا

1. Four [qualities] are such that whoever they have been given to has been given the good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence from consuming what is forbidden and good character.

1. أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَآخِرَتِهَا: خِرَةٌ:
صِدْقُ حَدِيثٍ، وَأَدَاءُ أَمَانَةٍ، وَعِقَّةُ بَطْنٍ، وَحُسْنُ خُلُقٍ.

2. Three [traits] are such that whoever possesses them has been bestowed with the good of this world and the Hereafter. They are: being satisfied with what has been decreed [by Allah], patience in the face of hardship and thankfulness in times of ease [and prosperity].

2. ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا
وَآخِرَتِهَا: خِرَةٌ: هُنَّ الرِّضَا بِالْقَضَاءِ، وَالصَّبْرُ عَلَى
الْبَأْسِ، وَالشُّكْرُ فِي الرِّخَاءِ.

Seeking What Is Best

Seeking What is Best | استخارة

1. Seek what is best and do not chose what you want, for how many a person who has chosen what he wanted and found his own destruction in it!

1- إِسْتَجِرْ وَتَخَيَّرْ، فَكَمْ مَنْ تَخَيَّرَ أَمْرًا كَانَ هَهُنَا فِيهِ.

2. When you embark on something, seek what is best from it.

2- إِذَا أَمْضَيْتَ فَاسْتَجِرْ.

3. He who seeks what is best [in his actions] does not regret.

3- مَا نَدِمَ مَنْ اسْتَجَارَ.

The Virtuous

The Virtuous | خيار

1. The practice of the virtuous ones is polite speech and spreading peace.

1- سُنَّةُ الْخِيَارِ لِيُنْكَفَرَ، وَإِفْشَاءُ السُّوءِ.

Choice

Choice | خيار

1. One whose choice is bad, his results become ugly.

1- مَن سَاءَ إِخْتِيَارُهُ قُبِحَتْ آثَارُهُ.

2. Some bad choices are seeking to overpower one's equals and making enmity with people.

2- مَن سُوِيَ إِخْتِيَارِهِ مُغَالِبَةٌ كُفَاءٍ، وَمُعَادَاةُ الرَّجَالِ.

3. One of the best choices is accompanying the virtuous.

3- مَن أَحْسَنَ إِخْتِيَارِ صُحْبَةٍ كُفَاءٍ، خِيَارِهِ.

4. Some of the bad choices are fighting [and seeking to overpower] one's equals, unveiling an enemy and showing hostility towards one who is able to do harm.

4- مَن سُوِيَ إِخْتِيَارِهِ مُغَالِبَةٌ كُفَاءٍ، وَمُكَاشَفَةٌ عَدَائِهِ وَمُنَاوَاةٌ مَن يَقْدِرُ عَلَى الضَّرِّاءِ.

5. One of the most excellent choices and best precautions [and supports] is for you to be just in your ruling (or judgment) and to carry it out among the special and the ordinary [people] equally.

5- مَن أَفْضَلَ إِخْتِيَارِهِ وَأَحْسَنَ إِسْتِظْهَارِهِ أَنْ تَعْدِلَ فِي الْحُكْمِ (الْقَضَاءِ)، وَتُجْرِيَهُ فِي الْخَاصَّةِ وَالْعَامَّةِ عَلَى السَّوَاءِ.

6. From the best of choices is adorning oneself with selflessness.

6- مَن أَفْضَلَ إِخْتِيَارِهِ التَّحَلِّيَ بِإِثَارِهِ.

7. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

7- مِنْ حُسْنِ اِخْتِيَارِ مُقَارَنَةِ اِحْتِيَارِ،
وَمُفَارَقَةِ اِحْتِيَارِ شَرَارِ.

8. The worst choice is being satisfied with deficiency.

8- يُسَّ بِئْسَ اِخْتِيَارُ الرِّضَا بِالنَّقْصِ.

The Choice Of Allah

The Choice of Allah اِخْتِيَارُ اللّٰهِ

1. Whoever does not get reformed by that which Allah has chosen [for him] will not be reformed by what he chooses for himself.

1- مَنْ لَمْ يَصْلِحْ عَلَى اِخْتِيَارِ اللّٰهِ لَمْ يَصْلِحْ عَلَى اِخْتِيَارِهِ لِنَفْسِهِ.

Treachery And Disloyalty

Treachery and Disloyalty اَلْحِيَاةُ

1. Keep away from treachery for it is [a cause of] turning away from Islam.

1- جَانِبُوا اَلْحِيَاةَ فَاِنَّهَا مُجَانِبَةٌ سَمٌّ.

2. The cornerstone of hypocrisy is treachery.

2- رَأْسُ النِّفَاقِ اَلْحِيَاةُ.

3. The peak of ingratitude is disloyalty.

3- رَأْسُ الْكُفْرِ الْخِيَانَةُ.

4. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

4- غَايَةُ الْخِيَانَةِ خِيَانَةُ الْخَلِّ الْوَدُودِ وَنَقْضُ الْعُهُودِ.

5. One who acts with treachery has done injustice to the trust [that was entrusted to him].

5- مَنْ عَمَلَ بِالْخِيَانَةِ فَقَدْ ظَلَمَ الْوَدُودَ; مَانَةٌ.

6. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

6- مِنْ أَفْحَشِ الْخِيَانَةِ خِيَانَةُ الْوَدَائِعِ.

7. Do not act treacherously towards one who trusts you, even if he is disloyal with you, and do not disgrace your enemy, even if he disgraces you.

7- وَتَحْنُ مَنْ ائْتَمَنَكَ وَإِنْ خَانَكَ، وَتَشِينُ عَدُوَّكَ وَإِنْ شَانَكَ.

8. Treachery and brotherhood do not go together.

8- تَجْتَمِعُ الْخِيَانَةُ، وَالْإِخْوَانَةُ; خُوءٌ.

9. Keep away from treachery for it is the worst offence, and verily the treacherous one is surely punished with fire for his treachery.

9- إِيَّاكَ وَالْخِيَانَةَ، فَإِنَّهَا شَرُّ مَعْصِيَةٍ، وَإِنَّ الْخَائِنَ لَمُعَذَّبٌ بِالنَّارِ عَلَى خِيَانَتِهِ.

10. The worst treachery is treachery against the nation.

10- أَعْظَمُ الْخِيَانَةِ خِيَانَةُ خِيَانَةِ أُمَّةٍ.

11. Treachery is betrayal.

11- الْخِيَانَةُ عَدْوٌ.

12. Treachery is the brother of dishonesty.

12- الْخِيَانَةُ أُخُ الْكُذْبِ.

13. Treachery is the double of deceit.

13- الْخِيَانَةُ صِنُوفُ الْكُفْرِ.

14. Treachery is the cornerstone of hypocrisy.

14- الْخِيَانَةُ رَأْسُ الْبُغَاظِ.

15. Treachery is an indication of lack of piety and absence of religiosity.

15- الْخِيَانَةُ دَلِيلٌ عَلَى قِلَّةِ الْوَرَعِ، وَعَدَمِ الدِّيَانَةِ.

16. When treacheries (or offenses) become manifest, blessings are taken away.

16- إِذَا ظَهَرَتِ الْخِيَانَاتُ (الْجَنَائِاتُ) إِرْتَفَعَتِ الْبَرَكَاتُ.

17. Unwelcome are the faces that are not seen except in every evil situation.

17- إِذَا ظَهَرَتِ الْخِيَانَاتُ (الْجَنَائِاتُ) إِرْتَفَعَتِ الْبَرَكَاتُ.
عِنْدَ كُلِّ سُوءٍ.

The Treacherous

الخائن والمزيع The Treacherous

1. The treacherous person is one who busies himself with other than his self and his 'today' is worse than his 'yesterday'.

1- الْخَائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ، وَكَانَ يَوْمُهُ شَرًّا مِنْ
أَمْسِيهِ.

2. The enticer [towards deviance] and the treacherous one are alike.¹

2- الْمُزِيعُ وَالْخَائِنُ سَوَاءٌ.

3. The treacherous person has no loyalty in him.

3- الْخَائِنُ لَا وَفَاءَ لَهُ.

4. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

4- مِنْ عَظَائِمِ الْخِيَانَةِ أَنْ يَكُونَ الْخَائِنُ يُؤْتَمَرُ بِأَنْ يَكُونَ الْخَائِنُ.

[1](#). Or in another reading: The discloser [of secrets] and the treacherous one are alike.

The Diligent And The Hardworking

The Diligent and the Hardworking الدائب والكادح

1. Many a diligent person also loses (or causes loss).

1- رَبِّ دَائِبٍ مُضَيِّعٍ.

2. Many a person toils for the one who is not grateful to him.

2- رَبِّ كَادِحٍ لِمَنْ يَشْكُرُهُ.

Following Up Matters

Following up Matters اُمورٌ استدبارٌ

1. One who follows up [and thinks about] matters [that have passed], gets perplexed.

1- مَنْ اسْتَدْبَرَ اُمُورًا تَحَيَّرَ.

One Who Turns Back And The One Who Moves Forward

One who Turns Back and the One who Moves Forward المدبر والمقبل

1. Never hold on to one who turns back and do not separate from the one who moves forward.

1- **تَمَسَّكَنَّ بِمُدِيرٍ، وَتُفَارِقَنَّ مُقَدِّرًا.**

2. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

2- **لَرُبَّمَا أَقْبَلَ الْمُدِيرُ، وَأَدْبَرَ الْمُقِيلُ.**

Planning

التدبير Planning

1. Little [done] with planning is more lasting than a lot done with wastefulness.

1- **الْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ.**

2. The most manifest sign of abundant intelligence is good planning.

2- **أَدَلُّ شَيْءٍ عَلَى عَزَاةِ الْعَقْلِ حُسْنُ التَّدْبِيرِ.**

3. Planning comes with consideration and consideration comes with contemplation.

3- **التَّدْبِيرُ بِالرَّأْيِ، وَالرَّأْيُ بِالْفِكْرِ.**

4. Planning is half of the assistance.

4- **التَّدْبِيرُ نِصْفُ الْمَعُونَةِ.**

5. Planning before action saves one from regret.

5. التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُ النَّدَمَ.

6. Planning before action saves one from error.

6. التَّدْبِيرُ قَبْلَ الْفِعْلِ يُؤْمِنُ الْعِثَارَ.

7. Good planning and keeping away from wastefulness are from good politics.

7. حُسْنُ التَّدْبِيرِ، وَتَجَنُّبُ التَّبْذِيرِ مِنْ حُسْنِ السِّيَاسَةِ.

8. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

8. حُسْنُ التَّدْبِيرِ يُنْمِي قَلِيلَ الْمَالِ، وَسُوءُ التَّدْبِيرِ يُفْنِي كَثِيرَهُ.

9. The cause of ruin is bad planning.

9. سَبَبُ التَّدْمِيرِ سُوءُ التَّدْبِيرِ (سُوءُ التَّدْبِيرِ سَبَبُ التَّدْمِيرِ).

10. Bad planning is the key to poverty.

10. سُوءُ التَّدْبِيرِ مِفْتَاحُ الْفَقْرِ.

11. One whose planning is bad, his ruin is hastened.

11. مَنْ سَاءَ تَدْبِيرُهُ تَعَجَّلَ تَدْمِيرُهُ.

12. One whose planning is delayed, his destruction is expedited.

12. مَنْ تَأَخَّرَ تَدْبِيرُهُ تَقَدَّمَ تَدْمِيرُهُ.

13. One whose planning is bad, his estimation is nullified.

13. مَنْ سَاءَ تَدْبِيرُهُ بَطَلَ تَقْدِيرُهُ.

14. One whose planning is bad, his destruction is in his planning.

14. مَنْ سَاءَ تَدْبِيرُهُ كَانَ هَافِيًا فِي تَدْبِيرِهِ.

15. There is no wisdom like planning.

15. لَيْسَ عَقْلٌ كَالْتَدْبِيرِ.

16. There is no benefit in the planning of one who is not obeyed.

16. لَيْسَ نَجْعٌ تَدْبِيرُ مَنْ لَا يُطَاعُ.

Desertion And Abandonment

التدابير والتخاذه Desertion and Abandonment

1. Keep away from abandonment, desertion and severing of ties with near relatives.

1. جَانِبُوا التَّخَاذُلَ، وَالتَّدَابِيرَ، وَقَطِيعَةَ الرُّحَامِ.

Turning Backward

Turning Backward إِدْبَارٌ;9ﻹ

1. It is seldom that one who turns back [and retreats] returns to the front.

1. قَلْمَا يَعُودُ إِدْبَارٌ;9ﻹ إِقْبَابًا;9ﻻ

2. From the signs of turning backward is accompanying the vile.

2. مِنْ عَاقِبَاتِ;9ﻻ مَاتِ;9ﻹ دِبَارٌ مُقَارَنَةٌ
إِدْبَارٌ;7ﻹ رِذَالٌ.

3. From the signs of turning backward is thinking ill of the one who gives you good advice.

3. مِنْ عَاقِبَاتِ;9ﻻ مَاتِ;9ﻹ دِبَارٌ سُوءُ الظَّنِّ بالنَّصِيحِ.

4. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

4. يُسْتَدَلُّ عَلَى;9ﻹ دِبَارٍ بِأَرْبَعٍ: سُوءُ التَّدْبِيرِ، وَقُبْحُ
التَّذْيِيرِ، وَقِلَّةُ;9ﻹ عُنْبَارٍ، وَكَثْرَةُ;9ﻻ عُنْدَارِ
(إِدْبَارِ;9ﻻ عُنْرَارِ).

5. The merits in advancing forward are the demerits in turning backward.

5. المَحَاسِنُ فِي;9ﻹ قِبَالِ هِيَ المَسَاوِي فِي
إِدْبَارِ;9ﻹ

Entrance

Entrance الداخل والقادم

1. One who enters into a place of evil is [suspected and] accused.

1- مَنْ دَخَلَ مَدَاخِلَ السُّوءِ أَتُّهَمَ.

2. For everyone who enters [into an unfamiliar place] there is consternation and perplexity.

2- لِكُلِّ دَاخِلٍ دَهْشَةٌ وَدُهُولٌ.

3. For everyone who enters there is [a feeling of] consternation, so begin with *salaam*¹.

3- لِكُلِّ دَاخِلٍ دَهْشَةٌ فَابْدَأُوا بِالسَّلَامِ; م.

4. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

4- لِكُلِّ قَادِمٍ خَيْرَةٌ فَابْسُطُوهُ بِالكَفِّ; م.

¹ The Islamic greeting: Salāmun 'alaykum.

Gradually Drawing Closer To Destruction

Gradually Drawing Closer to Destruction استدرج والمستدرج

1. Of all people, the person who needs to be most careful is the one who is most safe from abrupt changes [as this may be a means of gradually being drawn to his destruction].

1- أَوْلَى النَّاسِ بِالْحَدَرِ أَسْلَمُهُمْ عَنِ الْغَيْرِ.

2. How many a person is gradually drawn to his destruction through the good that is done to him.

2- كَمْ مِنْ مُسْتَدْرَجٍ بِأَحْسَانٍ إِلَيْهِ.

Study

الدرس Study

1. One who does not continue his study does not acquire deep understanding [of his subject].

1- فِقْهٌ لِمَنْ يُدِيمُ الدَّرْسَ.

Rectification And Making Amends

ستدراك والتدارك Rectification and Making Amends

1. One who makes amends is on the brink of righteousness.

1- الْمُسْتَدْرِكُ عَلَى شَفَا صَدْحٍ.

2. Rectify at the end of your life that which you have neglected [and lost] earlier on and you will make your place of return a happy one.

2- تَدَارِكُ فِي آخِرِ عُمْرِكَ مَا أَضَعْتَهُ فِي أَوَّلِهِ تَسَعُدُ بِمُنْقَلَبِكَ.

3. Proper rectification [of one's mistakes] is the symbol of righteousness.

3- حُسْنُ التَّدَارِكِ عُنْوَانُ الصِّدْقِ.

4. Successful is the one who reforms his current actions and makes amends for his past mistakes.

4. فَازَ مَنْ أَصْلَحَ عَمَلَ يَوْمِهِ، وَاسْتَدْرَكَ قَوَارِطَ أُمْسِيهِ.

5. One who makes amends [for his past mistakes] reforms [himself].

5. مَنْ اسْتَدْرَكَ أَصْلَحَ.

6. One who rectifies his [past] mistakes reforms [himself].

6. مَنْ اسْتَدْرَكَ قَوَارِطَهُ أَصْلَحَ.

7. How far is making amends [for something] from [its initial] loss!

7. مَا أَبْعَدَ الْخَفَاءِ سِتْدْرَاكَ مِنَ الْقَوْتِ.

8. Hastening rectification is reformation.

8. تَعْجِيلُ الْخَفَاءِ سِتْدْرَاكَ إِصْلَاحٌ.

Amicableness

المدارة Amicableness

1. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

1. دَارَ النَّاسِ تَأْمَنُ عَوَائِلَهُمْ، وَتَسْلَمُ مِنْ مَكَايِدِهِمْ.

2. Be amicable with the people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

2- دار النَّاسِ تَسْتَمِتُ بِإِخَائِهِمْ، وَالْقَهْمُ بِالْبِشْرِ تُمِتُ أَضْغَانَهُمْ.

3. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

**3- دار عَدُوِّكَ، وَأَخْلِمُ لِوَدُودِكَ، تَحْفَظُ إِخْوَةَ، وَتُحْرِزُ
الْمُرُوَّةَ.**

4. The cornerstone of wisdom is being amicable with the people.

4- رَأْسُ الْحِكْمَةِ مُدَارَةُ النَّاسِ.

5. The soundness of life is in being amicable [with people].

5- سَبَابَةُ الْعَيْشِ فِي الْمُدَارَةِ.

6. One who is amicable with people remains safe.

6- مَنْ دَارَى النَّاسَ سَلِمَ.

7. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

7- مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَةِ أَصْلَحَهُ سُوءُ الْمُكَافَاةِ.

8. One who is amicable with the people is protected from their plotting.

8- مَنْ دَارَى النَّاسَ أَمِنَ مَكْرَهُمْ.

9. He who is not amicable with the one who is above him will not realize his goal.

9- مَنْ لَمْ يُدَارَ مَنْ قَوْعَهُ لَمْ يُدْرِكْ بَغْيَتَهُ.

10. Being amicable with people is one of the best actions

10- مُدَارَاةُ الرَّجَالِ مِنْ أَفْضَلِ الْعَمَالِ.

11. Being amicable with a fool is one of the most severe difficulties.

11- مُدَارَاةُ الْفُجَّارِ مِنْ أَشَدِّ الْعَنَاءِ.

12. Being amicable is the most praiseworthy attribute.

12- الْمُدَارَاةُ أَحْمَدُ الْخَيْرِ.

Supplication And The Supplicant

الدُّعَاءُ وَالِدَاعِي Supplication and the Supplicant

1. Supplication for a beggar is one of the two charities [that one can give].

1- الدُّعَاءُ لِلسَّائِلِ أَحَدُ الصِّدَقَاتَيْنِ.

2. The most piercing arrow is the supplication of the oppressed.

2. أَنْعَدُ السِّهَامَ دَعْوَةَ الْمَظْلُومِ.

3. The most incapable of all people is the one who is unable to supplicate.

3. أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.

4. The kindness of Allah does not annul His wisdom; it is for this reason that not all supplications are answered.

4. إِنَّ كَرَمَ اللَّهِ سُبْحَانَهُ؛ يَنْقُضُ حِكْمَتَهُ، فَلِذَلِكَ
يَقَعُ؛ جَابَهُ فِي كُلِّ دَعْوَةٍ.

5. Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends upon you, repel it with supplication; for indeed nothing can repel tribulation except supplication.

5. إِنَّ لِلَّهِ سُبْحَانَهُ سَطَوَاتٍ وَنَقِمَاتٍ، فَإِذَا نَزَلَتْ بِكُمْ فَأَدْفَعُوهَا
بِالدُّعَاءِ، فَإِنَّهُ يَدْفَعُ الْبَلَاءَ؛ إِذْ
الدُّعَاءُ.

6. Supplication is the weapon of the close friends [of Allah].

6. الدُّعَاءُ سِلْحُ الوَلِيَاءِ.

7. If any one of you wishes that he should never ask Allah, the Glorified, for anything but that He grants it to him, then he should lose hope in people and should not have hope in anyone other than Allah, the Glorified.

7. إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَسْأَلَ اللَّهَ سُبْحَانَهُ شَيْئًا
أَعْطَاهُ فَلْيَيْسُ مِنَ النَّاسِ، وَوَلْيَكُنْ لَهُ
رَجَاءٌ إِلَّا اللَّهَ سُبْحَانَهُ.

8. When you have any need [that you wish for] from Allah, the Glorified, then start by sending salutations on the Prophet (s) and then ask Allah for your need, for Allah, the Most High, is too generous to fulfil one of the two supplications that are made to Him and refuse the other.

8- إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَأَبْدَأْ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، ثُمَّ اسْأَلِ اللَّهَ حَاجَتَكَ، فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَيْهِمَا وَيَمْنَعَ الْآخَرَ.

9. Through supplication, tribulations are repelled.

9- بِالذُّعَاءِ يُسْتَدْفَعُ الْبَلَاءُ.

10. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

10- رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَأَعْطَيْتَ خَيْرًا مِنْهُ.

11. The weapon of a believer is supplication.

11- سِلْحُ الْمُؤْمِنِ الذُّعَاءُ.

12. Ask Allah for forgiveness, well-being and good success [in carrying out His ordinances].

12- سَأَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَحُسْنَ التَّوْفِيقِ.

13. Make your supplication sincere, for this makes it more worthy of a response.

13- عَلَيْكَ بِإِخْصِ الذُّعَاءِ فَإِنَّهُ أُخْلِقُ

بَا 9󾾺

14. Not every supplication is answered.

14. لَيْسَ كُلُّ دُعَاءٍ يُجَابُ.

15. One who is given the [opportunity of] supplication will not be deprived of the response.

15. مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمَ 9󾾺

16. Whoever calls upon [and supplicates to] Allah, He answers him.

16. مَنْ دَعَا اللَّهَ أَجَابَهُ.

17. The one who is afflicted by severe tribulation is no more in need of supplication than the one who is doing well but is not secure from tribulations.

17. مَا الْمُبْتَلَى الَّذِي قَدْ اشْتَدَّ بِهِ 9󾾺 أَوْ أَحْوَجَ إِلَى الدُّعَاءِ مِنَ الْمُعَافَى الَّذِي 9󾾺 يَأْمَنُ 9󾾺.

18. What a good weapon supplication is!

18. نَعَمَ 9󾾺 السُّبُوءُ 9󾾺 الدُّعَاءُ.

19. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

19. 9󾾺 تَسْتَبْطِئُ إِجَابَةَ دُعَائِكَ وَقَدْ سَدَدْتَ طَرِيقَهُ بِالدُّنُوبِ.

20. Never get disheartened by a delayed answer to [your] supplication, for indeed that which is granted is commensurate with the intention, and sometimes the answer might be delayed so that it may result in a greater reward for the seeker and a more bountiful grant for the recipient.

20. #xFEFB; يُعْنِطُنِكَ تَأْخِيرُ إِجَابَةِ الدُّعَاءِ فَإِنَّ العَطِيَّةَ عَلَى قَدْرِ النِّيَّةِ، وَرُبَّمَا تَأَخَّرَتْ #xFEF1;9; جَابَةٌ لِيَكُونَ ذَلِكَ أَعْظَمَ #xFEF7; وَأَجْزَلَ لِعَطَاءِ النَّائِلِ.

21. Whoever asks Allah, He grants to him.

21. مَنْ سَأَلَ اللّٰهَ أَعْطَاهُ.

22. There is nothing more beloved to Allah, the Glorified, than being beseeched.

22. مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللّٰهِ سُبْحَانَهُ مِنْ أَنْ يُسْأَلَ.

23. Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants [your wishes to] you, He honours you [at the same time] and if He withholds from you, He does it for your own welfare [and benefit].

23. #xFEFB; تَسْأَلُوا #xFEFB; اللّٰهَ سُبْحَانَهُ، فَإِنَّهُ إِنْ أَعْطَاكُمْ أَكْرَمَكُمْ، وَإِنْ مَنَعَكُمْ خَارَ (حَازَ) لَكُمْ.

24. Allah, spare our lives and their lives, restore the ties between us and them, rescue them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those who are persistent in sinning and disloyalty [and in their enmity towards us] may desist from it.¹

24. اللّٰهُمَّ احْقِنْ دِمَائِنَا وَدِمَائِهِمْ، وَأَصْلِحْ ذَاتَ بَيْنِنَا وَبَيْنَهُمْ، وَأَنْقِذْهُمْ (وَ أَهْدِهِمْ) مِنْ ضَلَالَتِهِمْ، حَتَّى يَعْرِفَ الْحَقَّ مَنْ جَهَلَهُ، وَيَرْعَوِيَ عَنِ الْغَيِّ وَالْعَدْرِ مَنْ لَهَجَ بِهِ.

25. Whoever knocks on the door of Allah, it is opened for him.

25. مَنْ قَرَعَ بَابَ اللَّهِ فُتِحَ لَهُ.

26. The one who supplicates without action is like a bow without a bowstring.

26. الدَّاعِي بِغَيْرِ عَمَلٍ كَالْقَوْسِ بِغَيْرِ وَتَرٍ.

1. This was the supplication taught by Amīr al-Mu'minīn ('a) to his men during the Battle of Siffin.

The Call

The Call الدعوة والداعية

1. Deaf is the ear that does not hear the call [of guidance].

1. وَقِرَ سَمِعُ لَمْ تَسْمَعِ الدَّاعِيَةَ.

2. Two calls never differ but that one of them leads to misguidance.

2. مَا اخْتَلَفَتْ دَعْوَتَانِ إِذْ كَانَتْ إِحْدَيْهِمَا
ضِدَّ لِضِدِّهِ.

The Guide

The Guide الدليل

1. Deviation of the guide is the destruction of the seeker of guidance.

1. ضَلُّ الدَّلِيلِ هَرَكُ الْمُسْتَدِلِّ.

Seriously Ill

الدِّيفِ III Seriously Ill

1. How many [times has] a seriously ill person been saved while a healthy person died!

1- كَمْ دَرَفَ نَجَا وَصَحِيحٌ هَوَى.

The Despicable

الدَّيِّبَةُ The Despicable

1. One who comes near the despicable is accused.

1- مَنْ قُرْبَ مِنَ الدَّيِّبَةِ أَتُّهَمَ.

Loathsome Actions And Traits

الدُّنَايَا Loathsome Actions and Traits

1. Disassociating oneself from loathsome actions and traits subdues the enemy.

1- مُبَايَنَةُ الدُّنَايَا تَكْبِتُ الْعَدُوَّ.

This World

الدُّنْيَا This World

1. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

1- الدُّنْيَا تَصْفُو لِشَارِبِ، وَتَصْفُو لِشَارِبِ، وَتَصْفُو لِشَارِبِ
لِمَا جِبِ.

2. This world is filled with tribulations [and] stricken with tragedies and calamities.

2- الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ طَارِقَةٌ بِالْعَجَائِبِ وَالتَّوَائِبِ.

3. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

3- الدُّنْيَا مُتَقَلِّدَةٌ فَإِنَّهَا، إِنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَهَا.

4. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

4- الدُّنْيَا أَصْغَرُ وَأَخْفَرُ وَأَنْزَرُ مِنْ أَنْ تُطَاعَ فِيهَا
حَقَادٌ.

5. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

5- الدُّنْيَا سِجْنُ الْمُؤْمِنِ، وَالْمَوْتُ تُحْفَتُهُ، وَالْجَنَّةُ مَأْوَاهُ.

6. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

6- الدُّنْيَا جَنَّةُ الْكَافِرِ، وَالْمَوْتُ مُشْخِصُهُ، وَالنَّارُ مَثْوَاهُ.

7. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

7- الدُّنْيَا صَفْقَةٌ مَغْبُونٌ وَإِنْسَانٌ مَغْبُونٌ بِهَا.

8. If this world unfolds, it opens up and when it disperses, it departs.

8- الدُّنْيَا إِنِ انْجَلَتْ اِنْجَلَتْ، وَإِذَا جَلَتْ اِرْتَحَلَتْ.

9. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

9- الدُّنْيَا دَوْلٌ فَأَجْمَلُ فِي طَلِبِهَا، وَاصْطَبِرْ حَتَّى تَأْتِيكَ دَوْلُتُكَ.

10. This world is a present offering, [both] the virtuous and the vicious partake of it, but the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules.

**10- الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ،
وَإِنِّي لَأَرْجُو دَارَ حَقٍّ يَحْكُمُ فِيهَا مَلِكٌ قَادِرٌ.**

11. This world is [like] the shadow of clouds and the dream that is seen while asleep.

11- الدُّنْيَا ظِلُّ الْعَمَامِ، وَحُلْمُ الْمَنَامِ.

12. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

12 - الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْ غَيْرِهَا جَهْلٌ.

13. This world is full of misfortunes. It afflicts with disasters and adversities.

13- الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ، طَارِقَةٌ بِالْفَجَائِعِ وَالنَّوَائِبِ.

14. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

**14- أَحْوَالُ الدُّنْيَا تَتَّبِعُ التَّفَاقُ، وَأَحْوَالُ
الْآخِرَةِ تَتَّبِعُ السُّخْقَ.**

15. This world is [made up of] agonizing hardships, painful deaths and sharp lessons (or drastic changes).

**15- الدُّنْيَا مَصَائِبُ مُفْجِعَةٌ، وَمَنَايَا مُوْجِعَةٌ، وَعِبْرٌ مُقْطِعَةٌ (غَيْرُ
مُقْطِعَةٌ).**

16. This world is a trap for the souls and settling place of every detriment and misery.

16- الدُّنْيَا شَرَكُ النُّفُوسِ، وَقَرَارَةٌ كُلِّ ضُرٍّ وَبُؤْسٍ.

17. This world is a hindering deception, a vanishing mirage and a bent pillar.

17- الدُّنْيَا عَرُورٌ حَائِلٌ، وَسَرَابٌ زَائِلٌ، وَسِنَادٌ مَائِلٌ.

18. The times of this world, even if they prolong, are short; and its enjoyments, even if they are many, are few [when compared to the Hereafter].

**18- أَوْقَاتُ الدُّنْيَا وَإِنْ طَالَتْ قَصِيرَةٌ، وَالْمُنْعَةُ (وَالْمُنْعَةُ) بِهَا وَإِنْ
كَثُرَتْ يَسِيرَةٌ.**

19. One who desires it (this world), it troubles him and makes him wretched.

19- مَنْ رَغِبَ فِيهَا أَتَعَبَهُ وَأَشَقَّتَهُ.

20. The winner is one who sells his world for his Hereafter.

20- الرَّايِحُ مَنْ بَاعَ الْعاجِلَةَ بِالْآخِرَةِ؛ جَلَّةٌ.

21. Put all your effort and endeavour in gaining salvation from the place of wretchedness and punishment and deliverance from the place of tribulation and chastisement.

21- إِجْعَلْ كُلَّ هَمِّكَ وَسَعْيِكَ لِلدَّخْلِ مِنَ الشَّقَاءِ وَالْعِقَابِ، وَالنَّجَاةِ مِنْ مَقَامِ الْبَعْدِ وَالْعَذَابِ.

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

22- اِرْفُضُوا هَذِهِ الدُّنْيَا دَمِيمَةً، فَقَدْ رَفَضَتْ مَنْ كَانَ أَشْعَفَ بِهَا مِنْكُمْ.

23. Remove [the love of] this world from your hearts before your bodies [are made to] leave it, for in it you are tested and for other than it have you been created.

23- أَخْرُجُوا الدُّنْيَا مِنْ قُلُوبِكُمْ، قَبْلَ أَنْ تَخْرُجَ مِنْهَا أَجْسَادُكُمْ فَفِيهَا اخْتَبِرْتُمْ وَلِغَيْرِهَا خُلِقْتُمْ.

24. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

24 - أَقْبِلُوا عَلَى مَنْ أَقْبَلَتْ عَلَيْهِ الدُّنْيَا فَإِنَّهُ أَجْدَرُ بِالْغِنَى.

25. Flee from this world and divert your hearts from it, for it is the prison of a believer - his share of it is little and his mind is sickened by it and his sight is dulled in it.

25- أَهْرُبُوا مِنَ الدُّنْيَا، وَاصْرِفُوا قُلُوبَكُمْ عَنْهَا، فَإِنَّهَا سِجْنٌ

الْمُؤْمِنِ، حَظَّهُ مِنْهَا قَلِيلٌ، وَعَقْلُهُ بِهَا عَلِيلٌ، وَنَاطِرُهُ فِيهَا كَلِيلٌ.

26. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury and the one who feels safe.

**26- أَنْظَرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا، الصَّارِفِينَ عَنْهَا،
فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ تُزِيلُ النَّاوِي السَّاكِنَ، وَتَفْجَعُ الْمُتَرَفَّ
#5;من.**

27. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

**27 - اِتَّقُوا عُرُورَ الدُّنْيَا، فَإِنَّهَا تَسْتَرْجِعُ أَبَدًا مَا خَدَعَتْ بِهِ مِنْ
المَحَاسِنِ، وَتَزْعَجُ الْمُطْمَئِنِّ إِلَيْهَا وَالْقَاطِنَ.**

28. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

**28- اَرْفُضُوا هَذِهِ الدُّنْيَا، التَّارِكَةَ لَكُمْ، وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا،
والمُبْلِيَةَ أَجْسَادَكُمْ عَلَى مَحَبَّتِكُمْ لِتَجْدِيدِهَا.**

29. Be cautious of the vanishing desirable and the perishing beloved.

29- إِحْذَرُوا الزَّائِلَ الشَّهِيِّ، وَالْفَانِيَ المَحْبُوبَ.

30. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

**30- اِحْذَرِ الدُّنْيَا، فَإِنَّهَا شَبَكَةُ الشَّيْطَانِ، وَمَفْسَدَةُ
#9;إيمان.**

31. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

31- إِيَّاكَ وَحُبَّ الدُّنْيَا فَإِنَّهَا أَصْلُ كُلِّ خَطِيئَةٍ، وَمَعْدِنُ كُلِّ بَلِيَّةٍ.

32. Be careful that death does not descend upon you while you are a fugitive [who has run away] from Allah in your seeking [the pleasures of] this world.

32- إِيَّاكَ أَنْ يَنْزَلَ بِكَ المَوْتُ، وَأَنْتَ ابْتُ عَنْ رَبِّكَ فِي طَلْبِ الدُّنْيَا.

33. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

33- إِيَّاكَ أَنْ تَبِيعَ حَظَّكَ مِنْ رَبِّكَ، وَزُلْفَتَكَ لَدَيْهِ، بِحَقِيرٍ مِنْ حُطَامِ الدُّنْيَا.

34. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

34- إِيَّاكَ وَالْوَلَةَ بِالدُّنْيَا، فَإِنَّهَا تُورِثُكَ الشَّقَاءَ وَالْبَقَاءَ بِالفَنَاءِ، وَتَحْدُوكَ عَلَى بَيْعِ البَقَاءِ بِالفَنَاءِ.

35. Beware of letting your [lower] self overwhelm you in that which it presumes [of this world] while you do not overcome it in that which you are certain [of the Hereafter], for indeed this is from the gravest of evils.

35- إِيَّاكَ أَنْ تَغْلِبَكَ نَفْسُكَ عَلَى مَا تَطْنُ، وَتَغْلِبَهَا عَلَى مَا تَسْتَيْقِنُ، فَإِنَّ ذَلِكَ مِنْ أَعْظَمِ الشَّرِّ.

36. Do not be deceived by what you see the people of this world inclined towards and what they rush greedily after, for Allah has informed you about it and has exposed its faults and

evils for you.

36. إِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ إِخْوَانِكَ مِنْ أَهْلِ الدُّنْيَا إِلَيْهَا،
وَتَكَالِبُهُمْ عَلَيْهَا، فَقَدْ نَبَّأَكَ اللَّهُ عَنْهَا، وَتَكَشَّفَتْ لَكَ عَنْ عُيُوبِهَا
وَمَسَاوِيهَا.

37. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

37. إِيَّاكُمْ وَعَلَبَةَ الدُّنْيَا عَلَى أَنْفُسِكُمْ فَإِنَّ عَاجِلَهَا نَعُصَةٌ وَآجِلُهَا
عُصَةٌ.

38. Verily this world is an abode where no one remains safe except by renouncing its pleasures and none is saved from it by anything that is part of it.

38. أَلَا إِنَّ الدُّنْيَا دَارٌ يُسَلَّمُ مِنْهَا
بِالزُّهْدِ فِيهَا وَبِالزُّهْدِ فِيهَا وَبِالزُّهْدِ فِيهَا وَبِالزُّهْدِ فِيهَا وَبِالزُّهْدِ فِيهَا
لَهَا.

39. Is there no freeman who would forsake this leftover¹ for those who deserve it?

39. أَلَا حُرٌّ يَدَعُ هَذِهِ اللَّمَاطَةَ لِأُولَئِكَ هَلِهَا.

40. Verily this world has elapsed and is on the verge of expiry; its good has been shunned, its novelty has become old and its fat has become lean.

40. أَلَا إِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَأَدَّتْ بِانْقِضَاءِهَا، وَتَنَكَّرَ
مَعْرُوفُهَا، وَصَارَ جَدِيدُهَا رَتْئًا، وَسَمِينُهَا عَنَاءً.

41. Indeed, what must one who has been created for the Hereafter do with this world? And what can one do with wealth when it will be taken away from him shortly while its

accountability and consequences remain with him?

41. أَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَيَبْقَى عَلَيْهِ حِسَابُهُ
وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لَهَا خَيْرًا،
وَتَبِعَتْهُ.

42. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

42. أَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَيَبْقَى عَلَيْهِ حِسَابُهُ
وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لَهَا خَيْرًا،
وَتَبِعَتْهُ.

43. Verily that which was advancing towards this world has turned back from it, and that which had turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this world that does not last for the abundance of the Hereafter that does not perish.

43. أَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَيَبْقَى عَلَيْهِ حِسَابُهُ
وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لَهَا خَيْرًا،
وَتَبِعَتْهُ.

44. Do you not see the people of this world passing the evenings and mornings in different states? The dead being mourned and the living being consoled, the victim being afflicted and the visitor visiting him [to ask about his condition], and another who is sacrificing himself; and the one who is seeking this world while death seeks him; and the one who is heedless but not neglected; and those who remain behind continue to follow the footsteps of the those who preceded [them].

44. أَوْ لَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُمَسُّونَ وَيُصْبِحُونَ عَلَى أَحْوَالٍ
شَتَّى، فَمَيِّتٌ يُبْكِي، وَحَيٌّ يُعَزَّى، وَصَرِيحٌ مُبْتَلَى، وَعَائِدٌ يَعُودُ،
وَأَخْرٌ يَنْفُسِهِ يَجُودُ، وَطَالِبٌ لِلدُّنْيَا وَالْمَوْتُ يَطْلُبُهُ، وَغَافِلٌ لَيْسَ
بِمَعْفُولٍ عَنْهُ، وَعَلَى أَثَرِ الْمَاضِينَ مَا يَمْضِي الْبَاقُونَ.

45. The gravest of errors is loving this world.

45. أَكْثَرُ أَسْأَلِ الْخَطَايَا حُبُّ الدُّنْيَا.

46. The gravest of afflictions and wretchedness is [caused by] infatuation with this world.

46. أَكْثَرُ الْمَصَائِبِ وَالشَّقَاءِ الْوَلَهُ بِالدُّنْيَا.

47. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

47. أَهْلُ الدُّنْيَا عَرَضُ النَّوَائِبِ، وَذَرِيَّةُ الْمَصَائِبِ، وَنَهْبُ الرِّزَايَا.

48. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

48. أَسْعَدُ النَّاسِ مَنْ تَرَكَ لِدَّةً فَإِنِّيَةً لِلدَّةِ بَاقِيَةً.

49. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

49. أَسْعَدُ النَّاسِ بِالدُّنْيَا التَّارِكُ لَهَا، وَأَسْعَدُهُمْ بِالْآخِرَةِ الْعَامِلُ لَهَا.

50. Verily the interior of this world is dead and its exterior is sick.²

50. إِنَّ بَطْنَ الدُّنْيَا مَيِّتٌ، وَظَهْرُهَا سَقِيمٌ.

51. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

51- إِنَّ الْيَوْمَ عَمَلٌ وَحِسَابٌ، وَعَدَا حِسَابٌ
ﻻعَمَلٌ.

52. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

52- إِنَّ جِدَّ الدُّنْيَا هَزْلٌ، وَعِزُّهَا ذُلٌّ، وَعِلاُهَا سِفْلٌ.

53. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

53- إِنَّ الدُّنْيَا دَارُ خَبَالٍ، وَوَبَالٍ، وَزَوَالٍ، وَانْتِقَالٍ،
ﻻتُسَاوِي لِدَائِهَا تَنْغِيصَهَا، وَتَفِي سُعُودَهَا
ﻻبِنُحُوسِهَا، وَيَقُومُ صُعُودُهَا بِهُبُوطِهَا.

54. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

54- إِنَّ مَنْ بَاعَ جَنَّةَ الْمَأْوَى لِعَاجِلَةِ الدُّنْيَا، تَعِسَ جِدُّهُ وَخَسِرَتْ
صَفْقَتُهُ.

55. Verily this world is passing you by in its normal fashion, and you are connected to the Hereafter.

55- إِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سُنَنِ، وَأَنْتُمْ وَافِقُونَ خَيْرُهُ
فِي قَرْنٍ.

56. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all] troubles and root of tribulations.

**56- إِنَّ الدُّنْيَا لَمُفْسِدَةٌ لِلدِّينِ، مُسْلِبَةٌ لِلْيَقِينِ، وَإِنَّهَا لِرَأْسُ
الْفِتَنِ، وَأَصْلُ الْمَحَنِ.**

57. Indeed the similitude of this world and the Hereafter is like a man who has two wives, when he pleases one of them he angers the other.

**57- إِنَّ مَثَلَ الدُّنْيَا وَالْآخِرَةِ كَمَنْ لَهَا امْرَأَتَانِ إِذَا
أَرْضَى إِحْدَيْهُمَا أَسْخَطَ الْآخَرَ.**

58. Verily the one whom this world has deceived through unfeasible aspirations and cheated with false hopes is made to lose his eyesight and get covered by blindness, and it cuts him off from the Hereafter and makes him enter into places of destruction.

**58- إِنَّ مَنْ غَرَّتْهُ الدُّنْيَا بِمُحَالٍ، وَخَدَعَتْهُ بِزُورٍ
أُكْرِمَتْهُ بِمَنْفَعَةٍ، وَأُورِثَتْهُ كَمَهًا، وَأَلْبَسَتْهُ عَمِيًّا، وَقَطَعَتْهُ عَنِ
الْآخِرَةِ، وَأُورِدَتْهُ مَوَارِدَ الرَّدَى.**

59. Verily Allah, the Glorified, has an angel who calls out every day: "O people of the world, procreate for death, construct for destruction and gather up for departure!"

**59- إِنَّ لِلَّهِ سُبْحَانَهُ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ، يَا أَهْلَ الدُّنْيَا لِدُّوَا
لِلْمَوْتِ، وَابْنُوا لِلْخَرَابِ، وَاجْمَعُوا لِلدَّهَابِ.**

60. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

60- إِنَّ السُّعْدَاءَ بِالدُّنْيَا عَدَا هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ.

61. Verily the one who is more possessive of this world than of the Hereafter and is more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from the clear path [of guidance].

61- إِنَّ مَنْ كَانَتْ الْعَاجِلَةُ أَمْلَكَ بِهِ مِنْ 5ﻱ جِلَّةٍ، وَأُمُورُ
الدُّنْيَا أَعْلَبُ عَلَيْهِ مِنْ 5ﻱ خِرَّةٍ، فَقَدْ بَاعَ الْبَاقِيَ
بِالْفَانِي، وَتَعَوَّضَ الْبَائِدَ عَنِ الْخَالِدِ، وَأَهْلَكَ نَفْسَهُ، وَرَضِيَ لَهَا
بِالْحَائِلِ الزَّائِلِ، وَنَكَبَ بِهَا عَنِ نَهْجِ السَّبِيلِ.

62. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

62- إِنَّ الدُّنْيَا دَارُ عَنَاءٍ، وَقَنَاءٍ، وَغَيْرٍ، وَعَبْرٍ، وَمَحَلُّ فِتْنَةٍ وَمِحْنَةٍ.

63. Verily this world is the abode of adversities, one who is hastened in it [and dies earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones.

63- إِنَّ الدُّنْيَا دَارُ فَجَائِعٍ، مَنْ عُوِّجِلَ فِيهَا فُجِعَ بِنَفْسِهِ، وَمَنْ
أُمُهِّلَ فِيهَا فُجِعَ بِأَجِبَّتِهِ.

64. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

64- إِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ وَأَدْنَتْ بِوَدَاعٍ، وَإِنَّ 5ﻱ خِرَّةً قَدْ
أُقْبِلَتْ وَأَشْرَفَتْ بِأُطْرُقِهَا.

65. Verily this world is inverted [and] reversed, its pleasures are [causes of] embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

65- إِنَّ الدُّنْيَا مَعْكُوسَةٌ، مَنكُوسَةٌ، لِدَائِهَا تَنْغِيسٌ، وَمَوَاهِبُهَا
تَغْصِيسٌ، وَعَيْشُهَا عَنَاءٌ، وَبَقَائُهَا قَنَاءٌ، تَجْمَعُ بِطَالِبِهَا، وَتُرْدِي
رَاكِبَهَا، وَتَخُونُ الْوَائِقَ بِهَا، وَتَزْعَجُ الْمُطْمَئِنِّ إِلَيْهَا، وَإِنَّ جَمْعَهَا

إلى انصداع، ووصلها إلى انقطاع.

66. Verily it is from the abasement of this world before Allah that He is not disobeyed [anywhere] except in it and that which is with Him cannot be attained except by abandoning it.

66- إِنَّ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ يُعْصَى
إِذَا مَا عِنْدَهُ إِذَا فِيهَا، وَ
بِتَرْكِهَا.

67. Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away from that which appeals to you of it for the little time that it is with you, and be most cautious of it when you are most inclined towards it.

67- إِنَّ الدُّنْيَا كَالْحَيَّةِ، لَيِّنُ مَسِّهَا، قَاتِلُ سَمِّهَا، فَأَعْرِضْ عَمَّا
يُعْجِبُكَ فِيهَا لِقِلَّةِ مَا يَصْحَبُكَ مِنْهَا، وَكُنْ آتِسًا مَا تَكُونُ بِهَا أَحْذَرَ
مَا تَكُونُ مِنْهَا.

68. This world of yours is more lowly in my view than the [decayed] bone of a pig in the hand of a leper and more inferior than a leaf in the mouth of a locust; what does 'Ali have to do with bounties that will perish and pleasures that will not last?

68- إِنَّ دُنْيَاكُمْ هَذِهِ هَوْنٌ فِي عَيْنِي مِنْ عِرَاقِ خَنْزِيرٍ
فِي يَدِ مَجْدُومٍ، وَأَحْقَرُ مِنْ وَرَقَةٍ فِي جَرَادَةٍ، مَا لِعَلِيٍّ وَنَعِيمٍ
يَفْنَى، وَلَذَّةٍ تَبْقَى.

69. Verily this world is like a ghou, it misguides the one who follows it and destroys the one who responds to it. It is quick in its disappearance and imminent in its transference.

69- إِنَّ الدُّنْيَا كَالْغُولِ، تُغْوِي مَنْ أَطَاعَهَا، وَتُهْلِكُ مَنْ أَجَابَهَا،
وَأَنَّهَا لَسَرِيعَةُ الزُّوَالِ، وَشَيْكَةُ النَّتْقَالِ.

70. Verily this world approaches as a seeker would approach and turns back as one who flees turns back, it arrives as the kings arrive and departs as the hasty departs.

70- إِنَّ الدُّنْيَا تُقْبَلُ إِفْبَالَ الطَّالِبِ، وَتُدْبِرُ إِدْبَارَ الْهَارِبِ، وَتَصِلُ مُوَاصِلَةَ الْمُلُوكِ، وَتُفَارِقُ مُفَارَقَةَ الْعَجُولِ.

71. Verily this world is an abode unfit for permanent residence, and is not the house for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

71- إِنَّ الدُّنْيَا مَنْزِلٌ قُلْعَةٌ، وَلَيْسَتْ بِدَارِ نُجْعَةٍ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَمَلِكُهَا يُسَلَبُ، وَعَامِرُهَا يَخْرَبُ.

72. Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowliness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

72- إِنَّ الدُّنْيَا لَهِيَ الْكُنُودُ الْعَنُودُ، وَالصَّدُودُ الْجَحُودُ، وَالْحَيُودُ الْمَيُودُ، حَالُهَا إِنْتِقَالٌ، وَسُكُونُهَا زَلْزَالٌ، وَعِزُّهَا ذُلٌّ، وَجِدُّهَا هَزَلٌ، وَكَثْرَتُهَا قَلٌّ، وَعِلْوُهَا سِفْلٌ، أَهْلُهَا عَلَى سَاقٍ وَسِيَاقٍ، وَلِحَاقٍ وَفِرَاقٍ، وَهِيَ دَارُ حَرْبٍ وَسَلْبٍ وَنَهَبٍ وَعَطْبٍ.

73. Verily this world is a hindering deception, a disappearing shadow and a bent pillar, it connects bounty with calamity and aspiration with death.

73- إِنَّ الدُّنْيَا عَرُورٌ حَائِلٌ، وَظِلٌّ زَائِلٌ، وَسِنَادٌ مَائِلٌ، تَصِلُ الْعَطِيَّةَ بِالرَّزِيَّةِ، وَتُفَارِقُ الْمُنِيَّةَ بِالْمَنِيَّةِ.

74. Verily the life of this world is short, its good is little, its approach is deceptive, its turning away is agonizing, its pleasures are transient and its consequences are lasting.

74. إِنَّ الدُّنْيَا عَيْشُهَا قَصِيرٌ، وَخَيْرُهَا يَسِيرٌ، وَإِقْبَالُهَا خَدِيعَةٌ،
وَإِدْبَارُهَا فَجِيعَةٌ، وَلِدَائُهَا فَايَةٌ، وَتَبِعَاتُهَا بَاقِيَةٌ.

75. Verily this world is an abode, the beginning of which is pain and its end is annihilation. In its lawful there is accounting and in its forbidden there is punishment. One who is wealthy in it is tested and one who is poor in it is sorrowful.

75. إِنَّ الدُّنْيَا دَارٌ أَوْلَاهَا عَنَاءٌ، وَأَخْرَجَهَا فَنَاءٌ، فِيهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ، مَنْ اسْتَعْنَى فِيهَا فَتَنَ وَمَنْ افْتَقَرَ فِيهَا حَزَنَ.

76. Indeed this world is an abode of departure and a place of discomfort. Its resident has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and then turns away, it is unruly and stubborn, it cheats and betrays.

76. إِنَّ الدُّنْيَا دَارُ شُخُوصٍ، وَمَحَلَّةٌ تَنْغِيصُ، سَاكِنُهَا ظَاعِنٌ،
وَقَاطِنُهَا بَائِسٌ، وَبَرْفُهَا خَالِبٌ، وَنُطْقُهَا كَاذِبٌ، وَأَمْوَالُهَا مَحْرُوبَةٌ،
وَأَعْيُنُهَا مُسْلُوبَةٌ، وَهِيَ الْمُتَصَدِّيقَةُ
الْعُتُونُ (الْعُنُونُ)، وَالْجَامِحَةُ الْحَرُونُ، وَالْمَانِيَةُ الْخُونُ.

77. Verily this world is the abode of tribulations and the place of trials, whoever seeks it is evade by it and whoever keeps away from it, it advances towards him; the one who looks at it gets blinded by it and the one who looks through it, gets enlightened by it.

77. إِنَّ الدُّنْيَا دَارُ مَحَنٍ، وَمَحَلُّ فِتَنِ، مَنْ سَاعَاهَا فَاتَتْهُ، وَمَنْ
قَعَدَ عَنْهَا وَاتَتْهُ، وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ، وَمَنْ بَصُرَ بِهَا
(أَبْصَرَ بِهَا) بَصَّرَتْهُ.

78. Verily this world brings the appointed terms closer, takes aspirations further away, causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it follows the one who renounces it and comes to the one who forsakes it.

78. إِنَّ الدُّنْيَا تُدْنِي – جَالًا، وَتَبَاعِدُ – مَالًا،
وَتُبِيدُ الرِّجَالَ، وَتُغَيِّرُ – حُوالًا، مَنْ غَالَبَهَا غَالِبَتُهُ
(عَلَبَتُهُ)، وَمَنْ صَارَعَهَا صَرََعَتْهُ، وَمَنْ عَصَاهَا أَطَاعَتْهُ، وَمَنْ تَرَكَهَا
أَتَتْهُ.

79. Verily this world wears out the bodies, renews hopes, brings death near and takes aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity.

79. إِنَّ الدُّنْيَا تُخَلِّقُ – بُدَانًا، وَتُجَدِّدُ – مَالًا،
وَتُقَرِّبُ المَنِيَّةَ، وَتُبَاعِدُ – مَنِيَّةً، كَلَّمَا اطْمَنَّ صَاحِبُهَا
مِنْهَا إِلَى سُرُورٍ أَشْخَصَتْهُ مِنْهَا إِلَى مَحْذُورٍ.

80. Verily the good of this world is insignificant, its evil is ready at hand, its pleasures are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with bitterness.

80. إِنَّ الدُّنْيَا خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَلَدَّتْهَا قَلِيلَةٌ وَحَسْرَتُهَا
طَوِيلَةٌ، تَشُوبُ نَعِيمَهَا بُؤْسٌ، وَتَقْرُنُ سُعُودَهَا بِنُحُوسٍ وَتَصِلُ
نَفْعَهَا بِضُرٍّ، وَتَمَزْجُ حُلُوهَا بِمُرٍّ.

81. Verily this world is a deceiving beguiler, it gives and takes back, clothes and then unclothes; its comforts do not last, its hardships do not cease and its calamities do not end.

81. إِنَّ الدُّنْيَا عَرَّارَةٌ خَدُوعٌ، مُعْطِيَةٌ مَنُوعٌ، مُلْبِسَةٌ نَزُوعٌ،
– يَدُومُ رَخَاؤُهَا، وَ– يَنْقَضِي عَنَاؤُهَا،
– يَرُكِّدُ – وَهَآ.

82. Indeed this world is like a net that becomes twisted around the one who desires it and retreats from the one who turns away from it, so don't incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its destruction.

82- إِنَّ الدُّنْيَا كَالشَّبَكَةِ، تَلْتَفُّ عَلَى مَنْ رَغِبَ فِيهَا، وَتَحَرِّزُ عَمَّنْ
أَعْرَضَ عَنْهَا، وَتَمْلُ إِلَيْهَا بِعَلْيِكَ، وَتُفِيلُ عَلَيْهَا بِوَجْهِكَ، فَتُوقِعَكَ فِي شَبَكَتِهَا، وَتُلْقِيكَ فِي هَلَكَتِهَا.

83. Verily this world gives and takes back, yields and spurns, forsakes and shows friendship, entices and disheartens; the felicitous turn away from it while the wretched desire it.

83- إِنَّ الدُّنْيَا تُعْطِي وَتَرْتَجِعُ، وَتُنْقَادُ وَتَمْتَنِعُ، وَتُوجِسُ وَتُؤْنِسُ،
وَتَطْمَعُ وَتُؤْيِسُ، يُعْرَضُ عَنْهَا السُّعْدَاءُ، وَيَرْعَبُ فِيهَا
الشُّقْيَاءُ.

84. Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised and security in it is non-existent.

84- إِنَّ الدُّنْيَا دَارٌ بِالْبَعَثِ مَعْرُوفَةٌ، وَبِالْعَدْرِ مَوْصُوفَةٌ،
تَدُومُ أَحْوَالُهَا، وَتَسْلَمُ نَزَالُهَا، الْعَيْشُ
فِيهَا مَذْمُومٌ، وَالْمَوْتُ فِيهَا مَعْدُومٌ.

85. Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, the joy that is linked with sadness and the honey that is mixed with poison. [It is] the despoiler of bounties, the devourer of nations, the bringer of [divine] retribution.

85- إِنَّ الدُّنْيَا ظِلُّ الْعَمَامِ، وَحُلْمُ الْمَنَامِ، وَالْفَرْحُ الْمَوْصُولُ
بِالْغَمِّ، وَالْعَسَلُ الْمَشُوبُ بِالسَّمِّ، سَدَبَةُ النِّعَمِ، أَكَالَةُ
النِّعَمِ، جَبَابَةُ النِّقَمِ.

86. Neither is this world faithful with any companion nor is it clean for any drinker [to drink from]. Its bounties shift and its circumstances change, its pleasures perish and its consequences remain; so turn away from it before it turns away from you, and substitute it [for something better] before it substitutes you.

86- إِنَّ الدُّنْيَا تَفِي لِصَاحِبِ، وَتَصْفُو لِشَارِبِ، نَعِيمُهَا يَنْتَقِلُ، وَأَحْوَالُهَا تَتَبَدَّلُ، وَلِدَائِهَا تَفْنَى، وَتَبِعَاتُهَا تَبْقَى، فَأَعْرِضْ عَنْهَا قَبْلَ أَنْ تُعْرَضَ عَنْكَ، وَاسْتَبْدِلْ بِهَا قَبْلَ أَنْ تَسْتَبْدَلَ بِكَ.

87. Verily this world sometimes advances towards the ignorant by convention and turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

87- إِنَّ الدُّنْيَا رُبَّمَا أَفْبَلَتْ عَلَى الْجَاهِلِ بِالْعَاقِلِ، وَأَدْبَرَتْ عَنِ الْعَاقِلِ بِالْمُتَعَمِّقِ، فَإِنْ أَتَيْتَكَ مِنْهَا سَهْمَةٌ مَعَ جَهْلٍ أَوْ فَاتَتْكَ مِنْهَا بَغِيَةٌ مَعَ عَقْلِ، فَإِيَّاكَ أَنْ يَحْمَلَكَ ذَلِكَ عَلَى الرَّغْبَةِ فِي الْجَهْلِ، وَالزُّهْدِ فِي الْعَقْلِ، فَإِنَّ ذَلِكَ يُزِرِي بِكَ وَيُرْدِيكَ.

88. Indeed one of the troubles of this world is that it does not remain in its [present] state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another] party. So being in it is a danger and trusting it is a risk, remaining in it permanently is impossible and reliance on it is misguidance.

88- إِنَّ مِنْ نَكِدِ الدُّنْيَا، أَنَّهَا تَبْقَى عَلَى حَالَةٍ، وَتَخْلُو مِنْ اسْتِحَالَةٍ، تُصْلِحُ جَانِبًا بِفَسَادِ جَانِبٍ، وَتَسُرُّ صَاحِبًا بِمَسَاءَةِ صَاحِبٍ، فَالْكُونُ فِيهَا خَطَرٌ، وَالثِّقَةُ بِهَا عَرَرٌ، وَاعْتِمَادُ عَلَيْهَا ضِلَالَةٌ.

89. Verily this world is quick in changing, frequent in moving, intense in treachery and persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its rider stumbles.

89- إِنَّ الدُّنْيَا سَرِيعَةُ التَّحَوُّلِ، كَثِيرَةُ التَّنَقُّلِ، شَدِيدَةُ الْعَدْرِ،

**دَائِمَةُ الْمَكْرِ، فَأَحْوَالُهَا تَتَزَلْزَلُ، وَنَعِيمُهَا يَتَبَدَّلُ، وَرَخَاؤُهَا
يَتَنَقِّصُ، وَلِدَائِهَا تَتَنَعَّصُ، وَطَالِبُهَا يَذَلُّ، وَرَاكِبُهَا يَزَلُّ.**

90. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights with little, and is adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot be avoided. It is very deceitful, harmful, volatile, evanescent, perishing, transient, devouring and destructive.

**90- إِنَّ الدُّنْيَا حُلُوَّةٌ نَضِيرَةٌ، حُفَّتْ بِالشَّهَوَاتِ، وَرَاقَتْ بِالْقَلِيلِ،
وَتَحَلَّتْ بِالمَالِ؛ وَتَزَيَّنَتْ بِالْعُرُورِ، وَتَدُومُ
حَبْرَتُهَا، وَتُؤَمِّنُ فَجَعَتُهَا، عَرَّارَةٌ، صَرَّارَةٌ، حَائِلَةٌ
زَائِلَةٌ، نَافِدَةٌ بِإِدَّةٍ، أَكَالَةٌ عَوَالَةٌ.**

91. Verily the outer appearance of this world delights while its reality annihilates. It has been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld it from His enemies.

**91- إِنَّ الدُّنْيَا يُونِقُ مَنظَرُهَا، وَيُوبِقُ مَخْبَرُهَا، قَدْ تَزَيَّنَتْ بِالْعُرُورِ،
وَعَرَّتْ بِزِينَتِهَا، دَارٌ هَانَتْ عَلَى رَبِّهَا، فَخُلِطَ دَخْلُهَا
بِحَرَامِهَا، وَخَيْرُهَا بِشَرِّهَا، وَحُلُوهَا بِمُرِّهَا، لَمْ يُصَفِّهَا اللَّهُ
وَلِيَائِهِ، وَلَمْ يَضُنَّ بِهَا عَلَى أَعْدَائِهِ.**

92. Indeed, with every drink of this world there is choking and with every food eaten in it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his life except by leaving behind another for it, and no sign of him is left alive in it but that [another] sign of him passes away.

**92- إِنَّ لِلدُّنْيَا مَعَ كُلِّ شَرْبَةٍ شَرْقًا، وَمَعَ كُلِّ أَكْلَةٍ عَصَمًا،
تُنَالُ مِنْهَا نِعْمَةٌ؛ وَبِفِرَاقِ أُخْرَى،
وَيَسْتَفِيلُ فِيهَا الْمَرْءُ يَوْمًا مِنْ عُمُرِهِ؛**

بِفِرَاقِ آخِرٍ مِنْ أَجَلِهِ، وَبِحَيِّ لُهُ فِيهَا أَثْرٌ إِذَا مَاتَ لُهُ أَثْرٌ.

93. Verily this world is the abode of truth for the one who believes it [to be transient], the abode of wellbeing for the one who recognizes it [as such], the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the Hereafter]. It brings ease in the evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It admonished them and they took advice from it through [its] changes and lessons.

93- إِنَّ الدُّنْيَا دَارٌ صِدْقٍ لِمَنْ صَدَّقَهَا، وَدَارٌ عَافِيَةٍ لِمَنْ فَهَمَ
عَنْهَا، وَدَارٌ غِنَىٍّ لِمَنْ تَزَوَّدَ مِنْهَا، وَدَارٌ مَوْعِظَةٍ لِمَنْ إِتَّعَطَ بِهَا، قَدْ
أَدْنَتْ بَيْنَهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا وَأَهْلَهَا، فَمَثَلَتْ لَهُمْ
بِالسُّرُورِ، رَاحَتٌ بِعَافِيَةٍ، وَتَبَكَّرَتْ (ابْتَكَّرَتْ) بِفَجِيعَةٍ، تَرْغِيبًا
وَتَرْهِيبًا، وَتَخْوِيفًا وَتَحْذِيرًا، قَدَّمَهَا رِجَالُ عِدَاةِ النَّبِيِّ وَحَمَدَهَا
آخَرُونَ، ذَكَرْتَهُمْ فَذَكَرُوا، وَحَدَّثْتَهُمْ فَصَدَّقُوا، وَوَعَّظْتَهُمْ
فَاتَّعَطُوا مِنْهَا الْغَيْرَ وَالْعَبَرَ (بِالْغَيْرِ وَالْعَبْرِ).

94. Indeed this world is the limit of the sight of the blind person who sees nothing that is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it; the discerning one takes provisions from it while the blind one accumulates provisions in it.

94- إِنَّ الدُّنْيَا مُنْتَهَى بَصَرِ الْعَمِيِّ؛ يُبْصِرُ
مِمَّا وَرَائِهَا شَيْئًا، وَالْبَصِيرُ يَنْفُذُهَا بِبَصَرِهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَائِهَا،
فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْعَمِيُّ إِلَيْهَا شَاخِصٌ،
وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْعَمِيُّ لَهَا مُتَزَوِّدٌ.

95. Verily this world has people who possess preserved treasures that are disparaged and cast away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the tyrants of the lands.³

**95- إِنَّ لِلدُّنْيَا رَجَابًا؛ لَدَيْهِمْ كُنُوزٌ مَدْخُورَةٌ، مَدْمُومَةٌ
عِنْدَكُمْ مَدْخُورَةٌ، يُكْشَفُ بِهَمِّ الدِّينِ، كَكَشْفِ أَحَدِكُمْ رَأْسَ قَدْرِهِ،
يَلُوزُونَ كَالْجَرَادِ، فَيُهْلِكُونَ جَابِرَةَ الْبَرِّ؛**

96. Indeed this world and the Hereafter are two unequal enemies and two separate ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull their husband only towards themselves].

**96- إِنَّ الدُّنْيَا وَالْآخِرَةَ عَدُوَانِ مُتَّفَاوَتَانِ،
وَسَبِيحٌ مِّنْ مُّخْتَلِفَانِ، فَمَنْ أَحَبَّ الدُّنْيَا
وَتَوَابَعَهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا، وَهُمَا
بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا شَبَّ بَيْنَهُمَا، فَكُلَّمَا قَرَّبَ مِنْ وَاحِدٍ
بَعُدَ مِنَ الْآخِرَةِ، وَهُمَا بَعْدُ صَرَّتَانِ.**

97. Verily this world is a means of distraction from the Hereafter. Its companion obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it.

**97- إِنَّ الدُّنْيَا لَمَشْغَلَةٌ عَنِ الْآخِرَةِ، لَمْ يُصِبْ صَاحِبُهَا
مِنْهَا سَبَبًا (سَبَبًا)، إِذْ فَتَحَتْ عَلَيْهِ جِرْمًا عَلَيْهَا وَلَهَجًا
بِهَا.**

98. Indeed Allah, the Exalted, has made this world for that which comes after it, and in it He has tests its inhabitants so that He may know who from among of them is best in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have only been placed in it in order to be tested and [so] that we may work in it for what is [to come] after it.

98- إِنَّ اللَّهَ تَعَالَى جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى فِيهَا أَهْلَهَا
لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلَسْنَا لِلدُّنْيَا خُلَفَاءَ،
وَإِنَّمَا بِالسَّعْيِ لَهَا أَمْرُنَا، وَإِنَّمَا وَضِعْنَا فِيهَا لِئُبْتَلَى بِهَا،
وَنَعْمَلَ فِيهَا لِمَا بَعْدَهَا.

99. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it more than what suffices, and do not seek from it more than what you require.

99- إِنَّ الدُّنْيَا دَارٌ مُنِيَّ لَهَا (مِنْهَا لَهَا) الْعَنَاءُ، وَفِيهَا
مِنْهَا الْجَنَّةُ، وَهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجِلَتْ لِلطَّالِبِ،
وَالْتَبَسَتْ بِقَلْبِ النَّاطِرِ، فَارْتَجِلُوا عَنْهَا بِأَحْسَنِ مَا يَخْضَرُكُمْ مِنَ
الزَّادِ، وَتَسْأَلُوا فِيهَا إِكْفَافًا،
وَتَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَغْيِ.

100. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary pleasures deceive you or its temptations beguile you.

100- إِنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مَقَامٍ، وَفِيهَا مَحَلٌّ
قَرَارٍ، وَإِنَّمَا جُعِلَتْ لَكُمْ مَجَازًا لِتَزُودُوا مِنْهَا بِأَعْمَالِ
الصَّالِحَةِ لِدارِ القَرَارِ، فَكُونُوا مِنْهَا عَلَى أَوْفَارٍ، وَفِيهَا
تَخْذَعْتُمْ مِنْهَا الْعَاجِلَةُ، وَتَغْرَبْتُمْ فِيهَا الْفِتْنَةُ.

101. Safety in this world is not acquired except by its renunciation. People are tested in it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, and he has warned and cautioned you about it so He has apprised you of it.

101. إِنَّ الدُّنْيَا يُسَلَّمُ مِنْهَا بِالزُّهْدِ
فِيهَا، أُبْتَلِيَ النَّاسُ بِهَا فِتْنَةً، فَمَا أَخَذُوا مِنْهَا لَهَا أَخْرَجُوا مِنْهُ
وَحُسْبُوا عَلَيْهِ، وَمَا أَخَذُوا مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ،
وَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَالظِّلِّ بَيْنَا تَرَاهُ سَائِغًا حَتَّى قَلَصَ وَزَائِدًا
حَتَّى نَقَصَ وَقَدْ أَعْدَرَ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ فِي النَّهْيِ عَنْهَا،
وَأَنْذَرَكُمْ وَحَدَّرَكُمْ مِنْهَا فَأَبْلَغَ.

102. This world betrays.⁴

102. الدُّنْيَا تُسَلِّمُ.

103. This world humiliates.

103. الدُّنْيَا تُذِلُّ.

104. This world is limited [in duration], the Hereafter is eternal.

104. الدُّنْيَا أَمَدٌ، الْآخِرَةُ خَيْرٌ أَبَدٌ.

105. When lastingness is not found, then bounties are short-lived.

105. إِذَا كَانَ الْبَقَاءُ يُوجَدُ فَالْنَّعِيمُ زَائِلٌ.

106. Perpetuity is not granted to [any] one who loves [and wishes for] it.

106. مَا يُعْطَى الْبَقَاءُ مَنْ أَحَبَّهُ.

107. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

107. الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْ سُوءٍ تَقْلِبُهَا جَهْلٌ.

108. Every perishing thing is insignificant.

108. كُلُّ فَا نَ يَسِيرٌ.

109. Do not elevate the one who has been elevated by this world.

109. تَرْفَعُ مَنْ رَفَعَهُ الدُّنْيَا.

110. people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

110. يَا أَهْلَ العُرُورِ مَا أَلْهَجَكُمُ بَدَارُ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَنَعِيمُهَا مَسْلُوبٌ، وَمُسَالِمُهَا مَحْرُوبٌ، وَمَالِكُهَا مَمْلُوكٌ، وَثَرَاتُهَا مَتْرُوكٌ.

111. world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is short, your significance is little and your hope is worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

111. يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَنِّي، أَبِي تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّفْتَ، حَانَ حِينُكَ، عُرِّي عَيْرِي; حَاجَةٌ لِي فِيكَ، قَدْ طَلَّقْتُكَ ثَلَاثًا; رَجَعَةٌ لِي فِيهَا، فَعَيْشُكَ قَصِيرٌ، وَخَطَرُكَ يَسِيرٌ، وَأَمْلِكُ حَقِيرٌ، أَوْ مِنْ قِلَّةِ الزَّادِ وَطُولِ الطَّرِيقِ، وَبُعْدِ السَّفَرِ، وَعِظَمِ المَوْرِدِ.

112. servants of the world and those who work for it! When you are selling and buying in

the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the affairs of the Hereafter?

112. يا عبيد الدنيا، والعاملين لها إذا كنتم في النهار تبيعون
وتشترون، وفي الليل على فروشكم تتقلبون، وتنامون وفيما
بين ذلك عن خيرة تفكرون، وبالعمل تسوفون،
فمتى تفكرون في رشا وتقدمون الزاد، ومتى
تهتمون بأمر المعاد.

113. people! Renounce the pleasures of this world, for indeed its life is short and its goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays.

113. يا أيها الناس ازهدوا في الدنيا، فإن عيشها قصير،
وخيرها يسير، وإنها لدار شخوص، ومحلة تنغيص، وإنها لتدني
وتقطع جال، وتقطع مال، أ؛ وهي
المتصدية العنون، والجامحة الحرون، والمائية (المائنة)
الخون.

114. This world misguides.

114. الدنيا تُغوي.

115. This world harms, the Hereafter delights.

115. الدنيا تضر، خيرة تسر.

116. This world is a loss [for those who seek it].

116. الدُّنْيَا حُسْرَانٌ.

117. This world is [obtained] by convention, the Hereafter is [gained] by merit.

117. الدُّنْيَا بِاتِّفَاقٍ، وَآخِرَةُ الدُّنْيَا بِإِحْتِقَاقٍ.

118. This world is [filled] with hope.

118. الدُّنْيَا بِأَمَلٍ مَلٍ.

119. This world is transient.

119. الدُّنْيَا فَايَةٌ.

120. This world is a waning shadow.

120. الدُّنْيَا ظِلٌّ زَائِلٌ.

121. This world is a market of loss.

121. الدُّنْيَا سُوقُ الْخُسْرَانِ.

122. This world is the plantation of evil.

122. الدُّنْيَا مَرْعَةُ الشَّرِّ.

123. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

123. الدُّنْيَا صُحْكَةٌ مُسْتَعِيرٌ (مُعْتَرٍ).

124. This world is the abode of tribulations.

124. الدُّنْيَا دَارُ الْمَحْنِ.

125. This world is the abode of the wretched.

125. الدُّنْيَا دَارُ الشُّقْيَاءِ.

126. This world is the corridor to the Hereafter.

126. الدُّنْيَا مَعْبَرَةٌ إِلَى الْآخِرَةِ.

127. This world is the divorcée of the sagacious.

127. الدُّنْيَا مُطَلَّقَةٌ مِنَ الْحَكَمَاءِ.

128. The transient world is the desire of the filthy.

128. الْعَالَمُ الْمُنِيءُ مَنِيَّةُ الرُّجَاسِ.

129. Being pleased with this world is foolishness.

129. الْفَرَحُ بِالدُّنْيَا حُمُوقٌ.

130. Being dazzled by this world [and being proud because of it] is stupidity.

130. غَيْرَارٌ بِالْعَاجِلَةِ خُرْقٌ.

131. This world deceives, harms and passes by.

131. الدُّنْيَا تَغُرُّ، وَتَضُرُّ، وَتَمُرُّ.

132. This world is the place of catastrophes.

132. الدُّنْيَا مَحَلُّ مَخَلِّاتٍ.

133. The one who is attached to this world is cut off [from Allah].

133. الْمُوَاصِلُ لِلدُّنْيَا مَقْطُوعٌ.

134. This world is the aspiration of the wretched.

134. الدُّنْيَا مُنِيَّةٌ لَشَقِيَاءٍ.

135. The transient world is the delusion [or the deluder] of the unintelligent.

135. الْعَاجِلَةُ غُرُورُ الْحَمَقِيِّ.

136. This world is the place where the intellects fall.

136. الدُّنْيَا مَصْرَعُ الْعُقُولِ.

137. This world is the place of vicissitudes.

137. الدُّنْيَا مَحَلُّ الْغَيْرِ.

138. This world is the abode of tribulation.

138. الدُّنْيَا دَارُ الْمُحَنَّةِ.

139. This world is the prize of the unintelligent.

139. الدُّنْيَا غَنِيمَةُ الْحَمْقَى.

140. Being occupied with the transient is a waste of time.

140. اِتِّغَالٌ بِالْفَائِتِ يُضَيِّعُ الْوَقْتَ.

141. Longing for this world brings about hatred.

141. الرَّغْبَةُ فِي الدُّنْيَا تُوجِبُ الْمَقْتَ.

142. This world is like the day that has passed and the month that has elapsed.

142. الدُّنْيَا كَيَوْمٍ مَضَى، وَشَهْرٍ انْقَضَى.

143. This world is the abode of strangers and the dwelling of the wretched.

143. الدُّنْيَا دَارُ الْغُرَبَاءِ، وَمَوْطِنُ الشَّقِيَاءِ.

144. Infatuation with this world is the greatest trial.

144. الْوَلَهُ بِالْأَدْنِيَا أَكْظَمُ فِتْنَةً.

145. Just as [wealth and] authority comes towards you, it turns away from you.

145. الْأَدْوَلَةُ كَمَا تُقِيلُ تُذِيرُ.

146. Just as this world mends, it [also] breaks.

146. الْأَدْنِيَا كَمَا تَجْبُرُ تَكْسِرُ.

147. The means of this world are discontinuous and its loans (i.e. things that human beings are bestowed with temporarily like status, wealth etc.) are [to be] returned.

147. أَسْبَابُ الْأَدْنِيَا مُنْقَطِعَةٌ، وَعَوَارِيهَا مُرْتَجِعَةٌ.

148. This world is a dream and being deceived by it is [a cause of] regret.

148. الْأَدْنِيَا حُلْمٌ، وَاعْتِرَارُ بِهَا نَدَمٌ.

149. This world is a poison that is ingested by the one who does not know it.

149. الْأَدْنِيَا سَمٌّ يَأْكُلُهُ (أَكَلُهُ) مَنْ لَا يَعْرِفُهُ.

150. This world is the source of evil and the place of deception.

150. الْأَدْنِيَا مَعْدِنُ الشَّرِّ، وَمَحَلُّ الْغُرُورِ.

151. If you have understood your affair or have been able to recognize yourself then turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, its clouds are

scattered (i.e. its sources of abundance are scarce) and its bounties are taken back.

151. **إِنْ عَقَلْتَ أَمْرَكَ، أَوْ أَصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأَعْرِضْ عَنِ
الدُّنْيَا، وَازْهَدْ فِيهَا، فَإِنَّهَا دَارُ الشَّقِيَاءِ، وَلَيْسَتْ بِدَارِ
السُّعْدَاءِ، بَهَجَتْهَا زُورٌ، وَزِينَتُهَا عُرُورٌ، وَسَحَائِبُهَا مُتَقَشِّعَةٌ،
وَمَوَاهِبُهَا مُرْتَجِعَةٌ.**

152. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

152. **إِنْ كُنْتُمْ لِلنَّعِيمِ طَالِبِينَ فَأَعْتِقُوا أَنْفُسَكُمْ مِنْ دَارِ الشَّقَاءِ.**

153. If you love Allah then remove from your hearts the love of this world.

153. **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَخْرَجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنْيَا.**

154. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

154. **إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ
فِي خَيْرٍ مِنَ الْفَائِزِينَ.**

155. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

155. **إِنِّي طَلَّقْتُ الدُّنْيَا ثَلَاثًا بَتَاتًا، وَرَجَعْتُ
لِي فِيهَا، وَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا.**

156. Indeed, if you approach this world you have turned your back [from the Hereafter].⁵

156- إِنَّكَ إِنْ أَقْبَلْتَ إِلَى الدُّنْيَا أَدْبَرْتَ.

157. Indeed, when you turn your back on this world, you have approached [the Hereafter].[6](#)

157- إِنَّكَ إِنْ أَدْبَرْتَ عَنِ الدُّنْيَا أَقْبَلْتَ.

158. Verily you have not been created for this world, so renounce it and turn away from it.

158- إِنَّكَ لَنْ (لَمْ) تُخْلَقَ لِلدُّنْيَا فَأَزْهَدْ فِيهَا وَأَعْرِضْ عَنْهَا.

159. If you work for this world, your transaction will have made a loss.

159- إِنَّكَ إِنْ عَمِلْتَ لِلدُّنْيَا خَسِرْتَ صَفَقَتَكَ.

160. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

160- إِنَّكَ لَنْ تَلْقَى اللَّهَ سُبْحَانَهُ بِعَمَلٍ أَضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيَا.

161. Indeed, if you crave after this world, you will waste your lives for that which you will not remain for and that which will not remain for you.

161- إِنَّكُمْ إِنْ رَغِبْتُمْ فِي الدُّنْيَا أَفْنَيْتُمْ أَعْمَارَكُمْ فِيمَا تَبْقُونَ لَهُ وَتَبْقَى لَكُمْ.

162. Indeed, this world is only a trap into which those who do not recognize it fall.

162- إِنَّمَا الدُّنْيَا شَرَكٌ وَقَعَ فِيهِ مَنْ يَعْرِفُهُ.

163. This world is only [a place of] varying circumstances, changing situations and marked targets.

163- إِنَّمَا الدُّنْيَا أَحْوَالٌ مُّخْتَلِفَةٌ، وَتَارَاتٌ مُّتَصَرِّفَةٌ، وَأَعْرَاضٌ مُّسْتَهْدِفَةٌ.

164. This world is only a corpse and those who establish bonds of brotherhood for [acquiring] it are similar to dogs, such that their brotherhood does not prevent them from harming each other for it.

164- إِنَّمَا الدُّنْيَا جِيفَةٌ، وَالْمُتَوَاحُونَ عَلَيْهَا أَشْبَاهُ الكَلْبِ، وَبِئْسَ مَا تَمْنَعُهُمْ أَخُوْتُهُمْ لَهَا مِنَ التَّهَارُشِ عَلَيْهَا.

165. The people [who seek] of this world are just like howling dogs or starving predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied cattle that have lost their wits and are running in every direction.

165- إِنَّمَا أَهْلُ الدُّنْيَا كَالْكَلْبِ عَاوِيَةً، وَسِبَاعٌ ضَارِيَةً، يُهَرُّ بَعْضُهَا بَعْضًا، وَيَأْكُلُ عَزِيْزُهَا دَلِيْلَهَا، وَيَقْهَرُ كَبِيْرُهَا صَغِيْرَهَا، نَعْمٌ مُّعَقَلَةٌ، وَأُخْرَى مُهْمَلَةٌ، قَدْ أَضَلَّتْ عُقُولَهَا، وَرَكِبَتْ مَجْهُولَهَا.

166. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

166- إِنَّمَا أَنْتُمْ كَرَكِبٍ وَفُوفٍ يَدْرُونَ مَتَى بِالْيَسِيْرِ يُؤْمَرُونَ.

167. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

167- إِنَّمَا الدُّنْيَا مَتَاعٌ أَيَّامٌ وَ#xFEFB؛ ثُمَّ تَزُولُ كَمَا يَزُولُ
السَّرَابُ وَتَفُتُّعُ كَمَا يَفُتُّعُ السَّحَابُ.

168. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

168- إِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الرِّضِّ ذَاتِ الطُّوْلِ
وَالعَرَضُ قَيْدٌ قَدِّهِ مُتَعَفِّرًا عَلَى خَدِّهِ.

169. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

169- إِنَّمَا الدُّنْيَا دَارٌ مَمَرٌ، وَ#xFEFB؛ وَخَيْرَةُ دَارٌ مُسْتَقَرٌّ، فَخُذُوا
مِنْ مَمَرِكُمْ لِمُسْتَقَرِّكُمْ، وَ#xFEFB؛ تَهْتَكُوا أَسْرَارَكُمْ عِنْدَ مَنْ
يَعْلَمُ أَسْرَارَكُمْ.

170. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

170- إِنَّمَا مَثَلُ مَنْ خَيْرَ (خَيْرِ) الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا، نَبَاهِمُ
مَنْزِلٌ جَدِيدٌ، فَأَمُّوا مَنْزِلًا خَصِيْبًا، وَجَنَابًا مَرِيْعًا،
فَاحْتَمَلُوا وَعَثَاءَ الطَّرِيقِ، وَخَشُونَةَ السَّفَرِ، وَجُشُونَةَ المَطْعَمِ
لِيَأْتُوا سَعَةً دَارِهِمْ، وَمَحَلًّا قَرَارِهِمْ.

171. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

171- إِنَّمَا المَرءُ (فِي الدُّنْيَا) عَرَضٌ تَنْتَضِلُهُ المَنَايَا وَنَهَبٌ تُبَادِرُهُ
المَصَائِبُ وَالحَوَادِثُ.

172. The bane of the soul is being infatuated with this world.

172. آفةُ النَّفْسِ الْوَلَهُ بِالْدُّنْيَا.

173. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

173. إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى عَبْدٍ كَسَتْهُ مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَهُ.

174. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

174. إِذَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَوَيْحٌ تَحْزَنُ، وَإِذَا أَحْسَنْتَ وَوَيْحٌ تَمُنُّ.

175. This world ends with annihilation.

175. بِالْقَنَاءِ تُخْتَمُ الدُّنْيَا.

176. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

176. بِإِيثارِ حُبِّ الْعَاجِلَةِ صَارَ مَنْ صَارَ إِلَى سُوءٍ عَاجِلٍ.

177. How bad an abode this world is!

177. يُسَّتِ الدَّارُ الدُّنْيَا.

178. The worst choice is exchanging the everlasting with the transient.

178- يُنْسَخُ خَيْرُ التَّعَوُّضِ بِمَا يَفْنَى عَمَّا يَبْقَى.

179. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

179- بَقَاؤُكُمْ إِلَى فَنَاءٍ، وَقَنَاؤُكُمْ إِلَى بَقَاءٍ.

180. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

180- بَيْعُوا مَا يَفْنَى بِمَا يَبْقَى، وَتَعَوُّضُوا بِنَعِيمِ الْآخِرَةِ عَنِ شِقَاؤِ الدُّنْيَا.

181. When you are deprived of something in this world, take comfort in the fact that it would have been with you [only] for a little while.

181- تَعَزَّ عَنِ الشَّيْءِ إِذَا مُنِعْتَهُ بِقَلَّةٍ مَا يَصْحَبُكَ إِذَا أُوتِيْتَهُ.

182. The fruit of infatuation with this world is great tribulation.

182- ثَمَرَةُ الْوَلَهِّ بِالدُّنْيَا عَظِيمُ الْمُحْتَنَةِ.

183. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

183- جَارُ الدُّنْيَا مَحْرُوبٌ، وَمَوْفُورٌهَا مَنكُوبٌ.

184. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

184. جُودُ الدُّنْيَا فَنَاءٌ، وَرَاحَتُهَا عَنَاءٌ، وَسَبَبُهَا عَطَبٌ
وَمَوَاهِبُهَا سَبَبٌ.

185. Love of this world is the source of every misdeed.

185. حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

186. Love of this world is the source of trials and the root of tribulations.

186. حُبُّ الدُّنْيَا رَأْسُ الْفِتَنِ وَأَصْلُ الْمَحَنِ.

187. Love of this world gives rise to avarice.

187. حُبُّ الدُّنْيَا يُوجِبُ الطَّمَعَ.

188. Love of this world corrupts the intellect, preoccupies the heart from listening to [words of] wisdom and leads to a painful chastisement [in the Hereafter].

188. حُبُّ الدُّنْيَا يُفْسِدُ الْعَقْلَ، وَيُهْمُّ الْقَلْبَ، عَنِ سَمَاعِ الْحِكْمَةِ،
وَيُوجِبُ أَلِيمَ الْعِقَابِ.

189. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

189. حَوَاطِئُ الدُّنْيَا كَالْمُرِّ، وَطَعَامُهَا كَالسُّمِّ، وَطَرِيقُهَا كَالْحَبْلِ الْمُرْتَمِطِ،
وَسُوءُ الْعُقُوبِ.

190. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

190. حُلُو الدُّنْيَا صَبْرٌ، وَغِذَاؤُهَا سِيمَامٌ، وَأَسْبَابُهَا رُمَامٌ.

191. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

191. حَيُّ الدُّنْيَا بَعْرُضٌ مَوْتٌ، وَصَحِيحُهَا عَرَضٌ وَدَرِيئَةُ الْجِمَامِ.

192. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

192. حُكِمَ عَلَى أَهْلِ الدُّنْيَا بِالشَّقَاءِ، وَالفَنَاءِ، وَالدَّمَارِ، وَالبَوَارِ.

193. This world has been surrounded with lustful desires, liked for its immediate enjoyments, embellished with deceptions and sweetened with aspirations.

193. حُفَّتِ الدُّنْيَا بِالشَّهَوَاتِ، وَتَحَبَّبَتْ بِالعَاجِلَةِ، وَتَزَيَّنَتْ بِالعُرُورِ وَتَحَلَّتْ بِالمَالِ.

194. Wage war against yourselves for [keeping away from] this world and turn yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon.

194. حَارِبُوا أَنْفُسَكُمْ عَلَى الدُّنْيَا، وَاصْرِفُوهَا عَنْهَا، فَإِنَّهَا سَرِيعَةُ الزُّوَالِ، كَثِيرَةُ الزَّلْزَالِ، وَشِيكَةُ النُّتْقَالِ.

195. Neediness has been decreed for those from among the people of this world who seek to increase their wealth while those who get along without it have been assisted with comfort.

195. حُكِمَ عَلَى مُكْثِرِي أَهْلِ الدُّنْيَا بِالفَاقَةِ، وَوَأَعْيَنَ مَنْ عَنِيَ عَنْهَا بِالرَّاحَةِ.

196. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

196- خَيْرُ الدُّنْيَا حَسْرَةٌ، وَشَرُّهَا نَدَمٌ.

197. The good of this world is insignificant and its evil is ready at hand.

197- خَيْرُ الدُّنْيَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ.

198. Take from that which will not last for you for that which will last for you and will not separate from you.

198- خُذْ مِمَّا – يَبْقَى لَكَ لِمَا يَبْقَى لَكَ وَ– يُفَارِقُكَ.

199. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

199- خُذْ مِنْ قَلِيلِ الدُّنْيَا مَا يَكْفِيكَ، وَدَعْ مِنْ كَثِيرِهَا مَا يُطْغِيكَ.

200. Take from this world that which comes to you and turn away from that which turns away from you, but if you don't do this then [at least] be moderate in what you seek.

200- خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ، وَتَوَلَّ عَمَّا تَوَلَّى مِنْهَا عَنْكَ فَإِنْ لَمْ تَفْعَلْ فَأَجْمَلْ فِي الطَّلَبِ.

201. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

201- خُلُطَةُ أُنْبَاءِ الدُّنْيَا رَأْسُ الْبَلْوَى وَقَسَادُ التَّقْوَى.

202. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

202. خُلُطَةُ أُنْبَاءِ الدُّنْيَا تَشِينُ الدِّينَ، وَتُضْعِفُ اليَقِينَ.

203. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

203. خَطَرُ الدُّنْيَا يَسِيرٌ، وَحَاصِلُهَا حَقِيرٌ، وَبَهْجَتُهَا زُورٌ،
وَمَوَاهِبُهَا عُرُورٌ.

204. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

204. خَابَ رَجَاؤُهُ وَمَطْلَبُهُ مَنْ كَانَتْ الدُّنْيَا أَمَلَهُ وَأَرْبَهُ.

205. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

205. دَارٌ بِالْبَالِغَةِ؛ مَحْفُوفَةٌ، وَبِالْغَدْرِ
مَوْصُوفَةٌ (مَعْرُوفَةٌ)، تَدُومُ أَحْوَالُهَا، وَ
يَسْلَمُ نَزَالُهَا.

206. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness.

206. دَارٌ هَانَتْ عَلَى رَبِّهَا، فَخَلَطَ حَرَامُهَا بِحَرَامِهَا،
وَخَيْرُهَا بِشَرِّهَا، وَخُلُوهَا بِمُرِّهَا.

207. It is the abode of transience, the resting place of the sinners, the residence of the wretched and the transgressors (or the repulsed and those who exceed the limits).

207. دارُ العَناءِ مَقيلُ العاصينَ وَمَحَلُّ الشُّقْياءِ والمُعْتَدِينَ (المُبْعَدِينَ، المُتَعَدِّينَ).

208. Allah, the Glorified, called you to the Eternal Abode and the permanent residence, and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed it and quickly rushed [towards it].

208. دَعَاكُمْ اللهُ سُبْحَانَهُ إِلَى دارِ البَقَاءِ، وَقَرَارَةِ الخُلُودِ،
والتَّعْمَاءِ، وَمُجَاوَرَةِ نَبِيَاءِ والسُّعْدَاءِ، فَعَصَيْتُمْ،
وَأَعْرَضْتُمْ، وَدَعَاكُمْ الدُّنْيَا إِلَى قَرَارَةِ الشُّقْيَاءِ وَمَحَلِّ العَنَاءِ
وَأَنْوَاعِ البَّئْسَاءِ؛ وَالعَنَاءِ فَأَطَعْتُمْ وَبَادَرْتُمْ وَأَسْرَعْتُمْ.

209. Recalling [the pleasures of] this world is the worst of all maladies.

209. ذِكْرُ الدُّنْيَا أَدْوَأُ ذَوَاءِ.

210. The humiliation of this world is the glory of the Hereafter.

210. ذُلُّ الدُّنْيَا عِزُّ الآخِرَةِ.

211. Leave that which is little for that which is abundant and that which is limited for that which is vast.

211. دَرُّ مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا اتَّسَعَ.

212. The cornerstone of calamities is infatuation with this world.

212. رَأْسُ الْبَلَاءِ بِالدُّنْيَا.

213. Many an adviser from this world may be suspected by you.

213- رُبَّ نَاصِحٍ مِنَ الدُّنْيَا عِنْدَكَ مُتَّهَمٌ.

214. Many a person who is truthful about this world is considered a liar by you.

214- رُبَّ صَادِقٍ مِنْ خَيْرِ (خَبَرَ) الدُّنْيَا عِنْدَكَ مُكْذِبٌ.

215. Many a thing which one should be cautious of in this world is not taken into consideration by you.

215- رُبَّ مَحْذُورٍ مِنَ الدُّنْيَا عِنْدَكَ غَيْرُ مُحْتَسِبٍ.

216. You desire for the unachievable is [a sign of] ignorance.

216- رَعْبَتُكَ فِي الْمُسْتَحِيلِ جَهْلٌ.

217. Your being content with this world is from your bad choices and your wretched endeavours.

217- رِضَاكَ بِالدُّنْيَا مِنْ سُوءِ اخْتِيَارِكَ وَشَقَاءِ جَدِّكَ.

218. Increase in [one's desire for] this world corrupts the Hereafter.

218- زِيَادَةُ الدُّنْيَا تُفْسِدُ الْآخِرَةَ.

219. The ornaments of this world corrupt weak minds.

219- زَخَارِفُ الدُّنْيَا تُفْسِدُ الْعُقُولَ الضَّعِيفَةَ.

220. The cause of wretchedness is love of this world.

220. سَبَبُ الشُّقَاءِ حُبُّ الدُّنْيَا.

221. The cause of corruption of the mind is love of this world.

221. سَبَبُ فَسَادِ الْعَقْلِ حُبُّ الدُّنْيَا.

222. The sovereignty of this world is disgrace and its loftiness is lowness.

222. سُلْطَانُ الدُّنْيَا ذُلٌّ، وَعِلْوُهَا سِفْلٌ.

223. The joy of this world is deception and its enjoyment is destruction.

223. سُرُورُ الدُّنْيَا غُرُورٌ، وَمَتَاعُهَا تَبُورٌ.

224. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

224. سُكُونُ النَّفْسِ إِلَى الدُّنْيَا مِنْ أَعْظَمِ الْغُرُورِ.

225. The worst of tribulations is love of this world.

225. شَرُّ الْمَحَنِّ حُبُّ الدُّنْيَا.

226. The worst of afflictions is love for this world.

226. شَرُّ الْفِتَنِ مَحَبَّةُ الدُّنْيَا.

227. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

227- صِحَّةُ الدُّنْيَا أُسْقَامٌ، وَلِدَائُهَا آسَافٌ.

228. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like fur.

**228- صَارَ الْفُسُوقُ فِي الدُّنْيَا (النَّاسِ) نَسَبًا، وَالْعَفَافُ عَجَبًا،
وَلَيْسَ إِسْلَامٌ مَعْلُوبًا.**

229. Divorcing this world is the dowry for Paradise.

229- طَلَبُ الدُّنْيَا مَهْرُ الْجَنَّةِ.

230. Seeking this world is the primary cause of tribulation.

230- طَلَبُ الدُّنْيَا رَأْسُ الْفِتْنَةِ.

231. The one who seeks this world through religion is chastised and condemned.

231- طَالِبُ الدُّنْيَا بِالْدِّينِ مُعَاقَبٌ مَذْمُومٌ.

232. Seeking to join this world with the Hereafter is from the deceptions of the self.

**232- طَلَبُ الْجَمْعِ بَيْنَ الدُّنْيَا وَالْآخِرَةِ مِنْ خِدَاعِ
النَّفْسِ.**

233. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been

apportioned for him.

**233. طَالِبُ الدُّنْيَا تَفُوُّهُ ۖ خَيْرُهُ، وَيُدْرِكُهُ الْمَوْتُ حَتَّى
يَأْخُذَهُ بَغْتَةً (يَعْنُفِيهِ)، وَ#xFEFB يُدْرِكُ مِنْ الدُّنْيَا ۖ
مَا قُسِمَ لَهُ.**

234. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

234. ظَفَرَ بِفَرْحَةِ الْبُشْرَى مَنْ أَعْرَضَ عَنِ زَخَافِ الدُّنْيَا.

235. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

235. عَجِبْتُ لِعَامِرِ دَارِ الْفَنَاءِ، وَتَارِكِ دَارِ الْبَقَاءِ.

236. The servant of this world faces continuous afflictions and calamities.

236. عَبْدُ الدُّنْيَا مُؤَبَّدُ الْفِتْنَةِ وَالْبَ#xFEFBءِ.

237. The end of this world is annihilation.

237. غَايَةُ الدُّنْيَا الْفَنَاءُ.

238. The deception of this world strikes [a person] down.

238. غُرُورُ الدُّنْيَا يَصْرَعُ.

239. World, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

239- عُرِّي يَا دُنْيَا مَنْ جَهَلَ حَيْلَكَ، وَخَفِيَ عَلَيْهِ حَبَائِلُ كَيْدِكَ.

240. He ('a) said about this world: It is deceitful - that which is in it is illusory; it is perishing all that is upon it perishes.

240- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ الدُّنْيَا: عَرَّارَةٌ،
عُرُورٌ مَا فِيهَا، فَايَةٌ فَا ن مَنْ عَلَيْهَا.

241. It is deceitful, harmful, volatile, evanescent, transient and perishing.

241- عَرَّارَةٌ، ضَرَّارَةٌ، حَائِلَةٌ، زَائِلَةٌ، بَائِدَةٌ، نَافِدَةٌ.

242. The foods of this world are poisons and its means are worn-out [and weak] ropes.

242- غِذَاءُ الدُّنْيَا سِيمَامٌ، وَأَسْبَابُهَا رِمَامٌ.

243. In being averse to this world there is attainment of prosperity.

243- فِي العُرُوفِ عَن الدُّنْيَا دَرَكُ النَّجَاحِ.

244. In the vicissitudes of this world there are lessons to be learnt.

244- فِي تَصَارِيفِ الدُّنْيَا إِعْتِبَارٌ.

245. In this world there is action without reckoning.

245- فِي الدُّنْيَا عَمَلٌ، وَبِغَيْرِ حِسَابٍ.

246. This world is what the wretched desire.

246- فِي الدُّنْيَا رَغْبَةٌ 7ﻱ شُقْيَاءِ.

247. The two that are attached to each other may get detached and the two groups that are united may get separated.

247- قَدْ يَتَفَاصِلُ الْمُتَوَاصِرُ 7ﻻ (الْمُتَفَاصِرُ 7ﻻ ن)، وَيَشْتُ جَمْعُ 7ﻱ لِيَقِينِ.

248. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

248- قَدْ أَمَرَ مِنَ الدُّنْيَا مَا كَانَ حُلُوءًا، وَكَدَرَ مِنْهَا مَا كَانَ صَفُوءًا.

249. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

249- قَدْ تَزَيَّنَتِ الدُّنْيَا بِعُرُورِهَا، وَعَرَّتْ بِزِينَتِهَا.

250. Little of this world takes away a lot of the Hereafter.

250- قَلِيلُ الدُّنْيَا يَذْهَبُ بِكَثِيرِ 5ﻱ خِرَةٍ.

251. The little of this world does not last and its abundance is not safe from calamities.

251- قَلِيلُ الدُّنْيَا 7ﻻ يَدُومُ بَقَائُهُ، وَكَثِيرُهَا 7ﻻ يُؤْمَنُ 7ﻻ رُؤُهُ.

252. The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world.

252. قِوَامُ الدُّنْيَا بِأَرْبَعٍ: عَالِمٌ يَعْمَلُ بِعِلْمِهِ، وَجَاهِلٌ
يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ، وَعَنِيٌّ يَجُودُ بِمَالِهِ عَلَى الْفُقَرَاءِ،
وَفَقِيرٌ يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا لَمْ يَعْمَلِ الْعَالِمُ
بِعِلْمِهِ، إِسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ، وَإِذَا بَخَلَ الْعَنِيُّ بِمَالِهِ بَاعَ
الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ.

253. Every gathering is [headed] towards dispersion.

253. كُلُّ جَمْعٍ إِلَى شَتَاتٍ.

254. Every profit of this world is a loss.

254. كُلُّ أَرْبَاحِ الدُّنْيَا خُسْرَانٌ.

255. Everything that passes [away] is as if it never was.

255. كُلُّ مَاضٍ فَكَأَن لَمْ يَكُنْ.

256. Every ease of this world is difficulty.

256. كُلُّ يَسَارِ الدُّنْيَا إِعْسَارٌ.

257. Every provision of this world is trivial for the contented and the chaste.

257. كُلُّ مَوْءُونِ الدُّنْيَا خَفِيفَةٌ عَلَى الْقَانِعِ وَالْعَافِي.

258. Everything in this world [is such that it] seems greater when heard than when seen.

258- كُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ.

259. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

259- كُلُّ أَحْوَالِ الدُّنْيَا زَلْزَالٌ، وَمِلْكُهَا سَلْبٌ وَانْتِقَالٌ.

260. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

260- كُلُّ مُدَّةٍ مِنَ الدُّنْيَا إِلَى انْتِهَاءِهَا، وَكُلُّ حَيٍّ فِيهَا إِلَى مَمَاتٍ وَفَنَاءٍ.

261. How many a person who relied upon this world has been made to suffer by it!

261- كَمْ مِنْ وَائِقٍ بِالدُّنْيَا قَدْ فَجَعَتْهُ.

262. How many a person who had confidence in this world has been struck down by it!

262- كَمْ مِنْ ذِي طَمَأْنِينَةٍ إِلَى الدُّنْيَا قَدْ صَرََعَتْهُ.

263. How many a person who possesses grandeur has this world abased!

263- كَمْ ذِي أُبْهَةٍ جَعَلَتْهُ الدُّنْيَا حَقِيرًا.

264. How many a person who possesses high standing has this world returned to humility!

264- كَمْ ذِي عِزَّةٍ رَدَّتْهُ الدُّنْيَا دَلِيلًا.

265. That which has passed from this world suffices as an informer of what remains of this world.

265- كَفَى مُخْبِرًا عَمَّا بَقِيَ مِنَ الدُّنْيَا مَا مَضَى مِنْهَا.

266. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts are a trial.

266- كَثْرَةُ الدُّنْيَا قِلَّةٌ، وَعِزُّهَا ذِلَّةٌ، وَزَخَارِفُهَا مُضِلَّةٌ، وَمَوَاهِبُهَا فِتْنَةٌ.

267. Be in this world with your body and in the Hereafter with your heart and your actions.

267- كُنْ فِي الدُّنْيَا بِبَدَنِكَ، وَفِي الْآخِرَةِ بِقَلْبِكَ وَعَمَلِكَ.

268. Be most cautious of this world when you are most at ease with it.

268- كُنْ أَنْسَ مَا تَكُونُ بِالدُّنْيَا أَحَدَرَ مَا تَكُونُ مِنْهَا.

269. Become uninterested in this world and be infatuated with the Hereafter.

269- كُونُوا عَنِ الدُّنْيَا نُزَاهًا، وَإِلَى الْآخِرَةِ حِرَّةً وَوُدًّا.

270. Be among those who recognize the transience of this world so they renounce it and know about the eternity of the Hereafter so they work for it.

270- كُونُوا مِمَّنْ عَرَفَ فَنَاءَ الدُّنْيَا فَزَهَّدَ فِيهَا وَعَلِمَ بَقَاءَ الْآخِرَةِ فَعَمَلَ لَهَا.

271. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

271. كُونُوا قَوْمًا عَالِمِينَ أَنَّ الدُّنْيَا لَيْسَتْ بِدَارِهِمْ فَاسْتَبَدَّلُوا.

272. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

272. كُونُوا مِنْ أَوْلَادِ الْآخِرَةِ، وَلاَ تَكُونُوا مِنْ أَوْلَادِ الدُّنْيَا فَإِنَّ كُلَّ وَلَدٍ سَيَلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ.

273. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

273. كُلَّمَا إِزْدَادَ الْمَرْءُ بِالدُّنْيَا شَغُوبًا، وَزَادَ بِهَا وَلَهًا، أُرِدَّتْهُ الْمَسَالِكُ وَأُوقِعَتْهُ فِي الْمَهَالِكِ.

274. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

274. كُلَّمَا يَنْفَعُ يَضُرُّ، وَالدُّنْيَا مَعَ حَافِئِهَا، وَتَمْرٌ، وَالْفَقْرُ مَعَ الْغِنَى بِاللَّهِ يَضُرُّ.

275. Every time something of this world slips away from you, it is an advantage [and a blessing].

275. كُلَّمَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَهُوَ عَنِيمَةٌ.

276. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

276. كما أَنَّ الشَّمْسَ وَاللَّيْلَ يَجْتَمِعَانِ كَذَلِكَ حُبُّ
اللَّهِ وَحُبُّ الدُّنْيَا يَجْتَمِعَانِ.

277. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

277. كَذِبَ مَنْ ادَّعَى الْيَقِينَ بِالْبَاقِي وَهُوَ مُوَاصِلٌ لِلْفَانِي.

278. For every abundance [in this world] there is paucity.

278. لِكُلِّ كَثْرَةٍ قِلَّةٌ.

279. For everything in this world there is expiry and annihilation.

279. لِكُلِّ شَيْءٍ مِنَ الدُّنْيَا انْقِضَاءٌ وَقَنَاءٌ.

280. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

280. لِلْمُسْتَحْلِي لِدَّةِ الدُّنْيَا عُصَّةٌ.

281. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

281. لَقَدْ كَاشَفَتْكُمْ الدُّنْيَا الْغِطَاءَ، وَأَدَّتْكُمْ عَلَى سَوَاءٍ.

282. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

282. لِدُنْيَاكُمْ عِنْدِي أَهْوَنُ مِنْ عُرَاقِ خِنْزِيرٍ عَلَى يَدِ مَجْدُومٍ.

283. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

**283- لَيْسَ الْمَتَجَرُّ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ تَمَنَّا، وَمِمَّا لَكَ عِنْدَ اللَّهِ
عَوَضًا.**

284. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

**284- لِحُبِّ الدُّنْيَا صَمَّتِ السَّمَاعُ عَنِ سَمَاعِ الحِكْمَةِ،
وَعَمِيَتِ القُلُوبُ عَنِ نُورِ البَصِيرَةِ.**

285. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

285- لَمْ يَنْلُ أَحَدٌ مِنَ الدُّنْيَا حَبْرَةً إِلَّا عَقَبَتْهُ عَبْرَةٌ.

286. Allah, the Glorified, has not cleansed this world for His friends nor has He withheld it from His enemies.

**286- لَمْ يُصِفِ اللَّهُ سُبْحَانَهُ الدُّنْيَا لِوَلِيَّائِهِ، وَلَمْ يَضُنَّ
بِهَا عَلَى أَعْدَائِهِ.**

287. Nobody gets the comforts of this world internally but that he has to face its hardships externally.[7](#)

**287- لَمْ يَلْقَ أَحَدٌ مِنْ سَرَّاءِ الدُّنْيَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ
ضَرَّائِهَا ظَهْرًا.**

288. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

288- لَمْ يُفِدْ مَنْ كَانَتْ هِمَّتُهُ الدُّنْيَا عِوَضًا، وَلَمْ يَفُضْ مُفْتَرَضًا.

289. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

289- لَمْ تُظِلَّ امْرَأٌ مِنَ الدُّنْيَا دِيمَةً رِخَاءٍ إِذْ هَتَّتْ عَلَيْهِ مُرْتَةً بَأْسٍ.

290. If the people of the world understood [the truth about it], this world would surely be ruined.

290- لَوْ عَقَلَ أَهْلُ الدُّنْيَا لَخَرِبَتِ الدُّنْيَا.

291. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

291- لَوْ كَانَتِ الدُّنْيَا عِنْدَ اللَّهِ مَحْمُودًا لَخُتِصَّ بِهَا أَوْلِيَائُهُ لَكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْهَا وَمَحَا عَنْهُمْ مِنْهَا الْمَطَامِعَ.

292. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

292- لَوْ بَقِيَتِ الدُّنْيَا عَلَى أَحَدِكُمْ لَمْ تَصِلْ إِلَى مَنْ هِيَ فِي يَدَيْهِ.

293. One who strives for this world is eluded by it.

293- مَنْ سَاعَى الدُّنْيَا فَاتَتْهُ.

294. One who holds back from this world is sought by it.

294. مَنْ قَعَدَ عَنِ الدُّنْيَا طَلَبَتْهُ.

295. One who wrestles this world is knocked down by it.

295. مَنْ صَارَعَ الدُّنْيَا صَرََعَتْهُ.

296. One who disobeys this world is obeyed by it.

296. مَنْ عَصَى الدُّنْيَا أَطَاعَتْهُ.

297. One who turns away from this world is approached by it.

297. مَنْ أَعْرَضَ عَنِ الدُّنْيَا أَتَتْهُ.

298. One who knows [the reality of] this world, renounces it.

298. مَنْ عَرَفَ الدُّنْيَا تَرَهَّدَ.

299. One who thinks little of this world, it comes to him humiliated.

299. مَنْ سَدَّ سَدًّا عَنِ الدُّنْيَا أَتَتْهُ رَاغِمَةً.

300. One who is owned by this world falls down often.

300. مَنْ مَلَكَتْهُ الدُّنْيَا كَثُرَ صَرَعُهُ.

301. One who is delighted by the embellishments of this world is owned by [its] deceptions.

301. مَنْ رَاقَهُ زُبْرُجُ الدُّنْيَا مَلَكَتْهُ الخُدَعُ.

302. One who buys his Hereafter with his world, gains both of them.

302. مَنْ ابْتَاغَ آخِرَتَهُ بِدُنْيَاهُ رَيَحَهُمَا.

303. One who sells his Hereafter for his world loses both of them.

303. مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ خَسِرَهُمَا.

304. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

304. مَنْ اسْتَقَلَّ مِنَ الدُّنْيَا إِسْتَكْتَرَ مِمَّا يُؤْمِنُهُ.

305. One who seeks more of this world gains more of that which will ruin him.

305. مَنْ اسْتَكْتَرَ مِنَ الدُّنْيَا إِسْتَكْتَرَ مِمَّا يُؤْيِقُهُ.

306. One who builds his world destroys his place of return [in the Hereafter].

306. مَنْ عَمَرَ دُنْيَاهُ خَرَّبَ مَآلَهُ.

307. One who is deceived by this world is deceived by [his] aspirations.

307. مَنْ اعْتَرَّ بِالدُّنْيَا إِعْتَرَّ بِالمُنَى.

308. One who is pleased with this world is eluded by the Hereafter.

308- مَنْ رَضِيَ بِالدُّنْيَا فَاتَتْهُ خَيْرَةٌ.

309. One who is greedy for this world is destroyed.

309- مَنْ حَرَصَ عَلَى الدُّنْيَا هَلَكَ.

310. One who is not content with the little [he has] of this world will not be satisfied with the much that he accumulates from it.

310- مَنْ كَانَ يَتَسَيَّرُ الدُّنْيَا; يَفْتَنُ لَمْ يُغْنِهِ مِنْ كَثِيرِهَا مَا يَجْمَعُ.

311. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?

311- مَنْ أَعْبَنُ مِمَّنْ بَاعَ الْبَقَاءَ بِالْفَنَاءِ؟!

312. Who is more at a loss than the one who exchanges the Hereafter for this world?

312- مَنْ أَخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ خَيْرَةِ الدُّنْيَا؟!

313. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

313- مَنْ طَلَبَ مِنَ الدُّنْيَا مَا يُرْضِيهِ كَثُرَ تَجَبُّهُ وَطَالَ تَعَدُّهُ.

314. One who relies on the deceptions of this world considers himself safe from its perils.

314- مَنْ وَثِقَ بِغُرُورِ الدُّنْيَا أَمِنَ مَخُوفَهُ.

315. Whoever keeps back from seeking this world, it rises towards him.

315- مَنْ قَعَدَ عَنِ طَلْبِ الدُّنْيَا قَامَتْ إِلَيْهِ.

316. One who exceeds the limits in seeking this world dies a pauper.

316- مَنْ أَسْرَفَ فِي طَلْبِ الدُّنْيَا مَاتَ فَقِيرًا.

317. Whoever turns away from this world, it comes to him belittled.

317- مَنْ عَرَفَ عَنِ الدُّنْيَا أَنَّهَا صَاغِرَةٌ.

318. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

318 - مَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا إلتَاط مِنْهَا بِثَلَاثِ شَيْئٍ: هَمٌّ يُغْنِيهِ؛ وَحِرْصٌ يُدْرِكُهُ؛ وَأَمَلٌ يَتْرُكُهُ.

319. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

319- مَنْ رَاقَهُ زُبْرُجُ الدُّنْيَا أَعْقَبَ نَاطِرِيَهُ كَمَاهَا.

320. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

320- مَنْ رَغِبَ فِي زَخَارِفِ الدُّنْيَا فَاتَهُ الْبَقَاءُ الْمَطْلُوبُ.

321. One who has been overcome by this world is blind to that which is in front of him.

321. مَنْ غَلَبَتِ الدُّنْيَا عَلَيْهِ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ.

322. One who builds his world corrupts his religion and ruins his Hereafter.

322. مَنْ عَمَرَ دُنْيَاهُ أَفْسَدَ دِينَهُ وَأَخْرَبَ آخِرَاهُ.

323. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

323. مَنْ أَحَبَّ رَفْعَةَ الدُّنْيَا وَرَفْعَةَ الآخِرَةِ فَلْيَمُتْ فِي الدُّنْيَا الرَّفْعَةَ.

324. One who humbles himself for the children of this world takes off the garment of piety.

324. مَنْ تَدَلَّلَ لِأَبْنَاءِ الدُّنْيَا، تَعَرَّى مِنْ لِبَاسِ التَّقْوَى.

325. One who fixes his gaze on the children of this world is blinded from the path of guidance.

325. مَنْ قَصَّرَ نَظْرَهُ عَلَى أَبْنَاءِ الدُّنْيَا، عَمِيَ عَنِ سَبِيلِ الْهُدَى.

326. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

326. مَنْ طَلَبَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ الآخِرَةِ أَكْثَرُ مِمَّا طَلَبَ.

327. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

327. مَنْ طَلَبَ الدُّنْيَا يَعْمَلُ خَيْرًا، كَانَ أَبْعَدَ لَهُ مِمَّا
طَلَبَ.

328. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

328. مَنْ سَخَتْ نَفْسُهُ عَنِ مَوَاهِبِ الدُّنْيَا، فَقَدِ اسْتَكْمَلَ الْعَقْلَ.

329. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

329. مَنْ مَلَكَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ خَيْرِهَا أَكْثَرُ
مِمَّا مَلَكَ.

330. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

330. مَنْ عَرَفَ الدُّنْيَا لَمْ يَحْزَنْ عَلَى مَا أَصَابَهُ.

331. One who recognizes the deceptions of this world will not be deceived by its impossible dreams.

331. مَنْ عَرَفَ خِدَاعَ الدُّنْيَا لَمْ يَغْتَرَّ مِنْهَا بِمُحَالٍ، وَ
لَمْ يَتَوَدَّ بِإِسْتِحْسَانٍ.

332. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

332. مَنْ ظَفِرَ بِالدُّنْيَا نَصِيبًا، وَمَنْ فَاتَتْهُ تَعِيبًا.

333. One in whose eyes this world is grand and in whose heart its position is great, prefers

it over Allah and devotes himself to it and becomes a slave to it.

333- مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ، وَكَبُرَ مَوْقِعُهَا فِي قَلْبِهِ، أَثَرَهَا عَلَى اللَّهِ، وَانْقَطَعَ إِلَيْهَا، وَصَارَ عَبْدًا لَهَا.

334. One who becomes infatuated with this world, it fills his heart with a sadness which keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with him).

334- مَنْ اسْتَشَعَرَ الشَّغْفَ بِالدُّنْيَا، مَ#XFEEF7تُ ضَمِيرَهُ أَشْجَانًا لَهَا رَقْصٌ عَلَى سُودَاءِ قَلْبِهِ، هَمْ يَشْغَلُهُ، وَعَمَّ يَحْزُنُهُ حَتَّى يُؤَخِّدَ بِكَظْمِهِ، فَيُلْقَى بِالْقَضَاءِ مُنْقَطِعًا أَبْهَرَاهُ، هَيِّنًا عَلَى اللَّهِ فَنَاءُهُ بَعِيدًا عَلَى #XFEEF9خُوانٍ لِقَاؤُهُ (بِقَائِهِ).

335. One who relies on this world is indeed wretched and deprived.

335- مَنْ اعْتَمَدَ عَلَى الدُّنْيَا فَهُوَ الشَّقِيُّ الْمَحْرُومُ.

336. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

336- مَنْ خَدَمَ الدُّنْيَا اسْتَخْدَمَتْهُ، وَمَنْ خَدَمَ اللَّهَ سُبْحَانَهُ خَدَمَتْهُ.

337. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

337- مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، طَالَ يَوْمَ الْقِيَامَةِ شَقَاؤُهُ وَعَمَّهُ.

338. One who does not think about the bounties of his world becomes powerful.

338. مَنْ سَدَّ سَبِيلَ مَوَاهِبِ الدُّنْيَا عَزَّ.

339. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

**339. مِنْ نَكَدِ الدُّنْيَا تَنْغِيصُ الْجَمَاعِ بِالْفُرْقَةِ،
وَالسُّرُورِ بِالْغُصَّةِ.**

340. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

**340. مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ يُعْصَى
إِلَّا فِيهَا.**

341. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

**341. مِنْ دَمَامَةِ الدُّنْيَا عِنْدَ اللَّهِ أَنْ يُنَالَ مَا عِنْدَهُ
إِلَّا بِتَرْكِهَا.**

342. Nothing corrupts the faith like this world.

342. مَا أَفْسَدَ الدِّينَ كَالدُّنْيَا.

343. How will the offshoot remain after the root has gone?

343. مَا بَقَاءُ فَرْعٍ بَعْدَ ذَهَابِ أَصْلِهِ.

344. This world of yours which endears itself to you is not better than the Hereafter which is made to appear ugly by your negative perception [of it].

344. ما دُنْيَاكَ الَّتِي تَحَبَّبْتُ إِلَيْكَ بِخَيْرٍ مِنْ 5ﻱ خِرَّةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَكَ.

345. That which you send forth from this world is for your own benefit and that which you leave behind from it is for your enemy.

345. ما قَدِّمْتَ مِنْ دُنْيَاكَ فَلِنَفْسِكَ، وَمَا أَخْرَتَ مِنْهَا فَلِلْعَدُوِّ.

346. That which [one] increases in this world, [he] diminishes in the Hereafter.

346. مَا زَادَ فِي الدُّنْيَا نَقَصَ فِي 5ﻱ خِرَّةِ.

347. That which [one] diminishes in this world, [he] increases in the Hereafter.

347. مَا نَقَصَ فِي الدُّنْيَا زَادَ فِي 5ﻱ خِرَّةِ.

348. Do not be overjoyed by that which you obtain in this world and do not despair with sadness for that which eludes you from it.

348. مَا نِلْتَّ مِنْ دُنْيَاكَ وَ 5ﻻ تُكْثِرُ بِهِ فَرَحًا، وَمَا فَاتَكَ مِنْهَا وَ 5ﻼ تَأْسَ عَلَيْهِ حُزْنًا.

349. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

349. مَا خَيْرُ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ، وَعُمُرُ يَغْنَى فَنَاءَ الزَّادِ.

350. What is the matter with you? You are delighted with the little of this world that you obtain while you are not saddened by the abundance of the Hereafter that you are deprived of?!

350. ما بِالْكُمُ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ،
وَيَحْزَنُكُمْ الْكَثِيرُ مِنَ الدُّنْيَا تُحْرَمُونَهُ.

351. This world has not deceived you, rather through it you have been deceived.

351. ما الدُّنْيَا عَرَّتْكَ، وَلَكِنْ بِهَا اعْتَرَّتَ.

352. The transient world has not beguiled you, rather through it you have been beguiled.

352. مَا الْعَاجِلَةُ خَدَعَتْكَ، وَلَكِنْ بِهَا انْخَدَعْتَ.

353. What is [the matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

353. مَا لَكَ وَمَا إِنْ أُدْرِكْتَهُ شَغَلَكَ بِصِغَرِهِ عَنِ
الْمَعْرِفَةِ بِأَكْبَرِهِ، وَإِنْ تَمَتَّعْتَ بِهِ نَعَّصَهُ عَلَيْكَ ظَفَرُ الْمَوْتِ
بِكَ.

354. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.⁸

354. مَا الْمَعْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَدْنَى سُهُمَتِهِ
كَالْمَعْرُورِ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ.

355. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

355. مَا أَقْرَبَ الدُّنْيَا مِنَ الدَّهَابِ، وَالشَّيْبَ مِنَ الشَّبَابِ، وَالشُّكَّ
مِنَ الرَّيْبِ.

356. The bitterness of this world is the sweetness of the Hereafter.

356. مَرَارَةُ الدُّنْيَا حَذَرٌ وَوَعْدٌ خَيْرٌ.

357. One who accompanies this world is a target of calamities and mishaps.

357. مُصَاحِبُ الدُّنْيَا هَدَفُ النُّوَابِ وَالغَيْرِ.

358. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

358. مَثَلُ الدُّنْيَا كظِلِّكَ، إِنْ وَقَفْتَ وَقَفَ، وَإِنْ طَلَبْتَهُ بَعُدَ.

359. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

359. مَثَلُ الدُّنْيَا كَمَثَلِ الحَيَّةِ، لَيِّنُ مَسِّهَا، وَالسَّمُّ القَاتِلُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الغَرُّ الجَاهِلُ، وَيَحْذَرُهَا اللَّبِيبُ العَاقِلُ.

360. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

360. مَتَاعُ الدُّنْيَا حُطَامٌ مُوَبِيٌّ، فَتَجَنَّبُوا مَرْعَاءَ، فُلِعْتُهَا أَحْطَى مِنْ طَمَأْنِينَتِهَا، وَبُلِعْتُهَا أَرْكَى مِنْ تَرْوَتِهَا.

361. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

361. هَلَكَ مَنْ اسْتَنَامَ إِلَى الدُّنْيَا، وَأَمَهَرَهَا دِينَهُ فَهُوَ حَيْثَمَا

مَالَتْ مَالَ إِلَيْهَا، قَدِ اتَّخَذَهَا هَمَّهُ وَمَعْبُودُهُ.

362. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

**362. هَوْنٌ عَلَيْكَ فَإِنَّ مَرَّ قَرِيبٌ،
وَاصْطِحَابَ قَلِيلٌ، وَالْمُقَامَ يَسِيرٌ.**

363. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

363. هِيَ الصَّدُودُ الْعَنُودُ، وَالْحَيُودُ الْمَيُودُ، وَالخَدُوعُ الْكُنُودُ.

364. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

364. هَلَكَ الْفَرْحُونَ بِالدُّنْيَا يَوْمَ الْقِيَامَةِ، وَنَجَّى الْمَحْزُونُونَ بِهَا.

365. Do not desire anything that perishes and goes away, for this enough of a detriment.

**365. تَرَعَبْ فِي كُلِّ مَا يَغْنَى وَيَذْهَبُ، فَكْفَى بِذَلِكَ
مَضْرَّةً.**

366. Do not desire this world thereby losing your Hereafter.

366. تَرَعَبْ فِي الدُّنْيَا فَتُخْسَرَ آخِرَتَكَ.

367. Do not desire that which perishes, and take from the transient for the eternal.

367. تَرَعَبْ فِيمَا يَغْنَى، وَخُذْ مِنَ الْعَنَاءِ لِلْبَقَاءِ.

368. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

**368. ﻻ تُنَافِسُ فِي مَوَاهِبِ الدُّنْيَا، فَإِنَّ مَوَاهِبَهَا
حَقِيرَةٌ.**

369. Do not give your religion as dower for this world, for indeed whoever gives his religion as dowry to this world, it brings to him wretchedness, pain, hardship and tribulation.

**369. ﻻ تَمَهَّرَ الدُّنْيَا دِينَكَ، فَإِنَّ مَنْ مَهَرَ الدُّنْيَا دِينَهُ
زُقَّتْ إِلَيْهِ بِالشَّقَاءِ، وَالْعَنَاءِ، وَالْمِحْنَةِ، وَالْبَءَاءِ.**

370. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

**370. ﻻ تَبِيعُوا ﻻ خِرَةَ بالدُّنْيَا، و
تَسْتَبْدِلُوا العَنَاءَ بِالبَقَاءِ.**

371. Do not let this world tempt you, and do not let your vain desires overpower you, and do not consider your stay in this world to be long, and do not let your hopes deceive you, for indeed hopes are not part of religion in any way.

**371. ﻻ تَفْتِنَنَّكَ الدُّنْيَا، و ﻻ يَغْلِبَنَّكَ الهَوَى،
ﻻ يَطُولَنَّ عَلَيْكَ ﻻ مَدٌّ، و ﻻ يَغُرَّنَّكَ
ﻻ مَلٌّ، فَإِنَّ ﻻ مَلٌّ لَيْسَ مِنَ الدِّينِ
فِي شَيْءٍ.**

372. Let not the greatest thing that you achieve in this world be the attainment of pleasures and the quelling of rage, rather let it be the enlivening of truth and the annihilation of falsehood.

372. ﻻ يَكُونَنَّ أَفْضَلَ مَا نِلْتَ مِنْ دُنْيَاكَ بُلُوعَ لُدَّةٍ،

وَشِفَاءَ عَيْظٍ، وَلِيَكُنْ إِحْيَاءَ حَقٍّ، وَإِمَاءَةً بَاطِلٍ.

373. Do not be tempted by good loans [and temporary pleasures], for the loans of this world are returned and you remain with that which you have accumulated of the forbidden.

373. تَفْتِنَنَّكَ دُنْيَاكَ بِحُسْنِ الْعَوَارِي، فَعَوَارِي الدُّنْيَا تُرْتَجَعُ، وَيَبْقَى عَلَيْكَ مَا اخْتَقَبْتَهُ مِنَ الْمَحَارِمِ.

374. Do not let the transient world deceive you with its false amusements, for indeed its amusement ceases while the vices which you have acquired remain with you.

374. تَغُرِّبَنَّكَ الْعَاجِلَةُ بِزُورِ الْمَمَالِ، هِيَ، فَإِنَّ اللّهُوَ يَنْقَطِعُ، وَيَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الْمِآثِمِ.

375. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

375. مَارُويَ عَنْهُ مِنَ الدُّنْيَا. يَجِنُّ أَحَدُكُمْ حَيْنَ حَيْنِ الْمَمَالِ، مَمَالٍ عَلَى

376. Do not solicit this world by the work of the Hereafter and do not prefer the transient over the eternal, for this is the trait of the hypocrites and the character of the apostates.

376. وَشِيْمَةُ الْمُنَافِقِينَ، وَسَجِيَّةُ الْمَارِقِينَ. تَلْتَمِسُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَتُؤَثِّرُ الْعَاجِلَةَ عَلَى الْآخِرَةِ، فَإِنَّ ذَلِكَ

377. Never be deceived by the condition of the people of vanities [and what they enjoy of this world], for indeed it is an extended shadow [which lasts] until a fixed time.

377. يَغُرِّبَنَّكَ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ بِالدُّنْيَا، فَإِنَّمَا

هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَحْدُودٍ.

378. The deceptions of this world do not excite the learned.

378. يَسْتَفِزُّ خُدَعُ الدُّنْيَا العَالِمَ.

379. This world does not protect the one who seeks refuge in it.

379. تَعْصِمُ الدُّنْيَا مَنْ لَجَأَ إِلَيْهَا.

380. People do not abandon anything from their religion for the sake of this world but that Allah opens for them that which is more harmful for them.

380. يَتْرُكُ النَّاسُ شَيْئًا مِنْ دِينِهِمْ
صِدْقًا لِدُنْيَاهُمْ إِنْ فَتَحَ اللَّهُ
عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ.

381. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

381. تَدُومُ حَبْرَةُ الدُّنْيَا، وَ
سُرُورُهَا، وَتُؤَمِّنُ فَجَعَتُهَا.

382. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

382. يَنْبَغِي لِمَنْ عَرَفَ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا، وَيَعْرِفَ عَنُهَا.

383. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

383- يَنْبَغِي لِمَنْ عَرَفَ دَارَ الْعَنَاءِ أَنْ يَعْمَلَ لِدارِ الْبَقَاءِ.

384. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

384- يَنْبَغِي لِمَنْ عَلِمَ سُرْعَةَ زَوَالِ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا.

385. It behoves a person to seek a cure from the ailments of this world just like a sick person seeks treatment, and he should avoid its lusts and pleasures just as a sick person avoids certain foods.

385- يَنْبَغِي أَنْ يَتَدَاوِيَ الْمَرءُ مِنْ أدْوَاءِ الدُّنْيَا كَمَا يَتَدَاوِي دُوَالْعِلَّةَ، وَيَحْتَمِي مِنْ شَهَوَاتِهَا وَلَدَّائِهَا كَمَا يَحْتَمِي الْمَرِيضُ.

386. Little of this world corrupts the faith.

386- يَسِيرُ الدُّنْيَا يُفْسِدُ الدِّينَ.

387. Little of this world suffices and plenty of it destroys.

387- يَسِيرُ الدُّنْيَا يَكْفِي، وَكَثِيرُهَا يُرْدِي.

388. Little of this world is better than plenty of it, and that of it which suffices for subsistence in it is better than that which destroys.

388- يَسِيرُ الدُّنْيَا خَيْرٌ مِنْ كَثِيرِهَا، وَبُلْعُثُهَا أَجْدَرُ مِنْ هَلَكِثُهَا.

389. Slaves of desire, cut them short! For indeed, the one who leans on this world gets nothing out of it but the grating sound of hardship.

389- يَا أَسْرَى الرَّغْبَةِ أَفْصِرُوا، فَإِنَّ الْمُعْرَجَ عَلَى الدُّنْيَا

يَرُوْعُهُ مِنْهَا إِصْرِيْفُ أَنْيَابِ الْجِدْثَانِ.

390. One who works for this world makes a loss.

390. مَنْ عَمَلَ لِلدُّنْيَا خَسِرَ.

1. The literal translation of lumādḥah is the food that remains on one's lips after eating and is licked off by the tongue.
2. Possibly referring to the fact the interior of the earth is the place of the dead and the exterior is the place of sickness and afflictions.
3. Jamāl al-Dīn Muḥammad al-Khwānsari says that it is possible that this is referring to the companions of the 12th Imam ('a) (Ref: Sharḥe Ghurar al-Ḥikam vol. 2 pg. 656).
4. Or: This world makes one submit.
5. Or: Indeed if you approach this world, it will turn its back towards you.
6. Or: Indeed if you turn your back on this world, it will come towards you.
7. Or: Nobody gets the comforts of this world before him but that he has to suffer its hardships afterwards.
8. In Nahj al-Balāgha the converse has been mentioned i.e. the vain person who is successful in this world by exerting his greatest effort is not like the other who is successful in the Hereafter by gaining its smallest portion. (Saying no. 380)

Remedy And Ailment

الدَّوَاءُ وَالِدَاءُ Remedy and Ailment

1. Many a remedy brings about an ailment.

1. رُبَّ دَوَاءٍ جَلَبَ دَاءً.

2. Many an ailment turns into a remedy.

2. رُبَّ دَاءٍ إِنْقَلَبَ دَوَاءً.

3. Sometimes the remedy is [itself] an ailment.

3. رُبَّمَا كَانَ الدَّوَاءُ دَاءً.

4. Sometimes the ailment is [itself] a cure.

4- رُبَّمَا كَانَ الدَّاءُ شِفَاءً.

5. One whose ailments are many, his cure will not be known.

5- مَنْ كَثُرَتْ أَدْوَاؤُهُ لَمْ يُعْرِفْ شِفَاؤَهُ.

6. One who does not bear the bitterness of the remedy, his pain persists.

6- مَنْ لَمْ يَحْتَمِلْ مَرَارَةَ الدَّوَاءِ دَامَ أَلْمُهُ.

7. There is no remedy for the one who is fond of his ailment.

7- دَوَاءٌ لِمَشْغُوفٍ (لِمَشْعُوفٍ) بَدَائِهِ.

8. There is no cure for the one who hides his ailment from his doctor.

8- شِفَاءٌ لِمَنْ كَتَمَ طَبِيبُهُ دَاءَهُ.

9. I am amazed at the one who knows the remedy of his ailment yet does not seek it, and if he finds it he does not apply it [to cure his ailment].

9- عَجِبْتُ لِمَنْ عَرَفَ دَوَاءَ دَائِهِ فَـ يَطْلُبُهُ وَإِنْ وَجَدَهُ لَمْ يَتَدَاوِ بِهِ.

10. For every living thing there is an ailment.

10- لِكُلِّ حَيٍّ دَاءٌ.

11. For every sickness there is a remedy.

11. لِكُلِّ عِلَّةٍ دَوَاءٌ.

12. Walk with your ailment as long as you can.¹

12. إِمْشِ بِدَائِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

¹ Meaning one must try to bear the ailment without using any medication for as long as he can.

Alternation Of Power And Sovereignty

الدَّوْلُ وَالذَّوْلَةُ Alternation of Power and Soverignty

1. The signs of alternation of power are the creation of stratagems.

1- أَمَارَاتُ الدَّوْلِ إِتِّشَاءُ الحَيْلِ.

2. One of the signs of alternation of power is vigilance in safeguarding affairs.

2- مِنْ أَمَارَاتِ الدَّوْلَةِ التَّيَقُّطُ (الْيَقْظَةُ) لِجِرَاسَةِ 7࿯I مُور.

3. The sovereignty of the honourable is one of the most beneficial gains.

3- مِنْ أَعْوَدِ العَنَائِمِ دَوْلَةٌ 7࿯I كَارِم.

4. From the indicators of alternation of power is decrease of negligence.

4. مِنْ دَوْلَةِ الْعَقْلِ؛ نِيْلُ الدَّوْلَةِ قِلَّةُ الْعَقْلِ.

5. Nothing protects empires like justice.

5. مَا حُصِّنَ الدَّوْلُ بِمِثْلِ الْعَدْلِ.

6. The decline [and imminent fall] of empires is evinced by four things: neglecting the principles [and core values of justice and equity], clinging to vanities, promotion of the wicked and demotion of the virtuous.

6. يُسْتَدَلُّ عَلَى إِذْبَارِ الدَّوْلِ بِأَرْبَعٍ: تَضْيِيعُ الْفُضُولِ، وَالْتِمَاسُ بِالْغُرُورِ، وَتَقْدِيمُ الرَّذَالِ، وَتَأْخِيرُ الْفَاضِلِ.

7. The sovereignty of scoundrels is founded on oppression and corruption.

7. دَوْلَةُ الْوَعْدِ الْمَبْنِيَّةِ عَلَى الْجَوْرِ وَالْقَسَادِ.

8. The sovereignty of the great (or honourable) people is one of the best of bounties.

8. دَوْلَةُ الْكِبَرِ (الْكَارِمِ) مِنْ أَفْضَلِ الْمَغَانِمِ.

9. For every empire there is a period [after which it falls].

9. لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

Flattery

Flattery المداهنة

1. Do not flatter each other thereby letting flattery plunge you into sin.

1. -1. تُدَاهِنُوا فَيَفْتَحِمَ بِكُمْ ذَهَانُ عَلَى
الْمَعْصِيَةِ.

Debt

Debt الدَّيْن

1. The worst collar is the collar of debt.

1. -1. بِئْسَ الْقَيْدُ الَّذِي فِيهِ دَيْنٌ وَدَيْنٌ الدَّيْنِ.

2. Too much debt makes a truthful person a liar and an honest person dishonest.

2. -2. كَثْرَةُ الدَّيْنِ تُصَيِّرُ الصَّادِقَ كَاذِبًا، وَالْمُنْجِرَ مُخْلِفًا.

3. Debt is one of the two bondages.

3. -3. الدَّيْنُ أَحَدُ الرَّقَيْنِ.

4. Debt is bondage, repayment is freedom.

4. -4. الدَّيْنُ رِقٌّ، الْقَضَاءُ عِتْقٌ.

Religion And Sharia Law

Religion and Sharia Law الدِّينَ وَالشَّرِيعَةَ

1. Religion is the more honourable of the two lineages.

1- الدِّينُ أَشْرَفُ النَّسَبَيْنِ.

2. Religion and good manners are a result of intelligence.

2- الدِّينُ وَالْإِسْلَامُ نَتِيجَةُ الْعَقْلِ.

3. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

3- أَصْلُ الدِّينِ آدَاءُ مَا تَمَنَّى، وَالْوَفَاءُ بِالْعُهُودِ.

4. Know that the beginning of religion is submission and its end is sincere devotion.

4- إَعْلَمُ أَنَّ أَوَّلَ الدِّينِ التَّسْلِيمُ، وَآخِرُهُ إِخْلَاصُ الْقَلْبِ وَتَوَكُّلُ الْوَالِدِ.

5. Indeed the codes of religion are one and its ways are straight, so the one who follows it arrives [at the destination] and gains [success], and the one who stands away from it strays and regrets.

5- أَلَا إِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ، وَسُبُلُهُ قَاصِدَةٌ، فَمَنْ أَخَذَ بِهَا لِحِقَ وَوَعِنِمَ، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ.

6. Where are the different paths taking you?

6. أَيْنَ تَذْهَبُ بِكُمْ الْمَذَاهِبُ؟

7. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

7. أَيْنَ تَتِيهُ بِكُمْ الْغِيَاهِبُ، وَتَحْتَدِعُكُمْ الْكَوَازِبُ؟

8. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

8. أَيْنَ تَصِلُ عُقُولُكُمْ، وَتَزِيغُ نُفُوسُكُمْ، أَتَسْتَبْدِلُونَ الْكِذْبَ بِالصِّدْقِ، وَتَعْتَاضُونَ الْبَاطِلَ بِالْحَقِّ؟

9. The greatest felicity is [in] the uprightness of religion.

9. أَفْضَلُ السَّعَادَةِ إِسْتِقَامَةُ الدِّينِ.

10. Little religion is better than plenty of worldly possession.

10. يَسِيرُ الدِّينُ خَيْرٌ مِنْ كَثِيرِ الدُّنْيَا.

11. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

11. أَذْيَنُ النَّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دِينَهُ.

12. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

12. أَفْضَلُ الدِّينِ قَصْرُ أَمَلٍ، وَأَعْلَى الْعِبَادَةِ إِخْصَانُ الْعَمَلِ.

13. Verily Allah, the Glorified, grants this world to [both] the one whom He loves and the one whom He does not love, but He grants religion only to the one whom He loves.

**13- إِنَّ اللَّهَ سُبْحَانَهُ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ
يُعْطِي الدِّينَ إِنْ يُحِبُّ، وَ
يُعْطِي الدِّينَ إِنْ يُحِبُّ.**

14. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

**14- إِنَّ اللَّهَ تَعَالَى يُعْطِي الدِّينَ إِنْ يُحِبُّ
لِخَاصَّتِهِ وَصَفْوَتِهِ مِنْ خَلْقِهِ.**

15. Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

**15- إِنَّ أَفْضَلَ الدِّينِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ
وَالْخُذُّ فِي اللَّهِ، وَالْعَطَاءُ فِي اللَّهِ سُبْحَانَهُ.**

16. Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the Glorified.

**16- إِنَّ الدِّينَ كَشَجَرَةٍ أَصْلُهَا الْيَقِينُ بِاللَّهِ، وَتَمْرُهَا
الْمُؤَابَاةُ فِي اللَّهِ وَالْمُعَادَاةُ فِي اللَّهِ سُبْحَانَهُ.**

17. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

**17- إِنَّ اللَّهَ سُبْحَانَهُ قَدْ أَنَارَ سَبِيلَ الْحَقِّ، وَأَوْضَحَ طَرِيقَهُ،
فَشِقْوَةٌ أَوْ سَعَادَةٌ دَائِمَةٌ.**

18. Religion safeguards.

18- الدِّينُ يُعْصِمُ.

19. Religion exalts, this world humiliates.

19- الدِّينُ يُجَلِّ، الدُّنْيَا تُذِلُّ.

20. Religion is [the path to] joy.

20- الدِّينُ حُبُورٌ.

21. Religion is light, certitude is joy.

21- الدِّينُ نُورٌ، اليَقِينُ حُبُورٌ.

22. Religion is the greatest pursuit.

22- الدِّينُ أَفْضَلُ مَطْلُوبٍ.

23. Religion is the strongest pillar.

23- الدِّينُ أَقْوَى عِمَادٍ.

24. The Sharī'ah is [for] disciplining the self.

24- الشَّرِيعَةُ رِيَاضَةُ النَّفْسِ.

25. The Sharī'ah is for the benefit [and reformation] of mankind.

25. الشَّرِيعَةُ صَدْرُ الْبَرِيَّةِ.

26. Religion is a treasure and knowledge is a guide [to it].

26. الدِّينُ دُخْرٌ، وَالْعِلْمُ دَلِيلٌ.

27. Religion is a tree whose roots are submission and contentment.

27. الدِّينُ شَجَرَةٌ، أَصْلُهَا التَّسْلِيمُ وَالرِّضَا.

28. Religion deters [one] from the unlawful.

28. الدِّينُ يَصُدُّ عَنِ الْمَحَارِمِ.

29. Religion is not reformed except by the intellect.

29. الدِّينُ يُصْلِحُهُ إِذَا صُلِحَ الْعَقْلُ.

30. If you make your religion follow your worldly desires, you will have destroyed your religion and your [life in this] world, and you will be among the losers in the Hereafter.

30. إِنْ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَاكَ أَهْلَكْتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ فِي خِرَّةٍ مِنَ الْخَاسِرِينَ.

31. The fruit of religion is trustworthiness.

31. ثَمَرَةُ الدِّينِ أَمَانَةٌ.

32. The fruit of religion is strong conviction.

32. تَمَرَةُ الدِّينِ قُوَّةُ اليَقِينِ.

33. Three things are the disgrace of religion: lewdness, treachery and betrayal [of trust].

33. تَمَرَةُ الدِّينِ قُوَّةُ اليَقِينِ، وَالغَدْرُ، وَالخِيَانَةُ.

34. Three things are the consolidators of religion: chastity, piety and modesty.

34. تَمَرَةُ الدِّينِ جَمَاعُ الدِّينِ: الْعِفَّةُ، وَالوَرَعُ، وَالْحَيَاءُ.

35. Three things are the perfection of religion: sincerity, certitude and contentment.

35. تَمَرَةُ الدِّينِ كَمَالُ الدِّينِ: الصُّلُوحُ، وَالْيَقِينُ، وَالتَّغْنُعُ.

36. The steadfastness of religion is through the strength of conviction.

36. تَبَاتُ الدِّينِ بِقُوَّةِ اليَقِينِ.

37. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to others and refraining from ugly deeds.

37. جَمَاعُ الدِّينِ فِي إِصْحَاحِ الْعَمَلِ، وَتَقْصِيرِ الْمَشَاهِدِ، وَبَدْلِ الْمَلِئَةِ، وَحَسَانِ الْكُفِّ عَنِ الْقَبِيحِ.

38. The beauty of religion is piety.

38. جَمَالُ الدِّينِ الْوَرَعُ.

39. The excellence of [one's adherence to] religion stems from the strength of [one's] certitude.

39- حُسْنُ الدِّينِ مِنْ قُوَّةِ اليَقِينِ.

40. Preserving the faith is the fruit of cognizance and the peak of wisdom.

40- حِفْظُ الدِّينِ ثَمَرَةُ المَعْرِفَةِ، وَرَأْسُ الحِكْمَةِ.

41. Safeguard the religion through [the means of] this world and do not safeguard this world through the religion.

41- حَصِّنُوا الدِّينَ بِالدُّنْيَا، وَوَسَّعُوا الدُّنْيَا بِالدِّينِ.

42. The best course of religion is piety.

42- خَيْرُ أُمُورِ الدِّينِ الوَرَعُ.

43. The sign of a servant's faith is his piety.

43- دَلِيلُ دِينِ العَبْدِ وَرَعُهُ.

44. Defend the religious laws, protect the borders of the Muslim lands and safeguard your religion and your trust through your impartiality towards yourself and acting justly among your subjects.

44- دُدُّ عَن شَرَائِعِ الدِّينِ، وَحُطُّ تُغُورِ المُسْلِمِينَ، وَأَحْرَزُ دِينَكَ وَأَمَانَتَكَ بِإِنصَافِكَ مِنْ نَفْسِكَ، وَالعَمَلُ بِالعَدْلِ فِي رَعِيَّتِكَ.

45. The cornerstone of religion is acquiring good deeds.

45- رَأْسُ الدِّينِ إِكْتِسَابُ الحَسَنَاتِ.

46. The adornment of religion is intelligence.

46- زَيْنُ الدِّينِ العَقْلُ.

47. The adornment of religion is patience and contentment.

47- زَيْنُ الدِّينِ الصَّبْرُ والرِّضَا.

48. The cause of piety is soundness of faith.

48- سَبَبُ الوَرَعِ صِحَّةُ الدِّينِ.

49. The uprightness of religion is through virtuous piety and certitude.

49- سِيَّاسَةُ الدِّينِ يَحْسُنُ الوَرَعُ، والْيَقِينُ.

50. The safety of religion is in seclusion from the people.

50- سَلَامَةُ الدِّينِ فِي اعْتِرَالِ النَّاسِ.

51. The safety of [one's] religion and worldly life is in being amicable with the people.

51- سَلَامَةُ الدِّينِ والدُّنْيَا فِي مُدَارَاةِ النَّاسِ.

52. Six things are used to test the faith of a man: the strength of his religion, the truth of his conviction, the intensity of his piety, his overcoming vain desires, the paucity of his [worldly] inclinations and his being moderate in what he seeks.

52. سِتَّةٌ يُخْتَبَرُ بِهَا دِينُ الرَّجُلِ: قُوَّةُ الدِّينِ، وَصِدْقُ الْيَقِينِ،
وَشِدَّةُ التَّقْوَى، وَمُغَالَبَةُ الْهَوَى، وَقِلَّةُ الرَّغْبِ،
وَإِسْتِغْنَاءُ الْفَيْءِ فِي الْمَطْلَبِ.

53. The pinnacle of religion is patience, certitude and struggling against vain desires.

53. سَنَامُ الدِّينِ: الصَّبْرُ، وَالْيَقِينُ، وَمُجَاهَدَةُ الْهَوَى.

54. There are six fundamentals of faith: sincerity of conviction, giving advice [and guidance] to [fellow] Muslims, establishing the prayer, paying the *zakāt* [alms-tax], performing the Hajj [pilgrimage] and renouncing the pleasures of this world.

54. سِتُّ مِنْ قَوَاعِدِ الدِّينِ: إِخْلَاصُ الْيَقِينِ، وَنُصْحُ
المُسْلِمِينَ، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحِجُّ الْبَيْتِ،
وَالزُّهْدُ فِي الدُّنْيَا.

55. The rectitude of religion is [through] piety.

55. صِدْقُ الدِّينِ الْوَرَعُ.

56. The rectitude of religion is through strong conviction.

56. صِدْقُ الدِّينِ بِحُسْنِ الْيَقِينِ.

57. Make religion the fortress of your state and [make] gratitude the protection of your blessings, for every state that is surrounded by religion will not be defeated and every blessing that is protected by gratitude will not be taken away.

57. صَيِّرِ الدِّينَ حِصْنَ دَوْلَتِكَ، وَالشُّكْرَ حِرْزَ نِعْمَتِكَ، فَكُلُّ دَوْلَةٍ
يَحُوطُهَا الدِّينُ تُغْلَبُ، وَكُلُّ نِعْمَةٍ يَحْرُزُهَا الشُّكْرُ

؛ تُسَلِّبُ ﻻ

58. Make religion the shield of your life and piety the preparation for your death.

58. صَيِّرِ الدِّينَ جُنَّةَ حَيَاتِكَ، وَالتَّقْوَى عُدَّةَ وَفَاتِكَ.

59. A person's preservation [of himself from sin] is to the extent of his religiousness.

59. صِيَانَةُ الْمَرْءِ عَلَى قَدْرِ دِيَانَتِهِ.

60. Safeguard your religion through your worldly life and you will gain both of them, and do not safeguard your worldly life through your religion thereby losing both of them.

60. صُنْ دِينَكَ بِدُنْيَاكَ تَرْبِحُهُمَا، وَ؛ تَصُنْ دُنْيَاكَ بِدِينِكَ فَتُخْسِرَهُمَا.

61. Safeguard the faith through [the life of] this world and it will save you, and do not safeguard [the life of] this world through the faith otherwise it will destroy you.

61. صُنْ الدِّينَ بِالدُّنْيَا يُنَجِّكَ، وَ؛ تَصُنْ الدُّنْيَا بِالدِّينِ فَتُرْدِيكَ.

62. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

62. طُوبَى لِمَنْ عَمَلَ بِسُنَّةِ الدِّينِ، وَافْتَفَى آثَارَ النَّبِيِّينَ.

63. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

**63- عَلَيكُمْ بِلُزُومِ الدِّينِ، وَالتَّقْوَى، وَالْيَقِينِ، فَهَنْ أَحْسَنُ
الْحَسَنَاتِ، وَبِهَنْ يُنَالُ رَفِيعُ الدَّرَجَاتِ.**

64. One's religiousness is proportionate to his intellect.

64- عَلَى قَدْرِ الْعَقْلِ يَكُونُ الدِّينُ.

65. The height of religion is faith [and conviction].

65- غَايَةُ الدِّينِ إِيمَانٌ.

66. The height of religion is satisfaction [with the decree of Allah].

66- غَايَةُ الدِّينِ الرِّضَا.

67. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

**67- غَايَةُ الدِّينِ إِيمَانٌ بِالْمَعْرُوفِ وَالتَّهْيِ عَنْ الْمُنْكَرِ
وَإِقَامَةُ الْحُدُودِ.**

68. The one who lacks religion falls into disbelief and misguidance.

68- فَاقِدُ الدِّينِ مُتَرَدِّ فِي الْكُفْرِ وَالضَّلَالَةِ.

69. This world is the corruptor of religion.

69- فَسَادُ الدِّينِ الدُّنْيَا.

70. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

**70- قِوَامُ الشَّرِيعَةِ #xFEF1; مَرُّ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ
الْمُنْكَرِ، وَإِقَامَةُ الْحُدُودِ.**

71. Just as a body and its shadow do not separate, so too religion and success do not separate.

**71- كَمَا أَنَّ الْجِسْمَ وَالظِّلَّ #xFEFB; يَفْتَرِقَانِ، كَذَلِكَ الدِّينُ
والتَّوْفِيقُ #xFEFB; يَفْتَرِقَانِ.**

72. For every religion there is a character and the character of faith is kindness.

72- لِكُلِّ دِينٍ خُلُقٌ، وَخُلُقُ #xFEF1; إِيْمَانِ الرَّفْقِ.

73. One who becomes religious fortifies himself.

73- مَنْ دَانَ تَحَصَّنَ.

74. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

74- مَنْ بَخِلَ بِدِينِهِ جَلَّ.

75. He who has no religion has no magnanimity.

75- مَنْ #xFEFB; دِينَهُ لَهُ #xFEFB; مُرُوَّةٌ لَهُ.

76. One who becomes learned in religion increases [his prosperity].

76- مَنْ تَقَعَّهَ فِي الدِّينِ كَثُرَ.

77. One whose religiousness is sound, his trustworthiness is stronger.

77- مَنْ صَحَّتْ دِيَانَتُهُ قَوِيَتْ أَمَانَتُهُ.

78. One who corrupts his faith corrupts his Hereafter.

78- مَنْ أَفْسَدَ دِينَهُ أَفْسَدَ مَعَادَهُ.

79. One who is endowed with religion is endowed with the good of this world and the Hereafter.

79- مَنْ رُزِقَ الدِّينَ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

80. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

80- مَنْ كَرَّمَ دِينَهُ عِنْدَهُ هَانَتْ الدُّنْيَا عَلَيْهِ.

81. One whose faith is strong is certain about the reward [he will get for his good actions] and is satisfied with whatever has been decreed [for him by Allah].

81- مَنْ قَوِيَ دِينُهُ أُيْقِنَ بِالْجَزَاءِ وَرَضِيَ بِمَوَاقِعِ الْقَضَاءِ.

82. One who has no religion has no salvation.

82- مَنْ لَمْ يَدِينْ لَهُ نَجَاةٌ لَهُ.

83. One whose observance of religion is thorough, his position in the Hereafter will be

exalted.

83- مَنْ دَقَّ فِي الدِّينِ نَظْرُهُ، جَلَّ يَوْمَ الْقِيَمَةِ حَظْرُهُ.

84. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

84- مَنْ تَهَاوَنَ بِالدِّينِ هَانَ، وَمَنْ غَالَبَ الْحَقَّ هَانَ.

85. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

85- مَنْ اتَّخَذَ دِينَ اللَّهِ لَهْوًا وَلَعِبًا أَدْخَلَهُ اللَّهُ سُبْحَانَهُ النَّارَ مُخَلَّدًا فِيهَا.

86. One who is cautious [and concerned] about this religion is safe from destruction.

86- مَنْ أَشَقَقَ عَلَى دِينِهِ سَلِمَ مِنَ الرَّدَى.

87. Nothing undermines religion like abandoning the upholding of Allah's religion and neglecting the obligatory [actions].

87- مَا أَوْهَنَ الدِّينَ كَتْرُكُ إِقَامَةِ دِينِ اللَّهِ وَتَضْيِيعُ الْقَرَائِضِ.

88. The basis of religion is piety.

88- وَكَفَى الدِّينَ الْوَرَعُ.

89. The basis of religion is opposing vain desires.

89. مَا كَانَ الدِّينَ مُخَالَفَةَ الْهَوَىٰ.

90. What a good companion religion is!

90. نَعَمَ الْقَرِينُ الدِّينُ.

91. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

91. نَزَّهُوا أَدْيَانَكُمْ عَنِ الشُّبُهَاتِ، وَصُونُوا أَنْفُسَكُمْ عَنِ مَوَاقِعِ الرِّيبِ الْمُؤِيقَاتِ.

92. The structure of religion is [based on] opposing vain desires and keeping away from [the unlawful pleasures of] this world.

92. نِظَامُ الدِّينِ مُخَالَفَةُ الْهَوَىٰ، وَالتَّنَزُّهُ عَنِ الدُّنْيَا.

93. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

93. نِظَامُ الدِّينِ حَصْلَتَانِ: إِنصَافُكَ مِنْ نَفْسِكَ، وَمُوَاسَاةُ إِخْوَانِكَ.

94. Guided is the one who puts on the garment of religion.

94. هُدَىٰ مَنْ تَجَلَّبَبَ جِلْبَابَ الدِّينِ.

95. In describing the religion of Islam [he ('a) said]: It is the brightest of all paths, the clearest [and most illuminated] of all passages; it is an elevated land, [with] a lofty peak.

95- فِي ذِكْرِ دِينٍ بِسُؤَالِ مَنْ سَأَلَ: هُوَ أَبْلَجُ
الْمَنَاهِجِ، نَيْرُ الْوَلَوِّجِ، مُشْرِفُ الْفُطَارِ،
رَفِيعُ الْغَايَةِ.

96. Guard your religion by seeking help from Allah.

96- وَقُوا دِينَكُمْ بِاسْتِعَانَةِ بِاللَّهِ.

97. Do not be neglectful of your religion and eager for your world by seeking more of that which will not last for you and less of that which will last for you, for this will lead you to severe chastisement [in the Hereafter].

97- تَكُنْ غَافِلًا عَنْ دِينِكَ، حَرِيصًا عَلَى
دُنْيَاكَ، مُسْتَكْثِرًا مِمَّا يَبْقَى عَلَيْكَ، مُسْتَقْفِرًا
مِمَّا يَبْقَى لَكَ، فَيُورِدَكَ ذَلِكَ الْعَذَابَ الشَّدِيدَ.

98. Religion does not remain safe with avarice.

98- يَسْلُمُ الدِّينُ مَعَ الطَّمَعِ.

99. Religion does not surrender the one who takes refuge in it.

99- يُسْلِمُ الدِّينُ مَنْ تَحَصَّنَ بِهِ.

100. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

100- يُسْتَدَلُّ عَلَى دِينِ الرَّجُلِ بِحُسْنِ تَقْوَاهُ وَصِدْقِ وَرَعِهِ.

The Savings

The Savings [1](#)الدَّخْرُ

1. The best savings are good actions.

1. أَفْضَلُ الدُّخْرِ الصَّنَائِعُ

2. The best of (all) savings are good actions.

2. أَفْضَلُ الدَّخَائِرِ حُسْنُ الصَّنَائِعِ

3. The best of (all) savings is knowledge that is acted upon and good that is not followed by obligation

3. أَفْضَلُ الدَّخَائِرِ عِلْمٌ يُعْمَلُ بِهِ، وَمَعْرُوفٌ <#>خَفِيفٌ يُمَنُّ بِهِ.

[1](#). The literal meaning of this word is: a thing that is stored or repositied for a time of need.

Remembrance [Of Allah] And The Reminder

Remembrance [of Allah] and the Reminder [الدُّكْرُ](#) المَذْكُرُ

1. Remembering [Allah] is the better of the two gains.

1. الذِّكْرُ أَفْضَلُ الغَنِيمَتَيْنِ.

2. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah].

2- الذِّكْرُ يُؤْنِسُ اللَّبَّ، وَيُنِيرُ الْقَلْبَ، وَيَسْتَنْزِلُ الرَّحْمَةَ.

3. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

3- الذِّكْرُ نُورُ الْعَقْلِ، وَحَيَاةُ النُّفُوسِ، وَجَدِّ الصُّدُورِ.

4. Sitting in the masjid from after dawn up to sunrise in order to remember [and praise] Allah, the Glorified, is quicker in making sustenance [more easily] obtainable than travelling to different parts of the land [in order to earn one's livelihood].

4- الْجُلُوسُ فِي الْمَسْجِدِ مِنْ بَعْدِ طُلُوعِ الْفَجْرِ إِلَى حِينَ طُلُوعِ الشَّمْسِ [وَيَسْتَعَالَ بِذِكْرِ اللَّهِ سُبْحَانَهُ أَسْرَعُ فِي تَيْسِيرِ الرِّزْقِ مِنَ الصُّرْبِ فِي أَقْطَارِ] رُض.

5. A beautiful remembrance is one of the two lives.¹

5- الذِّكْرُ الْجَمِيلُ أَحَدُ الْحَيَاتَيْنِ.

6. A beautiful remembrance is one of the two lifetimes.

6- الذِّكْرُ الْجَمِيلُ أَحَدُ الْعُمَرَيْنِ.

7. Remembering [Allah] is not from rituals of the tongue nor is it from the passing of thoughts rather it is first from the remembered and then from the rememberer.

7- الذِّكْرُ لَيْسَ مِنْ مَرَاتِمِ اللِّسَانِ، وَوَسَائِلِ الْمَنَاسِمِ الْفِكْرِ، وَلَكِنَّهُ أَوَّلُ مِنَ الْمَذْكُورِ، وَثَانٍ مِنَ الدَّاكِرِ.

8. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

8- إِشْحَنَ الْخَلْوَةَ بِالذِّكْرِ، وَاصْحَبِ النِّعَمَ بِالشُّكْرِ.

9. Be abundant in your remembrance of Allah, for it is the best remembrance.

9- أَفِيضُوا فِي ذِكْرِ اللَّهِ، فَإِنَّهُ أَحْسَنُ الذِّكْرِ.

10. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

10- اسْتَدِيمُوا الذِّكْرَ، فَإِنَّهُ يُنِيرُ الْقَلْبَ، وَهُوَ أَفْضَلُ الْعِبَادَةِ.

11. The most deserving to be remembered by you is the one who does not forget you.

11- أَحَقُّ مَنْ ذَكَرْتَهُ، مَنْ نَسَاكَ.

12. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

12- اذْكُرُوا مُفَرِّقَ الْجَمَاعَاتِ، وَمُبَاعِدَ الْمُنِيَّاتِ، وَمُدْنِيَّ الْمَنِيَّاتِ، وَالْمُؤَذِّنَ بِالْبَيْنِ وَالشَّتَاتِ.

13. The basis of reformation of the heart is occupying it with the remembrance of Allah.

13- أَصْلُ صَفَائِ الْقَلْبِ إِشْتَغَالُهُ بِذِكْرِ اللَّهِ.

14. Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, to see with after blindness and listen with after deafness and to become submissive with it after obduracy.

14- إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ جَوَابًا لِلْقُلُوبِ، تَبْصُرُ

بِهِ بَعْدَ الْعِشْوَةِ، وَتَسْمَعُ بِهِ بَعْدَ الْوَقْرَةِ، وَتُنْقَادُ بِهِ بَعْدَ الْمُعَانَدَةِ.

15. Verily there are those who hold on to the remembrance of Allah and have taken it in lieu of this world and thus neither trade nor business has preoccupied them from [His] remembrance. They spend the days of their lives with it and shout it in the ears of the negligent [in order to remind them].

15- إِنَّ لِلذِّكْرِ أَهْلاً؛ أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا،
فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَبَدَلًا عَنْ ذِكْرِ، يَقْطَعُونَ بِهِ أَيَّامَ
الْحَيَاةِ، وَيَهْتَفُونَ بِهِ فِي آذَانِ الْغَافِلِينَ.

16. Remembrance is being in the company of the beloved.

16- الذِّكْرُ مُجَالَسَةُ الْمَحْبُوبِ.

17. Remembering [Allah] is the key to intimacy [and nearness with Him].

17- الذِّكْرُ مِفْتَاحُ الْقُرْبَانِ.

18. The remembrance [of Allah] is a light and guidance.

18- الذِّكْرُ نُورٌ، وَرُشْدٌ.

19. The remembrance [of Allah] is the delight of the lovers.

19- الذِّكْرُ لَذَّةُ الْمُحِبِّينَ.

20. Remembrance of Allah brings comfort [and delight].

20- الذِّكْرُ يَشْرَحُ الصَّدْرَ.

21. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

21- الذِّكْرُ جَلِّبُ الْبَصَائِرِ وَنُورُ السَّرَائِرِ.

22. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

22- الذِّكْرُ هِدَايَةُ الْعُقُولِ، وَتَبْصِيرَةُ النُّفُوسِ.

23. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

23- إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ.

24. When you see that Allah is making you comfortable with His creation and isolating you from His remembrance, then (know that) He dislikes you.

24- إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِخَلْقِهِ، وَيُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أَبْغَضَكَ.

25. It is through the remembrance of Allah that mercy descends.

25- بِذِكْرِ اللَّهِ تُسْتَنْزَلُ الرَّحْمَةُ.

26. Through the constant remembrance of Allah, heedlessness is dispelled.

26- بِدَاوِمِ ذِكْرِ اللَّهِ تَنْجَابُ الْعَقْلُ.

27. The fruit of remembrance [of Allah] is illumination of the hearts.

27- تَمَرَةُ الذِّكْرِ إِسْتِنَارَةُ الْقُلُوبِ.

28. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

28- خَيْرُ مَا اسْتَنْجَحْتَ بِهِ #XFEEFI مُورُ ذِكْرِ اللَّهِ سُبْحَانَهُ.

29. Constant remembrance [of Allah] illuminates the heart and mind.

29- دَوَامُ الذِّكْرِ يُنِيرُ الْقَلْبَ وَالْفِكْرَ.

30. Remembrance of Allah is the light of faith.

30- ذِكْرُ اللَّهِ نُورٌ #XFEEFI إِيْمَانٍ.

31. Remembrance of Allah is a means of driving away Satan.

31- ذِكْرُ اللَّهِ مَطْرَدَةُ الشَّيْطَانِ.

32. Remembrance of Allah is the practice of the Near Ones.

32- ذِكْرُ اللَّهِ شِيْمَةُ الْمُتَّقِينَ.

33. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

33- ذِكْرُ اللَّهِ #XFEEFB جَدُّ الصُّدُورِ وَطَمَأْنِينَةُ الْقُلُوبِ.

34. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

34. ذِكْرُ اللَّهِ قُوَّةٌ النَّفُوسِ وَمُجَالِسَةُ الْمَحْبُوبِ.

35. Remembrance of Allah illuminates the visions and comforts the consciences.

35. ذِكْرُ اللَّهِ يُنِيرُ الْبَصَائِرَ، وَيُؤْنِسُ الضَّمَائِرَ.

36. The remembrance of Allah is what makes matters successful and inner selves illuminated.

36. ذِكْرُ اللَّهِ تُسْتَنْجَحُ بِهِ مُورٌ وَتَسْتَنْبِرُ بِهِ السَّرَائِرُ.

37. Remembrance of Allah is the cure for the maladies of the souls.

37. ذِكْرُ اللَّهِ دَوَاءٌ أَعْلَبُ النَّفُوسِ.

38. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

38. ذِكْرُ اللَّهِ طَارِدُ الْوَعْدِ وَالْبُؤْسِ.

39. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

39. ذِكْرُ اللَّهِ رَأْسُ مَالٍ كُلِّ مُؤْمِنٍ، وَرَبْحُهُ السَّلَامَةُ مِنَ الشَّيْطَانِ.

40. The remembrance of Allah is the pillar of faith and a protection against Satan.

40. ذِكْرُ اللَّهِ دِعَامَةٌ إِيْمَانٍ، وَعِصْمَةٌ مِنَ الشَّيْطَانِ.

41. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

41- ذِكْرُ اللَّهِ سَجِيَّةٌ كُلِّ مُحْسِنٍ، وَشِيْمَةٌ كُلِّ مُؤْمِنٍ.

42. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

42- ذِكْرُ اللَّهِ مَسْرَةٌ كُلِّ مُتَّقٍ، وَلَذَّةٌ كُلِّ مُوقِنٍ.

43. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

43- سَامِعُ ذِكْرِ اللَّهِ ذَاكِرٌ.

44. You must espouse the remembrance of Allah for it is surely the light of the heart.

44- عَلَيْكَ بِذِكْرِ اللَّهِ فَإِنَّهُ نُورُ الْقَلْبِ.

45. In the remembrance of Allah there is life for the hearts.

45- فِي الذِّكْرِ حَيَاةُ الْقُلُوبِ.

46. Whoever remembers Allah, He remembers him.

46- مَنْ ذَكَرَ اللَّهَ دَكَرَهُ.

47. One who remembers Allah is gains insight.

47- مَنْ ذَكَرَ اللَّهَ اسْتَبْصَرَ.

48. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His remembrance.

48- مَنْ اشْتَغَلَ بِذِكْرِ النَّاسِ قَطَعَهُ اللَّهُ سُبْحَانَهُ عَنِ ذِكْرِهِ.

49. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

49- مَنْ اشْتَغَلَ بِذِكْرِ اللَّهِ طَيَّبَ اللَّهُ ذِكْرَهُ.

50. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

50- مَنْ عَمَرَ قَلْبَهُ بِدَوَامِ الذِّكْرِ حَسُنَتْ أَعْمَالُهُ فِي السِّرِّ وَالْجَهْرِ.

51. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

51- مَنْ ذَكَرَ اللَّهَ سُبْحَانَهُ أَحْيَى اللَّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَوَلَّبَهُ.

52. One whose remembrance [of Allah] increases, his mind becomes illuminated.

52- مَنْ كَثُرَ ذِكْرُهُ إِسْتَنَارَ لُبُّهُ.

53. Constant remembrance [of Allah] is the quality of the friends [of Allah].

53- مُدَاوِمَةُ الذِّكْرِ خُلْصَانُ الْوُليَاءِ.

54. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

54. مُدَاوَمَةُ الذِّكْرِ قُوَّةٌ رُوحِيَّةٌ وَمِفْتَاحُ الصِّدْقِ.

55. Do not remember Allah, the Glorified, in a state of inattentiveness, and do not forget Him by being distracted [with the amusements of this world], and remember Him perfectly such that your heart is in agreement with your tongue and your inward is in accordance with your outward; and you will never remember Him with the befitting remembrance until you forget your ego in your remembrance and lose it in your affair [because all your attention is towards Allah].

55. تَذْكُرُ اللَّهَ سُبْحَانَهُ سَاهِيًا، وَتَنْسَهُ
هَيَّا، وَادْكُرُهُ كَامِلًا، يُوَافِقُ فِيهِ قَلْبُكَ
لِسَانَكَ، وَيُطَائِقُ إِضْمَارُكَ إِعْتِقَالَكَ، وَلَنْ تَذْكُرَهُ حَقِيقَةً
الذِّكْرَ حَتَّى تَنْسَى نَفْسَكَ فِي ذِكْرِكَ، وَتَفْقِدَهَا فِي أَمْرِكَ.

56. There is no guidance like remembrance [and glorification of Allah].

56. هِدَايَةٌ كَالذِّكْرِ.

57. The one who remembers Allah is in His Company.

57. ذَاكِرُ اللَّهِ سُبْحَانَهُ مُجَالِسُهُ.

58. The one who remembers Allah is His intimate friend.

58. ذَاكِرُ اللَّهِ مُؤَانِسُهُ.

59. The one who remembers Allah is from the successful ones.

59. ذَاكِرُ اللَّهِ مِنَ الْفَائِزِينَ.

60. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

60. مَنْ ذَكَرَكَ فَقَدْ أُنذَرَكَ.

1. Meaning one who is fondly remembered after his death is like one who is still alive.

Vices And Those Who Commit Them

الدُّنُوبُ وَالْمَعَاصِي وَأَهْلِهَا

1. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

1. الدُّنُوبُ الدَّاءُ، والدَّوَاءُ سِتِّغْفَارُهُ، وَ الشِّفَاءُ أَنْ تَعُودَ.

2. Taking a sin lightly is worse than committing the sin.

2. تَهْوِينُ الدَّنْبِ أَكْبَرُ مِنْ رُكُوبِ الدَّنْبِ.

3. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

3. تَرْكُ الدَّنْبِ شَدِيدٌ، وَأَشَدُّ مِنْهُ تَرْكُ الْجَنَّةِ.

4. Things come to us that seem to be much when we amass them but which we consider to be less when we divide them.

4. تَأْتِينَا أَشْيَاءٌ نَسْتَكْثِرُهَا إِذَا جَمَعْنَاهَا، وَنَسْتَقِلُّهَا إِذَا قَسَمْنَاهَا.

5. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of

Allah.

5- إِحْذَرُوا الدُّنُوبَ الْمُورِطَةَ، وَالْعُيُوبَ الْمُسْخِطَةَ.

6. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

6- إِيَّاكَ وَأَنْتِهَاكَ الْمَحَارِمَ، فَإِنَّهَا شِيمَةُ الْفُسَّاقِ وَأَوْلِي الْفُجُورِ، وَالْعَوَايَةَ.

7. Refrain from persistence [in committing vices] for it is surely the gravest of great sins and the worst of offences.

7- إِيَّاكَ وَالصَّرَارَ، فَإِنَّهُ مِنْ أَكْبَرِ الْكِبَائِرِ وَأَعْظَمِ الْجَرَائِمِ.

8. Refrain from exposing [your] sins, for this is one of the worst of offences.

8- إِيَّاكَ وَالْمُجَاهِرَةَ بِالْفُجُورِ، فَإِنَّهَا مِنْ أَشَدِّ الْمَآثِمِ.

9. Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the sins of this world is indeed wretched.

9- إِيَّاكَ وَالْمَعْصِيَةَ، فَإِنَّ اللَّئِيمَ (الشَّقِيَّ) مَنْ بَاعَ جَنَّةَ الْمَأْوَى بِمَعْصِيَةٍ دُنْيَا مِنْ مَعَاصِي الدُّنْيَا.

10. Do not take the committing of vices lightly, for verily it will cover you with humiliation in this world and earn you the wrath of Allah in the Hereafter.

10- إِيَّاكَ أَنْ تَسْتَسْهَلَ رُكُوبَ الْمَعَاصِي، فَإِنَّهَا تَكْسُوكَ فِي

الدُّنْيَا ذِلَّةً، وَتَكْسِبُكَ فِيهَا سَخَطَ اللَّهِ.

11. Verily wrongdoings are [like] wild horses that carry their riders on their backs while their bridles have been thrown off, so they take them [straight] into the fire of hell.

**11. أَعْظَمُ الذُّنُوبِ وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسُ حُمَلٍ عَلَيْهَا أَهْلُهَا،
وَحُلِيعَتْ لُجْمُهَا فَأَوْرَدَتْهُمْ النَّارَ.**

12. The greatest misdeed is recommending the vicious.

12. أَكْبَرُ الذُّنُوبِ وَوَزَارُ تَرْكِيئَةٍ شَرَّارٍ.

13. The worst misdeed is refusing to accept an excuse [that is valid].

13. أَعْظَمُ الْوُزْرِ مَنَعُ قَبُولِ الْعُذْرِ.

14. The worst of sins in the sight of Allah is the sin upon which its doer persists.

14. أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ ذَنْبٌ أَصَرَ عَلَيْهِ عَامِلُهُ.

15. The gravest of sins in the sight of Allah, the Glorified, is the sin which is taken lightly by the one who commits it.

15. أَشَدُّ الذُّنُوبِ عِنْدَ اللَّهِ سُبْحَانَهُ ذَنْبٌ إِسْتَهَانَ بِهِ رَاكِبُهُ.

16. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

**16. أَسْرَعُ الْمَعَاصِي عُقُوبَةً أَنْ تَبْغِيَ عَلَى مَنْ يَبْغِي
عَلَيْكَ.**

17. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

17- أَفْبَحُ الْمَعَاصِي قَطِيعَةُ الرَّجْمِ وَالْعُقُوقُ.

18. The gravest of sins is the sin upon which the sinner persists.

18- أَكْظَمُ الذُّنُوبِ ذَنْبٌ أَصَرَ عَلَيْهِ صَاحِبُهُ.

19. Verily the vice with the worst of consequences is error [and misguidance].

19- إِنَّ أَسْوَأَ الْمَعَاصِي مَغَبَّةٌ أَلْعَى.

20. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

20- إِنَّ اللَّهَ سُبْحَانَهُ لِيُبْغِضُ الْوَقِحَ الْمُتَجَرِّئَ عَلَى الْمَاصِي.

21. Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the nearest of his relatives.

**21- إِنَّ عَدُوَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ عَصَى اللَّهَ
وَإِنْ قَرَّبَتْ قَرَابَتُهُ.**

22. Verily the clemency shown by Allah, the Most High, despite [your] acts of disobedience has made you bold and has driven you to [do things that will] destroy yourself.

**22- إِنَّ جِلْمَ اللَّهِ تَعَالَى عَلَى الْمَعَاصِي جَرَأَكَ، وَبِهَلَاكَةِ نَفْسِكَ
أَغْرَاكَ.**

23. Persistence [in sinning] is the practice of the depraved.

23. أَصْرَارُ شِيمَةِ الْقُبَارِ.

24. Persistence [in sinning] leads one to hellfire.

24. أَصْرَارُ يُوجِبُ النَّارَ.

25. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

25. الْمُعْلِنُ بِالْمَعْصِيَةِ مُجَاهِرٌ.

26. Disobedience [to Allah] is the negligence of the vicious (or the weak).

26. الْمَعْصِيَةُ تَفْرِيطُ الْفَجْرَةَ (الْعَجَزَةَ).

27. Sin prevents the one's supplication from being answered.

27. الْمَعْصِيَةُ تَمْنَعُ الْجَابَةَ.

28. Persistence [in sinning] is the worst of ideas.

28. أَصْرَارُ شَرُّ رَأْيٍ.

29. Persistence [in sinning] is the gravest of sins.

29. أَصْرَارُ أَعْظَمُ حَوْبَةً.

30. Persistence [in sinning] is the trait of the doomed.

30. 9#xFEF1 صرارُ سَجِيَّةُ الْهَلْكِ.

31. Retribution is the fruit of misdeeds.

31. الْعِقَابُ ثَمَارُ السَّيِّئَاتِ.

32. Persistence [in sinning] brings [divine] wrath.

32. الْمَعْصِيَةُ تَمْنَعُ 9#xFEF1 جَابَةً.

33. Disobedience [to Allah] brings retribution.

33. 9#xFEF1 صرارُ يَجْلِبُ النِّقْمَةَ.

34. Returning to sin [and repeating it] is persistence [in sinning].

34. الْمَعْصِيَةُ تَحْتَلِبُ الْعُقُوبَةَ.

35. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution.

35. الْمُعَاوَدَةُ إِلَى الذَّنْبِ إِصْرَارٌ.

36. Keeping away from vices is more important [and better] than earning good deeds.

36. 9#xFEF1 صرارُ أَعْظَمُ حُوبَةً، وَأَسْرَعُ عُقُوبَةً.

37. If you must, by all means, be pure, then purify yourselves from vices of the hearts.

37- إِجْتِنَابُ السَّيِّئَاتِ أَوْلَى مِنْ اكْتِسَابِ الْحَسَنَاتِ.

38. If you must, by all means, be clean, then clean yourselves from the filth of flaws and vices.

38- إِنْ كُنْتُمْ مُنْزَهِينَ، فَتَنْزَهُوا عَنِ مَعَاصِي الْقُلُوبِ.

39. If you purify yourselves from vices, Allah will love you.

39- إِنْ كُنْتُمْ مُنْزَهِينَ، فَتَطَهَّرُوا مِنْ دَنَسِ الْعُيُوبِ وَالذُّنُوبِ.

40. Verily if you keep away from vices you will attain elevated ranks.

40- إِنْ تَنْزَهُوا عَنِ الْمَعَاصِي يُحِبُّكُمْ اللَّهُ.

41. The bane of obedience is insubordination.

41- إِنَّكَ إِنْ اجْتَنَبْتَ السَّيِّئَاتِ نِلْتَ رَفِيعَ الدَّرَجَاتِ.

42. When you commit a sin then be remorseful for it.

42- آفَةُ الطَّاعَةِ الْعِصْيَانُ.

43. It is through disobedience [to Allah] that wretchedness comes about.

43- إِذَا قَارَفْتَ ذَنْبًا فَكُنْ عَلَيْهِ نَادِمًا.

44. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

44. بِالْمَعْصِيَةِ تَكُونُ الشُّقَاءُ.

45. How evil an action disobedience [to Allah] is!

45. بِالْمَعْصِيَةِ تُؤْصَدُ النَّارُ لِلْغَاوِينَ.

46. Avoid disobeying Allah and you will be successful.

46. بِئْسَ الْعَمَلُ الْمَعْصِيَةُ.

47. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

47. تَوَقَّ مَعْصِيَ اللَّهِ تُفْلِحَ.

48. Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet how bold you are in your disobedience to Him!

48. تَوَقُّوا الْمَعْصِيَةَ، وَاحْبِسُوا أَنْفُسَكُمْ عَنْهَا، فَإِنَّ الشَّقِيَّ مَنْ أَطْلَقَ فِيهَا عِنَانَهُ.

49. The sweetness of sin is spoilt by the pain of retribution.

49. تَعَالَى اللَّهُ مِنْ قَوِيٍّ مَا أَخْلَمَهُ، وَتَوَاصَعْتَ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعْصِيَةٍ.

50. The outcome of sins is loss [and destruction].

50. دَوَّءُ الْمَعْصِيَةِ يُفْسِدُهَا أَلِيمٌ الْعُقُوبَةِ.

51. Many a great sin of yours is deemed by you as [being] small.

51. حَاصِلُ الْمَعَاصِي التَّلْفُ.

52. The one who embarks upon sin, his [final] abode is hellfire.

52. رَبُّ كَبِيرٌ مِنْ دَنْبِكَ تَسْتَصْغِرُهُ.

53. Submission to sin is the trait of the doomed.

53. رَاكِبُ الْمَعْصِيَةِ مَتَوَاهُ النَّارِ.

54. I am amazed at the person who knows the severity of Allah's retribution and [yet] he still continues being persistent [in sinning].

54. طَاعَةُ الْمَعْصِيَةِ سَجِيَّةُ الْهَلَكِيِّ.

55. The companion of vices is the hostage of [his] misdeeds.

55. عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقَامِ اللَّهِ مِنْهُ وَهُوَ مُقِيمٌ عَلَى صِرَارٍ.

56. For every evil act there is punishment.

56. قَرِينُ الْمَعَاصِي رَهِينُ السَّيِّئَاتِ.

57. For the one who is bold in [committing] sins there are retributions from the

chastisement of Allah, the Glorified.

57. لِكُلِّ سَيِّئَةٍ عِقَابٌ.

58. If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it would have [still] been mandatory for the intelligent one to keep away from it.

58. لِلْمُجْتَرِي عَلَى الْمَعَاصِي نِقْمٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

59. Rejoicing in vices is uglier than committing them.

59. لَوْ لَمْ يَنْهَ اللَّهُ سُبْحَانَهُ عَنْ مَحَارِمِهِ لَوَجَبَ أَنْ يَجْتَنِبَهَا الْعَاقِلُ.

60. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

60. التَّبَجُّجُ بِالْمَعَاصِي أَفْبَحُ مِنْ رُكُوبِهَا.

61. Do not persist in that which is followed by sin.

61. هَلْ مِنْ دَخَ#xFEFB; صٍ أَوْ مَنَاصٍ أَوْ مَ#xFEFB; ذٍ أَوْ مَعَاذٍ أَوْ فِرَارٍ أَوْ مَحَارٍ.

62. Do not tear your veils [of innocence] in front of the One who knows your secrets.

62. #xFEFB; تُصِرُّ عَلَى مَا يُعَقِّبُ#xFEFB; 9; ثُمَّ.

63. Do not undertake acts of disobedience to Allah, the Glorified, and act with obedience to Him, as this will be a provision for you [in the Hereafter].

63. تَهْتَكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

64. Never belittle the small sins, for they are indeed dangerous [and destructive]; and one who is surrounded by his belittled [sins] is destroyed by them.

**64. تَعَرَّضْ لِمَعَاصِي اللَّهِ سُبْحَانَهُ، وَاعْمَلْ بِطَاعَتِهِ
يَكُنْ لَكَ دُخْرًا.**

65. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

**65. تُحَقِّرَنَّ صَغَائِرَ ۙ تَامَ، فَإِنَّهَا
الْمُؤِيقَاتُ، وَمَنْ أَحَاطَتْ بِهِ مُحَقَّرَاتُهُ أَهْلَكَتُهُ.**

66. There is no vice greater than persistence [in sinning].

66. يَرْعَوِي الْبَاقُونَ اجْتِرَامًا.

67. There is no vice greater than rejoicing in acts of depravity.

67. وَوزَرَ أَعْظَمُ مِنَ ۙ صُرَارًا.

68. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

68. وَوزَرَ أَعْظَمُ مِنَ التَّبَجُّجِ بِالْفُجُورِ.

69. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

69. مَنْ أَصْرَّ عَلَى دَنْبِهِ اجْتَرَى عَلَى سَخَطِ رَبِّهِ.

70. One whose sins increase, his disparagement becomes necessary.

70. مَنْ تَلَدَّدَ بِمَعَاصِي اللَّهِ أُورِثَهُ اللَّهُ دُؤَابًا.

71. Neither are blessings taken away from you nor are you deprived of any comforts of life but because of the sins that you commit, and Allah is not unjust to the Servants.

71. مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إِهَانَتُهُ.

72. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

**72. مَا زَالَتْ عَنْكُمْ نِعْمَةٌ وَبِغَايَةِ عِشَاءٍ
إِذْ يُدْنُو أَجْرَحْتُمُوهَا، وَمَا اللَّهُ بِطَائِفٍ
لِلْعَبِيدِ.**

73. Constant sinning cuts [one's] sustenance.

**73. مَا مِنْ شَيْءٍ مِنْ مَعْصِيَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِذْ فِي
شَهْوَةٍ.**

74. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

74. مُدَاوَمَةُ الْمَعَاصِي تَقْطَعُ الرِّزْقَ.

75. We seek refuge with Allah from the evils of the intellect (or from evil actions) and the ugliness of errors, and from Him do we seek assistance [against all this].

75. مُجَاهَرَةٌ اللَّهِ سُبْحَانَهُ بِالْمَعَاصِي تُعَجِّلُ النَّقْمَ.

76. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

**76- نَعُوذُ بِاللَّهِ مِنْ سَيِّئَاتِ الْعَقْلِ (الْعَمَلِ) وَقُبْحِ الزَّلَلِ بِهِ
نَسْتَعِينُ.**

77. Every disobedient one is a sinner.

**77- هَيْهَاتَ مَا تَنَاكَرْتُمْ إِذَا قَبَلْتُمْ مِنَ الْخَطَايَا
وَالذُّنُوبِ.**

78. Whoever disobeys Allah, his status gets lowered.

78- كُلُّ عَاصٍ مُتَأْتِمٌ.

79. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

79- مَنْ عَصَى اللَّهَ دَلَّ قَدْرَهُ.

80. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

80- وَيَحَ الْعَاصِي مَا أَجْهَلُهُ وَعَنْ حَظِّهِ مَا أَغْدَلُهُ.

81. Rushing into vices causes [one to face] the chastisement of hellfire.

81- وَيَلُ لِمَنْ بُلِيَ بِعِصْيَانٍ وَجِرْمَانٍ وَخِذْلَانٍ.

82. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

82. التَّهَجُّمُ عَلَى الْمَعَاصِي يُوجِبُ عِقَابَ النَّارِ.

83. Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge.

83. أَذْكَرُوا عِنْدَ الْمَعَاصِي دَهَابَ اللِّذَاتِ، وَبَقَاءَ التَّبَعَاتِ.

84. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

84. اِتَّقُوا مَعَاصِيَ الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

85. I am amazed at the one who avoids the food that could harm him, how does he not avoid the sin that would bring painful chastisement?!

85. أَلْحَذَرَ أَلْحَذَرَ أَيُّهَا الْمُسْتَمِعُ، وَالْجِدَّ اجِدَّ أَيُّهَا الْعَاقِلُ، وَيُنَبِّئُكَ مِثْلُ خَيْرٍ.

86. Vice is the endeavour of the filthy.

86. عَجِبْتُ لِمَنْ يَحْتَمِي الطَّعَامَ 7#xFEF; زَيْتِهِ كَيْفَ يَحْتَمِي الدُّنْبَ 7#xFEF; لِيَمِ عُقُوبَتِهِ.

87. How bad a leash is the leash of vices!

87. الْمَعْصِيَةُ هُمَّةٌ 7#xFEF; رُجَاسٌ.

88. In every evil act there is retribution.

88. يُسَسَ الْوَقْرُ 7#xFEF; دَةً 7#xFEF; دَةً 7#xFEF; دَةً 5#xFEF; نَامٌ.

89. The one who sins knowingly does not deserve pardon.

89- فِي كُلِّ سَيِّئَةٍ عُقُوبَةٌ.

90. Denial [of sin] is persistence [in it].

90- الْمُدْنِبُ عَلَى بَصِيرَةٍ غَيْرُ مُسْتَحِقٍّ لِلْعَفْوِ.

91. The one who sins without knowing is free from sin.

91- نِكَارُ إِصْرَارٍ.

92. The weapon of the sinner is repentance.

92- الْمُدْنِبُ عَنُ غَيْرِ عِلْمٍ بَرِيءٌ مِنَ الدَّنْبِ.

93. A sinner who confesses his sin is better than the obedient one who is proud of his action.

93- سِرُّ الْمُدْنِبِ إِسْتِغْفَارُهُ.

94. Do not dishearten a sinner, for how many a person who is occupied with his sin ends up being forgiven, and how many a person has embarked on a virtuous action which he corrupts at the end of his life and winds up in the fire of hell.

94- عَاصٍ يُقِرُّ بِدَنْبِهِ خَيْرٌ مِنْ مُطِيعٍ يَفْتَخِرُ بِعَمَلِهِ.

**95- تُؤَيِّسَنَّ مُدْنِبًا فَكَمْ عَاكِفٍ عَلَى دَنْبِهِ خُتِمَ لَهُ
بِالْمَغْفِرَةِ، وَكَمْ مُقِيلٍ عَلَى عَمَلٍ هُوَ مُفْسِدُهُ خُتِمَ لَهُ فِي آخِرِ**

عُمره بالنار.

Divulgence [Of Secrets]

Divulgence [of Secrets] ذاعة;#xFE9

1. Divulgence [of secrets] is [and act of] disloyalty

1. ذاعة خيانة;#xFE1

2. Divulgence [of secrets] is the practice of the others [and not of the believers].

2. ذاعة شيمة;#xFE1 غيار;#xFE7

The Compassionate

The Compassionate الرؤف

1. What an excellent person the compassionate one is!

1. نعم المرء الرؤف (المعروف).

Opinions And The Opinoned

Opinions and the Opinoned راء والمستبد بالرأي;#xFE5 والرأي وا1

1. Restrict your opinion to that which is necessary and you will be safe; avoid entering into that which does not concern you and you will be honoured.

1. أَفْضَرُ رَأْيِكَ عَلَى مَا يَلْزَمُكَ تَسْلَمٌ، وَدَعِ الْخَوْضَ فِيمَا
;#xFEFB يَعْنِيكَ تَكْرُمٌ.

2. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

2. إِمْحَضُوا الرَّأْيَ مَحْضَ السِّقَاءِ، يُنْتِجُ سَدِيدَ رَأْيٍ.

3. The closest of opinions to reason will be the furthest of them from vain desire.

3. أَقْرَبُ رَأْيٍ مِنْ النَّهْيِ أَبْعَدُهَا مِنَ الْهَوَى.

4. The ones who possess most pertinent opinions are those who have experience.

4. أَمْلِكُ النَّاسِ لِسِدَادِ الرَّأْيِ كُلُّ مُجَرَّبٍ.

5. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

5. أَفْضَلُ النَّاسِ رَأْيًا مَنْ ;#xFEFB يَسْتَعْنِي عَنْ رَأْيِ مُشِيرٍ.

6. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

6. أَفْضَلُ الرَّأْيِ مَا لَمْ يُفْتِ الْفُرْصَ، وَلَمْ يُورِثِ الْعُصْنَ.

7. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

7. إِنَّ رَأْيَكَ ;#xFEFB يَتَّسِعُ لِكُلِّ شَيْءٍ، فَقَرِّعْهُ لِلْمُهْمِّ.

8. The [right] opinion is [acquired] by protecting secrets.

8- الرَّأْيُ يَتَّحِصِنُ بِالسَّرَارِ.

9. Through correct opinion (or prudence), ones judiciousness is strengthened.

9- بِإِصَابَةِ الرَّأْيِ (بِأَصَالَةٍ) يَفْقَى الْحَزْمُ.

10. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

10- خَيْرُ خَيْرٍ #xFEF5 إِبْرَاءٍ أَبْعَدُهَا عَنِ الْهَوَى، وَأَقْرَبُهَا مِنَ السُّدَادِ.

11. Hidden opinions are revealed through consultation.

11- خَوَافِي #xFEF5 إِبْرَاءٍ تَكْشِفُهَا الْمُشَاوَرَةُ.

12. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

12- رَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلْدِ الْغُلَامِ #xFEFB م.

13. A person's opinion is the gauge of his intelligence.

13- رَأْيُ الرَّجُلِ مِيزَانُ عَقْلِهِ.

14. The opinion of an intelligent person saves.

14. رَأْيُ الْعَاقِلِ يُنْجِي.

15. The opinion of an ignorant person destroys.

15. رَأْيُ الْجَاهِلِ يُرْدِي.

16. The opinion of a person is in accordance with his experience.

16. رَأْيُ الرَّجُلِ عَلَى قَدْرِ تَجْرِبَتِهِ.

17. Erroneous opinion annihilates the kingdom and heralds destruction.

17. زَلَّةُ الرَّأْيِ تَأْتِي عَلَى الْمُلْكِ وَتُوذِنُ بِالْهَلْكِ.

18. The most evil of opinions is that which goes against the laws of Islam.

18. شَرُّ الرَّأْيِ مَا خَالَفَ الشَّرِيعَةَ.

19. The validity of an opinion is [measured] by the sincerity of the adviser.

19. صَوَابُ الرَّأْيِ يُنْصَحُ الْمُسْتَشِيرَ.

20. Correct opinion saves [one] from errors.

20. صَوَابُ الرَّأْيِ يُؤْمِنُ الزَّلَلَ.

21. Correct opinion [and decision] comes with [the coming of] power and it vanishes with its disappearance.

21. صَوَابُ الرَّأْيِ بِالذُّوْلِ وَيَذْهَبُ بِذِهَابِهَا.

22. Correct opinion is [derived] through careful consideration.

22. صَوَابُ الرَّأْيِ بِإِجَالَةٍ وَفِكَارٍ.

23. Misguided opinion corrupts the goals.

23. ضَلَّةُ الرَّأْيِ تُفْسِدُ الْمَقَاصِدَ.

24. Determination [and resolve] is proportionate to the strength of one's opinion.

24. عَلَى قَدْرِ الرَّأْيِ تَكُونُ الْعَزِيمَةُ.

25. Indeed the lone opinion [without any consultation] may be erroneous.

25. قَدْ يَزِلُّ الرَّأْيُ الْعَدُّ.

26. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

26. قَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ.

27. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

27. مَنْ جَهَلَ وُجُوهَ رَأْيِ أَغْيَتِهِ الْجَيْلُ.

28. One who fails to apply the [correct] opinion becomes disconcerted.

28- مَنْ أَضَاعَ الرَّأْيَ إِرْتَبَكَ.

29. One who acts on the [correct] opinion, benefits [from it].

29- مَنْ أَعْمَلَ الرَّأْيَ عَنِمْ.

30. One whose opinions are weak, his enemies become stronger.

30- مَنْ ضَعُفَتْ آرَأُوهُ قَوِيَتْ أَعْدَاؤُهُ.

31. One who is impressed by his [own] opinions is defeated by his enemies.

31- مَنْ أَعْجَبَتْهُ آرَأُوهُ عَلَبَتْهُ أَعْدَاؤُهُ.

32. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

32- مَنْ أَعْجَبَ بِرَأْيِهِ مَلَكَهُ (أَهْلَكَهُ) الْعَجْزُ.

33. Do not become opinionated [and headstrong], for the one who is opinionated is destroyed.

33 - ﻻ تَسْتَبِدُّ بِرَأْيِكَ، فَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ.

34. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

34 - ﻻ تَسْتَعْمَلُوا الرَّأْيَ فِيْمَا ﻻ يُدْرِكُهُ الْبَصَرُ، ﻻ وَتَتَغَلَّلُ فِيهِ الْفِكْرُ.

35. One who is not obeyed has no opinion.

35- رَأْيَ لِمَنْ يُطَاعُ.

36. One who is content with his [own] opinion is indeed doomed.

36- مَنْ قَنِعَ بِرَأْيِهِ فَقَدْ هَلَكَ.

37. When one is opinionated, it becomes easy for his enemies to defeat him.

37- مَنْ اسْتَبَدَّ بِرَأْيِهِ خَفَّتْ وَطْأَتُهُ عَلَى أَعْدَائِهِ.

38. One who takes the different opinions into consideration recognizes the points of error.

38- مَنْ اسْتَفْبَلَ وُجُوهَ #x5FEF رَأْيٍ عَرَفَ مَوَاقِعَ الْخَطَاءِ.

39. One who is opinionated has endangered and imperilled [himself].

39- مَنْ اسْتَبَدَّ بِرَأْيِهِ خَاطَرَ وَعَرَّرَ.

40. The opinionated one falls into error and blunder.

40- الْمُسْتَبِدُّ مُتَهَوِّرٌ فِي الْخَطَاءِ وَالْغَلَطِ.

41. Indeed the opinionated one has made an error [by not considering the other opinions].

41- قَدْ أَخْطَأَ الْمُسْتَبِدُّ.

42. One who is opinionated [and headstrong] slips.

42. مَن اسْتَبَدَّ بِرَأْيِهِ زَلَّ.

43. Being opinionated will make you slip and will cause you to fall into an abyss.

43. سَتَبْدَادُ بِرَأْيِكَ يُزَلُّكَ، وَيَهْوُرُكَ فِي الْمَهَاوِي.

44. How bad a disposition opinionatedness [and arbitrariness] is!

44. يُنْسِنَ سَتَبْدَادُ سَتَبْدَادُ.

[1](#). Literally translated as: one who stubbornly holds on to his own opinion without considering the opinions of others.

Showing Off

الربا والمُرَائِي Showing Off

1. The outside of the one who shows off is beautiful but his inside is sickly.

1. المُرَائِي ظَاهِرُهُ جَمِيلٌ، وَبَاطِنُهُ عَالِيلٌ.

2. Work without seeking to show off or for the sake of renown, for indeed the one who works for other than Allah is left by Allah to the one whom he worked for.

2. إِعْمَلُوا فِي عَيْرِ رِيَاءٍ وَ سُمْعَةٍ، فَإِنَّهُ مَن يَعْمَلْ لِعَيْرِ اللَّهِ يَكِلْهُ اللَّهُ سُبْحَانَهُ إِلَى مَن عَمَلَ لَهُ.

3. Showing off is [a form of] ascribing partners [to Allah].

3. الرِّيَاءُ إِشْرَاكٌ.

4. The bane of worship is showing off.

4. آفةُ العِبَادَةِ الرِّياءُ.

5. The smallest amount of showing off is polytheism.

5. يَسِيرُ الرِّياءِ شِرْكٌ.

6. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

6. لِسَانُ المُرَائِي جَمِيلٌ، وَفِي قَلْبِهِ الدَّاءُ الدَّخِيلُ.

Profit And Gain

الرِّبَاحُ وَالرَّابِحُ Profit and Gain

1. Many a profit turns back into loss.

1- رُبُّ رِبَاحٍ (أَرْبَاحٌ تَوُلُّ) يَوُلُّ إِلَى خُسْرَانٍ.

2. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

2- الرَّابِحُ مَنْ بَاعَ الدُّنْيَا بِأَخْرَقٍ، وَاسْتَبَدَلَ بِأَجَلَةٍ عَنِ الْعَاجِلَةِ.

Hope In [The Mercy Of] Allah And [In] Others

الرجاء من الله وغيره Hope in [The Mercy of] Allah and [in] others

1. Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has been disappointed.

1- اجْعَلُوا كُلَّ رَجَائِكُمْ لِلَّهِ سُبْحَانَهُ، وَتَرْجُوا أَحَدًا سِوَاهُ فَإِنَّهُ مَا رَجَا أَحَدٌ غَيْرَ اللَّهِ تَعَالَى إِلَّا خَابَ.

2. The greatest affliction is the severance of hope.

2- أَكْبَرُ الْبَلَاءِ انْقِطَاعُ الرَّجَاءِ.

3. Hope in the mercy of Allah brings more success.

3- الرَّجَاءُ لِرَحْمَةِ اللَّهِ أَنْجَحُ.

4. Verily, if you have hope in Allah you will attain your hopes, but if you have hope in other than Allah then your hopes and aspirations will be frustrated.

4- إِنَّكُمْ إِنْ رَجَوْتُمْ اللَّهَ بَلَّغْتُمْ آمَالَكُمْ، وَإِنْ رَجَوْتُمْ غَيْرَ اللَّهِ خَابَتْ آمَانِيكُمْ وَأَمَالَكُمْ.

5. Many a hope leads to deprivation.

5- رَبِّ رَجَاءٌ يُؤَدِّي إِلَى حِرْمَانٍ.

6. Many a frustrated hope is brought about by a false aspiration.

6. رُبَّ رَجَاءٍ خَائِبٍ – مَلِّ كَاذِبٍ.

7. Be closer to that which you do not hope for than [you are to] that which you hope for.

7. كُنْ لِمَا – تَرْجُو أَقْرَبُ مِنْكَ لِمَا تَرْجُو.

8. For every absence, there is a return.

8. لِكُلِّ عَيْبَةٍ إِيَابٌ.

9. At times the distant may come close and the close may become distant.

9. لَرُبَّمَا قُرْبَ الْبَعِيدِ وَبَعْدَ الْقَرِيبِ.

10. When one has hope in you, [then] do not disappoint his hope.

10. مَنْ رَجَاكَ فَ– تُخَيِّبْ أَمَلَهُ.

11. When one is not known to have a generous nature, [then] do not have hope in him.

11. مَنْ لَمْ تَعْرِفِ الْكَرَمَ مِنْ طَبْعِهِ فَ– تَرْجُهُ.

12. Who would have hope in your kindness when you have cut off ties with your near relatives?!

12. مَنْ دَا الَّذِي يَرْجُو فَصْنِكَ إِذَا قَطَعْتَ دَوِي رَحِمِكَ.

13. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

13- مَنْ جَعَلَ اللَّهُ سُبْحَانَهُ مَوْئِلَ رَجَائِهِ كَفَاهُ أَمْرَ دِينِهِ وَدُنْيَاهُ.

14. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

14- مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَ; تَرْجُ خَيْرَهُ.

15. One who does no evil to others, [then] expect good from him.

15- مَنْ كَفَّ شَرَّهُ قَارِجُ خَيْرِهِ.

16. Do not have hope [or expectation] except from your Lord.

16- ; تَرْجُ إِ; رَبِّكَ.

17. Do not hope in that which will cause you to receive rebuke for your hope.

17- ; تَرْجُ مَا تُعَنَّفُ بِرَجَائِكَ.

18. Do not risk anything with the hope of getting more than it.

18- ; تُخَاطِرُ بِشَيْءٍ رَجَاءَ أَكْثَرَ مِنْهُ.

19. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

19- ; تَرْجُونَ فَضْلَ مَنَّانٍ، وَ; تَأْتُونَ
; حُمَقَ وَالْخَوَانَ.

20. Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One whom you got angry for. Indeed the people feared you in the matter of their world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them with that which you feared them for. How needy they are for that which you dissuade them from and how needless you are of that which they deny you. Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way for him in them. So let nothing give you comfort but the truth and let nothing distress you except falsehood. If you would have accepted their world [and its attractions] they would have loved you, and if you had shared in it they would have given you asylum.

20 - يَا أَبَا ذَرٍّ إِنَّكَ (إِنْ) غَضِبْتَ لِلَّهِ فَارْجُ مَنْ غَضِبْتَ لَهُ، إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَخِفْتَهُمْ عَلَى دِينِكَ، فَأَتْرُكُ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ، وَاهْرَبُ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ، وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ لَهُ مِنْهُمَا مَخْرَجًا، فَيُؤْنِسُكَ بِالْحَقِّ، وَيُوحِشُكَ بِالْبَاطِلِ، فَلَوْ قِيلَتْ دُنْيَاهُمْ لَوْ قَرَضْتَ مِنْهَا مِثْقَالَ ذَرَّةٍ، لَوُ قَرَضْتَ مِنْهَا مِثْقَالَ ذَرَّةٍ.

Mercy And Compassion

الرَّحْمَةُ وَالرَّحْمَةٌ Mercy and Compassion

1. By showing compassion, [divine] mercy descends.

1- يَبْدُلُ الرَّحْمَةَ تُسْتَنْزِلُ الرَّحْمَةَ.

2. Being compassionate to the weak brings down [divine] mercy.

2- رَحْمَةُ الضُّعْفَاءِ تَسْتَنْزِلُ الرَّحْمَةَ.

3. Showing compassion to one who does not show compassion [to others] prevents [divine] mercy, and sparing one who does not spare others destroys the nation.

3- رَحْمَةٌ مِّنْ رَّحْمَتِهِ يَرْحَمُ تَمَنُّعُ الرَّحْمَةِ، وَاسْتِيقَاءُ مَنْ
يَبْقَى يُهْلِكُ مِمَّا يُرْمَى.

4. I am amazed at the one who hopes for the mercy of one who is above him, how can he not show compassion to the one who is below him?!

4- عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةً مِّنْ فَوْقِهِ كَيْفَ يَرْحَمُ مَنْ
دُونَهُ.

5. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

5- أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِجَمِيعِ النَّاسِ وَاحْسِنَ إِلَى
تِلْكَ حَيْفًا وَتَكُنْ عَلَيْهِمْ سَيْفًا.

6. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

6- أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

7. The best thing that draws forth mercy is having compassion for all people [in your heart].

7- أَبْلَغُ مَا تَسْتَدِرُّ بِهِ الرَّحْمَةَ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَةَ.

8. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

8- إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلِكَ فَلْتَسَعُهُمْ رَحْمَتُكَ.

9. Just as you show mercy, mercy will be shown to you.

9- كَمَا تَرْحَمُ تُرْحَمُ.

10. One who shows no mercy will be shown no mercy.

10- مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

11. One who shows no mercy to the people, Allah will withhold His mercy from him.

11- مَنْ لَمْ يَرْحَمْ النَّاسَ مَنَعَهُ اللَّهُ رَحْمَتَهُ.

12. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

12- مَنْ لَمْ تَسْكُنِ الرَّحْمَةَ قَلْبَهُ قَلَّ لِقَاؤُهَا لَهُ عِنْدَ حَاجَتِهِ.

13. One who shows mercy is shown mercy.

13- مَنْ تَرَحَّمَ رُحِمَ.

14. It is by the honourable that mercy is shown.

14- مِنَ الْكِرَامِ تَكُونُ الرَّحْمَةُ.

15. One of the surest means of intelligence is showing mercy to the ignorant.

15- مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَّالِ.

Near Relatives And Keeping Or Cutting Off Ties With Them

رحام وصلتها; وقطيعتها

1. By keeping ties with near relatives, blessings flow forth [abundantly].

1- بِصِلَةِ الرَّحِمِ تَسْتَدِرُّ النَّعْمُ.

2. By cutting off ties with near relatives, [divine] retributions are brought down.

2- بِقَطِيعَةِ الرَّحِمِ تُسْتَجَلِبُ النَّعْمُ.

3. The kindness of a person towards his near relatives is a [form of] charity.

3- يَرُّ الرَّجُلُ ذَوِي رَحِمِهِ صَدَقَةً.

4. The protection of blessings is in keeping ties with near relatives.

4- حِرَاسَةُ النَّعْمِ فِي صِلَةِ الرَّحِمِ.

5. The descending of [divine] retributions is in cutting off ties with near relatives.

5- حُلُولُ النَّعْمِ فِي قَطِيعَةِ الرَّحِمِ.

6. Many a near relative is farther away than one who is distant [or unrelated].

6- رُبُّ قَرِيبٍ أَبْعَدُ مِنْ بَعِيدٍ.

7. Many ties are better to cut off than to keep.

7- رَبُّ مُوَاصَلَةٍ خَيْرٌ مِنْهَا الْقَطِيعَةُ.

8. Sometimes [certain] ties may result in heavy burdens [and obligations].

8- رَبُّ مُوَاصَلَةٍ أَدَّتْ إِلَى تَثْقِيلٍ.

9. Keeping ties with near relatives makes blessings flow forth and repels calamities.

9- صِلَةُ الرَّجْمِ تُدْرِي النِّعَمَ وَتَدْفَعُ النِّقَمَ.

10. Keeping ties with near relatives is one of the best practices.

10- صِلَةُ الرَّجْمِ مِنْ أَحْسَنِ الشَّيْءِ.

11. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

11- صِلَةُ الرَّجْمِ مَنَامَةٌ لِلْعَدَدِ مَثْرَاءٌ لِلنِّعَمِ.

12. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

12- صِلَةُ الرَّجْمِ تَسُوءُ الْعَدُوَّ، وَتَقِي مَصَارِعَ السُّوءِ.

13. Keeping ties with near relatives produces wealth and delays death.

13- صِلَةُ الرَّجْمِ تُرْحِمُ تُمْرُ الْوَالِدِ، وَتُنْسِي فِي جَالِ.

14. Keeping ties with near relatives brings about love and restrains the enemy.

14 - صَلَّةُ الرَّجْمِ تُوجِبُ الْمَحَبَّةَ، وَتَكْبِتُ الْعَدُوَّ.

15. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

15 - صَلَّةُ الرَّجْمِ تُوسِّعُ جَالًا، وَتُنْمِي مَوَالٍ.

16. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

16 - صَلَّةُ الرَّجْمِ مَرْفَعَةٌ لِمَرْقَاتِهِ فِي مَوَالٍ، مَرْفَعَةٌ لِعَمَالِهِ.

17. Keeping ties with near relatives is from the best practices of the honourable ones.

17 - صَلَّةُ الرَّجْمِ مِنْ أَحْسَنِ عَمَلِ الْكِرَامِ.

18. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

18 - صَلَّةُ الرَّجْمِ عِمَارَةُ النِّعَمِ، وَدِفَاعَةُ النِّقَمِ.

19. Keeping ties with near relatives makes the numbers grow and results in eminence.

19 - صَلَّةُ الرَّجْمِ تُنْمِي الْعَدَدَ، وَتُوجِبُ السُّؤْدَدَ.

20. One who is neglected by the near one is [made dear to and] supported by the distant

[unrelated] one.

20. مَنْ ضَيَّعَهُ؛ فُرَبُّ، أُقِيحَ لَهُ؛ بُعِدُ.

21. One who wrongs his near relative has indeed disgraced his honour.

21. مَنْ جَفَا أَهْلَ رَجْمِهِ، فَقَدَ شَانَ كَرَمِهِ.

22. Part of honour is keeping ties with near relatives.

22. مِنَ الْكَرَمِ صِلَةُ الرَّجْمِ.

23. In keeping ties with near relatives there is the safeguarding of blessings.

23. فِي صِلَةِ الرَّجْمِ حِرَاسَةُ النِّعَمِ.

24. In cutting off ties with near relatives there is the coming down of [divine] retributions.

24. فِي قَطِيعَةِ الرَّجْمِ حُلُولُ النِّقَمِ.

25. Keeping ties with near relatives is a means of growing the numbers.

25. وَصِلَةُ؛ رُحَامٍ مَنَّمَاةً لِلْعَدْرِ.

26. Cutting off ties with near relatives brings [divine] retributions.

26. قَطِيعَةُ الرَّجْمِ تَجْلِبُ النِّقَمَ.

27. Cutting off ties with near relatives is one of the ugliest practices.

27- قَطِيعَةُ الرَّجْمِ مِنْ أَفْبَحِ الشَّيْمِ.

28. Cutting off ties with near relatives causes the cessation of blessings.

28 - قَطِيعَةُ الرَّجْمِ تُزِيلُ النِّعَمَ.

29. There is no increase [in wealth] with cutting off ties with near relatives.

29- لَيْسَ مَعَ قَطِيعَةِ الرَّجْمِ نَمَاءٌ.

30. No one is considered close by the one who cuts off ties with his near relatives.

30- لَيْسَ لِقَاطِعِ رَجْمٍ قَرِيبٌ.

31. It is not part of honour to cut off ties with near relatives.

31- لَيْسَ مِنَ الْكِرَمِ قَطِيعَةُ الرَّجْمِ.

32. Honour your family, for indeed they are your wings by which you fly, and your origin to which you return, and your hand by which you attack [the enemy].

32- أَكْرَمُ عَشِيرَتِكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ، وَيَدُكَ الَّتِي بِهَا تَصُولُ.

33. Honour your near relatives, revere the forbearing from among them, be patient with the foolish among them and lighten the burden for the poor among them, for verily they are the best means of support [and assistance] in times of difficulty and ease.

33- أَكْرَمُ دَوِي رَجْمِكَ، وَوَقِّرْ حَلِيمَهُمْ، وَاحْلَمْ عَنْ سَفِيهِهِمْ وَتَيَسَّرْ لِمُعْسِرِهِمْ، فَإِنَّهُمْ لَكَ نِعْمَ الْعُدَّةُ فِي الشَّدَّةِ وَالرِّخَاءِ.

34. The best practice is keeping ties with near relatives.

34- أَفْضَلُ الشَّيْمِ صِلَةُ رُحَامٍ.

35. Indeed when near relatives are in contact, they become kind to each other.

35- إِنَّ الرِّجْمَ إِذَا تَمَاسَّتْ تَعَاطَفَتْ.

36. Verily keeping ties with near relatives is from the obligatory acts of Islam, and Allah, the Glorified, has commanded that they should be honoured, and He, the Most High, keeps ties with the one who keeps ties with them and cuts off ties with the one who cuts off ties with them and honours the one who honours them.

36- إِنَّ صِلَةَ رُحَامٍ لِمَنْ مُوجِبَاتٌ إِنَّهُ تَعَالَى يَصِلُ مَنْ وَصَلَهَا، وَيَقْطَعُ مَنْ قَطَعَهَا، وَيُكْرِمُ مَنْ أَكْرَمَهَا.

37. Making false accusations is the first step in cutting off ties.

37- التَّجْنِي أَوَّلُ الْقَطِيعَةِ.

38. Beware! None of you should ever abandon [any of] his near relatives whom he finds in [a state of] poverty and [neither should he] desist in helping them with that which will not increase if he withholds it nor will it decrease if he spends it.

38- أَبْهَا الْخِصَاصَةِ أَنْ يَسُدَّهَا بِالَّذِي يَزِيدُهُ إِنْ أَمْسَكَهُ وَيَنْقُصُهُ إِنْ أَنْفَقَهُ.

39. False accusation is the messenger of severance of ties.

39. التَّجَنِّي رَسُولُ الْقَطِيعَةِ.

40. He who cuts off ties [with near relatives] does not believe in Allah.

40. مَا آمَنَ بِاللَّهِ مَنْ قَطَعَ رَجْمَهُ.

41. How ugly is cutting off ties after establishing them, and alienation after brotherhood, and enmity after goodwill, and the disappearance of affinity after it had been strengthened.

41. مَا أَفْبَحَ الْقَطِيعَةَ بَعْدَ الصِّلَّةِ وَالْجَفَاءَ بَعْدَ الْإِحْسَانِ؛ وَالْعَدَاوَةَ بَعْدَ الصُّفَاءِ، وَزَوَالَ اسْتِحْكَامِهَا.

42. Who will ever trust you when you are disloyal to your near relatives?

42. مَنْ ذَا الَّذِي يَتَّقُ بِكَ إِذَا عَدَرْتَ بِدَوِي رَجْمِكَ.

43. Many a distant one is closer than every near one.

43. رَبُّ بَعِيدٍ أَقْرَبُ مِنْ كُلِّ قَرِيبٍ.

Ease

الرَّخَاءُ Ease

1. When the circle of affliction tightens, ease follows.

1. عِنْدَ تَضَائِقِ جِلْقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

2. The excellence of gratitude is in times of ease.

2- فِي الرَّخَاءِ تَكُونُ فَضِيلَةُ الشُّكْرِ.

Restraint

رتداع; رتداع

1. One who does not restrain himself [from evils and excesses] is ignorant.

1- مَنْ لَمْ تَرْتَدِعْ يَجْهَلْ.

Depravities

الردائل

1. By keeping away from depravities, you are saved from disgrace.

1- يَتَجَنَّبِ الرَّذَائِلَ تَنْجُو مِنَ الْعَابِ.

2. Do not make yourself needless through depravities such that your value is dropped.

2- تَغْنُ بِالرَّذَائِلِ فَتَسْقُطُ قِيَمَتُكَ.

3. He who delights in depravities will never succeed.

3- يُفْلِحُ مَنْ يَتَبَجَّجُ بِالرَّذَائِلِ.

4. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

4- كَفَى بِالْمَرْءِ رَذِيلَةً أَنْ يُعْجِبَ بِنَفْسِهِ.

5. Decline into depravities easily destroys.

5. نَحِطَّاطُ إِلَى الرَّذَائِلِ سَهْلٌ مُرْدٌ.

Sustenance And One Who Seeks It

الرِّزْقُ وَطَالِبُهُ Sustenance and One Who Seeks It

1. Make sustenance come down by [giving] charity.

1. اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

2. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants except [in places] from where they least expect it.

2. إِنَّ اللَّهَ سُبْحَانَهُ أَبَى أَنْ يَجْعَلَ أَرْزَاقَ عِبَادِهِ الْمُؤْمِنِينَ
إِذْ مِنْ حَيْثُ يَحْتَسِبُونَ.

3. Assistance comes down from Allah to the extent of the provisions [that are required for sustenance].

3. تَنْزَلُ مِنَ اللَّهِ الْمَعُونَةُ عَلَى قَدْرِ الْمَوْنَةِ.

4. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

4. رِزْقُكَ يَطْلُبُكَ، فَأَرِحْ نَفْسَكَ مِنْ طَلْبِهِ.

5. He who seeks sustenance from the wicked has accepted deprivation.

5. رَضِيَ بِالْجُرْمَانِ طَالِبُ الرِّزْقِ مِنَ اللِّئَامِ.

6. The sustenance of every person is preordained just as the end of his life is predetermined.

6- رَزُقُ كُلُّ امْرَأٍ مُقَدَّرٌ كَتَفْدِيرِ أَجَلِهِ.

7. The sustenance of a person is proportionate to his intention.

7- رَزُقُ الْمَرْءِ عَلَى قَدْرِ نِيَّتِهِ.

8. That which has been decreed for you will come to you, so take it easy in your earning.

8- سَوْفَ يَأْتِيكَ مَا قُدِّرَ لَكَ، فَخَفِّضْ فِي الْمُكْتَسَبِ.

9. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

9- كُلُّكُمْ عِيَالُ اللَّهِ وَاللَّهُ سُبْحَانَهُ كَافِلُ عِيَالِهِ.

10. For every sustenance there is a means, so be moderate in your seeking [it].

10- لِكُلِّ رَزُقٍ سَبَبٌ، فَأَجْمَلُوا فِي الطَّلَبِ.

11. No [other] seeker will ever overtake you in [acquiring] your sustenance.

11- لَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ.

12. Nobody will ever overcome you in getting that which has been decreed for you.

12- لَنْ يَغْلِبَكَ عَلَى مَا قُدِّرَ لَكَ غَالِبٌ.

13. That which has been apportioned for you will never escape you so be moderate in what you seek.

13- لَنْ يَفُوتَكَ مَا قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ.

14. That sustenance which has been decreed for a soul shall not escape it.

14- لَمْ يَفُتْ نَفْسًا مَا قُدِّرَ لَهَا مِنَ الرِّزْقِ.

15. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

15- لَوْ جَرَتْ بِرِزْقٍ بِأَبْصَارٍ وَالْعُقُولِ لَمْ تَعِشِ الْبَهَائِمُ وَالْحَمَقَى.

16. One who is [too] concerned about his next day's sustenance will never be successful.

16- مَنْ اهْتَمَّ بِرِزْقِ غَدٍ لَمْ يُفْلِحْ أَبَدًا.

17. One of the most pleasant blessings is abundant sustenance.

17- مِنْ هَنِيءِ النِّعَمِ سَعَةُ الرِّزْقِ.

18. What a good blessing abundant sustenance is!

18- نِعْمَ الْبَرَكَهُ سَعَةُ الرِّزْقِ.

19. Do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform.

19. يَكُنِ الْمَضْمُونُ لَكَ طَلْبُهُ أَوْلَى بِكَ مِنْ الْمَفْرُوضِ عَلَيْكَ عَمَلُهُ.

20. Do not let the worry of the day which has not come upon you bear on the day which has [already] come upon you, for indeed if it will be from your lifetime, [then] Allah, the Glorified, will grant your sustenance in it and if it is not from your lifetime then what worry do you have for that which is not for you?!

20. تَحْمِلُ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدَّاتَكَ، فَإِنَّهُ إِنْ يَكُنْ مِنْ عُمْرِكَ يَأْتِكَ اللَّهُ سُبْحَانَهُ فِيهِ يَرْزُقُكَ وَإِنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَمَا هَمُّكَ بِمَا لَيْسَ مِنْ أَجْلِكَ.

21. Sustenance is not acquired by toiling [for it].¹

21. يُنَالُ الرَّزْقُ بِالتَّعْنِي.

22. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

22. يَمْلِكُ إِمْسَاكَ 7رِزْقًا وَإِدْرَارَهَا إِ#الرِّزْقُ.

23. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

23. يَطْلُبُكَ رِزْقُكَ أَشَدَّ مِنْ طَلْبِكَ لَهُ فَأَجْمَلْ فِي طَلْبِهِ.

24. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

24. أَجْمَلُوا فِي الطَّلْبِ، فَكَمْ مِنْ حَرِيصٍ خَائِبٍ، وَ مَجْمُولٍ لَمْ

يَخِيبُ.

25. Sustenance seeks the one who does not seek it.

25. الرِّزْقُ يَطْلُبُ مَنْ لَا يَطْلُبُهُ.

26. Sustenance is not acquired by greed or by being sought after.

26. رِزْقِي بِالْحِرْصِ وَالْمُطَالَبَةِ.

27. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

27. إِنِّي مُسْتَوْفٍ رِزْقِي، وَمُجَاهِدٌ نَفْسِي، وَمُنْتَهٍ إِلَى قِسْمِي.

28. Verily you will acquire your share - your sustenance is guaranteed and that which has been decreed for you will be fulfilled, so spare yourself the trouble of the wretchedness of greed and the humiliation of seeking [from others]; trust in Allah and take it easy in your earning.

28. إِنَّكَ مُدْرِكٌ قِسْمَكَ، وَمَضْمُونٌ رِزْقَكَ، وَمُسْتَوْفٍ مَا كُتِبَ لَكَ، فَأَرِحْ نَفْسَكَ مِنْ شَقَاةِ الْحِرْصِ، وَمَدَلَّةِ الطَّلَبِ، وَثِقْ بِاللَّهِ، وَخَفِّضْ فِي الْمُكْتَسَبِ.

29. Be satisfied and you will be relaxed.

29. إِرْضَ تَسْتَرِحُ.

30. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

30- إِرْضَ بِمَا قُضِيَ لَكَ تَكُنْ مُؤْمِنًا.

31. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

31- إِرْضَ مِنَ الرِّزْقِ بِمَا قُضِيَ لَكَ تَعِشْ عَنِيًّا.

32. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

32- الرِّزْقُ مَفْسُومٌ، الْحَرِيصُ مَحْرُومٌ.

33. One who seeks more [than what has been apportioned for him], falls into loss.

33- مَنْ طَلَبَ الزِّيَادَةَ وَقَعَ فِي النُّقْصَانِ.

34. The deprived may [also] be granted sustenance.

34- قَدْ يُرْزَقُ الْمَحْرُومُ.

35. Neither you overtake your death nor will you get the sustenance that is not [decreed] for you, so why are you making yourself miserable O wretched one?!

35- إِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ وَ#xFEFB; بِمَرَزُوقِ مَا لَيْسَ لَكَ فَلِمَاذَا تُشْقِي نَفْسَكَ يَا شَقِيًّا.

1. Rather it is granted by Allah and provided by Him in accordance to His allotment.

Confiding In Others

Confiding in others سترسال

1. One who confides less in others is safe.

1- مَنْ أَقَلَّ سْتِرْسَالَ سَلِمَ.

2. One who confides a lot in others regrets.

2- مَنْ أَكْثَرَ سْتِرْسَالَ نَدِمَ.

3. Confiding less in people [and not telling them your secrets] is more judicious.

3- قَلَّةُ سْتِرْسَالٍ إِلَى النَّاسِ أَحْزَمٌ.

The Messenger And His Message

The Messenger and His Message الرسول وأدبه والكتاب

1. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

1- بِعَقْلِ الرَّسُولِ وَأَدَبِهِ يُسْتَدَلُّ عَلَى عَقْلِ الْمُرْسِلِ.

2. A person's messenger is the interpreter of his reason, and his written message is more conveying than his speech.

2- رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ، وَكِتَابُهُ أَبْلَغُ مِنْ نُطْقِهِ.

3. Your messenger is the interpreter of your intellect, and your tolerance is an indication of

your forbearance.

3- رَسُوكَ تَرْجُمَانُ عَقْلِكَ، وَاحْتِمَالُكَ دَلِيلُ جِلْمِكَ.

4. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

4- رَسُوكَ مِيزَانُ نُبْلِكَ، وَقَلْمُكَ أَبْلَغُ مَنْ يَنْطِقُ عَنْكَ.

Rectitude And Right Guidance

استرشاد والمسترشد؛ الرشد و Rectitude and Right Guidance

1. Indeed the intelligent one who is heedless strays from the path of right guidance and the one who strives with seriousness [to find it] gets it.

1- لَقَدْ أَخْطَاءَ الْعَاقِلُ الرُّشْدَ، وَأَصَابَهُ
دُورًا جِتْهَادٍ وَالْجِدِّ.

2. You will never know rectitude until you know the one who has abandoned it.

2- لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَهُ.

3. One who seeks right guidance becomes knowledgeable [about it].

3- مَنْ اسْتَرَشَدَ عِلْمًا.

4. One who seeks right guidance from the deviated, goes astray.

4- مَنْ اسْتَرَشَدَ عَوِيًّا ضَلَّ.

5. One who opposes his reason follows his desires.

5- مَنْ خَالَفَ رُشْدَهُ تَبِعَ هَوَاهُ.

6. The best of paths is [the path of] right guidance.

6- أَفْضَلُ السَّبِيلِ الرُّشْدُ.

7. It is possible for the seeker of right guidance to attain it.

7- قَدْ أَصَابَ الْمُسْتَرْشِدُ.

8. One who is truthful to you about yourself has indeed guided you aright.

8- مَنْ أَصْدَقَكَ فِي نَفْسِكَ فَقَدْ أَرَشَدَكَ.

9. There is no going astray with right guidance.

9- مَضَّ مَعَ إِرْشَادٍ.

10. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

10- مَنْ وَفَّقَ لِرِشَادِهِ تَزَوَّدَ لِمَعَادِهِ.

Being Pleased And Satisfied

Being Pleased and Satisfied الرِّضَا وَالرَّاضِي

1. One who is pleased with the decree [of Allah] is at ease.

1- مَنْ رَضِيَ بِالْقَضَاءِ إِسْتْرَاحَ.

2. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

2- أَجْدَرُ إِشْيَاءٍ يَصِدُقُ إِيمَانَ الرَّضَا وَالتَّسْلِيمِ.

3. Satisfaction is abundance while disappointment is agony.

3- الرَّضَا عَنَاءٌ وَالسُّخْطُ عَنَاءٌ.

4. Satisfaction dispels sadness.

4- الرَّضَا يَنْفِي الْحَزْنَ.

5. Satisfaction [with the decree of Allah] is the fruit of certitude.

5- الرَّضَا تَمَرَةٌ الْيَقِينِ.

6. Satisfaction with the decree of Allah makes great calamities easy [to bear].

6- الرَّضَا بِقَضَاءِ اللَّهِ يُهَوِّنُ عَظِيمَ الرِّزَايَا.

7. If you have made a covenant [to believe in Allah] then be satisfied with that which has been decreed against you and for you, and do not have hope in anyone other than Allah, the Glorified, and await that which is brought to you by [divine] decree.

7- إِنْ عَقَدْتَ إِيمَانَكَ فَارْضَ بِالْمَقْضِيِّ عَلَيْكَ وَلَكَ وَتَرَجُّ أَحَدًا إِذًا؛ اللَّهُ سُبْحَانَهُ، وَانْتَظِرْ مَا أَتَاكَ بِهِ الْقَدَرُ.

8. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

8- إِنْكُمْ إِنْ رَضِيْتُمْ بِالْقَضَاءِ طَابَتْ عَيْشَتُكُمْ وَفُرْتُمْ بِالْعَنَاءِ.

9. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

9- إِذَا لَمْ يَكُنْ مَا تُرِيدُ، فَتَبَلُّ كَيْفَ كُنْتَ.

10. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

10- بِالرِّضَا بِقَضَاءِ اللَّهِ يُسْتَدَلُّ عَلَى حُسْنِ الْيَقِينِ.

11. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

11- تَوَخَّ رِضَا اللَّهِ، وَتَوَقَّ سَخَطَهُ، وَزَعَزَعُ قَلْبِكَ بِخَوْفِهِ.

12. Seek the pleasure of Allah by being satisfied with His decree.

12- تَحَرَّ رِضَا اللَّهِ بِرِضَاكَ بِقَدَرِهِ.

13. Seek the pleasure of Allah, and keep away from His displeasure, for indeed there is none who can save you from His retribution and there is nothing that can make you needless of His forgiveness, and there is no refuge for you from Him except with Him.

13- تَحَرَّ رِضَا اللَّهِ، وَتَجَنَّبْ سَخَطَهُ، فَإِنَّهُ لَا يَنْقِمْتَهُ، وَبِغَيْرِهِ، وَلَا يَجْتَنِبُ مِنْهُ إِلَّا بِهِ.

14. The fruit of satisfaction is prosperity.

14- تَمَرَةُ الرِّضَا العَنَاءُ.

15. The pinnacle of worship is satisfaction [with the decree of Allah].

15 - رَأْسُ الطَّاعَةِ الرِّضَا.

16. The cornerstone of contentment is satisfaction [with the decree of Allah].

16- رَأْسُ القَنَاةِ الرِّضَا.

17. Remain satisfied in times of difficulty and ease.

17- عَلَيْكَ بِالرِّضَا فِي الشَّدَّةِ وَالرِّخَاءِ.

18. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

18- مَنْ رَضِيَ بِالقَضَاءِ طَابَتْ عَيْشَتُهُ.

19. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

19- مَنْ رَضِيَ بِالقَدْرِ اسْتَخَفَّ بِالغَيْرِ.

20. Whoever is satisfied with what has been decreed, his certitude is strengthened.

20- مَنْ رَضِيَ بِالْمَقْدُورِ قَوِيَ يَقِينُهُ.

21. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

21- مَنْ حَسَنَ رِضَاهُ بِالْقَضَاءِ حَسُنَ صَبْرُهُ عَلَى الْبَلَاءِ.

22. One who is pleased with the share allotted to him by Allah does not grieve for that which escapes him.

22- مَنْ رَضِيَ بِقِسْمِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ.

23. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

23- مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ لَمْ يَحْزَنْ عَلَى مَا فِي يَدِ غَيْرِهِ.

24. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

24- مَنْ لَمْ يَرْضَ بِالْقَضَاءِ دَخَلَ الْكُفْرَ دِينَهُ.

25. From the most excellent faith is being pleased with whatever [divine] decree brings.

25- مِنْ أَفْضَلِ الْإِيمَانِ الرِّضَا بِمَا يَأْتِي بِهِ الْقَدَرُ.

26. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it but that there is benefit in it for him.

26- مَا قَضَى اللَّهُ سُبْحَانَهُ عَلَى عَبْدٍ قَضَاءً فَرَضِي بِهِ إِلَّا كَانَ فِيهِ خَيْرٌ لَهُ.

27. Allah, the Glorified, does not repel any of the afflictions of this world and chastisements of the Hereafter from the believer except because of his satisfaction with His decree and his

good patience in the face of His trials.

27. ما دَفَعَ اللَّهُ سُبْحَانَهُ عَنِ الْمُؤْمِنِ شَيْئًا مِنْ بَعْضِ أَهْلِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ إِذْ رَضِيَ بِرِضَاةٍ يَرْضَاهُ بِقَضَائِهِ، وَحُسْنِ صَبْرِهِ عَلَى بَعْضِ أَمْرِهِ.

28. What a good companion of faith satisfaction is!

28. نِعْمَ قَرِينُ إِيمَانِ الرَّضَا.

29. What a good expeller of sadness satisfaction with [divine] decree is!

29. نِعْمَ الطَّارِدُ لِلْهَمِّ الرَّضَا بِالْقَضَاءِ.

30. He who is satisfied with the decree [of Allah] has acquired abundance.

30. نَالَ الْغِنَى مَنْ رَضِيَ بِالْقَضَاءِ.

31. There is no submission like satisfaction [with what has been decreed].

31. إِسْدٌ كَالرَّضَا.

32. Nothing takes away poverty like satisfaction and contentment.

32. يُذْهِبُ الْفَاقَةَ مِثْلُ الرَّضَا، وَالقُنُوعِ.

33. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

33- يَنْبَغِي لِمَنْ رَضِيَ بِقَضَاءِ اللَّهِ سُبْحَانَهُ أَنْ يَتَوَكَّلَ عَلَيْهِ.

34. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

34- رِضَا اللَّهِ سُبْحَانَهُ أَقْرَبُ غَايَةٍ تُدْرَكُ.

35. The pleasure of Allah, the Glorified, is linked to His obedience.

35- رِضَا اللَّهِ سُبْحَانَهُ مَقْرُونٌ بِطَاعَتِهِ.

36. The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) satisfaction with that which He, the Glorified, has decreed for or against him.

36- مَعْرِضُ رِضَا اللَّهِ سُبْحَانَهُ عَنِ الْعَبْدِ رِضَاهُ بِمَا قَضَى بِهِ سُبْحَانَهُ لَهُ وَعَلَيْهِ.

37. The highest goal is in [attaining] the pleasure of Allah.

37- فِي رِضَا اللَّهِ غَايَةُ الْمَطْلُوبِ.

38. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

38- كَيْفَ يَفْقِدُ عَلَى إِعْمَالِ الرِّضَا الْقَلْبُ الْمُتَوَلِّئُ بِالدُّنْيَا؟!

39. Satisfaction suffices as abundance.

39- كَفَى بِالرِّضَا غِنًى.

40. Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with words of justice in the presence of the tyrannical ruler.

40. مَنْ آثَرَ رِضَا رَبِّ قَادِرٍ فَلْيَتَكَلَّمْ بِكَلِمَةٍ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ.

41. Whoever seeks the pleasure of Allah at the expense of displeasing the people, Allah will turn his dispraiser among the people into his praiser.

41. مَنْ طَلَبَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَدَّ اللَّهُ ذَامَّهُ مِنْ النَّاسِ حَامِدًا.

42. One who hastens towards the actions that please Allah, the Glorified, and delays acts of disobedience to Him has indeed perfected [his] obedience.

42. مَنْ بَادَرَ إِلَى مَرَاضِي اللَّهِ سُبْحَانَهُ، وَتَأَخَّرَ عَنِ مَعَاصِيهِ فَقَدْ أَكْمَلَ الطَّاعَةَ.

43. Allah! Grant us your pleasure and make us needless of having to stretch out our hands to other than you.

43. هَبِ اللَّهُمَّ لَنَا رِضَاكَ، وَأَعِينَا عَنْ مَدِّ أَيْدِيهِمْ إِلَى سِوَاكَ.

44. Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one who praises him among the people into one who dispraises him.

44. مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ رَدَّ اللَّهُ حَامِدَهُ مِنْ النَّاسِ ذَامًّا.

45. How great is the wrongdoing of the one who seeks the pleasure of the creation by

angering the Creator.

45. ما أعظم وزرَ مَنْ طلبَ رَضِيَ المَخْلُوقِينَ بِسَخَطِ الخَالِقِ.

46. One who is pleased with what has been decreed becomes content with little.

46. مَنْ رَضِيَ بِالمَقْدُورِ إكْتَفَى بِالمَيْسُورِ.

47. One who is satisfied with his portion will not be angered by anyone.

47. مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسَخِطْهُ أَحَدٌ.

48. One who is pleased with his state will not be affected by jealousy.

48. مَنْ رَضِيَ بِحَالِهِ لَمْ يَعْتَوِرْهُ الحَسَدُ.

49. The one who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

49. الرّاضِي بِفِعْلِ قَوْمٍ كَالدّاخِلِ فِيهِ مَعَهُمْ وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٌ: إِثْمُ الرّضَا بِهِ وَإِثْمُ العَمَلِ بِهِ.

50. Every satisfied one is at ease.

50. كُلُّ راضٍ مُسْتَرِيحٌ.

51. Be pleased [with Allah's decree] and He will be pleased with you.

51. كُنْ رَاضِيًا تَكُنْ مَرَضِيًّا.

52. Always be pleased with what is brought by [divine] decree.

52. كُنْ أَبَدًا رَاضِيًا بِمَا يَأْتِي بِهِ الْقَدْرُ.

53. One who is satisfied with his [allotted] portion is at ease.

53. مَنْ رَضِيَ بِقِسْمِهِ إِسْتَرَاخَ.

Desire And Longing

Desire And Longing الرَّغْبَةُ

1. Desire is the key to difficulty [and hardship].

1. الرَّغْبَةُ مِفْتَاحُ النَّصَبِ.

2. The fruit of desire is hardship.

2. ثَمَرَةُ الرَّغْبَةِ التَّعَبُ.

3. Your longing for the one who has no interest in you is a humiliation.

3. رَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلٌّ.

4. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

4- مَنْ رَغِبَ فِيكَ عِنْدَ إِفْبَالِكَ زَهَدَ فِيكَ عِنْدَ إِدْبَارِكَ.

5. One who desires that you remain alive has clutched on to your cord.¹

5- مَنْ رَغِبَ فِي حَيَاتِكَ فَقَدْ تَعَلَّقَ بِحَبَالِكَ.

6. One who desires that which is with Allah, his prostrations and bowings increase.

6- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ كَثُرَ سُجُودُهُ وَرُكُوعُهُ.

7. One who desires that which is with Allah makes his actions sincere.

7- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ أَخْلَصَ عَمَلَهُ.

8. One who desires that which is with Allah attains his hopes.

8- مَنْ رَغِبَ فِيمَا عِنْدَ اللَّهِ بَلَغَ آمَالَهُ.

9. Indeed if you desire [closeness to] Allah, you will become prosperous and will be saved, whereas if you desire the [attainment of this] world, you will be at a loss and will be destroyed.

9- إِنَّكُمْ إِنْ رَغِبْتُمْ إِلَى اللَّهِ عَنِمْتُمْ وَنَجَوْتُمْ وَإِنْ رَغِبْتُمْ إِلَى الدُّنْيَا خَسِرْتُمْ وَهَلَكْتُمْ.

¹ Some commentators say that this means that just by wishing that someone remain alive, a link is established with that person.

Leniency And Gentleness

Leniency And Gentleness الرّفق واللين

1. Leniency is the key to rightness and the trait of the people of understanding.

1- الرّفقُ مفتاحُ الصّوابِ، وشيمةُ ذوي البابِ.

2. Leniency makes difficulties bearable and eases the harshness of situations.

2- الرّفقُ ييسرُ الصّعبَ، ويسهلُ شديدَ السّبابِ.

3. Leniency is the infusion of goodness and the symbol of success.

3- الرّفقُ لِقاحُ الصّحّةِ، وعنوانُ النّجاحِ.

4. Be lenient and you shall gain success.

4- أرّفقْ تُوفّقْ.

5. The best thing is gentleness.

5- أفضلُ شيءٍ الرّفقُ.

6. The greatest [form of] piety is gentleness.

6- أكبرُ البرِّ الرّفقُ.

7. Leniency is the key to success.

7. الرَّفْقُ مِفْتَاحُ النَّجَاحِ.

8. Leniency is the key to rightness.

8. الرَّفْقُ مِفْتَاحُ الصَّوَابِ.

9. Gentleness blunts the edge of opposition.

9. الرَّفْقُ يَغْلُ حَدَّ الْمُخَالَفَةِ.

10. Leniency is the symbol of nobility.

10. الرَّفْقُ عُنْوَانُ النُّبْلِ.

11. Leniency is the symbol of aptness.

11. الرَّفْقُ عُنْوَانُ سَدَادٍ.

12. With leniency there is auspiciousness.

12. الْيُمْنُ مَعَ الرَّفْقِ.

13. Leniency leads to peace.

13. الرَّفْقُ يُؤَدِّي إِلَى السَّلَامِ.

14. Gentleness is the brother of a believer.[1](#)

14. الرَّفْقُ أَخُو الْمُؤْمِنِ.

15. Being lenient with one's subjects [and dependents] stems from an honourable disposition.

15. الرَّفْقُ بِأَتْبَاعِكَ مِنْ كَرَمِ الطَّبَاعِ.

16. When you punish, be lenient.

16. إِذَا عَاقَبْتَ فَارْفُقْ.

17. When leniency is unsuitable, then harshness is lenience.

17. إِذَا كَانَ الرَّفْقُ خُرْقًا كَانَ الْخُرْقُ رَفْقًا.

18. Through leniency, magnanimity is completed.

18. بِالرَّفْقِ تَتِمُّ الْمُرُوءَةُ.

19. Through gentleness, goals are achieved.

19. بِالرَّفْقِ تُدْرِكُ الْمَقَاصِدُ.

20. Through gentleness, difficulties become easy [to bear].

20. بِالرَّفْقِ تَهْوَنُ الصِّعَابُ.

21. Through gentleness, companionship lasts longer.

21- بِالرَّفْقِ تَدُومُ الصُّحْبَةُ.

22. The pinnacle of knowledge is leniency [and compassion].

22- رَأْسُ الْعِلْمِ الرَّفْقُ.

23. The cornerstone of politics is employing leniency.

23- رَأْسُ السِّيَاسَةِ اسْتِعْمَالُ الرَّفْقِ.

24. The gentleness of a person and his generosity endear him to his enemies.

24- رَفْقُ الْمَرْءِ وَسَخَاؤُهُ يُحِبُّهُ إِلَى أَعْدَائِهِ.

25. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

25- عَلَيْكَ بِالرَّفْقِ فَإِنَّهُ مِفْتَاحُ الصُّوَابِ وَسَجِيَّةُ أَوْلَى بَابِ.

26. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

26- عَلَيْكَ بِالرَّفْقِ، فَمَنْ رَفَقَ فِي أَعْمَالِهِ تَمَّ أَمْرُهُ.

27. How many difficulties are made easy with gentleness.

27- كَمْ مِنْ صَعْبٍ تَسْهَلُ بِالرَّفْقِ.

28. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

28- لِيَكُنْ أَحْظَى النَّاسِ عِنْدَكَ أَعْمَلُهُمْ بِالرَّفْقِ.

29. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

29- لِيَنْ لِمَنْ غَالِظَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ.

30. One who acts with leniency, prospers.

30- مَنْ عَامَلَ بِالرَّفْقِ عَنِمَ.

31. One who treats others with gentleness, gains success.

31- مَنْ عَامَلَ بِالرَّفْقِ وَفَّقَ.

32. One who employs leniency, prospers.

32- مَنْ اسْتَعْمَلَ الرَّفْقَ عَنِمَ.

33. Whoever employs gentleness, the hard becomes soft for him.

33- مَنْ اسْتَعْمَلَ الرَّفْقَ الْهَيَّجَ لَهُ الشَّدِيدُ.

34. One who proceeds with leniency in his matters, acquires his objectives from them.

34- مَنْ تَرَفَّقَ فِي مَوْجِبَاتِهِ، أَدْرَكَ أَرْبَهُ مِنْهَا.

35. One who employs leniency causes sustenance to flow [in abundance].

35- مَنْ اسْتَعْمَلَ الرَّفْقَ اسْتَدْرَ الرَّزْقَ.

36. Gentleness does not exist in anything but that it beautifies it.

36- مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِذْنًا زَانَهُ.

37. What a good companion leniency is!

37- نَعَمَ الرَّفِيقُ الرَّفْقُ.

38. The best quality is employing leniency.

38- نَعَمَ الْخَلِيقَةُ اسْتِعْمَالُ الرَّفْقِ.

39. The best policy is leniency.

39- نَعَمَ السِّيَاسَةُ الرَّفْقُ.

40. There is no regret for the one who is very lenient.

40- نَدَمَ لِكَثِيرِ الرَّفْقِ.

41. Violence and gentleness do not go together.

41- يَجْتَمِعُ الْعُنْفُ وَالرَّفْقُ.

42. There is no quality more honourable than leniency.

42. سَجِيَّةٌ أَشْرَفُ مِنْ الرَّفْقِ.

1. Meaning that it never separates from a believer.

Self-Scrutiny

المراقبة Self-Scrutiny

1. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

1- رَجِمَ اللَّهُ عَبْدًا رَاقِبًا دَنْبَهُ، وَخَافَ رَبَّهُ.

Mode Of Transport

المركب Mode Of Transport

1. A comfortable mode of transport is one of the two comforts.

1- المَرْكَبُ الهَنِيءُ أَحَدُ الرَّاحَتَيْنِ.

The Souls

رواح; The Souls

1. [In the Hereafter] the souls are held at ransom by the weight of their sins and have become certain of their unseen fates. Neither can good acts be added [to their record] nor are they given warning about their evil deeds [rather, the harsh punishment of hell awaits them].

1- فَارُوحٌ مُرْتَهَنَةٌ يَثْقُلُ أَغْبَائِهَا، مُوقِنَةٌ بِغَيْبِ
أَنْبَائِهَا، وَتُسْتَرَادُ مِنْ صَالِحِ عَمَلِهَا، وَ

تُسْتَعْتَبُ مِنْ سَيِّئِ زَلِيلِهَا.

Peace Of Mind

الراحة Peace Of Mind

1. Peace of mind is in abstinence from worldly pleasures.

1- الرّاحَةُ فِي الزُّهْدِ.

2. How close is peace of mind to hardship [and discomfort]!

2- ما أَقْرَبَ الرّاحَةَ مِنَ التَّعَبِ.

The Intended Objective

المراد The Intended Objective

1. Sometimes the intended objective may be acquired.

1- قَدْ يُدْرِكُ الْمُرَادُ.

Discipline

الرياضة Discipline

1. That which infuses discipline is the study of wisdom and overcoming [bad] habits.

1- لِقَاحُ الرِّيَاضَةِ دِرَاسَةُ الحِكْمَةِ وَعَلَبَةُ العَادَةِ.

2. Discipline is not beneficial except in a woken soul.

2. تَنْجَعُ الرِّيَاضَةُ إِفْرَادًا فِي نَفْسٍ يَقِظَةٌ
(يقظة وهمّة).

Restraint

Restraint إِرْدَجَارٌ

1. He who has no desistance has no restraint.

1. إِرْدَجَارٌ لِمَنْ إِفْرَادًا لَهُ.

Charity

Charity الرِّكَاءَةُ

1. Fortify [and protect] your wealth by [giving] charity.

1. حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ.

2. And charity [was prescribed as] a means of sustenance.

2. وَالزَّكَاةُ تَسْبِيًا (تَسْبِيًا) لِلرِّزْقِ.

3. One who pays his *zakāt* is protected from the greediness of his soul.

3. مَنْ أَدَّى زَكَاةَ مَالِهِ وَقِيَ شُحَّ نَفْسِهِ.

Lapses

الزُّلل

1. Whoever looks at his own lapses, the faults of others seem trivial to him.

1- مَنْ أَبْصَرَ زَلَّتَهُ صَغُرَتْ عِنْدَهُ زَلَّةُ غَيْرِهِ.

2. Whoever is blind to his own lapses, the errors of others seem great to him.

2- مَنْ عَمِيَ عَنِ زَلَّتِهِ اسْتَعْظَمَ زَلَّةَ غَيْرِهِ.

3. Lapses are a cause of regret.

3- الزُّلُّ مَنْدَمَةٌ.

4. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of ignobility is the most repulsive of sicknesses.

4- زَلَّةُ الْمُتَوَقِّي أَشَدُّ زَلَّةً، وَعِلَّةُ اللُّؤْمِ أَقْبَحُ عِلَّةً.

5. The slip of the foot is the easiest to recover from [unlike other lapses].

5- زَلَّةُ الْقَدَمِ أَهْوَنُ اسْتِدْرَاكٍ.

Adultery

الزنا

1. The most despised of creatures in the sight of Allah is the old adulterer.

1- أَبْغَضُ الذَّخْبُ إِلَى اللَّهِ الشَّيْخُ الزَّانِي.

2. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

2- وَتَرَكَ الزَّانَا تَحْصِينًا وَتَرَكَ اللِّوَاظِ تَكْثِيرًا لِلنَّسْلِ.

3. A dignified person would never commit adultery.

3- مَا زَنَى عَيُورٌ قَطًّا.

4. A chaste person does not commit adultery.

4- مَا زَنَى عَافِيَةٌ.

The Wife

The Wife الزوجة

1. A righteous wife is one of the two [lofty] acquisitions.

1- الزَّوْجَةُ الصَّالِحَةُ أَحَدُ الْكَسْبَيْنِ.

2. An agreeable wife is one of the two comforts.

2- الزَّوْجَةُ الْمُوَافِقَةُ إِحْدَى الرَّاحَتَيْنِ.

3. The worst of wives is the one who does not comply [with her husband's wishes].

3- شَرُّ الزَّوْجَاتِ مَنْ تُوَاتِي(؛ #xFEFB; تُوَاتِي).

4. The death of one's wife is the sadness of the hour.

4- مَوْتُ الزَّوْجَةِ حُزْنٌ سَاعَةٌ.

Provision

الزاد Provision

1. Indeed, you have been commanded to decamp and have been shown your provision [for the journey], so take from this world the provisions that you can hold on to (or that will protect you) tomorrow.

1- أ؛ #xFEFB; وَقَدْ أَمَرْتُمْ بِالظُّعْنِ، وَدَلِلْتُمْ عَلَى الزَّادِ، فَتَزَوَّدُوا
مِنَ الدُّنْيَا مَا تَحُوزُونَ (تَحْرُزُونَ) بِهِ أَنْفُسَكُمْ عَدَاً.

2. Verily the wasting of provisions is from corruption.

2- إِنَّ مِنَ الْقَسَادِ إِضَاعَةَ الزَّادِ.

3. Take provisions from the days of transience for the everlasting [abode], for you have been shown your provision and commanded to decamp and [have been] driven upon the course.

3- تَزَوَّدُوا مِنْ أَيَّامِ الْفَنَاءِ لِلْبَقَاءِ، فَقَدْ دَلِلْتُمْ عَلَى الزَّادِ، وَأَمَرْتُمْ
بِالظُّعْنِ، وَحُثِّتُمْ عَلَى الْمَسِيرِ.

4. Take from this world the provisions that you can hold on to (or that will protect you) tomorrow and take from the transient for the everlasting.

4- تَزَوَّدُوا مِنَ الدُّنْيَا مَا تَحْرُزُونَ (تَحُوزُونَ) بِهِ أَنْفُسَكُمْ عَدَا،
وَأَخُذُوا مِنَ الْعَنَاءِ لِلْبَقَاءِ.

5. The provision of a person for the Hereafter is piety and God-wariness.

5- زَادُ الْمَرْءِ إِلَى 5#xFEF1; خِرَةَ الْوَرَعِ، وَالتَّقَى.

6. You must be well prepared and ready, and increase in your provision [for the Hereafter].

6- عَلَيْكَ بِحُسْنِ التَّأَهُبِ 6#xFEFB; وَاسْتِعْدَادِ،
وَاسْتِكْثَارِ مِنَ الزَّادِ.

7. I am amazed at the one who knows that he will surely be moving away from his world, how can he not acquire a goodly provision for his Hereafter?!

7- عَجِبْتُ لِمَنْ عَرَفَ أَنَّهُ مُنْتَقِلٌ عَنْ دُنْيَاهُ كَيْفَ
7#xFEF; يُحْسِنُ التَّزَوَّدَ 7#xFEF; خِرَاهُ.

8. Every person is approaching that which he has sent forward and will be recompensed for his actions.

8- كُلُّ أَمْرٍ عَلَى مَا قَدَّمَ قَادِمٌ وَبِمَا عَمَلَ مَجْزِيٌّ.

9. As you send forth, so you shall find [waiting for you in the Hereafter].

9- كَمَا تُقَدِّمُ تَجِدُ.

10. As you sow, so shall you reap.

10. كَمَا تَزْرَعُ تَحْصُدُ.

11. Let your provision be God-wariness.

11. لِيَكُنْ زَادُكَ التَّقْوَى.

12. Wasting of provision is from corruption.

12. مِنَ الْفَسَادِ إِضَاءَةُ الزَّادِ.

13. That which you send forth today is what you shall come upon tomorrow, so make arrangements for your arrival and send forth [provisions] for your day.

13. مَا قَدِّمْتَ الْيَوْمَ تَقْدِمُ عَلَيْهِ عَدَاً، فَاْمَهْدُ لِقَدَمِكَ، وَقَدِّمُ لِيَوْمِكَ.

Renunciation Of Worldly Pleasures

الزهد والراهدين ¹Renunciation Of Worldly Pleasures

1. Renunciation of worldly pleasures is the better of the two comforts.

1. الزُّهُدُ أَفْضَلُ الرَّاحَتَيْنِ.

2. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

2. الزُّهُدُ شِيْمَةُ الْمُتَّقِينَ، وَسَجِيَّةُ الْوَابِسِينَ.

3. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing

actions with sincerity.

3. الزُّهْدُ تَفْصِيرُ 5#ﻱ مال، وإِخْوَ#ﻻ صُ 7#ﻱ عَمَال.

4. Renunciation of worldly pleasures is rarely found [among the people] and is the loftiest thing that is observed; it is praised by everyone but left [unpractised] by the majority of people.

4. الزُّهْدُ أَقْلٌ مَا يُوجَدُ، وَأَجَلٌ مَا يُعْهَدُ، وَيَمْدَحُهُ الْكُلُّ، وَيَتْرُكُهُ الْجُلُّ.

5. Renounce the pleasures of this world and [divine] mercy will descend upon you.

5. إِزْهَدْ فِي الدُّنْيَا، تَنْزِلُ عَلَيْكَ الرَّحْمَةُ.

6. Turn away from your [vain desires in this] world and you will be happy with your place of return [in the Hereafter] and will reform your [final] abode.

6. إِعْرِضْ عَنِ دُنْيَاكَ تَسْعَدُ بِمُنْقَلَبِكَ وَتُصْلِحُ مَثْوَاكَ.

7. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

7. إِزْهَدْ فِي الدُّنْيَا يُبَصِّرَكَ اللَّهُ عُيُوبَهَا، وَ#ﻻ تَعْفُلُ فَلَسْتَ بِمَعْفُولٍ عِنْدَكَ.

8. The best act of worship is renouncing worldly pleasures.

8. أَفْضَلُ الْعِبَادَةِ الزَّهَادَةُ.

9. The first step of asceticism is renouncing worldly pleasures.

9- أَوَّلُ الزُّهْدِ التَّزَهُدُ.

10. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

10- أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ.

11. The best garment (or better than wearing the garment) of this world is renouncing it.

11- أَحْسَنُ مَا يَسْتَعْمَلُهُ مَنْ رَفَضَهَا. أَحْسَنُ مَا يَسْتَعْمَلُهُ مَنْ رَفَضَهَا.

12. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

12- أَحَقُّ النَّاسِ بِالزُّهَادَةِ مَنْ عَرَفَ نَقْصَ الدُّنْيَا.

13. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

13- إِنَّ الزُّهْدَ فِي الْجَهْلِ يَقْدَرُ الرَّغْبَةَ فِي الْعَقْلِ.

14. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

14- إِنَّ الزُّهْدَ فِي وِطْوَانِ الظَّالِمِ يَقْدَرُ الرَّغْبَةَ فِي وِطْوَانِ الْعَادِلِ.

15. Verily, renunciation of worldly pleasures means shortening aspirations, being grateful

for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room for excuse through manifest and clear proofs and books that are open and unambiguous.

**15- إِنَّ الزُّهَادَةَ قَصْرٌ فَصِرْ ۖ وَالشُّكْرُ عَلَى النِّعَمِ
وَالْوَرَعُ عَنِ الْمَحَارِمِ، فَإِنْ عَرَبَ ذَلِكَ عَنْكُمْ فَوَيْلٌ لِّكَ
الْحَرَامُ صَبْرَكُمْ، وَتَنْسَوْنَ عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ
أَعْدَرَ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ يَحْجِجُ مُسْفِرَةً ظَاهِرَةً، وَكُنْتُ بَارِزَةً
الْعُذْرَ وَاضِحَةً.**

16. Renunciation of worldly pleasures is affluence.

16- الزُّهْدُ تَرَوْهُ.

17. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

17- أَصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فِي مَا عِنْدَ اللَّهِ.

18. Renunciation of worldly pleasures is the fruit of religion.

18- الزُّهْدُ ثَمَرَةُ الدِّينِ.

19. Renunciation of worldly pleasures is the fruit of certitude.

19- الزُّهْدُ ثَمَرَةُ الْيَقِينِ.

20. Renunciation of worldly pleasures is the root of religion.

20- الزُّهْدُ أَصْلُ الدِّينِ.

21. Renunciation of worldly pleasures is the foundation of certitude.

21- الزُّهُدُ أَسَاسُ الْيَقِينِ.

22. Renunciation of worldly pleasures is a profitable trade.

22- الزُّهُدُ مَتَجَرٌّ رَابِحٌ.

23. Renunciation of worldly pleasures is a quality of the sincere.

23- الزُّهُدُ سَجِيَّةُ الْمُخْلِصِينَ.

24. Renunciation of worldly pleasures is the key to goodness.

24- الزُّهُدُ مِفْتَاحُ صَوَابٍ.

25. Renunciation of worldly pleasures means shortening aspirations.

25- الزُّهُدُ قَصْرٌ قَلْبِيٌّ.

26. Renunciation of worldly pleasures leads to asceticism.

26- التَّزَهُدُ يُؤَدِّي إِلَى الزُّهْدِ.

27. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

27 - الزُّهُدُ أَنْ تَطْلُبَ الْمَفْقُودَ حَتَّى يَعْذَمَ الْمَوْجُودُ.

28. Renunciation of worldly pleasures is the greatest comfort.

28- الزُّهُدُ فِي الدُّنْيَا الرَّاحَةُ الْعُظْمَى.

29. If you desire the eternal, then renounce the pleasures of the evanescent world.

29- إِنْ كُنْتُمْ فِي الْبَقَاءِ رَاغِبِينَ، فَارْزُدُوا فِي عَالَمِ الْفَنَاءِ.

30. If you renounce worldly pleasures, you will be free from the wretchedness of this world and prosperous in the everlasting abode.

30- إِنْ كُنْتُمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقَاةِ الدُّنْيَا، وَفُرْتُمْ بِدَارِ الْبَقَاءِ.

31. Through renunciation of worldly pleasures, wisdom is brought forth.

31- بِالزُّهُدِ تُثْمَرُ الْحِكْمَةُ.

32. The fruit of renouncing worldly pleasures is repose.

32- ثَمَرَةُ الزُّهُدِ الرَّاحَةُ.

33. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

33- حُسْنُ الزُّهُدِ مِنْ أَفْضَلِ الْإِيمَانِ، وَالرَّغْبَةُ فِي الدُّنْيَا تُفْسِدُ الْيَقَانَ.

34. The foundation of generosity is renunciation of worldly pleasures.

34- رَأْسُ السَّخَاءِ الزُّهْدُ فِي الدُّنْيَا.

35. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

35- زُهْدُكَ فِي الدُّنْيَا يُنْجِيكَ، وَرَعْبَتُكَ فِيهَا تُرْدِيكَ.

36. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

36- زُهْدُ الْمَرْءِ فِيمَا يَفْنَى عَلَى قَدْرِ يَقِينِهِ بِمَا يَبْقَى.

37. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

37- ظَلَفُ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا هُوَ الزُّهْدُ الْمَحْمُودُ.

38. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

38- عَلَيْكَ بِالزُّهْدِ فَإِنَّهُ عَوْنُ الدِّينِ.

39. How can one who does not know the value of the Hereafter renounce worldly pleasures?!

39- كَيْفَ يَزْهَدُ فِي الدُّنْيَا مَنْ ﻻ يَعْرِفُ قَدْرَ ࿯I; خِرَافَةً؟!

40. How can one who has not killed off his lustful desires reach the essence of asceticism?!

40- كَيْفَ يَصِلُ إِلَى حَقِيقَةِ الزُّهْدِ مَنْ لَمْ يُمِتْ شَهْوَتَهُ؟!

41. Let your renunciation be of that thing which perishes and disappears, for indeed neither will it remain for you nor will you remain for it.

**41. لِيَكُنْ زُهْدُكَ فِي مَا يَنْعَدُ وَيَزُولُ، فَإِنَّهُ ﻻ يَبْقَى لَكَ
ﻻ وَتَبْقَى لَهُ.**

42. He who renounces worldly pleasures will never become poor.

42. لَنْ يَفْتَقِرَ مَنْ زَهَدَ.

43. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

43. مَنْ زَهَدَ هَانَتْ عَلَيْهِ الْمَحَنُ.

44. One who renounces pleasures in this world fortifies [and protects] his religion.

44. مَنْ زَهَدَ فِي الدُّنْيَا حَصَّنَ دِينَهُ.

45. Whoever renounces this world, it will not elude him.

45. مَنْ زَهَدَ فِي الدُّنْيَا لَمْ تَعُتْهُ.

46. By renouncing worldly pleasures, the fruit of wisdom comes forth.

46. مَعَ الزُّهْدِ تُثْمِرُ الْحِكْمَةُ.

47. Never renounce anything until you know what it is.

47. ﻻ تَزْهَدَنَّ فِي شَيْءٍ حَتَّى تَعْرِفَهُ.

48. There is no asceticism like refraining from that which is forbidden.

48- زُهْدٌ كَالْكَفِّ عَنِ الْحَرَامِ.

49. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

49- يَنْفَعُ زُهْدٌ مَنْ لَمْ يَتَّخِلْ عَنِ الطَّمَعِ، وَيَتَّخِلْ بِالْوَرَعِ.

50. Verily the hearts of those who renounce worldly pleasures weep even when they laugh, and their sadness intensifies even when they are [apparently] happy, and their self-loathing increases even though they are [apparently] delighted with what they are given.

50- إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا لَتَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا، وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ قَرَحُوا، وَيَكْثُرُ مَقْتُهُمْ أَنْفُسَهُمْ وَإِنْ اِعْتَبَطُوا بِمَا أُوتُوا.

51. When the one who renounces worldly pleasures flees from the people, seek him out.

51- إِذَا هَرَبَ الزَّاهِدُ مِنَ النَّاسِ فَاطْلُبْهُ.

52. When the one who renounces worldly pleasures seeks people, flee from him.

52- إِذَا طَلَبَ الزَّاهِدُ النَّاسَ فَاهْرُبْ مِنْهُ.

53. Be one who renounces that which the ignorant ones desire.

53- كُنْ زَاهِدًا فِيمَا يَرْعَبُ فِيهِ الْجَهُولُ.

54. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter. These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam ('a).

54. طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاعِبِينَ فِي الْآخِرَةِ،
أُولَئِكَ اتَّخَذُوا رُضَّ بَسَاطًا، وَتُرَابَهَا فِرَاشًا، وَمَائَهَا
طِيبًا، وَالْقُرْآنَ شِعَارًا، وَالدُّعَاءَ دِتَارًا، وَقَرَضُوا الدُّنْيَا عَلَى مِنْهَاجِ
الْمَسِيحِ عِيسَى بْنِ مَرْيَمَ - عَلَى نَبِينَا وَآلِهِ وَعَلَيْهِ
السَّلَامُ.

55. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

55. مَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِالْمَاضِي فَقَدْ
أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

56. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

56. مَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمَصَائِبِ.

57. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

57. مَنْ زَهَدَ فِي الدُّنْيَا أَعْتَقَ نَفْسَهُ وَأَرْضَى رَبَّهُ.

58. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

58. مَنْ زَهَدَ فِي الدُّنْيَا قَرَّتْ عَيْنُهُ بِجَنَّةِ الْمَأْوَى.

59. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

59. مَنْ لَمْ يَزْهَدْ فِي الدُّنْيَا لَمْ يَكُنْ لَهُ نَصِيبٌ فِي جَنَّةِ الْمَأْوَى.

60. Repose is in renouncing worldly pleasures.

60. الرَّاحَةُ فِي الزُّهْدِ.

61. Look at the world with the eyes of the abstinent, parting one and do not look at it with the eyes of the adoring, attached one.

61. أَنْظِرْ إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِ الْمُفَارِقِ، وَوَسِّعْ نَظْرَكَ
إِلَيْهَا نَظَرَ الْعَاشِقِ الْوَاقِفِ.

62. Renounce the pleasures of this world and turn away from it, and be careful that death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it as a result of which you are destroyed.

62. إِزْهَدْ فِي الدُّنْيَا، وَاعْزِفْ عَنْهَا، وَإِيَّاكَ أَنْ يَنْزَلَ بِكَ الْمَوْتُ
(وَأَنْتَ ابْتِغَاءُ مَنْ رِيكَ فِي طَلِبِهَا فَتَشْقَى) وَقَلْبُكَ مُتَعَلِّقٌ بِشَيْءٍ
مِنْهَا فَتَهْلِكُ.

1. Zuhd is a term that means being uninterested in and indifferent towards worldly pleasures, material wealth etc. and it is considered to be one of the qualities of the pious people.

Visiting

الزِّيَارَةُ

1. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

1- إِعْبَابُ الزِّيَارَةِ أَمَانٌ مِنَ الْمَآلَةِ.

2. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

2- زُرْ فِي اللَّهِ أَهْلَ طَاعَتِهِ، وَخُذِ الْهَدَايَةَ مِنْ أَهْلِ وَالْمَعِيَّةِ.

3. Visit each other for the sake of Allah, sit [and mingle] with each other for the sake of Allah, give for the sake of Allah and withhold for the sake of Allah.

3- زُورُوا فِي اللَّهِ، وَجَالِسُوا فِي اللَّهِ، وَاعْطُوا فِي اللَّهِ، وَامْنَعُوا فِي اللَّهِ.

4. One whose visits increase, his cheerfulness decreases.

4- مَنْ كَثُرَتْ زِيَارَتُهُ قَلَّتْ بَشَاشَتُهُ.

Adornment

الزِّيْنَةُ

1. Adornment is in righteous probity, not in elegant clothing.

1- الزِّيْنَةُ بِحُسْنِ الصَّوَابِ، وَبِحُسْنِ الثِّيَابِ.

Begging And Asking People

السُّؤَالُ وَالطَّلْبُ عَنِ النَّاسِ

1. Begging weakens the tongue of the speaker, breaks the heart of the courageous hero, puts the free honourable one in the position of a humbled slave, takes away the radiance of one's face and wipes out one's sustenance.

**1- السُّؤَالُ يُضْعِفُ لِسَانَ الْمُتَكَلِّمِ، وَيَكْسِرُ قَلْبَ الشُّجَاعِ الْبَاطِلِ،
وَيُوقِفُ الْحُرَّ الْعَزِيزَ مَوْقِفَ الْعَبْدِ الدَّلِيلِ، وَيُذْهِبُ بِهَاءِ الْوَجْهِ،
وَيَمْحَقُ الرِّزْقَ.**

2. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

2- الْمَسْئَلَةُ طَوْقُ الْمَذَلَّةِ، تَسْلُبُ الْعَزِيزَ عِزَّهُ، وَالْحَسِيبَ حَسَبَهُ.

3. Humiliation [and disgrace] is in asking from people.

3- الدُّلُّ فِي مَسْئَلَةِ النَّاسِ.

4. Begging is the key to poverty.

4- الْمَسْئَلَةُ مِفْتَاحُ الْفَقْرِ.

5. The bane of asking [others] is lack of success [in getting what one asks for].

5- آفَةُ الطَّلِبِ عَدَمُ النَّجَاحِ.

6. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

6- إِذَا أَرَدْتَ أَنْ تُطَاعَ فَاسْأَلْ مَا يُسْتَطَاعُ.

7. Let your request be for a thing, the charm of which will last for you long after the negative consequences [of your asking] have ended.

7- لِيَكُنْ مَسْأَلُكَ مَا يَبْقَى لَكَ جَمَالُهُ وَيُنْفَى عَنْكَ وَبَالُهُ.

8. One who asks properly is aided.

8- مَنْ أَحْسَنَ الْمَسْأَلَةَ أُسْعِفَ.

9. Whoever asks [from] other than Allah deserves to be deprived.

9- مَنْ سَأَلَ غَيْرَ اللَّهِ اسْتَحَقَّ الْجِرْمَانَ.

10. One who increases his requests from people is humiliated.

10- مَنْ أَكْثَرَ مَسْئَلَةَ النَّاسِ دَلَّ.

11. One who asks for that which he does not deserve is faced with deprivation.

11- مَنْ سَأَلَ مَا لَا يَسْتَحِقُّ قُوِبِلَ بِالْجِرْمَانَ.

12. One who repeats his request to the people, they get irritated by him.

12- مَنْ تَكَرَّرَ سُؤَالُهُ لِلنَّاسِ صَجَرُوهُ.

13. One who asks for that which is above his rank deserves to be deprived.

13- مَنْ سَأَلَ فَوْقَ قَدْرِهِ اسْتَحَقَّ الْجِرْمَانَ.

14. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

14. مَنْ لَمْ يَصُنْ وَجْهَهُ عَنِ مَسْأَلَتِكَ فَأَكْرَمُ وَجْهَكَ عَنِ رَدِّهِ.

15. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

15. وَجْهَكَ مَاءٌ جَامِدٌ يُعْطِرُهُ السُّؤَالُ، فَاَنْظِرْ عِنْدَ مَنْ تُعْطِرُهُ.

16. Do not ask the one from whom you fear deprivation.

16. تَسْأَلُ مَنْ تَخَافُ مَنَعَهُ.

17. Never turn away the beggar, even if he exceeds the limits.

17. تَرُدُّنَّ السَّائِلَ وَإِنْ أُسْرَفَ.

18. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

18. تَرُدُّ السَّائِلَ وَصُنْ مُرُوتَكَ عَنِ حِرْمَانِهِ.

19. There is no humiliation like asking [for something from others].

19. دُلٌّ كَالطَّلْبِ.

20. There is nothing more tormenting than having to ask from the ignorant out of desperation.

20. شَيْءٌ أَوْجَعُ مِنَ اِسْتِطْرَارِ اِلَى اِغْيَابِ اِلْغِيَابِ.

مَسْئَلَةٌ 7ﻱ عُمَارٌ.

21. Verily you are in greater need of the reward for that which you give than the asker is [in need] of that which he takes from you.

**21- إِنَّكُمْ إِلَىٰ إِجْرَاءِ (جَزَاءِ) مَا أُعْطِيتُمْ أَشَدَّ حَاجَةً مِنَ السَّائِلِ
إِلَىٰ مَا أَخَذَ مِنْكُمْ.**

22. Verily you will gain more joy by [the reward of] what you have given than the one who seeks from you gains in what he has received from you.

22- إِنَّكُمْ أَعْبَطُ بِمَا بَدَلْتُمْ مِنَ الرَّاعِبِ إِلَيْكُمْ فِيمَا وَصَلَهُ مِنْكُمْ.

23. Give the beggar before he asks, for indeed if you make it necessary for him to ask, then you will have taken from his dignity that which is greater than what you have given him.

**23- اِبْدَأِ السَّائِلَ بِالنُّوَالِ قَبْلَ السُّوَالِ، فَإِنَّكَ إِنْ أَخَوَجْتَهُ إِلَىٰ
سُؤَالِكَ أَخَذْتَ مِنْ حُرِّ وَجْهِهِ أَفْضَلَ مِمَّا أُعْطِيتَهُ.**

24. Give your wealth generously to the one who has sacrificed his self-respect for you, for indeed the sacrificing of self-respect cannot be matched by anything.

**24- أَبْذُلْ مَالَكَ لِمَنْ بَدَلَ لَكَ وَجْهَهُ، فَإِنَّ بَدَلَ الْوَجْهِ
يُؤَازِيهِ شَيْءٌ.**

25. Give generously when you are asked.

25- إِسْمَحُوا إِذَا سُئِلْتُمْ.

26. Seeking one's need from he who is not worthy [of being asked] is harder than death.

26. أَشَدُّ مِنَ الْمَوْتِ طَلْبُ الْحَاجَةِ مِنْ غَيْرِ أَهْلِهَا.

27. What an evil trait importunity is!

27. يُنْسِ الشَّيْمَةَ لِحَاجٍ.

28. Sacrificing one's dignity by begging is greater [in value] than the extent of one's need, even if it is great and even if it is granted.

28. بَدَلُ مَاءِ الْوَجْهِ فِي الطَّلَبِ أَعْظَمُ مِنْ قَدْرِ الْحَاجَةِ وَإِنْ عَظُمَتْ وَأَنْجَحَ فِيهَا الطَّلَبُ.

29. Sacrificing one's dignity in front of the wicked is the greatest death.

29 - بَدَلُ الْوَجْهِ إِلَى اللَّئَامِ الْمَوْتُ الْكَبِيرُ.

Question And Answer

السؤال والجواب Question And Answer

1. Make your address polite and you will hear a polite reply.

1- أَجْمَلُوا فِي الْخِطَابِ تَسْمَعُوا جَمِيلَ الْجَوَابِ.

2. One who hastens to reply does not arrive at the right [answer].

2- مَنْ أَسْرَعَ فِي الْجَوَابِ لَمْ يُدْرِكِ الصَّوَابَ.

3. Giving correct reply is an evidence of merit.

3- مِنْ بُرْهَانِ الْقَصْلِ صَائِبُ الْجَوَابِ.

4. A discourteous reply stems from a discourteous address.

4- تَكِيرُ الْجَوَابِ مِنْ تَكِيرِ الْخِطَابِ.

5. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

5- يَسْتَحْيِينِ أَحَدٌ إِذَا سُئِلَ عَمَّا يَعْلَمُ أَنْ يَقُولَ: «أَعْلَمُ».

6. Do not use harsh words [or foul language] even if you are unable to reply.

6- تُسَى اللَّفْظِ وَإِنْ ضَاقَ عَلَيْكَ الْجَوَابُ.

7. Never ask about that which has not [yet] happened, for in that which has already come about there is enough knowledge [that one can gain].

7- تَسْئَلُنَّ عَمَّا لَمْ يَكُنْ فِيهِ الَّذِي قَدْ كَانَ عِلْمُ كَافٍ.

8. Do not be offensive in your address thereby being offended by the rudeness of the reply.

8- تُسِيءُ الْخِطَابَ فَيَسُوءُكَ تَكِيرُ الْجَوَابِ.

9. One who abandons the words “I don't know” comes upon his [place of] destruction.

9- مَنْ تَرَكَ قَوْلَ «أَدْرِي» أَصِيبَ مَقَاتِلَهُ.

10. The person most prepared to [give a] reply is one who does not get angry.

10- أَحْضَرُ النَّاسِ جَوَابًا مَنْ لَمْ يَعْضَبْ.

11. Ask and you will learn.

11- إِسْأَلُ تَعْلَمُ.

12. When you ask, ask in order to learn and do not ask in order to embarrass [the one whom you are asking]. Indeed the ignorant one who learns is similar to a learned person and verily the learned one who is oppressive is similar to an ignorant person.

12- إِذَا سَأَلْتَ فَاسْأَلْ تَعْقُّهَا، وَتَسْأَلُ تَعْنَتَا، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهُ بِالْجَاهِلِ.

13. If you are ignorant then learn, and when you are asked about that which you do not know then say: Allah and His Prophet know better.

13- إِذَا كُنْتَ جَاهِلًا فَتَعَلَّمْ، وَإِذَا سُئِلْتَ عَمَّا – تَعْلَمُ فَقُلْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

14. Too much asking leads to restlessness.

14- كَثْرَةُ السُّؤَالِ تُورِثُ الْمَمَلَةَ.

15. One who asks, learns.

15- مَنْ سَأَلَ عَلِمَ.

16. One who asks, benefits.

16- مَنْ سَأَلَ إِسْتَفَادَ.

17. One who asks properly, learns.

17- مَنْ أَحْسَنَ السُّؤَالَ عَلِمَ.

18. One who asks in his young age, answers in his old age.

18- مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ.

Causes And Means

Causes And Means | سباب والوسائل; سبب

1. The means by which an incapable person achieves his goal is the same one (means) that makes the powerful person incapable to achieving what he seeks.

1- السَّبَبُ الَّذِي أَدْرَكَ بِهِ الْعَاجِزُ بُغْيَتَهُ، هُوَ الَّذِي أَعْجَزَ الْقَادِرَ عَنْ طَلِبَتِهِ.

2. The firmest rope that you can hold on to is the rope between you and Allah.

2- أَوْثَقُ سَبَبٍ أَخَذْتُ بِهِ سَبَبُ بَيْنَكَ وَبَيْنَ اللَّهِ.

3. For everything there is a cause.

3- لِكُلِّ شَيْءٍ سَبَبٌ.

4. The strongest means [of gaining success in this world and the next] is having excellent [qualities and] merits.

4. أَفْوَى الْوَسَائِلِ حُسْنُ الْعَضَائِلِ.

5. The best means [to achieve closeness to Allah] is refraining from anger and keeping away from the humiliation of asking [others].

5. أَفْضَلُ سَبَبٍ كَفُّ الْغَضَبِ، وَالتَّنَزُّهُ عَنِ مَدَلَّةِ الطَّلَبِ.

Competition

المسابقة Competition

1. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

1. إِنْ كُنْتُمْ مُحَالَةً مُتَسَابِقِينَ فَتَسَابِقُوا إِلَى إِقَامَةِ حُدُودِ اللَّهِ، وَامْرُورًا بِالْمَعْرُوفِ.

Prostration And Bowing

السُّجُودُ وَالرُّكُوعُ Prostration And Bowing

1. The physical prostration is putting the foreheads on the earth and placing the palms and knees on the ground along with the toes of the feet, with complete submissiveness of the heart and sincerity of intention.

1. السُّجُودُ الْجِسْمَانِي: هُوَ وَضْعُ عَتَائِقِ الْوُجُوهِ عَلَى التُّرَابِ، وَاسْتِيقْبَالُ رُضِّ الرَّاكِعَاتَيْنِ وَالرُّكْبَتَيْنِ (وَالرُّكْبَتَيْنِ)، وَأَطْرَافِ الْقَدَمَيْنِ مَعَ خُشُوعِ الْقَلْبِ وَإِخْلَاصِ النِّيَّةِ.

2. The spiritual [aspect of] prostration is emptying the heart of [love for] that which perishes, proceeding with firm resolution in endeavouring towards the everlasting, removing pride and fanaticism, cutting off worldly ties and adorning oneself with the etiquettes of the Prophet.

2- وَالسُّجُودُ النَّفْسَانِي: فَرَاغُ الْقَلْبِ مِنَ الْفَانِيَاتِ،
وَالْحَمِيَّةِ، وَقَطْعُ الْعَدَائِيَّةِ؛ وَقَطْعُ الْعَدَائِيَّةِ، وَخَلْعُ الْكِبْرِ
بِالْخَبَرِ؛ وَتَقْوَى الدُّنْيَا، وَالتَّحَلِّي
بِالتَّوْبَةِ.

3. What good forms of worship Prostration (*sujūd*) and bowing (*rukū'*) are.

3- نَعْمَ الْعِبَادَةُ السُّجُودُ وَالرُّكُوعُ.

Prison

السِّجْنِ Prison

1. The prison is one of the two [types of] graves.

1- السِّجْنُ أَحَدُ الْقَبْرَيْنِ.

Displeasure

السَّخَطِ Displeasure

1. One whose displeasure is much, his pleasure is not known.

1- مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضَاهُ.

2. One whose displeasure is much is not admonished.

2. مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبَرْ.

3. How ugly is displeasure and how nice pleasure is!

3. مَا أَفْبَحَ السُّخْطِ وَأَحْسَنَ الرِّضَى.

4. Displeasure is enough of a suffering.

4. كَفَى بِالسُّخْطِ عَنَاءً.

5. Whoever is displeased with what has been destined, adversity befalls him.

5. مَنْ تَسَخَّطَ بِالْمَقْدُورِ حَلَّ بِهِ الْمَحْدُورُ.

6. Do not be upset by the displeasure of the one who is pleased with falsehood.

6. تَكْرَهُوا سُخْطَ مَنْ يُرْضِيهِ الْبَاطِلُ.

7. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.

7. تَوَقَّ سَخَطَ مَنْ يُنْجِيكَ إِطَاعَتُهُ،
وَيُرْدِيكَ إِعْصِيَّتُهُ، وَيَسَعُّكَ
إِرْحَامَتُهُ، وَالتَّجَى إِلَيْهِ، وَتَوَكَّلْ عَلَيْهِ.

Generosity

السَّخَاءُ Generosity

1. Generosity earns love [of people] and adorns one's character.

1. السَّخَاءُ يَكْسِبُ الْمَحَبَّةَ، وَيَزِينُ الْوَجْهَ وَتُزِينَةُ الْوَجْهِ.

2. Generosity is one of the two felicities.

2. السَّخَاءُ أَحَدُ السَّعَادَتَيْنِ.

3. Generosity clears away sins and attracts the love of the hearts.

3. السَّخَاءُ يُمَحِّصُ الدُّنُوبَ، وَيَجْلِبُ مَحَبَّةَ الْقُلُوبِ.

4. Generosity and courage are honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

4. السَّخَاءُ، وَالشَّجَاعَةُ، عَرَائِزُ شَرِيقَةٍ، يَضَعُهَا اللَّهُ سُبْحَانَهُ فِيمَنْ أَحَبَّهُ، وَامْتَحَنَهُ.

5. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

5. السَّخَاءُ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعًا وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

6. Generosity is that which one gives [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

6. السَّخَاءُ مَا كَانَ ابْتِدَاءً فَإِنْ كَانَ عَنْ مَسْئَلَةٍ فَحَيَاءٌ وَتَدَمُّمٌ.

7. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

7- السَّخَاءُ تَمَرَةُ الْعَقْلِ، وَالْقِنَاعَةُ بُرْهَانُ النُّبْلِ.

8. Generosity and shame are the best characteristics.

8- السَّخَاءُ وَالْحَيَاءُ أَفْضَلُ الْخُلُقِ.

9. The most courageous of people is the most generous of them.

9- أَشَجَعُ النَّاسِ أَسْخَاهُمْ.

10. The most honourable of qualities is generosity, and the most universal in benefit is justice.

10- أَكْرَمُ الْبَشَرِ السَّخَاءُ، وَأَعَمُّهَا نَفْعُ الْعَدْلِ.

11. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

11- أَفْضَلُ السَّخَاءِ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

12. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12- إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ أَفْضَلُ مِنْ سَخَاءِ الْبَدْلِ.

13. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13- إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ التَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْزَلَ مَا اسْتُدِرَّتْ بِهِ رُبَا حُ الْبَاقِيَّةُ، الصَّدَقَةُ.

14. Generosity is a [righteous] trait; honour is a virtue.

14- السَّخَاءُ سَجِيَّةٌ، الشَّرْفُ مَزِيَّةٌ.

15. Generosity is a [virtuous] quality.

15- السَّخَاءُ خُلُقٌ.

16. Generosity is the adornment of a human being.

16- السَّخَاءُ زِينٌ لِنَسَانٍ.

17. Generosity sows [the seeds of] love.

17- السَّخَاءُ يَزْرَعُ الْمَحَبَّةَ.

18. Generosity is the most honourable habit.

18- السَّخَاءُ أَشْرَفُ عَادَةٍ.

19. Generosity is a quality of the Prophets.

19- السَّخَاءُ خُلُقٌ لِنَبِيَاءٍ.

20. Generosity bears the fruit of [spiritual] purity.

20. السَّخَاءُ يُثْمِرُ الصَّفَاءَ.

21. Generosity covers up [one's] faults.

21. السَّخَاءُ سِتْرُ الْعُيُوبِ.

22. Generosity earns praise.

22. السَّخَاءُ يَكْسِبُ الْحَمْدَ.

23. Generosity is the symbol of magnanimity and nobility.

23. السَّخَاءُ عُنْوَانُ الْمُرُوَّةِ وَالنُّبْلِ.

24. Through generosity, actions become beautiful.

24. بِالسَّخَاءِ تُزَانُ الْفِعَالُ.

25. Through generosity, faults are hidden.

25. بِالسَّخَاءِ تُسْتَرُّ الْعُيُوبُ.

26. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

26. تَحَلِّ بِالسَّخَاءِ وَالْوَرَعِ فَهُمَا جَلِيَّةُ الْإِيمَانِ وَأَشْرَفُ خَيْرَاتِكَ.

27. The best generosity is that which corresponds to the situations of need.

27- خَيْرُ السَّخَاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

28. Generosity is the cause of adoration.

28- سَبَبُ الْمَحَبَّةِ السَّخَاءُ.

29. The cause of ascendancy is generosity.

29- سَبَبُ السِّيَادَةِ السَّخَاءُ.

30. The disgrace of generosity is extravagance.

30- شَيْنُ السَّخَاءِ السَّرْفُ.

31. He who holds back from giving has oppressed generosity.

31- ظَلَمَ السَّخَاءَ مَنْ مَنَعَ الْعَطَاءَ.

32. Espouse generosity, for indeed it is the fruit of the intellect.

32- عَلَيْكَ بِالسَّخَاءِ فَإِنَّهُ ثَمَرَةُ الْعَقْلِ.

33. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

33- عَلَيْكُمْ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ، فَإِنَّهُمَا يَزِيدَانِ الرَّزْقَ، وَيُوجِبَانِ الْمَحَبَّةَ.

34. One's generosity is proportionate to one's magnanimity.

34. عَلَى قَدْرِ الْمُرُوَّةِ تَكُونُ السَّخَاوَةُ.

35. Cover up your faults with generosity for it is indeed a covering for faults.

35. عَطُّوا مَعَائِبَكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

36. In generosity there is affection.

36. فِي السَّخَاءِ الْمَحَبَّةُ.

37. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12. إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ أَفْضَلُ مِنْ سَخَاءِ الْبَدَلِ.

38. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13. إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ التَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْزَلَ مَا اسْتُدِرَّتْ بِهِ رُبَا حُ الْبَاقِيَّةُ، الصَّدَقَةُ.

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43. Generosity is the most honourable habit.

18. السَّخَاءُ أَشْرَفُ عَادَةٍ.

44. Generosity is a quality of the Prophets.

19. السَّخَاءُ خُلُقٌ لِنُبِيَاءٍ.

45. Generosity bears the fruit of [spiritual] purity.

20. السَّخَاءُ يُتِمُّرُ الصِّفَاءَ.

46. Generosity covers up [one's] faults.

21. السَّخَاءُ سِتْرٌ لِّلْعُيُوبِ.

47. Generosity earns praise.

22. السَّخَاءُ يَكْسِبُ الْحَمْدَ.

48. Generosity is the symbol of magnanimity and nobility.

23. السَّخَاءُ عُنْوَانُ الْمُرُوَّةِ وَالنُّبْلِ.

49. Through generosity, actions become beautiful.

24. بِالسَّخَاءِ تُرَانُ الْعُيُوبُ; فَعَالٌ.

50. Through generosity, faults are hidden.

25. بِالسَّخَاءِ تُسْتَرُّ الْعُيُوبُ.

51. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

26. تَخَلَّ بِالسَّخَاءِ وَالْوَرَعَ فَهُمَا جِلْيَةٌ إِيْمَانٍ وَأَشْرَفُ خَيْرٍ; لِكَ.

52. The best generosity is that which corresponds to the situations of need.

27. خَيْرُ السَّخَاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

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56. He who holds back from giving has oppressed generosity.

31- ظَلَمَ السَّخَاءَ مَنْ مَنَعَ الْعَطَاءَ.

57. Espouse generosity, for indeed it is the fruit of the intellect.

32- عَلَيْكَ بِالسَّخَاءِ فَإِنَّهُ تَمَرَةُ الْعَقْلِ.

58. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

33- عَلَيْكُمْ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ، فَإِنَّهُمَا يَزِيدَانِ الرِّزْقَ، وَيُوجِبَانِ الْمَحَبَّةَ.

59. One's generosity is proportionate to one's magnanimity.

34- عَلَى قَدْرِ الْمُرُوءَةِ تَكُونُ السَّخَاوَةُ.

60. Cover up your faults with generosity for it is indeed a covering for faults.

35- عَطُّوا مَعَائِبَكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

61. In generosity there is affection.

36- فِي السَّخَاءِ الْمَحَبَّةُ.

62. Abundance of generosity increases [one's] friends and reforms [one's] enemies.

37- كَثْرَةُ السَّخَاءِ تُكْثِرُ ٧#xFEF1 وُؤِيَاءَ ٧#xFEF1 وَتَسْتَصْلِحُ ٧#xFEF1 عُدَاءَ.

63. If you were to see generosity in the form of a man, you would surely see him as a handsome person, pleasing to look at.

38- لَوْ رَأَيْتُمُ السَّخَاءَ رَجُلًا ٧#xFEFB، لَرَأَيْتُمُوهُ حَسَنًا يَسُرُّ ٧#xFEF1 النَّاطِرِينَ.

64. When there is neither generosity nor shame in a person, then death is better for him than life.

39- مَنْ لَمْ يَكُنْ لَهُ سَخَاءٌ ٧#xFEFB وَحَيَاءٌ ٧#xFEFB، فَالْمَوْتُ خَيْرٌ لَهُ ٧#xFEF1 مِنَ الْحَيَاةِ.

65. What a good trait generosity is!

40- نِعْمَ السَّجِيَّةُ السَّخَاءُ.

66. There is no merit like generosity.

41- ٧#xFEFB؛ فَضِيلَةٌ كَالسَّخَاءِ.

67. There can be no generosity with nothingness.¹

42. سَخَاءٌ مَعَ عَدَمٍ.

68. Generosity is showing affection to the beggar and giving open-handedly.

43. السَّخَاءُ حُبُّ السَّائِلِ وَبَدْلُ النَّائِلِ.

1. Meaning one has to possess something in order to be generous with it.

Aptness

السَّدَادُ Aptness

1. One who acts aptly, acquires [success].

1. مَنْ عَمِلَ بِالسَّدَادِ مَلَكَ.

Mirage

السَّرَابُ Mirage

1. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

1. مَنْ سَعَى فِي طَلْبِ السَّرَابِ طَالَ تَعَبُهُ، وَكَثُرَ عَطَشُهُ.

2. One who hopes to quench his thirst from a mirage, his hope will be dashed and he will die of thirst.

2. مَنْ أَمَلَ الرَّيِّ مِنَ السَّرَابِ، خَابَ أَمَلُهُ وَمَاتَ بِعَطَشِهِ.

3. One who is deceived by the mirage [of this world], the means [of attaining prosperity in the Hereafter] are cut off for him.

3- مَنْ عَرَّه السَّرَابُ تَقَطَّعَتْ بِهِ السُّبَابُ.

Dismissal

السُّرَّاحُ Dismissal

1. Dismissal with kindness is one of the two reliefs.

1- حُسْنُ السُّرَّاحِ أَحَدُ الرَّاحَتَيْنِ.

Inward Thoughts And Feelings

السَّرَائِرُ Inward Thoughts And Feelings

1. The goodness of inward thoughts is evidence of the soundness of insight.

1- صَدَقَ السَّرَائِرُ بُرْهَانُ صِحَّةِ الْبَصَائِرِ.

2. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people.

2- طُوبَى لِمَنْ صَلَحَتْ سَرِيرَتُهُ، وَحَسُنَتْ عَافِيَتُهُ،
وَعَزَلَ عَنِ النَّاسِ شَرَّهُ.

3. When the consciences are being reformed, the hidden rancour becomes evident.

3- عِنْدَ تَصْحِيحِ الصَّمَائِرِ يَبْدُو غِلُّ السَّرَائِرِ.

4. When the outward gets corrupted, the inward also get corrupted.

4. عِنْدَ فَسَادِ الْعَافِيَةِ تَفْسُدُ السَّرِيرَةُ.

5. One whose inward [feeling] is good, his outward [character] is righteous.

5. مَنُ حَسُنَتْ سَرِيرَتُهُ حَسُنَتْ عَافِيَتُهُ.

6. One whose inward [feeling] is good [and honourable] is not afraid of anyone.

6. مَنُ حَسُنَتْ سَرِيرَتُهُ لَمْ يَخَفْ أَحَدًا.

Secret And Confidential Discussions

السِّرُّ وَالتَّجْوَى Secret And Confidential Discussions

1. Protect your affair and do not give away your secret in marriage to whoever proposes!

1. إِحْفَظْ أَمْرَكَ، وَتَكْبِخْ خَاطِبًا سِرِّكَ.

2. Keep your secret to yourself and neither entrust it to a judicious one who may err nor to an ignorant one who may betray [your trust].

2. اِنْقَرِدْ بِسِرِّكَ، وَتُودِعْهُ حَازِمًا فَيَزِلُّ،
وَاجَاهُ فَيَخُونُ.

3. The best secret discussion is that which is founded on religion and God-wariness, and is based on following the path of guidance and opposing vain desires.

3. أَفْضَلُ النَّجْوَى، مَا كَانَ عَلَى الدِّينِ وَالتَّقَى، وَأَسْفَرَ عَنِ اتِّبَاعِ
الْهُدَى، وَمُخَالَفَةِ الْهَوَى.

4. Man is more protective of his secret.

4. الْمَرْءُ أَحْفَطُ لِسِرِّهِ.

5. Divulging [secrets] is the trait of outsiders [not that of believing Muslims].

5. إِذَاعَةُ سِيمَةٍ لِمَنْ لَا يَدِينُ الْإِسْلَامَ.

6. Divulging the secret that has been entrusted to you is a [form of] betrayal.

6. إِذَاعَةُ سِرِّ مَنْ أَوْدِعْتَهُ عَدُوًّا.

7. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

**7. ثَلَاثَةٌ لَا يُسْتَوَدَعْنَ سِرًّا: الْمَرْأَةُ،
وَالنَّمَامُ، وَالْأَخْمَقُ.**

8. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction.

8. سِرُّكَ سُورُوكَ إِنْ كَتَمْتَهُ وَإِنْ أَدَعْتَهُ كَانَ تُبُورَكَ.

9. He who divulges his secrets does not remain safe.

9. مَنْ أَدَاعَ سِرَّهُ.

10. Your secret is your prisoner but if you divulge it, you become its prisoner.

10. سِرُّكَ أَسِيرُكَ فَإِنْ أَفْشَيْتَهُ صِرْتَ أَسِيرَهُ.

11. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal.

**11- كُنْ بِأَسْرَارِكَ بَخِيحًا، وَوَدِّعْ سِرًّا
أُودِعْتَهُ، فَإِنَّ ذَاعَةَ خِيَانَتِهِ.**

12. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

12- كُلَّمَا كَثُرَ خُزَانُ سِرِّكَ كَثُرَ ضِيَاعُهَا.

13. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

13- كَاتِمُ السِّرِّ وَفِيٌّ أَمِينٌ.

14. If a person were to use his intellect, he would protect his secret from the one who has revealed [another's secret] to him and would not inform anyone of it.

**14- لَوْ عَقَلَ الْمَرْءُ عَقْلَهُ، حَرَزَ سِرَّهُ عَمَّنْ أَفْشَاهُ
إِلَيْهِ وَلَمْ يُطْلِعْ أَحَدًا عَلَيْهِ.**

15. One who reveals your secret has ruined your affair.

15- مَنْ أَفْشَى سِرِّكَ ضَيَّعَ أَمْرَكَ.

16. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

16- مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخِيَرَةُ بِيَدِهِ.

17. One who entrusts his secret to an unreliable person has forfeited his secret.

17- مَنْ أَسْرَّ إِلَى غَيْرِ ثِقَّةٍ ضَيَّعَ سِرَّهُ.

18. One who divulges a secret that has been entrusted to him has betrayed [a trust].

18- مَنْ أَفْشَى سِرًّا اسْتُوْدِعَهُ (أُوْدِعَهُ) فَقَدْ خَانَ.

19. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

19- مَنْ ضَعْفَ عَنِ سِرِّهِ (شَرِّهِ) فَهُوَ عَنِ سِرِّ غَيْرِهِ أَوْضَعُفُ.

20. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

20- مَنْ ضَعْفَ عَنِ حِفْظِ سِرِّهِ لَمْ يَفُؤْ لِسِرِّ غَيْرِهِ.

21. One who safeguards his secret from you has actually accused you [of being untrustworthy].

21- مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدْ اتَّهَمَكَ.

22. From the ugliest form of betrayal is divulging a secret.

22- مِنْ أَفْبَحِ الْعَدْرِ إِذَاعَةُ السِّرِّ.

23. I have never blamed anyone for divulging my secret when I was more unaccommodating of it than him [by revealing it to him in the first place].

23- مَا لَمْتُ أَحَدًا عَلَى إِذَاعَةِ سِرِّي إِذْ كُنْتُ بِهِ أَضْيَقَ (مِنْهُ).

24. The basis of a secret is its concealment.

24. وَكَالسِّرِّ سِتْرُهُ.

25. Do not entrust your secret to one who has no trustworthiness.

25. تُودِعَنَّ سِرِّكَ مَنْ أَمَانَةٌ لَهُ.

26. Do not confide in the one who would divulge your secret.

26. تَتَّقُ بِمَنْ يُذِيعُ سِرِّكَ.

27. Do not inform your wife and your servant about your secret as they will [use it to] subjugate you.

27. تُطَلِّعُ زَوْجَكَ، وَعَبْدَكَ عَلَى سِرِّكَ، فَيَسْتَرْقَاكَ.

28. Do not confide in the ignorant one with any secret that he is unable to conceal.

28. تُسِرُّ إِلَى الْجَاهِلِ شَيْئًا يُطِيقُ كُتْمَانَهُ.

29. One whose breast cannot accommodate his secret has no preservation (or prudence).

29. حِرْزَ (حَزْمَ) لِمَنْ يَسَعُ سِرَّهُ صَدْرُهُ.

30. The speech of every gathering is [supposed to be] rolled up with its carpet.

30- حَدِيثُ كُلِّ مَجْلِسٍ يُطَوَّى مَعَ بَسَاطِهِ.

31. If you gain confidence in your close friend then safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing it all to him] sometime in the future.

31- إِنْ اسْتَنْمَتَ إِلَى وَدُودِكَ فَأَحْرِزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا لَعَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقْتًا مَا.

Happiness And Putting Joy In The Hearts

السُّرُورُ وَادْخَالُ السُّرُورِ Happiness And Putting Joy In The Hearts

1. Happiness opens up the spirit and stimulates vitality.

1- السُّرُورُ يَبْسُطُ النَّفْسَ وَيُثِيرُ النَّشَاطَ.

2. At times happiness becomes roiled.

2- رَبَّمَا تَنْعَصَ السُّرُورُ.

3. Perhaps [the joy of] happiness may turn bitter.

3- قَدْ يَتَنَعَّصُ السُّرُورُ.

4. Every joy [in this world] turns sour [eventually].

4- كُلُّ سُرُورٍ مُتَنَعِّصٌ.

5. No one puts joy in a [believer's] heart except that Allah creates a grace from that joy, so

whenever any calamity befalls him, it (the grace) flows over it just like the flowing of water until it expels the calamity from him just as the unfamiliar camel is expelled from the group of camels.

5. مَا أُوْدِعَ أَحَدٌ (مَا مِنْ أَحَدٍ أُودِعَ) قَلْبًا سُرُورًا إِلَّا فِيهِ خَلَقَ
اللَّهُ مِنْ ذَلِكَ السُّرُورَ لَطْفًا، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ جَرَى إِلَيْهَا
كَالْمَاءِ فِي أَنْجِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تَطْرُدُ الْغَرِيبَةَ مِنْ
بَيْتِهَا.

Extravagance

Extravagance | سرف

1. Extravagance is blameworthy in everything except in doing good deeds.

1. سَرَفٌ مَذْمُومٌ فِي كُلِّ شَيْءٍ إِلَّا فِي
أَفْعَالِ الْخَيْرِ.

2. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

2. أَوْسَرُّهُوَ وَإِنْ أُعْطِيَ هَذَا الْمَالُ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ
وَإِسْرَافٌ.

3. The ugliest [form of] giving is extravagance.

3. أَفْبَحُ الْبَدْلِ السَّرْفُ.

4. The refusal of the economizer is better than the granting of the extravagant.

4- إِنَّ مَنَعَ الْمُفْتَصِدِ أَحْسَنُ مِنْ عَطَاءِ الْمُبَدِّرِ.

5. Verily the withholding of preserver is more graceful than the giving of the squanderer.

5- إِنَّ إِمْسَاكَ الْحَافِظِ أَجْمَلُ مِنْ بَدْلِ الْمُضَيِّعِ.

6. Extravagance wipes out the plentiful.

6- سُرَافٌ يُغْنِي الْجَزِيلَ.

7. Extravagance depletes the abundant.

7- سُرَافٌ يُغْنِي الْكَثِيرَ.

8. Wastefulness is the symbol [and cause] of poverty.

8- التَّبْذِيرُ عُنْوَانُ الْفَاقَةِ.

9. Wastefulness is a penniless companion.

9- التَّبْذِيرُ قَرِينٌ مُغْلِسٌ.

10. Abandon extravagance by economizing, and recall [your] tomorrow today.

10- دَرِّ سُرَافٍ مُفْتَصِدًا، وَادْكُرْ فِي الْيَوْمِ عَدَاً.

11. Eschew extravagance, for neither is the generosity of the extravagant praised nor is his indigence sympathized [with].

11. دَرِ السَّرْفَ فَإِنَّ الْمُسْرَفَ يُحْمَدُ جُودَهُ،
وَيُرْحَمُ فَقْرُهُ.

12. The cause of poverty is extravagance.

12. سَبَبُ الْفَقْرِ سُرْفٌ.

13. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

13. عَلَيْكَ بِتَرْكِ التَّبْذِيرِ وَالسَّرْفِ وَالتَّخَلُّقِ بِالْعَدْلِ
وَالنُّصَافِ.

14. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

14. فِي كُلِّ شَيْءٍ يُدْمُ السَّرْفُ إِذْمًا؛ فِي صَنَائِعِ
الْمَعْرُوفِ وَالْمُبَالَغَةِ فِي الطَّاعَةِ.

15. Then shun extravagance by economizing, and recall today [what you will need] tomorrow; hold on to wealth [only] to the extent of your necessity and send forth the surplus for the day when you will need it.

15. فَدَعِ السَّرْفَ مُقْتَصِدًا، وَادْكُرْ فِي الْيَوْمِ عَدَا،
وَأْمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَقَدِّمِ الْعِضْلَ لِيَوْمِ حَاجَتِكَ.

16. Wastefulness is enough of an extravagance.

16. كَفَى بِالتَّبْذِيرِ سَرْفًا.

17. Too much extravagance destroys.

17- كَثْرَةُ السَّرَفِ تُدَوِّرُ.

18. There is no honour in extravagance.

18- لَيْسَ فِي سَرَفٍ شَرَفٌ.

19. One who takes pride in wastefulness will be humiliated by indigence.

19- مَنْ افْتَخَرَ بِالتَّبَذِيرِ اِحْتَقَرَ بِاِحْتِقَارِهِ س.

20. That which is above sufficiency is extravagance.

20- مَا فَوْقَ الْكِفَافِ إِسْرَافٌ.

21. There is no ignorance like wastefulness.

21- جَهْلٌ كَالْتَّبَذِيرِ.

22. There is no affluence with extravagance.

22- غِنَى مَعَ إِسْرَافٍ.

23. Woe be to the extravagant! How far he is from reforming himself and setting right his affair!

**23- وَيْحَ الْمُسْرِفِ، مَا أَبْعَدَهُ عَنِ صَدْقِ نَفْسِهِ
وَاسْتِدْرَاكِ أَمْرِهِ.**

Theft

Theft السرقة

1. And the shunning of theft [has been prescribed] as a means of instilling virtue.

1- وَمُجَانَبَةُ السَّرِقَةِ، إِجَابًا لِلْعِقَّةِ.

Aid

Aid المساعدة

1. Aid your brother in every situation, and go with him wherever he goes.

1- سَاعِدْ أَخَاكَ عَلَى كُلِّ حَالٍ، وَزُلْ مَعَهُ حَيْثُمَا زَالَ.

Felicity

Felicity السعادة

1. Felicity is that which leads [one] to success.

1- السَّعَادَةُ مَا أَفْضَتْ إِلَى الْقَوْزِ.

2. The signs of felicity are sincerity [of intentions] in action.

2- أَمَارَاتُ السَّعَادَةِ إِذْ خُفِيَ مِنَ الْعَمَلِ.

3. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

3- خُلُوُّ الصِّدْرِ مِنَ الْغِلِّ وَالْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ.

4. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

4- دَرَكَ السَّعَادَةِ بِمُبَادَرَةِ الْخَيْرَاتِ وَالْغَمَالَاتِ.

5. The felicity of a person is [in] contentment and satisfaction.

5- سَعَادَةُ الْمَرْءِ الْقَنَاعَةُ وَالرِّضَا.

6. The felicity of a man is in safeguarding his faith and working for his Hereafter.

6- سَعَادَةُ الرَّجُلِ فِي إِحْرَازِ دِينِهِ وَالْعَمَلِ خَيْرَتِهِ.

7. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

7- كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يُوثِقَ بِهِ فِي أُمُورِ الدِّينِ وَالدُّنْيَا.

8. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting.

8- كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يَعْرِفَ عَمَّا يَعْنِي، وَيَتَوَلَّهَ بِمَا يَبْقَى.

9. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

9- لَنْ تُعْرِفَ حَذِّ السَّعَادَةِ حَتَّى تُذَاقَ مَرَارَةَ النَّحْسِ.

10. It is part of felicity to be granted success in performing righteous deeds.

10. مِنَ السَّعَادَةِ التَّوْفِيقُ لِصَالِحِ عَمَالٍ.

11. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

11. مِنْ كَمَالِ السَّعَادَةِ السَّعْيُ فِي صَدِّحِ الْجُمُهورِ.

12. Successfully attaining what is sought is part of felicity.

12. مِنَ السَّعَادَةِ نُجْحُ الطَّلِبَةِ.

13. From the felicity of a person is his showing benevolence to those who are deserving of it.

13. مِنْ سَعَادَةِ المَرءِ أَنْ يَصنعَ مَعْرُوقَهُ عِنْدَ أهْلِهِ.

14. A person does not attain felicity except through the obedience of Allah, the Glorified, and a person does not become wretched except by disobeying Allah.

14. لَا يَسْعَدُ امْرُءٌ إِذْ يَطَاعَةَ اللهِ سُبْحَانَهُ، وَيَشْقَى امْرُءٌ إِذْ يَمْعَصِيَةَ اللهِ.

15. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

15. لَا يَسْعَدُ أَحَدٌ إِذْ يَأْقَامَةَ حُدُودِ اللهِ وَيَشْقَى أَحَدٌ إِذْ يَأْضَاعَتَهَا.

16. It is from the felicity of a person that his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

16- مِنْ سَعَادَةِ الْمَرْءِ أَنْ تَكُونَ صَنَائِعُهُ عِنْدَ مَنْ يَشْكُرُهُ وَمَعْرُوفُهُ عِنْدَ مَنْ يَكْفُرُهُ.

17. He who makes his brothers miserable does not gain felicity.

17- مَا سَعِيدَ مَنْ شَقِيَ إِخْوَانَهُ.

18. How close are felicities to misfortunes!

18- مَا أَقْرَبَ السُّعُودَ مِنَ النَّحُوسِ.

19. How far is repose in ease and inactivity from acquiring felicity!

19- هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ السُّكُونُ إِلَى الْهُوَيْنَا وَالْبِطَالَةِ.

20. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

20- عِنْدَ الْعَرُضِ عَلَى اللَّهِ سُبْحَانَهُ تَتَحَقَّقُ السَّعَادَةُ مِنَ الشَّقَاءِ.

The Felicitous

The Felicitous- السعيد

1. The felicitous is one who considers that which is lost [to him] as insignificant.

1- السَّعِيدُ مَنْ اسْتَهَانَ بِالْمَفْقُودِ.

2. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does good deeds.

2- السَّعِيدُ مَنْ خَافَ الْعِقَابَ قَامِنًا، وَرَجَا التَّوَابَ فَأَحْسَنَ.

3. Verily the most felicitous of people is one who has an exhorter in himself [that urges him] to obey Allah.

3- إِنَّ أَسْعَدَ النَّاسِ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ بِطَاعَةِ اللَّهِ مُتَقَاضٍ.

4. Felicitous is one who makes his obedience [and worship] sincere.

4- السَّعِيدُ مَنْ أَخْلَصَ الطَّاعَةَ.

5. If you would like to be the most felicitous of people through what you have learnt, then act upon it.

5- إِنَّ أُحِبِّتَ أَنْ تَكُونَ أَسْعَدَ النَّاسِ بِمَا عَلِمْتَ فَأَعْمَلْ.

6. Indeed only he is felicitous who fears divine punishment so he safeguards himself, and hopes for divine reward so he does good, and longs for Paradise so he wakes up [to worship] in the night.

6- إِنَّمَا السَّعِيدُ مَنْ خَافَ الْعِقَابَ قَامِنًا، وَرَجَا التَّوَابَ فَأَحْسَنَ، وَاشْتَأَقَ إِلَى الْجَنَّةِ فَادَّلَجَ.

Striving And Seeking

السعي والطلب-Striving and Seeking;9࿯

1. Rolling up one's clothes [in preparation] for serious work is from [one's] good fortune.

1- التَّشْمُرُ لِلْجِدِّ مِنْ سَعَادَةِ الْجَدِّ.

2. Seek and you shall find.

2- أَطْلُبُ تَجِدُ.

3. It is upon you to strive but it is not upon you to succeed.

3- عَلَيْكَ بِالسَّعْيِ وَلَيْسَ عَلَيْكَ بِالنُّجْحِ.

4. Never will your striving for that which improves you and earns divine reward be wasted.

4- لَنْ يَضِيَعَ مِنْ سَعْيِكَ مَا أَصْلَحَكَ وَأَكْسَبَكَ؛ جَرَّ.

5. One who hastens his pace arrives at the place of rest [and repose].

5- مَنْ أَسْرَعَ الْمَسِيرَ أَدْرَكَ الْمَقِيلَ.

6. One whose efforts are good, his place in the Hereafter will be good.

6- مَنْ حَسُنَتْ مَسَاعِيهِ طَابَتْ مَرَاعِيهِ.

7. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

7- إِسْعَوْا فِي فِكَالِ رِقَابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهَائِئُهَا.

8. Whoever hastens to the people with that which they dislike, they will speak about him that which they do not know.

8- مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ قَالُوا فِيهِ مَا
يَعْلَمُونَ.

9. Many a person strives in that which is harmful for him.

9- رُبَّ سَاعٍ فِيهَا يَضُرُّهُ.

10. Many a person is awake so that another can sleep.

10- رُبَّ سَاهِرٍ لِرَاقِدٍ.

11. Many a person strives for one who is seated [doing nothing].

11- رُبَّ سَاعٍ لِقَاعِدٍ.

Travel

السَّفَرُ - Travel

1. Travelling is one of the two torments.

1- السَّفَرُ أَحَدُ الْعَذَابَيْنِ.

The Envoy

السَّفِيرُ - The Envoy

1. The lies of an envoy give rise to corruption, cause the failure of the intended objective, nullify judiciousness and invalidate firm resolution.

1- كَذْبُ السَّفِيرِ يُؤَلِّدُ الفَسَادَ، وَيُقَوِّتُ المُرَادَ وَيُبْطِلُ الحَزْمَ، وَ
يَنْقُضُ العَزْمَ.

Spilling Blood

Spilling blood - سفك الدِّماء

1. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

1- سَفَكُ الدِّمَاءِ بغيرِ حَقِّهَا يَدْعُوا إِلَى حُلُولِ النِّعْمَةِ وَزَوَالِ
النِّعْمَةِ.

The Ships Of Salvation

Ships of Salvation - سفن النِّجاة

1. Cut through the waves of discord by [embarking on] the ships of salvation.

1- شُقُّوا أَمْوَاجَ الفِتَنِ بِسُفُنِ النِّجَاةِ.

Dimwittedness

Dimwittedness - السَّفَه

1. Beware of dimwittedness for verily it causes one to be deserted by his friends.

1- إِيَّاكَ وَالسَّفَهَ فَإِنَّهُ يُوحِشُ الرِّفَاقَ.

2. Dimwittedness is idiocy.

2. السَّفَهُ حُرْقٌ.

3. Dimwittedness [and insolence] is an offence.

3. السَّفَهُ جَرِيرَةٌ.

4. Dimwittedness is the key to ridicule.

4. السَّفَهُ مِفْتَاحُ السِّبَابِ.

5. Dimwittedness attracts evil.

5. السَّفَهُ يَجْلِبُ الشَّرَّ.

6. Shun dimwittedness, for verily it belittles a person and dishonor's him.

6. دَعِ السَّفَهَ فَإِنَّهُ يُزْرِى بِالْمَرْءِ وَيَشِينُهُ.

7. The weapon of ignorance is dimwittedness.

7. سِدْرُ الْجَهْلِ السَّفَهُ.

8. Dimwittedness is enough as a disgrace.

8. كَفَى بِالسَّفَهِ عَارًا.

9. Increased dimwittedness brings about ill feelings and gives rise to hatred.

9- كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَّ أَنْ وَتَجْلِبُ الْبَعْضَاءَ.

10. Dimwittedness is not like intelligence.

10- لَيْسَ السَّفَهُ كَالْجِلْمِ.

The Dimwit

The Dimwit- السَّفِيهِ وَالسَّفَهَاءِ

1. The wise person gets most fatigued when he speaks to a dimwit.

1- أَغْيَى مَا يَكُونُ الْحَكِيمُ إِذَا خَاطَبَ سَفِيهًا.

2. The most dim-witted of all fools is the one who boasts with foul language.

2- أَسْفَهُ السَّفَهَاءِ الْمُتَبَجِّحُ بِفُحْشِ الْكَلِمِ; م.

3. One who enters the circle of dimwits is debased.

3- مَنْ دَاخَلَ السَّفَهَاءَ حُقِرَ.

4. One who censures a dimwit has exposed himself to insult.

4- مَنْ عَدَلَ سَفِيهًا فَقَدْ عَرَّضَ لِسَبِّ نَفْسِهِ.

5. Refraining from replying a dimwit is the best reply you can give him.

5. تَرَكُ جَوَابِ السَّفِيهِ أَبْلَغُ جَوَابِهِ.

6. The dimwit does not know the right of the wise one.

6. يَعْرِفُ السَّفِيهُ حَقَّ الْحَلِيمِ.

7. Nothing corrects the dimwit but bitter [and harsh] speech.

7. يُقَوِّمُ السَّفِيَةَ إِسْفَهًا مُرًّا الْكَلِمَةُ.

8. Accompanying the dimwit corrupts one's character.

8. مُقَارَنَةُ السُّفَهَاءِ تُفْسِدُ الْخُلُقَ.

Maladies

Maladies- سُقَامٌ

1. It is from the [good] health of the bodies that maladies originate.¹

1. مِنْ صِحَّةِ جُسامٍ تَوْلَدُ سُقَامٌ.

2. There is no affliction greater than the unrelenting physical ailment.

2. رَزِيَّةٌ أَعْظَمُ مِنْ دَوَامِ سُقْمِ الْجَسَدِ.

3. There is no escape for bodies from maladies.

3- لَيْسَ إِجْسَامٌ نَجَاهُ مِنْ سَقَامٍ.

1. Because when one is healthy, he tends to forget that he can fall sick and does or consumes things that make him sick.

Calmness and Solemnity

السكينة والوقار- Calmness and Solemnity

1. Solemnity is the ornament of the intellect.

1- الْوَقَارُ جِلْيَةُ الْعَقْلِ.

2. Solemnity supports (or gives rise to) forbearance.

2- الْوَقَارُ يُنْجِدُ (نَتِيجَةُ) الْجَلْمِ.

3. Calmness is a sign of intelligence.

3- السَّكِينَةُ عُنْوَانُ الْعَقْلِ.

4. Solemnity is evidence of nobility.

4- الْوَقَارُ بُرْهَانُ النَّبْلِ.

5. If you act with solemnity you will be honored.

5- إِنْ تَوَقَّرْتَ أَكْرَمْتَ.

6. Through solemnity, one's reverence increases.

6- بِالْوَقَارِ تَكْتُرُ الْهَيْبَةُ.

7. Espouse calmness, for indeed it is the best embellishment.

7- عَلَيْكَ بِالسَّكِينَةِ فَإِنَّهَا أَفْضَلُ زِينَةٍ.

8. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

8- كُنْ فِي الْمَمَامَةِ وَقُورًا، وَكُنْ فِي الْخَلْفَةِ دُكُورًا.

9. Let solemnity be your trait, for one whose silliness increases is scorned.

9- لَتَكُنْ شَيْمُتُكَ الْوَقَارَ فَمَنْ كَثَرَ خُرْفُهُ أُسْتُزِلَ.

10. One who acts with solemnity is revered.

10- مَنْ تَوَقَّرَ وَوَقِّرَ.

11. One whose solemnity increases, his exaltedness increases.

11- مَنْ كَثَرَ وَقَارُهُ، كَثُرَتْ دَجَائِلُهُ.

12. Espousing solemnity protects one from the lowliness of impetuosity.

12- مُدَّةُ الْوَقَارِ تُؤْمِنُ دَنَاةَ الطَّيْشِ.

13. Calmness is an excellent quality.

13- نَعْمَ الشَّيْمَةُ السَّكِينَةُ.

14. Solemnity is an excellent trait.

14- نَعْمَ الشَّيْمَةُ الْوَقَارُ.

15. The solemnity of a man adorns him and his silliness tarnishes him.

15- وَقَارُ الرَّجُلِ يَزِينُهُ، وَخُرْفُهُ يَشِينُهُ.

16. The solemnity of an elderly person is a light and an embellishment.

16- وَقَارُ الشَّيْبِ (الرَّجُلِ) نُورٌ وَزِينَةٌ.

17. The solemnity of old age is more beloved to me than the vigor of youth.

17- وَقَارُ الشَّيْبِ أَحَبُّ إِلَيَّ مِنْ نَضَارَةِ الشَّبَابِ.

The Preceding

The Preceding-السَّلْفِ

1. Many a thing that has been sent ahead (or has been pillaged) returns back [as it was before].

1- رُبُّ سَلْفٍ (سَلَبٍ) عَادَ خَلْفًا.

Salāms And Greetings

Salams and Greetings-م والتحيّة؛#xFEFC;الس

1. The most miserly of people is the only who is stingy with his Salām.

1- أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ؛#xFEFB;م.

2. Offering greetings is one of the virtuous morals and traits.

2- بَدَلُ التَّحِيَّةِ مِنْ حُسْنِ؛#xFEFI; ذُخْرٍ؛#xFEFB;قِ وَالسَّجِيَّةِ.

Peace and Reconciliation

Peace and Reconciliation-السَّلام والمسالمة

1. Peace is the fruit of forbearance.

1- السَّلامُ ثَمَرَةُ الحِلْمِ.

2. Peace is the cause of security and the sign of steadfastness.

2- السَّلامُ عِلَّةُ السَّلامِ؛#xFEFB;مَةِ وَعَاقِبَةُ؛#xFEFB;مَةِ
السَّلامِ؛#xFEFB;مَةِ سَتِقامَةٌ.

3. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

3- سَالِمِ النَّاسِ تَسْلَمُ، وَاعْمَلْ؛#xFEFI; خَيْرًا تَغْنَمْ.

4. Whoever is peaceful with the people, his friends increase and his enemies decrease?

4. مَنْ سَالَمَ النَّاسَ كَثُرَ أَصْدِقَائُهُ وَقَلَّ أَعْدَائُهُ.

5. Whoever is peaceful with the people, his faults remain hidden.

5. مَنْ سَالَمَ النَّاسَ سَتِرَتْ عُيُوبُهُ.

6. One who is peaceful with the people gains security.

6. مَنْ سَالَمَ النَّاسَ رِيحَ السَّلامِ مَآءٌ.

7. One who is pleased to live peacefully with the people will be safe from their adversities.

7. مَنْ رَضِيَ مِنَ النَّاسِ بِالمُسالمةِ سَلِمَ مِنْ عَوَائِلِهِمْ.

8. I found the reconciliation that does not weaken Islam to be more beneficial than war.

**8. وَجَدْتُ المُسالمةَ ما لَمْ يَكُنْ وَهْنٌ فِيهِ
مِنْ أُنْجَعَ مِنَ القِتالِ.**

9. There is no outcome sounder than the outcomes of peace.

9. عاقِبَةُ أَسْلَمٍ مِنْ عَواقِبِ السَّلامِ.

Islam

1. Islam means submission [to the will of Allah], and submission means certitude, and certitude means attestation, and attestation means confirmation, and confirmation means execution, and execution means action.

**1_ إِسْلَامٌ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمُ هُوَ
الْيَقِينُ، وَالْيَقِينُ هُوَ التَّصَدِيقُ، وَالتَّصَدِيقُ هُوَ
الْفُرَارُ، وَالفُرَارُ هُوَ إِتْقَانُ الدَّاءِ،
وَإِتْقَانُ الدَّاءِ هُوَ الْعَمَلُ.**

2. Verily Islam has a goal, so strive towards its goal and proceed towards Allah by fulfilling that which He has ordained upon you of His rights.

**2_ إِنَّ إِسْلَامًا لِي غَايَةٌ فَانْتَهُوا إِلَى غَايَتِهِ،
وَاحْرُجُوا إِلَى اللَّهِ مِمَّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.**

3. Islam is the most illuminated course.

3_ إِسْلَامٌ هُوَ أَوْجَعُ الْمَنَاجِحِ.

4. And he ('a) said about Islam: It is an instruction for the resolute, a sign for the one who examines it [carefully], a lesson for the one who takes heed and a salvation for the one who accepts it.

**4_ وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ
إِسْلَامٍ: تَبْصِيرَةٌ لِمَنْ عَزَمَ، وَآيَةٌ لِمَنْ
تَوَسَّمَهَا، وَعِبْرَةٌ لِمَنْ اتَّعَطَّ، وَنَجَاةٌ لِمَنْ صَدَّقَ.**

5. The embellishment of Islam is performing righteous actions.

5_ زِينَةُ إِسْلَامٍ هُوَ إِعْمَالُ الْخَيْرِ.

6. Allah has prescribed Islam for you and has made its laws easy, and He has strengthened its pillars against those who wage war with it.

**6. شَرَعَ اللَّهُ لَكُمْ سُدًى؛9ﻻI فَسَهَّلَ شَرَايِعَهُ،
وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ حَارَبَهُ.**

7. The outward side of Islam is radiant and its inward aspect is elegant.

7. ظَاهِرُهُ سُدًى؛9ﻻI وَمُشْرِقُهُ، وَبَاطِنُهُ مُنِيقٌ.

8. The objective of Islam is [complete] submission [to the will of Allah].

8. غَايَةُ سُدًى؛9ﻻI مِ التَّسْلِيمِ.

9. Islam [has been prescribed] as a security form dangers.

9. وَآمَانًا مِنْ الْمَخَافِ.

10. The basis of Islam is truthfulness [in speech].

10. وَصِدْقُ اللِّسَانِ.

11. There is no fortress better fortified than Islam.

11. مَعْقِلَ أَمْنَعُ مِنْ سُدًى؛9ﻻI.

12. Islam is in need of faith.

12. يَحْتَاجُ سُدًى؛9ﻻI إِلَى إِيْمَانٍ.

13. Become a Muslim and you shall be safe [in the Hereafter].

13. أَسْلِمَ تَسْلِمًا.

The Muslims

المسلمون-The Muslims

1. The best of all Muslims in practicing Islam is he whose efforts are for his Hereafter and whose fear [of Allah's wrath] is balanced with his hope [in His mercy].

1. أَفْضَلُ الْمُسْلِمِينَ إِسْلَامُهُ؛ مَا مَنُ كَانَ هَمُّهُ
وَأَخْرَاهُ، وَاعْتَدَلَ خَوْفُهُ وَرَجَاهُ.

2. Verily the Muslims (or the believers) are humble.

2. إِنَّ الْمُسْلِمِينَ (الْمُؤْمِنِينَ) مُسْتَكِينُونَ.

3. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

3. مَنُ أَسْلَمَ سَلِمَ.

4. One who practices Islam properly is [truly] guided.

4. هُدِيَ مَنُ حَسَنَ إِسْلَامُهُ.

Submission To The Will Of Allah

تسليم إلى إرادة الله-Submission to the Will of Allah

1. Submission means not blaming [Allah for what happens].

1- التَّسْلِيمُ أَنْ تُسَلِّمَ نَفْسَكَ لِتَسْلِيمِ.

2. If you submit your soul to Allah, your soul remains safe.

2- إِنْ أَسَلَّمْتَ نَفْسَكَ لِلَّهِ سَلِمَتْ نَفْسُكَ.

3. The practice of the righteous people is complete submission [to the will of Allah].

**3- سُنَّةُ الْبَرِّ بِرَّارٍ حَسَنٌ
بِإِسْلَامٍ تَسْلِيمٍ.**

4. Submit to Allah and your Hereafter will be saved.

4- سَالِمِ اللَّهِ تَسْلِيمُ أَخْرَاكَ.

5. Submit yourselves to the command of Allah and the command of His chosen servant, for verily you will never go astray with submission.

**5- سَلِّمُوا بِأَمْرِ اللَّهِ، وَبِأَمْرِ رَسُولِهِ، فَإِنَّكُمْ لَنْ
تَضِلُّوا مَعَ التَّسْلِيمِ.**

6. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

6- غَايَةُ التَّسْلِيمِ الْقَوْزُ بِدَارِ النِّعَمِ.

7. In submission there is faith.

7- فِي التَّسْلِيمِ إِيمَانٌ.

8. Guided is the one who submits to the guidance of Allah and His Prophet and the one vested with His authority.

8- هُدِيَ مَنْ سَلَّمَ مَقَادَتَهُ إِلَى اللَّهِ وَرَسُولِهِ وَوَلِيَ أَمْرِهِ.

9. There is no faith better than surrendering to the will of Allah.

9- إِيْمَانٌ أَفْضَلُ مِنْ
تَسْلِيمٍ إِلَى اللَّهِ وَرَسُولِهِ.

10. Verily if you submit to Allah, you will be safe and successful.

10- إِنَّكَ إِنْ سَأَلْتَ اللَّهَ سَلِمْتَ وَفُزْتَ.

11. The root of faith is complete submission to the command of Allah.

11- أَصْلُ إِيمَانٍ حُسْنُ التَّسْلِيمِ إِلَى اللَّهِ.

12. One who submits to Allah remains safe.

12- مَنْ سَأَلَ اللَّهَ سَلِمَ.

13. Whoever surrenders to Allah will be granted security by Him and whoever wages war with Allah will be destroyed by Him.

13- مَنْ سَأَلَ اللَّهَ سَلِمَهُ وَمَنْ حَارَبَ اللَّهَ حَارَبَهُ.

Security

Security-#xFEFB;مة

1. One who seeks security remains steadfast [on the straight path].

1- مَنْ طَلَبَ السَّيِّئَةَ لَزِمَ لَزْمَ السُّبْحَانَ; سَتِيقَامَةً.

2. One who desires security should adopt moderation.

2- مَنْ أَرَادَ السَّيِّئَةَ فَعَلَيْهِ بِالْقَصْدِ.

3. One who wishes for security keeps himself steadfast on the straight path.

3- مَنْ رَغِبَ فِي السَّيِّئَةِ أَلْزَمَ نَفْسَهُ
السَّيِّئَةَ; سَتِيقَامَةً.

4. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world.

4- مَنْ أَحَبَّ السَّيِّئَةَ فَلْيُؤْتِرِ الْفَقْرَ، وَمَنْ أَحَبَّ الرَّاحَةَ
فَلْيُؤْتِرِ الزُّهْدَ فِي الدُّنْيَا.

5. One who has three [qualities] in him, will remain safe both in this world and the next: He enjoins good and follows it himself, He forbids evil and keeps away from it himself, and he preserves the boundaries [and ordinances] of Allah, the Sublime and the Exalted.

5- مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا
وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتَمُرُ بِهِ، وَيَنْهَى عَنِ
الْمُنْكَرِ وَيَنْتَهِي عَنْهُ وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَزَّ; سَتِيقَامَةً.

6. There is no preservation more averting [of harm] than security [that is granted by Allah].

6. - وَقَايَةَ أَمْنَعُ مِنَ السُّدِّ مَعًا.

7. There is no attire more appealing than security [and well-being].

7. - لِبَاسٍ أَجْمَلُ مِنَ السُّدِّ مَعًا.

8. Many a person remains safe after regret.

8. - رَبِّ سَالِمٍ بَعْدَ النَّدَامَةِ.

The One Who Surrenders

The One Who Surrenders- المستسلم

1. Everyone who surrenders [to Allah] is protected.

1. - كُلُّ مُسْتَسْلِمٍ مُوقِي.

2. One who surrenders [to Allah] remains safe.

2. - مَنْ اسْتَسْلَمَ سَلِمَ.

3. One who surrenders himself to Allah is supported [by Him].

3. - مَنْ اسْتَسْلَمَ إِلَى اللَّهِ اسْتَظْهَرَ.

4. One who submits his affair to Allah is supported [by Him].

4. مَنْ سَلَّمَ أَمْرَهُ إِلَى اللَّهِ اسْتَظْهَرَ.

5. The one who surrenders [to Allah] is protected.

5. الْمُسْتَسْلِمُ مُوقَى.

Forgetfulness

السلو والنسيان-Forgetfulness

1. Forgetfulness is the reaper of longing [and desire].

1. السُّلُو حَاصِدُ الشُّوقِ.

2. One who forgets about what has been robbed from him, it is as if he has not been robbed.

2. مَنْ سَدَّ عَنِ الْمَسْلُوبِ كَأَنْ لَمْ يُسَلَبْ.

Condolences and Congratulations

التسليّة والتّهنية-Condolences and Congratulations

1. He ('a) consoled a man whose son passed away and [at the same time] was blessed with the birth of [another] son saying: May Allah make your reward great [for your patience] in that which He took away, and may His blessings be with you in that which He has bestowed [upon you].

1. وَ عَزَى - عَلَيْهِ السَّلَامُ; وَمُ - رَجُوبًا; مَاتَ لَهُ وَلَدٌ
وَ رُزِقَ لَهُ وَلَدٌ فَقَالَ: عَظَّمَ اللَّهُ أَجْرَكَ فِيمَا أَبَادَ، وَبَارَكَ لَكَ فِيمَا
أَفَادَ.

Mien

السَّمْت- Mien

1. How good a guidance having a good mien is!

1- نَعْمَ الدُّلَّةُ لِحُسْنِ السَّمْتِ.

Hearing and Sight

السَّمْعُ وَالْبَصَرُ- Hearing and Sight

1. Allah, the Glorified, has granted you with hearing so that it may heed [and comprehend] that which concerns it and with sight so that what is dark for it may be brought to light [and seen clearly].

1- جَعَلَ اللَّهُ سُبْحَانَهُ لَكُمْ أَسْمَاعًا لِتَعِيَ مَا عَنَّا، وَ أَبْصَارًا لِتَجْلُو
مِنْ عَشَاهَا.

Listening and The Listener

الاسْتِمَاعُ وَالسَّامِعَ وَالْمُسْتَمِعَ- Listening and the listener

1. May Allah have mercy on the servant who hears a ruling so he heeds it, is invited to the right path so he approaches it, and holds on to the guide so he is saved.

1- رَجِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا قَوَعِي، وَ دُعِيَ إِلَى رَشَادٍ قَدَنِي، وَ
أَخَذَ بِحُجْرَةِ هَادٍ قَنَجَا.

2. Knowledge is not ruined except by the miscomprehension of the listener.

2. يُؤْتِي الْعِلْمُ إِسْمًا سَلِيمًا وَمِنْ سُوءِ فَهْمِ السَّامِعِ.

3. Listen and you will learn; remain silent and you will be safe.

3. إِسْمَعْ تَعْلَمُ، وَ اصْمُتْ تَسْلَمُ.

4. One who listens well benefits quickly.

4. مَنْ أَحْسَنَ إِسْمَاعًا سَتَمَاعًا تَعَجَّلَ نَتِيفَاعًا.

5. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

5. تَطْمَعُ فِي كُلِّ مَا تَسْمَعُ، فَكْفَى بِذَلِكَ غِرَّةً
(خُرْقًا).

6. Train your ears to listen well and do not pay attention to that which does not increase anything useful for you by listening to it, for verily this corrodes the hearts and leads to dispraise.

6. عَوِّدْ أُذُنَكَ حُسْنَ إِسْمَاعًا، وَ تَصْنَعْ إِلَى
مَا يَزِيدُ فِي صَدْرِكَ إِسْتِمَاعُهُ، فَإِنَّ ذَلِكَ
يُصَدِّقُ الْقُلُوبَ وَيُوجِبُ الْمَذَامَ.

7. The listener is a partner of the speaker.

7. السَّامِعُ شَرِيكُ الْقَائِلِ.

Righteous Practices

Righteous Practices-السنة الصالحة

1. Do not discontinue the good practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable.

1- تَنْفُضُ سُنَّةَ صَالِحَةٍ عُمِلَ بِهَا، وَاجْتَمَعَتْ
لُغَةً لَهَا، وَصَلَحَتِ الرَّعِيَّةُ عَلَيْهَا.

Doing Wrong To Others

Doing Wrong to Others-إساءة

1. Beware of doing wrong [to others], for indeed it is a vile quality and verily the one who hurts others will surely be thrown into hell because of his wrongs.

1- إِيَّاكَ وَ إِيَّاهُ إِسَاءَةً، فَإِنَّهَا خُلِقَ لِلنَّامِ، وَإِنَّ الْمُسِيءَ
لَمُتْرَدٍّ فِي جَهَنَّمَ بِإِسَاءَتِهِ.

2. Verily if you do wrong [to others] then you are only debasing and harming yourself.

2- إِنَّكَ إِنْ أَسَأْتَ فَتَنْفُسَكَ تَمْتَهُنُ، وَإِيَّاهَا تَغِينُ.

3. Counter the wrongs [of others] by doing good [to them].

3- ضَادُّوا إِسَاءَةَ بِإِحْسَانٍ.

4. One who is thanked for doing wrong is [actually] mocked for it.

4- مَنْ شُكِرَ عَلَىٰ سَاءَةٍ سَخِرَ بِهِ.

5. One who wrongs his subjects pleases his enviers.

5- مَنْ أَسَاءَ إِلَىٰ رَعِيَّتِهِ سَرَّ حُسَّادَهُ.

6. One who wrongs others brings upon himself a severe reprisal.

6- مَنْ أَسَاءَ اجْتَلَبَ سُوءَ الْجَزَاءِ.

7. Whoever treats people badly, they requite him with the same treatment.

7- مَنْ عَامَلَ النَّاسَ بِسَاءَةٍ كَافَوْهُ بِهَا.

8. One who proceeds in the course of his offences stumbles in his progress.

8- مَنْ جَرَىٰ فِي مَيْدَانِ إِسَاءَتِهِ كَبَا فِي جَرِيهِ.

9. Do not wrong the person who does good to you, for one who wrongs the person who does him a favour will be denied favours [in the future].

9- مَنْ أَسَاءَ إِلَىٰ مَنْ أَحْسَنَ إِلَيْكَ، فَمَنْ أَسَاءَ إِلَىٰ مَنْ أَحْسَنَ إِلَيْهِ مُنِعَ مِنْ حُسَانِهِ.

10. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

10- مَنْ أَسَاءَ إِلَىٰ أَهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْمِيلٌ.

Procrastination

التسويق-Procrastination

1. How many a person has postponed doing something until death falls upon him!

1- كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ 7ﻱ جَلُّ.

2. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

2- مُسَوِّفٌ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ 7ﻱ جَلِّ عَلَى أَعْظَمِ
الْخَطَرِ.

3. One who procrastinates in seeking repentance has no faith.

3- 7ﻻ دِينَ لِمُسَوِّفٍ بِتَوْبَتِهِ.

Eminence And The Eminent

السَّيِّدُ والسُّودِد- Eminence and Eminent

1. The eminent one is envied and the munificent one is loved and adored.

1- السَّيِّدُ مَحْسُودٌ، وَالجَّوَادُ مَحْبُوبٌ مَوْدُودٌ.

2. The eminent person is one who bears the burdens of his brothers and is neighborly to his neighbor.

2- السَّيِّدُ مَنْ تَحَمَّلَ أَثْقَالَ إِخْوَانِهِ، وَ أَحْسَنَ مُجَاوَرَةَ جِيرَانِهِ.

3. The eminent person is one who neither flatters nor deceives, nor is he beguiled by greedy ambitions.

**3- السَّيِّدُ مَنْ  يُصَانِعُ، وَ يُخَارِعُ،
 وَ تَغْرُهُ الْمَطَامِعُ.**

4. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

4- السَّيِّدُ مَنْ تَحَمَّلَ الْمَوْنَةَ، وَجَادَ بِالْمَعُونَةِ.

5. The completion of eminence is in taking the initiative to do good to others.

5- تَمَامُ السُّؤْدَرِ إِبْتِدَاءُ الصَّنَائِعِ.

6. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

**6- سَادَةُ النَّاسِ فِي الدُّنْيَا  سَخِيَاءٌ، وَفِي
 خَيْرَةٍ  تَقِيَاءٌ.**

7. The excellence of the eminent ones is in [their] devout worship [of Allah].

7- فَضِيلَةُ السَّادَةِ حُسْنُ الْعِبَادَةِ.

8. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

**8- فِعْلُ الْمَعْرُوفِ، وَ إِيَاةُ الْمَلْهُوفِ، وَ إِقْرَاءُ الصُّيُوفِ آةُ
السِّيَادَةِ.**

9. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

9- لَمْ يَسُدِّ مَنِ افْتَقَرَ إِخْوَانُهُ إِلَىٰ عَيْرِهِ.

10. Listening to the complaint of the aggrieved is part of eminence.

10- مِنَ السُّؤْدَدِ الصَّبْرُ، سِتْمَاعُ شَكْوَى الْمَلْهُوفِ.

11. He who does not grant generously has not perfected [his] eminence.

11- مَا أَكْمَلَ السِّيَادَةَ مَنُ لَمْ يَسْمَحْ.

12. He whose brothers need to turn to other than him [for help] has not achieved eminence.

12 - مَاسَادَ مَنِ احْتَجَّ إِخْوَانُهُ إِلَىٰ عَيْرِهِ.

13. There is no honour like eminence.

13- شَرَفٌ كَالسُّؤْدَدِ.

14. There is no eminence with vengeance.

14- سُوْدَدٌ مَعَ اِنْتِقَامِ.

15. There is no eminence in one who has a bad character.

15- سُوْدَدٌ لِسَيِّئِ الْخُلُقِ.

16. He who does not support [and provide for] his brothers does not gain eminence.

16. يَسُودُ مَنْ يُحْتَمِلُ إِخْوَانَهُ.

17. There is no eminence in the one who lacks generosity.

17. سِيَادَةٌ لِمَنْ سَخَاءَ لَهُ.

18. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

**18. يَكْمُلُ السُّودُ إِذْ يُحْتَمِلُ؛ يَتَحَمَّلُ
ثِقَالٌ وَ إِسْدَاءِ الصَّنَائِعِ.**

Markets

سواق; Markets-I

1. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

**1. إِيَّاكَ وَ مَقَاعِدَ سِوَاكَ، فَإِنَّهَا مَعَارِضُ الْفِتَنِ،
وَمَحَاضِرُ الشَّيْطَانِ.**

2. The gatherings of the marketplaces are the visiting places of Satan.

2. مَجَالِسُ سِوَاكَ مَحَاضِرُ الشَّيْطَانِ.

Night Vigil

السَّهْرُ - Night Vigil

1. Night vigil is one of the two lives.

1- السَّهْرُ أَحَدُ الْحَيَاتَيْنِ.

2. Night vigil is the garden of those who yearn [nearness of Allah].

2- السَّهْرُ رَوْضَةُ الْمُشْتَاقِينَ.

3. Night vigil is the insignia of the pious and the quality of those who yearn.

3- سَهْرُ اللَّيْلِ شِعَارُ الْمُتَّقِينَ، وَ شِيمَةُ الْمُشْتَاقِينَ.

4. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of the Gnostics and the delight of the Near Ones.

4- سَهْرُ الْعُيُونِ بِذِكْرِ اللَّهِ خُلْصَانُ الْعَارِفِينَ، وَ خُلْوَانُ الْمُقَرَّبِينَ.

5. Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and the garden of the felicitous.

5- سَهْرُ اللَّيْلِ فِي طَاعَةِ اللَّهِ رَبِّيعُ الْوُليَاءِ، وَ رَوْضَةُ السُّعْدَاءِ.

6. Keeping vigil at night in the remembrance [and worship] of Allah is the prize of the friends [of Allah] and the practice of the God-wary.

6- سَهْرُ اللَّيْلِ (الْعُيُونِ) بِذِكْرِ اللَّهِ عَنِيمَةٌ الْوُليَاءِ، وَ

سَجِيَّةٌ 7ﻱ تَقِيَاءٌ.

7. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous and the promenade of the friends [of Allah].

7- سَهَرُ الْعُيُونِ بِذِكْرِ اللَّهِ فُرْصَةٌ السُّعْدَاءِ، وَ نُزْهَةٌ 7ﻱ وُليَاءِ.

8. Keep vigil at night and make your stomachs lean; and take away from your bodies so that you may be generous with it upon your souls.

8- أَسْهَرُوا عُيُونَكُمْ، وَ ضَمِّرُوا بُطُونَكُمْ، وَ خُذُوا مِنْ أَجْسَادِكُمْ تَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ.

9. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

9- أَفْضَلُ الْعِبَادَةِ سَهَرُ الْعُيُونِ بِذِكْرِ اللَّهِ سُبْحَانَهُ.

10. What a good helper of worship night vigil is!

10- نَعَمَ عَوْنُ الْعِبَادَةِ السَّهَرِ.

Facilitation

التَّسَهُّلُ-Facilitation

1. Facilitating [and making things easy for others] makes sustenance flow abundantly.

1- التَّسَهُّلُ يُدِرُّ 7ﻱ رِزَاقًا.

Mode Of Conduct

السيرة-Mode of Conduct

1. The most loathsome mode of conduct is inequity.

1- أَفْبَحُ السَّيْرِ الظُّلْمُ.

2. Through an equitable conduct, the adversary is overpowered.

2- بِالسَّيْرِ الْعَادِلَةِ يُفْهَرُ الْمُنَاوِي.

3. Good conduct is the sign of a good conscience.

3- حُسْنُ السَّيْرِ عُنْوَانُ حُسْنِ السَّرِيرَةِ.

4. Good conduct is the beauty of power and the fortress of authority.

4- حُسْنُ السَّيْرِ جَمَالُ الْقُدْرَةِ وَ حِصْنُ الْمُرَةِ.

5. One whose conduct is evil, his demise makes the people happy.

5- مَنْ سَاءَتْ سِيرَتُهُ سَرَّتْ مَنِيَّتُهُ.

6. One whose conduct is evil will never be safe at any time.

6- مَنْ سَاءَتْ سِيرَتُهُ لَمْ يَأْمَنْ أَبَدًا.

7. Woe be to the one whose conduct is evil, whose authority is oppressive, and who tyrannizes and infringes upon the rights [of those who are under him].

7- وَيَلُ لِمَنْ سَاءَتْ سِيرَتُهُ، وَ جَارَتْ مَلَكُتُهُ وَ تَجَبَّرَ وَ اعْتَدَى.

Administrative Policies

السياسات-Administrative Policies

1. The most difficult of administrative policies is the removal of habits [and customs].

1- أَصْعَبُ السِّيَاسَاتِ نَقْلُ الْعَادَاتِ.

2. Tyranny is indeed an evil administrative policy.

2- يَبْسُ السِّيَاسَةُ الْجَوْرُ.

3. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

3- جَمَالُ السِّيَاسَةِ الْعَدْلُ فِي فِعْلِهَا فِي مَرَّةٍ، وَ الْعَفْوُ مَعَ الْقُدْرَةِ.

4. Good administration is the mainstay of the citizenry.

4- حُسْنُ السِّيَاسَةِ قِوَامُ الرَّعِيَّةِ.

5. Good administration makes leadership last.

5- حُسْنُ السِّيَاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ.

6. One whose administration is good, obeying him becomes obligatory.

6. مَنْ حَسُنَتْ سِيَّاسَتُهُ وَجَبَتْ طَاعَتُهُ.

7. One whose administration is good, his leadership lasts.

7. مَنْ حَسُنَتْ سِيَّاسَتُهُ دَامَتْ رِيَاسَتُهُ.

8. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

8. مَنْ قَصُرَ عَنِ السِّيَّاسَةِ صَغُرَ عَنِ الرِّيَّاسَةِ.

9. The foundation of administration is justice.

9. وَرِئَاسَةُ السِّيَّاسَةِ الْعَدْلُ.

10. There is no leadership like [practicing] justice in administration.

10. رِئَاسَةُ السِّيَّاسَةِ كَالْعَدْلِ فِي السِّيَّاسَةِ.

11. Sovereignty is administration.

11. الْمُلْكُ سِيَّاسَةٌ.

12. One who aspires to rise to power is patient in the face of the torment of politics.

12. مَنْ سَمَا إِلَى الرِّيَّاسَةِ صَبَرَ عَلَى مَضَضِ السِّيَّاسَةِ.

Youth

الشباب-Youth

1. Two things whose value is not understood except by the one who has lost them are youth and health.

1- شَيْئَانِ يُعْرَفُ فَضْلُهُمَا إِذْ لَمْ يَفْقَدْهُمَا
الشَّبَابُ وَالْعَافِيَةُ.

2. The ignorance of a youth is excused and his knowledge is undermined.

2- جَهْلُ الشَّابِّ مَعْدُورٌ، وَ عِلْمُهُ مَحْقُورٌ.

3. Are those who are the prime of youth awaiting anything other than the stooping of old age?

3- هَلْ يَنْتَظِرُ أَهْلُ عَصَاةِ (يَصَاةِ) الشَّبَابِ إِذْ لَمْ يَفْقَدْهُ
حَوَائِيَّ الْهَرَمِ.

4. Youthfulness and senility do not go together.

4- “تَجْتَمِعُ الشَّبَابُ وَالْهَرَمُ.

Overeating And Gluttony

الشبع والبطنة-Overeating and Gluttony

1. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

1- إِيَّاكَ وَ الْبِطْنَةَ، فَمَنْ لَزَمَهَا كَثُرَتْ أَسْقَامُهُ، وَ فَسَدَتْ
أُجْسَادُهُ.

2. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

2- إِيَّاكُمْ وَ الْبِطْنَةَ، فَإِنَّهَا مَفْسَاةٌ لِلْقَلْبِ مَكْسَلَةٌ عَنِ
الصَّوَابِ وَ مَفْسَدَةٌ لِلْجَسَدِ.

3. Gluttony prevents astuteness.

3- الْبِطْنَةُ تَمْنَعُ الْفِطْنَةَ.

4. One who is cloyed by gluttony is obstructed by it from astuteness.

4- مَنْ كَظَّنَّهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

5. There is no astuteness with gluttony.

5- الْفِطْنَةُ مَعَ بَطْنَةٍ.

6. Gluttony and astuteness do not go together.

6- الْفِطْنَةُ وَ الْبِطْنَةُ لَا تَجْتَمِعُ.

7. Overeating corrupts wisdom.

7- التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ.

8. Gluttony obstructs astuteness.

8. الْبَطْنَةُ تَحْجُبُ الْفِطْنَةَ.

9. Eating to one's fill corrupts piety.

9. الشَّبَعُ يُفْسِدُ الْوَرَعَ.

10. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

10. إِذَا مَلَأَ الْبَطْنُ مِنَ الْمُبَاحِ عَمِيَ الْقَلْبُ عَنِ الْمَدِّحِ.

11. What an evil companion of piety overeating is!

11. يُؤَسَّ قَرِينُ الْوَرَعِ الشَّبَعُ.

12. Habitual overeating leads to a variety of ailments.

12. إِذْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ.

13. Overeating brings about insolence and corrupts piety.

13. الشَّبَعُ يُورِثُ الْفُتُورَ وَالشَّرَّ، وَ يُفْسِدُ الْوَرَعَ.

14. One who increases his overeating is cloyed by his gluttony.

14. مَنْ زَادَ شَبَعَهُ كَطَّئَهُ الْبَطْنَةُ.

15. Overeating and performing one's obligation do not go together.

15. ﻻ تَجْتَمِعُ الشَّبَعُ وَ الْقِيَامُ بِالْمُقْتَرَضِ.

16. How helpful to sins overeating is!

16. نِعْمَ عَوْنُ الْمَعَاصِي الشَّبَعِ.

17. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

17. إِيَّاكَ وَ إِذْمَانَ الشَّبَعِ، فَإِنَّهُ يُهَيِّجُ ﻷ سُقَامًا، وَ يُثِيرُ الْعِلْلَ.

Vilification

الشُّتْم- Vilification

1. One who informs you of your vilification has [himself] vilified you.

1. مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

Courage And The Courageous

الشُّجَاعُ وَالشُّجَاعَةُ- Courage and the courageous

1. Courage is one of the two honours.

1. الشُّجَاعَةُ أَحَدُ الْعِزِّينِ.

2. Courage is a ready support and an evident merit.

2- الشَّجَاعَةُ نُصْرَةٌ حَاضِرَةٌ، وَ فَضِيلَةٌ ظَاهِرَةٌ.

3. Courage is an embellishment, cowardice is a disgrace.

3- الشَّجَاعَةُ زِينٌ، الْجُبْنُ شَيْنٌ.

4. Courage is present honour, cowardice is evident dishonour.

4- الشَّجَاعَةُ عِزٌّ حَاضِرٌ، الْجُبْنُ ذُلٌّ ظَاهِرٌ.

5. The fruit of courage is a sense of honour.

5- ثَمَرَةُ الشَّجَاعَةِ الْعَيْرَةُ.

6. The alms-tax of courage is struggling in the way of Allah.

6- زَكَاةُ الشَّجَاعَةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

7. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

7- شَجَاعَةُ الرَّجُلِ عَلَى قَدْرِ هَمِّهِ، وَ عَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

8. It is to the extent of [one's] zeal that courage is shown.

8- عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجَاعَةُ.

9. Fighting while dismounted [in battle] demonstrates the courage of champions.

9. مُعَالَجَةُ النَّزَالِ تُظْهِرُ شَجَاعَةَ الْبُطَالِ.

10. The bane of courage is loss of resolve.

10. آفَةُ الشُّجَاعِ إِضَاعَةُ الْحَزْمِ.

Difficulties

الشَّدَائِدُ-Difficulties

1. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

1. كُنْ فِي الشَّدَائِدِ صَبُورًا، وَ فِي الزُّبُرِ وَقُورًا.

2. It is for difficult times that [the friendships of important] men are preserved.

2. لِلشَّدَائِدِ تُدَّخِرُ الرِّجَالَ.

3. Be intent on [braving] difficulty when nothing will free you except difficulty.

3. اِغْتَرِمُ (اِغْتَرَمُ) بِالشِّدَّةِ حِينَ يُغْنِي عَنْكَ
اِغْتَرِمُ؛ الشِّدَّةُ.

Evil And The Wicked

Evil and the Wicked-شرار; والشَّرُّ

1. Beware of surrounding yourself with evil, for you will be affected by it yourself before [harming] your enemy and you will destroy your religion by it before conveying it to others.

1- إِيَّاكَ وَمُؤْمِنِيكَ بِسَةِ الشَّرِّ، فَإِنَّكَ تُنِيلُهُ نَفْسَكَ قَبْلَ
عَدُوِّكَ، وَتُهْلِكُ بِهِ دِينَكَ قَبْلَ إِصَالِهِ إِلَى غَيْرِكَ.

2. The greatest evil is in disparaging the painful advice of the compassionate, sincere adviser and being deceived by the sweetness of the flattery of the malicious praiser.

2- أَكْبَرُ (أَكْثَرُ) الشَّرِّ فِي إِيَّاكَ فِي سِتْخَافٍ بِمَوْلِمِ عِظَةٍ
الْمُشْفِقِ النَّاصِحِ، وَإِيَّاكَ فِي غَيْرَارٍ بِحَدِّ زَوِّةٍ تَنَاءِ
الْمَادِحِ الْكَاشِحِ.

3. Verily in evil there is impudence.

3- إِنَّ فِي الشَّرِّ لَوْقَاةً.

4. Evil is impudence.

4- الشَّرُّ وَقَاةٌ.

5. Delaying of evil is advantageous to good.

5- تَأْخِيرُ الشَّرِّ إِفَادَةٌ خَيْرٌ.

6. Evil is [a cause of] regret.

6- الشَّرُّ نَدَامَةٌ.

7. Evil makes its rider fall.

7- الشَّرُّ يَكْبُو بِرَاكِبِهِ.

8. Evil is the ugliest of gates.

8- الشَّرُّ أَفْبَحُ 7ﻱ بُوَابٍ.

9. Evil is pestilent speech.

9- الشَّرُّ مَنْطِقُ وَبِيٍّ.

10. Evil is the symbol of destruction.

10- الشَّرُّ (الشَّرَّهُ) عُنْوَانُ الْعَطْبَاءِ.

11. Evil is the carrier of misdeeds.

11- الشَّرُّ (الشَّرَّهُ) حَمَالُ 5ﻱ ثَامٍ.

12. Evil degrades and strikes down.

12- الشَّرُّ يُزْرِى وَيُرْدِي.

13. Evil is punishable and brings dishonour (or is requited).

13- الشَّرُّ يُعَاقَبُ عَلَيْهِ وَيُخْزَى (يُجْزَى).

14. Considering evil to be loathsome impels one to refrain from it.

14. إِسْتِفْبَاحُ (إِسْتِفْتَاْحُ) الشَّرِّ يَحْدُو عَلَى تَجَنُّبِهِ.

15. Delaying of evil is a benefit for good.

15. تَأْخِيرُ الشَّرِّ إِفَادَةٌ خَيْرٌ.

16. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

16. جِمَاعُ الشَّرِّ فِي إِسْتِفْبَاحِ الشَّرِّ بِإِغْتِرَارٍ بِالْمَهَلِ، وَإِسْتِعَانٍ بِالْعَمَلِ.

17. The consolidation of evil is in association with a wicked companion.

17. جِمَاعُ الشَّرِّ فِي مُقَارَنَةِ (مُقَارَفَةِ) قَرِينِ السُّوءِ.

18. The attractiveness of evil is avarice.

18. جَمَالُ الشَّرِّ الطَّمَعُ.

19. The consolidators of evil are obstinacy and increased quarrelsomeness.

19. جِمَاعُ الشَّرِّ اللَّجَاجُ، وَكَثْرَةُ الْمُمَارَاةِ.

21. Many an evil may suddenly come upon you from whence you least expect it.

20. رُبُّ شَرٍّ فَاجَاكَ مِنْ حَيْثُ – تَحْتَسِبُهُ.

22. Increased wickedness is [a sign of] vileness and abjectness.

21. زِيَادَةُ الشَّرِّ دِنَاءَةٌ وَمَدَلَّةٌ.

23. Counter evil with good.

22. ضَادُّوا الشَّرَّ بِالْخَيْرِ.

24. Obedience to the calls of the wicked corrupts the outcome of matters.

23. طَاعَةُ دَوَاعِي الشُّرُورِ تُفْسِدُ عَوَاقِبَ عَمَلِهِ مُورٍ.

25. He who embarks on evil is successful in attaining it.

24. ظَفِرَ بِالشَّرِّ مَنْ رَكِبَهُ.

26. The doer of evil is worse than the evil [itself].

25. فَاعِلُ الشَّرِّ شَرٌّ مِنْهُ.

28. Doing evil is a [means of] revilement.

26. فِعْلُ الشَّرِّ مَسْبَبٌ.

29. None shall be punished for an evil act except its doer.

27. لَنْ يَلْقَى جَزَاءَ الشَّرِّ إِلاَّ بِشَرِّهِ عَاقِلُهُ.

30. There is nothing worse than evil except its retribution.

28- لَيْسَ بِشَرِّ مِنَ الشَّرِّ إِعْقَابُهُ.

31. There is nothing more corrupting for affairs or more destructive to the community than evil.

29- لَيْسَ شَيْءٌ أَفْسَدَ إِسْدَ إِسْدٍ مُورٍ، وَوَأَبْلَغَ فِي هَاجْمِ الْجُمُورِ مِنَ الشَّرِّ.

32. He who does not wear the gown of good has not disrobed from evil.

30- لَمْ يَتَعَرَّ مِنَ الشَّرِّ مَنْ لَمْ يَتَجَلَّبِ الْخَيْرَ.

33. One who plunges into the depths of evil meets with danger [and adversity].

31- مَنْ افْتَحَمَ لِحِجِّ الشُّرُورِ لَقِيَ الْمَحْدُورَ.

34. One who does evil has [actually] transgressed against his soul.

32- مَنْ فَعَلَ الشَّرَّ فَعَلَ عَلَى نَفْسِهِ اعْتَدَى.

35. One whose evil is too much, [even] his companion is not safe from him.

33- مَنْ كَثَرَ شَرُّهُ لَمْ يَأْمَنْهُ مُصَاحِبُهُ.

36. Whoever abandons evil, the doors of good are opened for him.

34- مَنْ تَرَكَ الشَّرَّ فُتِحَتْ عَلَيْهِ أَبْوَابُ الْخَيْرِ.

37. One who lays the foundation of evil cause has [actually] instituted it against himself.

35- مَنْ أَسَّسَ أَسَاسَ الشَّرِّ أَسَّسَهُ عَلَى نَفْسِهِ.

38. One who provokes a latent evil, in it will be his own destruction.

36- مَنْ أَثَارَ كَامِنَ الشَّرِّ كَانَ فِيهِ عَاطِبُهُ.

39. One who harbor's evil feelings [and ill will] for others has actually harmed himself.

37- مَنْ أَضْمَرَ الشَّرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

40. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

38- مَنْ عَرَى مِنَ الشَّرِّ قَلْبَهُ سَلِمَ لَهُ دِينُهُ، وَصَدَقَ يَقِينُهُ.

41. One who does not know the harmfulness of evil is not capable of desisting from it.

**39- مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّرِّ لَمْ يَقْدِرْ عَلَى مُتِنَاعِ
مِنْهُ.**

42. One who repels evil with good, triumphs?

40- مَنْ دَفَعَ الشَّرَّ بِالْخَيْرِ عَلَبَ.

43. One who hates evil is safeguarded [from it].

41- مَنْ كَرِهَ الشَّرَّ عُصِمَ.

44. One of the greatest deceptions is making evil appear good.

42. مِنْ أَكْثَرِ الْمَكْرِ تَحْسِينُ الشَّرِّ.

45. The 'evil' that is followed by Paradise is not [really] evil.

43. مَا شَرُّ بَعْدَهُ الْجَنَّةُ بِشَرِّ.

46. The foundation of evil is avarice.

44. وَكَالْشَّرِّ الطَّمَعُ.

47. One who is cautious of evil is like the one who does good.

45. مُتَّقِي الشَّرِّ كِفَاعِلِ الْخَيْرِ.

48. Never count as good that by which you attain evil.

46. تَعُدُّنَّ خَيْرًا مَا أَدْرَكْتَ بِهِ شَرًّا.

49. It behooves the one who recognizes the wicked to disassociate himself from them.

47. يَنْبَغِي لِمَنْ عَرَفَ شَرَّ الرَّجُلِ أَنْ يَعْزِلَهُمْ.

50. The evil of a man is evinced by his increased greed and his intense avarice.

48. يُسْتَدَلُّ عَلَى شَرِّ الرَّجُلِ بِكَثْرَةِ شَرِّهِ وَشِدَّةِ طَمَعِهِ.

51. How bad a provision evil action is!

49- يُؤْسَ الدُّخْرُ فِعْلُ الشَّرِّ.

52. The most severely punished thing is evil.

50- أَشَدُّ شَيْءٍ عِقَابًا الشَّرُّ.

53. Evil is the riding mount of greed and vain desire is the riding mount of discord.

51- الشَّرُّ مَرْكَبُ الْجِرْصِ، وَالْهَوَى مَرْكَبُ الْفِتْنَةِ.

54. Evil is the ugliest of gates and its doer is the worst of companions.

52- الشَّرُّ أَفْبَحُ #xFEF1;7ﻱ وَفَاعِلُهُ شَرُّ #xFEF1;7ﻱ صُحَابٍ.

55. Evil is concealed in everyone's nature, so if its possessor overcomes it, it remains hidden and if he doesn't overcome it, it is manifested.

53- الشَّرُّ كَامِنٌ فِي طَبِيعَةِ كُلِّ أَحَدٍ، فَإِنْ عَلَبَهُ صَاحِبُهُ بَطْنًا، وَإِنْ لَمِيعَلِبَهُ ظَهَرَ.

56. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

54- أَحْصِدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

57. Efface evil from your heart, [and as a result] your soul will be purified and your actions will be accepted.

55- أَمْحُ الشَّرَّ مِنْ قَلْبِكَ، تَتْرَكَ نَفْسُكَ، وَيُتَقَبَّلُ عَمَلُكَ.

58. When you see evil then distance yourselves from it.

56- إِذَا رَأَيْتُمُ الشَّرَّ فَابْعُدُوا عَنْهُ.

59. The one who gains victory by evil is [in actual fact] defeated.

57- الْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

60. Keep away from evil, for verily more evil than the evil [itself] is its doer.

58- اجْتَنِبُوا الشَّرَّ فَإِنَّ شَرًّا مِنْ الشَّرِّ فَاعِلُهُ.

61. It is the habit of the wicked to trouble [their] friends.

59- عَادَةُ الشَّرِّ شُرَارُ أَذِيَّةِ الرَّفَاقِ.

62. The habit of the wicked is harboring enmity for the righteous.

60- عَادَةُ الشَّرِّ شُرَارُ مُعَادَاةِ الْخَيْرِ.

63. Every victor who gains victory by evil is [in actual fact] defeated.

61- كُلُّ غَالِبٍ بِالشَّرِّ مَغْلُوبٌ.

64. The wicked person does not think good of anyone because he does not see them except through [the lenses of] his own nature.

62- الشَّرِيرُ لَا يَرَى خَيْرًا إِلَّا بِطَبْعِ نَفْسِهِ.

65. Be wary of the wicked one during the coming of power [and authority], that he does not cause it to be taken away from you and during its departure [from you], that he does not gather support against you.

**63- إِحْذَرِ الشَّرِيرَ عِنْدَ إِفْبَالِ الدَّوْلَةِ لِئَلَّا يُزِيلَهَا عَنْكَ
وَعِنْدَ إِدْبَارِهَا لِئَلَّا يُعِينَنَّ عَلَيْكَ.**

66. Be careful not to be deceived by the good act that the wicked one does by mistake.

64- إِيَّاكَ أَنْ تَعْتَرَّ بِغَلْطَةِ شَرِيرٍ بِالْخَيْرِ.

67. Be careful not to be repelled by the evil act that the righteous one does by mistake.

65- إِيَّاكَ أَنْ تَسْتَوْجِشَ مِنْ غَلْطَةِ خَيْرٍ بِالشَّرِّ.

68. Keep away from the wicked and sit in the company the virtuous.

66- جَانِبُوا الشَّرَّ وَجَالِسُوا الْخَيْرَ.

69. The coming to power of the wicked is the tribulation of the virtuous.

67- دَوْلُ الشَّرِّ مِحْنُ الْخَيْرِ.

70. The most evil of all is one who is not ashamed of [his actions in front of] the people and does not fear Allah, the Glorified.

**68- شَرُّ الشَّرِّ مَنْ شَرَّارَ مَنْ يَسْتَحْيِي مِنَ النَّاسِ
وَيَخَافُ اللَّهَ سُبْحَانَهُ.**

71. The most evil of all people is one who boasts about his evil.

69. شَرُّ الشُّرَفِ; شُرَارٌ مَنْ يَتَّبِعُ بِالشُّرِّ.

Honour And The Honourable

الشُّرف وذو الشرف-Honor and the honorable

1. Honor is attained by earnest endeavors not by worn-out bones [of one's ancestors].¹

1. الشُّرْفُ بِالْهَمِّ الْعَالِيَةِ; بِالرَّمِّ الْبَالِيَةِ.

2. The greatest honour is humility.

2. أَعْظَمُ الشُّرْفِ التَّوَاضُعُ.

3. The best honour is good etiquette.

3. أَفْضَلُ الشُّرْفِ; دَبُّ.

4. The most honourable of honours is knowledge.

4. أَشْرَفُ الشُّرْفِ الْعِلْمُ.

5. The best honour is doing good to others.

5. أَفْضَلُ الشُّرْفِ; بَدَلُ; حَسَانُ.

6. The best honour is desisting from harming others and doing good to others.

6. أَفْضَلُ الشَّرْفِ كَفُّ 7ﻱ ذِي، وَبَدْلُ 9ﻱ حُسَانٍ.

7. Honour is a virtue.

7. الشَّرْفُ مَزِيَّةٌ.

8. Honour is doing good to one's kinsfolk.

8. الشَّرْفُ إِصْطِنَاعُ الْعَشِيرَةِ.

9. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

9. إِنَّمَا الشَّرْفُ بِالْعَقْلِ وَ7ﻱ دَبِّ، 8ﻻ بِالْمَالِ وَالْحَسَبِ.

10. The ladder of honour is humility and generosity.

10. سُلَّمُ الشَّرْفِ التَّوَّاضُعُ، وَالسَّخَاءُ.

11. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

11. شَرْفُ الْمُؤْمِنِ إِيمَانُهُ، وَعِزُّهُ بِطَاعَتِهِ.

12. The honour of a man is his integrity and his beauty is his magnanimity.

12. شَرْفُ الرَّجُلِ نَزَاهَتُهُ، وَجَمَالُهُ مُرُونُهُ.

13. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

13- مَنْ عَرَفَ شَرَفَ مَعْنَاهُ صَانَهُ عَنِ دَنَاءَةِ شَهْوَتِهِ وَزُورِ مُنَاهُ.

14. Holding on to comprehensive merit (or merits) is from the perfection of honour.

**14- مِنْ كَمَالِ الشَّرَفِ إِذْ خُذُ بِجَوَامِعِ
الْفَضْلِ (الْقَضَائِلِ).**

15. Honour is not perfected except through generosity and humility.

15- يَكْمُلُ الشَّرَفُ إِذْ بِالسَّخَاءِ وَالتَّوَضُّعِ.

16. The honourable person is the one whose attributes are honourable.

16- الشَّرِيفُ مَنْ شَرَفَتْ بِهِ أَصْلُهُ.

17. The peripheries are the sitting places of the honourable.

17- أَطْرَافُ مَجَالِسُ الشَّرَافِ.

18. The honourable person is not made reckless by the status he attains, even if it becomes as great as a mountain that is not shaken by strongest winds; and the lowly is made careless by the most inferior position, just as the grass that is moved by the passing breeze.

**18- دُوَالشَّرَفِ إِذْ تُبَطِّرُهُ مَنَزَلَةٌ نَالَهَا، وَإِنْ عَظُمَتْ
كَالْجَبَلِ الَّذِي تُزَعِّعُهُ الرِّيَّاحُ، وَالذَّنْبِيُّ يُبَطِّرُهُ أَدْنَى
مَنَزَلَةٍ كَالَّذِي يُحَرِّكُهُ مَرُّ النَّسِيمِ.**

19. The honourable one never oppresses [others].

19- مَا جَارَ شَرِيفٌ.

1. One should not consider himself honourable just because of his lineage.

East And West

المشرق والمغرب-East and West

1. He ('a) was asked about the distance between the east and the west so he replied: It is a day's journey for the sun.

1- وَسُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ؟ فَقَالَ: مَسِيرُ يَوْمٍ لِلشَّمْسِ.

Polytheism

الشرك-Polytheism-

1. The most harmful thing is polytheism.

1- أَضْرُّ شَيْءٍ الشِّرْكَ.

2. The smallest amount of showing off is polytheism.

2- أَيْسَرُ الرِّيَاءِ الشِّرْكَ.

3. Verily the slightest showing off is polytheism.

3- إِنَّ أَدْنَى الرَّيَاءِ شِرْكٌ.

4. Ascribing partners [to Allah] is disbelief.

4- أَشْرَاكٌ كُفْرٌ.

5. The bane of faith is ascribing partners to Allah.

5- آفَةُ إِيمَانِ الشِّرْكِ.

6. The cause of destruction is polytheism.

6- سَبَبُ الْهَلَاكِ الشِّرْكُ.

Partnership

الشركة-Partnership

1. establish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity.

1- شارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَجْدَرُ بِالْحَظِّ، وَأَخْلَقُ بِالْغِنَى.

Voraciousness And The Voracious

الشَّوْهَةُ وَالشَّرُّهُ- Voraciousness and the voracious

1. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

1- الشَّرُّهُ يَشِينُ النَّفْسَ، وَيُفْسِدُ الدِّينَ، وَيُزْرِي بِالْعُتُوءِ.

2. Beware of voraciousness, for verily it is a destructive quality.

2- إِحْدَرُوا الشَّرَّهُ فَإِنَّهُ خُلِقَ مُرْدِي.

3. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

3- إِحْدَرِ الشَّرَّهُ، فَكَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكْلَ ت.

4. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

4- إِيَّاكَ وَالشَّرَّهُ، فَإِنَّهُ يُفْسِدُ الْوَرَعَ، وَيُدْخِلُ النَّارَ.

5. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

5- إِيَّاكَ وَالشَّرَّهُ، فَإِنَّهُ رَأْسُ كُلِّ دَنِيَّةٍ، وَأَسُّ كُلِّ رَذِيلَةٍ.

6. Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, the plantation of disgrace, the debaser of the soul and the exhauster of the body.

6- إِيَّاكُمْ وَدَنَاءَةَ الشَّرِّهِ وَالطَّمَعِ، فَإِنَّهُ رَأْسُ كُلِّ شَرٍّ، وَمَزْرَعَةُ الدُّلِّ، وَمُهِينُ النَّفْسِ، وَمُتْعِبُ الْجَسَدِ.

7. Voraciousness is [a cause of] ignominy.

7- الشَّرُّهُ مَدَلَةٌ.

8. Voraciousness invites [one] towards evil.

8- الشَّرُّ دَاعِيَةُ الشَّرِّ.

9. Voraciousness is the beginning of avarice.

9- الشَّرُّ أَوَّلُ الطَّمَعِ.

10. Voraciousness is the trait of the filthy.

10- الشَّرُّ سَجِيَّةُ رُجَاسٍ.

11. Voraciousness increases anger.

11- الشَّرُّ يُكْثِرُ الغَضَبَ.

12. Voraciousness is an accumulator of the worst faults.

12- الشَّرُّ جَامِعٌ لِمَسَاوِي العُيُوبِ.

13. Voraciousness is the foundation of every evil.

13- الشَّرُّ أَسُّ كُلِّ شَرٍّ.

14. Voraciousness is from bad morals.

14- الشَّرُّ مِنْ مَسَاوِي ذُخْرِ ق.

15. Through voraciousness morals are tainted.

15- بِالشَّرِّهِ تُشَانُ خُفُفٌ.

16. What a bad character trait voraciousness is!

16- يُنْسَ الطَّبْعُ الشَّرَّه.

17. The fruit of voraciousness is rushing towards faults [and vices].

17- تَمَرَةُ الشَّرِّهِ التَّهَجُّمُ عَلَى الْعُيُوبِ.

18. The cornerstone of [all] flaws is voraciousness.

18- رَأْسُ الْمَعَائِبِ الشَّرَّه.

19. The weapon of avarice is voraciousness.

19- سِيْرُ الْجِرْصِ الشَّرَّه.

20. Counter voraciousness with chastity [and moderation].

20- ضَادُّوا الشَّرَّهَ بِالْعِفَّةِ.

21. Voraciousness is enough of a destruction.

21- كَفَى بِالشَّرِّهِ هُلْكَاء.

22. For everything there is a seed, and the seed of evil is voraciousness.

22. لِكُلِّ شَيْءٍ بَدْرٌ، وَبَدْرُ الشَّرِّ الشَّرُّ.

23. There is no chastity with voraciousness.

23. لَيْسَ مَعَ الشَّرِّ عَفَافٌ.

24. One whose soul is voracious becomes disgraced despite his affluence.

24. مَنْ شَرِهَتْ نَفْسُهُ دَلَّ مُوسِيراً.

25. Everything other than voraciousness is chastity.

25. مَا دُونَ الشَّرِّ عَفَافٌ.

26. Every voracious one is tormented.

26. كُلُّ شَرِّهِ مُعْنِي.

27. The voracious one will never be seen happy.

27. لَنْ يُلْقَى الشَّرُّ رَاضِياً.

Satan

الشیطان-Satan

1. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

1- إِحْذَرُوا عَدُوًّا نَعَدَّ فِي الصُّدُورِ خَفِيًّا، وَنَقَتْ فِي ذَانِ نَجِيًّا.

2. Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of evil] or entice you with his cavalry and his infantry, for he has aimed at you with the arrow of [false] threats and shot at you from close range.

2- إِحْذَرُوا عَدُوَّ اللَّهِ إِبْلِيسَ أَنْ يُعَدِّيَكُمْ بِدَائِهِ أَوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ وَرَجَلِهِ، فَقَدْ قَوَّقَ لَكُمْ سَهْمَ الْوَعِيدِ وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ.

3. He (Satan) has made them (the people) the target of his arrows, the ground that he steps on and the handle that he holds.

3- جَعَلَهُمْ مَرْمَى نَبْلِهِ، وَمَوْطِئًا قَدَمِهِ، وَمَأْخَذَ يَدِهِ.

4. They have taken Satan as the overseer of their affairs and he has made them his partners [in crime], so he hatches [his eggs] in their breasts and creeps and crawls into their laps. He sees with their eyes and speaks with their tongues. He leads them to misdeeds and adorns for them idle talk like the action of one whom Satan has made partner in his domain and speaks falsehood through his tongue.

4- جَعَلُوا (إِتَّخَذُوا) الشَّيْطَانَ مَرْهُمَ مَالِكًا (وَمَوْلًى)، وَجَعَلَهُمْ (إِتَّخَذَهُمْ) لَهُ أَشْرَاكًا، فَفَرَّخَ فِي صُدُورِهِمْ، وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ، فَتَنَظَرَ بِأَعْيُنِهِمْ، وَنَطَقَ بِالسِّنْتِهِمْ، وَرَكِبَ بِهِمُ الزَّلَّلَ، وَزَيَّنَ لَهُمُ الْخَطْلَ فَعَلَّ مَنْ شَرَكُهُ الشَّيْطَانُ فِي سُلْطَانِهِ، وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

5. Your Lord, the Glorified, called you but you turned away and fled, and Satan called you so you responded and drew closer [to him].

5- دَعَاكُمْ رَبُّكُمْ سُبْحَانَهُ فَنَقَرْتُمْ وَوَلَّيْتُمْ، وَدَعَاكُمْ الشَّيْطَانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ.

6. Stand against Satan through struggle and overpower him by opposition, [by doing this] your souls will be purified and your statuses will be elevated in the sight of Allah.

**6- صَافُوا الشَّيْطَانَ بِالْمُجَاهَدَةِ، وَأَعْلِبُوهُ بِالْمُخَالَفَةِ تَزَكُّوا
أَنْفُسَكُمْ، وَتَعَلَّوْا عِنْدَ اللَّهِ دَرَجَاتِكُمْ.**

7. The deception of Satan allures and entices.

7- عُرُورُ الشَّيْطَانِ يُسَوِّلُ، وَيُطْمِعُ.

8. Do not follow the claimants [of Islam] whose dirty water you drink along with your clean one, whose sicknesses you mix with your health and whose falsehood you allow to enter into your rightful matters.

**8- تُطِيعُوا – دُعِيَاءَ الَّذِينَ شَرِبْتُمْ
بِصَفْوِكُمْ كَدْرَهُمْ وَخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ، وَأَدْخَلْتُمْ فِي حَقِّكُمْ
بَاطِلَهُمْ.**

9. Never allot a portion for Satan in your actions and do not give him access to your soul.

**9- تَجْعَلَنَّ لِلشَّيْطَانِ فِي عَمَلِكَ نَصِيبًا، وَ
عَلَى نَفْسِكَ سَبِيحًا.**

Being Occupied

Being Occupied-إشغال

1. Occupy yourself with that which you are answerable for.

1- كُنْ مَشْغُوبًا؛ بِمَا أَنْتَ عَنْهُ مَسْئُولٌ.

2. One who is occupied by the unimportant loses that which is more important.

2- مَنْ اشْتَغَلَ بِغَيْرِ الْمُهْمِّ ضَيَّعَ صَبِيحَهُ هَمًّا.

3. He who puts Paradise and hell in front of him is [always] occupied.

3- شُغِلَ مَنْ الْجَنَّةِ وَالنَّارِ أَمَامَهُ.

4. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

4- شُغِلَ مَنْ كَانَتْ النَّجَاةُ وَمَرْضَاتُ اللَّهِ مَرَامَهُ.

The Intercessor and Interceder

The Intercessor and the Interceder- الشفيع والشافع

1. The intercessor is the wing of the seeker [which helps him attain what he seeks].

1- الشَّفِيعُ جَنَاحُ الطَّالِبِ.

2. The interceder of a criminal is his humility in seeking pardon.

2- شَافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْذِرَةِ.

3. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

3- شَافِعُ الْمُذْنِبِ إِقْرَارُهُ، وَتَوْبَتُهُ إِعْتِدَارُهُ.

4. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering

to the truth.

4. شَافِعُ الْخَلْقِ الْعَمَلُ بِالْحَقِّ، وَلِزُومِ الصِّدْقِ.

Dissension

الشيقاق-Dissension

1. With dissension there is aversion.

1. مَعَ الشِّقَاقِ تَكُونُ النَّبْوَءُ.

Wretchedness

الشيقاء-Wretchedness

1. Every wretchedness is [moving] towards ease.

1. كُلُّ شِقَاءٍ إِلَى رَخَاءٍ.

2. Collecting the [wealth that is] forbidden is part of wretchedness.

2. مِنَ الشِّقَاءِ إِحْتِقَابُ الْحَرَامِ.

3. Corrupting one's Hereafter is from wretchedness.

3. مِنَ الشِّقَاءِ إِفْسَادُ الْمَعَادِ.

4. One of the signs of wretchedness is cheating one's friend.

4. مِنْ عَاقِبَةِ الشَّقَاءِ غِشُّ الصَّادِقِ.

5. One of the signs of wretchedness is offending the virtuous.

5. مِنْ عَاقِبَةِ الشَّقَاءِ مَاتَ الشَّقَاءُ إِلَى سَاءَةٍ إِلَى خِيَارٍ.

6. It is from the wretchedness of a person for his certitude to get corrupted by doubt.

6. مِنْ شَقَاءِ الْمَرْءِ أَنْ يُفْسِدَ الشُّكُّ يَقِينَهُ.

7. It is from wretchedness for a person to safeguard his world at the expense of his religion.

7. مِنَ الشَّقَاءِ أَنْ يَصُونَ الْمَرْءَ دُنْيَاهُ بِدِينِهِ.

8. Corruption of intention is from wretchedness.

8. مِنَ الشَّقَاءِ فَسَادُ النِّيَّةِ.

9. Verily from wretchedness is corruption of one's Hereafter.

9. إِنَّ مِنَ الشَّقَاءِ إِفْسَادَ الْمَعَادِ.

The Wretched

The Wretched-الشفقي

1. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

1- الشَّقِيُّ مَنِ اعْتَرَّ بِحَالِهِ وَأُنْخَدَعَ لِغُرُورِ آمَالِهِ.

2. The most wretched among you are the most greedy among you.

2- أَشَقَاكُمُ أَحْرَصُكُمُ.

3. The most wretched of [all] people is one who sells his religion for someone else's worldly gain.¹

3- أَشَقَى النَّاسِ مَنُ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

4. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

4- كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجَلُهُ وَهُوَ مُجِدُّ فِي الْمَطْلَبِ.

¹ Since any worldly gains he has will be transferred to his heirs after his death.

Gratitude And The Grateful

الشُّكْرُ وَالشَّاكِرُ-Gratitude and the grateful

1. Gratitude is one of the two rewards.

1- الشُّكْرُ أَحَدُ الْجَزَائِنِ.

2. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

2- الشُّكْرُ عَلَى النِّعْمَةِ جَزَاءٌ لِمَا ضِيهَا، وَاجْتِبَاءٌ لِمَا يَكُونُ فِيهَا.

3. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

**3- الشُّكْرُ أَكْبَرُ قَدْرًا مِنَ الْمَعْرُوفِ، وَالْمَعْرُوفَ يَبْقَى
وَالْمَعْرُوفَ يَفْنَى.**

4. Be grateful and you will increase.

4- أَشْكُرُ تَزِدُّ.

5. Continue being grateful and the blessing upon you will continue.

5- إِسْتَدِمِ الشُّكْرَ، تَدُمُ عَلَيْكَ النِّعْمَةُ.

6. Occupy yourself in being grateful for the blessing rather than being delighted by it.

6- إِشْتَغِلْ بِشُكْرِ النِّعْمَةِ عَنِ التَّطَرُّبِ بِهَا.

7. Look frequently at those over whom you have been given superiority, for verily this is one of the gates [and means] of gratitude.

7- أَكْثِرِ النَّظَرَ إِلَى مَنْ فَضِّلْتَ عَلَيْهِ، فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ الشُّكْرِ.

8. Be grateful to the one who favours you and favour the one who is grateful to you, for indeed there is no end to favours when they are appreciated and there is no continuation for them when they are unappreciated.

**8- أَشْكُرُ مَنْ أَنْعَمَ عَلَيْكَ، وَأَنْعِمُ عَلَى مَنْ شَكَرَكَ، فَإِنَّهُ
وَالنِّعْمَةُ لِلنِّعْمَةِ إِذَا شُكِرَتْ، وَبَقَاءُ لَهَا إِذَا
كُفِرَتْ.**

9. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

9- إَجْعَلْ جَزَاءَ النِّعْمَةِ عَلَيْكَ إِحْسَانًا إِلَى مَنْ أَسَاءَ إِلَيْكَ.

10. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to them.

10- أَحْسِنُوا جُورَ نِعَمِ الدِّينِ وَالدُّنْيَا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُمْ) عَلَيْهَا.

11. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

11- إِعْتَنِمُوا الشُّكْرَ، فَإَدْنَى نَفْعِهِ الزِّيَادَةُ.

12. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

12- أَحْسَنُ السَّمْعَةِ شُكْرٌ يُنْشَرُ.

13. The best gratitude for blessings is favoring others with them.

13- أَحْسَنُ شُكْرِ النِّعَمِ إِعْتِنَا بِهَا.

14. The most deserving of those to whom you do good is the one who does not disregard your good turn.

14- أَحَقُّ مَنْ بَرَّرْتَ مِنْ يَعْفُلُ بِرِّكَ.

15. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

15. أَحَقُّ مَنْ شَكَرْتَ مِنْ مَنْعِ مَزِيدِكَ.

16. The first thing that is incumbent upon you with regards to Allah, the Glorified, is being grateful for His blessings and seeking His pleasure.

16. أَوَّلُ مَا يَجِبُ عَلَيْكُمْ لِلَّهِ سُبْحَانَهُ شُكْرُ أَيَادِيهِ، وَابْتِغَاءُ مَرَاذِيهِ.

17. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

17. أَبْلَغُ مَا تُسْتَمَدُّ بِهِ النِّعْمَةُ الشُّكْرُ، وَأَعْظَمُ مَا تَمَحَّصَ بِهِ المِحْنَةُ الصَّبْرُ.

18. The most deserving of people for an increase in blessing is the most grateful of them for what he has been granted of it.

18. أَحَقُّ النَّاسِ بِزِيَادَةِ النِّعْمَةِ، أَشْكُرُهُمْ لِمَا أُعْطِيَ مِنْهَا.

19. The most beloved of people to Allah, the Glorified, is the one who deals gratefully with the blessings that have been bestowed upon him and the most hated of them to Him is the one who deals ungratefully with His blessings.

19. أَحَبُّ النَّاسِ إِلَى اللَّهِ سُبْحَانَهُ الْعَامِلُ فِيمَا أَنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ، وَأَبْغَضُهُمْ إِلَيْهِ الْعَامِلُ فِي نِعْمِهِ بِكُفْرِهَا.

20. No one acquires gratitude except by giving [generously] from his wealth.

20. وَيُحُورُ الشُّكْرَ إِذَا بَدَلَ مَالَهُ.

21. Verily in every blessing there is a right of gratitude to Allah, the Most High, so whoever fulfils it, He increases it for him and whoever does not do so risks losing his blessing.

21. إِنَّ لِلَّهِ تَعَالَى فِي كُلِّ نِعْمَةٍ حَقًّا مِنَ الشُّكْرِ، فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَرَ عَنْهُ خَاطَرَ بِزَوَالِ نِعْمَتِهِ.

22. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

22. إِنَّ الْعَبْدَ بَيْنَ نِعْمَةٍ وَذَنْبٍ يُصْلِحُهُمَا إِذَا شَكَرَ وَسْتَغْفَرَ وَالشُّكْرُ.

23. Gratitude is [a means of] increment.

23. الشُّكْرُ زِيَادَةٌ.

24. Gratitude is obligatory.

24. الشُّكْرُ مَفْرُوضٌ.

25. Gratitude is advantageous.

25. الشُّكْرُ مَغْنَمٌ.

26. Gratitude causes blessings to flow forth abundantly.

26. الشُّكْرُ يُدْرِي (بَدْرُ) النِّعَمِ.

27. Gratitude is an embellishment for blessing[s].

27 - الشُّكْرُ زِينَةٌ لِلنَّعْمَاءِ.

28. Gratitude is the fortress of blessings.

28- الشُّكْرُ حِصْنُ النِّعَمِ.

29. Showing [one's] affluence is from [the ways of showing] gratitude.¹

29- إِظْهَارُ الْغِنَى مِنَ الشُّكْرِ.

30. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

30- الشُّكْرُ تَرْجُمانُ النِّيَّةِ، وَلِسانُ الطُّويَّةِ.

31. Gratitude is the embellishment of comfort and the fortification of blessing.

31- الشُّكْرُ زِينَةُ الرَّخَاءِ، وَحِصْنُ النِّعْمَاءِ.

32. Gratitude is obligatory upon the people of blessings.

32- الشُّكْرُ مَاخُودٌ عَلَى أَهْلِ النِّعَمِ.

33. If Allah bestows you with a blessing then show gratitude.

33- إِنْ أَتَاكُمْ اللهُ بِنِعْمَةٍ فَاشْكُرُوا.

34. Verily it behooves those who have been protected [from sins] and have been favored

with safety [from misdeeds] to take pity on sinners and other disobedient people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

34- إِنَّمَا يَنْبَغِي 7#xFEF; هَلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ فِي
السُّبْحِ 8#xFEFB; مَةَ أَنْ يَرْحَمُوا أَهْلَ الْمَعْصِيَةِ وَالذُّنُوبِ، وَأَنْ
يَكُونَ الشُّكْرُ عَلَى مُعَافَاتِهِمْ هُوَ الْغَالِبَ عَلَيْهِمْ وَالْحَاجِزَ لَهُمْ.

35. When you are given, show gratitude.

35- إِذَا أُعْطِيتَ فَاشْكُرْ.

36. When you do good to others with a blessing [that you have been bestowed with], then you have shown gratitude for it.

36- إِذَا أَنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَهَا.

37. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

37- إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ 8#xFEFB; تُنْفِرُوا أَقْصَاهَا
بِقِلَّةِ الشُّكْرِ.

38. Through gratitude, blessing lasts.

38- بِالشُّكْرِ تَدُومُ النِّعْمَةُ.

39. Through gratitude, more is obtained.

39- بِالشُّكْرِ تُسْتَجْلَبُ الزِّيَادَةُ.

40. The fruit of gratitude is increase in blessings.

40. تَمَرَةُ الشُّكْرِ زِيَادَةُ النِّعَمِ.

41. Showing gratitude leads to increment.

41. حُسْنُ الشُّكْرِ يُوجِبُ الزِّيَادَةَ.

42. The best gratitude is that which warrants increase.

42. خَيْرُ الشُّكْرِ مَا كَانَ كَأَنَّكَ بِالنِّعَمِ بِالنِّعَمِ.

43. Constant gratitude is the symbol of obtaining increment.

43. دَوَامُ الشُّكْرِ عُنْوَانُ دَرَكِ الزِّيَادَةِ.

44. Increased gratitude and keeping ties with near relative's increases sustenance and prolongs [one's] life.

44. زِيَادَةُ الشُّكْرِ وَصِلَةُ الرَّجْمِ تَزِيدَانِ النِّعَمَ، وَتَفْسَحَانِ فِي جَلِّهَا.

45. The cause of increment is gratitude.

45. سَبَبُ الْمَزِيدِ الشُّكْرُ.

46. Showing gratitude to your Lord is [done] through prolonged praise.

46. شُكْرُ إِلَهِكَ بِطَوِيلِ الثَّنَاءِ.

47. The gratitude of one who is above you is through true friendship and loyalty.

47- شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الْوَلَاءِ.

48. The gratitude of your equal is through good brotherhood.

48- شُكْرُ تَظْيِيرِكَ بِحُسْنِ الْإِخَاءِ.

49. The gratitude of one who is under you is through generous bestowal.

49- شُكْرُ مَنْ دُونَكَ بِسَيِّبِ الْعَطَاءِ.

50. Showing gratitude for blessings is a protection from adversities.

50- شُكْرُ النِّعَمِ عِصْمَةٌ مِنَ النِّقَمِ.

51. Gratitude to the Almighty brings forth abundant blessings.

51- شُكْرُ الْإِلَهِيِّ لَهُ يُدْرِي النِّعَمَ.

52. Showing gratitude for blessings results in its increase and leads to its renewal.

52- شُكْرُ النِّعْمَةِ يَفْضِي بِمَزِيدِهَا، وَيُوجِبُ تَجْدِيدَهَا.

53. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustenance.

53- شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ تَحْوِيلِهَا، وَكَفِيلٌ بِتَأْيِيدِهَا.

54. The gratitude of a believer is manifested in his action.

54- شُكْرُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

55. The gratitude of a hypocrite does not surpass his tongue.

55- شُكْرُ الْمُنَافِقِ لَا يَتَجَاوَزُ لِسَانَهُ.

56. Gratitude for a past blessing results in the coming of renewed blessings.

56- شُكْرُ نِعْمَةٍ سَالِفَةٍ يَقْضِي بِتَجَدُّدِ نِعَمٍ مُسْتَأْنِفَةٍ.

57. Showing gratitude for blessings multiplies and increases them.

57- شُكْرُ النِّعَمِ يُضَاعِفُهَا وَيَزِيدُهَا.

58. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

58- شُكْرُ النِّعَمِ يُوجِبُ مَزِيدَهَا، وَكُفْرُهَا بُرْهَانُ جُحُودِهَا.

59. Gratitude for blessing is a safeguard from the coming of adversity.

59- شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ حُلُولِ النِّقْمَةِ.

60. The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing it with the one who deserves it.

60- شُكْرُ الْعَالِمِ عَلَى عِلْمِهِ عَمَلُهُ بِهِ وَبَدَلُهُ لِمُسْتَحَقِّهِ.

61. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

61- شُكْرُكَ لِلرَّاضِي عَنكَ يَزِيدُكَ رِضًا وَوَفَاءً (وَقَاءً).

62. Your gratitude to the one who is angry with you leads to reconciliation and his having a favorable disposition towards you.

62- شُكْرُكَ لِلسَّاخِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ) وَوَفَاءً وَتَعَطُّفًا.

63. He ('a) said to a man whom he was congratulating for the birth of his son: You have occasion to be grateful to Allah, the Giver, and be blessed in the gift that you have been bestowed with. May he come of age and may you be blessed with his devotion.

63- وَقَالَ - عَلَيْهِ السَّلَامُ - لِرَجُلٍ هَنَّاهُ بِوَلَدٍ شَكَرْتَهُ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

64. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

64- شَكَرَ الْخَيْرَ إِذَا حَسَانَ مَنْ أَتَى عَلَى مُسَدِّهِ وَذَكَرَ بِالْجَمِيلِ مُوَلِيَهُ.

65. You must give thanks [both] in ease and adversity.

65- عَلَيْكَ بِالشُّكْرِ فِي السَّرِّاءِ وَالضَّرِّاءِ.

66. You must be constantly grateful and ever patient, for these two [qualities] increase blessing and remove tribulations.

66- عَلَيكُم بِدَوَامِ الشُّكْرِ، وَلزُومِ الصَّبْرِ، فَإِنَّهُمَا يَزِيدَانِ النِّعْمَةَ، وَيُزِيدَانِ المَحَنَةَ.

67. In gratitude for blessings lies their continuity.

67- فِي شُكْرِ النِّعَمِ دَوَامُهَا.

68. In gratitude there is increase.

68- فِي الشُّكْرِ تَكُونُ الزِّيَادَةُ.

69. Lack of gratitude removes the desire to do good deeds.

69- قَلَّةُ الشُّكْرِ تُزْهِدُ فِي اصْطِنَاعِ المَعْرُوفِ.

70. Bind the approaching blessings with gratitude, for not everything that escapers comes back.

70- قَيِّدُوا قَوَادِمَ النِّعَمِ بِالشُّكْرِ، فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

71. Gratitude is sufficient for increase.

71- كَفَى بِالشُّكْرِ زِيَادَةً.

72. The guarantor of increase is gratitude.

72- كَافِلُ المَزِيدِ الشُّكْرُ.

73. Be occupied by gratitude for your good state and [your] safety from that which has

afflicted others.

**73. لَيْكُنَ الشُّكْرُ شَاغٍ لَكَ عَلَى مُعَافَاتِكَ وَمَا ابْتُلِيَ
بِهِ غَيْرُكَ.**

74. None is capable of fortifying blessings the way [showing] gratitude for them does.

74. لَنْ يَقْدِرَ أَحَدٌ أَنْ يُحَصِّنَ النَّعْمَ بِمِثْلِ شُكْرِهَا.

75. If Allah, the Glorified, had not made a promise [to punish those who are disobedient], it would have still been obligatory not to disobey Him out of gratitude for His blessings.

**75. لَوْ لَمْ يَتَوَاعَدِ اللَّهُ سُبْحَانَهُ لَوَجَبَ أَنْ يُعْصَى
شُكْرًا لِنِعْمَتِهِ.**

76. One who shows gratitude deserves more.

76. مَنْ شَكَرَ اسْتَحَقَّ الزِّيَادَةَ.

77. Whoever shows gratitude, his blessing lasts [longer].

77. مَنْ شَكَرَ دَامَتْ نِعْمَتُهُ.

78. One whose gratitude increases, his blessings multiply.

78. مَنْ كَثُرَ شُكْرُهُ تَضَاعَفَتْ نِعْمَتُهُ.

79. One who is inspired to show gratitude will not be deprived of increase.

79- مَنْ أَلْهَمَ الشُّكْرَ لَمْ يَعْذَمَ الزِّيَادَةَ.

80. One who does not show gratitude for a blessing is punished by its cessation.

80- مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوقِبَ بِزَوَالِهَا.

81. One who continues showing gratitude makes the goodness [and blessing] last.

81- مَنْ أَدَامَ الشُّكْرَ إِسْتَدَامَ الْبِرَّ.

82. One who is bestowed with a blessing and gives thanks for it is like the one who is tried with difficulties and bears them patiently.

82- مَنْ أَنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنْ ابْتُلِيَ فَصَبَرَ.

83. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

83- مَنْ شَكَرَ الْمَعْرُوفَ، فَقَدْ قَضَى حَقَّهُ.

84. When someone thanks you without [your having done him] a good turn, then do not consider yourself safe from his censure without any breach.

84- مَنْ شَكَرَكَ مِنْ غَيْرِ صَنِيعَةٍ، فَتَأْمَنُ دَمَّهُ مِنْ غَيْرِ قَطِيعَةٍ.

85. Whoever thanks the one who favours him has indeed recompensed him.

85- مَنْ شَكَرَ مَنْ أَنْعَمَ عَلَيْهِ فَقَدْ كَافَاهُ.

86. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

**86- مَنْ لَمْ يَشْكُرْ نِعَمًا فَلْيَعَدَّ مِنَ
الْبَهَائِمِ.**

87. One who shows gratitude without any favor, censures without any wrongdoing?

87- مَنْ شَكَرَ عَلَى غَيْرِ إِحْسَانٍ دَمَّ عَلَى غَيْرِ إِسَاءَةٍ.

88. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude?

88- مَنْ بَدَلَ لَكَ جُهْدَ عِنَايَتِهِ فَأَبْدِلْ لَهُ جُهْدَ شُكْرِكَ.

89. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

89- مَنْ حَاطَ (خَلَطَ) النِّعَمَ بِالشُّكْرِ حِطَّ بِالمَزِيدِ.

90. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

90- مَنْ لَمْ يُحِطِ النِّعَمَ بِالشُّكْرِ لَهَا فَقَدْ عَرَضَهَا لِزَوَالِهَا.

91. Whoever thanks Allah, He increases [the blessings] for him.

91- مَنْ شَكَرَ اللّٰهَ زَادَهُ.

92. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

92- مَنْ شَكَرَ النِّعَمَ بِحَنَانِهِ اسْتَحَقَّ الْمَزِيدَ قَبْلَ أَنْ يَظْهَرَ عَلَى لِسَانِهِ.

93. One whose gratitude increases, his goodness [and blessing] increases.

93- مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

94. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

94- مَنْ قَلَّ شُكْرُهُ زَالَ خَيْرُهُ.

95. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

95- مَنْ أُوتِيَ نِعْمَةً فَقَدِ اسْتُعِيدَ بِهَا حَتَّى يُعْتِقَهُ الْقِيَامُ بِشُكْرِهَا.

96. One who thanks Allah, the Glorified, has to give thanks twice as it was He who enabled him to give thanks [in the first place] and that is the gratitude for being thankful.

96- مَنْ شَكَرَ اللَّهَ سُبْحَانَهُ وَجَبَ عَلَيْهِ شُكْرَتَانِ، إِذْ وَقَّعَهُ لِشُكْرِهِ وَهُوَ شُكْرُ الشُّكْرِ.

97. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

97- مَنْ شَكَرَ إِلَيْكَ مَعْرُوفَكَ (عَيْرَكَ) فَقَدْ سَأَلَكَ.

98. One who does not show gratitude for blessing is deprived of more [blessings].

98- مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مُنِعَ الزِّيَادَةَ.

99. Nothing fortifies blessings like gratitude.

99. مَا حُصِنَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

100. Nothing shows gratitude for favors like bestowing them on others.

100. مَا شُكِرَتْ النِّعَمُ بِمِثْلِ بَدْلِهَا.

101. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

101. مَا كَانَ اللَّهُ سُبْحَانَهُ لِيَفْتَحَ عَلَى أَحَدٍ بَابَ الشُّكْرِ وَيُعْلِقَ عَلَيْهِ بَابَ الْمَزِيدِ.

102. With gratitude blessings last [longer].

102. مَعَ الشُّكْرِ تَدُومُ النِّعَمَةُ.

103. Do not forget to show your gratitude when you receive blessings.

103. ﻻ تَنْسُوا عِنْدَ النِّعَمَةِ شُكْرَكُمْ.

104. Be a thankful servant in times of ease and a patient servant in times of adversity.

104. كُنْ فِي السَّرِّاءِ عَبْدًا شَكُورًا، وَفِي الصَّرِّاءِ عَبْدًا صَبُورًا.

[1](#) ...As opposed to hiding one's wealth and pretending to be poor.

Doubt And Misgiving

Doubt and Misgiving-رتياب والشك

1. Doubt corrupts certitude and nullifies faith.

1- الشكُّ يُفْسِدُ اليَقِينَ وَيُبْطِلُ الدِّينَ.

2. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

2- إِيَّاكَ وَالشَّكَّ، فَإِنَّهُ يُفْسِدُ الدِّينَ، وَيُبْطِلُ اليَقِينَ.

3. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

**3- أَهْلَكَ شَيْءَ الشَّكِّ وَرُتْيَابُ، وَأَمْلَكَ شَيْءَ الْوَرَعِ
وَاجْتِنَابُ.**

4. Doubt is misgiving.

4- الشَّكُّ إِرْتْيَابٌ.

5. Doubt [in the existence of God] is disbelief.

5- الشَّكُّ كُفْرٌ.

6. Doubt corrupts religion.

6- الشَّكُّ يُفْسِدُ الدِّينَ.

7. Doubt nullifies faith.

7. الشكُّ يُحِبِّطُ إِيْمَانَ.

8. Doubt is the fruit of ignorance.

8. الشكُّ ثَمَرَةُ الْجَهْلِ.

9. Doubt leads to polytheism.

9. الشكُّ يُوجِبُ الشِّرْكَ.

10. Doubt puts out the light of the heart.

10. الشكُّ يُطْفِئُ نُورَ الْقَلْبِ.

11. Indeed doubt was only named 'shubha' because it resembles the truth. As for the close friends of Allah, their illumination in it is [their] certitude and the direction of the right path is [itself] their guide; while the enemies of Allah are called towards it (doubt) by their misguidance and their guide is blindness.

**11. إِنَّمَا سُمِّيَتْ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ، فَأَمَّا
أَوْلِيَاءُ اللَّهِ فَضِيَّائُهُمْ فِيهَا الْيَقِينُ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى، وَأَمَّا
أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ (فَدَعَاهُمْ) إِلَيْهَا الضَّلَالَةُ، وَدَلِيلُهُمْ
الْعَمَى.**

12. The bane of certitude is doubt.

12. آفَةُ الْيَقِينِ الشُّكُّ.

13. By continued doubt [in God], polytheism comes about.

13- بِدَوَامِ الشُّكِّ يَحْدُثُ الشِّرْكُ.

14. The fruit of doubt is perplexity.

14- تَمَرَةُ الشُّكِّ الْحَيْرَةُ.

15. It is possible that conjecture may [turn out to] be correct.

15- رُبَّمَا أُدْرِكَ الظَّنُّ بِالصَّوَابِ.

16. The cause of perplexity is doubt.

16- سَبَبُ الْحَيْرَةِ الشُّكُّ.

17. I am amazed at the one who doubts in the power of Allah while he sees His creation!

17- عَجِبْتُ لِمَنْ يَشُكُّ فِي قُدْرَةِ اللَّهِ وَهُوَ يَرَى خَلْقَهُ.

18. Acting suspicious¹ is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

18- فَعَلُ الرِّيْبَةِ عَارٌ، وَالْوُلُوعُ بِالْغَيْبَةِ نَارٌ.

19. Everything that is devoid of certitude is [mere] conjecture and dubiety.

19- كُلُّ مَا خَالَفَ اليَقِينَ ظَنٌّ وَشُكُوكٌ.

20. Every person has a [desire and a] need, so distance yourselves from suspicion.

20- لِكُلِّ إِنْسَانٍ أَرْبٌ فَاْبْعُدُوا عَنِ الرَّيْبِ.

21. A person will never go astray until his doubt overcomes his certainty.

21- لَنْ يَضِلَّ الْمَرْءُ حَتَّى يَغْلِبَ شَكُّهُ يَقِينَهُ.

22. One who falters increases his doubt.

22- مَنْ يَتَرَدَّدُ يَزِدُّ شَكًّا.

23. One whose doubt increases, his religion gets corrupted.

23- مَنْ كَثُرَ شَكُّهُ فَسَدَ دِينُهُ.

24. One whose suspicion increase, his backbiting [also] increases.

24- مَنْ كَثُرَتْ رَيْبُهُ، كَثُرَتْ غَيْبَتُهُ.

25. The sincere one is not suspicious and the one who is certain does not doubt.

25- مَا ارْتَابَ مُخْلِصٌ، وَشَكٌّ مُوقِنٌ.

26. He in whose heart doubt has settled does not believe in Allah.

26- مَا آمَنَ بِاللَّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

27. Keeping away from suspicion is from the best magnanimity.

27- مُجَانِبَةُ الرَّيْبِ مِنْ أَحْسَنِ الْفُتُوَّةِ.

28. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity?

28- مَنْ أَحْيَبُ وَمَنْ تَعَدَّى الْيَقِينَ إِلَى الشُّكِّ وَالْحَيْرَةِ.

29. The smallest doubt can corrupt certitude.

29- يَسِيرُ الشُّكُّ يُفْسِدُ الْيَقِينَ.

30. Nobody more timid than the suspicious one.

30- أَجْبَنَ مِنْ مُرِيبٍ.

31. Suspicion leads to mistrust.

31- الرَّيْبَةُ تُوجِبُ الظَّنَّ.

32. When suspicion appears, thoughts [about others] become negative.

32- إِذَا ظَهَرَتِ الرَّيْبَةُ سَاءَتِ الظُّنُونُ.

33. Abandon that which causes you to doubt for that which does not cause you to doubt.

33- دَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ.

34. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

34. لِيَصْدُقَ تَحَرُّكَ فِي الشُّبُهَاتِ فَإِنَّ مَنْ وَقَعَ فِيهَا ارْتَبَكَ.

35. The sceptic has no religion and the backbiter has no magnanimity.

35. دِينَ لِمُرْتَابٍ، وَ؛#xFEFB مَرُوءَةً لِمُعْتَابٍ.

36. The suspicious one is never found in a sound state.

36. يُلْفَى الْمُرِيبُ صَاحِحًا.

37. The most abased of people is the sceptic.

37. أَدَلُّ النَّاسِ الْمُرْتَابُ.

38. The suspicious person is always sick.

38. الْمُرِيبُ أَبَدًا عَلِيلٌ.

39. The sceptic has no religion.

39. الْمُرْتَابُ دِينَ لَهُ.

40. The doubting one has no certitude.

40. الشَّاكُّ؛#xFEFB يَقِينَ لَهُ.

[1](#). Or: Doing something that makes others suspicious...

Complaining Of Distress

Complaining of Distress-شكايه الضرّ

1. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

1- مَنْ شَكَى ضُرَّهُ إِلَىٰ غَيْرِ مُؤْمِنٍ، فَكَأَنَّمَا شَكَى اللَّهَ سُبْحَانَهُ.

2. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

2- مَنْ شَكَى ضُرَّهُ إِلَىٰ مُؤْمِنٍ، فَكَأَنَّمَا شَكَى إِلَى اللَّهِ سُبْحَانَهُ.

Schadenfreude

Schadenfreude- الشّماتة

1. ne who is gleeful of the mistakes made by others, [then] others will be gleeful of his mistakes.

1- مَنْ شَمِتَ بِزَلَّةِ غَيْرِهِ، شَمِتَ غَيْرُهُ بِزَلَّتِهِ.

Consultation And Deliberation

Consultation and Deliberation- الشّور والمشاورة

1. Participating in deliberation leads to the appropriate decision.

1- الشّيركةُ في الرّأي تُؤدّي إلى الصّواب.

2. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

2- اِسْتَشِرْ اَعْدَاءَكَ تَعْرِفْ مِنْ رَايِهِمْ مَقْدَارَ عَدَاوَتِهِمْ، وَمَوَاضِعَ مَقَاصِدِهِمْ.

3. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

3- اِسْتَشِرْ عَدُوَّكَ الْعَاقِلَ، وَاحْذَرْ رَايَ صَدِيقِكَ الْجَاهِلَ.

4. Compare some opinions with others, from this the right course of action will come to light.

4- اِضْرِبُوا بَعْضَ الرَّايِ بَبَعْضٍ يَتَوَلَّدُ مِنْهُ الصَّوَابُ.

5. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

5- اِتَّهَمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ التِّيْقَةِ بِهَا يَكُونُ الْخَطَاءُ.

6. Consultation is [a means of] ease for you and a difficulty for others.

6- الْمُشَاوَرَةُ رَاحَةٌ لَكَ وَتَعَبٌ لِغَيْرِكَ.

7. The best person whom you can consult is the one with [abundant] experience and the worst person whom you can associate with is the one with [numerous] faults.

7- أَفْضَلُ مَنْ شَاوَرْتَ دُوَّ التَّجَارِبِ، وَشَرُّ مَنْ قَارَنْتَ دُوَّ الْمَعَائِبِ.

8. Consultation is [a means of] seeking [assistance and] support.

8- الْمَشَاوِرَةُ إِسْتِظْهَارٌ.

9. Seeking advice is the essence [and source] of guidance.

9- الْمَشَاوِرَةُ إِسْتِظْهَارٌ عَيْنُ الْهَدَايَةِ.

10. The one who seeks advice is protected from failure.

10- الْمُسْتَشِيرُ مُتَّحِصِنٌ مِنَ السَّقَطِ.

11. The one who seeks advice is on the side of success.

11- الْمُسْتَشِيرُ عَلَى طَرَفِ النَّجَاحِ.

12. Consultation elicits for you the correct opinions of others.

12- الْمَشَاوِرَةُ تَجْلِبُ لَكَ صَوَابَ غَيْرِكَ.

13. Indeed consultation has only been urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

13- إِنَّمَا حُضِّ عَلَى الْمَشَاوِرَةِ؛ لِأَنَّ رَأْيَ الْمُسْتَشِيرِ صِرْفٌ وَرَأْيَ الْمُسْتَشِيرِ مَشُوبٌ بِالْهَوَى.

14. The bane of consultation is contradiction of opinions.

14- آفَةُ الْمَشَاوِرَةِ إِنْتِقَاضُ رَأْيِ.

15. When you have decided [to do something], then consult [with others].

15- إِذَا عَزَمْتَ فَاسْتَشِرْ.

16. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to tomorrow, and perform each day's action on that same day.

16- إِذَا أَمْضَيْتَ أَمْرًا فَأَمْضِهِ بَعْدَ الرَّوْيَةِ وَمُرَاجَعَةِ
الْمَشُورَةِ، وَتُوَجَّرُ عَمَلُ يَوْمٍ إِلَى عَدِّ، وَأَمْضُ لِكُلِّ يَوْمٍ
عَمَلُهُ.

17. Ignorance of the adviser is [a cause of] destruction of the consulter.

17- جَهْلُ الْمَشِيرِ هَلَاكُ الْمُسْتَشِيرِ.

18. It behooves the intelligent one to add the opinion of the intelligent people to his opinion and to merge the knowledge of the wise with his knowledge.

18- حَقٌّ عَلَى الْعَاقِلِ أَنْ يُضِيفَ إِلَى رَأْيِهِ رَأْيَ الْعُقَمَاءِ،
وَيَضُمَّ إِلَى عِلْمِهِ عُلُومَ الْحُكَمَاءِ.

19. It behooves the intelligent one to continuously seek the right path and abandon obstinacy.

19- حَقٌّ عَلَى الْعَاقِلِ أَنْ يَسْتَدِيمَ رِشَادًا وَيَتْرُكَ
سِتْبَادًا.

20. The best among those whom you consult are the people of wisdom and knowledge, and those who possess experience and judiciousness.

20- خَيْرُ مَنْ شَاوَرْتَ دَوُوَا النُّهَى وَالْعِلْمِ، وَأَوْلُوَا التَّجَارِبِ
وَالْحَزْمِ.

21. Betrayal of the one who submits [to you] and the one who consults [you] is from the most atrocious acts and the gravest wickedness, and leads to punishment in hellfire.

**21- خِيَانَةُ الْمُسْتَسْلِمِ وَالْمُسْتَشِيرِ مِنْ أَفْظَعِ أَعْيُنِ الْمُرُورِ،
وَأَعْظَمِ الشُّرُورِ، وَمُوجِبُ عَذَابِ السَّعِيرِ.**

22. Consult before you decide and think before you proceed.

22- شَاوِرْ قَبْلَ أَنْ تَعْزِمَ، وَفَكِّرْ قَبْلَ أَنْ تُقَدِّمَ.

23. Consult the intelligent ones and you will be safe from error and regret.

23- شَاوِرْ دَوِي الْعُقُولِ، تَأْمَنَ الزَّلَلَ وَالنَّدَمَ.

24. Consult in your affairs those who fear Allah and you will be rightly guided.

24- شَاوِرْ فِي أُمُورِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ تَرْشُدُ.

25. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

25- ظَلَمُ الْمُسْتَشِيرِ ظُلْمٌ وَخِيَانَةٌ.

26. You must seek consultation, for indeed it is the result of judiciousness.

26- عَلَيْكَ بِالْمُشَاوَرَةِ فَإِنَّهَا نَتِيجَةُ الْحَزْمِ.

27. It is the duty of the one who is consulted to strive in giving an [appropriate] opinion but it is not for him to guarantee success.

27. على المُشير ا#xFEFBI جُتْهاؤُ في الرأى؁ ولىسَ عَلىه
ضمانُ النُجج.

28. The essence [and source] of guidance is in consultation.

28. في ا#xFEFBI سَتِشارَة عَينُ الهداية.

29. Consultation suffices as a supporter.

29. كفى بالمُشاورة ظهيراً.

30. One who acts against [good] advice gets perplexed.

30. مَنْ خالفَ المَشورةَ اِرْتَبَكَ.

31. One who consults an intelligent person acquires [his objective].

31. مَنْ اِسْتشارَ العاقلَ مَلَكَ.

32. One whose adviser goes astray, his planning is nullified.

32. مَنْ ضلَّ مُشيرُه بطلَ تَدبيرُه.

33. Whoever gives sincere advice to the one who consults him, his planning becomes good.

33. مَنْ نصحَ مُستشيرَه صلحَ تَدبيرُه.

34. Whoever cheats the one who consults him, his foresight is taken away.

34. مَنْ عَشَّ مُسْتَشِيرَهُ سُلِبَ تَدْبِيرُهُ.

35. One who consults the people of intellect is enlightened by the lights of the intellects.

35. مَنْ شَاوَرَ دَوِي الْعُقُولِ اسْتَضَاءَ بِأَنْوَارِ الْعُقُولِ.

36. One who consults the people of intellect and wisdom attains success and rightness.

36. مَنْ شَاوَرَ دَوِي النَّهْيِ وَالصَّوَابِ فَازَ بِالنُّجْحِ وَالصَّوَابِ.

37. One who consults with the people shares in their [combined] intellects.

37. مَنْ شَاوَرَ الرَّجَالَ شَارَكَهَا فِي عُقُولِهَا.

38. One who consults the people of intellect and wisdom, gains success through prudence and aptness?

38. مَنْ اسْتَشَارَ دَوِي النَّهْيِ وَالصَّوَابِ فَازَ بِالْحَزْمِ وَالسَّدَادِ.

39. One who persists in consultation does not lack a praiser when the right result is achieved or an apologizer when a mistake is made.

39. مَنْ لَزِمَ الْمَشَاوِرَةَ لَمْ يَعْذَمْ عِنْدَ الصَّوَابِ مَادِحًا وَعِنْدَ الْخَطَا عَاذِرًا.

40. One who seeks advice does not go astray.

40. مَا ضَلَّ مَن اسْتَشَارَ.

41. Nothing derives an appropriate outcome like consultation.

41. مَا اسْتُنِيطَ الصَّوَابُ بِمِثْلِ الْمَشَاوِرَةِ.

42. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

42. مُشَاوَرَةُ الْحَازِمِ الْمُسْتَفِيقِ ظَفَرٌ.

43. Consulting the ignorant person who is concerned for you one is dangerous.

43. مُشَاوَرَةُ الْجَاهِلِ الْمُسْتَفِيقِ خَطَرٌ.

44. How good a support consultation is!

44. نَعَمَ الْمُظَاهَرَةُ الْمُشَاوِرَةُ.

45. What a good backing [and support] consultation is!

45. نَعَمَ نِعْمَ اسْتِظْهَارُ الْمَشَاوِرَةِ.

46. Do not consult with your enemy and hide your information [from him].

46. لَا تُشَاوِرْ عَدُوَّكَ، وَاسْتُرْهُ خَبْرَكَ.

47. Never consult with the ignorant in your affairs.

47. #xFEFB تُشاورن في أمرك من يجهل.

48. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

48. #xFEFB تستصغرن عندك الرأي الخطير إذا أتاك به الرجل الحقيِر.

49. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

49. #xFEFB تُدخِلن في مشورتك بخي #xFEFC؛ فيعدل بك عن القصد ويعدك الفقر.

50. Never include a coward in your consultation as he will weaken your resolve in the matter and [will] make a mountain out of a mole hill.

50. #xFEFB تُشركن في رأيك جباناً يضعفك عن #xFEF7؛ مر، ويعظم عليك ما ليس بعظيم.

51. Do not consult the liar, for indeed he is like the mirage that makes the distant seem near and the near seem distant.

51. #xFEFB تستشير الكذاب فإنه كالسراب يُقربُ عليك البعيد ويبعدُ عليك القريب.

52. Never include a greedy person in your consultation as he will facilitate evil [deeds] and glamorize avarice for you.

52. #xFEFB تُشركن في مشورتك حريصاً يهونُ عليك الشر، ويزينُ لك الشره.

53. The intelligent one never dispenses with consultation.

53. يَسْتَعِينِي الْعَاقِلُ عَنِ الْمُشَاوَرَةِ.

54. There is no backing [and support that is stronger and] more reliable than consultation.

54. مُظَاهَرَةٌ أَوْثَقُ مِنْ مُشَاوَرَةٍ.

55. One who becomes satisfied with his own intellect (or action) has gone astray.

55. مَنْ اسْتَعْنَى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

Eagerness And Longing

الشُّوقُ وَالْمَشْتَاقُ - Eagerness and Longing

1. Longing [for Allah and the Hereafter] is from the qualities of those who have certitude.

1. الشُّوقُ شِيْمَةٌ الْمُوقِنِينَ.

2. Longing [for Allah] is the intimate companion of the Gnostics.

2. الشُّوقُ خُلْصَانُ الْعَارِفِينَ.

3. One who longs [for Allah] forgets [this world].

3. مَنْ اشْتَاقَ سَدَّ.

4. One who longs [for Allah] sets out [towards him] at nightfall.

4- مَن اشْتاقَ أدْلَجَ.

Lust

الشهوة-Lust

1. Lust is one of the two causes of deviation.

1- الشَّهْوَةُ أَحَدُ الْمُغْوِيَيْنِ.

2. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

2- الشَّهَوَاتُ أَعْزَابٌ قَاتِلَةٌ، وَأَفْضَلُ دَوَائِهَا إِفْتِنَاءُ الصَّبْرِ عَنْهَا.

3. Lustful desires are the snares of Satan.

3- الشَّهَوَاتُ مَصَائِدُ الشَّيْطَانِ.

4. Overcome [your] lust, [and] your wisdom will be perfected.

4- إِغْلِبِ الشَّهْوَةَ، تَكْمُلْ لَكَ الْحِكْمَةُ.

5. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

5- أَهْجِرُوا الشَّهَوَاتِ، فَإِنَّهَا تَقُودُكُمْ إِلَى رُكُوبِ الدُّنُوبِ، والتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

6. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

**6- الشَّهَوَاتُ آفَاتٌ قَارِيَةٌ، وَخَيْرُ دَوَائِهَا إِفْتِنَاءُ الصَّبْرِ
عَنْهَا.**

7. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

**7- إِيَّاكُمْ وَتَحَكَّمَ الشَّهَوَاتِ عَلَيْكُمْ، فَإِنَّ عَاجِلَهَا دَمِيمٌ، وَأَجْلُهَا
وَخِيمٌ.**

8. Beware of letting lustful desires overpower you hearts, for indeed its beginning is bondage and its end is destruction.

**8- إِيَّاكُمْ وَعَلَبَةَ الشَّهَوَاتِ عَلَى قُلُوبِكُمْ، فَإِنَّ بَدَايَتَهَا مَلَكَةٌ،
وِنَهَايَتَهَا هَلَكَةٌ.**

9. The beginning of lust is pleasure and its end is harm.

9- أَوَّلُ الشَّهْوَةِ طَرَبٌ، وَأَخْرُهَا عَطَبٌ.

10. Lust entices.

10- الشَّهْوَةُ تُغْرِي.

11. Lustful desires are diseases.

11- الشَّهَوَاتُ آفَاتٌ.

12. Lustful desires are lethal.

12. الشَّهَوَاتُ قَاتِلَةٌ فَتَاتٌ.

13. Lust is spoliation [of intellect and faith].

13. الشَّهْوَةُ حَرْبٌ.

14. Lust is the most harmful of enemies.

14. الشَّهْوَةُ أَضْرُّ أَعْدَائِكُمْ.

15. Lustful desires are lethal poisons.

15. الشَّهَوَاتُ سُمُومٌ قَاتِلَةٌ فَتَاتٌ.

16. Lustful desires enslave the ignorant.

16. الشَّهَوَاتُ تَسْتَرْقُ الْجَهُولَ.

17. Yielding to lust is the worst disease.

17. الْخُضُوعُ لِلشَّهْوَةِ أَدْوَى الدَّاءِ.

18. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

18. إِنَّكُمْ إِنْ مَلَكَتُمْ شَهَوَاتِكُمْ نَزَتُمْ بِكُمْ إِلَى الشَّرِّ وَالْغَوَايَةِ.

19. When lust tries to overcome you then defeat it by curtailing excesses.

19- إِذَا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَاعْلُبْهَا بِإِحْتِسَارٍ.

20. By controlling [one's] lust, one becomes free of every flaw.

20- يَمْلِكُ الشَّهْوَةَ التَّنَزُّهُ عَنْ كُلِّ عَابٍ.

21. Abandoning lustful desires is the best worship and the most beautiful habit.

21- تَرَكُ الشَّهَوَاتِ أَفْضَلُ عِبَادَةٍ وَأَجْمَلُ عَادَةٍ.

22. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

22- حُلْوَةُ الشَّهْوَةِ يُنْعِصُهَا عَارُ الْقَضِيحَةِ.

23. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

23- رَدُّ الشَّهْوَةِ أَفْضَى لَهَا وَقَضَائُهَا أَشَدُّ لَهَا.

24. Inhibiting lust and anger is the struggle of the noble ones.

24- رَدُّ الشَّهْوَةِ وَالْعَصَبِ جُهَادُ النَّبِيِّينَ.

25. Increased lust degrades magnanimity.

25- زِيَادَةُ الشَّهْوَةِ تُزْرِئُ بِالْمُرُوَّةِ.

26. Being overpowered by lust is the cause of evil.

26- سَبَبُ الشَّرِّ غَلَبَةُ الشَّهْوَةِ

27. The flame of lust induces the impairment [and destruction] of the soul.

27- ضِرَامُ الشَّهْوَةِ تَبْعَتْ عَلَى تَلْفِ الْمُهْجَةِ.

28. Counter lust with restraint.

28- ضَادُّوا الشَّهْوَةَ بِالْقَمْعِ.

29. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

29- ضَادُّوا الشَّهْوَةَ مُضَادَّةَ الصِّدِّ صِدَّهُ، وَحَارِبُوهَا مُحَارَبَةَ الْعَدُوِّ الْعَدُوِّ.

30. Obeying one's lust corrupts the faith.

30- طَاعَةُ الشَّهْوَةِ تُفْسِدُ الدِّينَ.

31. Obedience to lust is destruction and disobedience to it is dominion.

31- طَاعَةُ الشَّهْوَةِ هُلَاكٌ، وَمَعْصِيَتُهَا مُلْكٌ.

32. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

32. ظَفِيرَ بَجْتِهِ الْمَأْوَى مَنْ أَعْرَضَ عَنِ شَهَوَاتِ الدُّنْيَا.

33. The slave to lust is lowlier than the slave of a human being.

33. عَبْدُ الشَّهْوَةِ أَدَلُّ مِنْ عَبْدِ الرَّقِّ.

34. The slave to lust is a prisoner who cannot be freed from his imprisonment.

34. عَبْدُ الشَّهْوَةِ أَسِيرٌ لَا يَنْفَعُ مِنْهُ تَنْفَعُ أَسْرُهُ.

35. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

35. عَيْرٌ مُتَّفِعٌ بِالْعِظَاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَوَاتِ.

36. Being overpowered by lust is the greatest destruction, and controlling it is the most honourable dominance.

36. غَلَبَةُ الشَّهْوَةِ أَكْبَرُ هُلْكَ، وَوُكْلُهَا أَشْرَفُ مُلْكٍ.

37. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

37. غَلَبَةُ الشَّهْوَةِ تُبْطِلُ الْعِصْمَةَ وَتُورِدُ الْهَلْكَ.

38. Overcome [your] lust before it ferocity becomes strong, for verily if it becomes strong it will possess you and use you, and you will not be able to stand up against it.

**38. غَالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ صَرَائِئِهَا فَإِنَّهَا إِنْ قَوِيَتْ مَلَكَتْكَ،
وَاسْتَفَادَتْكَ (إِسْتَفَادَتْكَ) وَلَمْ تَقْدِرْ عَلَى مُقَاوَمَتِهَا.**

39. The comrade of lustful desires is the prisoner of [their] consequences.

39- قَرِينُ الشَّهَوَاتِ أَسِيرُ التَّبِعَاتِ.

40. The associate of lust has a sick soul and a troubled mind.

40- قَرِينُ الشَّهْوَةِ مَرِيضُ النَّفْسِ مَعْلُولٌ (مَعْلُولٌ) الْعَقْلِ.

41. Resist lust by subduing it and you will be victorious.

41- قَاوِمِ الشَّهْوَةَ بِالْقَمْعِ لَهَا تَطْفَرُ.

42. How many a lustful desire has prevented [one from attaining] a lofty status!

42- كَمْ مِنْ شَهْوَةٍ مَنَعَتْ رُتْبَةً.

43. How can one who is not aided by [divine] protection refrain from lust?

43- كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنَهُ الْعِصْمَةُ؟!

44. A servant will never be destroyed until he prefers his lust over his religion.

44- لَنْ يَهْلِكَ الْعَبْدُ حَتَّى يُؤْتِرَ شَهْوَتَهُ عَلَى دِينِهِ.

45. There is no sin that is worse than following [one's] lust, so do not obey it as it will preoccupy you from [the remembrance of] Allah.

45- لَيْسَ فِي الْمَعَاصِي أَشَدُّ مِنْ إِتِّبَاعِ الشَّهْوَةِ؛ فَتُطِيعُوهَا فَيَشْغَلْكُمْ عَنِ اللَّهِ.

46. If you had abstained from lustful desires you would surely have been safe from tribulations.

46. لَوْ زَهَدْتُمْ فِي الشَّهَوَاتِ لَسَلِمْتُمْ مِنْ آفَاتٍ.

47. Whoever overcomes his lust, his intellect becomes manifested.

47. مَنْ عَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

48. Whoever is overcome by his lust, his soul will not be safe.

48. مَنْ عَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلَمْ نَفْسُهُ.

49. One who is patient in the face of his lust becomes complete in [his] magnanimity.

49. مَنْ صَبَرَ عَلَى شَهْوَتِهِ تَنَاهَى فِي الْمُرُوَّةِ.

50. One who controls his lust is indeed pious.

50. مَنْ مَلَكَ شَهْوَتَهُ كَانَ تَقِيًّا.

51. One who kills his lust rejuvenates his magnanimity.

51. مَنْ أَمَاتَ شَهْوَتَهُ أَحْيَى مُرُوَّتَهُ.

52. One whose lust increases, [the expense for] his provision becomes heavy.

52. مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَوْئِنَتُهُ.

53. One who overcomes his lust, protects his status.

53- مَنْ عَلَبَ شَهْوَتَهُ صَانَ قَدْرَهُ.

54. Whoever hastens towards lustful desires, afflictions rush towards him.

54- مَنْ تَسَرَّعَ إِلَى الشَّهَوَاتِ تَسَرَّعَ إِلَيْهِ الْبَلَاءُ.

55. One who is enticed by lustful desires permits his soul to be a target of calamities.

55- مَنْ عَرِيَ بِالشَّهَوَاتِ أَبَاحَ نَفْسَهُ الْعَوَائِلَ.

56. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

56- مَنْ مَلَكَ شَهْوَتَهُ كَمُلَتْ مُرُوَّتُهُ، وَحَسُنَتْ عَاقِبَتُهُ.

57. One who does not control his lust does not control his intellect.

57- مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

58. One who has not remedied his lust by abandoning it is still sick.

58- مَنْ لَمْ يُدَاوِ شَهْوَتَهُ بِالتَّارِكِ لَمْ يَزَلْ عَلَيهِ السُّكْرُ.

59. Multiplication of sins stems from submission to lust.

59- مِنْ مُطَاوَعَةِ الشَّهْوَةِ تَضَاعَفُ السُّيُوءَاتُ.

60. One who is overcome by lust is more abased than one who is enslaved.

60- مَغْلُوبُ الشَّهْوَةِ أَدْلُ مِنْ مَمْلُوكِ الرِّقِّ.

61. One who makes a habit of following [his] lustful desires is overwhelmed by afflictions, is associated with evils and has certainty about the permanence [of this world].

**61- مُدْمِنُ الشَّهَوَاتِ صَرِيحٌ مُقَارِنُ السَّيِّئَاتِ،
مُوقِنٌ بِالتَّبَاتِ.**

62. Do not exceed the limits in your lust and anger as they will degrade you.

62- تُسْرِفُ فِي شَهْوَتِكَ وَعَضَيْكَ فَيُزْرِيا بِكَ.

63. There is no reason with lust.

63- عَقْلٌ مَعَ شَهْوَةٍ.

64. Nothing corrupts God-wariness but the dominance of lust.

64- يُفْسِدُ التَّقْوَى إِغْلَابُ الشَّهْوَةِ.

65. There is no trial [and temptation] greater than lust.

65- فِتْنَةٌ أَكْبَرُ مِنَ الشَّهْوَةِ.

66. How good it would be for people not to desire that which they ought not to [crave for].

66- مَا أَحْسَنَ بِالنَّاسِ أَنْ لَا يُشْتَهِيَ مَا

يُنَبِّغِي; ﻻ

The Martyr

الشهيد-The Martyr

1. One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet and the right of his household, has died a martyr and his reward rests with Allah, the Glorified. He is also eligible for the recompense of the good acts he intended to do, as his intention takes the place of drawing his sword [in battle]. Indeed, for everything there is a [limited] term that it cannot go beyond.

1- مَنْ مَاتَ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَرَسُولِهِ
وَحَقِّ أَهْلِ بَيْتِهِ مَاتَ شَهِيدًا، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ سُبْحَانَهُ
وَاسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتْ نِيَّتُهُ مَقَامَ
إِصْدَاقِهِ سَيْفِهِ (بِسَيْفِهِ)، فَإِنَّ لِكُلِّ شَيْءٍ
أَجَلًا يُعَدُّهُ.

2. We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the fellowship of the felicitous and the company of the Prophets and the virtuous ones.

2- نَسْأَلُ اللَّهَ سُبْحَانَهُ مَنَازِلَ الشُّهَدَاءِ، وَمُعَايِشَةَ السُّعَدَاءِ،
وَمُرَافَقَةَ أَنْبِيَاءِ وَرُسُلِهِ.

Testimony

الشهادة-Testimony

1. And testimony [has been prescribed] as a means of overcoming denials.

1- وَالشَّهَادَةُ إِسْتِظْهَارًا عَلَى الْمُجَادَاتِ.

2. One who gives false testimony for you will give a similar testimony against you.

2- مَنْ شَهِدَ لَكَ بِالْبَاطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ.

3. There is no good in the testimony of the treacherous.

3- خَيْرٌ فِي شَهَادَةِ خَائِنٍ.

Fame And Renown

Fame and renown-الشُّهُرَةُ وَالنَّبَاهَةُ

1. Good renown is a fortification of power.

1- حُسْنُ الشُّهُرَةِ حِصْنُ القُدْرَةِ.

2. Love of fame is the cornerstone of every affliction.

2- حُبُّ النّبَاهَةِ رَأْسُ كُلِّ بَلِيَّةٍ.

Grey Hair Of Old Age

Grey Hair of Old Age-الشَّيْبُ

1. The grey hair of old age is enough of a warner.

1- كَفَى بِالشَّيْبِ نَذِيرًا.

2. The grey hair of old age is enough of an announcer [of impending death].

2- كفى بالشَّيْبِ ناعياً.

3. Change your grey hair [by dyeing it] and do not resemble the Jews.

3- عَيَّرُوا الشَّيْبَ، وَتَشَبَّهُوا بِالْيَهُودِ.

4. When you're black [hair] becomes white, your best [part of life] has passed away.

4- إِذَا أْبَيْضَ أَسْوَدُكَ مَاتَ أَطْيَبُكَ.

5. Grey hair [of old age] is the last of the promises of annihilation.

5- الشَّيْبُ آخِرُ مَوَاعِيدِ الْقَنَاءِ.

The Followers (Shi'a)

The Followers (Shi'a)- الشَّيْبَةُ

1. Verily the People of Paradise will look at the stations of our followers just as a person among you looks at the celestial bodies in the sky.

1- إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاوُنَ مَنَازِلَ شِيعَتِنَا، كَمَا يَتَرَاءَى الرَّجُلُ مِنْكُمْ الْكَوَاكِبَ فِي أَفُقِ السَّمَاءِ.

2. Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend from their persons and their possessions in our way - these are the ones who are from us and shall rejoin us [in the Hereafter].

2- إِنَّ اللَّهَ سُبْحَانَهُ أَطْلَعَ إِلَى الْفِئَةِ، فَاخْتَارَ لَنَا شِيعَةً

يَنْصُرُونَنَا، وَيَفْرَحُونَ لِفَرَجِنَا، وَيَحْزَنُونَ لِحُزْنِنَا، وَيَبْذُلُونَ
أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِيْنَا أَوْلَئِكَ مِنَّا وَإِلَيْنَا.

3. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

3- شِيعَتُنَا كَالنَّحْلِ لَوْ عَرَفُوا مَا فِي جَوْفِهَا 7–كَلَوْهَا.

4. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

4- شِيعَتُنَا كَالْأُخْطَرِ طَيِّبٌ رِيْحُهَا، حَسَنٌ ظَاهِرُهَا
وَبَاطِنُهَا.

The Disgrace Of A Man

The Disgrace of a Man-شَيْنُ الرَّجْلِ

1. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

- أَرْبَعُ تَشْيِينُ الرَّجُلِ: الْبُخْلُ، وَالْكَذِبُ، وَالشَّرُّ، وَسُوءُ الْخُلُقِ.

Patience And The Patient

Patience and the patient-الصَّبْرُ وَالصَّابِرُ

1. Patience is the first prerequisite of proficiency (or certitude).

1- الصَّبْرُ أَوَّلُ لَوَازِمِ 9–تُقَانِ (9–تُقَانِ).

2. Patience in times of hardship makes reward abundant.

2- الصَّبْرُ عَلَى الْمُصِيبَةِ يُجْزِلُ الْمُتُوبَةَ.

3. Patience is one of the two triumphs.

3- الصَّبْرُ أَحَدُ الظَّفَرَيْنِ.

4. Patience in the face of calamities makes one attain honourable ranks.

4- الصَّبْرُ عَلَى التَّوَابِ يُنِيلُ شَرَفَ المَرَاتِبِ (المَطَالِبِ).

5. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

5- الصَّبْرُ عَلَى طَاعَةِ اللَّهِ أَهْوَنُ مِنَ الصَّبْرِ عَلَى عُقُوبَتِهِ.

6. Patience in affliction is better than wellbeing in [times of] comfort.

6- الصَّبْرُ عَلَى البَاءِ أَفْضَلُ مِنَ العَافِيَةِ فِي الرِّخَاءِ.

7. Patience is the best trait and knowledge is the most honourable embellishment and gift.

7- الصَّبْرُ أَفْضَلُ سَجِيَّةٍ، وَالْعِلْمُ أَشْرَفُ جَلِيَّةٍ وَعَمَلِيَّةٍ.

8. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

8- الصَّبْرُ أَنْ يَحْتَمَلَ الرَّجُلُ مَا يَنْوِبُهُ وَيَكْظِمَ مَا يُغْضِبُهُ.

9. Patience is of two types: enduring what you hate and abstaining from what you love.

9- الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ.

10. Patience is the best vestment of faith and the most honourable of human qualities.

10- الصَّبْرُ أَحْسَنُ حُلَلِ ٱلْإِيمَانِ، وَأَشْرَفُ ذَخَائِقِ ٱلنَّسَانِ.

11. Refraining from lust is chastity, from anger is courage and from sin is piety.

11- الصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ، وَعَنِ الغَضَبِ نَجْدَةٌ، وَعَنِ المَعْصِيَةِ وَرَعٌ.

12. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

12- الصَّبْرُ صَبْرَانِ: صَبْرٌ فِي البَأْسِ حَسَنٌ جَمِيلٌ، وَأَحْسَنُ مِنْهُ الصَّبْرُ عَنِ المَحَارِمِ.

13. Patience in poverty with dignity is better than wealth with indignity.

13- الصَّبْرُ عَلَى الفَقْرِ مَعَ العِزِّ أَجْمَلُ مِنَ الغِنَى مَعَ الدُّلِّ.

14. Patience in the face of agonizing distress leads to success in attaining opportunities.

14- الصَّبْرُ عَلَى مَصْنَعِ الغُصَصِ يُوجِبُ الظَّفَرَ بِالفُرَصِ.

15. Be patient [and] you will achieve.

15- إِصْبِرْ تَنْلُ.

16. Be patient [and] you will triumph.

16- إِصْبِرْ تَطْفَرُ.

17. Occupy yourself with patience in adversity instead of being distressed by it.

17- إِشْتَغِلْ بِالصَّبْرِ عَلَى الرِّزْيَةِ عَنِ الْجَزَعِ لَهَا.

18. Be patient with the action which will surely bring you reward and refrain from the action the punishment for which you will not be able to bear.

18- إِصْبِرْ عَلَى عَمَلٍ يُدُّ لَكَ مِنْ تَوَابِهِ، وَعَنْ عَمَلٍ صَبْرَكَ لَكَ عَلَى عِقَابِهِ.

19. Adopt patience, for indeed patience has a sweet end and an auspicious result.

19- إِلْزَمِ الصَّبْرَ، فَإِنَّ الصَّبْرَ حُلُوُّ الْعَاقِبَةِ، مَيْمُونُ الْمَغْبَةِ.

20. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

20- إِصْبِرْ عَلَى مَرَارَةِ الْحَقِّ، وَإِيَّاكَ أَنْ تَتَّخِذَ لِذَوِّهِ الْبَاطِلَ.

21. Stick to the earth, be patient in trials, and do not move your hands and follow the fancy of your tongues [in order to start quarrels].

21- إِلْزَمُوا الْأَرْضَ، وَاصْبِرُوا عَلَى الرُّضَى، وَاصْبِرُوا عَلَى

الْبَّعْبُ وَالْوَعْدُ، وَتَحَرَّكُوا بِأَيْدِيكُمْ وَهَوَى السِّنِّتِ كُمْ.

22. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

22. اِلْزَمُوا الصَّبْرَ، فَإِنَّهُ دِعَامَةُ ِإِيمَانٍ،
وَأَسَاسُ أَعْمَالٍ.

23. The best patience is longanimity.

23. أَفْضَلُ الصَّبْرِ التَّصَبُّرُ.

24. The strongest resource for [facing] difficulties is patience.

24. أَقْوَى عُدَّةِ الشَّدَائِدِ الصَّبْرُ.

25. The best patience is during the bitter pain of tragedy.

25. أَفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الْقَجِيْعَةِ.

26. The best patience is abstaining from that which is loved [but prohibited].

26. أَفْضَلُ الصَّبْرِ الصَّبْرُ عَنِ الْمَحْبُوبِ.

27. The best asset is patience in difficulty.

27. أَفْضَلُ عُدَّةِ الصَّبْرِ عَلَى الشَّدَةِ.

28. The action with most praiseworthy results is patience.

28- إِنَّ أَحْمَدَ إِبْنُ عَاقِبَةَ الصَّبْرِ.

29. Verily patience is a virtue except if it is [when others are patient] concerning you, and apprehension is bad except if it is over you; verily the affliction [we suffer] by your loss is great whereas [the hardships] before you and after you are insignificant [in comparison].¹

29 - إِنَّ الصَّبْرَ لَجَمِيلٌ إِبْنُ عَنَّا، وَإِنَّ الْجَزَعَ لَقَبِيحٌ
إِبْنُ عَلِيٍّ، وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ
لَجَلَلٌ.

30. Patience is a foundation [for other good actions].

30- الصَّبْرُ وَاسِعٌ وَكَوْنُهُ.

31. Patience is an elevation; agitation is degradation.

31- الصَّبْرُ مَرْقَعَةٌ، الْجَزَعُ مَنْقَصَةٌ.

32. Patience is a means of repelling [adversities].

32- الصَّبْرُ مَدْفَعَةٌ.

33. Patience is a victory; haste [and impatience] is a danger.

33- الصَّبْرُ طَقْرٌ، الْعَجَلُ خَطْرٌ.

34. Patience fights off mishaps.

34- الصَّبْرُ يُنَاضِلُ الْجِدْثَانَ.

35. Patience is the cornerstone of faith.

35- الصَّبْرُ رَأْسُ الْإِيمَانِ.

36. Patience is the shield against poverty.

36- الصَّبْرُ جُنَّةُ الْفَقَاةِ.

37. Patience is the fruit of conviction.

37- الصَّبْرُ ثَمَرَةُ الْيَقِينِ.

38. Patience makes tragedy easier to bear.

38- الصَّبْرُ يُهَوِّنُ الْفَجِيعَةَ.

39. Patience purges calamity.

39- الصَّبْرُ يَمْحِصُ الرِّزِيَّةَ.

40. Patience is the fruit of faith.

40- الصَّبْرُ ثَمَرَةُ الْإِيمَانِ.

41. Patience is an asset for [facing] affliction.

41- الصَّبْرُ عُدَّةٌ لِلْبَلَاءِ.

42. Patience is the guarantor of success.

42. الصَّبْرُ كَفَيْلٌ بِالظُّفْرِ.

43. Patience is the symbol of [divine] succour.

43. الصَّبْرُ عُنْوَانُ النَّصْرِ.

44. Patience is more repelling for affliction[s].

44. الصَّبْرُ أَدْفَعُ لِلْبَّغْيِ عَدَاءً.

45. Patience constrains the enemies.

45. الصَّبْرُ يُرْغِمُ الْفَقْرَ عُدَاءً.

46. Patience is the [best] resource for [tackling] poverty.

46. الصَّبْرُ عُدَّةُ الْفَقْرِ.

47. Patience is an aide in every affair.

47. الصَّبْرُ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

48. Patience is the best of assets.

48. الصَّبْرُ أَفْضَلُ الْعُدَدِ.

49. Patience is the strongest vestment.

49. الصَّبْرُ أَقْوَى لِبَاسٍ.

50. Patience is a riding mount that does not stumble.

50. الصَّبْرُ مَطِيَّةٌ مَطِيَّةٌ تَكْبُورٌ.

51. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

51. الصَّبْرُ أَعْوَنُ شَيْءٍ عَلَى الدَّهْرِ.

52. Patience is the best of the believer's soldiers.

52. الصَّبْرُ خَيْرُ جُنُودِ الْمُؤْمِنِ.

53. Judiciousness and excellence lie in patience.

53. الْحَزْمُ وَالْفَضِيلَةُ فِي الصَّبْرِ.

54. Patience in the face of suffering leads to the gaining of opportunity.

54. الصَّبْرُ عَلَى الْمَصْنَعِ يُؤَدِّي إِلَى إِصَابَةِ الْفُرْصَةِ.

55. Patience descends [in proportion to] to the extent of the hardship.

55. الصَّبْرُ يَنْزِلُ عَلَى قَدْرِ الْمُصِيبَةِ.

56. Patience in times of difficulty is from the best endowments.

56- الصَّبْرُ عَلَى الْمَصَائِبِ مِنْ أَفْضَلِ الْمَوَاهِبِ.

57. Patience in hardship blunts the edge of the one who rejoices in your suffering.

57- الصَّبْرُ عَلَى الْمُصِيبَةِ يَقُلُّ حَدَّ الشَّامِتِ.

58. Patience is more repelling for harm.

58- الصَّبْرُ أَدْفَعُ لِلضَّرَرِ.

59. If Allah tests you with some hardship, then be patient.

59- إِنْ ابْتَدَأَ اللَّهُ بِمُصِيبَةٍ فَاصْبِرُوا.

60. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

60- إِنْ تَصْبِرُوا فَفِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلْفٌ.

61. If you are patient then things will transpire as ordained and you will be rewarded, and if you are agitated then things will transpire as ordained and you will bear the burden of sin.

61- إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزَعْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَأْزُورٌ.

62. Either be patient like the freemen or else seek distraction [and forget] like the inept.

62- إِنْ صَبَرْتَ صَبَرَ الْحُرُّ، وَإِنْ سَلَوْتَ سَلَوَّ الْعَمَارُ.

63. If you are patient, you will attain the stations of the virtuous through your patience, and if you become agitated, then your agitation will cause you to enter the fire of hell.

**63- إِنْ صَبَرْتَ أَذْرَكْتَ بِصَبْرِكَ مَنَازِلَ مَنَازِلِ الْبَرِّ، وَإِنْ
جَزَعْتَ أُوْرَدَكَ جَزَعُكَ عَذَابَ النَّارِ.**

64. Either be patient like the honourable ones or else seek distraction like the animals.

**64- إِنْ صَبَرْتَ صَبْرَ الْكَارِمِ، وَإِنْ سَلَوْتَ
سُلُوَّ الْبَهَائِمِ.**

65. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

**65- إِنَّكَ لَنْ تُدْرِكَ مَا تُحِبُّ مِنْ رَبِّكَ إِلَّا بِالصَّبْرِ عَمَّا
تَشْتَهُ.**

66. Verily if you are patient in affliction, thankful in comfort and satisfied with the [divine] decree, you will gain the pleasure of Allah, the Glorified.

**66- إِنَّكُمْ إِنْ صَبَرْتُمْ عَلَى الْبَلَاءِ، وَشَكَرْتُمْ فِي الرَّخَاءِ،
وَرَضِيْتُمْ بِالْقَضَاءِ، كَانَ لَكُمْ مِنَ اللَّهِ سُبْحَانَهُ الرِّضَا.**

67. When you are patient in adversity, you blunt its edge.

67- إِذَا صَبَرْتَ لِلْمِحْنَةِ قَلَّتْ حِدَّتُهَا.

68. Through patience, adversity is made lighter.

68- بِالصَّبْرِ تَخِفُّ الْمِحْنَةُ.

69. Through patience, [one's legitimate] desires are realized.

69- بِالصَّبْرِ تُدْرَكُ الرِّغَائِبُ.

70. Through patience, the loftiness of matters is attained.

70- بِالصَّبْرِ تُدْرَكُ مَعَالِي مُؤْمُورٍ.

71. Give glad tidings of success and victory to yourself when you are patient.

71- بَشِّرْ نَفْسَكَ إِذَا صَبَرْتَ بِالنُّجْحِ وَالظَّفَرِ.

72. Dress yourself with patience and certainty, for these two are good provisions in [both] comfort and hardship.

72- تَجَلَّبِبِ الصَّبْرَ وَالْيَقِينَ، فَإِنَّهُمَا نِعْمَ الْعُدَّةُ فِي الرَّخَاءِ وَالشَّدَّةِ.

73. The reward of patience takes away the sufferings of tribulation.

73- ثَوَابُ الصَّبْرِ يُذْهِبُ مَضَضَ الْمُصِيبَةِ.

74. The reward for patience is the loftiest reward.

74- ثَوَابُ الصَّبْرِ أَعْلَى الثَّوَابِ.

75. Good patience is the vanguard of victory.

75- حُسْنُ الصَّبْرِ طَلِيعَةُ النَّصْرِ.

76. Good patience is the basis of every affair.

76- حُسْنُ الصَّبْرِ وَرُكْنُ كُلِّ أَمْرٍ.

77. Good patience is an aide in every matter.

77- حُسْنُ الصَّبْرِ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

78. Persevering patience is the symbol of success and victory.

78- دَوَامُ الصَّبْرِ عُنْوَانُ الظَّفَرِ وَالنَّصْرِ.

79. May Allah have mercy on the person who makes patience the conveyance of his life and piety the provision for his death.

79- رَحِمَ اللَّهُ امْرَأً جَعَلَ الصَّبْرَ مَطِيَّةَ حَيَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

80. The cornerstone of faith is patience.

80- رَأْسُ إِيْمَانٍ الصَّبْرُ.

81. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

81- صَبْرُكَ عَلَى الْمُصِيبَةِ يُخَفِّفُ الرِّزِيَّةَ، وَيُجْزِلُ المَثْوَبَةَ.

82. Your patience in bearing agonies gains you opportunities.

82- صَبْرُكَ عَلَى تَجَرُّعِ العُصَصِ يُظْفِرُكَ بِالْفُرَصِ.

83. Bid yourselves to patiently perform acts of worship and protect yourselves from the impurity of evil deeds, [as a result] you will find the sweetness of faith.

**83- صَابِرُوا أَنْفُسَكُمْ عَلَى فِعْلِ الطَّاعَاتِ، وَصُوتُوهَا عَنْ دَنَسِ
السَّيِّئَاتِ، تَجِدُوا حَلاَءَ إِيمَانٍ.**

84. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

84- طُوبَى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

85. Per during patience is the quality of the virtuous.

85- طُولُ الصَّبْرِ مِنْ شِيمِ بَرٍّ.

86. Espouse patience in distress and tribulation.

86- عَلَيْكَ بِالصَّبْرِ فِي الضِّيقِ وَالْبَلَاءِ.

87. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

**87- عَلَيْكَ بِالصَّبْرِ وَالْحَيْمَالِ، فَمَنْ لَزَمَهُمَا هَانَتْ عَلَيْهِ
الْمَحَنُ.**

88. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

88- عَلَيْكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصِينٌ وَعِبَادَةُ الْمُوقِنِينَ.

89. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

89- عَلِيكَ بِالصَّبْرِ فِيهِ يَأْخُذُ الْعَاقِلُ، وَإِلَيْهِ يَرْجِعُ الْجَاهِلُ.

90. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

90- عَلِيكَ بِلُزُومِ الصَّبْرِ فِيهِ يَأْخُذُ الْحَازِمُ، وَإِلَيْهِ يَوَلُّ الْجَارِعُ.

91. It is during the first blow [of adversity] that the patience of the noble ones is seen.

91- عِنْدَ الصَّدْمَةِ الْوَالِي يَكُونُ صَبْرُ النَّبِيِّينَ.

92. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

92- عِنْدَ نُزُولِ الْمَصَائِبِ وَتَعَاقِبِ التَّوَائِبِ تَطْهَرُ فَضِيلَةُ الصَّبْرِ.

93. In patience there is triumph.

93- فِي الصَّبْرِ ظَفَرٌ.

94. In tribulation the excellence of patience is realized.

94- فِي الْبَلَاءِ فَضِيلَةُ الصَّبْرِ.

95. Sometimes patience becomes difficult [to come by].

95- قَدْ يَعِزُّ الصَّبْرُ.

96. It is seldom that one is patient yet he does not acquire [his objective].

96. قَلٌّ مَّنْ صَبَرَ إِذَا مَلَكَ.

97. It is seldom that one is patient yet he does not become powerful.

97. قَلٌّ مَّنْ صَبَرَ إِذَا قَدَرَ.

98. It is seldom that one is patient yet he does not gain victory.

98. قَلٌّ مَّنْ صَبَرَ إِذَا ظَفِرَ.

99. How many a lock has been opened with patience!

99. كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ عَلْقٍ.

100. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

**100. مَنْ لَمْ يَصْبِرْ عَلَى كَدِّهِ صَبَرَ عَلَى
وُجْدِهِ.**

101. The patient one is never deprived of victory, even if it takes a long time [to come].

101. لَا يَحْرِمُ الصَّبْرُ الْفَتْحَ، وَإِنْ طَالَ بِهِ الزَّمَانُ.

102. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

102. يُصْبِرُ عَلَىٰ مُرِّ الْحَقِّ إِيَّاهُ؛ مَنْ أَيْقَنَ
بِدَوِّ عَاقِبَتِهِ.

103. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

103. يُوُولُ أَمْرُ الصَّبْرِ إِلَىٰ دَرَكِ غَايَتِهِ وَبُلُوغِ أَمَلِهِ.

104. With patience, there is no adversity.

104. لَيْسَ مَعَ الصَّبْرِ مُصِيبَةٌ.

105. There is nothing that gives a more praiseworthy result, or a more delightful consequence, or is more repelling for bad etiquette, or more helpful in realizing what is sought, than patience.

105. لَيْسَ شَيْءٌ أَحْمَدَ عَاقِبَةً، وَوَأَلَدٌ مَغْبَةً،
وَوَأَدْفَعَ لِسُوءِ آدَبٍ، وَوَأَعَوَّنَ عَلَىٰ دَرَكِ
مَطْلَبٍ مِنَ الصَّبْرِ.

106. One who is patient is victorious.

106. مَنْ يَصْبِرُ يَطْفَرُ.

107. One who is patient attains his aspiration.

107. مَنْ صَبَرَ نَالَ الْمُنَى.

108. One who seeks relief from patience is relieved by it.

108. مَن اسْتَجَدَّ الصَّبْرَ أَنْجَدَهُ.

109. Have sweet patience during the bitter affair.

109. كُنْ حُلُوَ الصَّبْرِ عِنْدَ مُرِّ الْمُرِّ.

110. The guarantor of succour is patience.

110. كَافِلُ النَّصْرِ الصَّبْرُ.

111. For every afflicted one there is [a refuge in] patience.

111. لِكُلِّ مُصَابٍ إِصْطِبَارٌ.

112. Reward will never be acquired until [the bitter pill of] patience is swallowed.

112. لَنْ يَحْصُلَ إِسْرَافٌ إِلاَّ بِصَبْرٍ.

113. One who seeks relief from patience will never be deprived of succor.

113. لَنْ يَعْذَمَ النَّصْرَ مَن اسْتَجَدَّ الصَّبْرَ.

114. One who is patient in the obedience of Allah will be granted [something] better than what he was patient with, by Allah, the Glorified.

114. مَن صَبَرَ عَلَى طَاعَةِ اللَّهِ عَوَّضَهُ اللَّهُ سُبْحَانَهُ خَيْرًا مِمَّا صَبَرَ عَلَيْهِ.

115. Whoever arms himself with the shield of patience, calamities become easy for him [to

bear].

115. مَنْ اَدْرَعَ جُنَّةَ الصَّبْرِ هَانَتْ عَلَيْهِ النَّوَابِ.

116. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

116. مَنْ صَبَرَ عَلَى طَوْلِ اَبَانٍ عَنِ صِدْقِ التَّقَى.

117. One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, has feared His chastisement and has hoped for His reward.

117. مَنْ صَبَرَ عَلَى بَعْثِ اللّٰهِ سُبْحَانَهُ، فَحَقَّ اللّٰهُ اَدَى، وَوَعْدَهُ اِتَّقَى، وَتَوَابَهُ رَجَى.

118. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

118. مَنْ صَبَرَ فَنَفْسُهُ وَقَرَّ، وَبِالتَّوَابِ ظَفِرَ، وَاللّٰهُ سُبْحَانَهُ اَطَاعَ.

119. One who clothes himself with patience and contentment gains power and nobility.

119. مَنْ تَجَلَّبَبَ الصَّبْرَ وَالْقَنَاعَةَ عَزَّ وَتَبَلَّ.

120. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

120. مَنْ صَبَرَ عَلَى طَاعَةِ اللّٰهِ وَعَنِ مَعَاصِيهِ فَهُوَ الْمُجَاهِدُ

الصَّبْرُ.

121. One whose patience is prolonged, his breast becomes straitened.

121. مَنْ طَالَ صَبْرُهُ حَرَجَ صَدْرُهُ

122. One who sets foot upon the vessel of patience gains victory?

122. مَنْ اسْتَوَظَأَ مَرْكَبَ الصَّبْرِ ظَفِرَ.

123. Patience during hardships is from the treasures of faith.

123. مِنْ كُنُوزِ إِيْمَانٍ الصَّبْرُ عَلَى الْمَصَائِبِ.

124. Patience in [times of] calamities is from the best judiciousness.

124. مِنْ أَفْضَلِ الْحَزْمِ، الصَّبْرُ عَلَى النَّوَائِبِ.

125. Patience during tribulation is one of the signs of good character.

125. مِنْ عَآءِ حُسْنِ السَّجِيَّةِ الصَّبْرُ عَلَى الْبَلِيَّةِ.

126. He who is patient is not afflicted.

126. مَا أَصِيبَ مَنْ صَبَرَ.

127. One who adopts patience does not fail.

127. مَا خَابَ مَنْ لَزِمَ الصَّبْرَ.

128. Nothing obtains reward like patience does.

128. مَا حَصَلَ بِمَنْ جُرِيَ بِمِثْلِ الصَّبْرِ.

129. That which you abstain from is better than that which you delight in.

129. مَا صَبَرْتَ عَنْهُ خَيْرٌ مِمَّا إلتَذَّتَ بِهِ.

130. How good it is for a person to refrain from that which he desires!

130. مَا أَحْسَنَ بِأَنْ يُصْبِرَ عَمَّا يَشْتَهِي.

131. Afflicted one, what has made you patiently bear your disease, and [what has] made you remain steadfast in the face of your hardships, and [what has] consoled you from weeping over yourself?

131. مَا صَبَّرَكَ أَيُّهَا الْمُبْتَلَى عَلَى دَائِكَ، وَجَلَدَكَ عَلَى مَصَائِكَ، وَعَزَّاكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ.

132. There is no stumbling with patience.

132. إِعْثَارٌ مَعَ صَبْرٍ.

133. Discomforts are not repelled except by patience.

133. تُدْفَعُ الْمَكَارَهُ بِالصَّبْرِ.

134. There is no aide better than patience.

134. عَوْنٌ أَفْضَلُ مِنَ الصَّبْرِ.

135. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and enjoys].

135. يَتَحَقَّقُ الصَّبْرُ (المَعْرُوفُ) إِذَا عَانِيَ بِمَا يَتَعَادَى.

136. With patience, judiciousness is strengthened.

136. مَعَ الصَّبْرِ يَتَقَوَّى الْحَزْمُ.

137. The bitterness of patience bears the [sweet] fruit of victory.

137. مَرَارَةُ الصَّبْرِ تُؤْمِرُ الطَّيِّبَةَ.

138. The bitterness of patience is removed by the sweetness of victory.

138. مَرَارَةُ الصَّبْرِ تُذْهِبُهَا حَلَاوَةُ النَّجَاحِ.

139. How good a supporter patience is!

139. نِعْمَ الظَّهِيرُ الصَّبْرُ.

140. How good a succor patience is during tribulation!

140. نِعْمَ المَعُونَةُ الصَّبْرُ عَلَى التَّوْبَانِ.

141. The one who wears the garment of piety and certitude is [truly] guided.

141. هُدِيَ مَنْ اَدْرَعَ لِبَاسَ الصَّبْرِ وَالْيَقِينِ.

142. Do not make haste in that which Allah has not hastened for you.

142. تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ.

143. There is no faith like patience.

143. إِيمَانٌ كَالصَّبْرِ.

144. Whoever is patient, his hardship becomes easy [to bear].

144. مَنْ صَبَرَ هَانَتْ مُصِيبَتُهُ.

145. Whoever is patient, his torment is lightened.

145. مَنْ صَبَرَ خَفَّتْ وُحْنَتُهُ.

146. One who is not saved by patience, is destroyed by agitation.

146. مَنْ صَبَرَ عَلَى النَّكْبَةِ كَأَنْ لَمْ يُنْكَبْ.

147. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

147. مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ.

148- مَنْ صَبَرَ عَلَىٰ مُرِّ الْمَوْتِ؛ ذِي أَبَانٍ عَنِ صِدْقِ التَّقْوَىٰ.

1. Imam 'Ali ('a) said this at the burial of the Holy Prophet (s).

Young Children

الصبيان-Young Children

1. Teach your young children [how to perform the ritual] prayer and make them accountable for it when they reach puberty.

1- عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا
الْحُلُمَ.

Good Health And The Healthy

الصِّحَّةُ وَأَهْلُ الصِّحَّةِ-Good Health and the Healthy

1. Good health is the more salubrious of the two delights.

1- الصِّحَّةُ أَهْنَأُ اللَّذَّتَيْنِ.

2. Good health is the best blessing.

2- الصِّحَّةُ أَفْضَلُ النِّعَمِ.

3. With good health, enjoyment becomes complete.

3- بِالصِّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ.

4. With good health, there is delight in the taste [of food].

4- بِصِحَّةِ الْمِرَاجِ تُوجَدُ لَذَّةُ الطَّعْمِ.

5. The alms-tax of good health is striving in the obedience of Allah.

5- زَكَاةُ الصِّحَّةِ السَّعْيُ فِي طَاعَةِ اللَّهِ.

6. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

6- هَلْ يَنْتَظِرُ أَهْلُ عَضَاةِ الصِّحَّةِ إِسْرَافَ النَّوَالِ السَّقَمِ.

7. Good health and gluttony do not go together.

7- تَجْتَمِعُ الصِّحَّةُ وَالنَّهْمُ.

8. Good health is not attained except through a good diet.

8- تُنَالُ الصِّحَّةُ إِسْرَافَ الْجَمِيَّةِ.

The Chest

The Chest-الصدر

1. The chest is the guard of the body.

1- الصِّدْرُ رَقِيبُ الْبَدَنِ.

Charities

Charities-الصدقات

1. Charity is the greater of the two gains.

1- الصَّدَقَةُ أَكْبَرُ الرَّبْحَيْنِ.

2. Charity is the better of the two reserves.

2- الصَّدَقَةُ أَفْضَلُ الدُّخْرَيْنِ.

3. Charity brings down mercy.

3- الصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

4. Charity repels tribulation and calamity.

4- الصَّدَقَةُ تَسْتَدْفِعُ الْبَلَاءَ وَالنِّقْمَةَ.

5. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass.

5- إِنَّكُمْ إِلَىٰ إِنْفَاقِ مَا كَتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَىٰ اكْتِسَابِ مَا تَجْمَعُونَ.

6. When you become penniless then do business with Allah through charity.

6- إِذَا أُمْلِغْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

7. Through charity, death gets deferred.

7- بِالصَّدَقَةِ تُفْسَحُ (تَفْسُحُ) جَالٌ.

8. The blessing of wealth is in charity.

8- بَرَكَهُ الْمَالِ فِي الصَّدَقَةِ.

9. Safeguard yourselves through charity.

9- حَصِّنُوا أَنْفُسَكُمْ بِالصَّدَقَةِ.

10. The best charity is that which is given most secretly.

10- خَيْرُ الصَّدَقَةِ أَخْفَاهَا.

11. Foster your faith with charity.

11- سُوِّسُوا إِيمَانَكُمْ بِالصَّدَقَةِ.

12. Groom yourselves with piety and cure your sick with charity.

12- سُوِّسُوا أَنْفُسَكُمْ بِالْوَرَعِ، وَدَاوُوا مَرَضَانَكُمْ بِالصَّدَقَةِ.

13. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

13- صَدَقَةُ السِّرِّ تُكَفِّرُ الْخَطِيئَةَ، وَصَدَقَةُ الْعَرَبِيَّةِ مَثْرَاءٌ فِي الْمَالِ.

14. Charity given openly repels ill-fated death.

14. صَدَقَةُ الْعَرَفَةِ تَدْفَعُ مِيتَةَ السُّوءِ.

15. Give charity and you will be saved from the vileness of parsimony.

15. عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنَاءَةِ الشَّحِّ.

16. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

16. كَفِّرُوا ذُنُوبَكُمْ، وَتَحَبَّبُوا إِلَى رَبِّكُمْ بِالصَّدَقَةِ، وَصِلَةِ الرَّحِمِ.

17. Charity is a treasure.

17. الصَّدَقَةُ كَنْزٌ.

18. Charity protects one from falling into evil.

18. الصَّدَقَةُ تَقِي مَصَارِعَ السُّوءِ.

19. Charity is the best means of attaining closeness [to Allah].

19. الصَّدَقَةُ أَفْضَلُ الْقُرْبِ.

20. Charity is the best of virtuous deeds.

20. الصَّدَقَةُ أَفْضَلُ الْحَسَنَاتِ.

21. Charity is a valuable treasure.

21- الصَّدَقَةُ كَنْزُ الْمُوسِرِ.

22. Charity given secretly is from the best righteous actions.

22- الصَّدَقَةُ فِي السِّرِّ مِنْ أَفْضَلِ الْبِرِّ.

23. Charity protects.

23- الصَّدَقَةُ تَقِي.

24. Make your weights [of good deeds] heavy with charity.

24- تَعْلُوا مَوَازِينَكُمْ بِالصَّدَقَةِ.

Truthfulness

Truthfulness-الصدق

1. Truthfulness is the strongest column of faith.

1- الصِّدْقُ أَقْوَى دَعَائِمِ الْإِيمَانِ.

2. Truthfulness is the pillar of Islam and the column of faith.

2- الصِّدْقُ عِمَادُ الْإِسْلَامِ وَدَعَامَةُ الْإِيمَانِ.

3. Truthfulness is the cornerstone of faith and the adornment of the human being.

3- الصِّدْقُ رَأْسُ الْإِيمَانِ، وَزِينَةُ الْإِنْسَانِ.

4. Truthfulness is the beauty of a human being and the column of faith.

4- الصِّدْقُ جَمَالُ الْإِنْسَانِ، وَدَعَامَةُ الْإِيمَانِ.

5. Be truthful and you will be successful.

5- أَصْدُقْ تُنْجِحْ.

6. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

**6- إِزْمُ الصِّدْقِ وَالْإِيمَانِ، فَإِنَّهُمَا سَجِيَّةُ
الْبِرِّ.**

7. Espouse truthfulness even if you fear harm may come of it, for indeed this is better for you than the lying from which benefit is expected.

**7- إِزْمُ الصِّدْقِ وَإِنْ خِفْتَ ضُرَّهُ فَإِنَّهُ خَيْرٌ لَكَ مِنَ الْكِذْبِ الْمَرْجُوعِ
نَفْعُهُ.**

8. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

**8- إِعْتَنِمِ الصِّدْقَ فِي كُلِّ مَوْطِنٍ تَعْنَمُ، وَاجْتَنِبِ الشَّرَّ وَالْكَذِبَ
تَسْلَمْ.**

9. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

9- أَصْدُقُوا فِي أَقْوَالِكُمْ، وَأَخْلِصُوا فِي أَعْمَالِكُمْ، وَتَزَكُّوا بِالْوَرَعِ.

10. The most sublime thing is truthfulness.

10- أَجَلُّ شَيْءٍ الصِّدْقُ.

11. The best honesty is fulfilling your promises.

11- أَفْضَلُ الصِّدْقِ الْوَفَاءُ بِالْعُهُودِ.

12. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

12- أَحْسَنُ الصِّدْقِ الْوَفَاءُ بِالْعَهْدِ، وَأَفْضَلُ الْجُودِ بَدْلُ الْجَهْدِ.

13. Truthfulness is a means [of attaining success].

13- الصِّدْقُ وَسِيلَةٌ.

14. Truthfulness is trustworthiness; dishonesty is a betrayal.

14- الصِّدْقُ أَمَانَةٌ، الْكِذْبُ خِيَانَةٌ.

15. Truthfulness saves [one from hardship].

15- الصِّدْقُ يُنْجِي.

16. Honesty is a merit; dishonesty is a vice.

16- الصِّدْقُ فَضِيلَةٌ، الْكِذْبُ رَذِيلَةٌ.

17. Honesty is [a means to] success; dishonesty is a cause of disgrace.

17- الصِّدْقُ نَجَاحٌ، الْكِذْبُ فَضَّاحٌ.

18. Truthfulness is an elevation.

18- الصِّدْقُ مَرْفَعَةٌ.

19. Honesty is the trust of the tongue.

19- الصِّدْقُ أَمَانَةُ اللِّسَانِ.

20. Truthfulness is the brother of justice.

20- الصِّدْقُ أَخُو الْعَدْلِ.

21. Honesty is the language of truth.

21- الصِّدْقُ لِسَانُ الْحَقِّ.

22. Truth is the best speech.

22- الصِّدْقُ خَيْرُ الْقَوْلِ.

23. Truthfulness is the life of God-wariness.

23- الصِّدْقُ حَيَاةُ التَّقْوَى (الدَّعْوَى).

24. Truth is the soul of speech.

24- الصِّدْقُ رُوحُ الْكَلِمَةِ.

25. Truthfulness is the garb of religion.

25- الصِّدْقُ لِبَاسُ الدِّينِ.

26. Truthfulness is the garb of certitude (or of the God-way).

26- الصِّدْقُ لِبَاسُ الْيَقِينِ (الْمُتَقِينِ).

27. Truthfulness is the cornerstone of religion.

27- الصِّدْقُ رَأْسُ الدِّينِ.

28. Truthfulness is a refuge and an honour.

28- الصِّدْقُ مَنجَاةٌ (نَجَاةٌ) وَكَرَامَةٌ.

29. Truthfulness is the most successful evidence.

29- الصِّدْقُ أَنْجَحُ دَلِيلٍ.

30. Salvation is with the truth.

30- النَّجَاهُ مَعَ الصِّدْقِ.

31. Honesty is the manifested truth.

31- الصِّدْقُ حَقٌّ صَادِعٌ.

32. Truth is the noblest (or the best) narration.

32- الصِّدْقُ أَشْرَفُ (أَفْضَلُ) رَوَايَةٍ.

33. Honesty is the garb (or the language) of truth.

33- الصِّدْقُ لِبَاسُ (لِسَانُ) الْحَقِّ.

34. Truth is the best foundation (or the best informer).

34- الصِّدْقُ خَيْرُ مَبْنِيٍّ (مُنْبِيٍّ).

35. Truthfulness is the perfection of nobility.

35- الصِّدْقُ كَمَالُ النَّبْلِ.

36. Truth is the uprightness of everything.

36- الصِّدْقُ صِدْقُ كُلِّ شَيْءٍ.

37. Truthfulness is the most honourable characteristic of one who has conviction.

37- الصِّدْقُ أَشْرَفُ دَخَائِلِ الْمُؤْمِنِ.

38. Truthfulness is the best asset.

38- الصِّدْقُ أَفْضَلُ عُدَّةٍ.

39. Truthfulness is the trust of the tongue and the ornament of faith.

39- الصِّدْقُ أَمَانَةُ اللِّسَانِ وَجِلِيَّةُ إِيمَانٍ.

40. Truthfulness is the correspondence of speech with divine dispensation.

40- الصِّدْقُ مُطَابَقَةُ الْمَنْطِقِ لِلْوَضْعِ لِلهِ.

41. Through truthfulness, salvation is attained.

41- بِالصِّدْقِ تَكُونُ النَّجَاةُ.

42. Through truthfulness, magnanimity becomes complete.

42- بِالصِّدْقِ تَكْمُلُ الْمَرْوَّةُ.

43. By truthfulness, words become adorned.

43- بِالصِّدْقِ تَزِينُ قَوْلٍ.

44. By honesty and loyalty, magnanimity becomes complete for its possessor.

44. بِالصِّدْقِ وَالْوَفَاءِ تَكْمُلُ الْمُرُوءَةُ؛ هِيَ هِيَ.

45. The cornerstone of faith is truthfulness.

45. رَأْسُ الْإِيمَانِ (الزُّومُ) الصِّدْقُ.

46. Two things are the basis of religion: honesty and certainty.

46. شَيْئَانِ هُمَا مَوَدِّعَةُ الدِّينِ: الصِّدْقُ وَالْيَقِينُ.

47. The truthfulness of a man is to the extent of his magnanimity.

47. صِدْقُ الرَّجُلِ عَلَى قَدْرِ مُرُوءَتِهِ.

48. Adopt truthfulness, for it is the best foundation.

48. عَلَيْكَ بِالصِّدْقِ فَإِنَّهُ خَيْرُ مَبْنِيٍّ (مُنْبِيٍّ).

49. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

49. عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ فِي أَقْوَالِهِ جَلَّ قَدْرُهُ.

50. The end result of truthfulness is salvation and security.

50. عَاقِبَةُ الصِّدْقِ نَجَاةٌ وَسَلَامَةٌ.

51. Truthfulness has diminished among the people and dishonesty has become abundant; love is been expressed by [people with their] tongue while they hate each other with their hearts.

51. غَاضَ الصِّدْقُ فِي النَّاسِ، وَفَاضَ الكِذْبُ وَاسْتُعْمِلَتِ المَوَدَّةُ
بِاللِّسَانِ، وَتَشَاحَنُوا بِالقُلُوبِ.

52. For everything there is an adornment and the adornment of speech is truthfulness.

52. لِكُلِّ شَيْءٍ حِيلَةٌ (حِلْيَةٌ وَحِلْيَةٌ)، وَحِيلَةُ المَنْطِقِ الصِّدْقُ.

53. For [the speaker of] truth there is benefit.

53. لِلصِّدْقِ نُجْعَةٌ.

54. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

54. لِيَكُنْ أَوْثَقُ النَّاسِ لَدَيْكَ أَنْطَقَهُمْ بِالصِّدْقِ.

55. Let your recourse be to the truth, for indeed truth is the best companion.

55. لِيَكُنْ مَرْجِعُكَ إِلَى الصِّدْقِ، فَإِنَّ الصِّدْقَ خَيْرُ قَرِينٍ.

56. If things were to be differentiated from each other, honesty would be with courage and cowardice would be with dishonesty.

56. لَوْ تَمَيَّزَتِ #XFEEFI شَيْءٌ لَكَانَ الصِّدْقُ مَعَ الشَّجَاعَةِ وَكَانَ
الجُبْنَ مَعَ الكِذْبِ.

57. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

57. لِلسَّانِ الصِّدْقُ خَيْرٌ لِلْمَرْءِ مِنْ المَالِ يُورِثُهُ مَنْ

يَحْمَدُهُ.

58. One who speaks the truth becomes successful.

58. مَنْ قَالَ بِالصِّدْقِ أُنْجَحَ.

59. Whoever is known for his truthfulness, his lies are [also] accepted.

59. مَنْ عُرِفَ بِالصِّدْقِ جَارَ كِذْبِهِ.

60. Whoever turns aside from truth, his path becomes narrow.

60. مَنْ جَارَ عَنِ الصِّدْقِ ضَاقَ مَذْهَبُهُ.

61. One whose speech is truthful, his loftiness is increased.

61. مَنْ صَدَقَ مَقَالَهُ زَادَ جَبَالَتَهُ.

62. How truthful is a person's testimony against himself and what witness is there against him better than his own deeds?! A man is not recognized except by his knowledge, just as a strange tree is not known except when it bears fruit, thus the fruits are evidence of its origins. The excellence of every person is known by his merit, and thus the honourable one is distinguished by his morals and the vile one is disgraced by his wickedness.

62. مَا أَصْدَقَ الْمَرْءَ عَلَى نَفْسِهِ، وَأَيُّ شَاهِدٍ عَلَيْهِ كَفَعْلِهِ،
وَيُعْرَفُ الرَّجُلُ بِإِعْلَامِهِ، كَمَا يُعْرَفُ الْغَرِيبُ مِنَ الشَّجَرِ إِذَا ثَمَرَ، فَتَدُلُّ
ثَمَارُهُ عَلَى أَصُولِهَا، وَيُعْرَفُ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ
كَذَلِكَ يَشْرَفُ الْكَرِيمُ بِآدَابِهِ، وَيَفْتَضِحُ اللَّئِيمُ بِرَدَائِلِهِ.

63. Do not tell the truth to one who responds to your truth by denying [and belying] it.¹

63. تَصُدُّقُ مَنْ يُقَالِ صِدْقَكَ بِتَكْذِيبِهِ.

64. There is no interpreter clearer than the truth.

64. تُرْجَمَانِ أَوْضَحُ مِنَ الصِّدْقِ.

65. There is no report better than the truth.

65. مُخْبَرَ أَفْضَلُ مِنَ الصِّدْقِ.

66. There is no way that is more rescuing than the truth.

66. سَبِيلَ أَنْجَى مِنَ الصِّدْقِ.

67. He who argues with [the support of] truth is not defeated.

67. يُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

68. Truth is the best narration.

68. الصِّدْقُ أَفْضَلُ رَوَايَةٍ.

69. The truth saves you, even if you fear it.

69. الصِّدْقُ يُنْجِيكَ وَإِنْ خِفْتَهُ.

70. The least of things [required for salvation] is truthfulness and trustworthiness.

70- أَقْلُ شَيْءٍ الصِّدْقُ وَالْمَانَةُ.

1. Or in another reading: Do not believe the one who responds to your truth by his denial.

The Truthful

The Truthful-الصَّادِقُ

1. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

1- إِنَّ الصَّادِقَ لَمُكْرَمٌ جَلِيلٌ، وَإِنَّ الكَاذِبَ لَمُهَانٌ دَلِيلٌ.

2. The truthful one is honoured and dignified.

2- الصَّادِقُ مُكْرَمٌ جَلِيلٌ.

3. The truthful one is on the highest rank of salvation and honour.

3- الصَّادِقُ عَلَى شَرَفٍ مَنجَاةٍ وَكَرَامَةٍ.

4. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

4- رُبُّ صَادِقٍ مِنْ خَبَرِ الدُّنْيَا عِنْدَكَ مُكْذِبٌ.

5. Be truthful and you will become loyal.

5- كُنْ صَادِقًا تَكُنْ وَفِيًّا.

6. One who is truthful improves his religiousness.

6- مَنْ صَدَقَ أَصْلَحَ دِيَانَتَهُ.

7. One who is always truthful will not be deprived of honour.

7- مَنْ كَانَ صَدُوقًا لَمْ يَعْذِمِ الْكِرَامَةَ.

8. One whose language is truthful, his proof becomes strong.

8- مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ.

9. One whose language is truthful, his proof is correct.

9- مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

10. One who is truthful is saved.

10- مَنْ صَدَقَ نَجَا.

11. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

11- يَبْلُغُ الصَّادِقُ بِصِدْقِهِ مَا يَبْلُغُهُ الْكَاذِبُ بِأَخْتِيَالِهِ.

12. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

12- يَكْتَسِبُ الصَّادِقُ بِصِدْقِهِ ثَلَاثًا: حُسْنَ الْبَيْقَةِ بِهِ،

وَالْمَحَبَّةَ لَهُ، وَالْمَهَابَةَ عَنْهُ.

Change Of Circumstances

Change of Circumstances-حوال; تصاريف #x7FEF7

1. It is during the change of circumstances that the [real] gems among the people are known.

1- في تصاريف; حوال تُعْرَفُ جَوَاهِرُ الرِّجَالِ.

The Rigid

The Rigid-الصَّليِب

1. The rigid [and difficult person or issue] may become soft.

1- قَدْ يَلِينُ الصَّليِبُ.

Welfare Of The Believers

Welfare of the Believers-ح المؤمنين; صد #x7FEFB

1. Devote yourself to [working for] the welfare of the believers and pious ones.

1- ثَابِرُوا عَلَى صَدِّحِ الْمُؤْمِنِينَ وَالْمُتَّقِينَ.

2. How far is probity from the people of evil and impudence!

2. ما أَبْعَدَ الصُّلْحَ مِنْ ذِي الشَّرِّ الْوَقَاحِ.

Being Dutiful With Allah

ح مع الله-الص #xFEFC; Being Dutiful with Allah

1. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

1. مَنْ صَلَّحَ مَعَ اللَّهِ سُبْحَانَهُ لَمْ يَفْسُدْ مَعَ أَحَدٍ.

Reforming The People

ح النَّاسِ؛إِص-الص #xFEFB; Reforming the People

1. If your zeal for reforming the people becomes heightened, then begin with yourself; for indeed your pursuit for the righteousness of others while you are [yourself] corrupt, is the greatest flaw.

1. إِنْ سَمَتُ هَمُّكَ #xFEF;9#xFEFB; ح النَّاسِ، قَابِدًا
بِنَفْسِكَ فَإِنَّ تَعَاطِيكَ ص #xFEFB; ح عَيْرِكَ وَأَنْتَ فَاسِدٌ أَكْبَرُ
الْعَيْبِ.

2. I am amazed at the one who sets out to reform the people while his own soul is more severely corrupted yet he does not reform it and pursues the reformation of others.

2. عَجِبْتُ لِمَنْ يَتَصَدَّى #xFEF;9#xFEFB; ح النَّاسِ،
وَنَفْسُهُ أَشَدُّ شَيْءٍ فَسَادًا ف #xFEFC; يُصْلِحُهَا وَيَتَعَاطَى
إِص #xFEFB; ح عَيْرِهِ.

3. How can one who does not reform himself reform others?!

3- كَيْفَ يَصْلِحُ غَيْرَهُ مَنْ يُصْلِحُ نَفْسَهُ؟!&#x

4. Rectify when you have corrupted and complete [your good act] when you have done good.

4- أَصْلِحْ إِذَا أَنْتَ أَفْسَدْتَ، وَأَتِمِّمْ إِذَا أَنْتَ أَحْسَنْتَ.

Vainglory

الصلف- Vainglory

1. he worst disease is vainglory.

1- أَدْوَى الدَّاءِ الصَّلْفُ.

2. Many a [show of ostentation and] vainglory brings about loss.

2- رُبَّ صَلْفٍ أَوْرَثَ تَلْفًا.

Prayer And One Who Stands For Prayer

الصلوة والغائم- Prayer and one who stands for Prayer

1. Prayer is the better of the two means of [attaining] nearness [to Allah].

1- الصَّلَاةُ أَفْضَلُ الْقُرْبَتَيْنِ.

2. Prayer is a fortress [that protects] from the influences of Satan.

2. الصَّلَاةُ حِصْنٌ مِنْ سَطَوَاتِ الشَّيْطَانِ.

3. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

3. الصَّلَاةُ حِصْنُ الرَّحْمَنِ، وَمُدْحَرَةُ الشَّيْطَانِ.

4. Prayer causes [divine] mercy to descend.

4. الصَّلَاةُ تَسْتَنْزِلُ الرَّحْمَةَ.

5. When one of you stands to perform prayer, then let him pray the prayer of one who is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his lifetime).

5. إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيُصَلِّ صَلَاةَ مَنْ مَوَّعَ.

6. And prayer [was prescribed] as a purification from arrogance.

6. وَالصَّلَاةُ تَنْزِيهَا عَنِ الْكِبْرِ.

7. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

7. كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ.

8. If the one who offers prayer knew how much divine mercy is descending upon him, he would surely not raise his head from prostration.

8. لَوْ يَعْلَمُ الْمُصَلِّي مَا يَعْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنْ

السُّجُودِ.

9. I am not worried by a wrongdoing in which I am given time so that I can offer two units of prayer [and seek forgiveness].

9- مَا أَهَمَّنِي ذَنْبٌ أَمْهَلْتُ فِيهِ حَتَّى أَصَلِّيَ رَكْعَتَيْنِ.

Silence

الصَّمْتُ-Silence

1. Silence covers you with dignity and suffices as your provision for seeking pardon.

1- الصَّمْتُ يُكْسِبُكَ الْوَقَارَ، وَيَكْفِيكَ مَوْنَةَ عِتْدَارِ.

2. Be silent and you will remain safe.

2- أَصَمْتُ تَسْلِمُ.

3. Espouse silence and your thoughts will remain hidden (or will become illuminated).

3- إِلْزَمِ الصَّمْتَ، يَسْتُرْ (يَسْتَنِرُ) فِكْرَكَ

4. Remain silent in your lifetime and your affair will become lofty.

4- أَصَمْتُ دَهْرَكَ يَجِلُّ أَمْرَكَ.

5. Espouse silence, for the least of its benefits is safety.

5- اِلْزَمِ الصَّمْتَ، فَادْنِي نَفْعِهِ السُّبْحَانُ وَمَهْمُ.

6. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

6- اِلْزَمِ الصَّمْتَ، يَلْزَمَكَ النَّجَاةُ وَالسُّبْحَانُ وَمَهْمُ، وَالزَّمِ الرِّضَا يَلْزَمَكَ الْعَنَاءُ وَالْكَرَامَةُ.

7. Espouse silence and be patient with contentment for the little provision [that you have], [and as a result] you will become great (or you will overcome) in your world and will become great in your Hereafter.

7- اِلْزَمِ السُّكُوتَ، وَاصْبِرْ عَلَى الْقِنَاعَةِ بِأَيْسَرِ الْقُوْتِ تَعِزُّ (تَعِزُّ) فِي دُنْيَاكَ وَتَعِزُّ فِي آخِرِيكَ.

8. The best silence is that which prevents [one] from error.

8- أَحْسَنُ الصَّمْتِ مَاكَانَ عَنِ الزَّلَلِ.

9. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

9- أَحْمَدُ مِنَ الْبَلْبَلِ; عَةِ الصَّمْتُ حِينَ السُّبْحَانُ; يَنْبَغِي الْكَلْمُ.

10. Silence is dignity and idle talk is disgrace.

10- الصَّمْتُ وَقَارٌ، الْهَدْرُ عَارٌ.

11. Silence is a means of deliverance.

11. الصَّمْتُ مَنجَاةٌ.

12. Silence is the garden of contemplation.

12. الصَّمْتُ رَوْضَةُ الْفِكْرِ.

13. Silence is the sign of forbearance [and judiciousness].

13. الصَّمْتُ آيَةُ الْجَلْمِ.

14. Silence is dignity and safety.

14. الصَّمْتُ وَقَارٌ وَسَدِّبٌ مَّهْمَةٌ.

15. Silence without contemplation is dumbness.

15. الصَّمْتُ بغيرِ تَفَكُّرٍ خَرَسٌ.

16. Silence is the sign of nobility and the fruit of intelligence.

16. الصَّمْتُ آيَةُ النَّبْلِ وَتَمْرَةُ الْعَقْلِ.

17. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

17. الصَّمْتُ زِينُ الْعِلْمِ، وَعُنْوَانُ الْجَلْمِ.

18. If there is eloquence in speech, then in silence there is safety from blunder.

18- إِنْ كَانَ فِي الْكَلِمَةِ الْبَعْدُ فَفِي الصَّمْتِ السَّبَبُ مِنَ الْعَارِ.

19. Only the one who is capable of giving a reply [but does not do so] can be called 'silent'; otherwise 'inarticulate' is more appropriate a description.

19- إِنَّمَا يَسْتَحِقُّ إِسْمَ الصَّمْتِ الْمُصْطَلِعُ بِأَجَابَةٍ، وَإِذَا سَكَتَ فَالْعَيْبَةُ بِهِ أَوْلَى.

20. When you speak a word, it controls you but when you withhold it, you control it.

20- إِذَا تَكَلَّمْتَ بِالْكَلِمَةِ مَلَكَكَ، وَإِذَا أَمْسَكْتَهَا مَلَكَتْهَا.

21. Through silence, reverence increases.

21- بِالصَّمْتِ يَكْتُرُ الْوَقَارُ.

22. Sometimes silence is more eloquent than speech.

22- رُبَّ سَكُوتٍ أَبْلَغُ مِنْ كَلِمَةٍ.

23. The cause of safety is silence.

23- سَبَبُ السَّبَابِ الصَّمْتُ.

24. Silence that is results in your safety is better than speech that is results in your reproach.

24- صَمْتُ يُعْقِبُكَ السَّبَابُ خَيْرٌ مِنْ نُطْقٍ يُعْقِبُكَ

المَمَامَة;#xFEFB.

25. Silence that covers you with honour is better than speech that earns you regret.

25. صَمْتُ يَكْسُوكَ الْكِرَامَةَ خَيْرٌ مِنْ قَوْلٍ يُكْسِبُكَ النَّدَامَةَ.

26. Silence that earns you reverence is better than words that drape you with disgrace.

26. صَمْتُ يُكْسِبُكَ الْوَقَارَ خَيْرٌ مِنْ كَلِمٍ يَكْسُوكَ الْعَارَ.

27. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

27. صَمْتُ تُحْمَدُ عَاقِبَتُهُ خَيْرٌ مِنْ كَلِمٍ تَدْمُ مَعْبَتَهُ.

28. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

28. صَمْتُكَ حَتَّى تُسْتَنْطَقَ أَجْمَلُ مِنْ نُطْقِكَ حَتَّى تُسَكْتَ.

29. The silence of the ignorant person is his covering.

29. صَمْتُ الْجَاهِلِ سِتْرُهُ.

30. Blessed is the one who remains silent except from the remembrance of Allah.

30. طُوبَى لِمَنْ صَمَتَ إِذْ مِنْ ذِكْرِ اللَّهِ.

31. Cling to silence, for it keeps you safe and saves you from regret.

31. عَلَيْكَ يَلْزُومُ الصَّمْتُ فَإِنَّهُ يُلْزِمُكَ السَّكْمَ وَالنَّدَامَةَ،
وَيُؤْمِنُكَ النَّدَامَةَ.

32. The veil of wrongdoing is silence.

32. غِطَاءُ الْمَسَاوِي الصَّمْتُ.

33. Increased silence earns you reverence.

33. كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الْوَقَارَ.

34. Be a person of much silence without being inarticulate, for indeed silence is the embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant.

34. كُنْ صَمُوتًا مِنْ غَيْرِ عَيٍّْ، فَإِنَّ الصَّمْتَ زِينَةُ الْعَالِمِ وَسِتْرُ
الْجَاهِلِ.

35. One who maintains silence is safe from reproach.

35. مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَهْمَةَ.

36. One who maintains silence is safe from aversion [and hatred of others].

36. مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَقْتَ.

37. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

37. مَنْ أَمْسَكَ عَنْ فُضُولِ الْمَقَالِ شَهِدَتْ بِعَقْلِهِ الرِّجَالُ.

38. One who remains silent is safe.

38- مَنْ صَمَتَ سَلِمَ.

39. How good a companion of forbearance silence is!

39- نِعْمَ قَرِينُ الْجِلْمِ الصُّمْتُ.

40. There is no forbearance like silence.

40- جِلْمٌ كَالصُّمْتِ.

41. There is no worship like silence.

41- عِبَادَةٌ كَالصُّمْتِ.

42. There is no reverence like silence.

42- وَقَارٌ كَالصُّمْتِ.

43. There is no guardian that is more protective than silence.

43- حَافِظٌ أَحْقَطُ مِنَ الصُّمْتِ.

44. There is no treasurer [and protector of secrets] better than silence.

44- خَازِنٌ أَفْضَلُ مِنَ الصُّمْتِ.

45. There is no benefit in remaining silent from wisdom just as there is no good in speaking

falsehood.

**45. خَيْرَ فِي الصُّمْتِ عَنِ الْحِكْمَةِ، كَمَا أَنَّهُ
خَيْرَ فِي الْقَوْلِ بِالْبَاطِلِ.**

46. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

**46. خَيْرَ فِي السُّكُوتِ عَنِ الْحَقِّ، كَمَا أَنَّهُ
خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.**

47. One who remains safe by being silent is like the one who derives benefit by speaking.

47. مَنْ سَكَتَ فَسَلِمَ، كَمَنْ تَكَلَّمَ فَعَنِمَ.

Hardships

المصائب-Hardships

1. The severest of hardships is [having] evil offspring.

1. أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ.

2. Hardships are the key to reward.

2. الْمَصَائِبُ مِفْتَاحُ 7;#xFEFI جُرْ.

3. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

3- التَّوَابُ عِنْدَ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى قَدْرِ الْمُصَابِ.

4. The hardship of [lacking] patience is the greatest of hardships.

4- الْمُصِيبَةُ بِالصَّبْرِ أَكْبَرُ الْمَصَائِبِ.

5. Hardships are divided equally among the creatures.

5- الْمَصَائِبُ بِالسُّوْيَةِ مَفْسُومَةٌ بَيْنَ الْبَرِيَّةِ.

6. Hardship in religion is the greatest of hardships.

6- الْمُصِيبَةُ بِالْدِّينِ أَكْبَرُ الْمَصَائِبِ.

7. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

7- التَّوَابُ عَلَى الْمُصِيبَةِ أَكْبَرُ مِنْ قَدْرِ الْمُصِيبَةِ.

8. Indeed you are the target of calamities and the object of sicknesses.

8- إِنَّكُمْ هَدَفُ النَّوَائِبِ، وَدَرِيئَةُ السَّقَامِ.

9. At times, tribulation may abase [a person].

9- قَدْ تُزِلُّ الرِّزِيَّةُ.

10. When you see that Allah, the Glorified, is continuously testing you [with hardships], then [know that] He has woken you [from your slumber of negligence].

10. إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ الْبَلَاءَ فَقَدْ
أَيَّظَلَكَ.

11. When hardships distance themselves, solace draws near.

11. إِذَا تَبَاعَدَتِ الْمُصِيبَةُ، قَرُبَتِ السَّلْوَةُ.

12. When you see your Lord continually testing you [with hardships] then be grateful to Him.

12. إِذَا رَأَيْتَ رَبَّكَ يُوَالِي عَلَيْكَ الْبَلَاءَ فَاشْكُرْهُ.

13. When you fear the difficulty of an affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

13. إِذَا خِفْتَ صُعُوبَةَ أَمْرٍ قَاصِعُ لَهْ يَذِلُّ لَكَ، وَخَادِعِ الزَّمَانَ عَنِ
أَحْدَاثِهِ تَهْنُ عَلَيْكَ.

14. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

14. إِذَا أَتَتْكَ الْمَحَنُ قَافِعُ لَهَا فَإِنَّ قِيَامَكَ فِيهَا زِيَادَةٌ لَهَا.

15. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from Allah].

15. إِذَا فَاجَاكَ الْبَلَاءُ فَتَحَصَّنْ بِالصَّبْرِ
وَاسْتَظْهَرِ.

16. Through discomforts, Paradise is attained.

16- بِالْمَكَارِهِ تُنَالُ الْجَنَّةُ.

17. Through calamities, happiness is spoiled.

17- بِالْفَجَائِعِ يَتَنَعَّصُ السُّرُورُ.

18. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

18- بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكَايَةُ الْوَفْعَةِ.

19. It is with great difficulty that lofty ranks and perpetual bliss are attained.

19- بِالتَّعَبِ الشَّدِيدِ تُدْرِكُ الدَّرَجَاتُ الرَّفِيعَةَ وَالرَّاحَةُ الدَّائِمَةُ.

20. The trial of a man is proportionate to his faith and religion.

20- بَ#xFEFB;ءُ الرَّجُلِ عَلَى قَدْرِ إِيمَانِهِ وَدِينِهِ.

21. The tribulation of a man is in his submission to avarice and [false] and hope.

21- بَ#xFEFB;ءُ الرَّجُلِ فِي طَاعَةِ الطَّمَعِ وَالْ#xFEF7;مَلٍ.

22. Reward descends in proportion to the hardship [that one bears].

22- تَنْزَلُ الْمُثُوبَةُ عَلَى قَدْرِ الْمُصِيبَةِ.

23. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

**23. تَزِيدُ مِنْ أَكْبَرِ الْعَاقِلَةِ، وَتُجْزَى بِكَثْرَةِ الْعَائِلَةِ،
وَعَلَبَةُ الدِّينِ، وَدَوَامُ الْمَرَضِ.**

24. The reward for hardship is proportionate to the patience exhibited in it.

24. تَوَابُ الْمُصِيبَةِ عَلَى قَدْرِ الصَّبْرِ عَلَيْهَا.

25. Continual strife is from the greatest tribulations.

25. دَوَامُ الْفِتَنِ مِنْ أَكْبَرِ الْمَحَنِ.

26. Sometimes you may be the cause of your own misfortune.

26. رُبَّمَا دَهَيْتَ مِنْ نَفْسِكَ.

27. To the extent of the hardship, there is reward.

27. عَلَى قَدْرِ الْمُصِيبَةِ تَكُونُ الْمُتَوَبَةُ.

28. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

**28. كُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُنَافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ
لِقَفْدِهِ.**

29. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

29. مَنْ لَمْ يَتَعَرَّضْ لِلتَّوَابِتِ تَعَرَّضَتْ لَهُ التَّوَابِتُ.

30. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

30- مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ.

31. One who turns his attention away from this world, hardships become easy for him [to bear].

31- مَنْ لَهِيَ عَنِ الدُّنْيَا هَانَتْ عَلَيْهِ المَصَائِبُ.

32. One who hits his hand on his thigh in times of hardship has nullified his reward.

32- مَنْ ضَرَبَ يَدَهُ عَلَى فَخِذِهِ عِنْدَ مُصِيبَةٍ فَقَدْ أَحْبَطَ أَجْرَهُ..

33. One who exaggerates small hardships, Allah tries him with great ones.

33- مَنْ عَظَّمَ صِغَارَ المَصَائِبِ ابْتَدَأَ اللهُ بِكِبَارِهَا.

34. One who faces successive calamities acquires the merit of patience through them.

34- مَنْ تَوَالَتْ عَلَيْهِ نَكِيبَاتُ الزَّمَانِ أَكْسَبَتْهُ فَضِيلَةَ الصَّبْرِ.

35. One of the greatest hardships for the virtuous is having to socialize with the wicked.

**35- مِنْ أَعْظَمِ مَصَائِبِ الصَّالِحِينَ خِيَارُ حَاجَتِهِمْ إِلَى مُدَارَاةِ
الشُّرَارِ.**

36. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

36. ما أَكْظَمَ الْمُصِيبَةَ فِي الدُّنْيَا مَعَ عِظَمِ الْفَاقَةِ عَدَا.

37. A hardship that befalls others and has reward for you is better than the hardship that befalls you while its reward and recompense is for others.

37. مُصِيبَةٌ فِي عَيْرِكَ لَكَ أَجْرُهَا خَيْرٌ مِنْ مُصِيبَةٍ بِكَ لِغَيْرِكَ تَوَابُهَا وَأَجْرُهَا.

38. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

38. مُصِيبَةٌ يُرْجَى خَيْرُهَا خَيْرٌ مِنْ نِعْمَةٍ يُؤَدَّى شُكْرُهَا.

39. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

39. كُنْ بِالْبَلَاءِ مَحْبُورًا، وَبِالْمَكَارِهِ مَسْرُورًا.

40. The worst of adversities are those in which there is no reckoning [and recompense].

40. أَكْرَهُ الْمَكَارِهِ فِيمَا يُحْتَسَبُ.

41. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

41. إِنَّ عَظِيمَ الْعَظِيمِ مُقَارَنُ عَظِيمِ الْبَلَاءِ؛ فَإِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ قَوْمًا ابْتَدَأَهُمْ.

42. The one who exposes himself to affliction puts himself in danger.

42. الْمُتَعَرِّضُ لِلْبَلَاءِ مَخَاطِرٌ.

43. Tribulation follows behind ease [and comfort].

43. الْبَلَاءُ رَدِيفُ الرَّخَاءِ.

44. Many a person is shown sympathy for an affliction that is [actually] his cure.

44. رَبٌّ مَرْحُومٌ مِنْ بَلَاءِهِ هُوَ دَوَائِيهِ.

45. Many a person who is afflicted is made stronger by his affliction.

45. رَبٌّ مُبْتَلِيٌّ مَصْنُوعٌ لَهُ (إِلَيْهِ) بِالْبَلَاءِ.

46. The distress of tribulation [one faces] is proportionate to the blessings [one receives].

46. عَلَى قَدْرِ النِّعْمَاءِ يَكُونُ مَضَعُ الْبَلَاءِ.

47. Tribulation may come suddenly.

47. قَدْ تُفَاجِئُ الْبَلِيَّةُ.

48. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

48. كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

49. For every heart there is anguish.

49. لِكُلِّ كَبَدٍ حِرْقَةٌ.

50. When you are tested, be patient.

50. إِذَا أُبْتُلِيتَ قَاصِرٌ.

51. How many a person is tested with blessings!

51. كَمْ مِنْ مُبْتَلَىٍ بِالنِّعْمَاءِ.

52. How many a person is blessed through tribulation!

52. كَمْ مِنْ مُنْعَمٍ عَلَيْهِ بِالْبَلَاءِ.

53. Do not consider yourself secure from tribulation in your times of safety and comfort.

53. تَأْمَنُ مِنَ الْبَلَاءِ فِي أَمْنِكَ وَرَخَائِكَ.

The One Who Hits The Mark And The One Who Errs

المصيب والمخطئ-The one who hits the mark and the one who errs

1. The one who hits the mark, achieves and the one who errs, loses.

1. الْمُصِيبُ وَاجِدٌ، الْمُخْطِئُ فَاقِدٌ.

2. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

2. صَابَةٌ سَدَّ مَهْمَةٌ، الْخَطَأُ مَهْمَةٌ،
الْعَجَلُ نَدَامَةٌ.

3. To everyone who shoots hits the mark.

3. ما كُلُّ رَامٍ يُصِيبُ.

Correctness

الصَّوَابُ-Correctness

1. Correctness is [performing] the most appropriate action.

1. الصَّوَابُ أَسَدُ الْفِعْلِ.

2. Correctness is one of the branches of deliberation.

2. الصَّوَابُ مِنْ فُرُوعِ الرُّوْيَةِ.

3. Increased correctness points to abundant intelligence.

3. كَثْرَةُ الصَّوَابِ تُنْبِئُ عَنِ وُقُورِ الْعَقْلِ.

4. One who strives for correctness becomes successful.

4. مَنْ تَوَخَّى الصَّوَابَ أَنْجَحَ.

5. When the answer is overcomplicated, correctness is negated.

5- إِذَا أَرَدَحَمَ الْجَوَابُ نُفِي الصُّوَابُ.

Countenance

الصورة-Countenance

1. good countenance is the beginning of felicity.

1- حُسْنُ الصُّورَةِ أَوَّلُ السَّعَادَةِ.

2. A good countenance is an apparent beauty.

2- حُسْنُ الصُّورَةِ الْجَمَالُ الظَّاهِرُ.

3. A beautiful countenance is the first of the two felicities.

3- الصُّورَةُ الْجَمِيلَةُ أَوَّلُ السَّعَادَتَيْنِ.

Fasting

الصيام-Fasting

1. Fasting is one of the two means to good health.

1- الصِّيَامُ أَحَدُ الصِّحَّتَيْنِ.

2. Fasting on the 'luminous days' (i.e. on the 13th, 14th and 15th) of every [lunar] month raises the stations and magnifies the rewards.

2. صِيَامُ الْبَيْضِ مِنْ كُلِّ شَهْرٍ تَرْفَعُ الدَّرَجَاتِ
وَتُعَظِّمُ الْمَثُوبَاتِ.

3. Fasting of the heart from thinking about sins is better than fasting of the stomach from food.

3. صِيَامُ الْقَلْبِ عَنِ الْفِكْرِ فِي الْبَطْنِ أَفْضَلُ مِنْ صِيَامِ
الْبَطْنِ عَنِ الطَّعَامِ.

4. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

4. صَوْمُ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا أَنْفَعُ الصِّيَامِ.

5. Fasting of the body means restraining oneself from food willfully and by choice, out of fear of punishment and out of desire for reward and recompense.

5. صَوْمُ الْجَسَدِ إِمْسَاكُ عَنِ غَذِيَّةِ بِإِرَادَةٍ
وَإِخْتِيَارٍ خَوْفًا مِنَ الْعِقَابِ وَرَغْبَةً فِي الثَّوَابِ وَاجْتِنَاءً مِنَ
الْعَذَابِ.

6. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

6. صَوْمُ النَّفْسِ إِمْسَاكُ الْحَوَاسِّ الْخَمْسِ عَنِ سَائِرِ الْمَآثِمِ،
وَحُلُوقِ الْقَلْبِ عَنِ جَمِيعِ أَسْبَابِ الشَّرِّ.

7. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

7. صَوْمُ الْقَلْبِ خَيْرٌ مِنْ صِيَامِ اللِّسَانِ، وَصِيَامُ اللِّسَانِ خَيْرٌ مِنْ
صِيَامِ الْبَطْنِ.

8. And fasting [has been prescribed] as a test of the sincerity of the people.

8- وَالصِّيَامَ إِبْتِئَاءً؛ وَذُخْرَ الْخَلْقِ.

9. How many of those who are fasting gain nothing from their fast but thirst!

9- كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِذْ؛ الظِّمَاءُ.

Giving Examples And Using Metaphors

Giving Examples and using metaphors- قوال؛ مثال و صرف ا؛ ضرب ا

1. In order to derive lessons, examples are given.

1- عُنْتَبَارُ تُضْرَبُ؛ مَثَالُ.

2. For people who take lesson, examples are given.

2- هَلْ؛ عُنْتَبَارُ تُضْرَبُ؛ مَثَالُ.

3. For people of understanding speech becomes figurative.

3- هَلْ الْفَهْمُ تُصَرِّفُ؛ قُوال.

4. Metaphors are given for the people of intellect and insight.

4- ضُرُوبُ؛ مَثَالُ تُضْرَبُ؛ ولى النهى
وا؛ لباب.

Laughter

المضحك-Laughter

1. The best [form of] laughter is a smile.

1- خَيْرُ الضَّحِكِ التَّبَسُّمُ.

2. The excessive laughter of a man corrupts his dignity.

2- كَثْرَةُ ضِحْكَ الرَّجُلِ تُفْسِدُ وَقَارَهُ.

3. Excessive laughter alienates the companion and disgraces the leader.

3- كَثْرَةُ الضَّحِكِ تُوَجِّشُ الْجَلِيسَ وَتَشِينُ الرَّئِيسَ.

4. One whose laughter increases, his reverence decreases.

4- مَنْ كَثَرَ ضِحْكَهُ قَلَّتْ هَيْبَتُهُ.

5. One whose laughter increases, his heart dies.

5- مَنْ كَثَرَ ضِحْكَهُ مَاتَ قَلْبُهُ.

6. One whose laughs excessively is regarded as being low.

6- مَنْ كَثَرَ ضِحْكَهُ أُسْتُرِذِلَ.

7. Do not show your teeth [in laughter] while you have done such shameful deeds.

7. تُبْدِعَنَّ وَاصِحَةً، وَقَدْ فَعَلْتَ مُؤَرَّ
الْفَاضِحَةَ.

8. Never laugh too much such that your reverence is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

8. تُكْثِرَنَّ الصِّحْكَ، فَتَذْهَبَ هَيْبَتُكَ، وَ
الْمُزَاحَ فَيُسْتَخَفَّ بِكَ.

Suffering

الضُّرُّ - Suffering

1. Sometimes suffering may last [for long].

1. قَدْ يَدُومُ الضُّرُّ.

2. One who discloses his suffering to the people torments himself.

2. مَنْ كَشَفَ ضُرَّهُ لِلنَّاسِ عَدَّبَ نَفْسَهُ.

Necessities

الضَّرُورَاتُ - Necessities

1. The necessities of [dire] conditions lower the necks of men.¹

1. ضَرُورَاتُ خُوال تُذِلُّ رِقَابَ الرِّجَالِ.

2. The necessities of [dire] conditions take one towards embarking on terrible deeds.

2- ضَرُورَاتُ خُوال تَحُولُ عَلَى رُكُوبِ هُوال.

3. The plight of poverty impels one towards a despicable affair.

3- ضَرُورَةُ الْفَقْرِ تَبْعَثُ عَلَى قَطِيعِ مَرٍ.

[1](#). Meaning it causes them to get humiliated.

Weakness

الضَّعِيفُ وَالضَّعْفُ-Weakness

1. When you become weak, then be weak in the disobedience of Allah.

1- إِذَا ضَعُفْتَ قَاضِعُفٌ عَن مَعَاصِي اللَّهِ.

2. Be from among those who are neither overcome by violence nor affected by weakness.

2- كُنْ مِمَّنْ يَفْرُطُ بِهِ عُنْفٌ، وَيَفْعُدُّ بِهِ ضَعْفٌ.

Error And Deviation

لُة وَالغَوَايَةُ; الخFEFB ل وَالضُّدُّ; الخFEFC-Error and deviation

1. The most destructive thing is persistent deviation.

1. أَهْلَكَ شَيْءٌ إِسْتِدَامَةً الصُّدْبِ; ل.

2. How many a deviation has been embellished by a verse from the Book of Allah just as a bronze dirham is embellished by a coat of silver.

2. كَمْ مِنْ صَدْبٍ; لة زُخْرَفَتْ بِ آيَةٍ مِنْ كِتَابِ اللَّهِ كَمَا يُزَخْرَفُ الدِّرْهَمُ النُّحَاسُ بِالْفِضَّةِ الْمُموهَّةِ.

3. It is enough of an error for a person to command others to do what he does not do [himself] and forbids them from that which he does not refrain from.

3. كَفَى بِالْمَرْءِ عَوَايَةً أَنْ يَأْمُرَ النَّاسَ بِمَا – يَأْتُمِرُ بِهِ وَيَنْهَاهُمْ عَمَّا – يَنْتَهِي عَنْهُ.

4. For every deviation there is a cause.

4. - لِكُلِّ ضَلَّةٍ عِلَّةٌ.

5. What is there after truth except error?

5. مَا ذَا بَعْدَ الْحَقِّ; الصُّدْبِ; ل.

Inner Consciences

Inner Consciences-الضمائر

1. Healthy consciences are more truthful witnesses than eloquent tongues.

1. الضمائر الصِّحَاحُ أَصْدَقُ شَهَادَةً مِنْ لِسُنِّ;

الفصاح.

2. The soundness of consciences is from the best provisions.

2. صِحَّةُ الضَّمَائِرِ مِنْ أَفْضَلِ الدَّخَائِرِ.

3. When sincerity is achieved the consciences are illuminated.

3. عِنْدَ تَحَقُّقِ ۹;#xFEFB;9;#xFEF1 ص تَسْتَنِيرُ الضَّمَائِرُ.

Hospitality

الضييف والضيافة-Hospitality

1. Honor your guest even if he is ignoble; and stand up from your sitting place for your father and your teacher, even if you are a ruler.

1. أَكْرَمُ ضَيْفِكَ وَإِنْ كَانَ حَقِيرًا، وَقُمْ عَنْ مَجْلِسِكَ
;#xFEFB; بِبَيْتِكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا.

2. Hospitality is the cornerstone of magnanimity.

2. الضِّيَافَةُ رَأْسُ الْمُرُوَّةِ.

Agony

الضييق-Agony

1. For every agony there is a way out.

1- لِكُلِّ ضَيْقٍ مَخْرَجٌ.

2. No agony intensifies but that Allah brings its relief closer.

2- مَا اشْتَدَّ ضَيْقُ إِسْرَائِيلَ قَرَّبَ اللَّهُ فَرَجَهُ.

Jubilation

الطَّرْبُ- Jubilation

1. Many a time jubilation turns into rage.

1- رُبُّ طَرْبٍ يَعُودُ بِالْحَرْبِ.

The Way and The Course

الطَّرِيقُ وَالطَّرِيقَةُ- The way and the course

1. Blessed is the one who embarks on the way of the honorable and sticks to the highway of illumination [and truth]; and [one who] is infatuated with the Hereafter and turns away from this world.

1- طُوبَى لِمَنْ رَكِبَ الطَّرِيقَةَ الْعَرَاءِ، وَلِزَمَ الْمَحَجَّةَ الْبَيْضَاءَ وَتَوَلَّاهُ بِإِحْسَانٍ، وَأَعْرَضَ عَنِ الدُّنْيَا.

2. Indeed, the highway of truth has been made manifest for those who seek it.

2- قَدْ وَضَحَتْ مَحَجَّةُ الْحَقِّ لِطَلَبِهَا.

3. They have indeed been given time to seek deliverance and have been guided to the

clear course.

3. **فَدُّ أُمَّهَلُوا فِي طَلَبِ الْمَخْرَجِ، وَهُدُوا سَبِيلَ الْمَنْهَجِ.**

4. One who deviates from the clear tracks ends up following the courses of destruction.

4. **مَنْ عَدَلَ عَنُ وَاصِحِ الْمَسَالِكِ سَلَكَ سُبُلَ الْمَهَالِكِ.**

5. One who slips from the highway of the course falls into the perplexity of narrowness.

5. **مَنْ زَلَّ عَنُ مَحَجَّةِ الطَّرِيقِ وَقَعَ فِي حَيْرَةِ الْمَضِيقِ.**

6. One who deviates from the clear highway drowns in the depths of the sea.

6. **مَنْ عَدَلَ عَنُ وَاصِحِ الْمَحَجَّةِ، غَرِقَ فِي اللَّجَّةِ.**

7. Hold back from [traversing] a path when you fear its deviation.

7. **أَمْسِكْ عَنُ طَرِيقٍ إِذَا خِفْتَ ضَلَالَتَهُ؛ لِتَهُ.**

8. Adopt the way of steadfastness, for indeed it will earn you honour and save you from reproach.

8. **عَلَيْكَ بِمَنْهَجِ سِتْقَامَةٍ، فَإِنَّهُ يُكْسِبُكَ الْكِرَامَةَ،
وَيَكْفِيكَ الْمَمَامَةَ.**

9. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

9- عَلَيكُمْ بِالْمَحَجَّةِ الْبَيْضَاءِ فَاسْلُكُوهَا، وَإِذَا اسْتَبَدَلَ
اللَّهُ بِكُمْ غَيْرَكُمْ.

10. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets intoxicated with the intoxication of misguidance.

10- مَنْ زَاعَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ، وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ، وَسُكِرَ
سُكْرَ الضُّلْمَةِ.

11. Do not permit your selves to take you into the paths of the oppressors.

11- ﻻ تُرَخِّصُوا ࿯ نَفْسِكُمْ أَنْ تَذَهَبَ بِكُمْ فِي
مَذَاهِبِ الظُّلْمَةِ.

Food And Sustenance

الطعام والقوت-Food and sustenance

1. Food is eaten and shared with three groups [in three situations]: alongside brothers with happiness, alongside the poor with selflessness and alongside the children of this world with magnanimity.

1- الطَّعَامُ يُؤْكَلُ عَلَى تِثَابَةِ الْأَصْرَابِ؛ مَعَ
خُوانٍ بِالسُّرُورِ، وَمَعَ الْفُقَرَاءِ بِإِثَارَةٍ،
وَمَعَ أَبْنَاءِ الدُّنْيَا بِالْمُرُوءَةِ.

2. How bad a food the forbidden [food] is!

2- يُنْسَى الطَّعَامُ الْحَرَامُ.

3. How bad a sustenance consuming the wealth of orphans is!

3- يَنْسَ الْقُوتُ أَكْلُ مَا لِي بِإِيتَامٍ.

4. Few are those who increase their consumption of food and don't fall ill [because of it].

4- قَلَّ مَنْ أَكْتَرَ مِنَ الطَّعَامِ فَلَمْ يَسْقَمْ.

5. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

**5- قَلَّ مَنْ أَكْتَرَ مِنْ فَضُولِ الطَّعَامِ إِذْ لَزِمَتْهُ
إِثْمَانٌ.**

6. Eating less food is more honorable for the soul and makes good health last longer.

6- قَلَّةُ الْغِذَاءِ أَكْرَمُ لِلنَّفْسِ، وَأَدْوَمُ لِلصِّحَّةِ.

7. Eat citron before food and after it as the progeny of Muhammad (s) do this.

**7- كُلُوا لِيْمُونًا قَبْلَ الطَّعَامِ وَبَعْدَهُ فِ آلِ مُحَمَّدٍ
يَفْعَلُونَ ذَلِكَ.**

8. Whoever eats less, his aches [and ailments] are reduced.

8- مَنْ قَلَّ طَعَامُهُ قَلَّتْ آثْمَانُهُ.

9. Whoever consumes less, [the burden of] his sustenance is lightened.

9- مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مَوْنَتُهُ.

10. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

10- مَنْ عَرَسَ فِي نَفْسِهِ مَحَبَّةَ أَنْوَاعِ الطَّعَامِ اجْتَنَى ثَمَارَ قُنُونِ السَّقَامِ.

11. Decrease your [consumption of] food and your ailments will reduce.

11- أَقْلِلْ طَعَامًا تُقَلِّلْ سَقَامًا.

Feeding Others

Feeding Others-إطعام

1. When you feed [someone] then satiate him.

1- إِذَا أَطَعَمْتَ فَاشْبِعْ.

2. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

2- مَا أَكَلْتَهُ رَاحَ، وَمَا أَطَعَمْتَهُ فَاحَ.

Criticism

Criticism-الطعن

1. Beware of being critical of the people while going easy on yourself, thereby rendering

your sin grave and being deprived of reward.

1- إِيَّاكَ أَنْ تَكُونَ عَلَى النَّاسِ طَاعِنًا، وَلِنَفْسِكَ مُدَاهِنًا، فَتَعْظُمَ عَلَيْكَ الْحَوْبَةُ، وَتُحْرَمَ الْمَثُوبَةُ.

Obedience And Compliance

نقياد والمطيع; طاعة; و

1. bey [Allah] and you will benefit.

1- أَطِيعُ تَعْنَمُ.

2. Obey [Allah] and you will gain.

2- أَطِيعُ تُرَبِّحُ.

3. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

3- أَطِيعُ اللَّهَ فِي جُمَلِ أُمُورِكَ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ، وَالزَّمِ الْوَرَعَ.

4. Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear and His hope even for a split second, and always seek forgiveness [from Him].

4- أَطِيعُ اللَّهَ سُبْحَانَهُ فِي كُلِّ حَالٍ، وَتُحَلِّ قَلْبِكَ مِنْ خَوْفِهِ وَرَجَائِهِ طَرَفَةَ عَيْنٍ، وَالزَّمِ السُّتُغْفَارَ.

5. Obey the one who is above you and the one who is under you will obey you; rectify your

inner self and Allah will rectify your outer state.

**5. أَطِيعْ مَنْ فَوْقَكَ، يُطِيعَكَ مَنْ دُونَكَ، وَأَصْلِحْ سَرِيرَتَكَ يُصْلِحِ اللَّهُ
عَمَلَكَ وَنِيَّتَكَ.**

6. Obey Allah in accordance with what His Prophets have commanded you.

6. أَطِيعُوا اللَّهَ حَسَبَ مَا أَمَرَكُمْ بِهِ رَسُولُهُ.

7. Respond to the calls of the Prophets of Allah and submit yourselves to their commands and be obedient to them, [as a result] you will be included in their intercession.

**7. اسْتَجِيبُوا لِنُبِيِّ اللَّهِ، وَسَلِّمُوا وَسَلِّمُوا مِنْهُمْ،
وَاعْمَلُوا بِطَاعَتِهِمْ، تَدْخُلُوا فِي شَفَاعَتِهِمْ.**

8. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

**8. إِيَّاكَ أَنْ يَفُودَكَ رَبُّكَ عِنْدَ طَاعَتِهِ، أَوْ يَرَاكَ عِنْدَ مَعْصِيَتِهِ
فَيَمُوتَكَ.**

9. Achievement of goodness is through maintaining obedience.

9. دَرَكُ الْخَيْرَاتِ يَلْزُومُ الطَّاعَاتِ.

10. Obedience and virtuous actions are the two profitable trades.

10. الطَّاعَةُ وَفِعْلُ الْبِرِّ هُمَا الْمَنْجَرُ الرَّابِحُ.

11. The best [act of] obedience is turning away from [worldly] pleasures.

11. أَفْضَلُ الطَّاعَاتِ هَجْرُ اللَّذَاتِ.

12. The best [act of] obedience is renunciation of worldly pleasures.

12. أَفْضَلُ الطَّاعَاتِ الزُّهْدُ فِي الدُّنْيَا.

13. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

13. أَنْصَحُ النَّاسَ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ.

14. The best obedience is relinquishing the [worldly] pleasures.

14. أَفْضَلُ الطَّاعَاتِ الْعُرُوفُ عَنِ اللَّذَاتِ.

15. The most beloved of servants to Allah is the most obedient of them to Him.

15. أَحَبُّ الْعِبَادِ إِلَى اللَّهِ أَطْوَعُهُمْ لَهُ.

16. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

16. أَجْدَرُ النَّاسِ بِرَحْمَةِ اللَّهِ أَفْوَمُهُمْ بِالطَّاعَةِ.

17. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

17. أَحَقُّ مَنْ تُطِيعُهُ مَنْ لَا تَجِدُ مِنْهُ بُدًّا وَلَا تَسْتَطِيعُ مَرُّهُ رَدًّا.

18. The most deserving of [obedience from] those whom you obey is the one who orders you to [maintain] piety and forbids you from [following] vain desires.

18- أَحَقُّ مَنْ أَطَعْتَهُ مَنْ أَمَرَكَ بِالتَّقَى، وَنَهَاكَ عَنِ الْهَوَى.

19. Verily the true friend of Muhammad, peace be upon him and his progeny, is one who obeys Allah even if his close relatives distance themselves from him [because of it].

**19- إِنَّ وَليَّ مُحَمَّدِصَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ أَطَاعَ اللهُ وَإِنْ
بَعُدَتْ لِحَمَّتُهُ.**

20. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

**20- إِنَّ اللهُ سُبْحَانَهُ جَعَلَ الطَّاعَةَ عَنِيمَةً وَكَفَّارَةً لِمَا كُفِّرَ بِهَا
تَفْرِيطِ الْعَجْزَةِ.**

21. Obedience saves and disobedience destroys.

21- الطَّاعَةُ تُنْجِي، الْمَعْصِيَةُ تُرْدِي.

22. Obedience is compliance.

22- الطَّاعَةُ إِجَابَةٌ.

23. Obedience is the most protective of accoutrements.

23- الطَّاعَةُ أَحْرَزُ عَتَادٍ.

24. Obedience is the prize (or endeavor) of the sagacious.

24. الطَّاعَةُ عَنِيمَةٌ (هِمَّةٌ) كَيْاسٌ.

25. Obedience [to Allah] is a profitable trade.

25. الطَّاعَةُ مَتَجَرٌ رَاجِحٌ.

26. Obedience is the longest lasting prestige.

26. الطَّاعَةُ أَبْقَى عِزًّا.

27. Obedience is the prestige of the underprivileged.

27. الطَّاعَةُ عِزُّ الْمُعْسِرِ.

28. Obedience brings forth [divine] reward.

28. الطَّاعَةُ تَسْتَدِرُّ الْمُتُوبَةَ.

29. Obedience is a mark of respect to the Imamate.

29. الطَّاعَةُ تَعْظِيمُ مَامَةِ.

30. Obedience extinguishes the anger of the Lord.

30. الطَّاعَةُ تُطْفِئُ عَضَبَ الرَّبِّ.

31. He who adorns himself with obedience possesses honour.

31. أَحُو الْعِزِّ مَنْ تَحَلَّى بِالطَّاعَةِ.

32. Obedience to Allah is the strongest means [of attaining success in both worlds].

32. الطَّاعَةُ لِلَّهِ أَقْوَى سَبَبٍ.

33. Obedience is the most protective (or most reliable) safeguard.

33. الطَّاعَةُ أَوْقَى (أَوْفَى) حِرْزٍ.

34. Verily I do not urge you to any obedience but that I practice it before you, and I do not forbid you from any disobedience except that I desist from it before you.

34. إِنِّي ﻻ أَحْتَكُمُ عَلَى طَاعَةِ ﻻ وَأَسِيقُكُمْ إِلَيْهَا و; ﻻ أَنْهَاكُمْ عَنِ مَعْصِيَةِ ﻻ وَأَتْنَاهِي قَبْلَكُمْ عَنْهَا.

35. Verily if you obey Allah, He will save you and make your [final] abode good.

35. إِنَّكَ إِنْ أَطَعْتَ اللَّهَ نَجَّكَ وَأَصْلَحَ مَثْوَاكَ.

36. When acts of obedience diminish, wrongdoings increase.

36. إِذَا قَلَّتِ الطَّاعَاتُ كَثُرَتِ السَّيِّئَاتُ.

37. Through obedience one draws nearer [to Allah].

37. بِالطَّاعَةِ يَكُونُ ﻾ قُبَالُ.

38. Through obedience there is success.

38- بِالطَّاعَةِ يَكُونُ الْفَوْزُ.

39. By obedience Paradise is brought closer for the pious.

39- بِالطَّاعَةِ تُزَلَّفُ الْجَنَّةُ لِلْمُتَّقِينَ.

40. By [their] virtuous obedience, the righteous ones are known.

40- بِحُسْنِ الطَّاعَةِ يُعْرَفُ الْخَيْرُ.

41. Seek intercession through the obedience of Allah and you will succeed.

41- تَوَسَّلْ بِطَاعَةِ اللَّهِ تُنْجِحْ.

42. Hold on to the obedience of Allah and He will bring you nearer [to Himself].

42- تَمَسِّكْ بِطَاعَةِ اللَّهِ يُزَلِّقْكَ.

43. The fruit of obedience is Paradise.

43- ثَمَرَةُ الطَّاعَةِ الْجَنَّةُ.

44. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

44- ثَوَابُ اللَّهِ;7– هَلْ طَاعَتِهِ، وَعِقَابُهُ;7– هَلْ مَعْصِيَتِهِ.

45. Devote yourself assiduously to obedience and rush towards performing righteous deeds, keep away from evil acts and make haste towards good acts, and keep away from doing what is forbidden.

45. ثَابِرُوا عَلَى الطَّاعَاتِ، وَسَارِعُوا إِلَى فِعْلِ الْخَيْرَاتِ، وَتَجَنَّبُوا السَّيِّئَاتِ، وَبَادِرُوا إِلَى فِعْلِ الْحَسَنَاتِ، وَتَجَنَّبُوا إِرْتِكَابَ الْمَحَارِمِ.

46. Stop following [the path of] aggression and obduracy, and follow the path of obedience and submission [to Allah], [by this] you will be happy in the Hereafter.

46. دَعُوا طَاعَةَ الْبَغْيِ وَالْعِنَادِ، وَاسْلُكُوا سَبِيلَ الطَّاعَةِ وَالتَّوَقُّرِ، فَتَسْعَدُوا فِي الْمَعَادِ.

47. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

47. رَاكِبُ الطَّاعَةِ مَقِيلُهُ الْجَنَّةُ.

48. Rush towards acts of obedience and race towards doing righteous actions, but if you fall short, then be careful not to fall short in performing that which is obligatory.

48. سَارِعُوا إِلَى الطَّاعَاتِ، وَسَابِقُوا إِلَى فِعْلِ الصَّالِحَاتِ فَإِنْ قَصُرْتُمْ فَإِيَّاكُمْ وَأَنْ تُقَصِّرُوا عَنْ أَدَاءِ الْقَرَائِصِ.

49. Blessed is the one who observes obedience to his Lord.

49. طُوبَى لِمَنْ حَافِظًا عَلَى طَاعَةِ رَبِّهِ.

50. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

50. طُوبَى لِمَنْ أَطَاعَ مَحْمُودًا تَقْوَاهُ، وَعَصَى مَذْمُومَ هَوَاهُ.

51. Blessed is he who follows the course of peace by the sight of the one who shows him the way and by obeying the guide who instructs him.

**51- طُوبَى لِمَنْ سَلَكَ طَرِيقَ السَّبِيلِ; وَمَنْ يَبْصُرَ مَنْ
بَصَّرَهُ، وَطَاعَةَ هَادٍ أَمْرَهُ.**

52. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

**52- طُوبَى لِمَنْ وَفَّقَ لِمَطَاعَتِهِ، وَحَسُنَتْ خَلِيقَتُهُ، وَأُخِرَّزَ أَمْرُهُ
آخِرَتِهِ.**

53. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

**53- طَاعَةُ اللَّهِ سُبْحَانَهُ; يَحُوزُهَا إِذَا مَنْ
بَدَلَ الْجِدَّ، وَاسْتَفْرَعَ الْجُهْدَ.**

54. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of the Hereafter).

**54- طَاعَةُ اللَّهِ مِفْتَاحُ (كُلِّ) سَدَادٍ، وَصَدِّ (كُلِّ) حُجٍّ (كُلِّ)
فَسَادٍ (مَعَادٍ).**

55. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

55- طَاعَةُ اللَّهِ سُبْحَانَهُ أَعْلَى عِمَادٍ، وَأَقْوَى عَتَادٍ.

56. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

56. ظِلُّ اللَّهِ سُبْحَانَهُ فِي 5ﻵ خِرَةٌ مَبْدُولٌ لِمَنْ أَطَاعَهُ فِي الدُّنْيَا.

57. You must obey the One whom you cannot be excused for being ignorant about.

57. عَلَيْكَ بِطَاعَةِ مَنْ 5ﻻ تُعَدَّرُ بِجَهَالَتِهِ.

58. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

58. عَلَيْكَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ.

59. You must obey the one who commands you to religion [and the obedience of Allah] for verily he is guiding you and saving you [from chastisement in the Hereafter].

59. عَلَيْكَ بِطَاعَةِ مَنْ يَأْمُرُكَ بِالدِّينِ فَإِنَّهُ يَهْدِيكَ وَيُنْجِيكَ.

60. Obedience is proportionate to [one's] intellect.

60. عَلَى قَدْرِ الْعَقْلِ تَكُونُ الطَّاعَةُ.

61. In obedience [to Allah] there are treasures of benefit.

61. فِي الطَّاعَةِ كُنُوزٌ 7ﻷ رِبَاحٌ.

62. The excellence of obedience makes one attain lofty stations.

62. فَضَائِلُ الطَّاعَاتِ تُنِيلُ رَفِيعَ الْمَقَامَاتِ.

63. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

63. وَالطَّاعَةَ تَعْظِيمًا لِإِمَامَتِهِ.

64. If Allah, the Glorified, had not given incentives for His worship, it would have still been obligatory to worship Him out of hope for His mercy.

64. لَوْ لَمْ يُرَعِّبِ اللَّهُ سُبْحَانَهُ فِي طَاعَتِهِ لَوَجَبَ أَنْ يُطَاعَ رَجَاءَ رَحْمَتِهِ.

65. One who obeys Allah, has sought [His] assistance (or has seen the truth).

65. مَنْ أَطَاعَ اللَّهَ اسْتَنْصَرَ (اسْتَبَصَرَ).

66. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

66. مَنْ تَقَرَّبَ إِلَى اللَّهِ بِالطَّاعَةِ أَحْسَنَ لَهُ الْجِبَاءَ.

67. One who follows the path of obedience to Allah attains something greater [than what he would get by following other paths].

67. مَنْ اتَّخَذَ طَاعَةَ اللَّهِ سَبِيحًا؛ فَازَ بِالَّتِي هِيَ أَعْظَمُ.

68. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

68. مَنْ اتَّخَذَ طَاعَةَ اللَّهِ بَيْعًا أَتَتْهُ مِنْهُ رِبْحٌ مِنْ غَيْرِ تِجَارَةٍ.

69. One who does not commence with sincere intention in his obedience [and worship] is

not successful in gaining rewards.

**69. مَنْ لَمْ يُقَدِّمْ إِذْ خُفِيَ فِي الطَّاعَاتِ لَمْ يَطْفَرْ
بِالْمَثُوبَاتِ.**

70. One whose obedience increases, his honor increases.

70. مَنْ كَثُرَتْ طَاعَتُهُ كَثُرَتْ كِرَامَتُهُ.

71. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

71. مِنْ أَفْضَلِ عَمَلٍ إِكْتِسَابُ الطَّاعَاتِ.

72. No adorning can adorn himself with anything better than obedience to Allah.

72. مَا تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طَاعَةِ اللَّهِ.

73. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

**73. مَا مِنْ شَيْءٍ مِنْ طَاعَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِذْ خُفِيَ فِي
كُرْهِهِ.**

74. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

74. مُزِمَّةُ الطَّاعَةِ خَيْرُ عِتَادٍ.

75. How good a means [of attaining closeness to Allah] obedience is!

75. نِعْمَ الْوَسِيلَةُ الطَّاعَةُ.

76. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

76. نَالَ الْفَوْزَ مَنْ وُقِيَ لِلطَّاعَةِ.

77. Guided is the one who obeys his Lord and fears his sins.

77. هُدِيَ مَنْ أَطَاعَ رَبَّهُ وَخَافَ دَنْبَهُ.

78. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

78. وَقُوا أَنْفُسَكُمْ مِنْ عَذَابِ اللَّهِ بِالمُبَادَرَةِ إِلَى طَاعَةِ اللَّهِ.

79. Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

79. تَعْتَذِرُ مِنْ أَمْرٍ أَطَعْتَ اللَّهَ سُبْحَانَهُ فِيهِ، فَكْفَى بِذَلِكَ مَنَقِبَةً.

80. There is no honour like obedience [to Allah].

80. عِزٌّ كَالطَّاعَةِ.

81. There is no obedience to the creation in disobedience to the Creator.¹

81. طَاعَةٌ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

82. Every obedient one is honoured.

82. كُلُّ مُطِيعٍ مُكْرَمٌ.

83. Be obedient to Allah, the Glorified, and delight in His remembrance, and when you are in a state of turning away from Him, picture Him approaching you. He is calling you to His forgiveness and covering you with His kindness.

83. كُنْ مُطِيعًا لِلَّهِ سُبْحَانَهُ، وَبِذِكْرِهِ آنِسًا، وَتَمَتُّلُ فِي حَالِ تَوَلِّيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ، يَدْعُوكَ إِلَى عَفْوِهِ، وَيَتَعَمَّدُكَ بِقَضْلِهِ.

84. One who obeys his Lord gains authority.

84. مَنْ أَطَاعَ رَبَّهُ مَلَكَ.

85. One who obeys his Lord gains success.

85. مَنْ يُطِيعِ اللَّهَ يَفُزْ.

86. Whoever obeys Allah, his affair becomes lofty.

86. مَنْ أَطَاعَ اللَّهَ جَلَّ أَمْرُهُ.

87. Whoever obeys Allah, his affair becomes elevated.

87. مَنْ أَطَاعَ اللَّهَ عَزَّ أَمْرُهُ.

88. One who obeys Allah will never become wretched.

88 - مَنْ أَطَاعَ اللَّهَ لَمْ يَشُقَّ أَبَدًا.

89. One who obeys Allah, the Glorified, becomes powerful and strong.

89- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ وَقَوِيَ.

90. Whoever obeys Allah, the Glorified, his support becomes powerful.

90- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ نَصْرُهُ.

91. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

91- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ لَمْ يَضُرَّهُ مَنْ أَسْخَطَ مِنَ النَّاسِ.

92. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

92- مَنْ أَطَاعَ اللَّهَ اجْتَبَاهُ.

[1](#). Meaning that one must never obey anyone if it leads to disobeying Allah.

Obeying Commandments

مر; إطاعة-ا Obeying commandments

1. One who obeys your command has exalted your status.

1- مَنْ أَطَاعَ أَمْرَكَ أَجَلَّ قَدْرَكَ.

The Tyrant

The Tyrant-الطّاعِي

1. How quick is the downfall of a tyrant!

1. ما أُسْرِعَ صَرْعَةَ الطّاعِي.

The Seeker

The Seeker-الطّالِب

1. A seeker may fail [to achieve what he seeks].

1. قَدْ يَخِيبُ الطّالِبُ.

2. Every seeker is [himself] sought [by death].

2. كُلُّ طالِبٍ مَطْلُوبٌ.

3. Every seeker other than Allah is sought.

3. كُلُّ طالِبٍ غَيْرُ اللَّهِ مَطْلُوبٌ.

4. How many a seeker is deprived while the one who does not seek is granted [sustenance].

4. كَمْ مِنْ طالِبٍ خائِبٍ وَمَرْزُوقٍ غَيْرِ طالِبٍ.

5. For the seeker who achieves what he seeks, there is delight in [his] accomplishment.

5. لِلطَّالِبِ الْبَالِغِ لَذَّةٌ لِذُرِّهِ.

6. Not every seeker is granted [sustenance].

6. لَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ.

7. Whoever seeks a thing achieves it, or part of it.

7. مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعْضَهُ.

8. Whoever seeks that which is in the possession of people, they debase him [for it].

8. مَنْ طَلَبَ مَا فِي أَيِّدِي النَّاسِ حَقَّرُوهُ.

9. One who seeks that which is impossible loses his quest.

9. مَنْ طَلَبَ مَا لَا يَكُونُ صَيِّعَ مَطْلَبَةٍ.

10. Not every seeker fails.

10. مَا كُلُّ طَالِبٍ يَخِيبُ.

Matters That Are Pursued

المطالب-مatters that are pursued

1. At times the matters that are pursued are regarded with displeasure.

1. قَدْ تَتَجَهَّمُ الْمَطَالِبُ.

2. Sometimes the matter that is pursued and [its] acquisition become difficult.

2. رُبَّمَا عَزَّ الْمَطْلَبُ وَانْكَسَبَ.

The Sought After

The sought after-المطلوب

1. At times that which is sought after is attained.

1. قَدْ يُدْرِكُ الْمَطْلُوبُ.

Covetousness

Covetousness-الطمع والطامع

1. Abasement, disgrace and wretchedness are in covetousness and greed.

1. الْمَدَلَّةُ وَالْمَهَانَةُ وَالشَّقَاءُ، فِي الطَّمَعِ، وَالْحِرْصِ.

2. Covetousness makes one enter [into difficulties and humiliation] but does not make him return from it; and it gives a guarantee but does not fulfil it.

2. الطَّمَعُ مُورِدٌ غَيْرُ مُصْدِرٍ، وَضَامِنٌ غَيْرُ مُوفٍ.

3. The most destructive thing is covetousness.

3- أَهْلَكَ شَيْءُ الطَّمَعِ.

4. The most harmful thing is covetousness.

4- أَضْرُّ شَيْءٍ الطَّمَعُ.

5. The ugliest of traits is covetousness.

5- أَفْبَحُ الشَّيْمِ الطَّمَعُ.

6. The worst thing is covetousness.

6- أَسْوَأُ شَيْءٍ الطَّمَعُ.

7. The root of avarice is covetousness and its fruit is reproach.

7- أَصْلُ الشَّرِّ الطَّمَعُ، وَتَمَرُهُ الْمَذَمُّ.

8. He who covers himself with covetousness has degraded himself.

8- أَرْزَى بِنَفْسِهِ مَنْ اسْتَشَعَرَ الطَّمَعَ.

9. The places where intellects become most deficient are under the flashes of greed.

9- أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

10. Covetousness is harmful.

10. الطَّمَعُ مُضِرٌّ.

11. Covetousness is an affliction.

11. الطَّمَعُ مَحَنَةٌ.

12. Covetousness is bondage.

12. الطَّمَعُ رِقٌّ.

13. Covetousness is indigence.

13. الطَّمَعُ فَقْرٌ.

14. Covetousness humiliates while piety exalts.

14. الطَّمَعُ مُذِلٌّ، الْوَرَعُ مُجِلٌّ.

15. Covetousness is the beginning of evil.

15. الطَّمَعُ أَوَّلُ الشَّرِّ.

16. Covetousness is a besieging (or and evident) indigence.

16. الطَّمَعُ فَقْرٌ حَاصِرٌ (ظَاهِرٌ).

17. Covetousness is a present humiliation.

17. الطَّمَعُ مَدَلَّةٌ حَاضِرَةٌ.

18. With covetousness comes humiliation.

18. الدُّلُّ مَعَ الطَّمَعِ.

19. Coveted objects humiliate men.

19. المَطَامِعُ تُذِلُّ الرِّجَالَ.

20. Covetousness is endless bondage.

20. الطَّمَعُ رِقٌّ مُخَلَّدٌ.

21. Covetousness debases the commander.

21. الطَّمَعُ يُذِلُّ مِيزَةَ.

22. If you give in to covetousness, it will destroy you.

22. إِنْ أَطَعْتَ الطَّمَعَ أَرْدَاكَ.

23. Through avidities the necks of men are lowered [in humiliation].

23. بِطَمَاعِ تَذِلُّ رِقَابُ الرِّجَالَ.

24. How bad a companion of religion covetousness is!

24. يُنْسَ قَرِينُ الدِّينِ الطَّمَعُ.

25. The fruit of covetousness is wretchedness.

25. تَمْرَةُ الطَّمَعِ الشُّقَاءُ.

26. The fruit of covetousness is humiliation in this world and the Hereafter.

26. تَمْرَةُ الطَّمَعِ ذُلُّ الدُّنْيَا وَالْآخِرَةِ.

27. Abandon covetousness and greediness and cling to chastity and piety.

27. دَرُّ الطَّمَعِ، وَالشُّرَّةَ، وَعَلَيْكَ بِزُومِ الْعِقَّةِ، وَالْوَرَعَ.

28. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes.

28. ذُلُّ الرِّجَالِ فِي المَطَامِعِ، وَفِنَاءُ فِي جَالِ فِي عُرُورِ مَالِ.

29. The cornerstone of piety is abandoning covetousness.

29. رَأْسُ الوَرَعِ تَرْكُ الطَّمَعِ.

30. Sometimes there is a false ambition for an unseen (or lost) hope.

30. رُبُّ طَمَعٍ كاذِبٍ مَلَّ غَائِبٍ (خَائِبٍ).

31. Embarking on avidities cuts off the necks of men.

31. رُكُوبٌ #xFEF7 طُمَاعٌ يَفْطَعُ رِقَابَ الرِّجَالِ.

32. The cause of corruption of certitude is covetousness.

32. سَبَبُ فَسَادِ الْيَقِينِ الطَّمَعُ.

33. The cause of corruption of piety is covetousness.

33. سَبَبُ فَسَادِ الْوَرَعِ الطَّمَعُ.

34. Oppose covetousness with piety.

34. ضَادُّوا الطَّمَعَ بِالْوَرَعِ.

35. The servant of the coveted is enslaved and never gains his freedom.

35. عَبْدُ الْمَطَامِعِ مُسْتَرْقٌ، #xFEFB يَجِدُ أَبَدًا الْعِتْقَ.

36. He who instils covetousness in his soul has deceived it.

36. عَشَّ نَفْسَهُ مَنْ شَرَّبَهَا الطَّمَعُ.

37. The corruption of religion is [caused by] covetousness.

37. فَسَادُ الدِّينِ الطَّمَعُ.

38. Covetousness has been paired with humiliation.

38. قُرْنَ الطَّمَعُ بِالذُّلِّ.

39. One who trades covetousness for loss of hope [and desire for what others possess], the people will not treat him with contempt.

39. مَنْ بَاعَ الطَّمَعَ بِالْيَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النَّاسُ.

40. How good an aide of hope ambition is!

40. نِعْمَ عَوْنُ #xFEF7 مَلِ الطَّمَعِ.

41. The trouble for religion is covetousness and its rectitude is [in] piety.

41. نَكَدُ الدِّينِ الطَّمَعُ، وَصَدَ #xFEFB حُهُ الْوَرَعِ.

42. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

42. نَعُوذُ بِاللَّهِ مِنَ الْمَطَامِعِ الدُّنْيَا، وَالْهَمَمِ الْغَيْرِ الْمَرْضِيَّةِ.

43. Do not covet that which you do not deserve.

43. #xFEFB تَطْمَعُ فِيهَا #xFEFB تَسْتَحِقُّ.

44. Never let covetousness enslave you and be averse [to the pleasures of this world].

44. #xFEFB يَسْتَرْقِنَكَ الطَّمَعُ وَكُنْ عَزُوفًا.

45. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

**45. #xFEFB تُطْمَعَنَّ نَفْسَكَ فِيمَا فَوْقَ الْكِفَافِ، فَيَغْلِبَكَ
بِالزِّيَادَةِ.**

46. Do not let covetousness enslave you while Allah has made you free.

46. #xFEFB يَسْتَرْقِنُكَ الطَّمَعُ وَقَدْ جَعَلَ اللَّهُ حُرًّا.

47. Nothing corrupts religion like covetousness.

47. #xFEFB يُفْسِدُ الدِّينَ كَالطَّمَعِ.

48. There is no quality more abased than covetousness.

48. #xFEFB شِيمَةٌ أَدْلُ مِنَ الطَّمَعِ.

49. There is no humiliation greater than covetousness.

49. #xFEFB ذُلٌّ أَعْظَمُ مِنَ الطَّمَعِ.

50. A little covetousness corrupts a lot of piety.

50. يَسِيرُ الطَّمَعُ يُفْسِدُ كَثِيرَ الْوَرَعِ.

51. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

51. يُفْسِدُ الطَّمَعُ الْوَرَعَ، وَالْفُجُورُ التَّقْوَى.

52. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

52. الذَّطْمَعُ مِنْ أَسْرِ الطَّمَعِ بِاِكْتِسَابِ الْيَاسِ.

53. Covetousness is one of the two abasements.

53. الطَّمَعُ أَحَدُ الدُّلَيْنِ.

54. One who clings to covetousness is deprived of piety.

54. مَنْ لَزِمَ الطَّمَعِ عَدِمَ الْوَرَعَ.

55. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

55. مَنْ اتَّخَذَ الطَّمَعِ شِعَارًا جَرَّعَتْهُ الْخَيْبَةُ مَرَارًا.

56. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

56. مَنْ حَدَّثَ نَفْسَهُ بِكَاذِبِ الطَّمَعِ كَذَّبَتْهُ الْعَطِيَّةُ.

57. One who does not purify his soul from the lowliness of the coveted has actually abased himself and shall be even more abased and disgraced in the Hereafter.

57. مَنْ لَمْ يُنَزِّهِ نَفْسَهُ عَنِ دَنَاءَةِ الْمَطَامِعِ فَقَدْ أَدَلَّ نَفْسَهُ، وَهُوَ فِي الْخُرَّةِ أَدَلُّ وَأَخْرَى.

58. A little cupidity corrupts a lot of piety.

58. قَلِيلُ الطَّمَعِ يُفْسِدُ كَثِيرَ الْوَرَعِ.

59. Excessive covetousness is the symbol of lack of piety.

59. كَثْرَةُ الطَّمَعِ عُنْوَانُ قِلَّةِ الْوَرَعِ.

60. One who is possessed by covetousness is humiliated.

60. مَنْ مَلَكَهُ الطَّمَعُ دَلٌّ.

61. One who clings to covetousness is deprived of piety.

61. مَنْ لَزِمَ الطَّمَعِ عَدِمَ الْوَرَعِ.

62. One whose covetousness increases, his downfall becomes greater.

62. مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

63. Every coveter is a prisoner [of his desires].

63. كُلُّ طَامِعٍ أَسِيرٌ.

64. How many a coveter covets pardon.

64. كَمْ مِنْ طَامِعٍ بِالصَّفْحِ عَنْهُ.

65. One who covets becomes abased and undergoes hardship.

65. مَنْ طَمِعَ دَلٌّ وَتَعْنَى.

66. There is none more abased than a coveter.

66. أَذَلُّ مِنَ طَامِعٍ.

67. The most indigent of people is the coveter.

67. أَفْقَرُ النَّاسِ الطَّامِعُ.

68. The most humiliated of all people is the greedy, suspicious, coveter.

68. أَكْظَمُ النَّاسِ ذُو الطَّامِعِ الْخَرِيصُ الْمُرِيبُ.

69. The coveter is forever abased.

69. الطَّامِعُ أَبَدًا دَلِيلٌ.

70. The coveter is forever in the shackles of disgrace.

70. الطَّامِعُ أَبَدًا فِي وِثَاقِ الدُّلِّ.

Haughtiness

استطالة-Haughtiness

1. Whoever is haughty with his brothers, nobody will be sincere with him.

1. مَنْ اسْتَطَالَ عَلَى إِخْوَانِهِ لَمْ يَخْلُصْ لَهُ إِنْسَانٌ.

2. Whoever is haughty with people because of his authority, his authority will get stripped away.

2. مَن اسْتَطَالَ عَلَى النَّاسِ يُعْذَرْتَهُ سُلْبَ الْقُدْرَةِ.

3. Haughtiness is the language of error and ignorance.

3. اَسْتَطَالَ لِسَانُ الْغَوَايَةِ وَالْجَهَالَةِ.

4. Do not be haughty with the one whom you have not enslaved.¹

4. تَسْتَطِيلُ عَلَى مَنْ مِّنْ تَسْتَرَقٍّ.

¹. Meaning that one should not be haughty with those who are not his slaves.

Innermost Thoughts

الطَّوْبَةُ-Innermost thoughts

1. One of the [great] tribulations is [having] evil inner thoughts.

1. مِنَ الْبَلِيَّةِ سُوءُ الطَّوْبَةِ.

Frivolity

الطَّيْشُ-Frivolity

1. Frivolity [and heedlessness] makes life bitter.

1. الطَّيْشُ يُنَكِّدُ الْعَيْشَ.

Victory

الظفر- Victory

1. Victory is [attained] by prudence, and prudence comes through experience.

1. الظَّفَرُ بِالْحَزْمِ، وَالْحَزْمُ بِالتَّجَارِبِ.

2. The sweetness of victory effaces the bitterness of patience.

2. دَوِّ الظَّفَرِ تَمْحُو مَرَارَةَ الصَّبْرِ.

3. The alms-tax of victory is benevolence.

3. زَكَاةُ الظَّفَرِ حُسَانٌ.

4. He who has been vanquished by sin has not gained victory.

4. مَا ظَفِرَ مَنْ ظَفَرَ بِإِسْمِهِ.

6. The key to victory is remaining patient.

5. مِفْتَاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

7. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

6. تَبْطِرَنَّ بِالظَّفَرِ، فَإِنَّكَ تَأْمَنُ ظَفَرَ الزَّمَانِ بِكَ.

8. There is no victory for the one who has no patience.

7. - ظَفَرَ لِمَنْ صَبَرَ لَهُ.

9. Victory is the intercessor of the guilty.

8. الظُّفْرُ شَافِعُ الْمُذْنِبِ.

Injustice And Oppression

الظُّلْمُ وَالْبَغْيُ - Injustice and Oppression

1. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

1. أَذْكَرُ عِنْدَ الظُّلْمِ عَدْلَ اللَّهِ فِيكَ، وَعِنْدَ القُدْرَةِ قُدْرَةَ اللَّهِ عَلَيْكَ.

2. Beware of oppression, for verily it brings [divine] retribution, dispels blessings and causes changes in circumstances.

2. اتَّقُوا البَغْيَ فَإِنَّهُ يَجْلِبُ النِّقَمَ، وَ يَسْلُبُ النِّعَمَ، وَ يُوجِبُ الغَيْرَ.

3. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

3. أَبْعُدُوا عَنِ الظُّلْمِ، فَإِنَّهُ أَعْظَمُ الجَرَائِمِ، وَأَكْبَرُ المَ آثِمِ.

4. Keep away from injustice for whoever acts unjustly, his days are abhorred.

4- إِيَّاكَ وَالظُّلْمَ، فَمَنْ ظَلَمَ كُرِهَتْ أَيَّامُهُ.

5. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

5- إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ يَزُولُ عَمَّنْ تَظْلِمُهُ، وَيَبْقَى عَلَيْكَ.

6. Keep away from oppression, for verily it hastens one's downfall and causes tears [of regret and sorrow] to flow from the one who acts upon it.¹

6- إِيَّاكَ وَالْبَغْيَ، فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ، وَيُجِلُّ بِالْعَامِلِ بِهِ الْعِبْرَ.

7. Keep away from injustice, for it is the biggest sin; and verily the unjust will surely be chastised on the Day of Resurrection because of his injustice.

7- إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ أَكْبَرُ الْمَعَاصِي، وَإِنَّ الظَّالِمَ لَمُعَاقَبُ يَوْمِ الْقِيَمَةِ يَظْلَمُهُ.

8. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

8- إِيَّاكَ وَالْبَغْيَ، فَإِنَّ الْبَاغِيَ يُعَجِّلُ اللَّهُ لَهُ النِّقْمَةَ، وَيُجِلُّ بِهِ الْمُتَّوَسِّلِينَ.

9. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

9- إِيَّاكُمْ وَصَرَاعَاتِ الْبَغْيِ، وَقَضَحَاتِ الْعَدْرِ، وَإِثَارَةَ كَامِنِ الشَّرِّ الْمُدْمَمِ.

10. Know that injustice is of three kinds: the injustice that is not forgiven, the injustice that

is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah as He, the Most High, says: 'Verily Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes'. As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people on one another. In this case the punishment is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to which all this seems small.

10. أَذْءِ الظُّلْمِ وَإِنَّ الظُّلْمَ تَبَهُ: فَظُلْمٌ
 يُغْفَرُ، وَظُلْمٌ يُتْرَكُ، وَظُلْمٌ مَغْفُورٌ
 يُطَلَبُ، فَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ،
 فَالشِّرْكُ بِاللَّهِ لِقَوْلِهِ تَعَالَى: إِنَّ اللَّهَ يَغْفِرُ أَنْ
 يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ،
 فَظُلْمُ الْمَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الْهَنَاتِ، وَأَمَّا الظُّلْمُ الَّذِي
 يُتْرَكُ، فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا، الْعِقَابُ هُنَالِكَ
 شَدِيدٌ لَيْسَ جَرْحًا بِالْمُدَى، وَضَرْبًا بِالسَّيَاطِ، وَلَكِنَّهُ
 مَا يُسْتَصْعَرُ ذَلِكَ مَعَهُ.

11. The most loathsome of traits is aggression.

11. أَقْبَحُ الشَّيْمِ الْعُدْوَانُ.

12. The quickest thing is the downfall of an oppressor.

12. أَعْجَلُ شَيْءٍ صَرَعَةَ الْبَغِيِّ.

13. The vilest oppression is [that which is practiced] when one has power.

13. أَفْجَسُ الْبَغْيِ عِنْدَ الْقُدْرَةِ.

14. The vilest transgression is transgression against the intimate [friends].

14. أَفْحَسُّ الْبَغْيِ الْبَغْيُ عَلَى اللَّهِ ف.

15. The most loathsome injustice is your withholding the rights of Allah.

15. أَفْبِحُ الظُّلْمَ مَنَعَكَ حُقُوقَ اللَّهِ.

16. The most tyrannical person is he who oppresses the one who is fair to him.

16. أَجَوْرُ النَّاسِ مَنْ ظَلَمَ مَنْ أَنْصَفَهُ.

17. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

17. أَبْلَغُ مَا تُسْتَجَلَبُ بِهِ النِّعْمَةُ الْبَغْيُ، وَكُفْرُ النِّعْمَةِ.

18. Verily the evil that brings the quickest retribution is injustice.

18. إِنَّ أَسْرَعَ الشَّرِّ عِقَابًا الظُّلْمُ.

19. Indeed the ugliness in injustice is equivalent to the beauty in justice.

19. إِنَّ القُبْحَ فِي الظُّلْمِ يَقْدَرُ الحُسْنَ فِي العَدْلِ.

20. Injustice is [the cause of divine] punishment.

20. الظُّلْمُ عِقَابٌ.

21. Oppression takes away blessing.

21. الْبَغْيُ يَسْلُبُ النِّعْمَةَ.

22. Injustice brings [divine wrath and] chastisement.

22. الظُّلْمُ يَجْلِبُ النِّعْمَةَ.

23. Injustice has adverse consequences.

23. الظُّلْمُ وَخِيمُ الْعَاقِبَةِ.

24. Oppression puts an end to blessings.

24. الْبَغْيُ يُزِيلُ النِّعْمَ.

25. Injustice drives away blessings.

25. الظُّلْمُ يَطْرُدُ النِّعْمَ.

26. Oppression brings [divine wrath and] chastisements.

26. الْبَغْيُ يَجْلِبُ النِّقَمَ.

27. Injustice causes one to enter hellfire.

27. الظُّلْمُ يُوجِبُ النَّارَ.

28. Oppression leads to destruction.

28- البَغْيُ يُوجِبُ الإِمَارَ.

29. Injustice is the most wicked vice.

29- الظُّلْمُ الرِّدَائِلُ.

30. Injustice is the ruination of the populace.

30- الظُّلْمُ بَوَارُ الرِّعِيَّةِ.

31. Power is expunged by aggression.

31- القُدْرَةُ يُزِيلُهَا العُدْوَانُ.

32. Injustice has a series of destructive consequences.

32- الظُّلْمُ تَبَعَاتُ مُوَبِقَاتُ.

33. Oppression is the quickest thing to be punished.

33- البَغْيُ أَعْجَلُ شَيْءٍ عُقُوبَةٌ.

34. Injustice destroys homes.

34- الظُّلْمُ يُدَمِّرُ الإِيَارَ.

35. Injustice destroys the one who practices it.

35. الظُّلْمُ يُرْدِي صَاحِبَهُ.

36. Oppression drives [one] towards utter destruction.

36. الْبَغْيُ سَائِقٌ إِلَى الْحَيْنِ.

37. Injustice is a crime that cannot be forgotten.

37. الظُّلْمُ جُرْمٌ يُنْسَى.

38. Oppression causes the downfall of men and brings [their] deaths closer.

38. الْبَغْيُ يَصْرَعُ الرِّجَالَ، وَيُذْنِي 5ﻱ جَالًا.

39. When power prompts you to be unjust to people, then remember the power of Allah, the Glorified, to punish you; and [recall the fact] that what you have brought upon them will depart from them while it will remain with you.

39. إِذَا حَدَّثَكَ الْقُدْرَةُ عَلَى طَلْمِ النَّاسِ فَادْكُرْ قُدْرَةَ اللَّهِ سُبْحَانَهُ عَلَى عُقُوبَتِكَ، وَذَهَابَ مَا آتَيْتَ إِلَيْهِمْ عَنْهُمْ، وَبَقَائَهُ عَلَيْكَ.

40. By injustice, blessings are removed.

40. بِالظُّلْمِ تَزُولُ النِّعَمُ.

41. By oppression, chastisement is brought down.

41. بِالْبَغْيِ تُجَلَبُ النِّقَمُ.

42. How bad an injustice is the injustice to one who is submissive!

42- يُنْسَ الظُّلْمُ ظُلْمَ الْمُسْتَسْلِمِ.

43. How evil a provision for the Hereafter is oppressiveness to the servants [of Allah]!

43- يُنْسَ الزَّادُ إِلَى الْمَعَادِ الْعُدْوَانَ عَلَى الْعِبَادِ.

44. Continued injustice takes away blessings and brings forth chastisement.

44- دَوَامُ الظُّلْمِ يَسْلُبُ النِّعَمَ وَيَجْلِبُ النِّقَمَ.

45. Remedy injustice with justice and cure poverty with alms and charity.

45- دَاوُوا الْجَوْرَ بِالْعَدْلِ، وَدَاوُوا الْفَقْرَ بِالصَّدَقَةِ وَالْبَدْلِ.

46. The cornerstone of ignorance is oppression.

46- رَأْسُ الْجَهْلِ الْجَوْرُ.

47. One who embarks of injustice is met with ruin.

47- رَاكِبُ الظُّلْمِ يُدْرِكُهُ الْبَوَارُ.

48. Whoever rides the mount of injustice, his mount will stumble with him.

48- رَاكِبُ الظُّلْمِ يَكْبُوتُهُ مَرَكِبُهُ.

49. The most evil characteristic of the souls is oppression.

49. شَرُّ أَذْخَانِ النَّفْسِ الْجَوْرُ.

50. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

50. شَيْنَانِ – تُسَلِّمُ عَاقِبَتُهُمَا: الظُّلْمُ، وَالشَّرُّ (الشَّرُّ).

51. Counter oppression with justice.

51. ضَادُّوا الْجَوْرَ بِالْعَدْلِ.

52. Submission to tyranny causes destruction and annihilates the kingdom.

52. طَاعَةُ الْجَوْرِ تُوجِبُ الْهَلْكَ، وَتَأْتِي عَلَى الْمُلْكِ.

53. Being unjust to the weak is the most grievous injustice.

53. ظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ.

54. Injustice to the one who has surrendered is the greatest crime.

54. ظُلْمُ الْمُسْتَسْلِمِ أَكْبَرُ الْجُرْمِ.

55. Being unjust to the people corrupts one's Hereafter.

55. ظُلْمُ الْعِبَادِ يُفْسِدُ الْمَعَادَ.

56. One who oppresses the people has manifested his obdurate opposition to Allah, the

Glorified.

56. ظَاهِرَ اللَّهِ سُبْحَانَهُ بِالْعِنَادِ مَنْ ظَلَمَ الْعِبَادَ.

57. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

57. ظَلْمُ الْمَرْءِ فِي الدُّنْيَا عُنْوَانُ شَقَائِهِ فِي الْآخِرَةِ.

58. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

58. ظَلْمُ الْيَتَامَى وَالْمَسْكِينِ يُنْزِلُ الْعَذَابَ وَيَسْلُبُ الْبَرَكَاتَ مِنْ أَهْلِهَا.

59. In tyranny there is transgression.

59. فِي الْجَوْرِ الطُّغْيَانُ.

60. The destruction of the populace is in tyranny.

60. فِي الْجَوْرِ هَلَاكُ النَّاسِ.

61. How many a blessing has been removed by injustice!

61. كَمْ مِنْ نِعْمَةٍ سَلَبَهَا ظُلْمٌ.

62. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

62. كَفَى بِالظُّلْمِ طَارِدًا لِلنِّعْمَةِ، وَجَالِبًا لِلْعِقَابِ.

63. Oppression is sufficient for the removal of blessing.

63- كَفَى بِالْبَغْيِ سَالِبًا لِلنِّعْمَةِ.

64. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

64- لَيْسَ شَيْءٌ أَدْعَى إِلَى زَوَالِ نِعْمَةٍ، وَتَعْجِيلِ نِقْمَةٍ مِنْ إِقَامَةِ عَلَى ظُلْمٍ.

65. One who is praised for injustice is being plotted against [and deceived].

65- مَنْ حُوِّدَ عَلَى الظُّلْمِ مُكْرَبًا بِهِ.

66. One whose injustice is excessive, his regret is abundant.

66- مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدَامَتُهُ.

67. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

67- مَنْ سَلَّ سَيْفَ البَغْيِ عُودَ فِي رَأْسِهِ.

68. One of the most grievous injustices is the injustice of [or against] the honourable ones.

68- مِنْ أَفْحَشِ الظُّلْمِ ظُلْمُ الكِرَامِ.

69. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

69. #xFeFB تُطْمِعُ الْعُظْمَاءَ فِي حَيْفِكَ.

70. Do not stretch out your hand against one who is unable to stave it off from himself.

70. #xFeFB تَبْسُطَنَّ يَدَكَ عَلَى مَنْ #xFeFB يَفْئِدُ عَلَى دَفْعِهَا عَنْهُ.

71. Never oppress one who has no helper except Allah.

71. #xFeFB تَظْلِمَنَّ مَنْ #xFeFB يَجِدُ نَاصِرًا #xFeFB؛ اللَّهُ.

72. Consider not the injustice of the one who is unjust to you as grave, for indeed his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

72. #xFeFB يَكْبُرَنَّ عَلَيْكَ ظَلْمُ مَنْ ظَلَمَكَ فَإِنَّهُ يَسْعَى فِي مَضْرَبِهِ وَنَفْعِكَ، وَمَا جَزَاءُ مَنْ يَسُرُّكَ أَنْ تَسُوَّهُ.

73. There is no evil like injustice.

73. #xFeFB سَوْأَةٌ كَالظُّلْمِ.

74. There is no victory with oppression.

74. #xFeFB ظَفَرَ مَعَ بَغْيٍ.

75. He who does not refrain from oppressing people does not believe in the Hereafter.

75. يُؤْمِنُ بِالْمَعَادِ مَنْ يُتَخَرَّجُ عَنْ ظُلْمِ الْعِبَادِ.

76. One from whose oppression people are not safe is not safe from the punishment of Allah.

76. يُؤْمِنُ اللَّهُ عَذَابَهُ مَنْ يَأْمَنُ النَّاسُ جَوْرَهُ.

77. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

77. يَنَامُ الرَّجُلُ عَلَى التُّكْلِ، وَ يَنَامُ عَلَى الظُّلْمِ.

78. Tyranny is one of the two destroyers.

78. الْجَوْرُ أَحَدُ الْمُدْمِرِينَ.

79. Injustice makes the foot slip, takes away blessings and destroys nations.

79. الظُّلْمُ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النِّعَمَ وَيُهْلِكُ أُمَّمًا.

80. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

80. الظُّلْمُ فِي الدُّنْيَا بَوَارٌ وَفِي الْآخِرَةِ دَمَارٌ.

81. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

81. إِيَّاكَ وَالْجَوْرَ، فَإِنَّ الْجَائِرَ قَائِمٌ رَائِحَةَ الْجَنَّةِ.

82. Tyranny brings negative consequences.

82 - الْجَوْرُ تَبَعَاتٌ.

83. Tyranny is the antithesis of justice.

83 - الْجَوْرُ مُضَادُّ الْعَدْلِ.

84. One whose violations increase, his exasperation [also] increases.

84 - مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ.

85. Oppression is an eraser [of good deeds].

85 - الْجَوْرُ وَمُحَاةٌ.

86. Oppression brings the quickest punishment.

86 - الْبَغْيُ أَعْجَلُ عُقُوبَةٍ.

[1](#) Or: ...it makes the [downfall of] one who acts upon it an example for others.

The Unjust

الظالم-The unjust

1. the most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

1- أَظْلَمُ النَّاسِ مَنْ سَنَّ الْجَوْرَ، وَمَحَى سُنَنَ الْعَدْلِ.

2. The unjust is blameworthy.

2 - الظَّالِمُ مَلُومٌ.

3. Punishment awaits the unjust.

3- الظَّالِمُ يَنْتَظِرُ الْعُقُوبَةَ.

4. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

4- ظالِمُ النَّاسِ يَوْمَ الْقِيَمَةِ مَنْكُوبٌ يَظْلَمُهُ مُعَذِّبٌ مَحْرُوبٌ.

5. For every oppressor there is a reprisal.

5- لِكُلِّ ظالِمٍ اِنْتِقَامٌ.

6. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

6- لِكُلِّ ظالِمٍ عُقُوبَةٌ؛ تَعْدُوهُ، وَصَرَعةٌ تَخْطُوهُ.

7. For the unjust there is reprisal.

7- لِلظَّالِمِ اِنْتِقَامٌ.

8. For the unjust there is a biting of his hand.¹

8. لِلظَّالِمِ بِكَفِّهِ عَصَةٌ.

9. There are three signs of the unjust among the people: being unjust to the one who is above him by disobedience, and to the one below him by overruling him, and supporting the faction of oppressors.

9. لِلظَّالِمِ مِنَ الرَّجَالِ ثَلَاثٌ عَصَاتٌ: يَظْلِمُ مَنْ قَوْفَهُ بِالْمَعْصِيَةِ، وَمَنْ دُونَهُ بِالْغَلْبَةِ، وَيُظَاهِرُ الْقَوْمَ الظَّالِمَةَ.

10. One who oppresses [others] gets oppressed.

10. مَنْ ظَلَمَ ظَلِمَ.

11. One who acts unjustly corrupts his affair.

11. مَنْ ظَلَمَ أَفْسَدَ أَمْرَهُ.

12. One who oppresses [others] breaks [and shortens] his lifespan.

12. مَنْ جَارَ قَصَمَ عُمُرَهُ.

13. One who is oppressive is destroyed by his oppression.

13. مَنْ جَارَ أَهْلَكَ جَوْرُهُ.

14. One who is unjust is annihilated by his injustice.

14. مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمُهُ.

15. One who is unjust, his downfall is great.

15- مَنْ ظَلَمَ عَظُمَتْ صَرْعَتُهُ.

16. One who oppresses, his destruction is hastened.

16- مَنْ بَغَى عَجَّلَتْ هَلَكَتُهُ.

17. One who is unjust is ruined by his injustice.

17- مَنْ ظَلَمَ أَوْبَقَهُ ظُلْمُهُ.

18. One who is unjust, his life is broken [and shortened].

18- مَنْ ظَلَمَ قُصِمَ عُمُرُهُ.

19. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants.

19- مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ.

20. Whoever oppresses the people, Allah becomes his adversary.

20- مَنْ ظَلَمَ الْعِبَادَ كَانَ اللَّهُ خَصْمَهُ.

21. One who is unjust, his life gets broken and his injustice annihilates him.

21- مَنْ ظَلَمَ قُصِمَ عُمُرُهُ وَدَمَّرَ عَلَيْهِ ظُلْمُهُ.

22. The destruction of one who acts with oppression is hastened by Allah.

22- مَنْ عَمِلَ بِالْجَوْرِ عَجَّلَ اللَّهُ هُلُكَهُ.

23. Whoever embarks on the clear path of injustice, his days are abhorred.

23- مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أَيَّامُهُ.

24. How close is chastisement to the unjust!

24- مَا أَقْرَبَ النِّقْمَةَ مِنَ الظَّالِمِ.

25. How great is the chastisement of the oppressor!

25- مَا أَكْبَرَ عِقَابَ الْبَاغِي.

26. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

26- مَا أَكْبَرَ وَزْرَ مَنْ ظَلَمَ وَاعْتَدَى، وَتَجَبَّرَ وَطَغَى.

27. He who fears falling [into hellfire] does not act unjustly.

27 - مَا ظَلَمَ مَنْ خَافَ الْمَصْرَعَ.

28. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

28 - هِيَئَاتَ أَنْ يَنْجُو الظَّالِمُ مِنْ أَلِيمِ عَذَابِ اللَّهِ وَعَظِيمِ

سَطَوَاتِهِ.

29. Even though Allah, the Exalted, gives time to the oppressor, His grasp will not spare him and He will ambush him on the passage of his way and the place where his saliva runs down.

29- وَلَئِنُ أَمَّهَلَ اللَّهُ تَعَالَى الظَّالِمَ قَلْبًا يَغُوتَهُ أَخْذُهُ، وَهُوَ لَهُ بِالْمَرْصَادِ عَلَى مَجَازِ طَرِيقِهِ، وَمَوْضِعِ الشَّجَا مِنْ مَجَازِ (مَسَاغِ) رِيقِهِ.

30. The aggressive tyrant has many opponents and enemies.

30- الْمُتَعَدِّي كَثِيرٌ ضِدَادٍ وَغَدَاءٍ.

31. For the oppressor there is downfall.

31- لِلْبَاغِي صَرْعَةٌ.

32. One who oppresses is crushed.

32- مَنْ بَغَى كُسِرَ.

33. Woe be to the oppressors who transgress against the Fairest of all judges and the Knower of the inner thoughts of the hidden consciences.

33- وَيْلٌ لِلْبَاغِينَ مِنْ أَحْكَمِ الْحَاكِمِينَ، وَعَالِمِ ضَمَائِرِ الْمُضْمُرِينَ.

34. The tyrant is hated and dispraised, even if nothing of his tyranny reaches his dispraiser, and the just one is the opposite of this.

34- الْجَائِرُ مَمْقُوتٌ مَدْمُومٌ، وَإِنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إِلَى ذَائِمِهِ
شَيْءٍ وَالْعَادِلُ صِدْدُ ذَلِكَ.

35. The most oppressive of people is the one who considers his tyranny to be justice on his part.

35- أَجُورُ النَّاسِ مَنْ عَدَّ جَوْرَهُ عَدًّا؛ مِنْهُ.

36. The reign of a tyrant is from the contingent [and temporary] things.

36- دَوْلَةُ الْجَائِرِ مِنَ الْمُمْكِنَاتِ.

37. There is no good in the rule of a tyrant.

37- خَيْرٌ فِي حُكْمِ جَائِرٍ.

38. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

38- الظَّالِمُ طَاعٌ يَنْتَظِرُ إِحْدَى النِّقْمَتَيْنِ.

[1](#). Referring to Q25:27 where Allah says: The day when the wrongdoer will bite his hand and say 'I wish I had followed the Apostle's way!'

The Oppressed

The oppressed-المظلوم

1. Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, the Glorified, is more bountiful than that He should be asked for a right except that He grants it.

1- **إِتُّعُوا دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ يَسْأَلُ اللَّهَ حَقَّهُ، وَاللَّهُ سُبْحَانَهُ
أَكْرَمُ مَنْ أَنْ يُسْئَلَ حَقًّا إِنْ أَجَابَ.**

2. Verily the cry of the oppressed is answered by Allah, the Glorified, because he is asking for his right, and Allah is far greater than that He should deny a person his right.

2- **إِنَّ دَعْوَةَ الْمَظْلُومِ مُجَابَةٌ عِنْدَ اللَّهِ سُبْحَانَهُ، وَهُوَ
يَطْلُبُ حَقَّهُ وَاللَّهُ تَعَالَى أَعْدَلُ أَنْ يَمْنَعَ ذَا حَقٍّ حَقَّهُ.**

3. When you see an oppressed person, then help him against the oppressor.

3- **إِذَا رَأَيْتَ مَظْلُومًا فَأَعِنهْ عَلَى الظَّالِمِ.**

4. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

4- **طَائِفَةٌ مِنَ الْمَظْلُومِينَ يُمَهِّلُهَا اللَّهُ سُبْحَانَهُ
وَإِنَّهُمْ لَيُحْمَلُونَ.**

5. At times the oppressed are assisted.

5- **قَدْ يُنصَرُ الْمَظْلُومُ.**

6. Be a helper for the oppressed and an enemy of the oppressor.

6- **كُنْ لِلْمَظْلُومِ عَوْنًا، وَلِلظَّالِمِ حَصْمًا.**

7. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

7- مَنْ لَمْ يُنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ عَظُمَتْ آثَامُهُ.

8. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

8- مَنْ لَمْ يُنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ سَلَبَهُ اللَّهُ قُدْرَتَهُ.

9. How close is succour to the oppressed!

9- مَا أَقْرَبَ النُّصْرَةَ مِنَ الْمَظْلُومِ.

10. The oppressed does not prevail without a helper.

10- يَنْتَصِرُ الْمَظْلُومُ بِمَنْصُورٍ.

11. The day of the oppressed over the oppressor is [going to be] more severe than the day of the oppressor upon the oppressed.

11- يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

12. The oppressed awaits reward [in the Hereafter].

12- الْمَظْلُومُ يَنْتَظِرُ الْمَثُوبَةَ.

Usurped Rights

المطالم-Usurped rights

1. In amassing the usurped rights [of the people] there is cessation [and loss] of power.

1- فِي اخْتِقَابِ الْمَظَالِمِ زَوَالُ الْعُدْرَةِ.

2. In [keeping] the usurped rights of the servants, there is amassing of sins.

2- فِي مَظَالِمِ الْعِبَادِ اخْتِقَابٌ إِثْمٌ;5

Conjecture

الظن- Conjecture

1. The surmise of a believer is a divination.

1- ظَنُّ الْمُؤْمِنِ كِهَانَةٌ.

2. The conjecture of a man is to the extent of his intellect.

2- ظَنُّ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

3. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

3- ظَنُّ إِثْمٌ;9 نِسَانٌ مِيزَانُ عَقْلِهِ، وَفِعْلُهُ أَصْدَقُ شَاهِدٍ عَلَى أَصْلِهِ.

4. The conjecture of the people of insight and intelligence is the closest thing to correctness.

4- ظَنُّ ذَوِي النُّهْيِ وَإِثْمٌ;7 لِبَابِ أَقْرَبُ شَيْءٍ مِنَ الصُّوَابِ.

5. One whose supposition [about others] is good, overlooks [their lapses].

5- مَنْ حَسُنَ ظَنُّهُ أَهْمَلَ.

6. One whose assumption [about others] is negative, scrutinizes.

6- مَنْ سَاءَ ظَنُّهُ تَأَمَّلَ.

7. One who thinks positively [about others], his intention becomes good.

7- مَنْ حَسُنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ.

8. One who thinks ill [of others], his innermost thoughts become evil.

8- مَنْ سَاءَ ظَنُّهُ سَاءَتْ طَوِيلَتُهُ.

9. One who thinks ill [of others], his imagination becomes evil.

9- مَنْ سَاءَ ظَنُّهُ سَاءَ وَهْمُهُ.

10. When one thinks good of you, then prove his supposition to be true.

10- مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

11. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

11- مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأَخِيهِ كَانَ ذَا عَقْدٍ صَاحِحٍ وَقَلْبٍ مُسْتَرِيحٍ.

12. One whose thoughts [about others] are negative assumes the disloyalty of the one who

is not disloyal to him.

12. مَنْ سَاءَتْ ظُنُونُهُ إِعْتَقَدَ الْخِيَانَةَ بِمَنْ يُخُونُهُ.

13. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

13. مَنْ سَاءَ ظَنُّهُ بِمَنْ يُخُونُ حَسَنَ ظَنُّهُ بِمَا يُكُونُ.

14. One who does not think positively of others alienates himself from everyone.

14. مَنْ لَمْ يُحْسِنْ ظَنَّهُ إِسْتَوْحَشَ مِنْ كُلِّ أَحَدٍ.

15. Little conjecture [and uncertainty] is [a means of falling into] doubt.

15. يَسِيرُ الظَّنُّ شَكًّا.

16. By Allah! Allah, the Glorified, will not punish a believer after he believes except because of his thinking ill [of others] and his bad character.

16. وَاللَّهِ #xFEFB; يُعَذِّبُ اللَّهُ سُبْحَانَهُ مُؤْمِنًا بَعْدَ إِيْمَانِهِ #xFEFB; بِسُوءِ ظَنِّهِ، وَسُوءِ خُلُقِهِ.

17. Do not think of a word that has been spoken by someone as evil while you find a possible positive meaning in it.

17. #xFEFB; تَظُنُّنَّ بِكَلِمَةٍ بَدَرَتْ مِنْ أَحَدٍ سُوءًا، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمًّا #xFEFB;.

18. The one who thinks ill [of others] has no faith.

18. دِينَ لِمُسِيءِ الظَّنِّ.

19. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

19. يُحْسِنُ عَبْدُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ إِذْ كَانَ اللَّهُ سُبْحَانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

20. One who thinks positively about people earns love from them.

20. مَنْ حَسَّنَ ظَنَّهُ بِالنَّاسِ حَازَ مِنْهُمْ الْمَحَبَّةَ.

21. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

21. سُوءُ الظَّنِّ بِالْمُحْسِنِ شَرُّ مَا أَفْبَحَ الظُّلْمِ.

22. Thinking ill of one who is not disloyal stems from vileness.

22. سُوءُ الظَّنِّ بِمَنْ لَا يُخُونُ مِنَ اللُّؤْمِ.

23. Thinking ill corrupts matters and incites one to evils.

23. سُوءُ الظَّنِّ يُفْسِدُ مَا يُؤْمَرُ وَيُبْعَثُ عَلَى الشُّرُورِ.

24. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

24- سُوءُ الظَّنِّ يُرَدِّي مُصَاحِبَهُ وَيُنْجِي مُجَانِبَهُ.

25. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

25- مَنْ عَلَبَ عَلَيْهِ سُوءُ الظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَلِيلٍ صُلْحًا.

26. Thinking good of others lightens one's grief and saves one from being shackled by sin.

26- حُسْنُ الظَّنِّ يُخَفِّفُ الهمَّ وَيُنْجِي مِنْ تَعَلُّدِ النَّفْسِ إِلَى الذَّنْبِ.

27. Thinking positive of others is one of the best practices and most excellent allotments.

27- حُسْنُ الظَّنِّ مِنْ أَحْسَنِ الشَّيَمِ وَأَفْضَلِ الْقِسَمِ.

28. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

28- حُسْنُ ظَنِّ الْعَبْدِ بِاللَّهِ سُبْحَانَهُ عَلَى قَدْرِ رَجَائِهِ لَهُ.

29. Thinking positive is one of the best attributes and the most bountiful gifts.

29- حُسْنُ الظَّنِّ مِنْ أَفْضَلِ السَّجَايَا، وَأَجْزَلِ الْعَطَايَا.

30. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

30- حُسْنُ الظَّنِّ أَنْ تُخْلِصَ الْعَمَلَ، وَتَرْجُو مِنَ اللَّهِ أَنْ يَعْفُوَ عَنِ الزَّلَلِ.

31. One who thinks positively [about others] attains Paradise.

31- مَنْ حَسُنَ ظَنُّهُ فَازَ بِالْجَنَّةِ.

32. One who thinks positively of Allah, attains Paradise.

32- مَنْ حَسُنَ ظَنُّهُ بِاللَّهِ فَازَ بِالْجَنَّةِ.

33. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the burden [of sin].

**33- إِيَّاكَ أَنْ تُسَيِّءَ الظَّنَّ، فَإِنَّ سُوءَ الظَّنِّ يُفْسِدُ الْعِبَادَةَ،
وَيُعَظِّمُ الْوِزْرَ.**

34. Conjecture is suspicion.

34- الظَّنُّ إِرْتِيَابٌ.

35. Correct conjecture is from the qualities of the people of understanding.

35- الظَّنُّ الصَّوَابُ مِنْ شَيْمٍ أُولِي الْفَهْمِ; لِبَابِ.

36. Conjecture errs, but certainty is [always] right and does not err.

36- الظَّنُّ يَخْطِئُ، وَالْيَقِينُ يُصِيبُ وَهُوَ لَا يَخْطِئُ.

37. The bane of religion is thinking ill [of others].

37- آفَةُ الدِّينِ سُوءُ الظَّنِّ.

38. In an age when righteousness prevails over a people, if a person entertains an evil suspicion about another person from whom no evil has become evident, then he has been unjust and has transgressed.

38- إِذَا اسْتَوْلَى الْمَصْدَقُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَسَاءَ الظَّنُّ رَجُلٌ بِرَجُلٍ لَمْ يَظْهَرِ مِنْهُ خِزْيَةٌ، فَقَدْ ظَلَمَ وَاعْتَدَى.

39. In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril.

39- إِذَا اسْتَوْلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَحْسَنَ الظَّنُّ رَجُلٌ بِرَجُلٍ فَقَدْ عَرَّرَ.

40. Thinking positive is a comfort for the heart and security for religion.

40- حُسْنُ الظَّنِّ رَاحَةُ الْقَلْبِ وَسَدَأُ الدِّينِ.

41. There is no faith with negative thinking.

41- إِيمَانٌ مَعَ سُوءِ ظَنٍّ.

42. Correct conjecture is one for the two [possible] views.

42- الظَّنُّ الصَّوَابُ أَحَدُ الرَّأْيَيْنِ.

43. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

43- الْجُبْنُ وَالْجِرْمُ وَالْبُخْلُ عَرَائِزُ سُوءٍ يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ.

Support

المظاهرة-Support

1. The best [form of] help is giving support.

1- نِعْمَ الْعَوْنُ الْمُظَاهَرَةُ.

Precaution

استظهار والمستظهر-Precaution

1. How good a foresight precaution is!

1- نِعْمَ الْحَزْمُ سِتِّظَاهَرُ.

2. The best equipage is precaution.

2- أَفْضَلُ الْعُدَدِ سِتِّظَاهَرُ.

3. One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] becomes impossible.

3- مَنْ اسْتِظْهَرَ بِاللَّهِ أُعْجَزَ قَهْرُهُ.

4. The one who is precautious may [also at times] get afflicted.

4- قَدْ يُصَابُ الْمُسْتِظْهَرُ.

The Exteriors

The Exteriors-الطواهر

1. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

1. مَدَّ الظَّوَاهِرُ عُنْوَانُ صِحَّةِ الصَّمَائِرِ.

2. For every exterior there is a hidden interior that is like it, so one who's exterior is good his interior is also good, and whoever has a bad exterior has a bad interior.

2. لِكُلِّ ظَاهِرٍ بَاطِنٌ عَلَى مِثَالِهِ، فَمَنْ طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ،
وَمَا خَبُثَ ظَاهِرُهُ خَبُثَ بَاطِنُهُ.

Lightness of One's Burden

Lightness of one's burden-خفة الظهر

1. In having a light burden there is inner peace and the safeguarding of [one's] status.

1. فِي خِفَّةِ الظُّهْرِ رَاحَةُ السِّرِّ، وَتَحْصِينُ الْقَدْرِ.

Servitude

Servitude-العبودية

1. One who fulfils the conditions of servitude deserves to be freed.

1. مَنْ قَامَ بِشَرَائِطِ الْعُبُودِيَّةِ أَهْلَ لِلْعِتْقِ.

Worship And The Worshipper

العبادة والمتعبد- Worship and the worshipper

1. Sincere worship means that a person [puts his] hopes in none other than his Lord and fears nothing but his wrongdoing.

1- الْعِبَادَةُ الْخَالِصَةُ أَنْ يُرْجُوَ الرَّجُلُ إِيَّاهُ وَيَخَافُ إِيَّاهُ وَرَبَّهُ، وَدَنْبَهُ.

2. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

2- اجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ أَفْضَلَ الْمَوَاقِيتِ وَأَفْضَلَ الْفُؤَادِ.

3. The best worship is contemplation.

3 - أَفْضَلُ الْعِبَادَةِ الْفِكْرُ.

4. The best worship is safeguarding the stomach and private parts [from the forbidden].

4- أَفْضَلُ الْعِبَادَةِ عِصَّةُ الْبَطْنِ وَالْقَرْجِ.

5. Worship is [a means to] success.

5- الْعِبَادَةُ فَوْزٌ.

6. Continued worship is proof of success in attainment of prosperity.

6- دَوَامُ الْعِبَادَةِ بُرْهَانُ الظُّفْرِ بِالسَّعَادَةِ.

7. The adornment of worship is humility [and submissiveness].

7- زَيْنُ الْعِبَادَةِ الخُشُوعُ.

8. The probity of worship is [in] having trust in Allah.

8- صَدَقَةُ الْعِبَادَةِ التَّوَكُّلُ.

9. The goal [and purpose] of worship is obedience.

9- غَايَةُ الْعِبَادَةِ الطَّاعَةُ.

10. In secluding oneself for the worship of Allah there are treasures of benefit.

10- فِي إِفْرَادِ لِعِبَادَةِ اللَّهِ كُنُوزٌ رُبَّاحٌ.

11. He who makes his worship sincere succeeds in attaining prosperity.

11- فَازَ بِالسَّعَادَةِ مَنْ أَخْلَصَ الْعِبَادَةَ.

12. Little that is practiced continually is better than [doing] a lot that makes one weary.

12- قَلِيلٌ تَدْوَمُ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٌ.

13. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

13. قَلِيلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثِيرٍ تَسْتَقِيلُ حَمْلَهُ.

14. Little that continues is better than a lot that is discontinuous.

14. قَلِيلٌ يَدُومُ خَيْرٌ مِنْ كَثِيرٍ مُنْقَطِعٍ.

15. How can one who does not abstain from lowly desires discover the delight of worship?

15. كَيْفَ يَجِدُ لَذَّةَ الْعِبَادَةِ مَنْ يُصُومُ عَنِ الْهَوَى؟!

16. How can one who has not been aided by [divine granted] success derive joy in worship?

16. كَيْفَ يَتَمَتَّعُ بِالْعِبَادَةِ مَنْ لَمْ يُعِنَهُ التَّوْفِيقُ؟!

17. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

17. مَا تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبَادَةِ اللَّهِ.

18. The worshipper without knowledge is like the donkey that drives a mill, it moves round and round but does not depart from its place.

18. الْمُتَعَبِّدُ بِغَيْرِ عِلْمٍ كَجِمَارِ الطَّاحُونَةِ، يَدُورُ وَبِئْرَحُ مِنْ مَكَانِهِ.

19. Verily a group worshipped Allah, the Glorified, out of desire [for reward] - that is the worship of the traders, and a group worshipped Him out of fear [of punishment] - that is the worship of the slaves, and a group worshipped Him out of gratitude - and that is the worship of the freemen.

19- إِنَّ قَوْمًا عَبَدُوا اللَّهَ سُبْحَانَهُ رَغْبَةً فَيَتْلِكَ عِبَادَةُ التُّجَارِ، وَقَوْمًا
عَبَدُوهُ رَهْبَةً فَيَتْلِكَ عِبَادَةُ الْعَبِيدِ، وَقَوْمًا عَبَدُوهُ شُكْرًا فَيَتْلِكَ عِبَادَةُ
;7ﻱ حُرَار.

Servants

العباد-1 Servants

1. When Allah loves a servant, he inspires him with the goodness of worship.

1- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ حُسْنَ الْعِبَادَةِ.

2. When Allah loves a servant, he makes trustworthiness beloved to him.

2- إِذَا أَحَبَّ اللَّهُ عَبْدًا حَبَّبَ إِلَيْهِ ;7ﻱ مَانَةً.

3. When Allah honours a servant, He occupies him with His love.

3- إِذَا أَكْرَمَ اللَّهُ عَبْدًا شَغَلَهُ بِمَحَبَّتِهِ.

4. When Allah specially chooses a servant, He inspires him with [religious] devotion.

4- إِذَا اسْتَخْلَصَ اللَّهُ عَبْدًا أَلْهَمَهُ الدِّيَانَةَ.

5. When Allah chooses a servant he covers him with His awe.

5- إِذَا اصْطَفَى اللَّهُ عَبْدًا جَلَبَبَهُ خَشْيَتَهُ.

6. When Allah loves a servant, He adorns him with tranquillity and forbearing.

6- إِذَا أَحَبَّ اللَّهُ عَبْدًا زَيَّنَّهُ بِالسَّكِينَةِ، وَالْجِلْمِ.

7. When Allah loves a servant, He inspires him with truth.

7- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ الصِّدْقَ.

8. When Allah honours a servant, He helps him to establish justice.

8- إِذَا أَكْرَمَ اللَّهُ عَبْدًا أَعَانَهُ عَلَى إِقَامَةِ الْحَقِّ.

9. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

9- إِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ عَبْدًا بَغَّضَ إِلَيْهِ الْمَالَ، وَقَصَّرَ مِنْهُ
مَالًا.

10. When Allah loves a servant, He bestows him with a good heart and an upright character.

10- إِذَا أَحَبَّ اللَّهُ عَبْدًا رَزَقَهُ قَلْبًا سَلِيمًا، وَخُلُقًا قَوِيمًا.

11. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

11- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا مَنَحَهُ عَقْلاً قَوِيمًا،
وَعَمَلًا مُسْتَقِيمًا.

12. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

12- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَعَفَّ بَطْنَهُ وَقَرْجَهُ.

13. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

13- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَلْهَمَهُ الْقَنَاعَةَ، وَأَصْلَحَ لَهُ زَوْجَهُ.

14. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

14- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَعَفَّ بَطْنَهُ عَنِ الطَّعَامِ وَقَرَجَهُ عَنِ الْحَرَامِ.

15. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

15- إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ صَاحِبًا عَبْدَ أَلْهَمَهُ قَلَّةَ الْكَلِمِ، وَقَلَّةَ الطَّعَامِ، وَقَلَّةَ الْمَنَامِ.

16. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

16- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، فَقَّهَهُ فِي الدِّينِ، وَأَلْهَمَهُ الْيَقِينَ.

17. When Allah wishes good for a servant, He inspires him with contentment, so he becomes satisfied with the minimum and covers himself with chastity [and abstinence from the unlawful].

17- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ الْقَنَاعَةَ، فَكُتِفَى بِالْكَفَافِ، وَكُتِسَى بِالْعَفَافِ.

18. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

18- إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ #XFEBI؛ فِتْصَادًا، وَحُسْنَ
التَّدْبِيرِ، وَجَنَّبَهُ سُوءَ التَّدْبِيرِ وَ#XFEBF9؛ سُرَافًا.

19. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

19- إِذَا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ رُشْدَهُ، وَوَقَّعَهُ لِمَطَاعَتِهِ.

20. He ('a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he says, he does and when he put in charge, he is just.

20- وَأَثْنَى - عَلَيْهِ السَّبَّ #XFEBB؛ مُ - عَلَى رَجُلٍ فَقَالَ: ذَاكَ يَنْفَعُ
سِلْمُهُ، وَ#XFEBB؛ يُخَافُ ظُلْمُهُ، إِذَا قَالَ فَعَلَ، وَإِذَا وُلِّيَ عَدَلَ.

21. He ('a) said about the one whom he praised: He is the unfolder [and clarifier] of the obscure, the guide in vast deserts and the repeller of complex difficulties.

21- وَقَالَ - عَلَيْهِ السَّبَّ #XFEBB؛ مُ - فِي حَقِّ مَنْ أَثْنَى عَلَيْهِ:
فَتَّاحُ مُبْهَمَاتٍ دَلِيلُ فَلَواتٍ، دَفَّاعُ مُعْضِرِ #XFEBB؛ ت.

22. The best of servants is one who is delighted when he does good and when he does evil, he repents.

22- خَيْرُ الْعِبَادِ مَنْ إِذَا أَحْسَنَ اسْتَبَشَرَ، وَإِذَا أَسَاءَ اسْتَعْفَرَ.

23. People are created by [Allah's] power, raised up with constraint and made to die through pangs of death.

23- عِبَادٌ مَخْلُوقُونَ إِفْتِدَارًا، وَمَرْبُوبُونَ إِفْتِسَارًا، وَمَقْبُوضُونَ
إِحْتِضَارًا.

24. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

24. لَوْ أَنَّ الْعِبَادَ حِينَ جَهَلُوا وَقَفُوا، لَمْ يَكْفُرُوا، وَلَمْ يُضِلُّوا.

25. When Allah humiliates (or abases) a servant, He denies him knowledge.

25. إِذَا أُرْدِلَ (أَدَلَّ) اللَّهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ.

26. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

**26. إِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا حَبَّبَ إِلَيْهِ الْمَالَ، وَبَسَطَ مِنْهُ
مَالًا.**

28. When Allah, the Glorified, wishes to remove a blessing from a servant, the first thing that He alters [and takes away from him] is his intellect, and losing it is the most difficult thing for him.

**27. إِذَا أَرَادَ اللَّهُ سُبْحَانَهُ إِزَالََةَ نِعْمَةٍ عَنْ عَبْدٍ، كَانَ أَوَّلَ مَا يُغَيِّرُ
عَنْهُ عَقْلَهُ، وَأَشَدُّ شَيْءٍ عَلَيْهِ فَقْدُهُ.**

29. Verily, one of the creatures most hated by Allah, the Exalted, is the man who has been left on his own [by Allah] and has strayed from the right path, moving on without a guide.

**28. إِنَّ مِنْ أْبْغَضِ الْخَلْقِ إِلَى اللَّهِ تَعَالَى
رَجُلًا وَكَلَهُ إِلَى نَفْسِهِ جَائِرًا عَنْ قَصْدِ السَّبِيلِ سَائِرًا
يَغَيِّرُ دَلِيلًا.**

30. A servant is a servant, even if he is assisted by [divine] destiny.

29- الْعَبْدُ عَبْدٌ، وَإِنْ سَاعَدَهُ الْقَدْرُ.

31. The beauty of a servant is [in his] obedience.

30- جَمَالُ الْعَبْدِ الطَّاعَةِ.

[1](#). The Islamic view is that all human beings are servants of Allah, as opposed to the Christian view wherein people are regarded as Children of God.

Taking Lessons And Examples

اعتبار; العبرة و-1 Taking Lessons and Examples

1. Take lesson and you will be deterred [from evil].

1- اِعْتَبِرْ تَزِدَّجِرُ.

2. Take lesson and you will become content.

2- اِعْتَبِرْ تَفْتِنِعُ.

3. Take lessons from [the lives of] those who preceded you before those who are after you take lessons from you.

3- اِتَّعِظُوا مِمَّنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَن بَعْدَكُمْ.

4. Take counsel from the examples [of others], learn lessons from the changing situations and take benefit from the Warners.

4- اِتَّعِظُوا بِالْعِبَرِ وَاعْتَبِرُوا بِالْغَيْرِ، وَانْتَفِعُوا بِالنُّذْرِ.

5. Where are the 'Amāliqa2 and the children of the 'Amāliqa?

5. أَيْنَ الْعَمَالِقَةُ وَأَبْنَاءُ الْعَمَالِقَةِ؟!

6. Where are the tyrants and the children of the tyrants?

6. أَيْنَ الْجَبَائِرَةُ، وَأَبْنَاءُ الْجَبَائِرَةِ؟!

7. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?

7. أَيْنَ أَهْلُ مَدَائِنِ الرَّسِّ، الَّذِينَ قَتَلُوا النَّبِيِّينَ وَأَطْفَعُوا نُورَ الْمُرْسَلِينَ؟!

8. Where are those who rallied the troops and inhabited the cities?

8. أَيْنَ الَّذِينَ عَسَكُرُوا الْعَسَاكِرَ وَمَدَّنُوا الْمَدَائِنَ؟!

9. Where are those who said, "Who is more powerful than us and is greater in assemblage?"

9. أَيْنَ الَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَأَعْظَمُ جَمْعًا؟!

10. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?

10. أَيْنَ الَّذِينَ كَانُوا أَحْسَنَ آثَارًا، وَأَعْدَلَ أَعْمَالًا، وَأَكْبَرَ مُلْكًا؟!

11. Where are those who vanquished the armies and travelled in the thousands?

11- أَيْنَ الَّذِينَ هَزَمُوا الْجُيُوشَ، وَسَارُوا بِأَلُوفٍ؟!

12. Where are those who built kingdoms, paved passages, and aided the aggrieved and hosted guests?

**12- أَيْنَ الَّذِينَ شَيَّدُوا الْمَمَالِكَ، وَمَهَّدُوا الْمَسَالِكَ، وَأَغَاثُوا
الْمَهْلُوفَ، وَقَرَّوُوا الضُّيُوفَ؟**

13. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?

13- أَيْنَ مَنْ سَعَى وَاجْتَهَدَ، وَأَعَدَّ، وَاحْتَشَدَ؟!

14. Where is the one who built and erected, paved and prepared, accumulated and counted?

14- أَيْنَ مَنْ بَنَى وَشَيَّدَ، وَقَرَّشَ وَمَهَّدَ، وَجَمَعَ وَعَدَّدَ؟!

15. Where is Khosrau³ and Caesar and Tubba'⁴ and Himyar⁵?

15- أَيْنَ كِسْرَى وَقَيْصَرَ وَتَيْبَعُ وَجَمَيْرُ؟!

16. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?

16- أَيْنَ مَنْ ادَّخَرَ وَاعْتَقَدَ، وَجَمَعَ الْمَالَ عَلَى الْمَالَ فَأَكْثَرَ؟!

17. Where is the one who fortified and strengthened, and adorned and decorated?

17- أَيْنَ مَنْ حَصَّنَ وَأَكَّدَ، وَزَخَّرَ وَنَجَّدَ؟!

18. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?

18- أَيْنَ مَنْ جَمَعَ فَأَكْثَرَ، وَاحْتَقَبَ وَاعْتَقَدَ، وَنَظَرَ بِرَعْمِهِ لِلْوَلَدِ؟!

19. Where are those who lived longer than you and left a greater heritage?

19- أَيْنَ مَنْ كَانَ مِنْكُمْ أَطْوَلَ أَعْمَارًا وَأَعْظَمَ آثَارًا؟!

20. Where are the ones who were larger in numbers, had stronger armies and had greater effect?

**20- أَيْنَ مَنْ كَانَ أَعَدَّ عَدِيدًا، وَأَكْتَفَ (إِكْتَفَ) جُنُودًا، وَأَعْظَمَ
آثَارًا؟!**

21. Where are the kings and Khosraus?

21- أَيْنَ الْمُلُوكُ وَالْخَوَسْرَاؤُ؟!

22. Where are the children of the Yellow6 and the pharaohs?

22- أَيْنَ بَنُو الْفِرْعَوْنِ وَالْأَنْبِيَاءُ؟!

23. Where are those who ruled the extremities of this world?

23- أَيْنَ الَّذِينَ مَلَكَوا مِنَ الدُّنْيَا أَقْصِيَّهَا؟!

24. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?

24. أَيْنَ الَّذِينَ اسْتَدَلُّوا بِغُدَاءٍ، وَمَلَكُوا نَوَاصِيهَا؟!

25. Where are those to whom the nations were subservient?

25. أَيْنَ الَّذِينَ دَانَتْ لَهُمْ أَمْمٌ؟!

26. Where are those who attained their highest ambitions in this world?

26. أَيْنَ الَّذِينَ بَلَّغُوا مِنَ الدُّنْيَا أَقَاصِيَ الْهَمِّ؟!

27. Verily for those who remain [behind] there is an example in those who have passed.

27. إِنَّ لِلْبَاقِينَ بِالْمَاضِينَ مُعْتَبَرًا.

28. Verily for the latter there is an admonishment in the former.

28. إِنَّ فِي خُرُوجِ الْمُرْدَجَرَاءِ.

29. Verily the passing away of those who depart is a lesson for the community that remains behind.

29. إِنَّ ذَهَابَ الدَّاهِبِينَ لِعِبْرَةٌ لِلْقَوْمِ الْمُتَخَلِّفِينَ.

30. Taking example yields [the fruit of] inerrancy.

30. إِنَّ فِي عُنُقِ الْيُمُرِ الْعِصْمَةَ.

31. Time shows you examples.

31- الزَّمانُ يُرِيكَ العِبرَ.

32. Taking lesson is beneficial in [attaining] right guidance.

32- عَتَبَارُ يُفِيدُ الرِّشَادَ.

33. When Allah loves a servant, He gives him direction through examples.

33- إِذَا أَحَبَّ اللَّهُ عَبْدًا وَعَظَّمَهُ بِالْعِبرِ.

34. You have been left with examples from the vestiges of those who passed away before you, so take lesson from them.

34- خُلِّفَ لَكُمْ عِبرٌ مِنْ آثَارِ المَاضِينَ قَبْلَكُمْ لِتَعْتَبِرُوا بِهَا.

35. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

35- دَوَامُ عَتَبَارِ يُؤَدِّي إِلَى سَتِيبَاصٍ، وَيُؤَمِّرُ زُجُجَارَ.

36. I am bound by responsibility for what I say and am answerable for it. Verily, one for whom examples [of the past] have clearly shown that which was before him of exemplary punishments [given by Allah to wrongdoers] is prevented by God-wariness from falling into dubious [and questionable] actions.

36- ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ، وَأَنَا بِهِ زَعِيمٌ، إِنَّ مَنْ صَرَّحَتْ لَهُ العِبرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ المَثُوبِ، حَجَزَهُ التَّقْوَى عَنْ تَقَحُّمِ الشُّبُهَاتِ.

37. Attest to the truth that has passed and take lesson from what has elapsed of this world,

because indeed its one phase resembles the other and its end catches up to its beginning.

37. صَدِّقْ يَمَا سَلَفَ مِنَ الْحَقِّ، وَاعْتَبِرْ يَمَا مَضَى مِنَ الدُّنْيَا فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا، وَأَخْرِهَا بِحَقِّ بِأَوَّلِهَا.

38. The prolonged drawing of lessons [from the past] impels one to be precautious.

38. طُولُ اِعْتِبَارِ يَحْدُو عَلَى سِتِّظَارِ.

39. In every glance there is a lesson.

39. فِي كُلِّ نَظْرَةٍ عِبْرَةٌ.

40. In every lesson that is drawn there is discernment.

40. فِي كُلِّ اِعْتِبَارٍ اِسْتِبْصَارٌ.

41. In the succession of days there is lesson for the creatures.

41. فِي تَعَاوُبِ اَيَّامٍ مُعْتَبَرٍ اِسْتِبْصَارٌ.

42. Successful is the one who has a habit of taking lesson [from the past] and a tendency towards being precautious.

42. فَازَ مَنْ كَانَتْ شِيْمَتُهُ اِعْتِبَارًا، وَسَجِيَّتُهُ اِسْتِظْهَارًا.

43. He who has been deterred [from evil] has taken lesson [from the past].

43. قَدْ اَعْتَبَرَ مَنْ ارْتَدَعَ.

44. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

44. قَدْ اَعْتَبَرَ بِالْبَاقِي مَنْ اَعْتَبَرَ بِالْمَاضِي.

45. Every day benefits you with lessons if you accompany it with contemplation.

45. كُلُّ يَوْمٍ يُفِيدُكَ عِبْرًا اِنْ اَصْحَبْتَهُ فِكْرًا.

46. For the people of intelligence, what they are aware of is enough of a lesson for them.

46. كَفَى مُعْتَبِرًا ۗ وَاُولِي النُّهَى مَا عَرَفُوا.

47. Lessons [from events] have indeed become evident for you, and you have been deterred by what is in it of a deterrence; and after the Prophet of Allah, none have conveyed [the message] from Allah like the Warners.

47. لَقَدْ جَاهَرْتُمْ الْعِبْرَ، وَزَجَرْتُمْ (وَزَجَرْتُمْ يَمَا) مَا فِيهِ مُزْدَجَرٌ، وَمَا بَلَغَ (يُبَلِّغُ) عَنِ اللَّهِ بَعْدَ رَسُولِ اللَّهِ (رُسُلِ السَّمَاءِ إِ#xFEFB؛ الْبَشَرِ) مِثْلُ النَّذْرِ.

48. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

48. لَوْ اَعْتَبَرْتَ يَمَا اَضَعْتَ مِنْ مَاضِي عُمُرِكَ لِحَفِظْتَ مَا بَقِيَ.

49. One who takes lesson [from the past] is cautious.

49- مَن اَعْتَبَرَ حَذْرًا.

50. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

50- مَن كَثُرَ اِعْتِبَارُهُ قَلَّ عِثَارُهُ.

51. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

51- مَن اَعْتَبَرَ بِتَّصَارِيفِ الزَّمَانِ حَذْرًا عَيْرَهُ.

52. One who does not take lesson from others does not take precaution for himself.

52- مَن لَمْ يَعْتَبِرْ بَعِيْرِهِ لَمْ يَسْتَطْهَرْ لِنَفْسِهِ.

53. One who takes admonishment from the examples [of the past] is deterred [from evil].

53- مَن اَتَّعَطَ بِالْعِبَرِ اِرْتَدَعَ.

54. One who does not take a lesson from the passage of days is not deterred by reproach.

54- مَن لَمْ يَعْتَبِرْ بِتَّصَارِيفِ اَيَّامٍ لَمْ يَنْزَجِرْ بِالْمَعْرَبِ.

55. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

55- مَن اَعْتَبَرَ بِالْغِيْرِ لَمْ يَثِقْ بِمُسَالْمَةِ الزَّمَنِ.

56. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

56. مَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا عَاشَ فِي الْوَالِدِينَ.

57. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

57. مَنْ لَمْ يَعْتَبِرْ بِغَيْرِ الدُّنْيَا وَصُرُوفِهَا لَمْ تَنْجَعْ فِيهِ الْمَوَاعِظُ.

58. One who considers matters arrives at their [appropriate] criteria.

58. مَنْ اِعْتَبَرَ بِمُورٍ وَقَفَ عَلَى مَصَادِقِهَا.

59. One who takes lesson from the vicissitudes of this world, his desires lessen.

59. مَنْ اِعْتَبَرَ بِغَيْرِ الدُّنْيَا قَلَّتْ مِنْهُ طَمَاعُهُ.

60. How many the lessons are, and how few of them are learnt!

60. مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ اِعْتِبَارَهُ.

61. There is no lesson to be taken for the one who has no restraint.

61. اِعْتِبَارٌ لِمَنْ اِزْدِجَارَ لَهُ.

62. Taking lesson steers one towards right guidance.

62. اِعْتِبَارٌ يَفُودُ إِلَى الرُّشْدِ.

1. This refers to drawing lessons and examples from what happened to oneself or to others in the past.

2. These were strong and oppressive people from the children of 'Amlīq, who was from the progeny of Nuḥ ('a).

3. This was the title of Persian kings.

4. Kings of Yemen.

5. A father of one of the influential tribes of Yemen.

6. These were the rulers of Rome who were called 'Yellow' because (according to some reports) when the Romans lost a war to the Abyssinians, their womenfolk were ravaged and the children produced were of a yellowish skin colour.

Reprimand

Reprimand-العتاب

1. Goodwill [and friendly admonishment] is the life of friendship [and affection].

1- الْعِتَابُ حَيَاةُ الْمَوَدَّةِ.

2. Too much reprimand indicates [one's] suspicion.

2- كَثْرَةُ الْعِتَابِ تُؤَدِّنُ بِالرُّتِيَابِ.

3. He who seeks forgiveness (or is indigent) is not reprimanded.

3- مَا أُعْتِبَ مَنْ اعْتَفَرَ (اِفْتَقَرَ).

4. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one as he will love you [for it].

4- تُعَاتِبِ الْجَاهِلَ فَيَمُفُّكَ، وَعَاتِبِ الْعَاقِلَ يُحِبُّكَ.

5. Never be excessive in reprimanding, for indeed it brings about ill feelings and calls toward hatred; and seek to appease the one whom you hope to reprimand.

5- تُكْثِرَنَّ الْعِتَابَ، فَإِنَّهُ يُورِثُ الصُّغْيَنَةَ وَيَدْعُو إِلَى الْبَغْضَاءِ، وَاسْتَعْتِبْ لِمَنْ رَجَوْتَ إِعْتَابَهُ.

6. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

6. إِذَا عَاتَبْتَ فَاسْتَبِقْ.

Emancipation

Emancipation-عناق; العتق وا-

1. When you become the owner [of a slave], then emancipate [him].

1. إِذَا مَلَكَتْ فَاعْتِقِي.

Slip Up

Slip up-العُتْرَة

1. The slip up of impudence cannot be pardoned.

1. عَتْرَةُ سِتْرِسَالٍ; سِتْرِسَالٍ; تُسْتَقَالُ.

Conceit

Conciet-العُجْب

1. The most alienating estrangement is conceit.

1. أَوْحَشُ الْوَحْشَةِ الْعُجْبُ.

2. Conceit is destruction.

2. الْعُجْبُ هَاجِرٌ.

3. Conceit is folly.

3. الْعُجْبُ حُمُقٌ.

4. Conceit is the cornerstone of foolishness.

4. الْعُجْبُ رَأْسُ الْحَمَاقَةِ.

5. Conceit is the cornerstone of ignorance.

5. الْعُجْبُ رَأْسُ الْجَهْلِ.

6. Conceit is the symbol of foolishness.

6. الْعُجْبُ عُنْوَانُ الْحَمَاقَةِ.

7. Self-admiration prevents growth.

7. الْعُجْبُ يَمْنَعُ زَيْدًا.

8. Conceit is the most harmful associate.

8. الْعُجْبُ أَضَرُّ قَرِينٍ.

9. Self-admiration is contrary to reason.

9. عَجَابٌ ضِدُّ الصَّوَابِ.

10. Conceit corrupts the intellect.

10. الْعُجْبُ يُفْسِدُ الْعَقْلَ.

11. Conceit prevents growth.

11. الْعُجْبُ يَمْنَعُ زِيَادًا.

12. Becoming conceited because of a good deed nullifies it.

12. الْعُجْبُ بِالْحَسَنَةِ يُحِطُّهَا.

13. Conceit is the bane of dignity.

13. الْعُجْبُ آفَةٌ الشَّرَفِ.

14. Conceit manifests [one's] shortcoming.

14. الْعُجْبُ يُظْهِرُ النِّقِصَةَ.

15. The admiration of a person for himself is folly.

15. إِعْجَابُ الْمَرْءِ بِنَفْسِهِ حُمْقٌ.

16. Self-admiration is contrary to reason and the bane of the intellects.

16. 16. عَجَابٌ صِدُّ الصَّوَابِ وَآفَةٌ لِلسَّوَابِ.

17. When you wish your merits to be glorified among the people, then do not glorify yourself.

17. 17. إِذَا أَرَدْتَ أَنْ تَعْظُمَ مَحَاسِنُكَ عِنْدَ النَّاسِ، فَتَعْظُمْ فِي عَيْنِكَ.

18. When your self-importance is increased by the position [of authority] you are in, and this brings about arrogance or vanity in you, then look at the greatness of the authority of Allah and His power, the power which you do not even possess over yourself, for indeed this will mellow your recalcitrance, cure your vehemence and bring back to you that which had departed from you of your intellect.

18. 18. إِذَا زَادَ عُجْبُكَ بِمَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ، فَحَدَّثْتُ لَكَ أَبْهَةً أَوْ مَخِيلَةً، فَانظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ وَقُدْرَتِهِ، مِمَّا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُلِينُ مِنْ جَمَاحِكَ، وَيَكْفِي عَنِ عَرِيكَ، وَيَفِيءُ إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

19. By being pleased with oneself, vices and faults become manifest.

19. 19. بِالرِّضَا عَنِ النَّفْسِ تَظْهَرُ السُّوَاءَاتُ وَالْعُيُوبُ.

20. The fruit of conceit is hatred.

20. 20. ثَمَرَةُ الْعُجْبِ الْبَغْضَاءُ.

21. The evil that befalls you is better than the good that makes you conceited.

21. 21. سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ مِنْ حَسَنَةٍ تُعْجِبُكَ.

22. One who admires himself will be ridiculed because of it.

22. مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

23. One who admires his [own] opinion becomes abased (or goes astray).

23. مَنْ أُعْجِبَ بِرَأْيِهِ دَلَّ (ضَلَّ).

24. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

24. مَنْ أُعْجِبَ بِفِعْلِهِ أَصِيبَ بَعْقَلِهِ.

25. One who admires his [own] speech, his intellect has departed.

25. مَنْ أُعْجِبَهُ قَوْلُهُ فَقَدْ عَرَبَ عَقْلُهُ.

26. One whose self-admiration increases, his correctness reduces.

26. مَنْ كَثُرَ إِعْجَابُهُ قَلَّ صَوَابُهُ.

27. One who becomes conceited by his action nullifies his reward.

27. مَنْ أُعْجِبَ بِعَمَلِهِ أَحْبَطَ أَجْرَهُ.

28. One who admires his good state falls short of attaining good expediencies.

28. مَنْ أُعْجِبَ بِحُسْنِ حَالَتِهِ قَصُرَ عَنْ حُسْنِ حِيلَتِهِ.

29. Adversity does not descend upon the one who abandons conceit and lassitude.

29- مَنْ تَرَكَ الْعُجْبَ وَالتَّوَانِيَّ لَمْ يَنْزِلْ بِهِ مَكْرُوهٌ.

30. No one admires his own opinion except the ignorant one.

30- مَا أُعْجِبَ بِرَأْيِهِ إِ#xFEFB; جَاهِلٌ.

31. Nothing damages [one's] merits [and good deeds] like conceit.

31- مَا أَضَرَ الْمَحَاسِنَ كَالْعُجْبِ.

32. What has the son of Adam to do with conceit? His beginning is foul semen and his end is a rotting corpse, and in between these he is a carrier of waste products.

32- مَا إِ#xFEFB; بَنِ آدَمَ وَالْعُجْبِ، وَأَوَّلُهُ نُطْقَةٌ مَذْرُوءَةٌ وَأَخْرُهُ جِيْفَةٌ قَذِرَةٌ، وَهُوَ بَيْنَ ذَلِكَ يَحْمِلُ الْعَذْرَةَ.

33. There is no alienation more desolating than conceit.

33- إِ#xFEFB; وَحُشَّةٌ أَوْحَشُ مِنَ الْعُجْبِ.

34. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

34- إِعْجَابُ الْمَرْءِ بِنَفْسِهِ بُرْهَانٌ نَقْصِهِ، وَعُنْوَانٌ ضَعْفِ عَقْلِهِ.

35. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

35- إِيَّاكَ وَإِعْجَابَ وَحُبَّ إِ#xFEFI; طَرَاءٍ، فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

36. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

36- إِيَّاكَ أَنْ تُعْجِبَ بِنَفْسِكَ، فَيَظْهَرَ عَلَيْكَ النُّقْصُ وَالشَّنَ أَنْ.

37. Be cautious not to consider the sin of others as great while you deem it to be small [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others.

37- إِيَّاكَ أَنْ تَسْتَكْبِرَ مِنْ مَعْصِيَةِ غَيْرِكَ مَا تَسْتَصْغِرُهُ مِنْ نَفْسِكَ،
أَوْ تَسْتَكْثِرَ مِنْ طَاعَتِكَ مَا تَسْتَقِلُّهُ مِنْ غَيْرِكَ.

The Self-Admiring One

The Self-Admiring one-المعجب

1. The self-admiring one has no intelligence.

1- الْمُعْجِبُ عَقْلَ لَهُ.

2. The self-admiring one has no [valid] opinion [as he never consults with anyone else].

2- لَيْسَ لِمُعْجِبٍ رَأْيٌ.

Inability

Inability-العجز

1. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

1. الْعَجْزُ مَعَ لُزُومِ الْخَيْرِ خَيْرٌ مِنَ الْفُدْرَةِ مَعَ رُكُوبِ الشَّرِّ.

2. Inability is waste.

2. الْعَجْزُ إِضَاعَةٌ.

3. Inability is ruin.

3. الْعَجْزُ مَضِيعَةٌ.

4. Inability is a cause of loss.

4. الْعَجْزُ سَبَبُ التَّضْيِيعِ.

5. Inability is the worst riding mount.

5. الْعَجْزُ شَرُّ مَطِيَّةٍ.

6. Inability bears the fruit of destruction.

6. الْعَجْزُ يُثْمِرُ الْهَلَاكَ.

7. Inability makes enemies covetous.

7. الْعَجْزُ يُطْمَعُ الْعَدَاءَ.

8. The fruit of inability is losing what is sought.

8- تَمَرَةُ الْعَجْزِ قَوْتُ الطَّلَبِ.

9. Inability [and failure] is [in] occupying yourself with that which has been guaranteed for you instead of that which has been made obligatory upon you, and abandoning contentment with what you have been given.

9- الْعَجْزُ إِشْتِغَالُكَ بِالْمَصْنُومِ لَكَ عَنِ الْمَعْرُوضِ عَلَيْكَ وَتَرْكُ الْقِنَاعَةِ بِمَا أُوتِيَتْ.

The Powerless

The powerless-العاجز

1. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths.

1- أَعْجَزُ النَّاسِ آمَنُهُمْ لِقُوعِ الْحَوَادِثِ، وَهُجُومِ
جَلِ.

2. Sometimes the powerless one acquires what he needs.

2- رُبَّمَا أَدْرَكَ الْعَاجِزُ حَاجَتَهُ.

The Derriere

The Derriere-العجيزة

1. The derriere is one of the two faces.

1- الْعَجِيزَةُ أَحَدُ الْوَجْهَيْنِ.

Haste And The Hasty

العجلة والعجول-Haste and the hasty

1. Haste is dispraised in every affair except in that which repels evil.

1- الْعَجَلَةُ مَذْمُومَةٌ فِي كُلِّ أَمْرٍ إِلَّا فِي مَا يَدْفَعُ الشَّرَّ.

2. Beware of haste, for indeed it bears the fruit of regret.

2- إِحْذَرُوا الْعَجَلَةَ فَإِنَّهَا تُثْمِرُ النَّدَامَةَ.

3. Keep away from haste, for verily it is the symbol of loss and regret.

3- إِيَّاكَ وَالْعَجَلَ، فَإِنَّهُ عُنْوَانُ الْفَوْتِ وَالنَّدَمِ.

4. Keep away from haste, for surely it is associated with error.

4- إِيَّاكَ وَالْعَجَلَ فَإِنَّهُ مَفْرُونٌ بِالْعِثَارِ.

5. Haste (or conceit) leads to error.

5- الْعَجَلُ (الْعُجْبُ) يُوجِبُ الْعِثَارَ.

6. Haste prevents one from [successfully] achieving his goal.

6- الْعَجَلَةُ تَمْنَعُ الْوَاقِعَةَ.

7. Making haste before [having the] ability, causes distress.

7. الْعَجَلُ قَبْلَ الْإِنْفِاقِ مُكَانٌ يُوجِبُ الْغُصَّةَ.

8. The fruit of haste is error.

8. تَمَرَةُ الْعَجَلِ الْعِثَارُ.

9. Being hasty before [possessing the] ability is part of foolishness.

9. مِنَ الْخُمُقِ الْعَجَلَةُ قَبْلَ الْإِنْفِاقِ مُكَانٌ.

10. With haste, errors abound.

10. مَعَ الْعَجَلِ يَكْتُرُ الزَّلَلُ.

11. The hasty one is in the wrong, even if he acquires [what he seeks].

11. الْعَجُولُ مُخْطِئٌ وَإِنْ مَلَكَ.

12. The one who rides on [the mount of] haste is on the verge of stumbling.

12. رَاكِبُ الْعَجَلِ (الْعَجَلَةِ) مُشْفٍ (مُشْرِفٌ) عَلَى الْكِبْوَةِ.

13. In haste there is error.

13. فِي الْعَجَلِ عِثَارٌ.

14. In haste there is regret.

14. فِي الْعَجَلَةِ النَّدَامَةُ.

15. It is seldom that the view of a hasty person turns out to be correct.

15. قَلَّمَا يُصِيبُ رَأْيُ الْعَجُولِ.

16. It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts.

16. قَلَّمَا تَنْجَحُ حِيلَةُ الْعَجُولِ، أَوْ تَدُومُ مَوَدَّةُ الْمَلُولِ.

17. Few are the ones who make haste and are not ruined by it.

17. قَلٌّ مَنُ عَجَلَ إِعْرَابًا هَلَكَ.

18. Everyone who is hastened asks for more time.

18. كُلُّ مُعَاجَلٍ يَسْأَلُ إِعْرَابًا نَظَارًا.

19. Too much haste makes a person slip.

19. كَثْرَةُ الْعَجَلِ يُزِلُّ إِعْرَابًا نَسَانًا.

20. A hasty person never gets praised [for his haste].

20. لَنْ يُلَقِيَ الْعَجُولُ مَحْمُودًا.

21. One who makes haste, errs.

21- مَنْ عَجِلَ زَلَّ.

22. One who is hasty makes mistakes.

22- مَنْ يَعَجَلُ يَعْثُرُ.

23. One who makes haste, his errors increase?

23- مَنْ عَجِلَ كَثُرَ عِثَارُهُ.

24. One who acts hastily falls into error.

24- مَنْ رَكِبَ الْعَجَلَ أَذْرَكَ الزَّلَلَ.

25. One who is hasty regrets his haste.

25- مَنْ عَجِلَ نَدِمَ عَلَى الْعَجَلِ.

26. One who acts hastily is made to stumble by error.

26- مَنْ رَكِبَ الْعَجَلَ كَبَاهِهِ الزَّلَلُ.

27. One who acts hastily is bestridden by blame.

27- مَنْ رَكِبَ الْعَجَلَ رَكِبَتْهُ الْمَذَمَةُ.

28. There is no achievement for the hasty.

28. إصَابَةٌ لِعَجُولٍ.

29. Of all people, the one with the greatest regret and the most reproof is the hasty, rash person who is not subdued by his intellect until after his affair is lost.

29. أَشَدُّ النَّاسِ نَدَامَةً، وَأَكْثَرُهُمْ مَمَّةً، الْعَجِلُ النَّزِقُ
الَّذِي يُدْرِكُهُ عَقْلُهُ، إِبْرَاهِيمُ بَعْدَ قَوْتِ أَمْرِهِ.

30. Leave haste aside, for indeed the one who is hasty in matters neither attains what he seeks nor is his affair praised.

30. دَرَّ الْعَجَلِ، فَإِنَّ الْعَجِلَ فِي أُمُورٍ
يُدْرِكُ مَطْلَبَهُ وَيُحْمَدُ أَمْرُهُ.

31. The hasty one errs or is close to [erring].

31. أَخْطَأَ مُسْتَعِجِلٌ أَوْ كَادَ.

The Denumerable

The Denumerable-المعدود

1. Every denumerable thing can diminish.

1. كُلُّ مَعْدُودٍ مُنْتَقِصٌ.

Readiness And Preparation

Readiness and Preparation-إِسْتِعْدَادٌ

1. The best preparation is that by which one's Hereafter is improved.

1- خَيْرُ مَا تُعَدُّ مَا أَصْلَحَ بِهِ الْمَعَادُ.

2. Lighten your burden, for indeed the goal is in front of you and time is behind you, driving you forward.

2- تَخَفُّوا فَإِنَّ الْغَايَةَ أَمَامَكُمْ، وَالسَّاعَةَ مِنْ وَرَائِكُمْ تَحْدُوَكُمْ.

3. Lighten your burden so as to catch up [with those who are ahead you], for indeed the last among you are only being awaited by the first among you [who have preceded them].

3- تَخَفُّوا تَلْحَقُوا، فَإِنَّمَا يُنْتَظَرُ بِأَوْلِكُمْ آخِرُكُمْ.

4. Prepare for your journey, keep your gaze on the flash of salvation and travel on swift [and girded] mounts [of good deeds].

4- تَيْسِّرْ لِسَفَرِكَ، وَشِمَّ بَرَقَ النَّجَاةِ، وَارْحَلْ مَطَايَا التَّشْمِيرِ.

5. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

5- تُوبُوا (تُوبُوا) مِنَ الْعَفْلَةِ، وَتَنَبَّهُوا مِنَ الرَّفْدَةِ، وَتَأَهَّبُوا لِلنُّقْلَةِ، وَتَزَوَّدُوا لِلرَّحْلَةِ.

6. One who has prepared for his journey is delighted upon his arrival.

6- مَنْ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْنًا بِحَضْرِهِ.

7. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

7- اِرْتَدُّ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَوَطِ الْمَنْزِلَ قَبْلَ حُلُولِكَ.

Justice And The Just

العدل والعاذل-Justice and the just

1. Justice is the better of the two policies.

1- الْعَدْلُ أَفْضَلُ السِّيَاسَتَيْنِ.

2. Justice is the cornerstone of faith and the accumulator of benevolence.

2- الْعَدْلُ رَأْسُ الْإِيمَانِ، وَجَمَاعُ الْإِحْسَانِ.

3. Justice is the mainstay of the populace and the splendour of the rulers.

3- الْعَدْلُ قِوَامُ الرِّعِيَّةِ، وَجَمَالُ الْوُجُوهِ.

4. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you forgive.

4- الْعَدْلُ أَنَّكَ إِذَا ظَلِمْتَ أَنْصَفْتَ، وَالْعَفْوُ أَنَّكَ إِذَا قَدَرْتَ عَفَوْتَ.

5. Be just and you will rule.

5- إِعْدِلْ تَحْكَمْ.

6. Be just and you will rule.

6. إِعْدِلْ تَمْلِكْ.

7. Be just and your power will last.

7. إِعْدِلْ تَدُمُ لَكَ الْقُدْرَةُ.

8. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

8. إِسْتَعِزْ عَلَى الْعَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعِيَّةِ، وَقِلَّةِ الطَّمَعِ، وَكثْرَةِ الْوَرَعِ.

9. The loftiest of endowments is justice.

9. أَسْنَى الْمَوَاهِبِ الْعَدْلُ.

10. The best [form of] justice is assisting the oppressed.

10. أَحْسَنُ الْعَدْلِ نُصْرَةُ الْمَظْلُومِ.

11. The most just of all people is he who is equitable to the one who has oppressed him.

11. أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ مَنْ ظَلَمَهُ.

12. Verily being fair in [your] ruling and eschewing oppression are part of justice.

12. إِنَّ مِنَ الْعَدْلِ أَنْ تُنْصِفَ فِي الْحُكْمِ، وَتَجْتَنِبَ الظُّلْمَةَ.

13. Indeed justice is the scale of Allah, the Glorified, which He has placed among the

creation and installed for the establishment of truth; so do not oppose Him in His scale and do not contradict Him in His authority.

13- إِنَّ الْعَدْلَ مِيزَانُ اللَّهِ سُبْحَانَهُ الَّذِي وَضَعَهُ فِي الْخَلْقِ، وَنَصَبَهُ قَامَةَ الْحَقِّ، وَتُخَالِفُهُ فِي مِيزَانِهِ، وَتُعَارِضُهُ فِي سُلْطَانِهِ.

14. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

14- إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِالْعَدْلِ وَالْحَسَنِ، وَنَهَى عَنِ الْفَحْشَاءِ وَالظُّلْمِ.

15. Justice is brings harmony while oppression causes deviation.

15- الْعَدْلُ مَأْلُوفٌ، الْجَوْرُ عَسُوفٌ.

16. Justice is the soul of testimony.

16- الْقِسْطُ رُوحُ الشَّهَادَةِ.

17. Justice is the life of decrees.

17- الْعَدْلُ حَيَاةُ حُكَامِ.

18. Justice is the best testimony.

18- الْقِسْطُ خَيْرُ الشَّهَادَةِ.

19. Justice reforms the people.

19- الْعَدْلُ يُصْلِحُ الْبَرِيَّةَ.

20. Justice is a merit for the ruler.

20- الْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

21. Justice is the greatest of riches.

21- الْعَدْلُ أَعْنَى الْغِنَاءِ.

22. Justice is equity.

22- الْعَدْلُ إِنْصَافٌ.

23. Justice is a foundation [for a healthy society]; oppression is destruction.

23- الْعَدْلُ وَكَذَلِكَ الْجَوْرُ هَاجِرٌ.

24. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

24- الْعَادِلُ رَاعٍ يَنْتَظِرُ أَحَدَ الْجَزَائِنِ (أَحْسَنَ الْجَزَاعِينَ).

25. The most just among the creation is one who judges best according to the truth.

25- أَعْدَلُ الْخَلْقِ أَفْصَاهُمْ بِالْحَقِّ.

26. The most just of all people is he who is equitable despite having power, and the one who has the greatest clemency is he who is clement despite having authority.

26. أَغْدَلُ النَّاسَ مَنْ أَنْصَفَ عَنْ قُوَّةٍ، وَأَعْظَمُهُمْ حِلْمًا مَنْ حَلَّمَ
عَنْ قُدْرَةٍ.

27. Through justice, bounties are multiplied.

27. بِالْعَدْلِ تَتضاعَفُ الْبَرَكَاتُ.

28. Through justice, the populace is reformed.

28. بِالْعَدْلِ تَصْلُحُ الرِّعِيَّةُ.

29. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.

29. جَعَلَ اللَّهُ سُبْحَانَهُ الْعَدْلَ قِوَامًا وَتَنْزِيهاً مِنْ
الْمَظَالِمِ وَتَسْنِيَةً
سُدُورًا.

30. Virtuous justice is [the cause of] organization [and harmony] among the people.

30. حُسْنُ الْعَدْلِ نِظامُ الْبَرِيَّةِ.

31. The best of policies is justice.

31. خَيْرُ السِّيَاسَاتِ الْعَدْلُ.

32. How can one who is unjust to himself be just with others?!

32. كَيْفَ يَعْدِلُ فِي عَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ؟!

33. Justice suffices as a means of governance.

33- كَفَى بِالْعَدْلِ سَائِسًا.

34. Let your riding mount be justice, for one who rides on it gains mastery.

34- لِيَكُنْ مَرْكُوبَكَ الْعَدْلَ فَمَنْ رَكِبَهُ مَلَكَ.

35. Justice can never be achieved until injustice falters [and comes to an end].

35- لَنْ يُتَمَكَّنَ الْعَدْلُ حَتَّى يَزُلَّ الْبَخْسُ.

36. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].¹

36- لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الْثِقَّةِ بِالظَّنِّ.

37. One who is just gains [and strengthens his] power [and authority].

37- مَنْ عَدَلَ تَمَكَّنَ.

38. The ruling of one who is just gets acted upon.

38- مَنْ عَدَلَ نَفَدَ حُكْمُهُ.

39. The status of one who is just becomes great.

39- مَنْ عَدَلَ عَظِمَ قَدْرُهُ.

40. One whose justice increases, his days are praised.

40. مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أَيَّامُهُ.

41. Allah unfolds His mercy upon one who acts justly in the lands.

41. مَنْ عَدَلَ فِي الْبِلَادِ نَشَرَ اللَّهُ عَلَيْهِ الرَّحْمَةَ.

42. One whose deed done in private matches what he does openly and whose actions are consistent with his speech, then he is the one who has fulfilled the trust and whose justice has been established.

**42. مَنْ طَابَقَ سِرُّهُ عَوْنُهُ، وَوَافَقَ فِعْلُهُ مَقَالَتَهُ
فَهُوَ الَّذِي أُدِّيَ فِيهِ مَانَةٌ، وَتَحَقَّقَتْ عَدَالَتُهُ.**

43. Whoever acts justly, Allah fortifies his kingdom.

43. مَنْ عَمَلَ بِالْعَدْلِ حَصَّنَ اللَّهُ مُلْكَهُ.

44. Take with justice but give with munificence; you will possess two virtues.

44. خُذْ بِالْعَدْلِ وَأَعْطِ بِالْفَضْلِ تَحْزُنِ الْمُنْقَبَتَيْنِ.

45. The policy of justice comprises of three things: judiciousness in leniency, fairness in investigation and moderation in munificence.

**45. سِيَاسَةُ الْعَدْلِ ثَلَاثٌ: لِينٌ فِي حَزْمٍ، وَاسْتِفْصَاءٌ
فِي عَدْلِ، وَإِفْضَالٌ فِي قَصْدٍ.**

46. Two things are such that their reward cannot be weighed: forgiveness and justice.

46. شَيْنَانٌ يُوزَنُ تَوَابُهُمَا: الْعَفْوُ، وَالْعَدْلُ.

47. The uprightness [and betterment] of the populace is [achieved through] justice.

47. صَدَّ الرَّعِيَّةِ الْعَدْلُ.

48. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

48. عَلَيْكَ بِالْعَدْلِ فِي الصَّدِيقِ، وَالْعَدُوِّ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَى.

49. The pinnacle of justice is for a person to be just with himself.

49. غَايَةُ الْعَدْلِ أَنْ يَعْدِلَ الْمَرْءُ فِي نَفْسِهِ.

50. In justice there is benevolence.

50. فِي الْعَدْلِ فِي حُسَانٍ.

51. In justice there is betterment of the people.

51. فِي الْعَدْلِ صَدَّ الْبَرِيَّةِ.

52. Following the way of Allah and the stability of nations lies in justice

52. فِي الْعَدْلِ فِي قِتْدَاءِ بِسُنَّةِ اللَّهِ وَتَبَاتِ الدُّوَلِ.

53. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

53- فِي الْعَدْلِ سَعَةٌ، وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضِيقُ.

54. From the exigencies of justice is the forbidding of oppression.

54- مِنْ لَوَازِمِ الْعَدْلِ التَّنَاهِي عَنِ الظُّلْمِ.

55. Nothing brings prosperity to the lands like justice.

55- مَا عُمِرَتِ الْبُلْدَانُ بِمِثْلِ الْعَدْلِ.

56. Do not let the weak lose hope in your justice.

56- ﻻ تُوَيْسُ الضُّعَفَاءُ مِنْ عَدْلِكَ.

57. There is no justice better than returning the right of the oppressed.

57- ﻻ عَدْلٌ أَفْضَلُ مِنْ رَدِّ الْمَظَالِمِ.

58. Justice is life.

58- الْعَدْلُ حَيَاةٌ.

59. Justice is the best judgment.

59- الْعَدْلُ خَيْرُ الْحُكْمِ.

60. Justice is [a means of attaining]) success and dignity.

60. الْعَدْلُ قَوْزٌ وَكَرَامَةٌ (مَكَانَةٌ).

61. Justice is the mainstay of the populace (or of the creation).

61. الْعَدْلُ قِوَامُ الرَّعِيَّةِ (الْبَرِيَّةِ).

62. Justice is a merit of the sultan.

62. الْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

63. Justice is the system of leadership.

63. الْعَدْلُ نِظَامٌ مُرَّةٌ.

64. Justice is the strongest foundation.

64. الْعَدْلُ أَقْوَى أَسَاسٍ.

65. Justice is the best trait.

65. الْعَدْلُ أَفْضَلُ سَجِيَّةٍ.

66. Justice relieves the one who acts upon it from being shackled by the rights of others.

66. الْعَدْلُ يُرِيحُ الْعَامِلَ بِهِ مِنْ تَقَلُّدِ الْمَظَالِمِ.

67. The bane of justice is the powerful tyrant.

67. آفَةُ الْعَدْلِ الظَّالِمُ الْقَادِرُ.

68. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

68. إِذَا نَفَدَ حُكْمَكَ فِي نَفْسِكَ تَدَاعَتْ أَنْفُسُ النَّاسِ إِلَى عَدْلِكَ.

69. The bane of the just [ones] is lack of piety.

69. آفَةُ الْعُدُولِ قِلَّةُ الْوَرَعِ.

70. The coming to power of the just is from the necessities.

70. دَوْلَةُ الْعَادِلِ مِنَ الْوَاجِبَاتِ.

71. Many a just person is an oppressor.

71. رَبٌّ عَادِلٌ جَائِرٌ.

[1](#). Or (according to Ibn Abi al-Ḥadīd's explanation): It is not from justice to judge upon what is known [for certain] using [mere] conjecture.

The Middle Course

The middle course-اوسط، اعتدال والنمط ا

1. The best affair (of this *ummah*) is [taking] the middle course; to it return those who have gone to the extreme and with it join those who have lagged behind.

1. خَيْرُ مَا يُؤْمَرُ (هَذِهِ) االنمط ا (ممة) النمط ا اوسط، اإليه يرجع الغالي وبه يلحق التالي.

Enmity And The Enemy

العدو والمعاداة-Enmity and the Enemy

1. Being bound by straps is better [and more preferable] than accompanying the adversary.

1. الشَّدُّ بِالْقِدِّ، وَ مُقَارَنَةُ الصِّدِّ.

2. The cause of enmity is lack of empathy [and consideration for others].

2. عِلَّةُ الْمُعَادَاةِ قِلَّةُ الْمُبَاهَبَةِ.

3. Enmity of near ones is more unpleasant than the sting of the scorpions.

3. عَدَاوَةُ الْقَارِبِ أَمْرٌ مِنْ لَسَعِ الْعَقَارِبِ.

4. Too much enmity is disquieting for the hearts.

4. كَثْرَةُ الْعَدَاوَةِ عَنَاءُ الْقُلُوبِ.

5. Whoever stubbornly opposes the people, they hate him.

5. مَنْ عَانَدَ النَّاسَ مَقْتُوهُ.

6. Whoever manifests his enmity, his stratagems are reduced.

6. مَنْ أَظْهَرَ عَدَاوَتَهُ قَلَّ كَيْدُهُ.

7. One who tries to overcome his adversary has embarked on a struggle.

7- مَنْ غَالِبَ الصِّدِّ رَكِبَ الْجِدَّ.

8. One who accompanies his adversary exhausts his body.

8- مَنْ قَارَنَ صِدَّهُ صَنِیَ جَسَدَهُ.

9. One who reforms [and reconciles with] his enemy increases in his number.

9- مَنْ اسْتَصْلَحَ عَدُوَّهُ زَادَ فِي عَدَرِهِ.

10. Whoever is unconcerned about you, then he is your enemy.

10- مَنْ يُبَالِكُ فَهُوَ عَدُوُّكَ.

11. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

11- مَنْ قَارَنَ صِدَّهُ كَشَفَ عَيْبَهُ وَعَدَّبَ قَلْبَهُ.

12. One who is courteous with his adversaries is safe from battles.

12- مَنْ دَارَى أَصْدَادَهُ أَمِنَ الْمَحَارِبَ.

13. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

13- مَنْ نَامَ عَنِ عَدُوِّهِ أَنْبَهَتْهُ (نَبَّهَتْهُ) الْمَكَائِدُ.

14. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

14. مَنْ اسْتَحْلَى مُعَادَاةَ الرَّجَالِ اسْتَمَرَ مُعَانَاةَ الْقِتَالِ.

15. One who shows enmity towards the people reaps the fruit of regret.

15. مَنْ عَادَى النَّاسَ اسْتَمَرَ النَّدَامَةَ.

16. Whoever hides your fault from you and exposes your fault in your absence, then he is your [real] enemy, so be careful of him.

16. مَنْ سَاتَرَكَ عَيْبَكَ، وَعَابَكَ فِي عَيْبِكَ فَهُوَ الْعَدُوُّ فَاحْذَرُهُ.

17. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

17. مَنْ شَاقَّ وَعِزَّتْ عَلَيْهِ طُرُقُهُ، وَأَعْضَلَ عَلَيْهِ أَمْرُهُ، وَضَاقَ عَلَيْهِ مَخْرَجُهُ.

18. One who reforms his adversaries attains his goal.

18. مَنْ أَصْلَحَ عَدَاوتَكَ؛ ضَدَّادَ بَلَغَ الْمُرَادَ.

19. One who derives benefit from harming you will never be free from his enmity for you in every situation.

19. مَنْ كَانَ نَفْعُهُ فِي مَضَرَّتِكَ لَمْ يَخْلُ فِي كُلِّ حَالٍ مِنْ عَدَاوتِكَ.

20. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

20. مَا تَهَيَّبَ إِتْنَانِ فَظَهَرَ إِفْهَامُهُمَا.

21. Acting courteously with the enemies of Allah in their domains is a safeguard from the chastisement of Allah and a caution from the raging tribulations of this world.

21. مُجَامَلَةُ أَعْدَاءِ اللَّهِ فِي دَوْلَتِهِمْ تَقِيَّةٌ مِنْ عَذَابِ اللَّهِ، وَحَدْرٌ مِنْ مَعَارِكِ الدُّنْيَا.

22. Struggling against the enemies in their dominions and fighting against them despite their power is abandoning the command of Allah and exposing oneself to the tribulations of this world.

22. مُجَاهَدَةُ أَعْدَاءِ اللَّهِ فِي دَوْلَتِهِمْ، وَمُنَاضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْكُ مَرِّ اللَّهِ وَتَعَرُّضٌ لِإِفْهَامِ الدُّنْيَا.

23. Do not be adversaries of the blessings of Allah upon you.¹

23. لَا تَكُونُوا لِإِنْعَامِ اللَّهِ عَلَيْكُمْ أَعْدَادًا.

24. Do not face your adversary before you are powerful enough [to defeat him].

24. لَا تُوقِعْ بِالْعَدُوِّ قَبْلَ الْقُدْرَةِ.

25. Do not be fooled by the courteousness of the enemy for indeed he is like water, even if its heating by fire is prolonged, it is not prevented from extinguishing it.

25. لَا تُغْتَرَنَّ بِمُجَامَلَةِ الْعَدُوِّ فَإِنَّهُ كَالْمَاءِ وَإِنْ أُطِيلَ إِسْخَانُهُ بِالنَّارِ لَا يَمْتَنِعُ مِنْ إِطْفَائِهَا.

26. Do not confront your enemy while he is charging towards you, for indeed his charge will aid him to overcome you and do not confront him when he is fleeing away from you, for

indeed his flight is sufficient for you in dealing with him.

**26. تَعَرَّضْ لِعَدُوِّكَ وَهُوَ مُقْبِلٌ، فَإِنَّ إِقْبَالَهُ يُعِينُهُ
عَلَيْكَ، وَتَعَرَّضْ لَهُ وَهُوَ مُدْبِرٌ، فَإِنَّ إِدْبَارَهُ يَكْفِيكَ
أَمْرُهُ.**

27. Do not declare your enmity to your enemy and do not rebuke your friend; and accept the excuse [you are given] even if it is a lie, and do not give [a forceful] response despite having the power to do so, even if it be your right.

**27. تُنَابِذُ عَدُوِّكَ، وَتُقَرِّعُ صَدِيقَكَ، وَأُقْبِلُ
الْعُدْرَ، وَإِنْ كَانَ كِذْبًا وَدَعِ الْجَوَابَ عَنِ قُدْرَةٍ وَإِنْ كَانَ لَكَ.**

28. When you have hatred [for someone] then do not disassociate yourself [completely - and leave some room for possible future friendship].

28. إِذَا أَبْغَضْتَ فَوَ تَهْجُرُ.

29. Let the most hated of people to you and the furthest of them from you be the one who always seeks out the faults of people.

**29. لِيَكُنْ أَبْغَضُ النَّاسِ إِلَيْكَ وَأَبْعَدُهُمْ مِنْكَ أَطْلَبَهُمْ لِمَعَائِبِ
النَّاسِ.**

30. One who hates you incites you [to wrongdoing].

30. مَنْ أَبْغَضَكَ أَغْرَاكَ.

31. The enemy has been named 'enemy' because he wrongs you; so one who flatters you for your faults is in actuality an enemy who is wronging you.

31. إِنَّمَا سُمِّيَ الْعَدُوُّ عَدُوًّا؛ 7#xFEF نَّهُ يَعْدُو عَلَيْكَ، فَمَنْ دَاهَنَكَ فِي مَعَائِكَ فَهُوَ الْعَدُوُّ الْعَادِي عَلَيْكَ.

32. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

32. زَائِلُوا أَعْدَاءَ اللَّهِ وَوَاصِلُوا أَوْلِيَاءَ اللَّهِ.

33. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

33. شَرُّ عَدَائِي 7#xFEFI أَبْعَدُهُمْ عَوْرًا، وَأَخْفَاهُمْ مَكِيدَةً.

34. At times enemies may deceive [and pretend to be well-wishers].

34. قَدْ يَخْدَعُ 7#xFEFI عُدَاؤِي.

35. One who sows enmity [and aggression] reaps loss.

35. مَنْ زَرَعَ الْعُدْوَانَ حَصَدَ الْخُسْرَانَ.

36. Treating the enemy with kindness is one of the two victories.

36. 7#xFEFI خُذْ عَلَى الْعَدُوِّ بِالْفَضْلِ، أَحَدُ الطَّفَرَيْنِ.

37. Being courteous when trying to accomplish something is more effective than other means.

37. التَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

38. With regards to your enemy, be on the lookout for possibility [of defeating him] and seize opportunity, you will be [thus become] triumphant.

**38- إِسْتَعْمَلْ مَعَ عَدُوِّكَ مُرَاقِبَةً وَمَكَانًا وَأَنْتِهَاضَ
الْفُرْصَةِ، تَظْفَرُ.**

39. The weakest of enemies in plotting is the one who manifests his enmity.

39- أَوْهَنُ أُوْهَنُ عَدَاوَةٍ كَيْدًا مَنْ أَظْهَرَ عَدَاوَتَهُ.

40. One enemy is plenty.

40- الْوَاحِدُ مِنْ عَدَاةٍ كَثِيرٍ.

41. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them and combating them with the torment of battle.

**41- إِسْتِصْلَاحُ عَدَاةٍ بِحُسْنِ
الْمَقَالِ، وَجَمِيلِ عُدَاةٍ، أَهْوَنُ مِنْ
مُجَاهَدَتِهِمْ وَمُغَالَبَتِهِمْ بِمَضِيضِ الْقِتَالِ،**

42. One who reforms [and reconciles with] his opponents attains his goal.

42- مَنْ اسْتِصْلَحَ عَدَاةَ بَلَغَ الْمُرَادَ.

43. Do not consider yourself safe from an enemy, even if he is grateful.

43- لَا تَتَأَمَّنْ مِنْ عَدُوِّكَ وَإِنْ شَكَرَكَ.

44. Never underestimate an enemy, even if he is weak.

44. #xFEFB تَسْتَصْغِرَنَّ عَدُوًّا وَإِنْ ضَعْفَ.

45. Showing enmity towards the people is a trait of the ignorant ones.

45. مُعَادَاةُ الرَّجَالِ مِنْ شِيَمِ الْجُهَالِ.

46. One who unsheathes the sword of aggression is killed by it.

46. مَنْ سَلَّ سَيْفَ الْعُدْوَانِ قُتِلَ بِهِ.

47. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

47. مَوَاقِفُ الشَّنَّانِ تُسْخِطُ الرَّحْمَنَ، وَتَرْضِي الشَّيْطَانَ، وَتَشِينُ #xFEFI نُسَانَ.

48. One who exceeds in [his] animosity has sinned and one who falls short [and does not show enmity when it is required] is defeated.

48. مَنْ بَالَعَ فِي الْخِصَامِ أَثِمَ، وَمَنْ قَصَرَ عَنْهُ خُصِمَ.

49. He who has animosity [towards others] is not capable of fearing Allah.

49. #xFEFB يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

50. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

50. الْمُخَاصَمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَتَزِيدُ فِي حَقِّهِ.

51. One whose transgression (or antagonism) increases, his enemies increase.

51. مَنْ كَثُرَ تَعَدِّيهِ (تَعَادِيهِ) كَثُرَتْ أَعَادِيهِ.

52. Power is lost through aggression [and oppression].

52. الْقُدْرَةُ يُزِيلُهَا الْعُدْوَانُ.

1. Or: Do not be enemies [of each other] for the [sake of the] blessings of Allah upon you.

Apologizing And Offering Excuses

Apologizing and offering excuses-إِعْتَادَارٌ وَعَدَارٌ

1. Being needless of offering an excuse is more honourable than truthfulness [in your excuse].¹

1. سَتِغْنَاءٌ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ.

2. Apologizing necessitates pardoning.

2. عُدَارٌ يُوجِبُ عِتْدَارًا.

3. Repeating the apology is a reminder of the sin.

3. إِعَادَةُ عِتْدَارٍ تَذَكِيرٌ بِالذَّنْبِ.

4. One who seeks pardon without having sinned has imposed the sin upon his soul.

4. مَنْ اعْتَدَرَ مِنْ غَيْرِ ذَنْبٍ فَقَدْ أَوْجَبَ عَلَى نَفْسِهِ الذَّنْبَ.

5. One who admits his wrongdoing deserves forgiveness.

5. مَن اعْتَرَفَ بِالْجَرِيرَةِ اسْتَحَقَّ الْمَغْفِرَةَ.

6. One who apologizes in a befitting manner deserves to be forgiven.

6. مَن أَحْسَنَ عِذَارَ اسْتَحَقَّ عِتْفَارًا.

7. One who apologizes has sought pardon.

7. مَن اعْتَدَرَ فَقَدْ اسْتَقَالَ.

8. He who seeks pardon has not sinned.

8. مَا أَدْنَبَ مَن اعْتَدَرَ.

9. How good an intercessor seeking pardon is!

9. نَعْمَ الشَّفِيعُ عِذَارًا.

10. Do not offer an excuse to the one who would like to find you without an excuse.

10. تَعْتَدِرْ إِلَى مَن يُحِبُّ أَنْ يَجِدَكَ عُدْرًا.

11. There is no intercessor more successful than apology.

11. شَافِعَ أَنْجَحُ مَنَ عِذَارًا.

12. Repeating the apology is a reminder of the [past] sins.

12. إِعَادَةُ الْغُتْبَارِ تَذَكِيرٌ بِالذُّنُوبِ.

13. Seeking pardon (or taking lesson) is a sincere warner.²

13. إِعْدَارُ الْغُتْبَارِ (غُتْبَارٌ) مُنْذِرٌ نَاصِحٌ.

14. When you do wrong, apologize.

14. إِذَا جَنَيْتَ فَاعْتَذِرْ.

15. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

15. رَبِّ جُرْمٍ أَغْنَىٰ عَنِ الْغُتْبَارِ عَنْهُ فِرَارٌ بِهِ.

16. Too much apology magnifies the sins.

16. كَثْرَةُ الْغُتْبَارِ تُعَظِّمُ الذُّنُوبَ.

17. Keep away from that for which there is little denial, even if the excuses from you are many, for it is not such that everyone who speaks ill [of you] can be excused by you.

17. إِيَّاكَ وَمَا قَلَّ إِنْكَارُهُ، وَإِنْ كَثُرَ مِنْكَ إِعْتِدَارُهُ، فَمَا كَلَّ قَائِلُ نُكْرًا يُمَكِّنُكَ أَنْ تُوسِعَهُ عُدْرًا.

¹ Or: Not doing anything that would require apology is rarer than truthfulness.

² It is a warner in the sense that the shame it causes acts as a warning for one not to do anything that would force him to seek pardon again.

Dignity And Reputation

Dignity and Reputation-إعراض

1. Safeguard [your] reputations with wealth.

1. حَصِّنُوا بِأَعْرَاضِ مَوَالِكُمْ.

2. Nothing preserves reputations like turning away from vile traits and evil objectives.

2. مَا صَانَ أَعْرَاضُ كَأَعْرَاضِ الدَّيَا
وَسُوءِ أَعْرَاضِ.

3. Protect your reputations by spending your wealth generously.

3. وَقُوا أَعْرَاضَكُمْ بِبَدْلِ أَمْوَالِكُمْ.

4. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

4. وَفُورُ أَعْرَاضِكُمْ بِأَنْتِقَاصِ مَوَالِكُمْ أَعْرَاضُ لُؤْمٍ.

5. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

5. وَفُورُ الدِّينِ وَالْعِرْضِ بِإِبْتِدَالِ مَوَالِكُمْ مَوْهَبَةٌ سَنِيَّةٌ.

6. Protect your dignity with your worldly possessions and you will be honoured, do good to others and you will be served, show clemency and you will be put forward (or you will advance).

6. وَقَّ عِرْضَكَ بِعَرَضِكَ تُكْرَمُ، وَتَقْضَلُ تُخْدَمُ، وَاحْلَمْ تُقَدَّمُ.

7. The plenitude of dignity is [attained] through the generous spending of wealth, and the uprightness of religion is [realized] through devaluing this world.

7- وَفُورُ الْعِرْضِ بِابْتِدَالِ الْمَالِ، وَصَدَقَ الدِّينَ بِإِفْسَادِ الدُّنْيَا.

8. Nothing safeguards reputations like spending generously.

8- مَا حُصِّنَتْ إِعْرَاضٌ بِعُرَاضٍ يَمْتَلِ الْبَدْلُ.

9. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

9- تَجْعَلْ عِرْضَكَ عَرَضًا لِقَوْلِ كُلِّ قَائِلٍ.

10. One who sacrifices his dignity is abased.

10- مَنْ بَدَّلَ عِرْضَهُ دَلًّا.

11. One who sacrifices his dignity is humiliated.

11- مَنْ بَدَّلَ عِرْضَهُ حُقْرًا.

12. One who preserves his dignity is revered.

12- مَنْ صَانَ عِرْضَهُ وُقِّرَ.

13. Whoever considers his dignity to be precious, money has of little value for him.

13- مَنْ كَرُمَ عَلَيْهِ عِرْضُهُ هَانَ عَلَيْهِ الْمَالُ.

Cognizance

المعرفة-Cognizance

1. Cognizance is perplexity and being devoid of it is dim-sightedness.

1- الْمَعْرِفَةُ دَهْشٌ، وَالْخُلُوعُ مِنْهَا عَطَشٌ.

2. The most excellent cognizance is the human being's cognizance of himself.

2- أَفْضَلُ الْمَعْرِفَةِ، مَعْرِفَةُ نَفْسِهِ؛ نَسَانُ نَفْسِهِ.

3. Of all the people, the most cognizant of himself is the most fearful of his Lord.

3- أَكْثَرُ النَّاسِ مَعْرِفَةً لِنَفْسِهِ أَخَوْفُهُمْ لِرَبِّهِ.

4. The person most cognizant of his age is the one who is not astonished by its events.

4- أَعْرَفُ النَّاسِ بِالزَّمَانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أَحْدَاثِهِ.

5. Cognizance is the light of the heart.

5- الْمَعْرِفَةُ نُورُ الْقَلْبِ.

6. Cognizance is the successful attainment of [purification and] the sacred.

6. الْمَعْرِفَةُ الْعَوْزُ بِالْقُدْسِ.

7. Cognizance is the evidence of excellence (or nobility).

7. الْمَعْرِفَةُ بُرْهَانُ الْقَضْلِ (النُّبْلِ).

8. The fruit of cognizance is becoming averse to the evanescent abode.

8. تَمَرَةُ الْمَعْرِفَةِ الْعُزُوفُ عَنِ دَارِ الْقِنَاءِ.

9. Many a cognizance leads to misguidance.

9. رَبُّ مَعْرِفَةٍ أَدَّتْ إِلَى تَضَلِيلٍ.

10. Allah is known by the revocation of resolutions, the undoing of binds and the relieving of hardship and affliction from the one whose intention is sincere.

10. عُرِفَ اللَّهُ سُبْحَانَهُ بِقَسْخِ الْعَزَائِمِ، وَحَلِّ الْعُقُودِ وَكَشْفِ الضَّرِّ، وَالْبَلِيَّةِ عَمَّنْ أَخْلَصَ لَهُ النِّيَّةَ.

11. The pinnacle of cognizance is fear [of Allah].

11. غَايَةُ الْمَعْرِفَةِ الْخَشْيَةُ.

12. The pinnacle of cognizance is for a person to know himself.

12. غَايَةُ الْمَعْرِفَةِ أَنْ يَعْرِفَ الْمَرْءُ نَفْسَهُ.

13. It is a sufficient cognizance for a person to know himself.

13- كفى بِالْمَرْءِ مَعْرِفَةً أَنْ يَعْرِفَ نَفْسَهُ.

14. The conception of cognizance is through learning knowledge.

14- لِقَاحُ الْمَعْرِفَةِ دِرَاسَةُ الْعِلْمِ.

15. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

15- مَنْ صَحَّتْ مَعْرِفَتُهُ انْصَرَفَتْ عَنِ الْعَالَمِ الْفَانِي نَفْسُهُ وَهَمُّهُ.

16. The cognizance of a scholar is the devoutness through which Allah is worshipped, through it the human being gains obedience in his lifetime and a beautiful remembrance after his death.

16- مَعْرِفَةُ الْعَالِمِ دِينٌ يُدَانُ، بِهِ يَكْسِبُ الْإِنْسَانُ الطَّاعَةَ فِي حَيَاتِهِ، وَجَمِيلَ خُذُوتِهِ بَعْدَ وَفَاتِهِ.

17. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions¹).

17- يَسِيرُ الْمَعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسَادَ الْعَمَلِ) فِي الدُّنْيَا.

18. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

18- لِقَاءُ أَهْلِ الْمَعْرِفَةِ عِمَارَةُ الْقُلُوبِ وَمُسْتَفَادُ الْحِكْمَةِ.

19. One who is cognizant, refrains [from the forbidden].

19- مَنْ عَرَفَ كَفًّا.

20. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

20- يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ يَرْعَبَ فِيمَا لَدَيْهِ.

21. One who is cognizant of Allah, the Glorified, will never become wretched.

21- مَنْ عَرَفَ اللَّهَ سُبْحَانَهُ لَمْ يَشُقْ أَبَدًا.

22. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

22- مَنْ اعْتَمَدَ عَلَى الرَّأْيِ وَالْقِيَاسِ فِي مَعْرِفَةِ اللَّهِ ضَلَّ، وَتَشَعَّبَتْ عَلَيْهِ مُؤَرٌ.

23. Cognizance of Allah, the Glorified, is the highest cognizance.

23- مَعْرِفَةُ اللَّهِ سُبْحَانَهُ أَعْلَى الْمَعَارِفِ.

24. It behoves the one who is cognizant of Allah, the Glorified, not to make his heart devoid of hope in Him and fear of Him.

24- يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ يَخْلُوَ قَلْبُهُ مِنْ رَجَائِهِ وَخَوْفِهِ.

25. One who knows Allah believes in his oneness.²

25- مَنْ عَرَفَ اللَّهَ تَوَحَّدَ.

26. Whoever knows Allah, his cognizance is complete.

26 - مَنْ عَرَفَ اللَّهَ كَمُلَتْ مَعْرِفَتُهُ.

1. It is possible that the actions are corrupted because the cognizance is only little and thus incomplete.
2. Or: One who knows Allah opts to remain alone.

The Cognizant

العارف-The Cognizant

1. Every cognizant one is sorrowful.

1- كُلُّ عَارِفٍ مَهْمُومٌ.

2. Every cognizant one is averse [to the temporary pleasures of this world].

2- كُلُّ عَارِفٍ عَائِفٌ.

3. How can one know others when he is ignorant of himself?!

3- كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟!

4. The cognizant one is he who knows his soul and thus frees it and purifies it from all that distances it [from the Truth] and destroys it.

4- الْعَارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَهَا، وَنَزَّهَهَا عَنْ كُلِّ مَا يُبَعِّدُهَا وَيُؤَيِّقُهَا.

5. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

5- العارِفُ وَجْهَهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ، وَقَلْبُهُ وَجِلٌ مَحْزُونٌ.

Glory And The Honoured One

العزّة والعزیز- **Glory and the Honored One**

1. One who is given honour by Allah cannot be humiliated by any king.

1- مَنْ تَعَزَّزَ بِاللَّهِ لَمْ يُذَلَّهُ سُلْطَانٌ.

2. One who seeks honour through [anyone] other than Allah is abased.

2- مَنْ اِعْتَزَّ بِغَيْرِ اللَّهِ ذَلٌّ.

3. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

3- مَنْ اِعْتَزَّ بِغَيْرِ اللَّهِ أَهْلَكَهُ الْعِزُّ.

4. One who seeks glory without having any right to it gets humiliated.

4- مَنْ يَطْلُبُ الْعِزَّ بِغَيْرِ حَقٍّ يَذَلُّ.

5. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

5- مَنْ اِعْتَزَّ بِغَيْرِ الْحَقِّ أَذَلَّهُ اللَّهُ بِالْحَقِّ.

6. There is no glory except through obedience [to Allah].

6. بِالطَّاعَةِ يُعَزَّزُ الْعَزِيزُ.

7. The honoured is the one who becomes honoured through obedience [to Allah].

7. الْعَزِيزُ مَنْ اِعْتَزَّ بِالطَّاعَةِ.

8. When you seek glory, then seek it through obedience [to Allah].

8. إِذَا طَلَبْتَ الْعِزَّ فَاطْلُبْهُ بِالطَّاعَةِ.

9. He whose neighbours are abased is not honoured.¹

9. مَا عَزَّ مَنْ دَلَّ جِيرَانَهُ.

10. Glory is the attainment of [the power to exact] revenge.

10. الْعِزُّ إِذْرَاكُ الْإِتِّصَارِ.

11. Every glory that is not endorsed by religion is a humiliation.

11. كُلُّ عِزٍّ لَا يُؤَيِّدُهُ دِينٌ مَدَلَّةٌ.

¹ Or: One who humiliates his neighbours is not honoured.

Seclusion

Seclusion-إِعْتِرَالٌ

1. In seclusion from the worldly people there is accumulation of goodness.

1. فِي اعْتِرَالِ اَبْنَاءِ الدُّنْيَا جَمَاعُ الصِّدِّيقِ.

2. One who secludes [from the people] himself remains safe.

2. مَنْ اَعْتَزَلَ سَلِمَ.

3. One who tests [the people who love this world] secludes himself [from them].

3. مَنْ اَخْتَبَرَ اِعْتَزَلَ.

4. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

4. مَنْ اَعْتَزَلَ حَسُنَتْ زَهَادَتُهُ.

5. Whoever secludes himself, his piety remains safeguarded?

5. مَنْ اَعْتَزَلَ سَلِمَ وَرَعُهُ.

6. One who secludes himself from the people is safe from their evil.

6. مَنْ اَعْتَزَلَ النَّاسَ سَلِمَ مِنْ شَرِّهِمْ.

7. How good a worship seclusion is!

7. نِعْمَ الْعِبَادَةُ الْعَزْلَةُ.

8. One who isolates himself from the people preserves his religion.

8- مَنْ انْفَرَدَ عَنِ النَّاسِ صَانَ دِينَهُ.

9. One who isolates himself from the people becomes intimate with Allah, the Glorified.

9- مَنْ انْفَرَدَ عَنِ النَّاسِ أُنِسَ بِاللَّهِ سُبْحَانَهُ.

10. Safety is in solitude.

10- السُّبُوحُ فِي التَّفَرُّدِ.

11. Solitude is the comfort of the worshippers.

11- نَفِيرَادُ رَاحَةِ الْمُتَعَبِّدِينَ.

12. One who isolates himself is spared from sorrows.

12- مَنْ انْفَرَدَ كُفِيَ حُزَانًا.

13. Continuous solitude is safer than mingling with the people.

13- مُدَاوَمَةُ الْوَحْدَةِ أَسْلَمُ مِنْ خُلُطَةِ النَّاسِ.

14. Seclusion is the best (or the fortification of) piety.

14- الْعُزْلَةُ حُسْنُ (حِصْنُ) التَّقْوَى.

15. Seclusion is the best trait of the sagacious.

15. العُزْلَةُ أَفْضَلُ شَيْمٍ 7ﻱ كَيْاسٍ.

Resolve

العزم-Resolve

1. Whoever reveals his decision [to others], his judiciousness gets nullified.

1. مَنْ أَظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ.

2. Whoever resolves to do evil, his arrow returns to him.

2. مَنْ سَاءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

4. Do not resolve upon that in which you find no clear guidance.

3. 3. تَعَزْمُ عَلَى مَا لَمْ تَسْتَيْنِ الرُّشْدَ فِيهِ.

5. There is no good in [making a] resolution without determination.¹

4. 4. خَيْرَ فِي عَزْمٍ بِحَزْمٍ.

¹ Or: There is no good in making a decision without prudence.

Adversity

العسر-Adversity

1. Adversity degrades morals and alienates friends.

1. العُسْرُ يَشِينُ 7#xFEFB;7#xFEFI قَ، وَيُوجِسُ الرَّفَاقَ.

2. Adversity is a reproach.

2. العُسْرُ لَوْمٌ.

3. Adversity corrupts morals.

3. العُسْرُ يُفْسِدُ 7#xFEFB;7#xFEFI قَ.

Social Interaction And Mingling

العشرة والخلطة-Social Interaction and mingling

1. Social interaction with people of merits is enlivening for the hearts.

1. مُعَاشَرَةُ دَوِي الْقَضَائِلِ حَيَاةُ الْقُلُوبِ.

2. Let not your family or those whom you love be the most miserable of people because of you.

2. 7#xFEFB;7#xFEFI يَكُنْ أَهْلَكَ وَدُو وَدِّكَ (دُؤُوكَ) أَشَقَى النَّاسِ بِكَ.

3. Do not alienate a person whose separation will harm you.

3. 7#xFEFB;7#xFEFI تُوجِسَنَّ أَمْرًا يَسُوءُكَ فِرَاقُهُ.

4. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

4- يُبْتَلَى مُخَالِطُ النَّاسِ بِقَرِينِ السُّوءِ، وَمَدَاجَاةِ الْعَدُوِّ.

5. Preserve [the respect of others] and your respect will be preserved.

5- أَبْقِ يُبْقَ عَلَيْكَ.

6. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

6- إِخْلِطِ الشَّدَّةَ بِرَفْقٍ، وَارْفُقْ مَا كَانَ الرَّفْقُ أَوْفَقَ.

7. Imbibe your heart with mercy for all the people and kindness towards them, and do not oppress them or be [like] a sword over them.

7- أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِجَمِيعِ النَّاسِ وَحُسَانَ إِلَيْهِمْ، وَثَنَلَهُمْ حَيْفًا، وَتَكُنْ عَلَيْهِمْ سَيْفًا.

8. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

8 - أَذْكَرُ أَخَاكَ إِذَا غَابَ بِالَّذِي تُحِبُّ أَنْ يَذْكَرَكَ بِهِ وَإِيَّاكَ وَمَا يَكْرَهُ، وَدَعَهُ وَمَا تُحِبُّ أَنْ يَدَعَكَ مِنْهُ.

9. Loathe from yourself what you loathe from others and like for people what you like for yourself.

9- إِسْتَفِيحْ مِنْ نَفْسِكَ مَا تَسْتَفِيحُهُ مِنْ غَيْرِكَ، وَارْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ.

10. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

10. قَلَّةُ الْخُلُطَةِ تَصُونُ الدِّينَ، وَتُرِيحُ مِنْ مُقَارَنَةِ شُرَارٍ.

11. Be equitable to people over yourself, your family, your near ones and those from whom you desire something, and be just with both enemy and friend.

11. أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَأَهْلِكَ، وَخَاصَّتِكَ، وَمَنْ لَكَ فِيهِ
هَوًى، وَأَعْدِلْ فِي الْعَدُوِّ وَالصَّدِيقِ.

12. Be friendly with the one who is friendly with you, accept the excuse of the one who seeks your pardon and do good to the one who wrongs you.

12. أَجْمَلْ إِذْ عَفَفَ مِنْكَ مَنْ أَدَلَ عَلَيْكَ، وَاقْبَلْ عُذْرَ مَنْ اعْتَدَرَ
إِلَيْكَ، وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

13. Guard well the sanctities [of such things that are sacrosanct] and draw near to the people of magnanimity, for indeed guarding the sanctities [and boundaries] demonstrates an honourable character and drawing near to the magnanimous indicates nobility of purpose.

13. أَحْسِنِ رِعَايَةَ الْحُرْمَاتِ، وَأَقْبِلْ عَلَى أَهْلِ الْمُرُوءَاتِ، فَإِنَّ
رِعَايَةَ الْحُرْمَاتِ تَدُلُّ عَلَى كَرَمِ الشَّيْمَةِ، وَالْمُرُوءَاتِ يُعْرَبُ عَنْ شَرَفِ الْهَمَّةِ.

14. Be merciful to the one who is under you and the one who is above you will be merciful to you; compare his forgetfulness with your forgetfulness and his disobedience with your disobedience to you Lord, and his need of your mercy to your need of the mercy of your Lord.

14. إِرْحَمْ مَنْ دُونَكَ يَرْحَمَكَ مَنْ فَوْقَكَ وَقِسْ سَهْوَهُ بِسَهْوِكَ
وَمَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وَقْفِرْهُ إِلَى رَحْمَتِكَ بِقَفْرِكَ إِلَى
رَحْمَةِ رَبِّكَ.

15. Cling to the people of virtue and piety, and request them not compliment you, for indeed excessive praise brings one close to being deceived [about his true status] and being pleased with it causes the displeasure of Allah.

**15- اِلْتَصِقْ بِأَهْلِ الْخَيْرِ وَالْوَرَعِ، وَرَضِيهِمْ عَلَى أَنْ
يُطَرِّقَكَ، فَإِنَّ كَثْرَةَ طَرَائِدُنِي مِنَ
الْغَرَّةِ، وَالرِّضَا بِذَلِكَ يُوجِبُ مِنَ اللَّهِ الْمَقْتَ.**

16. Make your self a gauge between you and the other; love for him what you love for your self, and hate for him what you hate for it, and do good as you would like good to be done to you, and do not oppress just as you would like not to be oppressed.

**16- اجْعَلْ نَفْسَكَ مِيزَانًا بَيْنَكَ وَبَيْنَ غَيْرِكَ، وَأَجِبْ لَهُ مَا تُحِبُّ
لِنَفْسِكَ، وَاكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ
إِلَيْكَ، وَتَظْلِمُ كَمَا تُحِبُّ أَنْ تُظْلَمَ.**

17. Associate with people in the way that you would like them to associate with you, [by doing this] you will be safe from them and they will be safe from you.

17- إِصْحَبِ النَّاسَ بِمَا تُحِبُّ أَنْ يَصْحَبُوكَ تَأْمَنُهُمْ وَيَأْمَنُوكَ.

18. Keep away from socializing with evil people for they are like fire - the one who comes in contact with it gets burnt.

**18- إِيَّاكَ وَمُعَاشَرَةَ مُتَتَّبِعِي شَرِّهِمْ، فَإِنَّهُمْ كَالنَّارِ مُبَاشِرَتُهَا
تُحْرَقُ.**

19. Keep away from socializing with those who look for the faults (or sins) of people, for indeed even their companion is not safe from them.

**19- إِيَّاكَ وَمُعَاشَرَةَ مُتَتَّبِعِي عُيُوبِ (الدُّنُوبِ) النَّاسِ، فَإِنَّهُ لَمْ
يَسْلَمْ مُصَاحِبُهُمْ مِنْهُمْ.**

20. Be sure to keep away from that which angers your Lord and alienates people from you, for the one who angers his Lord is faced with annihilation and one who alienates people renounces freedom.

20- إِيَّاكَ وَمَا يُسْخِطُ رَبَّكَ، وَيُوحِشُ النَّاسَ مِنْكَ، فَمَنْ أَسْخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ، وَمَنْ أَوْحَشَ النَّاسَ تَبَرَّأَ مِنَ الْحُرِّيَّةِ.

21. Be careful to keep away from turning your backs on each other, cutting off ties with each other, and abandoning the enjoining of good and prohibiting of evil [with respect to one another].

21- إِيَّاكُمْ وَالتَّدَابُرَ، وَالتَّقَاطِعَ، وَتَرَكَ #xFEF7; مَرًّا بِالمَعْرُوفِ، وَالتَّهْيِ عَنِ المُنْكَرِ.

22. The most deserving of those whom you love is the one who does not forsake you.

22- أَوْلَى مَنْ أَحْبَبْتَ مَنْ #xFEFB; يَفُوقُ #xFEFB; كَ.

23. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

23- أَعْدَلُ السِّيَرَةِ أَنْ تُعَامِلَ النَّاسَ بِمَا تُحِبُّ أَنْ يُعَامِلُوكَ بِهِ.

24. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

24- أَجْوَرُ السِّيَرَةِ أَنْ تَنْتَصِفَ مِنَ النَّاسِ وَ #xFEFB; تُعَامِلُهُمْ بِهِ.

25. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

25. أَحَقُّ مَنْ أَحْبَبْتَهُ مَنْ نَفَعُهُ لَكَ وَضَرَّهُ لِغَيْرِكَ.

26. Verily the best outward appearance [and demeanour] is that which makes you mingle with people and beautifies you among them and restrains their tongues from [speaking ill of] you.

26. إِنَّ أَحْسَنَ الزِّيِّ مَا خَلَطَكَ بِالنَّاسِ، وَجَمَّلَكَ بَيْنَهُمْ، وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ.

27. Make others incline towards you instead of distancing themselves from you.

27. أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقَامَ الْحُرْمَةِ بِكَ.

28. Man is the son of his time.¹

28. الْمَرْءُ ابْنُ سَاعَتِهِ.

29. Through good social interaction, affection lasts.

29. بِحُسْنِ الْعِشْرَةِ تَدُومُ الْمَوَدَّةُ.

30. Through good social interaction friendships become intimate.

30. بِحُسْنِ الْعِشْرَةِ تَأْنَسُ الرَّفَاقُ.

31. By good social interaction ties (or companionship) last.

31. بِحُسْنِ الْعِشْرَةِ تَدُومُ الْوُصْلَةُ (الصُّحْبَةُ).

32. How evil an associate the spiteful person is!

32- يَنْسَ الْعَشِيرُ الْحَفُودُ.

33. Good social interaction causes affection to endure.

33- حُسْنُ الْعِشْرَةِ يَسْتَدِيمُ الْمَوَدَّةَ.

34. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

**34- خَالِقُوا النَّاسَ بِأَخْفِئِهِمْ وَزَايِلُوهُمْ فِي
أَعْمَالِكُمْ.**

35. Interact with people in such a way that when you die, they weep over you and when you are absent, they yearn for your company.

**35- خَالِطُوا النَّاسَ مُخَالَطَةً، إِنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَإِنْ غَبْتُمْ حَنُّوا
إِلَيْكُمْ.**

36. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

**36- خَالِطُوا النَّاسَ بِأَلْسِنَتِكُمْ وَأَجْسَادِكُمْ، وَزَايِلُوهُمْ بِقُلُوبِكُمْ
وَأَعْمَالِكُمْ.**

37. Many an associate is not a close friend.

37- رَبُّ عَشِيرٍ غَيْرُ حَبِيبٍ.

38. It is in times of trial that a man is [either] honoured or disgraced.

38. عِنْدَ فِئْبِ مِتْحَانِ يُكْرَمُ الرَّجُلُ أَوْ يُهَانُ.

39. Associate with the people of excellence and you will gain felicity and nobility.

39. عَاشِرُ أَهْلِ الْعِضْلِ تَسْعَدُ وَتَنْبُلُ.

40. The development of the hearts is in socializing with people of intellect.

40. عِمَارَةُ الْقُلُوبِ فِي مُعَاشَرَةِ دَوَى الْعُقُولِ.

41. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

41. قَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ.

42. The intelligent person [only] cuts off ties with you after failing to find any other way out.

42. قَطِيعَةُ الْعَاقِلِ لَكَ بَعْدَ نَفَازِ الْحِيلَةِ فِيكَ.

43. Get closer to the people in their morals and you will be safe from their malice [and evil].

43. قَارِبِ النَّاسِ فِي أَخْفِئِهِمْ تَأْمَنُ عَوَائِلُهُمْ.

44. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

44. كَثْرَةُ الْمَعَارِفِ مِحْنَةٌ، وَخُلُطَةُ النَّاسِ فِتْنَةٌ.

45. One whose social interaction increases, his piety (or reliability) decreases.

45. مَنْ كَثُرَتْ خُلُطُهُ قَلَّتْ تَقِيَّتُهُ (ثِقَتُهُ).

46. One who mingles with the people is affected by their devices.

46. مَنْ خَالَطَ النَّاسَ نَالَهُ مَكْرُهُمْ.

47. Whoever mingles with the people, his piety decreases?

47. مَنْ خَالَطَ النَّاسَ قَلَّ وَرَعُهُ.

48. One whose social interaction is good, his brother's increase.

48. مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إِخْوَانُهُ.

49. One who deals leniently with people enjoys [and benefits from] their company.

49. مَنْ عَامَلَ النَّاسَ بِالْمُسَامَحَةِ اسْتَمْتَعَ بِصُحْبَتِهِمْ.

50. One whose being alive is not beneficial to you, then count him among the dead.

50. مَنْ لَمْ تَنْفَعَكَ حَيَاتُهُ فَعُدَّهُ فِي الْمَوْتَى.

51. Be good in your interactions, be patient in difficulties and be equitable when you have power.

51. أَحْسِنِ الْعِشْرَةَ، وَاصْبِرْ عَلَى الْعُسْرَةِ، وَأُنْصِفْ مَعَ الْقُدْرَةِ.

52. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

52- إِرْضَ لِلنَّاسِ بِمَا تَرُضَاهُ لِإِنْفُسِكَ، تَكُنْ مُسْلِمًا.

1. Meaning that he is bound to follow the ways of the people of his time (and this is acceptable as long as it is not against the commandments of Allah).

The Lover

العاشق-The Lover

1. Desires have rent asunder his intellect and killed his heart while his mind is infatuated with them.

1- قَدْ خَرَقَتِ الشَّهَوَاتُ عَقْلَهُ، وَأَمَاتَتْ قَلْبَهُ، وَوَلَّهَتْ عَلَيْهَا نَفْسَهُ.

Seeking Protection From Allah

عَنْصَامٌ بِاللَّهِ-Seeking protection from Allah

1. Whoever seeks protection from Allah, He saves him.

1- مَنْ اعْتَصَمَ بِاللَّهِ نَجَاهُ.

2. One who seeks protection from Allah is not harmed by Satan.

2- مَنْ اعْتَصَمَ بِاللَّهِ لَمْ يَضُرَّهُ شَيْطَانٌ.

3. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

3- مَنْ اعْتَصَمَ بِاللَّهِ عَزَّ مَطْلَبُهُ.

4. Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you are turning to a secure refuge.

4. اَلْجِيْ نَفْسَكَ فِيْ اَمْرِ كُلِّهَا اِلَىٰ اِلٰهِكَ، فَاِنَّكَ
تُلْجِئُهَا اِلَىٰ كَهْفٍ حَرِيْزٍ.

5. Seek protection with Allah in all situations, for indeed you will be clinging to One, Glorified be He, who is a powerful protector.

5. اِعْتَصِمْ فِيْ اَحْوَالِكَ كُلِّهَا بِاللّٰهِ، فَاِنَّكَ تَعْتَصِمُ مِنْهُ سُبْحٰنَهُ
بِمَانِعٍ عَزِيْزٍ.

6. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

6. عَلَيَّكَ بِاِعْتِصَامِ بِاللّٰهِ فِيْ كُلِّ اَمْرٍ، فَاِنَّهَا عِصْمَةٌ
مِّنْ كُلِّ شَيْءٍ.

Preserving Oneself From Sin

عتصام; العصمة وا- Preserving oneself from sin

1. Preserving oneself from sin is a blessing.

1. اَلْعِصْمَةُ نِعْمَةٌ.

2. One who is inspired with preservation [from sin] is saved from error.

2. مَنْ اَلْهَمَ الْعِصْمَةَ اَمِنَ الزَّلٰلَ.

3. Being unable to sin is [also] a form of preservation [against sin].

3- مِنَ الْعِصْمَةِ تَعَدُّرُ الْمَعَاصِي.

Destruction And Damage

العطب والمعاطب-Destruction and damage

1. Sometimes there is destruction is under what is sought.

1- رُبَّ عَطْبٍ تَحْتَ طَلْبٍ.

2. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

2- رُكُوبُ الْمَعَاطِبِ عُنْوَانُ الْحَمَاقَةِ.

3. Many a person is destroyed after having remained safe [and survived a disaster].

3- رُبَّ عَاطِبٍ بَعْدَ السَّيِّئَةِ مَمَّةٌ.

Empathy

العواطف-Empathy

1. One whose empathy (or kind acts) increases, his acquaintances increases.

1- مَنْ كَثُرَتْ عَوَاطِفُهُ (عَوَارِفُهُ) كَثُرَتْ مَعَارِفُهُ.

Respect

التعظيم-Respect

1. One who respects you because of your opulence, belittles you in your [time of] poverty.

1. مَنْ أَعْظَمَكَ بِكَثْرَتِكَ، إِسْتَقْلَكَ عِنْدَ إِوْفَبِكَ.

2. Never regard anyone as venerable until you discover the level of his cognizance.

2. تَسْتَعْظِمَنَّ أَحَدًا حَتَّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

Chastity

العفاف-Chastity

1. Chastity preserves the soul and purifies it from vile demerits.

1. الْعِفَافُ يَصُونُ النَّفْسَ، وَيُنْزَهُهَا عَنِ الدُّنْيَا.

2. Chastity weakens lust.

2. الْعِيقَةُ تُضَعِّفُ الشَّهْوَةَ.

3. Chastity is renunciation [of worldly pleasures].

3. الْعِفَافُ زَهَادَةٌ.

4. Chastity is the best (or the root of) magnanimity.

4. الْعِفَّةُ أَفْضَلُ (أَصْلُ) الْفُتُوَّةِ.

5. Chastity is the best trait.

5. الْعِفَافُ أَفْضَلُ شِيمَةٍ.

6. Chastity is the trait of the sagacious.

6. الْعِفَّةُ شِيمَةٌ الْكِيَّاسِ.

7. Chastity is the cornerstone of goodness.

7. الْعِفَّةُ رَأْسُ كُلِّ خَيْرٍ.

8. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.

8. الْكَفُّ عَمَّا فِي أَيْدِي النَّاسِ عِفَّةٌ، وَكِبْرُ هِمَّةٍ.

9. The people of chastity are the most honourable of the honourables.

9. (أَهْلُ) الْعَفَافِ أَشْرَفُ الْشَّرَافِ.

10. Through chastity actions become purified.

10. بِالْعَفَافِ تَزْكُو أَعْمَالُهُ.

11. The crown of a man is his chastity and his adornment is his equity.

11 - تاجُ الرَّجُلِ عَفَافُهُ وَزِينَةُ إِنْصَافِهِ.

12. The fruit of chastity is preservation [of oneself from chastisement].

12- تَمَرَةُ الْعِفَّةِ الصِّيَانَةُ.

13. The fruit of chastity is contentment.

13- تَمَرَةُ الْعِفَّةِ الْقَنَاعَةُ.

14. Virtuous chastity is from the traits of the honourable ones.

14- حُسْنُ الْعَفَافِ مِنْ شِيَمِ شُرَافٍ.

15. The cause of contentment is chastity.

15- سَبَبُ الْقَنَاعَةِ الْعَفَافُ.

16. Espouse chastity, for indeed it is a good companion.

16- عَلَيْكَ بِالْعِفَّةِ فَإِنَّهَا نِعَمَ الْقَرِينِ.

17. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

17- عَلَيْكَ بِالْعَفَافِ وَالْقُنُوعِ، فَمَنْ أَخَذَ بِهِ خَفَّتْ عَلَيْهِ الْمُونُ.

18. Espouse chastity, for indeed it is the best trait of the honourable ones.

18. عَلَيْكَ بِالْعَفَافِ فَإِنَّهُ أَفْضَلُ شَيْمٍ 7ﻱ شُرَافٍ.

19. You must espouse chastity and trustworthiness, for verily these two are the most honourable of what you can do in secret and the best of what you can practice openly, and the finest of what you can preserve.

19. عَلَيْكُمْ بِلُزُومِ الْعِقَّةِ، وَ7ﻱ مَانَةٍ، فَإِنَّهُمَا أَشْرَفُ مَا
أَسْرَرْتُمْ وَأَحْسَنُ مَا أَعْلَنْتُمْ، وَأَفْضَلُ مَا ادَّخَرْتُمْ.

20. To the extent of modesty, there is chastity.

20. عَلَى قَدْرِ الْحَيَاءِ تَكُونُ الْعِقَّةُ.

21. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

21. عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَوَاقِبِ اللَّذَاتِ كَيْفَ
7ﻻ يَعِيفُ؟!ﻻ

22. Just as you desire, be chaste.

22. - كَمَا تَشْتَهِي عِيفٌ.

23. One who desires that which he cannot obtain has not adorned himself with chastity.

23. لَمْ يَتَحَلَّ بِالْعِقَّةِ مَنْ اشْتَهَى مَا 7ﻻ يَجِدُ.

24. Whoever is granted chastity and contentment, honour becomes his ally.

24. مَنْ أَتِحِفَ الْعِقَّةَ وَالْقِنَاعَةَ، حَالِقَهُ الْعِزُّ.

25. There is no indigence with chastity.

25. فَاقَّةٌ مَعَ عَفَافٍ.

26. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

26. مَنْ عَفَّ حَفَّ وَزُرُّهُ، وَعَظَمَ عِنْدَ اللَّهِ قَدْرُهُ.

27. One whose flanks are chaste, his attributes become good.

27. مَنْ عَفَّتْ أَطْرَافُهُ حَسُنَتْ أَوْصَافُهُ.

28. The chastest among you are the most modest among you.

28. أَعَفُّكُمْ أَحْيَاكُمْ.

29. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied [with His will].

29. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْمُتَعَفِّفَ الْحَيِّ التَّقِيَّ، الرَّاضِيَ.

Well-Being

العافية-Well-being

1. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

1. الْعَوَافِي إِذَا دَامَتْ جُهَلَتْ، وَإِذَا فُقِدَتْ عُرِفَتْ.

2. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

2- إِنَّ الْعَافِيَةَ فِي الدِّينِ وَالدُّنْيَا، لِنِعْمَةٍ جَلِيلَةٍ (جَمِيلَةٍ)، وَمَوْهَبَةٍ جَزِيلَةٍ.

3. Well-being is the most pleasant of blessings.

3- الْعَافِيَةُ أَهْنَى النَّعَمِ.

4. There is no life more pleasant than [life] with good health.

4- عَيْشَ أَهْنَأَ مِنْ الْعَافِيَةِ.

5. There is no attire better than well-being.

5- لِبَاسَ أَفْضَلَ مِنَ الْعَافِيَةِ.

6. Every well-being is [headed] towards affliction.

6- كُلُّ عَافِيَةٍ إِلَى بَأْسٍ.

7. Well-being is the better of the two attires.

7- الْعَافِيَةُ أَفْضَلُ اللَّبَاسَيْنِ.

8. Through well-being, life becomes pleasurable.

8- بِالْعَافِيَةِ تُوجَدُ لَذَّةُ الْحَيَاةِ.

9. The garment of well-being is the most pleasant of attires.

9- تَوْبُ الْعَافِيَةِ أَهْنَأُ الْمَمَسِّ.

10. Lasting good health is the most pleasant gift and the best portion.

10- دَوَامُ الْعَافِيَةِ أَهْنَأُ عَطِيَّةً، وَأَفْضَلُ قِسْمٍ.

11. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

11- سَلُوا اللَّهَ سُبْحَانَهُ الْعَافِيَةَ مِنْ تَسْوِيلِ الْهَوَى وَفِتَنِ الدُّنْيَا.

Forgiveness And Pardon

قَالَ: العفو والعفو والوا-وا Forgiveness and pardon

1. Hastening to forgive is from the morals of the honourable.

1- الْمُبَادَرَةُ إِلَى الْعَفْوِ مِنْ أَجْلِ الْكِرَامِ.

2. Forgiveness is the greater of the two virtues.

2- الْعَفْوُ أَكْبَرُ الْقَضِيَّتَيْنِ.

3. Forgive and you will be supported.

3- أَعْفُ تُنصَرُ.

4. Pardon and you will be pardoned.

4- أَقِلْ تُقَلَّ.

5. Do good to the one who does evil to you and forgive the one who wrongs you.

5- أَحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَاعْفُ عَمَّنْ جَنَى عَلَيْكَ.

6. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

6- اعْتَفِرْ زَلَّةَ صَدِيقِكَ، يُزَكِّكَ عَدُوُّكَ.

7. Forgive that which angers you for the sake of that which pleases you.

7- اعْتَفِرْ مَا أَعْصَبَكَ لِمَا أَرْضَاكَ.

8. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

8 - أَقِلِ الْعُثْرَةَ، وَادْرَأِ الْحَدَّ، وَتَجَاوَزْ عَمَّا لَمْ يُصَرِّحْ لَكَ بِهِ.

9. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

**9- إِقْبَلْ أَعْدَارَ النَّاسِ، تَسْتَمْتِعْ بِإِخَائِهِمْ، وَالْقَهْمُ بِالْبِشْرِ، تُمِتُّ
أَضْغَانَهُمْ.**

10. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

10. أقبِلُوا دَوَى الْمُرُوءَاتِ عَثْرَاتِهِمْ، فَمَا يَغْتَرُّ مِنْهُمْ عَاثِرٌ
إِذْ وَيَدُ اللَّهِ تَرْفَعُهُ.

11. Forgiveness is the best of favours.

11. الْعَفْوُ أَحْسَنُ حَسَنٍ; حَسَانٍ.

12. Forgiveness is the charity of triumph.

12. الْعَفْوُ زَكَاةُ الظَّفَرِ.

13. Forgiveness is the evidence of intelligence.

13. الْمَعْدَرَةُ بُرْهَانُ الْعَقْلِ.

14. Forgiveness is the symbol of nobility.

14. الْعَفْوُ عُنْوَانُ التُّبْلِ.

15. Forgiveness is the crown of high morals.

15. الْعَفْوُ تَاجُ الْمَكَارِمِ.

16. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

16. رَبُّ دَنْبٍ مِقْدَارُ الْعُقُوبَةِ عَلَيْهِ إِعْذَابُهُ; الْمُدْنِبِ بِهِ.

17. Do not persist in that [action] which is followed by sin.

17. تُصِرُّ عَلَى مَا يُعَقِّبُ ۖ ثُمَّ.

18. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

18. الْعَفْوُ مَعَ الْقُدْرَةِ جُنَّةٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

19. When you have been wronged, forgive.

19. إِذَا جُنِيَ عَلَيْكَ فَاعْتَفِرْ.

20. Through forgiveness [of others] divine mercy is invoked.

20. بِالْعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

21. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

21. تَجَاوَزْ مَعَ الْقُدْرَةِ وَأَحْسِنْ مَعَ الدَّوْلَةِ تَكْمُلُ لَكَ السِّيَادَةُ.

22. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

22. تَجَاوَزْ عَنِ الزَّلَلِ، وَأَقِلَّ الْعَثَرَاتِ، تُرْفَعُ لَكَ الدَّرَجَاتُ.

23. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

23. تَعَمَّدِ الذُّنُوبَ بِالْغُفْرَانِ، سَيِّمًا فِي دَوَى الْمُرُوءَةِ وَالْهَيْئَاتِ.

24. Feign heedlessness [about the mistakes of others] and your affair will be praised.

24. تَغَافَلَ يُحْمَدُ أَمْرُكَ.

25. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

25. جاز بِالْحَسَنَةِ، وَتَجَاوَزْ عَنِ السَّيِّئَةِ، مَا لَمْ يَكُنْ تَلْمًا فِي الدِّينِ، أَوْ وَهْنًا فِي سُلْطَانِ سُلْطَانٍ م.

26. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.¹

26. خُذِ الْعَفْوَ مِنَ النَّاسِ، وَتَبَلَّغْ مِنْ أَحَدٍ مَكْرُوهَهُ.

27. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

27. دَعِ الْإِنْتِقَامَ فَإِنَّهُ مِنْ أَسْوَأِ أَعْمَالِ الْمُفْتَدِرِ، وَلَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنِ سُوءِ الْمَجَازَاةِ.

28. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

28. عِنْدَ كَمَالِ الْقُدْرَةِ تَظْهَرُ فَضِيلَةُ الْعَفْوِ.

29. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

29. قِلَّةُ الْعَفْوِ أَقْبَحُ الْعُيُوبِ، وَالتَّسْرُّعُ إِلَى الْإِنْتِقَامِ أَعْظَمُ الدُّنُوبِ.

30. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the

most excellent of traits.

30. قَبُولُ عُدْرِ الْمُجْرِمِ مِنْ مَوَاجِبِ الْكِرَمِ وَمَحَاسِنِ الشَّيْمِ.

31. Victory is a sufficient intercessor for the sinner.

31. كَفَى بِالظُّقْرِ شَافِعًا لِلْمُدْنِبِ.

32. Be graciously forgiving when you become powerful and act justly when you are in authority.

**32. كُنْ جَمِيلَ الْعَفْوِ إِذَا قَدَرْتَ عَامًا بِالْعَدْلِ إِذَا
مَلَكَتَ.**

33. Be forgiving when you are powerful, generous in your affluence and altruistic despite your poverty, then virtue will become perfected for you (or virtues will become perfected for you).

**33. كُنْ عَفُوًّا فِي قُدْرَتِكَ، جَوَادًا فِي عُسْرَتِكَ، مُؤْتِرًا مَعَ فَاقَتِكَ،
يَكْمُلُ لَكَ الْفَضْلُ > تَكْمُلُ لَكَ الْقَضَائِلُ).**

34. One who forgives wrongdoings has taken hold of the accumulation of merits.

34. مَنْ عَفَى عَنِ الْجَرَائِمِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

35. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

35. مَنْ لَمْ يُحْسِنِ الْعَفْوَ أَسَاءَ بِالْإِنْتِقَامِ.

36. Whoever does not accept repentance, his sin is great.

36. مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظَمَتْ خَطِيئَتُهُ.

37. Overlooking [another's] offence is part of religion.

37. مِنَ الدِّينِ التَّجَاوُزُ عَنِ الْجُرْمِ.

38. How good is forgiveness while having ability [to exact revenge]!

38. مَا أَحْسَنَ الْعَفْوَ مَعَ الْقُدْرَةِ؛ فِتْدَارِ.

39. He who scolds [someone] for a sin has not forgiven it.

39. مَا عَفَا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ.

40. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

40. مُعَاجَلَةُ الذُّنُوبِ بِالْعُفْرِانِ مِنْ أَخْصِيَّةِ الْكِرَامِ.

41. Never feel regret for forgiving and never be gladdened by punishing.

41. لَا تَنْدَمَنَّ عَلَى عَفْوٍ، وَلَا تَبْهَجَنَّ بِعُقُوبَةٍ.

42. Do not hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

42. لَا تُعَاجِلْ الذَّنْبَ بِالْعُقُوبَةِ، وَاتْرُكْ بَيْنَهُمَا لِلْعَفْوِ مَوْضِعًا، تُحْرَزُ بِهِ مِنَ الْجُرْمِ وَالْمُتُوبَةِ.

43. There is no clemency like pardon.

43. 43. جِلْمَ كَالصَّفْحِ.

44. There is nothing better than the forgiveness of a powerful person.

44. 44. شَيْءٌ أَحْسَنُ مِنْ عَفْوِ قَادِرٍ.

45. A wrongdoer can never be faced with anything better than being shown forgiveness.

45. 45. يُقَابَلُ مُسِيءٌ قَطًّا بِأَفْضَلٍ مِنَ الْعَفْوِ عَنْهُ.

46. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

46. 46. يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ، وَيَصِلَ مَنْ قَطَعَهُ، وَيُعْطِيَ مَنْ حَرَمَهُ، وَيُقَابِلَ سَاءَةً بِأِحْسَانٍ.

47. Give people your forgiveness and pardon just as you would like Allah, the Glorified, to grant [it] to you, and never regret showing forgiveness [to others].

47. 47. أَعْطِ النَّاسَ مِنْ عَفْوِكَ وَصَفْحِكَ، مِثْلَ مَا تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ سُبْحَانَهُ، وَعَلَى عَفْوٍ فَتَنْدَمُ.

48. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

48. 48. أَكْرَمُ مَنْ وَدَّكَ، وَاصْفَحْ عَنْ عَدُوِّكَ، يَتِمُّ لَكَ الْفَضْلُ.

49. The best act of a person in power is to forgive.

49. أَحْسَنُ أَعْمَالِ الْمُفْتَدِرِ الْعَفْوُ.

50. Of all people, the most behaving of [granting] forgiveness is the one who has the greatest power to punish.

50. أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

51. The most deserving of [showing] mercy is the one who [himself] is in need of it.

51. أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

52. Better than seeking your right is to forgive [and forego] it.

52. أَحْسَنُ مِنْ اسْتِيفَاءِ حَقِّكَ الْعَفْوُ عَنْهُ.

53. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

53. أَحْسَنُ الْمَكَارِمِ عَفْوُ الْمُفْتَدِرِ، وَجُودُ الْمُفْتَقِرِ.

54. The best forgiveness is that which is shown despite having power [to exact revenge].

54. أَحْسَنُ الْعَفْوِ مَا كَانَ عَنْ قُدْرَةٍ.

55. From the people, the one who is most cognizant of Allah is the one who is most forgiving to the people, even if he does not find them having any excuse.

55. أَعْرَفُ النَّاسِ بِاللَّهِ أَعْدَرُهُمْ لِلنَّاسِ، وَإِنْ لَمْ يَجِدْ لَهُمْ عُذْرًا.

56. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

**56- إِنَّ مُقَابِلَةَ ۙسَاءَةٍ ۙبِحَسَانٍ، وَتَعْمُدَ
الْجَرَائِمِ بِالْغُفْرَانِ، لِمَنْ أَحْسَنَ الْقَضَائِلِ، وَأَفْضَلَ الْمَحَامِدِ.**

57. Verily, he who gives to the one who deprives him, establishes ties with the one who cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a Supporter and a Helper.

**57- إِنَّ مَنْ أَعْطَى مَنْ حَرَمَهُ، وَوَصَلَ مَنْ قَطَعَهُ، وَعَفَى عَمَّنْ
ظَلَمَهُ، كَانَ لَهُ مِنَ اللَّهِ سُبْحَانَهُ الظَّهِيرُ وَالنَّصِيرُ.**

58. Forgiveness is a virtue.

58- الْعَفْوُ فَضِيلَةٌ.

59. Forgiveness is the best good deed.

59- الْعَفْوُ أَفْضَلُ ۙحَسَانٍ.

60. Forgiveness is the ornament of power.

60- الْعَفْوُ زِينُ الْقُدْرَةِ.

61. Forgiveness brings about eminence.

61- الْعَفْوُ يُوجِبُ الْمَجْدَ.

62. Forgiveness is the alms-tax of power.

62. الْعَفْوُ زَكَاةُ الْفُدْرَةِ.

63. Forgiveness is the best of favours.

63. الْعَفْوُ أَحْسَنُ ۙ حَسَانٍ.

64. Forgiveness is the best revenge.

64. الْعَفْوُ أَحْسَنُ ۙ نُتِصَارٍ.

65. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

65. الصَّفْحُ أَنْ يَعْفُوَ الرَّجُلُ عَمَّا يُجْنَى عَلَيْهِ، وَيَحْلِمَ عَمَّا يُغِيظُهُ.

66. Pardoning is the best of traits.

66. الصَّفْحُ أَحْسَنُ الشَّيْمِ.

67. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.²

67. هَبْ مَا أَنْكَرْتَ لِمَا عَرَفْتَ، وَمَا جَهَلْتَ لِمَا عَلِمْتَ.

68. When a wrong is done to you, then forgive.

68. إِذَا جُنِيَ عَلَيْكَ فَاعْتَفِرْ.

69. The person most deserving of having his request granted is one who seeks forgiveness.

69. أَحَقُّ النَّاسِ بِالسُّعَافِ طَالِبُ الْعَفْوِ.

70. Be careful not to hasten towards punishment, for indeed this is detestable in the sight of Allah and brings [unwanted] changes [and removal of blessings] closer.

70. إِيَّاكَ وَالتَّسْرِعَ إِلَى الْعُقُوبَةِ، فَإِنَّهُ مَمَقَّتَةٌ عِنْدَ اللَّهِ، وَمُقَرَّبٌ مِنَ الْغَيْرِ.

1. It is possible that this is an instruction of the Imam ('a) to those given the task of collecting the zakāt from the people.
2. A possible meaning for this would be: When a person does some bad to you and some good, then forgive his bad for the sake of the good that he has done to you.

Outcomes

العواقب-Outcomes

1. For every matter there is an outcome, [be it] sweet or bitter.

1. لِكُلِّ أَمْرٍ عَاقِبَةٌ حُلُوءٌ أَوْ مُرٌّ.

2. One who expects [and considers] the outcomes remains safe.

2. مَنْ انْتَهَرَ الْعَوَاقِبَ سَلِمَ.

3. One who considers the outcomes remains safe.

3. مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ.

4. One who considers the outcomes remains safe from calamities.

4. مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ مِنَ النَّوَائِبِ.

5. One who is careful of the outcomes is safe from peril [and destruction].

5. مَنْ رَاقَبَ الْعَوَاقِبَ أَمِنَ الْمَعَاطِبَ.

6. One who awaits a [positive] outcome is patient.

6. مَنْ انْتَهَرَ الْعَاقِبَةَ صَبَرَ.

7. One who is careful of the outcomes remains safe from calamities.

7. مَنْ رَاقَبَ الْعَوَاقِبَ سَلِمَ مِنَ النَّوَائِبِ.

8. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

8. إِذَا هَمَمْتَ بِأَمْرٍ فَاجْتَنِبْ دَمِيمَ الْعَوَاقِبِ فِيهِ.

9. Be careful of the outcomes and you will be saved from destruction.

9. رَاقِبِ الْعَوَاقِبَ تَنْجُ مِنَ الْمَعَاطِبِ.

10. In the outcomes [of matters] there is [either] a curer or a comforter.

10. فِي الْعَوَاقِبِ شَافٍ أَوْ مُرِيحٍ.

11. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

11. وَكُ الْخَوَاتِمَ مَا أَسْفَرَ عَنْ رَضَى اللّٰهِ سُبْحَانَهُ.

Filial Impiety

Filial impiety-العقوق

1. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

1. مِنَ الْعُقُوقِ إِضَاعَةُ الْحُقُوقِ.

The Intellect

The Intellect-العقل

1. The intellect is an honourable nobility that does not wear away.

1. الْعَقْلُ شَرَفٌ كَرِيمٌ لَا يَبْلَى.

2. The intellect is an inborn quality that increases through knowledge and experience.

2. الْعَقْلُ عَرِيزَةٌ، تَزِيدُ بِالْعِلْمِ وَالتَّجَارِبِ.

3. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

3. الْعَقْلُ، وَالْعِلْمُ، مَفْرُونَانِ فِي قَرْنٍ، لَا يَفْتَرِقَانِ،
وَيَتَّبَانِ.

4. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

4. الْعَقْلُ أَعْنَى الْغِنَى، وَغَايَةُ الشَّرَفِ فِي الْخَيْرِ وَالْأَنْبِيَاءِ.

5. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

5. الْعَقْلُ أَجْمَلُ زِينَةٍ، وَالْعِلْمُ أَشْرَفُ مَرْيَةٍ.

6. The intellect is the root of knowledge and the herald of understanding.

6. الْعَقْلُ أَصْلُ الْعِلْمِ، وَدَاعِيَةُ الْقَهْمِ.

7. Intelligence is an advantage, knowledge is an elevation and patience is a defence [and a means of repelling hardships].

7. الْعَقْلُ مَنْقَعَةٌ، وَالْعِلْمُ مَرْقَعَةٌ، وَالصَّبْرُ مَدْفَعَةٌ.

8. The intellect is the close friend of a believer, knowledge is his vizier, patience is the commander of his army and action is his overseer.

8. الْعَقْلُ خَلِيلُ الْمُؤْمِنِ، وَالْعِلْمُ وَزِيرُهُ، وَالصَّبْرُ أَمِيرُ جُنُودِهِ، وَالْعَمَلُ قَائِمُهُ.

9. The intellect is the leader of the army of the Most Merciful and vain desire is the chief of the army of Satan, and the soul is pulled back and forth between them, so whichever of them is victorious, it (i.e. the soul) is in its domain.

9. الْعَقْلُ صَاحِبُ جَيْشِ الرَّحْمَنِ، وَالْهَوَى قَائِدُ جَيْشِ الشَّيْطَانِ، وَالنَّفْسُ مُتَجَاذِبَةٌ بَيْنَهُمَا، فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْزِهِ.

10. Intellect and lust are opposites; the supporter of the intellect is knowledge and the

adorner of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

**10. الْعَقْلُ وَالشَّهْوَةُ ضِدَّانٌ، وَمُوَيْدُ الْعَقْلِ الْعِلْمُ، وَمُزِينُ
الشَّهْوَةِ الْهَوَى، وَالنَّفْسُ مُتَنَارِعَةٌ بَيْنَهُمَا، فَأَيُّهُمَا قَهَرَ كَانَتْ فِي
جَانِبِهِ.**

11. Intelligence is for you to be moderate and not indulge in extravagance, to promise and not to break your promise, and to be forbearing when you get angry.

11. الْعَقْلُ أَنْكَ تَقْتَمِدُ وَتُسْرِفُ، وَتَعِدُ وَتُخْلِفُ، وَإِذَا عَضِبْتَ حَلَمْتَ.

12. Intelligence is for you to speak [only] of what you know and to act upon what you say.

12. الْعَقْلُ أَنْ تَقُولَ مَا تَعْرِفُ، وَتَعْمَلَ بِمَا تَنْطِقُ بِهِ.

13. The intellect guides and saves whereas ignorance misleads and destroys.

13. الْعَقْلُ يَهْدِي وَيُنْجِي، وَالْجَهْلُ يُغْوِي وَيُرْدِي.

14. The intellect is a praiseworthy friend.

14. الْعَقْلُ صَدِيقٌ مَحْمُودٌ.

15. Seek right guidance from the intellect and oppose vain desire, [by this] you will gain success.

15. اسْتَرْشِدِ الْعَقْلَ، وَخَالِفِ الْهَوَى تُنْجِحُ.

16. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

16- إَعْقَلْ عَقْلَكَ، وَامْلِكْ أَمْرَكَ، وَجَاهِدْ نَفْسَكَ، وَاعْمَلْ خَيْرَ جَهَدِكَ.

17. Where are the intellects that light up (or that accompany) the lamps of guidance?

17- أَيْنَ الْعُقُولُ الْمُسْتَضِيحَةُ (الْمُسْتَضْحِبَةُ) لِمَصَابِيحِ الْهُدَى؟!

18. The best intellect is [that which leads one to] right guidance.

18- أَفْضَلُ الْعَقْلِ الرَّشَادُ.

19. The best of blessings is the intellect.

19- أَفْضَلُ النَّعْمِ الْعَقْلُ.

20. The beginning of intelligence is being friendly [with the people].

20- أَوَّلُ الْعَقْلِ التَّوَدُّدُ.

21. The best intelligence is [that which leads to] good etiquette.

21- أَفْضَلُ الْعَقْلِ الدَّبُّ.

22. The best intelligence is keeping away from idle sport.

22- أَفْضَلُ الْعَقْلِ مُجَانِبَةُ اللَّهْوِ.

23. The best intelligence is for a person to know his self, for the one who knows his self becomes wise and the one who fails to know it goes astray.

23. أَفْضَلُ الْعَقْلِ مَعْرِفَةُ نَفْسِهِ؛ نَسَانُ نَفْسِهِ، فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ، وَمَنْ جَهِلَهَا ضَلَّ.

24. The best intelligence is taking lesson [from the past], the best prudence is precaution and the biggest foolishness is being deceived [by worldly allures].

24. أَفْضَلُ الْعَقْلِ عِبَارَةٌ، وَأَفْضَلُ الْحَزْمِ سِتْظَاهَارٌ، وَأَكْبَرُ الْحُمُقِ عِتْرَارٌ.

25. The best portion of a person is his intellect, if he gets humiliated it restores his honour, if he falls it raises him, if he goes astray it guides him and if he talks it directs him.

25. أَفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ، إِنْ دَلَّ أَعَزَّهُ، وَإِنْ سَقَطَ رَفَعَهُ، وَإِنْ ضَلَّ أَرْشَدَهُ، وَإِنْ تَكَلَّمَ سَدَّدَهُ.

26. Verily Allah, the Glorified, loves the sound intellect and the upright action.

26. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْعَقْلَ الْقَوِيمَ، وَالْعَمَلَ الْمُسْتَقِيمَ.

27. Verily the one who has been bestowed with a sound intellect and upright action by Allah has indeed been granted with a manifest blessing and a great bounty.

27. إِنَّ مَنْ رَزَقَهُ اللَّهُ عَقْلاً قَوِيماً، وَعَمَلاً مُسْتَقِيماً، فَقَدْ ظَاهَرَ لَدَيْهِ النِّعْمَةُ، وَأَعْظَمَ عَلَيْهِ الْمُنَّةُ.

28. Intelligence is an adornment and foolishness is a disgrace.

28. الْعَقْلُ زَيْنٌ، الْحُمُقُ شَيْنٌ.

29. Intelligence is closeness, foolishness is estrangement.

29. الْعَقْلُ قُرْبَةٌ، الْحُمُقُ عُرْبَةٌ.

30. Intelligence is a remedy, foolishness is misery.

30. الْعَقْلُ شِفَاءٌ، الْحُمُقُ شَقَاءٌ.

31. Intellects are gifts, etiquettes are earned.

31. الْعُقُولُ مَوَاهِبٌ، دَابُّ مَكَاسِبٌ.

32. The intellect is the excellence of human beings.

32. الْعَقْلُ فَضِيلَةٌ، نَسَانٌ.

33. The intellect is the messenger of the truth.

33. الْعَقْلُ رَسُولُ الْحَقِّ.

34. The intellect is a friend that has been cut-off.

34. الْعَقْلُ صَدِيقٌ مَقْطُوعٌ.

35. The intellect is a solver of every issue.

35. الْعَقْلُ مُصْلِحٌ كُلِّ أَمْرٍ.

36. The intellect is not deceived.

36. الْعَقْلُ يُنْخَدِعُ;#xFEFB

37. The intellect is the herald of comprehension.

37. الْعَقْلُ دَاعِيُ الْفَهْمِ.

38. The intellect is the strongest foundation.

38. الْعَقْلُ أَقْوَى أَسَاسٍ.

39. Intellect is the best thing that is hoped for.

39. الْعَقْلُ أَفْضَلُ مَرْجُوٍّ.

40. Intelligence improves deliberation.

40. الْعَقْلُ يُحْسِنُ الرُّوْيَةَ.

41. The intellect is the spring of goodness.

41. الْعَقْلُ يَنْبُوعُ الْخَيْرِ.

42. Intelligence is the preservation of [what is learnt through] experiences.

42. الْعَقْلُ حِفْظُ التَّجَارِبِ.

43. The intellect is the best ornament.

43. الْعَقْلُ أَحْسَنُ جِلْيَةٍ.

44. The intellect necessitates caution.

44. الْعَقْلُ يُوجِبُ الْحَذَرَ.

45. Intellect is the vehicle of knowledge.

45. الْعَقْلُ مَرْكَبُ الْعِلْمِ.

46. The intellect is a sharp [cutting] sword.

46. الْعَقْلُ حُسَامٌ قَاطِعٌ.

47. Intellect is the most honourable merit.

47. الْعَقْلُ أَشْرَفُ مَزِيَّةٍ.

48. The intellect is [like] a new attire that does not get worn out.

48. الْعَقْلُ تَوْبٌ جَدِيدٌ;#xFEFB يَبْلَى.

49. The intellect frees [one] from evil and enjoins [one to do] good.

49. الْعَقْلُ مُنَزَّهُ عَنِ الْمُنْكَرِ أَمْرٌ بِالْمَعْرُوفِ.

50. The intellect is an intimate friend that is relied on in every situation.

50. الْعَقْلُ حَيْثُ كَانَ آلِفٌ، مَأْلُوفٌ.

51. The intellect is a tree whose fruits are generosity and modesty.

51. الْعَقْلُ شَجَرَةٌ، ثَمَرُهَا السَّخَاءُ وَالْحَيَاءُ.

52. The intellect is an adornment for the one who is endowed with it.

52. الْعَقْلُ زِينٌ لِمَنْ رَزَقَهُ.

53. The intellect gives one a sense of familiarity when he is away from his homeland.

53. الْعَقْلُ فِي الْغُرْبَةِ قُرْبَةٌ.

54. The intellect elevates one to the lofty stations [in Paradise].

54. الْعَقْلُ رَقِيٌّ إِلَى عَالِيَيْنَ.

55. Verily, when I find a quality from the good qualities firmly ingrained in a person, I judge him according to it, and I forgive him for not possessing other than it; but I never exonerate him for not possessing intelligence or for lacking religion, because separation from religion is departure from security, and life is not wholesome with fear, and lack of intellect is lack of life, and the dead are not interacted with.

55. إِنِّي إِذَا اسْتَحْكَمْتُ فِي الرَّجُلِ خَصْلَةً مِنْ خِصَالِ الْخَيْرِ إِحْتَمَلْتُهُ لَهَا، وَاعْتَفَرْتُ لَهُ فَقَدْ مَا سِوَاهَا، وَاعْتَفَرْتُ لَهُ

فَقَدْ عَقْلٌ، وَعَدَمَ دِينٍ، وَفَارَقَ الدِّينَ
مُفَارَقَةً مِنْ، وَتَهْنَأُ حَيَاةٌ مَعَ مَخَافَةٍ،
وَعَدَمُ الْعَقْلِ عَدَمُ الْحَيَاةِ، وَتُعَاشِرُ
مُوتًا.

56. Verily you are gauged by your intellect, so develop it with knowledge.

56- إِنَّكَ مَوْزُونٌ بِعَقْلِكَ، فَزَكِّهِ بِالْعِلْمِ.

57. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

57- إِنَّمَا الْعَقْلُ التَّجَنُّبُ مِنَ الْإِثْمِ، وَالتَّنَظُّرُ فِي
الْعَوَاقِبِ، وَالتَّحَرُّمُ بِالْحَزْمِ.

58. The bane of intellect is self-conceit.

58- آفَةُ اللَّبِّ الْعُجْبُ.

59. When the intellect is complete, speech decreases.

59- إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلِمُ.

60. When the intellect becomes complete, lust diminishes.

60- إِذَا كَمَلَ الْعَقْلُ نَقَصَتِ الشَّهْوَةُ.

61. It is through the intellect that the deepest wisdom is brought out.

61. بِالْعَقْلِ يُسْتَخْرَجُ عَوْرُ الْحِكْمَةِ.

62. Through the intellect, [acts of goodness and] virtues are attained.

62. بِالْعَقْلِ تُنَالُ الْخَيْرَاتُ.

63. Through the intellect, the condition of the creatures is set right.

63. بِالْعَقْلِ صَدَّ الْبَرِيَّةِ.

64. Through abundant intellect, forbearance becomes abundant.

64. بِوُفُورِ الْعَقْلِ يَتَوَقَّرُ الْجِلْمُ.

65. Through the intellects, the pinnacle of sciences (or matters) is attained.

65. بِالْعُقُولِ تُنَالُ ذِرْوَةَ الْعُلُومِ (7; مُور).

66. By leaving that which does not concern you, your intellect becomes complete.

66. بِتَرْكِ مَا يَعْينِكَ يَتِمُّ لَكَ الْعَقْلُ.

67. Perfection of the soul is [attained] through the intellect.

67. بِالْعَقْلِ كَمالُ النَّفْسِ.

68. It is through the intellect that every affair is set aright.

68. بِالْعَقْلِ صَبْرًا كُلُّ أَمْرٍ.

69. The completion of the intellect (or of action) is in its perfection.

69. تَمَامُ الْعَقْلِ (الْعَمَلِ) إِسْتِكْمَالُهُ.

70. The purification of a man is through his intellect.

70. تَزْكِيَةُ الرَّجُلِ عَقْلُهُ.

71. The fruit of intellect is steadfastness [and uprightness].

71. ثَمَرَةُ الْعَقْلِ إِسْتِقَامَةٌ.

72. The fruit of intellect is adherence to the truth.

72. ثَمَرَةُ الْعَقْلِ لِرُؤْمِ الْحَقِّ.

73. The fruit of intellect is association with the virtuous.

73. ثَمَرَةُ الْعَقْلِ صُحْبَةُ الصَّالِحِينَ.

74. The fruit of intellect is working for salvation.

74. ثَمَرَةُ الْعَقْلِ الْعَمَلُ لِلنَّجَاةِ.

75. The fruit of intellect is being affable with the people.

75. تَمَرَةُ الْعَقْلِ مُدَارَاةُ النَّاسِ.

76. The fruit of intellect is honesty.

76. تَمَرَةُ الْعَقْلِ الصِّدْقُ.

77. The fruit of intellect is aversion to this world and subdual of vain desire.

77. تَمَرَةُ الْعَقْلِ مَقْتُ الدُّنْيَا، وَقَمْعُ الْهَوَى.

78. There are three things by which the intellects of people are tested: wealth, authority and adversity.

78. ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ الرِّجَالِ: هُنَّ الْمَالُ، وَالْوَسْطَةُ، وَالْمُصِيبَةُ.

79. Three things show the intelligence of their lords: the messenger, the message and the gift.

79. ثَلَاثَةٌ تَدُلُّ عَلَى عُقُولِ أَرْبَابِهَا: الرَّسُولُ، وَالكِتَابُ، وَالْهَدِيَّةُ.

80. A strong intellect is the beauty of the outward and inward facets [of a human being].

80 - حُسْنُ الْعَقْلِ جَمَالُ الظُّوَاهِرِ وَالْبَوَاطِنِ.

81. A good intellect is the best pathfinder.

81 - حُسْنُ الْعَقْلِ أَفْضَلُ رَائِدٍ.

82. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

82 - حَدُّ الْعَقْلِ النَّظْرُ فِي الْعَوَاقِبِ، وَالرِّضَا بِمَا يَجْرِي بِهِ الْقَضَاءُ.

83. It is forbidden upon every intellect that is shackled by (or sick with) lust to benefit from wisdom.

83 - حَرَامٌ عَلَى كُلِّ عَقْلٍ مَعْلُولٍ (مَعْلُولٍ) بِالشَّهْوَةِ أَنْ يَنْتَفِعَ بِالْحِكْمَةِ.

84. The peak of intellect is separation from the perishing and attachment to the everlasting.

84 - حَدُّ الْعَقْلِ إِفْصَالٌ عَنِ الْفَانِي، وَإِتِّصَالٌ بِالْبَاقِي.

85. Preservation of the intellect is through opposing vain desire and turning away from this world.

85 - حِفْظُ الْعَقْلِ بِمُخَالَفَةِ الْهَوَى، وَالْعُزُوفِ عَنِ الدُّنْيَا.

86. The best of divine gifts [to human beings] is the intellect.

86 - خَيْرُ الْمَوَاهِبِ الْعَقْلُ.

87. The indication of a person's intellect is his speech.

87 - دَلِيلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

88. The departure [and loss] of intellect is between vain desire and lust.

88 - دَهَابُ الْعَقْلِ بَيْنَ الْهَوَى وَالشَّهْوَةِ.

89. Kindle your intellect with etiquette just as you kindle fire with firewood.

89 - دَلَّكَ عَقْلَكَ بِأَخْفِئِكَ كَمَا تُدَكِّي النَّارُ بِالْحَطَبِ.

90. The staidness of the intellect is put to the test in times of happiness and sadness.

90- رَزَانَةُ الْعَقْلِ تُخْتَبَرُ فِي الرِّضَا، وَالْحُزْنِ.

91. A heightened intellect saves [one from perdition].

91- زِيَادَةُ الْعَقْلِ تُنْجِي.

92. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

92- سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ الرِّجَالِ: الْمَصَاحَبَةُ، وَالْمُعَامَلَةُ، وَالرِّبَا، وَالْعَزْلُ، وَالغِنَى، وَالْفَقْرُ.

93. There are six things that assay the intellects of people: forbearance when angry, patience when frightened, carefulness in obeying Allah in every situation, friendliness in dealing with others and reduced arguing [and quarrelling].

93- سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ النَّاسِ: الْجِلْمُ عِنْدَ الْعَصَبِ، وَالصَّبْرُ عِنْدَ الرَّهْبِ، وَالْقَصْدُ عِنْدَ الرَّغْبِ، وَتَقْوَى اللَّهِ فِي كُلِّ حَالٍ، وَحُسْنُ الْمُدَارَاةِ، وَقِلَّةُ الْمُمَارَاةِ.

94. The rectitude of the intellect is [in] good etiquette.

94. صَدَقَ كُلُّ عَقْلٍ فِي حُسْنِ عِتْقِهِ.

95. The friend of every person is his intellect and his enemy is his ignorance.

95. صَدِيقُ كُلِّ امْرِءٍ عَقْلُهُ، وَعَدُوُّهُ جَهْلُهُ.

96. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

96. ضَلُّ الْعَقْلِ يُبْعِدُ مِنَ الرَّشَادِ وَيُفْسِدُ الْمَعَادَ.

97. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

97. ضَلُّ الْعَقْلِ أَشَدُّ ضَلًّا، وَذَلَّةُ الْجَهْلِ أَكْبَرُ ذَلَّةٍ (ذَلَّةٍ).

98. You must develop your intellect, for there is no wealth more profitable than it.

98. عَلِّمِ بِالْعَقْلِ، فَإِنَّهُ أَغْوَدُ مَالٍ.

99. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

99. عِنْدَ الْخَبْرَةِ (الْحَيْرَةِ) تَنْكَشِفُ عُقُولُ الرِّجَالِ.

100. In times of impromptu speech, the intellects of people are tested.

100. عِنْدَ بَدِيهِةِ الْمَقَالِ تُخْتَبَرُ عُقُولُ الرِّجَالِ.

101. When covetousness and false hopes deceive, the minds of the ignorant are beguiled and the intellects of people are tested.

**101. عِنْدَ غُرُورِ طَمَاعٍ، وَوَأَمَلٍ، تَنَحَدِعُ
عُقُولُ الْجُهَّالِ وَتُخْتَبَرُ أَلْبَابُ الرِّجَالِ.**

102. The symbol of intellect is being affable with the people.

102. عُنْوَانُ الْعَقْلِ مُدَارَاةُ النَّاسِ.

103. The intellect of a person is his order, his etiquette is his foundation, his honesty is his leader and his gratitude is his perfection.

**103. عَقْلُ الْمَرْءِ نِظَامُهُ، وَأَدَبُهُ قِوَامُهُ، وَصِدْقُهُ إِمَامُهُ، وَشُكْرُهُ
تَمَامُهُ.**

104. The intellects of the erudite scholars are in the points of their pens.

**104. عُقُولُ الْفُضَلَاءِ فِي أَطْرَافِ أَوْقَافِهِمْ
(مِهِم).**

105. The highest distinction of a person is the excellence of his intellect.

105. غَايَةُ الْمَرْءِ حُسْنُ عَقْلِهِ.

106. The highest degree of intelligence is admitting to [one's] ignorance.

106. غَايَةُ الْعَقْلِ اعْتِرَافٌ بِالْجَهْلِ.

107. The intrinsic nature of the intellect impels it to employ justice.

107. عَرِيْزَةُ الْعَقْلِ تَحْدُو عَلَى اسْتِعْمَالِ الْعَدْلِ.

108. The intrinsic nature of the intellect rejects dispraised action.

108. عَرِيْزَةُ الْعَقْلِ تَأْبَى دَمِيْمَ الْفِعْلِ.

109. The mind that is sick with anger and lust does not benefit from wisdom.

109. عَيْرٌ مُنْتَفِعٌ بِالْحِكْمَةِ عَقْلٌ مَعْلُوْلٌ بِالْغَضَبِ وَالشَّهْوَةِ.

110. The veil of flaws is the intellect.

110. غِطَاءُ الْعُيُوْبِ الْعَقْلُ.

111. Lack of intellect is wretchedness.

111. فَقْدُ الْعَقْلِ شَقَاءٌ.

112. Corruption of the intellect is [in] being deluded by deceptions.

112. فَسَادُ الْعَقْلِ عُرْتِرَارٌ بِالْخُدَعِ.

113. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

113. فَضِيْلَةُ الْعَقْلِ الزَّهَادَةُ.

114. At times [relying on] the intellect alone may lead [one] astray.

114. قَدْ يَضِلُّ الْعَقْلُ الْعَدُّ.

115. How many a lowly person has been made venerable by his intellect.

115. كَمْ مِنْ دَلِيلٍ أَعَزَّهُ عَقْلُهُ.

116. Many a mind has been made subservient by a commanding desire.

116. كَمْ مِنْ عَقْلٍ أُسِيرَ عِنْدَ هَوَىِّ أَمِيرٍ.

117. Intelligence is sufficient as wealth.

117. كَفَى بِالْعَقْلِ غِنًى.

118. It is enough of intelligence for a person to be moderate in his pursuits.

118. كَفَى بِالْمَرْءِ عَقْلاً أَنْ يُجْمَلَ فِي مَطَالِبِهِ.

119. It suffices for your intellect to distinguish for you right guidance from error.

119. كَفَاكَ مِنْ عَقْلِكَ مَا أَبَانَ لَكَ رُشْدَكَ مِنْ عَيْتِكَ.

120. Be quick to respond to your intellect and delay in responding to your vain desire.

120. كُنْ لِعَقْلِكَ مُسْعِفاً وَلِهَوَاكَ مُسَوِّفاً.

121. Whenever the intellect of a person increases, his faith in divine decree becomes stronger and he takes the changing events [that bring worldly loss to him] lightly.

121. كُلَّمَا ازْدَادَ عَقْلُ الرَّجُلِ قَوِيَ إِيمَانُهُ بِالْقَدَرِ، وَاسْتَحَفَّ بِالْغَيْرِ.

122. The gain of the intellect is refraining from harming others.

122. كَسْبُ الْعَقْلِ كَفٌّ بِذِي.

123. The manner of action points to the measure of intelligence, so make good choices for it and be more precautious with regards to it.

123. كَيْفِيَّةُ الْفِعْلِ تَدُلُّ عَلَى كَمِّيَّةِ الْعَقْلِ، فَأَحْسِنْ لَهُ
وَخْتِيَارًا، وَأَكْثِرْ عَلَيْهِ سِتْطَهَارًا.

124. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

124. كَسْبُ الْعَقْلِ عِتْبَارٌ وَاسْتِطَهَارٌ،
وَكَسْبُ الْجَهْلِ الْعَفْلُ وَاعْتِرَارٌ.

125. The perfection of a person is his intellect and his value is his benevolence.

125. كَمَالُ الْمَرْءِ عَقْلُهُ وَقِيَمَتُهُ فَضْلُهُ.

126. The perfection of a human being is his intellect.

126. كَمَالُ نَسَانِ الْعَقْلُ.

127. Everything has a pinnacle, and the pinnacle of a person is his intellect.

127. لِكُلِّ شَيْءٍ غَايَةٌ وَغَايَةُ الْمَرْءِ عَقْلُهُ.

128. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

128. لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْعَقْلِ إِحْتِمَالُ الْجُهَالِ.

129. The intellect will never be adorned until it is complemented by forbearance.

129. لَنْ يُزَانَ الْعَقْلُ حَتَّى يُوَادِرَهُ الْجِلْمُ.

130. If the intellect was sound, every person would take advantage of [every moment of] his time.

130. لَوْ صَحَّ الْعَقْلُ لَوُصِحَّ الْعَقْلُ بِكُلِّ أَمْرٍ مَهَلُهُ.

131. One who seeks the support of the intellect is supported by it.

131. مَنْ اسْتَرْفَدَ الْعَقْلَ أَرْفَدَهُ.

132. Whoever seeks assistance from the intellect, it shows him the right direction.

132. مَنْ اسْتَعَانَ بِالْعَقْلِ سَدَّدَهُ.

133. One whose intellect is weak has bad oratory.

133. مَنْ قَلَّ عَقْلُهُ سَاءَ خِطَابُهُ.

134. Do not have any expectations from one who has no intellect.

134. مَنْ عَقْلٌ لَهُ؛ تَرْتَجِيهِ.

135. One whose intellect is complete scorns lustful desires.

135. مَنْ كَمُلَ عَقْلُهُ إِسْتَهَانَ بِالشَّهَوَاتِ.

136. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

136. مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَالِ.

137. From the most perfect of blessings is abundance of intellect.

137. مِنْ كَمَالِ النِّعَمِ وَفُورُ الْعَقْلِ.

138. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

138. مِنَ الْعَقْلِ مُجَانِبَةُ التَّبْذِيرِ، وَحُسْنُ التَّدْبِيرِ.

139. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

139. مِنْ أَحْسَنِ الْعَقْلِ التَّحَلِّي بِالجِلْمِ (بِالْعِلْمِ).

140. The rectitude of the creation is [achieved through] the intellect.

140. صِدْقُ الْبَرِيَّةِ الْعَقْلُ.

141. The intellect of every person is deduced by what passes upon his tongue.

141. يُسْتَدَلُّ عَلَى عَقْلِ كُلِّ امْرِئٍ بِمَا يَجْرِي عَلَى لِسَانِهِ.

142. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

142. يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِحُسْنِ مَقَالِهِ، وَعَلَى طَهَارَةِ أَصْلِهِ بِجَمِيلِ أَعْمَالِهِ.

143. The intellect of a man is evinced by his increased dignity and his virtuous tolerance, and his honourable lineage is attested to by his beautiful actions.

143. يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقَارِهِ، وَحُسْنِ اخْتِمَالِهِ، وَعَلَى أَكْرَمِ أَصْلِهِ بِحُسْنِ أَعْمَالِهِ.

144. One whose intellect overpowers his vain desire is successful.

144. مَنْ عَلَبَ عَقْلُهُ هَوَاهُ أَفْلَحَ.

145. One whose vain desire overpowers his intellect is disgraced.

145. مَنْ عَلَبَ هَوَاهُ عَقْلُهُ إِفْتَضَحَ.

146. One who loses his wits is not bypassed by abasement.

146. مَنْ فَاتَهُ الْعَقْلُ لَمْ يَعْذَهُ الدُّلُّ.

147. One who is held back by intellect is driven forward by ignorance.

147. مَنْ قَعَدَ بِهِ الْعَقْلُ قَامَ بِهِ الْجَهْلُ.

148. Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind and the disinclined soul [from the pleasures of this world].

**148. يَزْكُو عِنْدَ اللَّهِ سُبْحَانَهُ إِنْ عَقِلُ
عَارِفٌ وَنَفْسٌ عَزُوفٌ.**

149. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

**149. شَيْءٌ أَحْسَنُ مِنْ عَقْلٍ مَعَ عِلْمٍ، وَعِلْمٌ مَعَ
جِلْمٍ، وَجِلْمٌ مَعَ قُدْرَةٍ.**

150. The intellect of a man is indicated by his adorning himself with chastity and contentment.

150. يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِالتَّحَلِّيِ بِالْعِفَّةِ وَالْقِنَاعَةِ.

151. There is no wealth like intelligence.

151. غِنَى كَالْعَقْلِ.

152. There is no intelligence like feigning ignorance [when in the company of those who lack etiquette].

152. عَقْلٌ كَالْتَّجَاهُلِ.

153. Intellect and vain desire do not go together.

153. يَجْتَمِعُ الْعَقْلُ وَالْهَوَى.

154. There is no possession more beneficial than intellect.

154. مَالٌ أَغْوَدُ مِنَ الْعَقْلِ.

155. There is no beauty more exquisite than intellect.

155. جَمَالٌ أَزِينُ مِنَ الْعَقْلِ.

156. There is no blessing better than intellect.

156. نِعْمَةٌ أَفْضَلُ مِنَ عَقْلِ.

157. The intellect does not beguile one who takes it advice.

157. يَغُشُّ الْعَقْلُ مَنْ انْتَصَحَهُ.

158. There is no good in an intellect that is not accompanied by forbearance.

158. خَيْرٌ فِي عَقْلِ يُقَارِنُهُ جِلْمٌ.

159. There is no ailment more debilitating than lack of intellect.

159. مَرَضٌ أَضْنَى مِنْ قِلَّةِ الْعَقْلِ.

160. He who has no intellect has no religion.

160. دِينٌ لِمَنْ عَقْلٌ لَهُ.

161. One who loses [the friendship of] an intelligent one shows the weakness of his [own]

intellect.

161. مَنْ ضَيَّعَ عَاقِبَتَهُ دَلَّ عَلَى ضَعْفِ عَقْلِهِ.

162. One who puts his intellect before his vain desire, his undertakings become good.

162. مَنْ قَدَّمَ عَقْلَهُ عَلَى هَوَاهُ حَسُنَتْ مَسَاعِيهِ.

163. One who masters his intellect is indeed wise.

163. مَنْ مَلَكَ عَقْلَهُ كَانَ حَكِيمًا.

164. One who considers [and learns from the past] with his intellect, perceives.

164. مَنْ اُعْتَبَرَ بِعَقْلِهِ إِسْتَبَانَ.

165. One whose intellect becomes stronger takes more lessons [from the past].

165. مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ اُعْتِبَارًا.

166. Accumulating provisions for the Day of Return is from intelligence.

166. مِنَ الْعَقْلِ التَّرَوُّدُ لِيَوْمِ الْمَعَادِ.

167. One of the signs of intelligence is speaking what is right.

167. مِنْ دَلَلَاتِ الْعَقْلِ النُّطْقُ بِالصَّوَابِ.

168. Acting on the [established] practice of justice is from the signs of intelligence.

168. مِنْ عَاقِلٍ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

169. Nothing embellishes virtues like the intellect.

169. مَا جَمَلَ الْعَصَائِلَ كَالْعَقْلِ.

170. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

170. مَا قَسَمَ اللَّهُ سُبْحَانَهُ بَيْنَ عِبَادِهِ شَيْئًا أَفْضَلَ مِنَ الْعَقْلِ.

171. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

171. مَا اسْتَوْدَعَ اللَّهُ سُبْحَانَهُ امْرَأً عَقْلاً؛ إِنْ لَيْسَتْ نَقْدَهُ بِهِ يَوْمًا.

172. The basis of [the rightness of] an affair is the intellect.

172. وَبِالْعَقْلِ كَثُرَ الْوَقْرُ الْجَلْمُ.

173. With intellect, forbearance [and judiciousness] becomes abundant.

173. مَعَ الْعَقْلِ يَتَوَقَّرُ الْجَلْمُ.

174. The distinguishing feature of a man is his intellect and his beauty is his magnanimity.

174. مَيِّزَةُ الرَّجُلِ عَقْلُهُ، وَجَمَالُهُ مُرُوتُهُ.

175. Whoever is incapable of using his own present intellect, then he is more helpless with regards to the far-off intelligence [of others] and the one who is absent from him is more useless [to him].

175. مَنْ عَجَزَ عَنِ حَاضِرِ لَيْهِ، فَهُوَ عَنِ غَائِبِهِ أَعْزَرُ وَمَنْ غَائِبُهُ
أَعْوَزُ؟!

The Intelligent

The Intelligent-العاقل

1. The intelligent person is one who fetters his tongue.

1. الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

2. The intelligent person is one who covers up sins with forgiveness.

2. الْعَاقِلُ مَنْ تَعَمَّدَ الذُّنُوبَ بِالْغُفْرَانِ.

3. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

3. الْعَاقِلُ مَنْ هَجَرَ شَهْوَتَهُ، وَبَاعَ دُنْيَاهُ بِآخِرَتِهِ.

4. The intelligent person does not speak except when he needs to or in order to present his case.

4. الْعَاقِلُ إِذَا تَكَلَّمَ إِذَا حَاجَتِهِ أَوْ حُجَّتِهِ.

5. The intelligent person is one who abstains from sins and keeps himself free from faults.

5. العاقلُ مَنْ تَوَرَّعَ عَنِ الدُّنُوبِ، وَتَنَزَّهَ مِنَ العُيُوبِ.

6. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

6. العاقلُ مَنْ عَقَلَ لِسَانَهُ إِسْلَامًا عَنِ ذِكْرِ اللّٰهِ.

7. The intelligent person is one who opposes his vain desire in obedience to his Lord.

7. العاقلُ مَنْ عَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

8. The intelligent person is one who performs acts of kindness and puts his effort in its correct place.

8. العاقلُ مَنْ أَحْسَنَ صِنَائِعَهُ، وَوَضَعَ سَعْيَهُ فِي مَوَاضِعِهِ.

9. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he takes lesson.

9. العاقلُ إِذَا سَكَتَ فَكَّرَ، وَإِذَا نَطَقَ ذَكَرَ، وَإِذَا نَظَرَ إِعْتَبَرَ.

10. The intelligent person is one who suspects his [own] opinion and does not trust everything that his self makes decorous for him.

10. العاقلُ مَنْ اتَّهَمَ رَأْيَهُ، وَلَمْ يَتَّقِ بِكُلِّ مَا تُسَوِّلُ لَهُ نَفْسُهُ.

11. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

11. العاقلُ مَنْ زَهَدَ فِي دُنْيَا فَانِيَةِ دَنِيَّةٍ، وَرَغِبَ فِي جَنَّةِ سَنِيَّةٍ.

خَالِدَةٌ عَالِيَةٌ.

12. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

12- الْعَاقِلُ مَنْ وَضَعَ شَيْئًا مَوَاضِعَهَا، وَالْجَاهِلُ صِدُّ ذَلِكَ.

13. The intelligent person acts when he knows and when he acts, he does so sincerely, and when he becomes sincere, he secludes himself [from others].

13- الْعَاقِلُ إِذَا عَلِمَ عَمَلًا، وَإِذَا عَمِلَ أَخْلَصَ، وَإِذَا أَخْلَصَ إِعْتَزَلَ.

14. The intelligent person is one who guards his tongue from backbiting.

14- الْعَاقِلُ مَنْ صَانَ لِسَانَهُ عَنِ الْغَيْبَةِ.

15. The intelligent person strives in his work and shortens his hopes.

15- الْعَاقِلُ يَجْتَهِدُ فِي عَمَلِهِ وَيُقَصِّرُ مِنْ أَمَلِهِ.

16. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

16- الْعَاقِلُ مَنْ غَلَبَ هَوَاهُ، وَلَمْ يَبِعْ آخِرَتَهُ بِدُنْيَاهُ.

17. The intelligent one is neither pushed to the extreme by violence nor is he hampered by weakness.

17- الْعَاقِلُ يَفْرُطُ بِهِ عُنْفًا، وَيَقْعُدُ بِهِ

ضَعْفٌ.

18. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

18- الْعَاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إِذَا عَضِبَ، وَإِذَا رَغِبَ وَإِذَا رَهَبَ.

19. The intelligent person charges himself with performing that which is obligatory upon him and he does not charge himself with seeking that which is due to him.

19- الْعَاقِلُ يَتَّقِضِي نَفْسَهُ بِمَا يَجِبُ عَلَيْهِ، وَ يَتَّقِضِي لِنَفْسِهِ بِمَا يَجِبُ لَهُ.

20. The intelligent person is one who does not waste his [time and] energy in that which does not benefit him, and does not [strive to] acquire that which will not accompany him [after his death].

20- الْعَاقِلُ مَنْ يُضِيعُ لَهُ نَفْسًا فِيَمَا يَنْفَعُهُ، وَيَقْتَنِي مَا يَصْحَبُهُ.

21. The intelligent person is one who overpowers his contending vain desires.

21- الْعَاقِلُ مَنْ عَلَبَ نَوَازِعَ أَهْوِيَّتِهِ.

22. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

22- الْعَاقِلُ مَنْ سَلَّمَ إِلَى الْقَضَاءِ، وَعَمَلَ بِالْحَزْمِ.

23. The intelligent person is one who subdues his vain desire with his intellect.

23. العاقلُ (الكاملُ) مَنْ قَمَعَ هَوَاهُ بِعَقْلِهِ.

24. Be rational and you will discern.

24. إِعْقِلْ تُدْرِكْ.

25. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

25. أُرَاءِ بِفِكْرٍ صَائِبٍ، وَنَظَرٍ فِي الْعَوَاقِبِ. وَإِنَّ اللَّيِّبَ مَنْ اسْتَقْبَلَ وُجُوهَ

26. The most intelligent of you is the most submissive of you.

26. أَغْقَلُكُمْ أَطْوَعُكُمْ.

27. The most intelligent person is one who follows the wise people.

27. أَغْقَلُ النَّاسِ مَنْ أَطَاعَ الْعُقَبَاءَ.

28. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

28. إِذَا لَوَّحْتَ لِلْعَاقِلِ فَقَدْ أَوْجَعْتَهُ عِتَابًا.

29. The most felicitous of people is the intelligent one.

29. أَسْعَدُ النَّاسِ الْعَاقِلُ.

30. The most intelligent of people is the most modest of them.

30- أَغْقَلُ النَّاسُ أَحْيَاهُمْ.

31. The most intelligent person is the virtuous, fearful one.

31- أَغْقَلُ أَتَمُّ النَّاسِ مُحْسِنٌ خَائِفٌ.

32. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

32- أَغْقَلُ النَّاسِ أَغْدَرُهُمْ لِلنَّاسِ.

33. The most intelligent of people is the farthest of them from all vile things.

33- أَغْقَلُ النَّاسِ أَبْعَدُهُمْ عَنِ كُلِّ دَنِيَّةٍ.

34. The most intelligent of people is the most submissive of them to Allah, the Glorified.

34- أَغْقَلُ النَّاسِ أَطْوَعُهُمْ لِلَّهِ سُبْحَانَهُ.

35. The most intelligent of people is the closest of them to Allah.

35- أَغْقَلُ النَّاسِ أَقْرَبُهُمْ مِنَ اللَّهِ.

36. The most intelligent of people is one who sees his own fault and is blind to the fault of others.

36- أَغْقَلُ النَّاسِ مَنْ كَانَ يَعْينُهُ بِصِيرًا وَعَنْ عَيْبِ غَيْرِهِ ضَرِيرًا.

37. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

37- أَعْقَلُ النَّاسِ مَنْ يَتَجَاوَزُ الصَّمْتَ فِي عُقُوبَةِ الْجُهَالِ.

38. The most intelligent of people is the best of them in estimating his livelihood and the most serious of them in endeavouring to improve his Hereafter.

38- أَفْضَلُ النَّاسِ عَقْبُهُمْ، أَحْسَنُهُمْ تَقْدِيرًا لِمَعَاشِهِ، وَأَشَدَّهُمْ اهْتِمَامًا بِأَصْحَابِ مَعَادِهِ.

39. The most intelligent of people is one whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

39- أَعْقَلُ النَّاسِ مَنْ عَلَبَ جِدَّهُ هَزْلُهُ، وَاسْتَطَهَرَ عَلَى هَوَاهُ بِعَقْلِهِ.

40. The most intelligent of people is one who is humbled in front of the truth so he submits himself to it, and is honoured by the truth so he does not undermine its establishment and acting upon it with goodness.

40- أَعْقَلُ النَّاسِ مَنْ دَلَّ لِلْحَقِّ فَأَعْطَاهُ مِنْ نَفْسِهِ، وَعَزَّ بِالْحَقِّ فَلَمْ يُهِنْ إِقَامَتَهُ، وَحُسْنَ الْعَمَلِ بِهِ.

41. The most intelligent of people is the one who is most considering of the consequences [of actions].

41- أَعْقَلُ النَّاسِ أَنْظَرُهُمْ فِي الْعَوَاقِبِ.

42. Verily the intelligent one is not beguiled by covetousness.

42. إِنَّ الْعَاقِلَ يَتَّخِذُ لِلطَّمَعِ (بِالطَّمَعِ).

43. Verily the intelligent person is one whose intellect is [employed] in right guidance and whose view is in [the process of development and] growth, that is why his view is correct and his action praiseworthy.

43. إِنَّ الْعَاقِلَ مَنْ عَقْلُهُ فِي إِرْشَادٍ، وَمَنْ رَأْيُهُ فِي ازْدِيَادٍ، فَلِذَلِكَ رَأْيُهُ سَدِيدٌ، وَفِعْلُهُ حَمِيدٌ.

44. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

44. إِنَّ الْعَاقِلَ يَتَّبِعُ بِالطَّمَعِ وَالْبَهَائِمُ بِالصَّرْبِ.

45. Verily the intelligent person is one who looks in his today for his tomorrow, and strives to unshackle his soul, and works for that which must come to pass and which cannot be escaped.

45. إِنَّ الْعَاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ لِعَدْوِهِ، وَسَعَى فِي فِكَالِهِ نَفْسِهِ، وَعَمَلَ لِمَا يَأْتِيهِ مِنْهُ، وَوَجَّهَ لِحَاصِلِهِ عَنَّهُ.

46. Verily it behoves the intelligent one to be cautious of death in this world, and he should make good preparations before he arrives at the abode wherein one wishes for death but does not find it.

46. إِنَّ الْعَاقِلَ يَنْبَغِي أَنْ يَحْذَرَ الْمَوْتَ فِي هَذِهِ الدَّارِ، وَيُحْسِنَ لَهُ التَّأَهُبَ قَبْلَ أَنْ يَصِلَ إِلَى دَارِ يَتَمَنَّى فِيهَا الْمَوْتَ فَتَجِدُهُ.

47. The practice of those who possess intellect and understanding is turning towards the

permanent abode, turning away from the evanescent abode and being desirous of the Garden of Paradise.

**47. شِيمَةُ ذَوِي الْبَابِ وَالنُّهْيُ الْقَبَالُ
عَلَى دَارِ الْبَقَاءِ، وَالْغَرَاضُ عَنِ دَارِ الْقَنَاءِ، وَالتَّوَلُّهُ
بِحَنَّةِ الْمَأْوَى.**

48. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

**48. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقَدِّمَ خَيْرَتِهِ، وَيَعْمُرَ دَارَ
إِقَامَتِهِ.**

49. The intelligent one likes the company of those who are like him.

49. الْعَاقِلُ يَأْلَفُ مِثْلَهُ.

50. A person is the friend of what he understands.

50. الْمَرْءُ صَدِيقُ مَا عَقَلَ.

51. The intelligent one is the enemy of his delectation.

51. الْعَاقِلُ عَدُوٌّ لِدَّتِهِ.

52. The intelligent person is one who fetters his tongue.

52. الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

53. The intelligent one seeks perfection, the ignorant one seeks wealth.

53. الْعَاقِلُ يَطْلُبُ الْكَمَالَ، الْجَاهِلُ يَطْلُبُ الْمَالَ.

54. The intelligent one puts his self down and as a result he gets elevated.

54. الْعَاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

55. The intelligent one is grieved, sorrowful.

55. الْعَاقِلُ مَهْمُومٌ، مَغْمُومٌ.

56. The intelligent person is one who safeguards his affair.

56. الْعَاقِلُ مَنْ أَحْرَزَ أَمْرَهُ.

57. Insinuation is the severest punishment for the intelligent one.

57. التُّعْرِيضُ لِلْعَاقِلِ أَشَدُّ عِتَابِهِ.

58. The intelligent person is one who is admonished by experiences.

58. الْعَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ.

59. The intelligent person is one who annihilates his lust.

59. الْعَاقِلُ مَنْ أَمَاتَ شَهْوَتَهُ.

60. The intelligent person is one who spreads his generosity.

60- الْعَاقِلُ مَنْ بَدَلَ نَدَاهُ.

61. The intelligent one relies on his [hard] work, [while] the ignorant one relies on his aspiration.

61- الْعَاقِلُ يَعْتَمِدُ عَلَى عَمَلِهِ، الْجَاهِلُ يَعْتَمِدُ عَلَى أَمَلِهِ.

62. The intelligent person is one who takes a lesson from [the experiences of] others.

62- الْعَاقِلُ مَنْ اتَّعَطَّ بِغَيْرِهِ.

63. The intelligent person is one whose words are affirmed by his actions.

63- الْعَاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أَقْوَالَهُ أَفْعَالُهُ.

64. The intelligent person is one who stops at what he knows.

64- الْعَاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

65. The intelligent person is one who renounces that which the ignorant one desires.

65- الْعَاقِلُ مَنْ يَزْهَدُ فِيمَا يَرْعَبُ فِيهِ الْجَاهِلُ.

66. Indeed only he is intelligent who is admonished by experiences.

66- إِنَّمَا الْعَاقِلُ مَنْ وَعَظَّتْهُ التَّجَارِبُ.

67. Only he is intelligent who takes out the grudges [from his heart].

67. إِنَّمَا اللَّيْبُ مَنْ اسْتَسَلَّ ۖ خَفَادٌ.

68. As the intelligent one grows older, his intellect grows younger.

68. إِذَا شَابَ الْعَاقِلُ شَبَّ عَقْلُهُ.

69. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

69. تَلْوِيحُ زَلَّةِ الْعَاقِلِ لَهُ مِنْ أَمَضِّ عِتَابِهِ (أَمَضٌّ مِنْ عِتَابِهِ).

70. The wealth of an intelligent person is in his knowledge and his action.

70. تَرْوَةُ الْعَاقِلِ فِي عِلْمِهِ وَعَمَلِهِ.

71. Love of knowledge, virtuous forbearance and adhering to the right are from the merits of the people of reason and understanding.

71. حُبُّ الْعِلْمِ، وَحُسْنُ الْجِلْمِ، وَلِزَوْمُ الصَّوَابِ مِنْ فَضَائِلِ أَوْلِي النُّهْيِ وَالْإِبْرَامِ.

72. It is a right that is due on the intelligent one to work for the Hereafter and to seek more provisions [for it].

72. حَقٌّ عَلَى الْعَاقِلِ الْعَمَلُ لِلْمَعَادِ، وَالسُّتُكْثَارُ مِنَ الزَّادِ.

73. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

73. حَقٌّ عَلَى الْعَاقِلِ أَنْ يَفْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

74. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

74- دَوْلَةُ الْعَاقِلِ كَالنَّسِيبِ يَجِنُّ إِلَى الْوُصْلَةِ.

75. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

75- دُوَالْعَقْلُ يُنْكَشِفُ؛ عَنِ اخْتِمَالٍ، وَإِجْمَالٍ، وَإِفْضَالٍ.

76. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

76- رَغْبَةُ الْعَاقِلِ فِي الْحِكْمَةِ، وَهَمُّ الْجَاهِلِ فِي الْحَمَاقَةِ.

77. The lapse of an intelligent person is dangerous.

77- زَلَّةُ الْعَاقِلِ مَحْدُورَةٌ.

78. The lapse of an intelligent person is a crushing blow.

78- زَلَّةُ الْعَاقِلِ شَدِيدَةُ النِّكَايَةِ.

79. The virtues of an intelligent ruler are spread far and wide.

79- سُلْطَانُ الْعَاقِلِ يَنْشُرُ مَنَاقِبَهُ.

80. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

80. شِيمَةُ الْعُقَلَاءِ؛ قِلَّةُ الشُّهُورَةِ، وَقِلَّةُ الْعُقَلَاءِ.

81. The quality of those who possess intellect and understanding is [their] turning towards the Eternal Abode, turning away from the evanescent abode, and yearning for the Garden of Paradise.

81. شِيمَةُ ذَوِي الْبَابِ وَالنُّهَى؛ قُبَالُ عَلَى دَارِ الْبَقَاءِ، وَغُرَاضُ عَنِ دَارِ الْقَنَاءِ، وَالتَّوَلُّهُ بِجَنَّةِ الْمَأْوَى.

82. The chest of an intelligent person is the strongbox of his secret.

82. صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ.

83. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

83. ظَنُّ الْعَاقِلِ أَصَحُّ مِنْ يَقِينِ الْجَاهِلِ.

84. The enmity of an intelligent person is better than the friendship of an ignorant one.

84. عَدَاوَةُ الْعَاقِلِ خَيْرٌ مِنْ صَدَاقَةِ الْجَاهِلِ.

85. The sufficiency of an intelligent person is through his knowledge.

85. غِنَى الْعَاقِلِ بِعِلْمِهِ.

86. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

86. غَنَى الْعَاقِلِ بِحِكْمَتِهِ، وَعِزُّهُ بِقِنَاعَتِهِ.

87. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

87. قَبِيحُ عَاقِلٍ خَيْرٌ مِنْ حَسَنِ جَاهِلٍ.

88. Every intelligent person is sorrowful (or sad).

88. كُلُّ عَاقِلٍ مَغْمُومٌ (مَحْزُونٌ).

89. Be intelligent in the affairs of your religion and simple in your worldly affairs.

89. كُنْ عَاقِلًا فِي أَمْرِ دِينِكَ، جَاهِلًا فِي أَمْرِ دُنْيَاكَ.

90. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

90. كَلِمَةُ الْعَاقِلِ نُورٌ، وَجَوَابُ الْجَاهِلِ سُكُوتٌ.

91. For the intelligent one, there is goodness in every action [he does].

91. لِلْعَاقِلِ فِي كُلِّ عَمَلٍ إِحْسَانٌ.

92. For the intelligent one, there is nobility in every word [he speaks].

92. لِلْعَاقِلِ فِي كُلِّ كَلِمَةٍ نُبْلٌ.

93. For the intelligent one, in every action there is self-discipline.

93- لِلْعَاقِلِ فِي كُلِّ عَمَلٍ إِرْتِيَاظٌ.

94. It is not for the intelligent one to move out [of his home] except for three things: to do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

94- لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ: حُظْوَةٍ (حُطْوَةٍ) فِي مَعَادٍ، أَوْ مَرْمَةٍ فِي مَعَاشٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

95. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

95- لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعِبِ وَاسْتُهْتِرَ بِاللَّهْوِ وَالطَّرَبِ.

96. One who has intelligence, comprehends.

96- مَنْ عَقَلَ فَهَمَّ.

97. One who has intelligence remains chaste [and abstains from the forbidden].

97- مَنْ عَقَلَ عَفَّ.

98. One who has intelligence seeks pardon [for the wrong he does].

98- مَنْ عَقَلَ اسْتَقَالَ.

99. One who has intelligence is kind [and tolerant].

99- مَنْ عَقَلَ سَمِحَ.

100. One who has intelligence is content.

100- مَنْ عَقَلَ قَنِيعَ.

101. One who has intelligence remains silent [until there is a need to speak].

101- مَنْ عَقَلَ صَمَتَ.

102. One who does not use intellect is abased, and one who is abased is not revered.

102- مَنْ يُعَقِّلُ يَهُنُّ، وَمَنْ يَهُنُّ يُوقَّرُ.

103. One who has intelligence takes more lessons [from the past].

103- مَنْ عَقَلَ كَثُرَ إِعْتِبَارُهُ.

104. One whose intellect is less, his jesting is increased.

104- مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

105. One who has intelligence takes lesson from his past and takes precaution for his soul.

105- مَنْ عَقَلَ إِعْتَبَرَ بِأَمْسِيهِ، وَاسْتَظْهَرَ لِنَفْسِهِ.

106. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

106. مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ، وَجِلْمُهُ عَضَبَهُ كَانَ جَدِيرًا بِحُسْنِ
السَّيْرَةِ.

107. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

107. مَنْ عَقْلٌ تَيَقُّظٌ مِنْ عَقْلِيَّتِهِ، وَتَأَهَّبَ لِرِحْلَتِهِ، وَعَمَرَ دَارَ
إِقَامَتِهِ.

108. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

108. مَنْ لَمْ يَكُنْ أَمْلَكَ شَيْءٍ بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ.

109. One who does not have an intellect to adorn him, does not become noble.

109. مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزِينُهُ لَمْ يَنْبُلْ.

110. One whose intellect is not complete, his evils are not safeguarded against.

110. مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بِوَائِقِهِ.

111. It is from the intelligence of a man that he not speak about all that he knows.

111. مِنْ عَقْلِ الرَّجُلِ أَنْ يَتَكَلَّمَ بِجَمِيعِ مَا أَحَاطَ بِهِ
عِلْمُهُ.

112. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

112. مِنْ حَقِّ الْعَاقِلِ أَنْ يَفْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

113. It is from the right of the intelligent person to count his evil action and his ugly conduct as being from the wretchedness of his circumstance and his misfortune.

113. مِنْ حَقِّ اللَّيِّبِ أَنْ يَعْذَّ سُوءَ عَمَلِهِ، وَقُبْحَ سِيرَتِهِ مِنْ شَقَاوَةِ جَدِّهِ وَنَحْسِيهِ.

114. From the perfection of your intellect is your reliance on your intellect.

114. مِنْ كَمَالِ عَقْلِكَ إِسْتِظْهَارُكَ عَلَى عَقْلِكَ.

115. One who lengthens his aspirations is not intelligent.

115. مَا عَقَلَ مَنْ أَطَالَ أَمَلَهُ.

116. An intelligent person does not lie and a believer does not fornicate.

116. مَا كَذَبَ عَاقِلٌ، وَ#XFEBB; زَنِى مُؤْمِنٌ.

117. The magnanimity of an intelligent person is his religion and his distinction is his etiquette.

117. مُرُوَّةُ الْعَاقِلِ دِينُهُ، وَحَسَبُهُ آدَبُهُ.

118. Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant].

118. نِصْفُ الْعَاقِلِ إِحْتِمَالٌ، وَنِصْفُهُ تَغَافُلٌ.

119. There is no poverty for the intelligent one.

119. فَفَقْرَ لِعَاقِلٍ.

120. The intelligent person is never found [to be] beguiled.

120. يُلْفَى الْعَاقِلُ مَغْرُورًا.

121. There is none more courageous than the intelligent one.

121. أَشْجَعٌ مِنْ لَيْبٍ.

122. He who is overcome by anger and lust should not be counted as an intelligent person.

**122. يَنْبَغِي أَنْ يُعَدَّ عَاقِلًا مَنْ يَغْلِبُهُ
الْعَضَبُ وَالشَّهْوَةُ.**

123. It behoves the intelligent person not to remain aloof from the obedience of Allah and the struggle against his [lower] self, in every situation.

**123. يَنْبَغِي لِلْعَاقِلِ أَنْ يَخْلُوَ فِي كُلِّ حَالَةٍ عَنِ طَاعَةِ
رَبِّهِ، وَمُجَاهَدَةِ نَفْسِهِ.**

124. It behoves the intelligent person to work for the Hereafter and try to increase his provisions before he passes away and is lowered into his grave.

**124. يَنْبَغِي لِلْعَاقِلِ أَنْ يَعْمَلَ لِلْمَعَادِ، وَيَسْتَكْثِرَ مِنَ الزَّادِ قَبْلَ
زَهْوِقِ نَفْسِهِ، وَحُلُولِ رَمْسِهِ.**

125. It behoves the intelligent one to prepare provisions for his Hereafter and to maintain

[and develop] the abode of his [permanent] residence.

125. يَنْبَغِي لِلْعَاقِلِ أَنْ يُقَدِّمَ خَيْرَتِهِ، وَيَعْمُرَ دَارَ إِقَامَتِهِ.

126. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

126. يَنْبَغِي لِلْعَاقِلِ أَنْ يَكْتَسِبَ بِمَالِهِ الْمَحْمَدَةَ، وَيَصُونَ نَفْسَهُ عَنِ الْمَسْأَلَةِ.

127. It behoves an intelligent person to address an ignorant one like a doctor addresses a sick patient.

127. يَنْبَغِي لِلْعَاقِلِ أَنْ يُخَاطِبَ الْجَاهِلَ مُخَاطَبَةَ الطَّبِيبِ الْمَرِيضِ.

128. It behoves the intelligent person to increase his association with the scholars and the virtuous ones, and to keep away from the company of the evil and wicked ones.

128. يَنْبَغِي لِلْعَاقِلِ أَنْ يُكْثِرَ مِنْ صُحْبَةِ الْعُلَمَاءِ وَالْبَرِّ، وَيَجْتَنِبَ مُقَارَنَةَ شَرِّارِ وَالْفُجَّارِ.

129. It behoves the intelligent one to protect himself from the intoxication of wealth, the intoxication of power, the intoxication of knowledge, the intoxication of praise and the intoxication of youth, for each of these have foul odours that take away intelligence and reduces dignity.

129. يَنْبَغِي لِلْعَاقِلِ أَنْ يَحْتَرِسَ مِنْ سُكْرِ الْمَالِ، وَسُكْرِ الْقُدْرَةِ، وَسُكْرِ الْعِلْمِ، وَسُكْرِ الْمَدْحِ، وَسُكْرِ الشَّبَابِ فَإِنَّ لِكُلِّ ذَلِكَ رِيحًا خَبِيثَةً، تَسْلُبُ الْعَقْلَ، وَتَسْتَخِفُّ الْوَقَارَ.

130. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

**130- يَنْبَغِي لِلْعَاقِلِ إِذَا عَلَّمَ أَنْ يَعْظُمَ، وَإِذَا عُلِّمَ أَنْ
يَأْنَفَ.**

131. The intellect of every person is manifested by that which is spoken by his tongue.

131- يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئٍ مَا يَنْطِقُ بِهِ لِسَانُهُ.

132. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

132- يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئٍ لِسَانُهُ، وَيَدُلُّ عَلَى فَضْلِهِ بَيَانُهُ.

133. I am amused by a man whose intellect is seen as an extension of his tongue, while his tongue is not seen as an extension of his intellect.

**133- يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يُرَى عَقْلُهُ زَائِدًا عَلَى لِسَانِهِ،
وَيُرَى لِسَانُهُ زَائِدًا عَلَى عَقْلِهِ.**

134. Follow the intelligent one and you will benefit.

134- أَطِيعِ الْعَاقِلَ تَعْنَمُ.

135. At times the intelligent person becomes blind to what is right.

135- رُبَّمَا عَمِيَ اللَّيِّبُ عَنِ الصَّوَابِ.

The Cause And The Effects

The Cause And The Effects-العلل والمعلو

1. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

1. لَتَرْجِعَنَّ الْفُرُوعُ عَلَى أَصُولِهَا وَالْمَعْلُومَاتُ إِلَى عِلْلِهَا وَالْجُزْئِيَّاتُ إِلَى كُلِّيَّاتِهَا.

The Celestial Realm

The celestial realm-العالم العلوي

1. He ('a) was asked about the [beings in the] celestial realm, so he replied: [They are] forms devoid of matter, above [the need for physical] strength and ability; divine light is illuminated upon them so they shine and it rises upon them so they gleam; then He casts in their identities His likeness, thus He manifests His actions through them. He created the human being with an articulating soul, [such that] if he purifies it with knowledge and action, it resembles the essences of its primal causes, and when its demeanour is moderate and it disassociates the contraries then it becomes associated with the seven strong [heavens].

1. سُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْعَالَمِ الْعُلُويِّ فَقَالَ:
صُورٌ عَارِيَةٌ عَنِ الْمَوَادِّ، عَالِيَةٌ عَنِ الْقُوَّةِ وَالسُّتَعْدَادِ،
تَجَلَّى لَهَا فَأَشْرَقَتْ، وَطَالَعَهَا فَتَمَّزَّجَتْ،
فَأَلْقَى فِي هُويِّهَا مِثَالَهُ، فَأَظْهَرَ عَنْهَا أَفْعَالَهُ، وَخَلَقَ
بِنُفْسَانِهَا نَفْسَ نَاطِقَةٍ، إِنَّ زَكَاةَهَا بِالْعِلْمِ وَالْعَمَلِ
فَقَدْ شَابَهَتْ جَوَاهِرَ أَوَائِلِ عِلْمِهَا، وَإِذَا اعْتَدَلَ مِرَاجُهَا وَفَارَقَتْ
مُضَادَّهَا فَقَدْ شَارَكَ بِهَا السَّبْعَ السُّبُحَاتِ.

Knowledge

Knowledge-العلم

1. Knowledge guides [one] to the truth.

1- الْعِلْمُ يَهْدِي إِلَى الْحَقِّ.

2. Knowledge is the lamp of the intellect and the fountain of excellence.

2- الْعِلْمُ مِصْبَاحُ الْعَقْلِ، وَيَنْبُوعُ الْفَضْلِ.

3. Knowledge is the killer of ignorance and the earner of nobility.

3- الْعِلْمُ قَاتِلُ الْجَهْلِ، وَمُكْسِبُ النُّبْلِ.

4. Knowledge without action is a plague.

4- الْعِلْمُ بِرُكُونٍ وَعَمَلٍ وَبَالٌ.

5. Knowledge is a great treasure that does not get exhausted.

5- الْعِلْمُ كَنْزٌ عَظِيمٌ لَا يَفْنَى.

6. Knowledge is one of the two lives.

6- الْعِلْمُ أَحَدُ الْحَيَاتَيْنِ.

7. Knowledge is the better of the two intimate companions.

7. الْعِلْمُ أَفْضَلُ مِنَ الْبَهَائِينِ.

8. Knowledge is the better of the two beauties.

8 . الْعِلْمُ أَفْضَلُ الْجَمَالَيْنِ.

9. Knowledge about Allah is the better of the two types of knowledge.

9. الْعِلْمُ بِاللَّهِ أَفْضَلُ الْعِلْمَيْنِ.

10. Knowledge is an honourable heritage and a universal blessing.

10. الْعِلْمُ وَرَاثَةٌ كَرِيمَةٌ، وَنِعْمَةٌ عَمِيمَةٌ.

11. Knowledge saves [one] from being entangled in perplexity.

11. الْعِلْمُ يُنْجِي مِنَ الرُّتْبَاكِ فِي الْحَيْرَةِ.

12. Knowledge is evidence of intellect, so the one who knows has intelligence.

12. الْعِلْمُ يَدُلُّ عَلَى الْعَقْلِ فَمَنْ عَلِمَ عَقَلَ.

13. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.

13. الْعِلْمُ مُحْيِي النَّفْسِ وَمُنِيرُ الْعَقْلِ، وَمُؤَيِّتُ الْجَهْلِ.

14. Knowledge is the fruit of wisdom and rightness is from its branches.

14. الْعِلْمُ تَمَرَةٌ الْجِئِمَّةِ وَالصَّوَابُ مِنْ فُرُوعِهَا.

15. Knowledge is the greatest honour for the one who has no [honourable] past.

15. الْعِلْمُ أَفْضَلُ شَرَفٍ مِّنْ قَدِيمٍ لَهُ.

16. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.

16. الْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

17. Knowledge is a governor while wealth is governed.

17. الْعِلْمُ حَاكِمٌ، وَالْمَالُ مَحْكُومٌ عَلَيْهِ.

18. Knowledge guides you towards that which Allah has commanded you to do and renunciation of worldly pleasures makes the path to it easier for you.

18. الْعِلْمُ يُرْشِدُكَ إِلَى مَا أَمَرَكَ اللَّهُ بِهِ، وَالزُّهْدُ يُسَهِّلُ لَكَ الطَّرِيقَ إِلَيْهِ.

19. Knowledge is better than wealth; knowledge guards you while you guard wealth.

19. الْعِلْمُ خَيْرٌ مِنَ الْمَالِ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ.

20. Knowledge is linked to action, so one who knows, acts.

20. الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ فَمَنْ عِلِمَ عَمِلَ.

21. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

21- الْعِلْمُ يَهْتَفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلاَّ اِرْتَحَلَ.

22. Knowledge guides you and action takes you to the goal.

22- الْعِلْمُ يُرْشِدُكَ، وَالْعَمَلُ يَبْلُغُ بِكَ الْغَايَةَ.

23. Knowledge is the first guide and cognizance is the final end.

23- الْعِلْمُ أَوَّلُ دَلِيلٍ، وَالْمَعْرِفَةُ آخِرُ نِهَايَةٍ.

24. Knowledge is of two types: the intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt knowledge [accompanying it].

24- الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ، وَمَسْمُوعٌ، وَبِلا مَنفَعَةٍ الْمَطْبُوعُ، إِذَا لَمْ يَكُنْ مَسْمُوعًا.

25. Know, then speak.

25- الْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

26. Seek knowledge and you will increase in knowledge.

26- أَخْبِرْ تَقُلْ.

27. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

27. أَطْلِبِ الْعِلْمَ تَزِدَّ عِلْمًا.

28. Seek knowledge and you will be rightly guided.

28. إِفْتِنِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ عَنِيًّا زَانِكًا، وَإِنْ كُنْتَ فَقِيرًا مَانِكًا.

29. Acquire knowledge and it will earn you life.

29. أَطْلُبُوا الْعِلْمَ تَرْشَدُوا.

30. Draw water from the clear spring which has been cleansed of all impurity.¹

30. اِكْتَسِبُوا الْعِلْمَ يَكْسِبْكُمْ الْحَيَاةَ.

31. Seek knowledge and you will be known for it, act upon it and you will become from those who are worthy of [possessing] it.

31. اِمْتَاخُوا (اِمْتَحُوا) مِنْ صَفْوِ عَيْنِ قَدْرُوْقَتٍ مِنَ الْكَدْرِ.

32. Indeed, the one who does not know should never be ashamed to learn, for the value of every person is [measured by] what he knows.

32. أَطْلُبُوا الْعِلْمَ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

33. Indeed, the one who is asked about that which he does not know should never consider it demeaning to say "I don't know".

33. اُنْ يَتَعَلَّمْ، فَإِنَّ قِيَمَةَ كُلِّ امْرَأٍ مَا يَعْلَمُ.

34. The most useful knowledge is that which is acted upon.

**34. أَيْسَرُ الْعِلْمِ مَا يُفْعَلُ بِهِ; وَيَسْتَفِيدُ مِنْهُ مَنْ سَأَلَ عَمَّا
يَعْلَمُ أَنْ يَقُولَ; يَعْلَمُ أَنْ يَقُولَ; يَعْلَمُ أَنْ يَقُولَ; يَعْلَمُ أَنْ يَقُولَ.**

35. The best knowledge is that which is accompanied by action.

35. أَنْفَعُ الْعِلْمِ مَا عُمِلَ بِهِ.

36. The most honourable knowledge is that which is manifested in the organs and limbs.

36. أَحْسَنُ الْعِلْمِ مَا كَانَ مَعَ الْعَمَلِ.

37. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

37. أَشْرَفُ الْعِلْمِ مَا ظَهَرَ فِي الْجَوَارِحِ وَالرُّكُوبِ.

38. The most victorious of all people is he who overpowers his vain desire with his knowledge.

38. أَوْضَعُ الْعِلْمِ مَا وَقَفَ عَلَى اللِّسَانِ.

39. The most important knowledge for you is that without which [your good] action is not accepted.

39. أَغْلَبُ النَّاسِ مَنْ غَلَبَ هَوَاهُ بِعِلْمِهِ.

40. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

40. أَوْلَى الْعِلْمِ بِكَ مَا يُتَقَبَّلُ الْعَمَلُ بِهِ؛

به.

41. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.²

41. أَوْجَبُ الْعِلْمِ عَلَيْكَ مَا أَنْتَ مَسْئُولٌ عَنِ الْعَمَلِ بِهِ.

42. The knowledge with the most praiseworthy end is that which increases your [good] actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter.

42. أَلْزَمُ الْعِلْمِ بِكَ مَا دَلَّكَ عَلَى صِدْقِ دِينِكَ، وَأَبَانَ لَكَ عَنِ فَسَادِهِ.

43. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

43. أَحْمَدُ الْعِلْمِ عَاقِبَةٌ مَا زَادَ فِي عَمَلِكَ فِي الْعَاجِلِ، وَأَزْلَفَكَ فِي الْآخِرِ.

44. Indeed fire is not diminished by what is taken from it but is extinguished when it does not find firewood; similarly, knowledge is not depleted by being acquired but the miserliness of those who possess it is the cause of its absence.

44. إِنَّ أَفْضَلَ الْعِلْمِ السَّكِينَةُ، وَالْحِلْمُ.

45. Verily Allah, the Glorified, bestows wealth to the one whom He loves and the one whom He hates, but He does not grant knowledge except to the one whom He loves.

45. إِنَّ النَّارَ يُنْقِصُهَا مَا أُخِذَ مِنْهُ، وَلَكِنْ يُخَوِّدُهَا أَنْ تُحْتَمَى بِهَا الْعِلْمُ، وَكَذَلِكَ الْعِلْمُ يُنْقِصُهُ الْبُخْلُ، وَلَكِنْ يُحْتَمَى بِهِ الْعِلْمُ.

46. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

**46- إِنَّ اللَّهَ سُبْحَانَهُ يَمْنَحُ الْمَالَ مَنْ يُحِبُّ وَيُبْغِضُ
وَيَمْنَحُ الْعِلْمَ مَنْ أَحَبُّ.**

47. Knowledge rescues.

**47- إِنَّ الْعِلْمَ يَهْدِي، وَيُرْشِدُ، وَيُنْجِي، وَإِنَّ الْجَهْلَ يُغْوِي، وَيُضِلُّ،
وَيُرْدِي.**

48. Knowledge is through understanding.

48- الْعِلْمُ يُنْجِدُ.

49. Knowledge is a treasure.

49- الْعِلْمُ بِالْفَهْمِ.

50. Knowledge is honour, obedience is [a] refuge.

50- الْعِلْمُ كَنْزٌ.

51. Knowledge is a guide.

51- الْعِلْمُ عِزٌّ، الطَّاعَةُ حِرْزٌ.

52. Knowledge saves you, ignorance destroys you.

52. الْعِلْمُ دَلِيلٌ.

53. Knowledge is loftiness, ignorance is misguidance.

53. الْعِلْمُ يُنْجِيكَ، الْجَهْلُ يُرْذِيكَ.

54. Knowledge is life, faith is salvation.

54. الْعِلْمُ حَيَاةٌ، الْإِيمَانُ نَجَاةٌ.

55. Knowledge makes one lofty, ignorance misguides.

55. الْعِلْمُ يُرْفَعُ، الْجَهْلُ يَضَلُّ.

56. Knowledge is a refuge.

56. الْعِلْمُ مَجَلَّةٌ، الْجَهْلُ مَضَلَّةٌ.

57. Knowledge is through action.

57. الْعِلْمُ جِرْرٌ.

58. Knowledge is the annihilator of ignorance.

58. الْعِلْمُ بِالْعَمَلِ.

59. Knowledge is the adornment of distinction [and noble descent].

59. الْعِلْمُ مُمِيتُ الْجَهْلِ.

60. Knowledge is the leader of forbearance.

60. الْعِلْمُ زَيْنُ الْحَسَبِ.

61. Knowledge is the most excellent honour.

61. الْعِلْمُ قَائِدُ الْجِلْمِ.

62. Knowledge is the lamp of the intellect.

62. الْعِلْمُ أَفْضَلُ شَرَفٍ.

63. Knowledge is the best guide.

63. الْعِلْمُ مِصْبَاحُ الْعَقْلِ.

64. Knowledge is the most sublime provision.

64. الْعِلْمُ خَيْرُ دَلِيلٍ.

65. Knowledge is the greatest treasure.

65. الْعِلْمُ أَجَلٌ بِضَاعَةٌ.

66. Knowledge is life and a cure [for the maladies of the heart].

66. الْعِلْمُ أَكْبَرُ كُنْزٍ.

67. Knowledge is a veil [that protects one] from adversities.

67. الْعِلْمُ حَيَاةٌ وَشِفَاءٌ.

68. Knowledge is the highest success.

68. الْعِلْمُ حِجَابٌ مِنْ خَيْرِ الْخَيْرَاتِ.

69. Knowledge is the best acquisition.

69. الْعِلْمُ أَعْلَى قَوْزٍ.

70. Knowledge is the riding mount of forbearance.

70. الْعِلْمُ أَفْضَلُ قِنِيَّةٍ.

71. Knowledge is the root of every good.

71. الْعِلْمُ مَرْكَبُ الْجِلْمِ.

72. Knowledge is the symbol of intellect.

72. الْعِلْمُ أَصْلُ كُلِّ خَيْرٍ.

73. Knowledge is the fecundation of cognizance.

73. الْعِلْمُ عُنْوَانُ الْعَقْلِ.

74. Knowledge aids [and strengthens] reflection.

74. الْعِلْمُ لِقَاحُ الْمَعْرِفَةِ.

75. Knowledge is indeed a good guide.

75. الْعِلْمُ يُنَجِّدُ الْفِكْرَ.

76. Knowledge is the most excellent (or honourable) guidance.

76. الْعِلْمُ نِعْمَ دَلِيلٌ.

77. Sciences are the recreation of the men of erudition.

77. الْعِلْمُ أَفْضَلُ (أَشْرَفُ) هِدَايَةٍ.

78. Knowledge is the root of forbearance.

78. الْعُلُومُ نُرْهَةٌ نُزْهَةٌ دَبَائٍ.

79. Knowledge is the killer of ignorance.

79. الْعِلْمُ أَصْلُ الْجِلْمِ.

80. Knowledge is the herald of comprehension.

80. الْعِلْمُ قَاتِلُ الْجَهْلِ.

81. Knowledge does not end.

81. الْعِلْمُ دَاعِي الْقَهْمِ.

82. Knowledge is abundant but action is scarce.

82. الْعِلْمُ كَنْزٌ لَا يَنْتَهِي.

83. Knowledge is a great treasure that does not get exhausted.

83. الْعِلْمُ كَثِيرٌ، وَالْعَمَلُ قَلِيلٌ.

84. Knowledge is a [means of] right guidance for the one who acts upon it.

84. الْعِلْمُ كَنْزٌ عَظِيمٌ لَا يُفْنَى.

85. All of knowledge is a proof [against its possessor] except what is acted upon.

85. الْعِلْمُ رُشْدٌ لِمَنْ عَمَلَ بِهِ.

86. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

86. الْعِلْمُ كُلُّهُ حُجَّةٌ إِذَا عَمَلَ بِهِ.

87. Knowledge is the adornment of the wealthy and the wealth of the poor.

87- الْعِلْمُ جَمَالٌ ﻻ يَخْفَى وَنَسِيبٌ ﻻ يَجْفَى
ﻻ (يُخْفَى).

88. Indeed the only thing that has made people disinclined to seeking knowledge is the frequency with which they observe that only a few people act upon what they know.

88- الْعِلْمُ زَيْنٌ ﻾ غِنْيَاءٍ، وَغِنَى الْفُقَرَاءِ.

89. The bane of knowledge is to forsake acting upon it.

89- إِنَّمَا زَهَّدَ النَّاسُ فِي طَلْبِ الْعِلْمِ كَثْرَةُ مَا يَرَوْنَ مِنْ قَلَةٍ مَنْ
عَمَلَ بِمَا عِلِمَ.

90. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

90- آفَةُ الْعِلْمِ تَرُكُ الْعَمَلِ بِهِ.

91. When you want to benefit from knowledge then act upon it and increase in your contemplation about its meanings, [for through this] it will be retained by the hearts.

91- إِذَا سَمِعْتُمُ الْعِلْمَ فَأَلِطُوا (فَأَكْطُوا، فَأَنْطُوا) عَلَيْهِ،
ﻻ فَتَشُوبُوهُ بِهَزَلٍ، فَتَمُجُّهُ الْقُلُوبُ.

92. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

92- إِذَا رُمْتُمْ ﻻ تَتَفَاعَ بِالْعِلْمِ فَأَعْمَلُوا بِهِ، وَأَكْثَرُوا
الْفِكْرَ فِي مَعَانِيهِ، تَعِيَ الْقُلُوبُ.

93. Through knowledge, wisdom is recognized.

93- إِذَا زَادَ عِلْمُ الرَّجُلِ زَادَ أَدَبُهُ، وَتَضَاعَفَتْ حَشِيَّتُهُ لِرَبِّهِ.

94. Through knowledge, there is life.

94- بِالْعِلْمِ تُعْرَفُ الْحَيَاةُ.

95. Through knowledge, the crooked is straightened.

95- بِالْعِلْمِ تَكُونُ الْحَيَاةُ.

96. Sharing knowledge [with those who deserve] is the alms-tax of knowledge.

96- بِالْعِلْمِ يَسْتَقِيمُ الْمُعْوَجُّ.

97. Through knowledge, the station of forbearance is attained.

97- بَدَلُ الْعِلْمِ زَكَاةُ الْعِلْمِ.

98. The completeness of knowledge is [in] its application.

98- بِالْعِلْمِ تُدْرِكُ دَرَجَةُ الْجِلْمِ.

99. The completeness of knowledge is [in] acting according to it.

99- تَمَامُ الْعِلْمِ إِسْتِعْمَالُهُ.

100. The one who forsakes acting on [his] knowledge is not certain of getting reward for his

action.

100. تَمَامُ الْعِلْمِ الْعَمَلُ بِمُوجِبِهِ.

101. The fruit of knowledge is cognizance of Allah.

101. تَارِكُ الْعَمَلِ بِالْعِلْمِ غَيْرُ وَائِقٍ بِتَوَابِ الْعَمَلِ.

102. The fruit of knowledge is worship.

102. ثَمَرَةُ الْعِلْمِ مَعْرِفَةُ اللَّهِ.

103. The fruit of knowledge is acting upon it.

103. ثَمَرَةُ الْعِلْمِ الْعِبَادَةُ.

104. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

104. ثَمَرَةُ الْعِلْمِ الْعَمَلُ بِهِ.

105. The fruit of knowledge is sincerity of action.

105. ثَمَرَةُ الْعِلْمِ الْعَمَلُ لِلْحَيَاةِ.

106. The wealth of knowledge saves and preserves.

106. ثَمَرَةُ الْعِلْمِ إِخْصَابُهُ وَتَحْقِيقُهُ.

107. The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and its

preservation is [in] placing it with those who are worthy of it.

107. تَرْوَةُ الْعِلْمِ تُنْجِي وَتَبْقَى.

108. The best of knowledge is that which gives benefit.

108. جَمَالُ الْعِلْمِ نَشْرُهُ، وَتَمَرَّتُهُ الْعَمَلُ بِهِ، وَصِيَانَتُهُ وَضَعُهُ فِي أَهْلِهِ.

109. The best of all knowledge is that which reforms you.

109. خَيْرُ الْعِلْمِ مَا نَفَعَ.

110. The best knowledge is that which is accompanied by action.

110. خَيْرُ الْعُلُومِ مَا أَصْلَحَكَ.

111. The best of knowledge is that by which you reform your right guidance, and the worst of it is that by which you corrupt your Hereafter.

111. خَيْرُ الْعِلْمِ مَا قَارَنَهُ الْعَمَلُ.

112. Take from every knowledge the best of it, for indeed the bee partakes from the most beautiful of every flower, so two precious substances are produced from it: in one of them is a cure for the people (i.e. honey), and the other is a means of illumination (i.e. wax).

112. خَيْرُ الْعِلْمِ مَا أَصْلَحْتَ بِهِ رَشَادَكَ، وَشَرُّهُ مَا أَفْسَدْتَ بِهِ مَعَادَكَ.

113. The cornerstone of [all] merits is knowledge.

113- خُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ، فَإِنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْرٍ أَزْيَنَهُ، فَيَتَوَلَّدُ مِنْهُ جَوْهَرَانِ نَفِيسَانِ: أَحَدُهُمَا فِيهِ شِفَاءٌ لِلنَّاسِ، وَالْآخَرُ يُسْتَضَاءُ بِهِ.

114. Many a knowledge may lead to your misguidance.

114- رَأْسُ الْقَضَائِلِ الْعِلْمُ.

115. The alms-tax of knowledge is its dissemination.

115- رُبَّ عِلْمٍ أَدَّى إِلَى مَضَلَّتِكَ.

116. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

116- زَكَاةُ الْعِلْمِ نَشْرُهُ.

117. The adornment of knowledge is forbearance.

117- زَكَاةُ الْعِلْمِ بَدْلُهُ لِمُسْتَحِقِّهِ، وَإِجْهَادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

118. The cause of fear [of Allah] is knowledge.³

118- زَيْنُ الْعِلْمِ الْجِلْمُ.

119. Ask about that which you must know and cannot be excused for being ignorant about.

119- سَبَبُ الْخَشْيَةِ الْعِلْمُ.

120. The worst knowledge is that by which you corrupt your right guidance.

**120. سَلُّ عَمَّا بُدِّ لَكَ مِنْ عِلْمِهِ، وَتُعَدَّرُ
فِي جَهْلِهِ.**

121. The worst knowledge is knowledge that is not action upon.

121. شَرُّ الْعِلْمِ مَا أَفْسَدَتْ بِهِ رَشَادَكَ.

122. There are two things the ends of which can never be reached: knowledge and intellect.

122. شَرُّ الْعِلْمِ عِلْمٌ يُعْمَلُ بِهِ.

123. The disgrace of knowledge is boasting.

123. شَيْنَانِ – تُبْلَغُ غَايَتُهُمَا: الْعِلْمُ، وَالْعَقْلُ.

124. You must acquire knowledge, for indeed it is an honourable heritage.

124. شَيْنُ الْعِلْمِ الصَّلْفُ.

125. The knowledge of a hypocrite is [only] on his tongue.

125. عَلَيْكَ بِالْعِلْمِ فَإِنَّهُ وَرَائَهُ كَرِيمَةٌ.

126. The knowledge of a believer is [manifested] in his action.

126. عِلْمُ الْمُتَّقِ فِي لِسَانِهِ.

127. Knowledge without action is like trees without fruit.

127. عِلْمُ الْمُؤْمِنِ فِي عَمَلِهِ.

128. Knowledge without action is like a bow without a bowstring.

128. عِلْمٌ بِرِ; عَمَلٍ كَشَجَرٍ بِرِ; تَمَرٍ.

129. Knowledge that is not useful is like a medicine that does not cure.

129. عِلْمٌ بِرِ; عَمَلٍ كَقَوْسٍ بِرِ; وَتَرٍ.

130. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

130. عِلْمٌ بِرِ; يَنْفَعُ كَدَوَاءٍ; يَنْجَعُ.

131. Knowledge without action is a proof of Allah against His servant.

**131. عِلْمٌ بِرِ; يُصْلِحُكَ مِنْ; وَمَالٌ
يَنْفَعُكَ وَمَالٌ.**

132. The goal of knowledge is good action.

132. عِلْمٌ بِرِ; عَمَلٌ حُجَّةٌ لِلَّهِ عَلَى الْعَبْدِ.

133. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

133. غَايَةُ الْعِلْمِ حُسْنُ الْعَمَلِ.

134. The end goal of knowledge is tranquillity and forbearance.

134. غَايَةُ الْعِلْمِ الْخَوْفُ مِنَ اللَّهِ سُبْحَانَهُ.

135. The excellence of knowledge is [in] acting upon it.

135. غَايَةُ الْعِلْمِ السَّكِينَةُ وَالْجِلْمُ.

136. Saying 'I don't know' is half of knowledge.

136. فَضِيلَةُ الْعِلْمِ الْعَمَلُ بِهِ.

137. Little knowledge accompanied with action is better than a lot of it without action.

137. قَوْلُ ﻻ أَعْلَمُ نِصْفُ الْعِلْمِ.

138. Knowledge cuts off the excuse of those who offer [many] excuses.

138. قَلِيلُ الْعِلْمِ مَعَ الْعَمَلِ خَيْرٌ مِنْ كَثِيرِهِ بِ; ﻻ عَمَلٍ.

139. All knowledge that is not supported by the intellect is misguidance.

139. قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

140. Everything diminishes when it is expended except knowledge.

140. كُلُّ عِلْمٍ ﻻ يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

141. Everything becomes precious when it becomes less (or scarce) except knowledge, for

indeed it gains value when it abounds.

141. كُلُّ شَيْءٍ يَنْقُصُ عَلَى نِفَاقِ الْإِنْفِاقِ وَنِفَاقِ الْإِنْفِاقِ
الْعِلْمُ.

142. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

142. كُلُّ شَيْءٍ يَعْزُ حِينَ يَنْزُرُ (يَنْدُرُ) الْإِنْفِاقِ الْإِنْفِاقِ الْإِنْفِاقِ
يَعْزُ حِينَ يَعْزُرُ.

143. Knowledge is sufficient as loftiness.

143. كُلُّ وَعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ الْإِنْفِاقِ الْإِنْفِاقِ الْإِنْفِاقِ
فَإِنَّهُ يَتَّسِعُ.

144. Every time the knowledge of a person increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

144. كَفَى بِالْعِلْمِ رُفْعَةً.

145. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

145. كَلَّمَا زَادَ عِلْمُ الرَّجُلِ زَادَتْ عِنَايَتُهُ بِنَفْسِهِ، وَبَدَلَ فِي
رِيَاضَتِهَا وَصِدْقِهَا جِهًا جُهْدَهُ.

146. The acquisition of knowledge is indifference towards worldly pleasures.

146. كَمَا أَنَّ الْعِلْمَ يَهْدِي الْمَرْءَ وَيُنَجِّيه، كَذَلِكَ الْجَهْلُ يُضِلُّهُ

وَيُرْدِيهِ.

147. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

147. كَسْبُ الْعِلْمِ الزُّهْدُ فِي الدُّنْيَا.

148. The perfection of knowledge is action.

148. كَمَالُ الْعِلْمِ الْجِلْمُ، وَكَمَالُ الْجِلْمِ كَثْرَةُ كِتَابِهِ وَخَيْمَالُ وَالْكُظْمِ.

149. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

149. كَمَالُ الْعِلْمِ الْعَمَلُ.

150. Knowledge will never bear fruit until it is accompanied by forbearance.

150. لِطَالِبِ الْعِلْمِ عِزُّ الدُّنْيَا وَقُوْزُ الْآخِرَةِ.

151. None will attain knowledge except the one who lengthens his [period of] study.

151. لَنْ يُتِمَرَ الْعِلْمُ حَتَّى يُقَارَنَهُ الْجِلْمُ.

152. The language of knowledge is truthfulness.

152. لَنْ يُحْرَزَ الْعِلْمُ إِلاَّ بِصِدْقِ اللِّسَانِ.

153. The conception of knowledge is imagination and understanding.

153. لِسَانُ الْعِلْمِ الصِّدْقُ.

154. One who seeks right guidance from knowledge, it guides him.

154. لِقَاحُ الْعِلْمِ التَّصَوُّرُ وَالْقَهْمُ.

155. One who is alone with knowledge does not feel frightened by [his] loneliness.

155. مَن اسْتَرَشَدَ الْعِلْمَ ارْشَدَهُ.

156. One who is not guided by knowledge is misguided by ignorance.

156. مَن خَرَّ بِالْعِلْمِ لَمْ تُوجِشْهُ خَلْوَةٌ.

157. One who acts with knowledge attains his goal and desire from the Hereafter.

157. مَن لَمْ يَهْدِهِ الْعِلْمُ أَضَلَّهُ الْجَهْلُ.

158. One who is fond of knowledge has [actually] done good to his soul.

158. مَن عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِن خَيْرٍ وَمُرَادَهُ.

159. Whoever hides [his] knowledge, it is as if he is an ignorant person.

159. مَن كَلَفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلَى نَفْسِهِ.

160. One who acts against his knowledge, his crime and sin become grave.

160. مَنْ كَتَمَ عِلْمًا فَكَأَنَّهُ جَاهِلٌ.

161. One whose knowledge exceeds his intellect, it becomes a burden for him.

161. مَنْ خَالَفَ عِلْمَهُ عَظُمَتْ جَرِيْمَتُهُ وَإِثْمُهُ.

162. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

162. مَنْ زَادَ عِلْمُهُ عَلَى عَقْلِهِ كَانَ وَبَاغِيًّا عَلَيْهِ.

163. One who quenches his thirst from the drinking-fountain of knowledge, covers himself with the gown of forbearance.

163. مَنْ عِلِمَ (عَدِمَ) عَوَرَ الْعِلْمَ صَدَرَ (صُدَّ) عَنِ شَرَائِعِ الْحِكْمِ.

164. One who increases his study of knowledge [and discussion about what he has learnt] does not forget what he knows and benefits from it that which he does not know.

164. مَنْ ارْتَوَى مِنْ مَشْرَبِ الْعِلْمِ، تَجَلَّبَبَ جِلْبَابَ الْحِلْمِ.

165. One who increases his reflection about what he has learnt safeguards his knowledge and understands that which he would not have [otherwise] understood.

165. مَنْ أَكْثَرَ مُدَارَسَةَ الْعِلْمِ لَمْ يَنْسَ مَا عِلِمَ، وَاسْتَفَادَ مَا لَمْ يَعْلَمْ.

166. One who does not acquire wealth through knowledge, acquires grace by it.

166. مَنْ أَكْثَرَ الْفِكْرَ فِيمَا تَعَلَّمَ أَتَقَنَّ عِلْمَهُ، وَفَهَمَ مَا لَمْ يَكُنْ

يَفْهَمُ.

167. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

167. مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مَا يُغْنِيهِ، إِكْتَسَبَ بِهِ
جَمًّا.

168. From the perfection of knowledge is acting upon what it dictates.

168. مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كَانَ حُجَّةً عَلَيْهِ وَوَبًّا.

169. From the most honourable of knowledge is self-adornment with forbearance.

169. مِنْ كَمَالِ الْعِلْمِ الْعَمَلُ بِمَا يَفْتَضِيهِ.

170. He who enlivens knowledge does not die.

170. مِنْ أَشْرَفِ الْعِلْمِ التَّحْلِي بِالْجِلْمِ.

171. Nothing increases knowledge like acting upon it.

171. مَا مَاتَ مَنْ أَحْيَى عِلْمًا.

172. Knowledge does not benefit the one who does not understand [it] and forbearance is not useful for the one who does not show clemency.

172. مَا زَكَى الْعِلْمُ بِمِثْلِ الْعَمَلِ بِهِ.

173. The basis of knowledge is its dissemination.

173. ما أفاد العلم مَنْ لم يفهم، ونفع الجلم مَنْ لم يحلم.

174. The basis of knowledge is acting upon it.

174. وك العلم نشره.

175. Coming together to study knowledge is the delight of the scholars.

175. وك العلم العمل به.

176. Gatherings of knowledge are a bounty.

176. مدارسة العلم لذة العلماء.

177. The adornments of a man are his knowledge and his forbearance.

177. مجالس العلم عزيمة.

178. How good a companion of forbearance knowledge is!

178. مزين الرجل علمه وجلمه.

179. How good a companion of faith knowledge is!

179. نعم قرين الجلم العلم.

180. How good a guide of faith knowledge is!

180- نَعْمَ قَرِينُ ۙ بِإِيمَانِ الْعِلْمِ.

181. Do not make enmity with that which you are ignorant of, for indeed most of knowledge is in that which you don't know.

181- نَعْمَ دَلِيلُ ۙ بِإِيمَانِ الْعِلْمِ.

182. There is no provision like knowledge.

**182- تُعَادُوا مَا تَجْهَلُونَ، فَإِنَّ أَكْثَرَ الْعِلْمِ فِيمَا
تَعْرِفُونَ.**

183. There is no honour like knowledge.

183- دُخْرَ كَالْعِلْمِ.

184. There is no nightly conversation partner like knowledge.

184- شَرَفَ كَالْعِلْمِ.

185. There is no treasure more worthwhile than knowledge.

185- سَمِيرَ كَالْعِلْمِ.

186. There is no distinction more honourable than knowledge.

186- كُنْزَ أَنْقَعُ مِنَ الْعِلْمِ.

187. There is no guide more successful than knowledge.

187. عَزَّ أَشْرَفُ مِنَ الْعِلْمِ.

188. Knowledge is not acquired except from its masters.

188. دَلِيلَ أَنْجَحُ مِنَ الْعِلْمِ.

189. Knowledge does not benefit without [divinely granted] success.

189. يُؤَخِّدُ الْعِلْمُ إِذْ مِنْ أَرْبَابِهِ.

190. Knowledge is not attained with physical comfort.

190. يَنْفَعُ عِلْمٌ بغيرِ تَوْفِيقٍ.

191. Knowledge is not purified without piety.

191. يُدْرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

192. Nobody obtains knowledge except the one who lengthens his study.

192. يَزْكُو الْعِلْمُ بِغَيْرِ وَرَعٍ.

193. One who has no insight, has no knowledge.

193. يُحْرِزُ الْعِلْمَ إِذْ مَنْ يُطِيلُ دَرَسَهُ.

194. Nobody disparages knowledge and its possessors except the foolish, ignorant one.

194. عِلْمٌ لِمَنْ بَصِيرَةٌ لَهُ.

195. A little knowledge removes a lot of ignorance.

**195. يَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِهِ إِحْمَقٌ؛
جَاهِلٌ.**

196. People attain superiority through knowledge and intellect, not by wealth and lineage.

196. يَسِيرُ الْعِلْمُ يَنْفِي كَثِيرَ الْجَهْلِ.

197. Knowledge needs action.

**197. يَتَفَاوَضُ النَّاسُ بِالْعُلُومِ
وَالْعُقُولِ، بِالْمُؤَالِ وَالْمُؤَالِ وَالْمُؤَالِ.**

198. Knowledge needs forbearance.

198. يَحْتَاجُ الْعِلْمُ إِلَى الْعَمَلِ.

199. Knowledge needs suppression [of anger].

199. يَحْتَاجُ الْعِلْمُ إِلَى الْجِلْمِ.

200. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

200. يَحْتَاجُ الْعِلْمُ إِلَى الْكُظْمِ.

201. Knowledge is the most honourable guidance.

201- أَطِيعِ الْعِلْمَ، وَأَعْصِ الْجَهْلَ تُفْلِحْ.

202- الْعِلْمُ أَشْرَفُ هِدَايَةٍ.

1. Meaning: take your knowledge from a pure source.
2. Or: ...and differentiates the right religion from the wrong [and corrupt] one.
3. As seen in Q35:28

The Scholar

The Scholar-العالم

1. The scholar is one whose actions attest to the veracity of his words.

1- الْعَالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أَقْوَالِهِ أَعْمَالُهُ.

2. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

2- الْعُلَمَاءُ غُرَبَاءُ لِكثْرَةِ الْجُهَالِ.

3. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

3- الْعَالِمُ مَنْ وَجَدَ الْعِلْمَ، وَتَشَبَّعَ بِهِ.

4. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

4. الْعَالِمُ يَعْرِفُ الْجَاهِلَ 7؛ تَهُ كَانَ قَبْلُ جَاهِلًا.

5. The scholar who is truly a scholar, is one who does not prevent the servants from having hope in the mercy of Allah and [at the same time] does not give them false security from the scheme of Allah.

5. الْعَالِمُ كُلُّ الْعَالِمِ مَنْ لَمْ يَمْنَعْ الْعِبَادَ الرَّجَاءَ لِرَحْمَةِ اللَّهِ وَلَمْ يُؤْمِنُهُمْ مَكْرًا لِلَّهِ.

6. The scholar and the student are partners in reward; there no good in anything between this.¹

6. الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي 7؛ جُرِّ، وَوَيْبًا خَيْرًا فِيمَا بَيْنَ ذَلِكَ.

7. Scholars are the purest of people in character and the least rooted in [vain] desires.

7. الْعُلَمَاءُ أَطْهَرُ النَّاسِ أَذْوَءًا، وَأَقْلَهُمْ فِي الْمَطَامِعِ أَعْرَاقًا.

8. The scholar is a living [person] among the dead.

8. الْعَالِمُ حَيٌّ بَيْنَ الْمَوْتَى.

9. Be careful not to disparage scholars, for indeed this will degrade you and make others think ill of you and expect evil from you.

9. إِيَّاكَ أَنْ تَسْتَخِفَّ بِالْعُلَمَاءِ، فَإِنَّ ذَلِكَ يُزْرِي بِكَ، وَيُسِيءُ الظَّنَّ بِكَ، وَالْمَخِيلَةَ فَيْكَ.

10. The most learned among you are the most fearful of you.

10. أَغْلَمُكُمْ أَخَوْفُكُمْ.

11. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

11. أَوْلَى النَّاسِ بِالنَّبِيِّاءِ، أَغْلَمُهُمْ بِمَا جَاءُوا بِهِ.

12. The most learned person is the one who is most infatuated with knowledge.

12. أَغْلَمُ النَّاسِ الْمُسْتَهْتَرُ بِالْعِلْمِ.

13. The most learned of people about Allah, the Glorified, are the most fearful of Him.

13. أَغْلَمُ النَّاسِ بِاللَّهِ سُبْحَانَهُ أَخَوْفُهُمْ مِنْهُ.

14. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

14. أَغْلَمُ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَائِهِ.

15. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

15. أَغْظَمُ النَّاسِ عِلْمًا أَشَدَّهُمْ خَوْفًا لِلَّهِ سُبْحَانَهُ.

16. The most learned of people about Allah are those who are most fearful of Him.

16. أَغْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ خَشِيَةً لَهُ.

17. The most hated of servants in the sight of Allah is the haughty scholar.

17- أَبْغَضُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ الْعَالِمُ الْمُتَجَبِّرُ.

18. Those with the greatest burden among the people are the scholars who exceed the limits.

18- أَكْثَرُ النَّاسِ وَزْرًا الْعُلَمَاءُ الْمُفْرَطُونَ.

19. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

19- أَشَدُّ النَّاسِ نَدَمًا عِنْدَ الْمَوْتِ الْعُلَمَاءُ غَيْرُ الْعَامِلِينَ.

20. The most learned of people is one whose doubt does not dispel his certainty.

20- أَعْلَمُ النَّاسِمَنْ لَمْ يُزَلِّ الشُّكُّ يَقِينَهُ.

21. The person who is most learned about Allah is he who asks from Him the most.

21- أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ لَهُ مَسْئَلَةً.

22. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

22- إِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ، وَرِعَاتَهُ قَلِيلٌ.

23. Verily the people who are most deserving of the [guidance of the] Prophets - peace be upon them - are those who have the most knowledge about (or act upon) their teachings.

23- إِنَّ أَوْلَى النَّاسِ بِآخِرِ نَبِيٍّ - عَلَيْهِمُ
السُّلْطَانُ بِمَا جَاؤُوا بِهِ.

24. The scholar is honoured because of his knowledge, the elderly because of his age, the doer of good because of his goodness and the king because of his kingship.

24- يُكْرَمُ الْعَالِمُ لِعِلْمِهِ، وَالْكَبِيرُ لِسِنِّهِ، وَذُو الْمَعْرُوفِ لِمَعْرُوفِهِ،
وَالسُّلْطَانُ لِسُلْطَانِهِ.

25. The scholars are judges over the people.

25- الْعُلَمَاءُ حُكَّامٌ عَلَى النَّاسِ.

26. The scholar is alive even when he is dead.

26- الْعَالِمُ حَيٌّ، وَإِنْ كَانَ مَيِّتًا.

27. The scholar is one who knows his [own] status [and worth].

27- الْعَالِمُ مَنْ عَرَفَ قَدْرَهُ.

28. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

28- الْعَالِمُ يَنْظُرُ بِقَلْبِهِ وَخَاطِرِهِ، الْجَاهِلُ يَنْظُرُ بِعَيْنِهِ وَنَاطِرِهِ.

29. The scholar is a person who does not get weary of gaining knowledge.

29- الْعَالِمُ الَّذِي لَا يَمَلُّ مِنَ تَعَلُّمِ الْعِلْمِ.

30. Scholars live on as long as the day and night remains.

30. الْعُلَمَاءُ بِأَيُّونَ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ.

31. The concealer of knowledge is not certain of being correct in it.

31. الْكَاتِمُ لِلْعِلْمِ غَيْرُ وَاثِقٍ بِأَيُّونَ مَا بَقِيَ النَّهَارُ فِيهِ.

32. Only he is a scholar whose knowledge calls him to piety and God-wariness, to abstinence from the pleasures of the transient world and to infatuation with the heavenly abode.

32. إِنَّمَا الْعَالِمُ مَنْ دَعَاهُ عِلْمُهُ إِلَى الْوَرَعِ وَالتَّقَى، وَالزُّهْدِ فِي عَالَمِ الْفَنَاءِ، وَالتَّوَلَّاهُ بِجَنَّةِ الْمَأْوَى.

33. The bane of scholars is love for leadership [and authority].

33. آفَةُ الْعُلَمَاءِ حُبُّ الرِّيَاسَةِ.

34. When you see a [true] scholar, be a servant to him.

34. إِذَا رَأَيْتَ عَالِمًا فَكُنْ لَهُ خَادِمًا.

35. Congratulations to the scholar who knows and thus restrains himself [from sin], and who fears the sudden coming [of death] so he prepares himself and gets ready. If he is questioned he articulates, and if he is left he remains silent; his speech is accurate and his silence is not because of his inability to give an answer.

35. بَخِّ بَخٍّ لِعَالِمٍ عَلِمَ فَكَفَّ، وَخَافَ الْبَيَاتَ فَأَعَدَّ وَاسْتَعَدَّ، إِنْ سُئِلَ أَفْصَحَ، وَإِنْ تُرِكَ سَكَتَ (صَمَّتَ)، كَمَا أَنَّ صَوَابُ، وَسُكُوتُهُ عَنْ غَيْرِ عِيٍّ عَنِ الْجَوَابِ.

36. Sit in the company of scholars and you will be felicitous.

36- جَالِسِ الْعُلَمَاءَ تَسْعَدُ.

37. Sit in the company of scholars and you will increase your knowledge.

37- جَالِسِ الْعُلَمَاءَ تَزِدُّ عِلْمًا.

38. The beauty of a scholar is [in] his acting upon his knowledge.

38- جَمَالُ الْعَالِمِ عَمَلُهُ بِعِلْمِهِ.

39. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

39- جَالِسِ الْعُلَمَاءَ، يَزِدُّ عِلْمُكَ، وَيَحْسُنُ أَدَبُكَ، وَتَزُكُّ نَفْسُكَ.

40. Be close to the scholars and you will perceive.

40- جَاوِرِ الْعُلَمَاءَ تَسْتَبْصِرُ.

41. Many a scholar is killed by his knowledge.

41- رُبُّ عَالِمٍ قَتَلَهُ عِلْمُهُ.

42. Many a person who claims to have knowledge is not a scholar.

42- رُبُّ مُدَّعٍ لِلْعِلْمِ لَيْسَ بِعَالِمٍ.

43. Many a scholar does not benefit [from his knowledge].

43- رَبِّ عَالِمٍ عَيْرٌ مُنْتَفِعٍ.

44. The rank of a scholar is the highest of ranks.

44- رُتْبَةُ الْعَالِمِ أَعْلَى الْمَرَاتِبِ.

45. The lapse [and misguidance] of a scholar corrupts entire worlds.

45- زَلَّةُ الْعَالِمِ تُفْسِدُ عَوَالِمَ.

46. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

46- زَلَّةُ الْعَالِمِ كَانْكَسَارِ السَّفِينَةِ، تَغْرُقُ، وَتُغْرَقُ مَعَهَا عَيْرَهَا.

47. The lapse of a scholar is a serious offence.

47- زَلَّةُ الْعَالِمِ كَبِيرَةُ الْجِنَايَةِ.

48. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

48- عَلَى الْعَالِمِ أَنْ يَتَعَلَّمَ مَا لَمْ يَعْلَمْ، وَيُعَلِّمَ النَّاسَ مَا قَدْ عَلِمَ.

49. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

49- عَلَى الْعَالِمِ أَنْ يَعْمَلَ بِمَا عَلِمَ، ثُمَّ يَطْلُبُ تَعَلَّمَ مَا لَمْ يَعْلَمْ.

50. A scholar who opposes you is better than the ignorant person who assists you.

50- عَالِمٌ مُعَانِدٌ خَيْرٌ مِنْ جَاهِلٍ مُسَاعِدٍ.

51. Every scholar is fearful [of Allah].

51- كُلُّ عَالِمٍ خَائِفٌ.

52. How many a scholar is corrupt and [how many] a worshipper is ignorant, so be wary of the corrupt among the scholars and the ignorant among the worshippers.

**52- كَمْ مِنْ عَالِمٍ فَاجِرٍ وَعَابِدٍ جَاهِلٍ، فَاتَّقُوا الْفَاجِرَ مِنَ الْعُلَمَاءِ،
وَالْجَاهِلَ مِنَ الْمُتَعَبِّدِينَ.**

53. It is enough of ignorance for a scholar that his actions contradict his knowledge.

53- كَفَى بِالْعَالِمِ جَهْلُهُ؛ أَنْ يُنَافِيَ عِلْمَهُ عَمَلُهُ.

54. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

54- كُنْ عَالِمًا نَاطِقًا، أَوْ مُسْتَمِعًا وَاعِيًا، وَإِيَّاكَ أَنْ تَكُونَ الثَّلَاثَ.

55. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

55- كُنْ عَالِمًا بِالْحَقِّ، عَامِلًا بِهِ، يُنَجِّكَ اللَّهُ سُبْحَانَهُ.

56. If the people of knowledge were to carry it as it deserves to be carried, Allah and His angels would surely love them, but they bear it in order to seek worldly gain, so Allah, the Exalted, is displeased with them and they are thus abased by it.

56. لَوْ أَنَّ أَهْلَ الْعِلْمِ حَمَلُوهُ بِحَقِّهِ; حَبَّهِمُ اللَّهُ
وَمَكَرَهُمُ اللَّهُ، وَلَكِنَّهُمْ حَمَلُوهُ لِطَلْبِ الدُّنْيَا، فَمَقَتَهُمُ اللَّهُ
تَعَالَى وَهَانُوا عَلَيْهِ.

57. One who has knowledge asks good [and pertinent] questions.

57. مَنْ عِلْمَ أَحْسَنَ السُّؤَالِ.

58. One who knows must act upon his knowledge.

58. مَنْ عِلْمَ عَمَلٍ.

59. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

59. مَنْ عِلْمَ (عَمَلٍ) هُتْدَى.

60. One who wastes his knowledge [by not acting upon it] faces turmoil.

60. مَنْ أَضَاعَ عِلْمَهُ اِلْتَطَمَ.

61. One who reveres a scholar has revered his Lord.

61. مَنْ وَقَّرَ عَالِمًا فَقَدُ وَقَّرَ رَبَّهُ.

62. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

62. مَنْ لَمْ يَتَعَاهَدْ عِلْمَهُ فِي الْخَلْفِ; فَصَحَّهُ فِي
الْمَعْرِفَةِ.

63. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

63- مَنْ ادَّعَى مِنَ الْعِلْمِ غَايَتَهُ فَقَدْ أَظْهَرَ مِنْ جَهْلِهِ نَهَايَتَهُ.

64. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the one who seeks it.

64- مِنَ الْمَقْرُوضِ عَلَى كُلِّ عَالِمٍ أَنْ يَصُونَهُ بِالْوَرَعِ جَانِبَهُ، وَأَنْ يَبْدُلَ عِلْمَهُ لِطَالِبِهِ.

65. Considering your knowledge (or action) as little is from the excellence of your knowledge.

65- مِنْ فَضْلِ عِلْمِكَ إِسْتِغْفَابُكَ لِعِلْمِكَ (لِعَمَلِكَ).

66. He who does not act upon his knowledge has not truly gained knowledge.

66- مَا عِلْمٌ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

67. How many are those who gain knowledge but do not follow it!

67- مَا أَكْثَرَ مَنْ يَعْلَمُ الْعِلْمَ وَ;#xFEFB; يَتَّبِعُهُ.

68. Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until He had made it incumbent upon the learned to teach.

68- مَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْجَاهِلِ أَنْ يَتَعَلَّمَ حَتَّى أَخَذَ عَلَى الْعَالِمِ أَنْ يُعَلِّمَ.

69. Only two [types of] people have broken my back: the impudent scholar and the ignorant worshipper. One drives people away from the truth by his immorality and the other invites people to falsehood with his devotion.

69. مَا قَصَمَ ظَهْرِي إِذَا رَجُلٌ عَالِمٌ مُتَهَيِّئٌ وَجَاهِلٌ مَتَنَسِّكٌ، هَذَا يُنْفِرُ عَنِّ حَقِّهِ بِهَيْئِهِ، وَهَذَا يَدْعُو إِلَىٰ بَاطِلِهِ بِنُسْكِهِ.

70. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

70. مُنَاقَسَةُ (مُنَاقَشَةُ) الْعُلَمَاءِ تُنْتِجُ فَوَائِدَهُمْ، وَتَكْسِبُ فَضَائِلَهُمْ.

71. The keepers of material treasures are annihilated while they are [still] alive while the scholars remain as long as the nights and days remain. Their bodies are lost but their examples [and teachings continue to] remain in the hearts.

71. هَلَكَ خُزَّانُ مَوَالٍ وَهُمْ أَحْيَاءُ، وَالْعُلَمَاءُ بِأَقْوَانِ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ، أَعْيَانُهُمْ مَفْقُودَةٌ وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ.

72. Never disrespect a scholar, even if he is lowly.

72. لَا تُزْدَرِينِ الْعَالِمَ وَإِنْ كَانَ حَقِيرًا.

73. There is no lapse more serious than the lapse of a scholar.

73. زَلَّةٌ أَشَدُّ مِنْ زَلَّةِ عَالِمٍ.

74. A scholar is not a true scholar until he stops being jealous of one who is above him,

does not demean one who is below him and does not take in return for his knowledge anything of the vanities of this world.

74. **يَكُونُ الْعَالِمُ عَالِمًا حَتَّى يَحْسُدَ مَنْ قَوْفَهُ، وَيَحْتَقِرَ مَنْ دُونَهُ، وَيَأْخُذُ عَلَى عِلْمِهِ شَيْئًا مِنْ حُطَامِ الدُّنْيَا.**

75. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

75. **يَنْبَغِي أَنْ يَكُونَ عِلْمُ الرَّجُلِ زَائِدًا عَلَى نُطْقِهِ، وَعَقْلُهُ غَالِبًا عَلَى لِسَانِهِ.**

76. The bane of the masses is a corrupt scholar.

76. **آفَةُ الْعَامَّةِ الْعَالِمُ الْفَاجِرُ.**

[1](#). Meaning there is no good in anyone other than the scholar and the student.

Education And Learning

التعليم والتعلم - Education and learning

1. The most helpful thing in purifying the intellect is education.

1. **أَعْوَنُ شَيْءٍ عَلَى تَرْكِيَةِ الْعَقْلِ التَّعْلِيمُ.**

2. Learn and you will become knowledgeable, honour and you will be honoured.

2. **تَعَلَّمْ تَعْلَمُ، وَتَكْرَمْ تُكْرَمُ.**

3. Be humble in front of the one from whom you gain knowledge and the one whom you teach; and do not be from among the haughty scholars, lest your ignorance rises alongside you knowledge.

**3- تَوَاضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ الْعِلْمَ، وَلِمَنْ تُعَلِّمُونَهُ،
وَتَكُونُوا مِنْ جَابِرَةِ الْعُلَمَاءِ، وَجَهْلِكُمْ بِعِلْمِكُمْ.**

4. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you (or guard you).

**4- تَعَلَّمِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيًّا زَانِكَ، وَإِنْ كُنْتَ فَقِيرًا مَانِكَ
(صَانِكَ).**

5. Learn the knowledge of the one who knows, and teach your knowledge to the one who is ignorant, for if you do this, he will be teach you that which you are ignorant of and you will benefit [others] with what you have learnt.

**5- تَعَلَّمْ عِلْمَ مَنْ يَعْلَمُ، وَعَلِّمْ عِلْمَكَ مَنْ يَجْهَلُ، فَإِذَا فَعَلْتَ ذَلِكَ،
عَلَّمَكَ مَا جَهِلْتَ، وَانْتَفَعْتَ بِمَا عَلَّمْتَ.**

6. He who places knowledge with one who is unworthy of it has wronged it [or him].

6- وَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ ظَالِمٌ لَهُ.

7. Through education, knowledge is gained.

7 - بِالتَّعَلُّمِ يُنَالُ الْعِلْمُ.

8. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

8- تَعَلَّمُوا الْعِلْمَ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

The Student

المتعلم والمستمع-The student

1. If you are not an articulating scholar then be an attentive listener.

1- إِذَا لَمْ تَكُنْ عَالِمًا نَاطِقًا فَكُنْ مُسْتَمِعًا وَاعِيًا.

2. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor overestimate what he already knows.

2- عَلَى الْمُتَعَلِّمِ أَنْ يَدَافَ نَفْسَهُ فِي طَلِبِ الْعِلْمِ،
وَيَمَلِّ مِنْ تَعَلُّمِهِ وَ#XFEBB وَيَسْتَكْثِرُ مَا عِلِمَ.

3. One who learns becomes knowledgeable.

3- مَنْ تَعَلَّمَ عِلِمًا.

4. One who does not learn does not become knowledgeable.

4- مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

5. One who gains knowledge so that he can act upon it is not distressed by its dullness.

5- مَنْ تَعَلَّمَ الْعِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوجِشْهُ كِسَادُهُ.

6. One who does not learn in his young age, does not progress in his old age.

6- مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الْكِبَرِ.

7. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance?

7- مَنْ لَمْ يَصْبِرْ عَلَى مَضْنِ التَّعْلِيمِ (التَّعَلُّمِ) بَقِيَ فِي ذُلِّ الْجَهْلِ.

8. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

8- مَنْ لَمْ يُدَيْبْ (لَمْ يُذِبْ) نَفْسَهُ فِي اِكْتِسَابِ الْعِلْمِ لَمْ يُحْرَزْ قَصَبَاتِ السُّبُقِ.

9. The one who does not know must never be too proud to learn.

9- يَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أَنْ يَتَعَلَّمَ.

10. Do not speak to the ignorant ones about that which they do not know such that they belie you, for indeed your knowledge has a right over you and its right is that you bestow it to those who are deserving of it and deny it to those who are not deserving of it.

10- تُحَدِّثِ الْجُهَالَ بِمَا يَكْدِبُونَ فَيُكْذِبُونَكَ بِهِ، فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقًّا، وَحَقُّهُ عَلَيْكَ بَدْلُهُ لِمُسْتَحِقِّهِ وَمَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

11. One who is haughty does not learn.

11- يَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

Age And Lifespan

العمر- Age and Lifespan

1. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

1- الْعُمُرُ الَّذِي أَعْدَرَ اللَّهُ سُبْحَانَهُ فِيهِ إِلَى ابْنِ آدَمَ وَأُنْدَرَ،
الْسِتُّونَ.

2. The age in which a person reaches maturity is forty.

2- الْعُمُرُ الَّذِي يَبْلُغُ الرَّجُلُ فِيهِ إِذَا شُدَّ،
رَبْعُونَ.

3. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

3- إِحْذَرُوا ضِيَاعَ عُمَارِكُمْ فِي مَا يَبْقَى لَكُمْ،
فَمَا تَبْقَى مِنْهَا يَعُودُ.

4. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

4- إِنَّ عُمُرَكَ مَهْرُ سَعَادَتِكَ، إِنَّ أَنْفَعَتَهُ (أَنْفَعَتَهُ) فِي طَاعَةِ رَبِّكَ.

5. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

5- إِنَّ أَنْفَاسَكَ أَجْزَاءُ عُمُرِكَ، فَوَقْفُهَا فِي طَاعَةِ تَزِيلُكَ.

6. Verily your lifetime is the time which you find yourself in.

6- إِنَّ عُمْرَكَ وَقْتُكَ الَّذِي أَنْتَ فِيهِ.

7. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

7- إِنَّ عُمْرَكَ عَدَدَ أَنْفَاسِكَ، وَعَلَيْهَا رَقِيبٌ تُحْصِيهَا.

8. Indeed the night and day are quick in razing the lifetimes.

8- إِنَّ اللَّيْلَ وَالنَّهَارَ مُسْرِعَانِ فِي هَذْمِ عُمَارِ.

9. Indeed your life's past is that which has come to pass and its future is hope, and the present is [time for] action.

9- إِنَّ مَاضِيَ عُمْرِكَ أَجَلٌ، وَآتِيَهُ أَمَلٌ، وَالْوَقْتُ عَمَلٌ.

10. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

**10- إِنَّ غَايَةَ تَنْقُصُهَا اللَّحْظَةُ، وَتَهْدِمُهَا السَّاعَةُ، لِحَرِيَّةٍ يَقْصُرُ
الْمُدَّةَ.**

11. Indeed deceived is the one who is deluded with regards to his life and enviable is one who spends his life in the obedience of his Lord.

**11- إِنَّ الْمَغْبُوبَ مَنْ عَيْنَ عُمْرِهِ، وَإِنَّ الْمَغْبُوطَ مَنْ أَنْقَدَ عُمْرَهُ
فِي طَاعَةِ رَبِّهِ.**

12. The lifespan [of a person] is [made up of] a specific number of breaths.

12. الْعُمْرُ أَنْفَاسٌ مُعَدَّةٌ.

13. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

13. كَيْفَ يُفْرِحُ بِعُمُرٍ تَنْقُصُهُ السَّاعَاتُ.

14. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

14. لَيْسَ شَيْءٌ أَعَزُّ مِنَ الْكِبْرِيتِ إِذْ حَمَرَ إِلَّا مَا بَقِيَ مِنْ عُمُرِ الْمُؤْمِنِ.

15. One whose life is long, his tribulations become many.

15. مَنْ طَالَ عُمُرُهُ كَثُرَتْ مَصَائِبُهُ.

16. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

16. مَنْ طَالَ عُمُرُهُ فُجِعَ بِأَعِزَّتِهِ وَأَجْبَائِهِ.

17. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

17. مَنْ أَفْنَى عُمُرَهُ فِي غَيْرِ مَا يُنْجِيهِ فَقَدْ أَضَاعَ مَطْلَبَهُ.

18. An hour of your time does not pass but that it cuts away a portion of your lifespan.

18. مَا انْقَضَتْ سَاعَةٌ مِنْ دَهْرِكَ إِذْ يَقِطَعَةُ مِنْ
عُمْرِكَ.

19. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

19. تُفْنُ عُمْرَكَ فِي الْمَمَلَةِ هِيَ فَتَخْرُجَ مِنَ
الدُّنْيَا بِأَمَلٍ.

20. With the progression of days and nights, nothing remains of the lifetimes.

20. بَقَاءُ بَقَاءِ عُمَارٍ مَعَ تَعَابُهِ اللَّيْلِ
وَالنَّهَارِ.

21. Nobody knows how much longer he has to live except a Prophet or a man of truth.

21. يَعْرِفُ قَدْرَ مَا بَقِيَ مِنْ عُمْرِهِ إِذْ نَبِيٌّ
أَوْ صِدِّيقٌ.

22. Lifetime is diminished by moments.

22. الْعُمْرُ تُفْنِيهِ اللَّحَظَاتُ.

23. Guard your lifetime from being wasted in other than acts of worship and obedience [to Allah].

23. إِحْفَظْ عُمْرَكَ مِنَ التَّضْيِيعِ لَهُ فِي غَيْرِ الْعِبَادَةِ وَالطَّاعَاتِ.

Development And Prosperity

Development and prosperity-الْعُمْرَانُ

1. The bane of development and prosperity is the oppression of a tyrant.

1. آفَةُ الْعُمْرَانِ جَوْرُ السُّلْطَانِ.

Delving Deep

Delving deep-التَّعَمُّقُ

1. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

1. مَنْ تَعَمَّقَ لَمْ يَنْبُ إِلَى الْحَقِّ.

Actions And Deeds

Actions and deeds-إِعْمَالٌ

1. Action without knowledge is misguidance.

1. الْعَمَلُ بِغَيْرِ عِلْمٍ ضَلَالٌ.

2. Righteous action is the better of the two provisions.

2. الْعَمَلُ الصَّالِحُ أَفْضَلُ الزَّادَيْنِ.

3. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one more] successful.

- الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحُ، وَلِسَانُ الصِّدْقِ أَزِينُ وَأَنْجَحُ.

4. The actions of servants in this world are [brought] before their eyes in the Hereafter.

4. أَعْمَالُ الْعِبَادِ فِي الدُّنْيَا نَصَبُ أَعْيُنِهِمْ فِي الْآخِرَةِ.

5. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

**5. الشَّرْفُ عِنْدَ اللَّهِ سُبْحَانَهُ بِحُسْنِ أَعْمَالٍ،
بِحُسْنِ قَوْلٍ.**

6. Falling short in action, for the one who is certain of its reward, is foolishness.

6. التَّفْصِيرُ فِي الْعَمَلِ لِمَنْ وَثِقَ بِالتَّوَابِ عَلَيْهِ عَبَثٌ.

7. Busying oneself with that which will not accompany you after death is from the greatest weakness.

**7. إِشْتِغَالُ النَّفْسِ بِمَا يَصْحَبُهَا بَعْدَ الْمَوْتِ مِنْ أَكْثَرِ
الْوَهْنِ.**

8. Acting upon [one's] knowledge is from the perfection of blessings.

8 - الْعَمَلُ بِالْعِلْمِ مِنْ تَمَامِ النِّعْمَةِ.

9. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

9. قَائِلٌ مَحْفُوظَةٌ، وَالسَّرَائِرُ مَبْلُوءَةٌ، وَكُلُّ نَفْسٍ

بِمَا كَسَبَتْ رَهِينَةً.

10. The [most] righteous companion is righteous action.

10. الْقَرِينُ الصَّالِحُ هُوَ الْعَمَلُ الصَّالِحُ.

11. Act [in this world] so that you can store [provisions for the Hereafter].

11. اِعْمَلْ تَدَجِرُ.

12. Act upon [your] knowledge and you will attain [great] benefit.

12. اِعْمَلْ بِالْعِلْمِ تُدْرِكُ عُنْمًا.

13. Make your [righteous] action your friend your [false] aspiration your enemy.

13. اِجْعَلْ رَفِيقَكَ عَمَلَكَ، وَعَدُوَّكَ أَمَلَكَ.

14. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

14. اِعْمَلْ عَمَلًا مَنْ يَعْلَمُ أَنَّ اللَّهَ مُجَازِيهِ بِإِسَائِيهِ وَإِحْسَانِهِ.

15. Strive hard in your work and do not be a storekeeper for others.

15. اِسْعَ فِي كَدِّكَ، وَتَكُنْ خَازِنًا لِغَيْرِكَ.

16. Act upon [your] knowledge and you will be felicitous.

16- اِعْمَلُوا بِالْعِلْمِ تَسْعَدُوا.

17. When you know, act.

17- اِعْمَلُوا إِذَا عَلِمْتُمْ.

18. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

18- اِعْمَلُوا، وَالْعَمَلُ يَنْفَعُ، وَالِدُعَاءُ يُسْمَعُ، وَالتَّوْبَةُ تُرْفَعُ.

19. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

19- اُعْرَضُوا عَنْ كُلِّ عَمَلٍ بِكُمْ غِنَى عَنْهُ، وَاشْغَلُوا أَنْفُسَكُمْ مِنْ أَمْرِ الْآخِرَةِ بِمَا بَدَّ لَكُمْ عَنْهُ.

20. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

20- اِعْمَلُوا لِيَوْمٍ تُدْخَرُ لَهُ الدَّخَائِرُ، وَتُبْلَى فِيهِ السَّرَائِرُ.

21. Work while you are still alive, and while the books are [still] open, repentance is [still] accepted, the one who has strayed is [still] called [back], and the sinner is [still] given hope [of forgiveness]; before action abates, time expires, life ends and the door of repentance is closed.

21- اِعْمَلُوا وَأَنْتُمْ فِي آوْتَةِ الْبَقَاءِ، وَالصُّحُفُ مَنْشُورَةٌ، وَالتَّوْبَةُ مَبْسُوطَةٌ، وَالْمُدِيرُ يُدْعَى، وَالْمُسِيءُ يُرْجَى قَبْلَ أَنْ يَخْمَدَ الْعَمَلُ، وَيَنْقَطِعَ الْمَهْلُ، وَتَنْقُضِيَ الْمُدَّةُ، وَيُسَدُّ بَابُ التَّوْبَةِ.

22. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

22- إِحْدَرُ كُلِّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ، اسْتَحْيَى مِنْهُ وَأَنْكَرَهُ.

23. Be wary of every action that is done in private and causes embarrassment in public.

23- إِحْدَرُ مِنْ كُلِّ عَمَلٍ يُعْمَلُ فِي السِّرِّ، وَيُسْتَحْيَى مِنْهُ فِي الْعَرَبِيَّةِ.

24. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

24- إِحْدَرُ كُلِّ عَمَلٍ يَرْضَاهُ عَامِلُهُ لِنَفْسِهِ، وَيَكْرَهُهُ لِعَامَّةِ الْمُسْلِمِينَ.

25. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

25- إِحْدَرُوا سُوءَ أَعْمَالٍ، وَعُرُورَ مَالٍ، وَنَفَادَ مَلِّ، وَهَجُومَ جَلِّ.

26. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

26- إِيَّاكَ وَفِعْلَ الْقَبِيحِ، فَإِنَّهُ يُقَبِّحُ ذِكْرَكَ، وَيُكَثِّرُ وِزْرَكَ.

27. Keep away from every act that repels the freeman from you, or lowers your status, or brings harm upon you, or because of which you have to bear a burden on the Day of Judgment.

27- إِيَّاكَ وَكُلَّ عَمَلٍ يُنْفِرُ عَنْكَ حُرًّا، أَوْ يُذِلُّ لَكَ قَدْرًا أَوْ يَجْلِبُ
عَلَيْكَ شَرًّا، أَوْ تَحْمِلُ بِهِ إِلَى الْقِيَامَةِ وَزُرًّا.

28. Is no one ready to work for his soul before the day of his misery [and adversity]?!

28. أَعْمَلُ لِنَفْسِي قَبْلَ يَوْمِ بُؤْسِي.

29. Act now, while the tongues are free, the bodies are healthy, the limbs can be flexed, there is room for change and the area of movement is vast; before all this is lost and death comes – so be certain about its coming and do not wait for it to overtake you.

29- أَعْمَلُوا وَاسْنُ مُطْلَقَةٌ،
وَإِذَا بَدَانُ صَحِيحَةً، وَإِذَا غَضَاءُ لَدَنَةً، وَالْمُنْقَلَبُ
فَسِيحٌ، وَالْمَجَالُ عَرِيضٌ، قَبْلَ إِزْهَاقِ الْعَوْتِ، وَحُلُولِ الْمَوْتِ،
فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ، وَتَنْتَظِرُوا قُدُومَهُ.

30. Act now, O servants of Allah, while the neck is free [from the noose] and the spirit is unfettered in the period of guidance, while the bodies are at ease and the rest of your life lies ahead, while you have the free will to act, the opportunity to seek repentance and chance to rectifying your misdeeds. [So act] before you are overtaken by straitened circumstances and distress, fear and weakness, and before the approach of the anticipated hidden one (i.e. the Angel of Death) and the seizing of the Almighty, the Omnipotent.

30- أَعْمَلُوا عِبَادَ اللَّهِ، وَالْخَنَاقُ مُهْمَلٌ، وَالرُّوحُ
مُرْسَلٌ فِي فِينَةٍ؛ رُشَادٍ، وَرَاحَةٍ؛ جَسَادٍ،
وَمَهْلَ الْبَقِيَّةِ وَأُنْفِ الْمَشِيَّةِ، وَإِنْظَارِ التَّوْبَةِ، وَأَنْفِسَاحِ الْحَوْبَةِ،
قَبْلَ الصَّنْكَ وَالْمَضِيْقِ، وَالرُّدْعِ، وَالزُّهُوقِ، قَبْلَ قُدُومِ الْغَائِبِ
الْمُنْتَظَرِ، وَأَخْذَةِ الْعَزِيزِ الْمُفْتَدِرِ.

31. Indeed you are in the days of hope after which is death; so whoever acts in the days of his hope before the coming of his death, his action benefits him and his death does him no harm.

31. أُولَئِكَ الَّذِينَ هُمْ أَعْتَابُوا لِغَيْرِ اللَّهِ؛ وَإِنَّكُمْ فِي أَيَّامٍ أَمَلْتُمْ مِنْ وَرَائِهِ أَجَلٌ، فَمَنْ عَمَلَ فِي أَيَّامٍ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، نَفَعَهُ عَمَلُهُ، وَلَمْ يَضُرُّهُ أَجَلُهُ.

32. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

32. أَيِنَّ الَّذِينَ أَخْلَصُوا أَعْمَالَهُمْ لِلَّهِ، وَطَهَّرُوا قُلُوبَهُمْ بِمَوَاضِعِ ذِكْرِ (نَظَرِ) اللَّهِ؟!

33. The most honourable action is obedience [to Allah].

33. أَشْرَفُ أَعْمَالِ الطَّاعَةِ.

34. The best action is that which is done with sincerity.

34. أَفْضَلُ الْعَمَلِ مَا أُخْلِصَ فِيهِ.

35. The best action is that by which the pleasure of Allah is sought.

35. أَفْضَلُ الْعَمَلِ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ.

36. The most beneficial provision [for the hereafter] is good deeds.

36. أَنْفَعُ الدَّخَائِرِ صَالِحُ أَعْمَالِ.

37. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

37. أَفْرَبُ النَّاسِ مِنْ نُبِيَاءِ أَعْمَلُهُمْ بِمَا أَمَرُوا بِهِ.

38. The best of actions is restraining oneself from evil.

38. أَحْسَنُ الْفِعْلِ الْكَفُّ عَنِ الْقَبِيحِ.

39. The most truthful of utterances is that which is spoken with the tongue of action.

39. أَصْدَقُ الْمَقَالِ مَا نَطَقَ بِهِ لِسَانُ الْحَالِ.

40. The best of speech is that which is affirmed by good actions.

40. أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ حُسْنُ الْفِعَالِ.

41. The best of actions is espousing the truth.

41. أَفْضَلُ أَعْمَالِ لُزُومِ الْحَقِّ.

42. The best of actions is that which corresponds to the truth, and the best speech is that which matches with the facts.

42. أَحْسَنُ أَعْمَالِ مَا وَاقَقَ الْحَقَّ، وَأَفْضَلُ الْمَقَالِ مَا طَابَقَ الصِّدْقَ.

43. Action is the symbol [and an indication] of one's interior.

43. الْعَمَلُ عُنْوَانُ الطَّوِيَّةِ.

44. Good action is the mark [and distinguishing quality] of the believer.

44. الْعَمَلُ شِعَارُ الْمُؤْمِنِ.

45. Good action is the most perfect legacy.

45. الْعَمَلُ أَكْمَلُ خَلْفٍ.

46. Good action is the superior [form of] piety (or piety is the most preferred action).

46. الْعَمَلُ (الْوَرَعُ عَمَلٌ رَاجِحٌ) وَرَعٌ رَاجِحٌ.

47. Good action is the [close] companion of the believer.

47. الْعَمَلُ رَفِيقُ الْمُؤْمِنِ.

48. Nothing accompanies a person [to his grave] except [his] deeds.

48. الْمَرْءُ الْمَرْءُ يَصْحَبُهُ إِذَا مَاتَ عَمَلُهُ.

49. Actions in this world are the wares for trade in the Hereafter.

49. الْعَمَلُ فِي الدُّنْيَا تِجَارَةٌ فِي الْآخِرَةِ.

50. The action done in obedience to Allah is more profitable.

50. الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحٌ.

51. Beautiful action indicates strong determination [and earnest effort].

51. الْفِعْلُ الْجَمِيلُ يُنْبِئُ عَنِ عُلُوِّ الْهَمَّةِ.

52. All action is [as worthless] as scattered dust except that which is done with sincerity.

52. الْعَمَلُ كُلُّهُ هَبَاءٌ إِذَا مَا أُخْلِصَ فِيهِ.

53. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

53. إِنْ كُنْتُمْ عَامِلِينَ فَاعْمَلُوا لِمَا يُنْجِيكُمْ يَوْمَ الْعَرْضِ.

54. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

54. إِنَّكَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِكَ إِذَا مَا أُخْلِصْتَ فِيهِ، وَلَمْ تَشُبَّهُ بِالْهَوَى، وَأَسْبَابِ الدُّنْيَا.

55. Verily nothing but the good deeds that you sent forward will be of any benefit to you after your death, so gather the provision of good deeds.

55. إِنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ الْمَوْتِ إِذَا مَا صَالِحُ عَمَلٍ قَدَّمْتَهُ، فَتَرَوُّدٌ مِنْ صَالِحِ الْعَمَلِ.

56. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

56. إِنَّكَ لَنْ تَحْمَلَ إِلَى الْآخِرَةِ عَمَلًا إِذَا مَا أَنْفَعُ لَكَ مِنَ الصَّبْرِ، وَالرِّضَا، وَالْخَوْفِ، وَالرَّجَاءِ.

57. Verily you are recompensed for your deeds and held hostage by them.

57- إِنَّكُمْ بِأَعْمَالِكُمْ مُجَازُونَ، وَبِهَا مُرْتَهَنُونَ.

58. Verily you are judged by what you send forth and held hostage by what you leave behind.

58- إِنَّكُمْ مَدِينُونَ بِمَا قَدَّمْتُمْ، وَمُرْتَهَنُونَ بِمَا أَسْلَفْتُمْ.

59. Verily you are in greater need of acting upon what you know than of learning what you don't know.

59- إِنَّكُمْ إِلَى الْعَمَلِ بِمَا عَلِمْتُمْ أَحْوَجُ مِنْكُمْ إِلَى تَعَلُّمِ مَا لَمْ تَكُونُوا تَعْلَمُونَ.

60. Surely you are in greater need of performing your actions than you are of articulating your words.

60- إِنَّكُمْ إِلَى إِعْرَابِ أَعْمَالِكُمْ أَحْوَجُ مِنْكُمْ إِلَى إِعْرَابِ قَوْلِكُمْ.

61. You are surely in greater need of earning good deeds than you are of earning wealth.

61- إِنَّكُمْ إِلَى الْاِكْتِسَابِ صَالِحِ أَعْمَالِكُمْ أَحْوَجُ مِنْكُمْ إِلَى مَكَاسِبِ أَمْوَالِكُمْ.

62. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all that accompanies you in this world.

62- إِنَّكُمْ إِلَى الْاِهْتِمَامِ بِمَا يَصْحَبُكُمْ إِلَى الْآخِرَةِ أَحْوَجُ مِنْكُمْ إِلَى كُلِّ مَا يَصْحَبُكُمْ مِنَ الدُّنْيَا.

63. Verily you are requited for your actions, so do not do anything except good.

63- إِنْكُمْ مُجَازُونَ بِأَفْعَالِكُمْ وَتَفْعَلُوا بِرًا.

64. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

64- إِنْكُمْ إِنْ اِعْتَمَمْتُمْ صَالِحَ عَمَالِكُمْ، نِلْتُمْ مِنْ خَيْرِهَا نِهَابَةً.

65. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

65- إِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ، وَقَادِمٌ عَلَى مَا قَدَّمَ.

66. The bane of action is abandoning sincerity.

66- آفَةُ الْعَمَلِ تَرْكُ خُصِّيَّتِهِ.

67. The bane of works is the inability of the workers.

67- آفَةُ الْعَمَلِ عَجْزُ الْعَمَالِ.

68. The bane of action is idleness.

68- آفَةُ الْعَمَلِ الْبَطَالَةُ.

69. When you have considered [the consequences of an action], then do it.

69. إِذَا ارْتَأَيْتَ فَاَفْعَلْ.

70. Through virtuous deeds, praise becomes worthy.

70. يَحُسِّنُ بِحُسْنِ النَّاءِ.

71. Through righteous deeds, the strength of a believer's faith is deduced.

71. بِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى حُسْنِ إِيمَانٍ.

72. It is by action, not laziness, that reward is gained.

72. بِالْعَمَلِ يَحْصُلُ الثَّوَابُ بِإِلْكَسَلٍ.

73. It is by good action that the fruit of knowledge is reaped, not by good speech.

73. بِحُسْنِ الْعَمَلِ تُجْنَى ثَمَرَةُ الْعِلْمِ بِحُسْنِ الْقَوْلِ.

74. It is through action that Paradise is achieved, not through hope.

74. بِالْعَمَلِ تَحْصُلُ الْجَنَّةُ بِإِمْهَلٍ.

75. By righteous deeds, ranks are raised.

75. بِأَعْمَالِ الصَّالِحَاتِ تُرْفَعُ الدَّرَجَاتُ.

76. Delay in action is a symbol of laziness.

76. تَأْخِيرُ الْعَمَلِ عُقُوبَانُ الْكَسَلِ.

77. Keeping an action sincere is harder than performing the action itself.

77. تَصْفِيَةُ الْعَمَلِ أَشَدُّ مِنْ الْعَمَلِ.

78. Hasten towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

78. تَبَادَرُوا إِلَى مَحَامِدٍ; فُعال، وَقَضَائِلِ الْجِدِّ; وَتَنَاقَسُوا فِي صِدْقِ; قُوال وَبَدَلِ مُوال.

79. The fruit of [good] action is the [divine] reward given for it.

79. ثَمَرَةُ الْعَمَلِ جَزْءٌ عَلَيْهِ.

80. The fruit of righteous action is [righteous] like its root.

80. ثَمَرَةُ الْعَمَلِ الصَّالِحِ كَأَصْلِهِ.

81. The fruit of evil action is [evil] like its root.

81. ثَمَرَةُ الْعَمَلِ السَّيِّئِ كَأَصْلِهِ.

82. The reward of your action is greater than your action.

82. ثَوَابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ.

83. The reward for an action is to the extent of the difficulty [endured] in it.

83 - ثَوَابُ الْعَمَلِ عَلَى قَدْرِ الْمَشَقَّةِ فِيهِ.

84. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

84 - ثَوْبُ الْعَمَلِ (الْعِلْمِ) يُخَلِّدُكَ وَيَبْلَى، وَيُبْقِيكَ وَيَعْنَى.

85. Persist in seizing the opportunity of performing the action whose reward does not perish.

85 - ثَابِرُوا عَلَى اغْتِنَامِ عَمَلٍ يَعْنَى ثَوَابُهُ.

86. Persist in those actions that cause you to become free from hellfire and attain Paradise.

86 - ثَابِرُوا عَلَى عَمَالِ الْمَوْجِبَةِ لَكُمْ الدَّخْلِ مِنَ النَّارِ وَالْقَوْزِ بِالْجَنَّةِ.

87. The reward for an action is the fruit of the action.

87 - ثَوَابُ الْعَمَلِ ثَمَرَةُ الْعَمَلِ.

88. Beautiful action declares the goodness of the source.

88 - جَمِيلُ الْفِعْلِ يُنْبِئُ عَنِ طَيْبِ مَوْجِبِهِ.

89. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

89 - جَعَلَ اللَّهُ لِكُلِّ عَمَلٍ ثَوَابًا، وَلِكُلِّ شَيْءٍ حِسَابًا، وَلِكُلِّ أَجَلٍ كِتَابًا.

90. Virtuous action is the best provision and the greatest asset.

90. حُسْنُ الْعَمَلِ خَيْرُ دُخْرٍ، وَأَفْضَلُ عُدَّةٍ.

91. Good action is the substantiation of good words.

91. حُسْنُ حُسْنٍ #xFEF1 فُعَالٍ مُصْدَقٌ حُسْنٍ #xFEF1 فُؤَالٍ.

92. The best of your deeds are those that fulfil your duty.

92. خَيْرُ أَعْمَالِكَ مَا قَضَى قَرَضَكَ.

93. The best of actions is that which earns gratitude.

93. خَيْرُ #xFEF1 عَمَالٍ مَا اِكْتَسَبَ شُكْرًا.

94. The best of actions is that which rectifies the faith.

94. خَيْرُ #xFEF1 عَمَالٍ مَا أَصْلَحَ الدِّينَ.

95. The best deed is that which is accompanied by sincerity.

95. خَيْرُ الْعَمَلِ مَا صَحِبَهُ #xFEF1 دُخْرٍ صُ.

96. The best of deeds is that which is adorned by kindness.

96. خَيْرُ عَمَلٍ مَا زَانَهُ الرَّفْقُ.

97. The best of actions is that which fulfils the requirements.

97. خَيْرُ عَمَلٍ مَا قَضَى اللّٰوِزِمَ.

98. Your best action is that by which you improve your day [of reckoning] and the worst [of your actions] is that by which you corrupt your community.

98. خَيْرُ عَمَلِكَ مَا أَصْلَحْتَ بِهِ يَوْمَكَ، وَشَرُّهُ مَا أَفْسَدْتَ
(إِسْتَفْسَدْتَ) بِهِ قَوْمَكَ.

99. The best action is maintaining a balance between hope and fear.

99. خَيْرُ عَمَلٍ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

100. May Allah have mercy upon the person who anticipates death and performs good deeds for the abode of his [permanent] residence and the place of his dignity.

100. رَجِمَ اللّٰهُ امْرَءًا بَادَرَ بِدَارِ رَجَلٍ، وَأَحْسَنَ الْعَمَلِ لِدَارِ
إِقَامَتِهِ وَمَحَلِّ كِرَامَتِهِ.

101. Many an action is corrupted by the intention.

101. رُبُّ عَمَلٍ أَفْسَدَتْهُ النِّيَّةُ.

102. Many a small action [that you do] is considered by you as being great.

102. رُبُّ صَغِيرٍ مِنْ عَمَلِكَ تَسْتَكْبِرُهُ.

103. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

103- زِيَادَةُ الْفِعْلِ عَلَى الْقَوْلِ أَحْسَنُ فَضِيلَةٍ، وَنَقْصُ الْفِعْلِ عَنِ الْقَوْلِ أَقْبَحُ رَذِيلَةٍ.

104. Evil action is evidence of a vile origin.

104- سُوءُ الْفِعْلِ دَلِيلُ لُؤْمٍ مُرْتَدٍّ.

105. The worst action is that which results in sins.

105- شَرُّ الْفِعَالِ مَا جَلَبَ الْفُجُورَ.

106. The worst action is that which destroys the good turn [that is done to others].

106- شَرُّ الْفِعَالِ مَا هَدَمَ الصَّيِّعَةَ.

107. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose hardship disappears but its reward remains.

107- شَتَّانَ بَيْنَ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَاتُهُ، وَبَيْنَ عَمَلٍ تَذْهَبُ مُؤْنَتُهُ وَتَبْقَى مَثُوبَتُهُ.

108. The goodness of an action is [gauged] by the righteousness of [its] intention.

108- صِدْقُ الْعَمَلِ بِصِدْقِ النِّيَّةِ.

109. The correctness of action [and behaviour] beautifies a person.

109. صَوَابُ الْفِعْلِ يُزَيِّنُ الرَّجُلَ.

110. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

110. صِفَتَانِ صَفَتَانِ يُقْبَلُ اللَّهُ سُبْحَانَهُ بِمَا فِيهِمَا; وَمِنْهُمَا: التَّقَى، وَالتَّوَقُّفُ.

111. Seeking lofty stations and ranks without any action is folly.

111. طَلَبُ الْمَرَاتِبِ وَالدرَجَاتِ بِغَيْرِ عَمَلٍ جَهْلٌ.

112. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

112. عَلَيْكَ بِصَالِحِ الْعَمَلِ فَإِنَّهُ الزَّادُ إِلَى الْجَنَّةِ.

113. You must persevere in your actions in times of activeness and laziness.

113. عَلَيْكَ بِإِدْمَانِ الْعَمَلِ فِي النَّشَاطِ وَالْكَسَلِ.

114. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

114. عَلَيْكُمْ بِأَعْمَالِ الْخَيْرِ فَتَبَادَرُوهَا، وَتَكُنْ عَيْرُكُمْ أَحَقَّ بِهَا مِنْكُمْ.

115. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

115. عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ إِعْمَالَ جَزَاءٍ كَيْفَ يُحْسِنُ عَمَلَهُ.

116. The action of an ignorant person is a curse and his knowledge is misguidance.

116. عَمَلُ الْجَاهِلِ وَبَالٌ، وَعِلْمُهُ ضَلَالَةٌ.

117. In working for the permanent abode there is attainment of prosperity.

117. فِي الْعَمَلِ لِدَارِ الْبَقَاءِ إِدْرَاكُ الْفَرْحِ.

118. The merit of an action is the sincerity in it.

118. فَضِيلَةُ الْعَمَلِ إِسْحَاقٌ فِيهِ.

119. Everyone reaps what he sows and is rewarded for what he does.

119. كُلُّ يَحْصُدُ مَا زَرَعَ، وَيُجْزَى بِمَا صَنَعَ.

120. Every person will face that which he did and is rewarded for that which he performs.

120. كُلُّ امْرَأٍ يَلْقَى مَا عَمَلَ، وَيُجْزَى بِمَا صَنَعَ.

121. It is enough of a righteous act to have a good habit.

121. كَفَى بِفِعْلِ الْخَيْرِ حُسْنُ عَادَةٍ.

122. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

122. كُلَّمَا أَخْلَصْتَ عَمَّا بَلَغْتَ مِنْ خَيْرٍ
أَمَّا.

123. As you deal with others, so too will you be dealt with.

123. كَمَا تَدِينُ تُدَانُ.

124. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

124. لِكُلِّ عَمَلٍ جَزَاءٌ، فَاجْعَلُوا عَمَلَكُمْ لِمَا يَبْقَى وَدَرُّوا مَا يَفْنَى.

125. Let your most reliable provisions be [your] righteous actions.

125. لِيَكُنْ أَوْثَقُ الدَّخَائِرِ عِنْدَكَ الْعَمَلُ الصَّالِحَ.

126. Action will never become pure until knowledge becomes sound.

126. لَنْ يَصْفُوَ الْعَمَلُ حَتَّى يَصِحَّ الْعِلْمُ.

127. Action will never be pure unless it is accompanied by knowledge.

127. لَنْ يَزُكَّوَ الْعَمَلُ حَتَّى يُقَارَنَهُ الْعِلْمُ.

128. One who works [for the Hereafter] yearns [for it].

128. مَنْ عَمَلَ إِشْتَقَ.

129. One who works increases in strength.

129- مَنْ يَعْمَلْ يَزِدَّ قُوَّةً.

130. One who falls short in his action increases his lassitude.

130- مَنْ يُقَصِّرْ فِي الْعَمَلِ يَزِدَّ قُتْرَةً.

131. One who works for the Hereafter attains success through the right [course].

131- مَنْ عَمِلَ لِلْمَعَادِ ظَفِرَ بِالسُّدَارِ.

132. One who does as he wishes meets that which displeases him.

132- مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا سَاءَ.

133. One who is slowed down by his action cannot be quickened by his lineage.

133- مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

134. One whose action is sincere will not be deprived of what he hopes for.

134- مَنْ أَخْلَصَ الْعَمَلَ لَمْ يَعْذِمِ الْمَأْمُولَ.

135. One who acts in obedience to Allah, he is well pleased with [by Allah].

135- مَنْ عَمِلَ بِطَاعَةِ اللَّهِ كَانَ مَرْضِيًّا.

136. Whoever makes his actions good, attains his hopes.

136. مَنْ أَحْسَنَ عَمَلَهُ بَلَغَ أَمَلَهُ.

137. One who is sincere in his action his reward will be pure.

137. مَنْ نَصَحَ فِي الْعَمَلِ نَصَحَتْهُ الْمُجَازَاةُ.

138. One whose action is action, his requital will be good.

138. مَنْ أَحْسَنَ الْعَمَلَ حَسُنَتْ لَهُ الْمُكَافَاةُ.

139. Whoever acts upon the commandments of Allah, obtains reward.

139. مَنْ عَمَلَ بِأَوَامِرِ اللَّهِ أُحْرَزَ لَهُ الْخَيْرُ.

140. One who acts in obedience to Allah gains [prosperity].

140. مَنْ عَمَلَ بِطَاعَةِ اللَّهِ مَلَكَ.

141. One who makes his actions good demonstrates the abundance of his intellect.

141. مَنْ أَحْسَنَ أَعْمَالَهُ أَغْرَبَ عَنِ الْوُقُورِ عَقْلُهُ.

142. One who is heedless of acting in obedience to Allah has wronged himself.

142. مَنْ أَهْمَلَ الْعَمَلَ بِطَاعَةِ اللَّهِ ظَلَمَ نَفْسَهُ.

143. One who is not pleased with his action, is forced to perform even better.

143. مَنْ أَيْفَ مِنْ عَمَلِهِ إِضْطَرَّهُ ذَلِكَ إِلَى عَمَلٍ خَيْرٍ مِنْهُ.

144. One whose action is good attains from Allah what he hopes for.

144. مَنْ حَسَنَ عَمَلُهُ بَلَغَ مِنَ اللَّهِ أَمَلَهُ.

145. One whose action is free from sin attains his hope from the Hereafter.

145. مَنْ سَلِمَ مِنَ الْمَعَاصِي عَمَلُهُ بَلَغَ مِنَ الْخَيْرِ أَمَلَهُ.

146. One who is incapable of performing his actions falls behind in his circumstances [and does not make progress].

146. مَنْ عَجَزَ عَنْ أَعْمَالِهِ أَدْبَرَ فِي أَحْوَالِهِ.

147. Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; and Allah has no need for one who spares nothing of himself or his wealth [for attaining His pleasure].

147. مَنْ قَصُرَ فِي الْعَمَلِ ابْتَلَّ اللَّهُ سُبْحَانَهُ بِالْهَمِّ،
وَحَاجَةً لِلَّهِ فَيَمَنْ لَيْسَ لَهُ فِي نَفْسِهِ وَمَالِهِ نَصِيبٌ.

148. From the perfection of [an] action is the sincerity in it.

148. مِنْ كَمَالِ الْعَمَلِ إِسْخَابٌ فِيهِ.

149. From the best actions is that which leads to Paradise and saves from hellfire.

149. مِنْ أَفْضَلِ الْعَمَلِ مَا أَوْجَبَ الْجَنَّةَ، وَأَنْجَا مِنَ

النَّار.

150. He who makes his actions evil has not done well.

150. مَا أَحْسَنَ مَنْ أَسَاءَ عَمَلَهُ.

151. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

151. مَا أَصْدَقَ نَفْسَانِ عَلَى نَفْسِهِ، وَأَيُّ دَلِيلٍ عَلَيْهِ كَفَعَلِهِ.

152. That which you beget is for the dust, that which you build is for destruction, that which you amass is to perish, that which you do is recorded in a book [of deeds] and stored for the Day of Accounting.

152. مَا وَلَدْتُمْ فَلِلُّرَّابِّ، وَمَا بَنَيْتُمْ فَلِلْخَرَابِ، وَمَا جَمَعْتُمْ فَلِلذِّهَابِ، وَمَا عَمَلْتُمْ فَفِي كِتَابٍ مُدَّخَرٍ لِيَوْمِ الْحِسَابِ.

153. The basis of an action [and its acceptance] is the sincerity in it.

153. وَكَفَى الْعَمَلِ إِسْحَابُهُ فِيهِ.

154. What a good provision [for the Hereafter] good action is!

154. نِعْمَ الزَّادُ حُسْنُ الْعَمَلِ.

155. How good a preparation working for the Hereafter is!

155. نِعْمَ إِعْتِدَادُ الْعَمَلِ لِلْمَعَادِ.

156. He who works for the Eternal Abode attains his aspiration.

156. نَالَ الْمُنَى مَنْ عَمَلَ لِإِدَارِ الْبَقَاءِ.

157. Never do that which would tarnish you with disgrace.

157. تَفْعَلَنَّ مَا يَعْزُكَ مَعَابُهُ.

158. Do not do that which will lower your dignity and your reputation.

158. تَفْعَلْ مَا يَشِينُ الْعِرْضَ وَالْإِسْمَ.

159. Do not shoot an arrow that you are unable to turn back.

159. تَرْمِ سَهْمًا يُعْجِزُكَ رَدُّهُ.

160. Never undo a knot that you are unable to firmly retie.

160. تَحُلِّنْ عَقْدًا يُعْجِزُكَ إِثَابُهُ.

161. There is no trade like good deeds.

161. تِجَارَةٌ كَالْعَمَلِ الصَّالِحِ.

162. There is no provision more beneficial than righteous deeds.

162. دُخْرٌ أَنْفَعُ مِنْ صَالِحِ الْعَمَلِ.

163. There is no good in action without knowledge.

163. خَيْرَ فِي عَمَلٍ بِإِلْمٍ.

164. There is no good in action except with knowledge.

164. خَيْرَ فِي الْعَمَلِ إِذَا مَعَ الْعِلْمِ.

165. There is no reward for one who has no [good] deeds.

165. تَوَابَ لِمَنْ عَمَلَ لَهُ.

166. Righteous action is not complete except with righteous intention.

166. يَكْمُلُ صَالِحُ الْعَمَلِ إِذَا بِصَالِحِ النِّيَّةِ.

167. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little!

167. يَظُنُّ عَمَلٌ مَعَ تَقْوَى، وَكَيْفَ يَظُنُّ مَا يُتَقَبَّلُ.

168. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

**168. يَسْتَعِينِي الْمَرْءُ إِلَى حِينِ مُفَارَقَةِ رُوحِهِ جَسَدَهُ
عَنْ صَالِحِ الْعَمَلِ.**

169. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

**169. يَتْرُكُ الْعَمَلَ بِالْعِلْمِ إِذَا مَنْ شَكَّ فِي
التَّوَابِ عَلَيْهِ.**

170. Nobody acts upon [his] knowledge except the one who is certain about the greatness of its reward.

170 - يَعْمَلُ بِالْعِلْمِ إِنْ أَيْقَنَ بِقَضَائِهِ؛ مَنْ أَيْقَنَ بِقَضَائِهِ،
يَجْرُ فِيهِ.

171. Nobody can ever dispense with his need for increasing his good deeds.

171 - يَسْتَعْنِي عَامِلٌ عَنْ سِتْرَادَةِ مَنْ
عَمَلَ صَالِحًا.

172. There is no good in an act except with certitude and piety.

172 - خَيْرٌ فِي عَمَلٍ إِنْ مَعَ الْيَقِينِ،
وَالْوَرَعِ.

173. The deeds of a person ought to be better than his words and his words should not be better than his actions.

173 - يَنْبَغِي أَنْ تَكُونَ أَعْمَالُ الرَّجُلِ أَحْسَنَ مِنْ أَقْوَالِهِ
وَتَكُونَ أَقْوَالُهُ أَحْسَنَ مِنْ أَعْمَالِهِ.

174. A person is tested by his actions, not by his words.

174 - يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ؛ يَقُولُهُ.

175. It is shameful for a person's deeds to fall short of his knowledge and for his actions to be incapable of matching his words.

175 - يَفْجُحُ بِالرَّجُلِ أَنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ، وَيَعْجِزَ فِعْلُهُ عَنْ

قَوْلُهُ.

176. The one who abandons [a good] action has no certainty about its reward.

176. التَّارِكُ لِلْعَمَلِ غَيْرُ مُوقِنٍ بِالتَّوَابِ عَلَيْهِ.

177. One who sows something, reaps it.

177. مَنْ زَرَعَ شَيْئًا حَصَدَهُ.

178. The tongue of action is truer than the tongue of speech.

178. لِسَانُ الْحَالِ أَصْدَقُ مِنْ لِسَانِ الْمَقَالِ.

179. The one who acts with ignorance is like one who is travelling on the wrong path, so his effort in moving forward adds nothing for him but distance from his goal.

179. الْعَامِلُ بِجَهْلٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ؛ وَيَزِيدُهُ جِدَّهُ فِي السَّرِّ؛ بَعْدًا عَنْ حَاجَتِهِ.

180. The person who gains the most felicity from [that which is] good is the one who acts upon it.

180. أَسْعَدُ النَّاسِ بِالْخَيْرِ الْعَامِلُ بِهِ.

181. The one who acts with knowledge is like one who travels on the clear path.

181. الْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ.

182. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

182- عَامِلُ الدِّينِ لِلدُّنْيَا جَزَاؤُهُ عِنْدَ اللَّهِ النَّارُ.

183. Verily you are more in need of honourable deeds than you are of eloquent words.

183- إِنَّكُمْ إِلَى مَكَارِمِ أَعْمَالِكُمْ أَكْثَرُ مِنْكُمْ إِلَى بَغَايِكُمْ.

184. Make your weighing scales heavy with righteous acts.

184- تَقِيلُوا مَوَازِينَكُمْ بِالْعَمَلِ الصَّالِحِ.

185. The best of deeds is that which people compel themselves to do.

185- أَفْضَلُ أَعْمَالِكُمْ مَا أُكْرِهْتُمُوهَا أَنْ تَعْمَلُوا.

186. The worst act is that by which you spoil your Hereafter.

186- شَرُّ أَعْمَالِكُمْ مَا أَفْسَدَتْ بِهِ مَعَادَكُمُ.

187. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

187- أَعْلَى أَعْمَالِكُمْ إِيمَانٌ سَادِقٌ وَتَقْوَى حَقِيقَةٌ وَتَصَدَّقٌ وَتَقْوَى حَقِيقَةٌ وَتَصَدَّقٌ وَتَقْوَى حَقِيقَةٌ.

188. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

188- إِنَّ الْمُؤْمِنَ يَرَىٰ يَقِينُهُ فِي عَمَلِهِ، وَإِنَّ الْمُنَافِقَ يَرَىٰ شَكَّهُ فِي عَمَلِهِ.

189. Working for the Hereafter with desire for this world has no benefit.

189- يَنْفَعُ الْعَمَلُ إِخْرَافًا مَعَ الرَّعْبَةِ فِي الدُّنْيَا.

190. Actions are [carried out] through know-how.

190- أَعْمَالٌ بِالْخُبْرَةِ.

191. Deeds are the fruits of intentions.

191- أَعْمَالٌ ثَمَارُ النِّيَّاتِ.

Dealings

المعاملة-Dealings

1. Do not make any dealings with one from whom you have no power to demand justice.

1- لَا تُعَاوَلْ مَنْ لَا تَقْدِرُ عَلَيْهِ
لَا تُتَصَافَى مِنْهُ.

Blindness And The Blind

عمى; العمى-Blindness and the blind

1. The blindest of people is one who is blind to our love and our excellence, and one who has hatred for us without any wrongdoing on our part towards him, except that we invited him to the truth while others invited him to temptation and [the pleasures of] this world, so they preferred it and displayed hatred towards us.

1- أَشَدُّ النَّاسِ عَمَى: مَنْ عَمِيَ عَنْ حُبِّنا وَقَضِينَا، وَنَاصَبِنَا
الْعَدَاوَةَ؛ دَنْبَ سَبَقَ مِنَّا إِلَيْهِ إِيَّا أَنَا دَعَوْنَاهُ
إِلَى الْحَقِّ، وَدَعَاهُ سَوَانَا إِلَى الْفِتْنَةِ وَالْدُنْيَا، فَآثَرُوها، وَنَصَبُوا
الْعَدَاوَةَ لَنَا.

2. Sometimes the blind one arrives at his goal.

2- رُبَّمَا أَصَابَ الْعَمِيُّ (الْعَمَى؛ قَصْدَهُ).

3. One who is blind to that which is in front of him instils doubt within himself.

3- مَنْ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ عَرَسَ الشَّكَّ بَيْنَ جَنْبَيْهِ.

The Obstinate

The Obstinate-الْمُتَعَبِّتُ

1. Pleasing the obstinate one is a goal that cannot be attained.

1- رَضَى الْمُتَعَبِّتِ غَايَةٌ؛ تُدْرَكُ.

Descent And Lineage

Descent and lineage-عراق؛ العُنْصُرُ والمُحَنَّدُ وَا-

1. ne whose lineage is wicked, his presence [in any gathering] is bad.

1- مَنْ خُبَّتْ عُصْرُهُ سَاءَ مَحْضَرُهُ.

2. One whose lineage is honourable, his presence is good.

2- مَنْ كَرَّمَ مَحْتِدَهُ حَسُنَ مَشْهَدُهُ.

3. Good manners are from the [signs of] honourable descent.

3- مِنْ شَرَفٍ عِرَاقٍ كَرَمٌ
وَمِنْ ذُلِّ قَوْمٍ قَبِيحٌ.

Violence

العنف-Violence

1. The height of folly is violence.

1- رَأْسُ السُّخْفِ الْعُنْفُ.

2. Whoever acts violently, his goal becomes difficult [to achieve].

2- رَاكِبُ الْعُنْفِ يَتَعَدَّرُ مَطْلَبَهُ.

3. One who acts violently, regrets.

3- مَنْ رَكِبَ الْعُنْفَ نَدِمَ.

4. One who perpetrates violence, regrets.

4- مَنْ عَامَلَ بِالْعُنْفِ نَدِمَ.

That Which Is Of No Concern

That which is of no concern-ما يعني

1. Your getting involved in that which is of no concern to you is misguided ignorance.

1- وَفُوعُكَ فِيمَا يُعْنِيكَ جَهْلٌ مُضِلٌّ.

2. Do not busy yourself with that which is of no concern to you, and do not take upon yourself more than what is enough for you, and exert all your efforts for that which will save you.

2- وَتَشْتَغِلُ بِمَا يُعْنِيكَ، وَتَتَكَلَّفُ فَوْقَ مَا يَكْفِيكَ، وَاجْعَلْ كُلَّ هَمِّكَ لِمَا يُنْجِيكَ.

3. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

3- دَعُ مَا يُعْنِيكَ، وَاشْتَغِلْ بِمُهْمِكَ الَّذِي يُنْجِيكَ.

4. Blessed is the one who reduces his effort in that which does not concern him and exerts all his efforts for that which will save him.

4- طُوبَى لِمَنْ قَصَرَ هِمَّتَهُ عَلَى مَا يُعْنِيهِ، وَجَعَلَ كُلَّ جِدِّهِ لِمَا يُنْجِيهِ.

5. One who discards that which is of concern to him falls into that which does not concern him.

5- مَنْ اطَّرَعَ مَا يَعْنيهِ وَقَعَ إِلَى مَا يَعْنيهِ.

6. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise.

6- مَنْ أطالَ الحَدِيثَ فيما يَنْبَغِي فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَؤَمَّةِ.

7. The greatest inconvenience is troubling yourself with that which does not concern you.

7- أَكْبَرُ الكُلْفَةِ تَعْنِيكَ فيما يَعْنيكَ.

8. One who occupies himself with that which does not concern him loses that which is important to him.

8- مَنْ اشْتَغَلَ بِما يَعْنيهِ فَاتَهُ ما يَعْنيهِ.

9. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

9- مَنْ اشْتَغَلَ بِغَيْرِ ضَرْوَرَتِهِ قَوَّتَهُ ذَلِكَ مَنْفَعَتَهُ.

The Crooked

The crooked-المُعْوَج

1. At times the crooked may become straight.

1- قَدْ يَسْتَقِيمُ الْمُعْوَجُّ.

Habit

Habit-العادة

1. The best worship is overcoming [a bad] habit.

1. أَفْضَلُ الْعِبَادَةِ عُلْبَةُ الْعَادَةِ.

2. Habit is second nature.

2. الْعَادَةُ طَبْعٌ ثَانٍ.

3. Habit is an enslaving enemy.

3. الْعَادَةُ عَدُوٌّ مُتَمَلِّكٌ.

4. The bane of training [of the self] is the overpowering habit.

4. آفَةُ الرِّيَاضَةِ عُلْبَةُ الْعَادَةِ.

5. Through overpowering [evil] habits, there is attainment of lofty stations.

5. يَغْلِبَةُ الْعَادَاتِ الْوُضُوءُ إِلَى أَشْرَفِ الْمَقَامَاتِ.

6. Superfluity [in speech] is one of the worst habits.¹

6. يَنْسَى الْعَادَةُ الْفُضُولُ.

7. Change your habits and acts of worship will become easier for you [to perform].

7- عَيِّرُوا الْعَادَاتِ تَسْهَلُ عَلَيْكُمُ الطَّاعَاتُ.

8. One who submits to his [evil] habits does not attain lofty stations.

8- عَيِّرُ مُدْرِكِ الدَّرَجَاتِ مَنْ أَطَاعَ الْعَادَاتِ.

9. Habit has authority over every human being.

9- لِلْعَادَةِ عَلَى كُلِّ إِنْسَانٍ سُلْطَانٌ.

10. Whoever makes jesting his habit, his seriousness is not known.

10- مَنْ جَعَلَ دَيْدَنَهُ الْهَزْلَ لَمْ يُعْرِفْ جِدَّهُ.

[1](#). Or: Nosiness [and inquisitiveness about that which does not concern you] is one of the worst habits.

Resurrection And The Hour

المعاد والساعة-Resurrection and the hour

1. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

1- طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَاسْتَكْتَرَ مِنَ الزَّادِ.

2. Blessed is the one who remembers the Resurrection and thus does good [deeds].

2- طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

3. You must work hard and struggle to improve your Hereafter.

3. عَلَيْكَ بِالْجِدِّ وَالْجُتْهَارِ فِي إِصْدَاحِ الْمَعَادِ.

4. The Hour [of reckoning] has shown its face and the sign [of its coming] is evident for the one who recognizes it.

4. قَدْ أَسْفَرَتِ السَّاعَةُ عَنْ وَجْهَهَا، وَظَهَرَتِ الْعَدَّةُ لِمُتَوَسِّمِهَا.

5. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

5. قَدْ أَشْرَفَتِ السَّاعَةُ بِزَلِيلِهَا وَأَنَاخَتْ بِكَالِهَا.

6. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought against them.

6. قَدْ شَخَّصُوا عَنْ (مِنْ) مُسْتَقَرِّهِمْ جُدَاتِهِمْ، وَصَارُوا إِلَى مَقَامِ الْحِسَابِ، وَأَقِيمَتْ عَلَيْهِمُ الْحُجُجُ.

7. One who improves his Hereafter attains success through the right [course].

7. مَنْ أَصْلَحَ الْمَعَادَ ظَفِرَ بِالسُّدَادِ.

8. One who is certain about the Hereafter increases his provisions [for it].

8. مَنْ أَيْقَنَ بِالْمَعَادِ إِسْتَكْتَرَ مِنَ الزَّادِ.

9. The goodness of the Hereafter is [attained] through good deeds.

9. صَدِّعْ الْمَعَادِ بِحُسْنِ الْعَمَلِ.

10. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

10. عِنْدَ مُعَايَنَةِ أَهْوَالِ الْقِيَامَةِ تَكْثُرُ مِنَ الْمُفْرَطِينَ النَّدَامَةُ.

11. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

11. إِشْتِغَالُكَ بِإِصْطِحَابِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ النَّارِ.

The Masses

The Masses-العوام

1. Separating yourself from the masses is from the best magnanimity.

1. مُبَايَنَةُ الْعَوَامِ مِنْ أَفْضَلِ الْمُرُوءَةِ.

Assistance

Assistance-إعانة

1. Assist and you will be assisted.

1. أَعِنْ تُعَنْ.

2. Assist your brother in gaining his guidance.

2- أَعِيْنُ أَخَاكَ عَلَى هِدَايَتِهِ.

3. Just as you assist [others], you are assisted.

3- كَمَا تُعِيْنُ تُعَانُ.

4. Do not assist a strong person over a weak one.

4- تُعِيْنُ قَوِيًّا عَلَى ضَعِيْفٍ.

5. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

5- مَنْ أَعَانَ عَلَى مُسْلِمٍ فَقَدْ بَرِيَ مِنْ سُدِّهِ.

Seeking Assistance

Seeking assistance-إِسْتِعَانَةٌ

1. One who seeks assistance from the weak demonstrates his [own] weakness.

1- مَنْ اسْتَعَانَ بِالضَّعِيْفِ أَبَانَ عَنُ ضَعْفِهِ.

2. Whoever seeks assistance from one who is not independent has wasted his affair.

2- مَنْ اسْتَعَانَ بِغَيْرِ مُسْتَقِلٍّ صَيَّعَ أَمْرَهُ.

3. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his distance from it [instead of getting it].

3- مَن اسْتَعَانَ بِعَدُوِّهِ عَلَى حَاجَتِهِ إِزْدَادَ بُعْدًا مِنْهُ.

4. One who seeks assistance from Allah is assisted by Him.

4- مَن اسْتَعَانَ بِاللَّهِ أَعَانَهُ.

5. Seek assistance from your Lord, and ask Him to grant you success and the abandonment of every shortcoming (or disgraceful act) that drives you into doubt or surrenders you to misguidance.

5- عَلَيْكَ بِاسْتِعَانَةِ بِإِلَهِكَ، وَالرُّعْبَةَ إِلَيْهِ فِي تَوْفِيْقِكَ،
وَتَرْكِكَ كُلِّ شَائِبَةٍ (شَائِنَةٍ) أَوْلَجَتْكَ فِي شُبُهَةٍ، أَوْ أَسْلَمَتْكَ إِلَى
ضَدِّهَا.

6. One who seeks assistance from the people of intellect traverses the path of right guidance.

6- مَن اسْتَعَانَ بِدَوَى السُّبْحَانَ سَلَكَ سَبِيلَ الرَّشَادِ.

Succor

المَعُونَةُ-Succor

1. Succour descends from Allah to the extent of one's requirement.

1- الْمَعُونَةُ تَنْزِلُ مِنَ اللَّهِ عَلَى قَدْرِ الْمَوْنَةِ.

2. To the extent of the need, there is succour from Allah.

2- عَلَى قَدْرِ الْمَوْنَةِ تَكُونُ مِنَ اللَّهِ الْمَعُونَةُ.

3. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

3- مَنْ وَجَّهَ رَعْبَتَهُ إِلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ.

Keeping Promises And Fulfilling Pledges

العهد والوفاء به- Keeping promises and fulfilling pledges

1. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

1- الْوَفَاءُ لِلْعَدُوِّ عَدْوٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

2. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

2- الْوَفَاءُ تَوْأَمُ الْمَنَةِ وَزِينَةُ إِخْوَانِهِ.

3. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

3- الْوَفَاءُ حِفْظُ الدِّمَامِ، وَالْمُرُوَّةُ تَعَهُدُ دَوَى الرَّحَامِ.

4. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

4- إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ، وَمَا أَعْرِفُ جُنَّةً أَوْقَى مِنْهُ.

5. Loyalty is nobility.

5- الْوَفَاءُ نُبْلٌ.

6. Loyalty is the twin of truthfulness.

6. الْوَفَاءُ تَوْأَمُ الصِّدْقِ.

7. Loyalty is the trait of the honourable.

7. الْوَفَاءُ سَجِيَّةُ الْكِرَامِ.

8. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

8. الْوَفَاءُ عُنْوَانُ وَفُورِ الدِّينِ، وَقُوَّةٌ بِمِائَةٍ.

9. If something happens between you and your enemy, which leads you to a truce and the enacting of a peace treaty, then preserve your pact with loyalty and guard your pledge with trust, and make your soul a shield between you and that which you have pledged.

9. إِنْ وَقَعَتْ بَيْنَكَ وَبَيْنَ عَدُوِّكَ قِصَّةٌ عَقَدْتَ بِهَا صُلْحًا وَالْبَسْتَهُ بِهَا ذِمَّةً، فَحُطَّ عَهْدُكَ بِالْوَفَاءِ، وَارْعَ ذِمَّتَكَ بِمِائَةٍ، وَاجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وَبَيْنَ مَا أُعْطِيتَ مِنْ عَهْدِكَ.

10. The bane of covenants is lack of care [in fulfilling them].

10. آفَةُ الْعُهُودِ قِلَّةُ الرِّعَايَةِ.

11. The bane of loyalty is treachery.

11. آفَةُ الْوَفَاءِ الْعَدْرُ.

12. When you make a promise, keep it.

12- إِذَا وَعَدْتَ فَأَنْجِزْ.

13. When you make an agreement, fulfil it.

13- إِذَا عَاقَدْتَ فَأْتِممْ.

14. By their faithful loyalty, the virtuous ones are known.

14- يَحْسُنُ الْوَفَاءِ يُعْرَفُ الْبُرَارُ.

15. The distinction of creatures is [by their] loyalty.

15- حَسَبُ الْخَفَاءِ يُقِ الْوَفَاءِ.

16. Guard your promise with loyalty and your reward will be good.

16- حُطَّ عَهْدَكَ بِالْوَفَاءِ يَحْسُنُ لَكَ الْجَزَاءُ.

17. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

17- دَارُ الْوَفَاءِ تَخْلُو مِنْ كَرِيمٍ، وَيَسْتَقِرُّ بِهَا لَيْمٌ.

18. The cause of intimacy is loyalty.

18- سَبَبُ الْوَفَاءِ يَتِي الْوَفَاءِ.

19. Keeping promises is the practice of the honourable ones.

19- سُنَّةُ الْكِرَامِ الْوَفَاءُ بِالْعُهُودِ.

20. You must espouse loyalty, for it is the most protective shield.

20- عَلَيكَ بِالْوَفَاءِ فَإِنَّهُ أَوْقَى (أَوْفَى) جُنَّةً.

21. Loyalty is the ornament of the intellect and the symbol of nobility.

21- الْوَفَاءُ جَلِيَّةُ الْعَقْلِ، وَعُنْوَانُ النَّبْلِ.

22. The most honourable characteristic is loyalty.

22- أَشْرَفُ الْخَرَافَةِ؛ يُقَالُ الْوَفَاءُ.

23. Loyalty is honour, friendship is compassion.

23- الْوَفَاءُ كَرَمٌ، الْمَوَدَّةُ رَحْمَةٌ.

24. Loyalty is a symbol of purity.

24- الْوَفَاءُ عُنْوَانُ الصَّفَاءِ.

25. Loyalty is the fortress of eminence.

25- الْوَفَاءُ حِصْنُ السُّؤْدَرِ.

26. A promise is an ailment and its cure is its fulfilment.

26- الْوَعْدُ مَرَضٌ، وَالْبُرءُ إِنجَازُهُ.

27. I have never slept with a promise I made to someone that had remained unfulfilled, thereby causing him to toss and turn restlessly in his bed so that he could successfully get what he needs [from me in the morning] but that my restlessness on my bed was much greater as a result of my desperation to meet him and fulfil the debt of his promise and out of fear of a hindrance that could cause its renegeing, for indeed renegeing on a promise is not from the characteristics of the honourable.

27. ما بات لِرَجُلٍ عِنْدِي مَوْعِدٌ قَطًّا، قَبَاتَ يَتَمَلَّمُ عَلَيَّ فِرَاشِيهِ،
لِيَعْدُوَ بِالظُّفَرِ بِحَاجَتِهِ أَشَدُّ مِنْ تَمَلُّمِي عَلَيَّ فِرَاشِي، حِرْصاً
عَلَى الخُرُوجِ إِلَيْهِ مِنْ دَيْنِ عِدَّتِهِ وَخَوْفاً مِنْ عَائِقٍ يُوجِبُ الخُلْفَ،
فَإِنَّ خُلْفَ الوَعْدِ لَيْسَ مِنْ أَخْلاقِ الكِرَامِ.

28. The basis of a promise is its fulfilment.

28- وَبِاسْتِيفَانِ الوَعْدِ إِنجَازُهُ.

29. How good a characteristic loyalty is!

29- نِعْمَ الخَلِيقَةُ الوَفَاءُ.

30. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety is!

30- نِعْمَ قَرِينُ الصِّدْقِ الوَفَاءُ، وَنِعْمَ رَفِيقُ التَّقْوَى الوَرَعُ.

31. How good a companion of trustworthiness loyalty is!

31- نِعْمَ قَرِينُ الوَفَاءِ مِثْلُ مِثْلِ الوَفَاءِ.

32. The promise of an honourable person is immediate and swift.

32. وَعَدُّ الْكَرِيمِ نَعْدٌ وَتَعْجِيلٌ.

33. The promise of a wicked person is delayed and full of excuses.

33. وَعَدُّ اللَّئِيمِ تَسْوِيفٌ، وَتَعْلِيلٌ.

34. Do not promise that which you are incapable of fulfilling.

34. تَعِدْ بِمَا تَعْجِزُ عَنِ الْوَفَاءِ بِهِ.

35. Do not guarantee that which you are incapable of fulfilling.

35. تَضْمَنْ مَا تَعْدِرُ عَلَى الْوَفَاءِ بِهِ.

36. Never make a promise that you are not confident you will be able to keep.

36. تَعِدَنَّ عِدَّةً تَتَّقُ مِنْ نَفْسِكَ بِإِنْجَارِهَا.

37. He who breaks his promises is not loyal in his covenants.

37. غَيْرُ مُوفٍ بِالْعُهُودِ مَنْ أَخْلَفَ الْوَعُودَ.

38. Be a keeper of promises and a fulfiller of vows.

38. كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ.

39. One who fulfils his promise demonstrates his nobility.

39- مَنْ وَفَى بَعَهْدِهِ أُعْرِبَ عَنْ كَرَمِهِ.

40. One who safeguards his covenant is considered loyal.

40- مَنْ حَفِظَ عَهْدَهُ كَانَ وَفِيًّا.

41. One who is unwaveringly loyal deserves to be chosen [as a friend].

41- مَنْ أَحْسَنَ الْوَفَاءَ اسْتَحَقَّ الصُّلْفَاءَ.

42. The promise [that is made] is one of the two bondages.

42- الْوَعْدُ أَحَدُ الرَّقَبَيْنِ.

43. Fulfilling the promise [one makes] is one of the two emancipations.

43- إِنْجَازُ الْوَعْدِ أَحَدُ الْعِتْقَيْنِ.

44. A polite refusal is better than a protracted promise.

44- الْمَنْعُ الْجَمِيلُ أَحْسَنُ مِنَ الْوَعْدِ الطَّوِيلِ.

45. Fulfilling promises is from the signs of distinction.

45- إِنْجَازُ الْوَعْدِ مِنْ دَلَائِلِ الْمَجْدِ.

46. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

46. خُلُوصُ الْوُدِّ وَالْوَفَاءِ بِالْوَعْدِ مِنْ حُسْنِ الْعَهْدِ.

47. Be steadfast [and loyal] in fulfilling your pledges.

47. اِعْتَصِمُوا بِالَّذِي لَمْ يَدِينْ فِي أُوتَادِهَا.

48. Never trust the promise of the one who has no religion.

48. تَتَيْقَنُ بِعَهْدِ مَنْ لَا دِينَ لَهُ.

49. One who has no loyalty cannot keep a promise.

49. وَعَهْدُ لِمَنْ لَا عَقْلَ لَهُ.

50. The promise of one who has no intellect is not relied upon.

50. يُؤْتَقُ بِعَهْدِ مَنْ لَا عَقْلَ لَهُ.

51. You will never abide by the covenant of the book until you know the one who has cast it away.

51. لَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ.

52. Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you to break it, for indeed your patience during the hardship from which you seek relief and a favourable outcome are better for you than the excuse [and betrayal] whose evil consequences you fear and because of which you are encompassed by chastisement from Allah.

52. يَدْعُونَكَ صِيقُ لَزْمِكَ فِي عَهْدِ اللَّهِ إِلَى النَّكْثِ،

فَإِنَّ صَبْرَكَ عَلَى ضَيْقِ تَرْجُو إِنْفِرَاجَهُ، وَقَضْلَ عَاقِبَتِهِ خَيْرٌ لَكَ
مِنْ عُذْرٍ تَخَافُ تَبِعْتَهُ، وَتُحِيطُ بِكَ مِنَ اللَّهِ 7–جُلِهِ
الْعُقُوبَةُ.

53. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

53. أَشْرَفُ الْهَمَمِ، رِعَايَةُ الدِّمَامِ (الدِّمَمِ)، وَأَفْضَلُ الشَّيْمِ صَلَةُ
الرَّحِمِ).

54. Verily fulfilling promises is part of faith.

54. إِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ.

55. Indeed promises are [like] metal collars around the necks [of people] until the Day of Resurrection, so whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly, they will take their plea to the One who has enjoined them and has ordered His creation to fulfil them.

55. إِنَّ الْعُهُودَ وَالْعَهْدَ وَالْإِيمَانَ فِي عُنَاقِ الْيَوْمِ
الْقِيَامَةِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ نَقَضَهَا خَدَلَهُ اللَّهُ، وَمَنْ
اسْتَحْفَفَ بِهَا خَاصَمْتَهُ إِلَى الَّذِي أَكْدَاهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

56. Do not renege on your covenant and do not break your pledge; and do not double-cross your enemy, for Allah has made his covenant and his pact a safety for him.

56. وَتَعْدَرَنْ بِعَهْدِكَ، وَتُخْفِرَنَّ ذِمَّتَكَ،
وَتُخْلِلَنَّ عَدُوَّكَ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ
أَمْنًا لَهُ.

57. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

57- مِنْ أَشْرَفِ الشَّيْمِ حِيَاطَةُ الدِّمَمِ.

58. One of the most honourable of traits is being faithful to your pledges.

58- مِنْ أَشْرَفِ الشَّيْمِ الْوَفَاءُ بِالذِّمَمِ.

59. He who does not observe his promises and agreements has no conviction in Allah.

59- مَا أَيَقْنَنَّ بِاللَّهِ مَنْ لَمْ يَرْعَ عُهُودَهُ وَذِمَّتَهُ.

60. One who enters upon the springs of loyalty is quenched by the drink of purity.

60- مَنْ وَرَدَ مَنَاهِلَ الْوَفَاءِ رَوِيَ مِنْ مَشَارِبِ الصِّفَاءِ.

61. People are safe from the betrayal of one in whose heart resides loyalty.

61- مَنْ سَكَنَ الْوَفَاءُ صَدْرَهُ أَمِنَ النَّاسُ عَدْرَهُ.

62. One of the signs of faith is fulfilling promises.

62- مِنْ دَعَائِمِ الْإِيمَانِ الْوَفَاءُ بِالْعَهْدِ.

63. Keeping promises is from the perfection of [one's] magnanimity.

63- مِنْ تَمَامِ الْمُرُوَّةِ إِجْزَاءُ الْوَعْدِ.

64. From the best [teachings] of Islam is the fulfilling of pledges.

64. مِنْ أَفْضَلِ الْوَفَاءِ بِالسُّؤْمُرِ بِالْإِمَامِ.

65. How good is loyalty and how evil is treachery!

65. مَا أَحْسَنَ الْوَفَاءَ وَأَقْبَحَ الْجَفَاءَ.

66. He who delays in fulfilling a promise has not kept it.

66. مَا أَنْجَزَ الْوَعْدَ مَنْ مَطَّلَ بِهِ.

67. Fulfilling [one's] pledges is the adornment of honour.

67. وَفَاءٌ بِالذِّمَمِ (وَفَاءُ الذِّمَمِ) زِينَةُ الْكَرَمِ.

68. One who breaks his pledge earns dispraise.

68. مَنْ أَخْفَرَ ذِمَّةً اِكْتَسَبَ مَذْمَةً.

69. For every pledge that is broken there is uncertainty.

69. لِكُلِّ نَاكِثٍ شُبُهَةٌ.

Flaws And Faults

العيب والنقص والعيورة-Flaws and faults

1. The greatest flaw is that you fault others for what is [also] in you.

1- أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ غَيْرَكَ بِمَا هُوَ فِيكَ.

2. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

2- أَعْجَزُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يُزِيلَ النَّقْصَ عَن نَفْسِهِ وَلَمْ يَفْعَلْ.

3. Verily everyone has faults, so do not expose that which is hidden from you, for indeed Allah, the Glorified, has hidden them out of clemency; and hide the faults [of others] as much as possible, [and in return] Allah, the Glorified, will hide that which you would like to remain hidden.

3- إِنَّ لِلنَّاسِ عُيُوبًا، وَ#xFEFB; تَكْشِفُ مَا غَابَ عَنكَ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَحْلُمُ عَلَيْهَا، وَاسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ سُبْحَانَهُ مَا تُحِبُّ سِتْرَهُ.

4. The inner hearts will soon become aware of the secret faults.

4- تَكَادُ ضَمَائِرُ الْقُلُوبِ تَطَّلِعُ عَلَى سَرَائِرِ الْعُيُوبِ.

5. Scrutinizing the faults of others is a fault [in itself].

5- تَأْمَلُ الْعَيْبِ عَيْبٌ.

6. I am surprised at the one about whom it is said: 'Indeed in him there is evil,' and he knows it is in him, how can he be annoyed?

6- عَجِبْتُ لِمَنْ يُقَالُ: إِنَّ فِيهِ الشَّرَّ الَّذِي يَعْلَمُ أَنَّهُ فِيهِ كَيْفَ يَسْخَطُ.

7. I am amazed at the one who is described with a good trait that he knows is not in him, how can he be pleased?

**7- عَجِبْتُ لِمَنْ يُوصَفُ بِالْخَيْرِ الَّذِي يَعْلَمُ أَنَّهُ لَيْسَ فِيهِ كَيْفَ
يَرْضَى.**

8. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

**8- ذُؤُوا الْعُيُوبَ يُحِبُّونَ إِشَاعَةَ مَعَائِبِ النَّاسِ لِيَتَّسِعَ لَهُمُ الْعُذْرُ
فِي مَعَائِبِهِمْ.**

9. I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them.

**9- عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النَّاسِ وَنَفْسُهُ أَكْثَرُ شَيْءٍ مَعَابًا
وَيُبْصِرُهَا.**

10. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

**10- عَيْنُ الْمُحِبِّ عَمِيَّةٌ عَنِ مَعَائِبِ الْمَحْبُوبِ، وَأُذُنُهُ صَمَاءٌ عَنِ
قُبْحِ مَسَاوِيهِ.**

11. Covering up the faults [of others] is generosity and virtue.

11- غِطَاءُ الْعُيُوبِ السَّخَاءُ وَالْعَفَافُ.

12. A person's own faults are enough to keep him occupied from the faults of other people.

12. كفى بِالْمَرْءِ شُغْلُهُ (شُغْلُهُ) بِمَعَائِبِهِ عَنِ مَعَائِبِ
النَّاسِ.

13. Let what one knows of his own faults hold him back from [disclosing] what he knows of the faults of others.

13. لِيَكْفَ مَنْ عِلْمَ مِنْكُمْ عَنِ عَيْبِ غَيْرِهِ مَا يَعْرِفُ مِنْ عَيْبِ
نَفْسِهِ.

14. Let that which you know of your own faults prevent you from mentioning the faults of others.

14. لِيُنْهَكَ عَنِ ذِكْرِ مَعَائِبِ النَّاسِ مَا تَعْرِفُ مِنْ مَعَائِبِكَ.

15. Let the most preferred people in your eyes be the ones who guide you to your faults and help you to reform yourself.

15. لِيَكُنْ أَثَرُ النَّاسِ عِنْدَكَ مَنْ أَهْدَى إِلَيْكَ عَيْبَكَ وَأَعَانَكَ عَلَى
نَفْسِكَ.

16. Let the most beloved of all people to you be one who guides you to the right and discloses your faults to you.

16. لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ مَنْ هَدَاكَ إِلَى مَرَاثِدِكَ، وَكَشَفَ لَكَ
عَنِ مَعَائِبِكَ

17. Not every fault is manifested.

17. لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ.

18. If the deficient person came to know of his own deficiency, he would be greatly disturbed by what he learnt of his faults.

18. لَوْ عَرَفَ الْمُنْقُوصُ نَقْصَهُ لَسَاءَهُ مَا يَرَى مِنْ عَيْبِهِ.

19. One who seeks a fault [in others] will find it.

19. مَنْ طَلَبَ عَيْبًا وَجَدَهُ.

20. One who shows you your fault has indeed counselled you.

20. مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

21. One who knows what [flaw] is in himself hides the faults of his brother.

21. مَنْ عَلِمَ مَا فِيهِ سَتَرَ عَلَى أَخِيهِ.

22. One who informs you of your faults is indeed your friend.

22. مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

23. One who hides your faults [from you] is indeed your enemy.

23. مَنْ سَاتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ.

24. One who discloses your faults to you guards you in your absence.

24. مَنْ كَاشَفَكَ فِي عَيْبِكَ حَفِظَكَ فِي غَيْبِكَ.

25. One who flatters you for your fault, criticizes you in your absence.

25 - مَنْ دَاهَنَكَ فِي عَيْبِكَ عَابَكَ فِي غُيُوبِكَ.

26. One who sees his own faults does not fault anyone.

26- مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ لَمْ يَعِْبْ أَحَدًا.

27. One who is looking for the faults of people should start with himself.

27- مَنْ بَحَثَ عَنِ عُيُوبِ النَّاسِ فَلْيَبْدَأْ بِنَفْسِهِ.

28. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

28- مَنْ أَنْكَرَ عُيُوبَ النَّاسِ، وَرَضِيَهَا لِنَفْسِهِ، فَذَلِكَ خَمَقٌ.

29. One who belittles others for that which he himself does, then that is an imbecile.

29- مَنْ أْزْرَى عَلَى غَيْرِهِ بِمَا يَأْتِيهِ فَذَلِكَ خَرَقٌ.

30. One of the greatest faults of a person is for his flaws to be hidden to him.

30- مِنْ أَشَدِّ عُيُوبِ الْمَرْءِ أَنْ تَخْفَى عَلَيْهِ عُيُوبُهُ.

31. Nothing prevents any of you from meeting his brother who has a fault which he hates [and advising him to reform] except the fear that he too may meet you with a similar fault; indeed you have joined together in the love of this transitory [life] and have rejected the Hereafter.

31. ما يَمْنَعُ أَحَدَكُمْ أَنْ يَلْقَى أَخَاهُ بِمَا يَكْرَهُ مِنْ عَيْبِهِ
إِذَا كَانَ غَائِبًا؛ مَخَافَةً أَنْ يَلْقَاهُ بِمِثْلِهِ قَدْ تَصَافَقَيْتُمْ عَلَى حُبِّ
الْعَاجِلِ وَرَفُضِ الْبَاقِي.

32. He who mentions your faults has not guarded you in your absence.

32. ما حَفِظَ عَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ.

33. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

33. ما أَجْرَى فِي نَصِيحَتِكَ جُهْدًا فِي النَّصِيحَةِ مَنْ دَلَّكَ عَلَى عَيْبِكَ
وَحَفِظَ عَيْبَكَ.

34. A person's cognizance of his own faults is the most beneficial knowledge.

34. مَعْرِفَةُ الْمَرْءِ بِعُيُوبِهِ أَنْفَعُ الْمَعَارِفِ.

35. Never pursue the faults of people, for indeed if you think about it, you have of your own faults that which will keep you occupied from finding faults in others.

35. لا تُتَّبِعَنَّ عُيُوبَ النَّاسِ فَإِنَّ لَكَ مِنْ عُيُوبِكَ إِذَا
عَقَلْتَ مَا يَشْغَلُكَ أَنْ تَعِيبَ أَحَدًا.

36. Do not fault others for that which you do yourself, and do not punish (or rebuke) others for the sin that you permit yourself [to indulge in].

36. لا تُعَابِقْ عَيْرَكَ بِمَا تَأْتِيهِ، وَلا تُعَابِقْ
(وَإِنْ تَعَابِقْ) عَيْرَكَ بِدَنْبٍ تُرَخِّصُ لِنَفْسِكَ فِيهِ.

37. Pursuing the faults [of others] is from the gravest evils.

37- تَتَّبِعُ الْعَوْرَاتِ مِنْ أَعْظَمِ السُّوْآتِ.

38. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

38- تَتَّبِعُ الْعُيُوبِ مِنْ أَفْبَحِ الْعُيُوبِ وَشَرِّ السَّيِّئَاتِ.

39. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

39- مَنْ كَشَفَ حِجَابَ أَخِيهِ انْكَشَفَ عَوْرَاةُ بَيْتِهِ (بَنِيهِ).

40. One who pursues the faults of people, Allah exposes his own faults.

40- مَنْ تَتَّبَعَ عَوْرَاتِ النَّاسِ كَشَفَ اللَّهُ عَوْرَتَهُ.

41. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

41- مَنْ تَطَّلَعَ عَلَى أَسْرَارِ جَارِهِ انْهَتَكَتْ أَسْتَارُهُ.

42. Whoever searches for the secrets of others, Allah uncovers his own secrets.

42- مَنْ بَحَثَ عَنِ أَسْرَارِ غَيْرِهِ أَظْهَرَ اللَّهُ أَسْرَارَهُ.

43. Whoever pursues the hidden flaws [of others], Allah makes the affection of the hearts forbidden to him.

43- مَنْ تَتَّبَعَ خَفِيَّاتِ الْعُيُوبِ حَرَمَهُ اللَّهُ مَوَدَّاتِ الْقُلُوبِ.

44. Hide the flaw of your brother because of what you know is in yourself.

44. أُسْتُرْ عَوْرَةَ أَخِيكَ لِمَا تَعْلَمُهُ فِيكَ.

45. Hide the flaws [of others] as much as you can and Allah, the Glorified, will hide for you that which you would like to remain hidden.

45. أُسْتُرْ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ سُبْحَانَهُ مِنْكَ مَا تُحِبُّ سِتْرَهُ.

46. The most hated of all people is the fault-finder.

46. أُمِّتُ النَّاسِ الْعَيَابُ.

Taunting

التعير-Taunting

1. Whoever taunts others for something is himself affected by it.

1- مَنْ عَيَّرَ بِشَيْءٍ بُلِيَ بِهِ.

Lifestyle

العيش-Lifestyle

1. The most pleasant life is [a life of] contentment.

1- أَطْيَبُ الْعَيْشِ الْقَنَاعَةُ.

2. The person with the worst lifestyle of all people is the jealous one.

2- أَسْوَأُ النَّاسِ عَيْشًا الْحَسُودُ.

3. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

3- أَهْنَى الْعَيْشِ إِطْرَاحُ الْكُلْفِ.

4. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

4- أَحْسَنُ النَّاسِ عَيْشًا مَنْ عَاشَ النَّاسُ فِي فَضْلِهِ.

5. The person with the most blessed lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

5- أَنْعَمُ النَّاسِ عَيْشًا مَنْ مَنَحَهُ اللَّهُ سُبْحَانَهُ الْقَنَاعَةَ، وَأَصْلَحَ لَهُ زَوْجَهُ.

6. Verily the person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

6- إِنَّ أَهْنَأَ النَّاسِ عَيْشًا مَنْ كَانَ بِمَا قَسَمَ اللَّهُ لَهُ رَاضِيًا.

7. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

7- إِنَّ أَحْسَنَ النَّاسِ عَيْشًا، مَنْ حَسُنَ عَيْشُ النَّاسِ فِي عَيْشِهِ.

8. Death is preferable to abasement.

8- الْمَيَّةُ، وَالدِّيَّةُ.

9. Death is preferable to succumbing to disgrace (or giving up freedom).

9- الْمَوْتُ، وَابْتِدَالُ الْخِزْيَةِ (الْحُرِّيَّةُ).

10. Having less is preferable to humiliation.

10- التَّقْلُّ، وَالتَّدْلُّ.

11. Management [and planning] makes life good.

11- صَدَ الْعَيْشِ التَّدْبِيرُ.

12. The mainstay of life is good estimation and its basis is good management.

12- قِوَامُ الْعَيْشِ حُسْنُ التَّقْدِيرِ، وَكُهُ حُسْنُ التَّدْبِيرِ.

13. One who lives, dies.

13- مَنْ عَاشَ مَاتَ.

14. One who lives [a long life], loses his loved ones.

14- مَنْ عَاشَ فَقَدَ أَحِبَّتَهُ.

15. Early death is better than a wretched life.

15. مَوْتُ وَحَيٍّ خَيْرٌ مِنْ عَيْشٍ شَقِيٍّ.

16. Life has sweetness and bitterness.

16. الْعَيْشُ يَحْلُو وَيَمُرُّ.

17. The bane of livelihood is mismanagement.

17. آفَةُ الْمَعَاشِ سُوءُ التَّدْبِيرِ.

18. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

18. ثَلَاثٌ تُبْغِضُ الْعَيْشَ: الْبَغْضُ، الْحَسَدُ، وَسُوءُ الْخُلُقِ.

19. The beauty of life is [in] contentment.

19. جَمَالُ الْعَيْشِ الْقَنَاعَةُ.

20. One who stays in the company of his enemy does not enjoy a happy life.

20. لَمْ يَهْنَأِ الْعَيْشَ مَنْ قَارَنَ الصِّدِّ.

21. Good estimation with sufficiency is better than striving in extravagance.

21. حُسْنُ التَّفْدِيرِ مَعَ الْكِفَافِ خَيْرٌ مِنَ السَّعْيِ فِي السَّرَافِ.

22. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

22. إِثَارُ الدَّعَةِ يَقْطَعُ أَسْبَابَ الْمَنْفَعَةِ.

Lowering The Gaze

العين وعض الطرف-Lowering the gaze

1. Lowering the gaze is a sign of magnanimity.

1. عَضُّ الطَّرْفِ مِنَ الْمُرُوءَةِ.

2. Lowering the gaze is better than staring.

2. عَضُّ الطَّرْفِ خَيْرٌ مِنْ كَثِيرِ النَّظَرِ.

3. Lowering the gaze is one of the best [acts of] piety.

3. عَضُّ الطَّرْفِ مِنْ أَفْضَلِ الْوَرَعِ.

4. Lowering the gaze is from perfect gracefulness.

4. عَضُّ الطَّرْفِ مِنْ كَمَالِ الطَّرْفِ.

5. One who lowers his gaze relieves his heart.

5. مَنْ عَضَّ طَرْفَهُ أَرَّاحَ قَلْبِهِ.

6. One who lowers his gaze, his regret reduces and he is saved from harm.

6. مَنْ عَصَّ طَرْفَهُ قَلَّ أَسْفُهُ وَأَمِنَ تَلْفُهُ.

7. How good an act of piety lowering the gaze is!

7. نِعْمَ الْوَرَعُ عَصُّ الطَّرْفِ.

8. How good a curtailer of lustful desires lowering the gaze is!

8. نِعْمَ صَارِفُ الشَّهَوَاتِ عَصُّ الْبُصَارِ.

9. There is no magnanimity like lowering the gaze.

9. مُرُوءَةٌ كَعَصِّ الطَّرْفِ.

10. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

10. مَنْ لَمْ يَتَغَافَلْ وَيَعُصِّ عَنْ كَثِيرٍ مِنْ
مُورٍ تَنَعَّصَتْ عَيْشَتُهُ.

11. One who frees his gaze occasions (or brings about) his [own] destruction.

11. مَنْ أَطْلَقَ طَرْفَهُ جَلَبَ (اجْتَلَبَ) حَتْفَهُ.

12. The eye is the scout of the heart (or of temptations).

12. الْعَيْنُ رَائِدُ الْقَلْبِ (الْفِتْنِ).

13. The eye is the emissary of the heart.

13- الْعَيْنُ بَرِيدُ الْقَلْبِ.

14. Eyes are the informers of the heart.

14- الْعُيُونُ طَائِعُ الْقُلُوبِ.

15. Eyes are the hunting traps of Satan.

15- الْعُيُونُ مَصَائِدُ الشَّيْطَانِ.

16. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

16- إِذَا أَبْصَرَتِ الْعَيْنُ الشَّهْوَةَ عَمِيَ الْقَلْبُ عَنِ الْعَاقِبَةِ.

17. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

17- طُوبَى لِعَيْنٍ هَجَرَتْ فِي طَاعَةِ اللَّهِ عُمَضَهَا.

18. The day has dawned for those with two eyes.¹

18- قَدْ أَضَاءَ الصُّبْحُ لِذِي عَيْنَيْنِ.

19. Bear annoyances patiently [in life] otherwise you will never be pleased.

19- أَعْضَعَلَى الْقَدَى وَإِذَا لَمْ تَرْضَ أَبَدًا.

20. The glance is the scout of temptations.

20- اللَّحْظُ رَائِدُ الْفِتَنِ.

21. There is no part of the body that is less thankful than the eye, so do not give it what it seeks thereby letting it occupy you from the remembrance of Allah.

21- لَيْسَ فِي الْجَوَارِحِ أَقْلٌ شُكْرًا مِنَ الْعَيْنِ،
وَتُعْطُوهَا سُؤْلِهَا فَتَشْغَلْكُمْ عَن ذِكْرِ اللَّهِ.

1. This could mean: The matter is clear for those whose eyes are open to see.

Seeing

العيان-Seeing

1. Seeing something [yourself] is not the same as being informed about it.

1- لَيْسَ الْعِيَانُ كَالْخَبَرِ.

Helper

المعين-Helper

1. There is no good in a helper who humiliates.

1- خَيْرَ فِي مُعِينٍ مُهِينٍ.

Inarticulateness

العي-Inarticulateness

1. The worst inarticulateness is [that which is caused by] irritation.

1. أَفْبِحُ الْعَيَّ الضَّجْرُ.

2. Muteness is better than inarticulateness (or error).

2. الْخَرَسُ خَيْرٌ مِنَ الْعَيِّ (الْعَيِّ).

3. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

3. عَمَّ الْعَيِّ تَكَرَّرُ الْكَلِمَةُ عِنْدَ الْمُنَاطَرَةِ، وَكثْرَةُ التَّبَجُّحِ عِنْدَ الْمُحَاوَرَةِ.

4. No declaration can be made with inarticulateness.

4. بَيَانَ مَعَ عَيِّ.

5. Inarticulateness is beleaguering.

5. الْعَيُّ حَصْرٌ.

Outcome

المَعْبَةُ-Outcome

1. Little with a praised outcome is better than plenty with a harmful consequence.

1. قَلِيلٌ تُحْمَدُ مَعْبَتُهُ خَيْرٌ مِنْ كَثِيرٍ تَضُرُّ عَاقِبَتُهُ.

The Envious

The Envious-المغبوط

1. Envious is the one whose certitude is strong.

1. الْمَغْبُوطُ مَنْ قَوِيَ يَقِينُهُ.

2. Many a person is envied [by others] for something which is [actually] his affliction.

2. رَبُّ مَغْبُوطٍ بِرَجَاءٍ هُوَ دَائُهُ.

3. How many a person is envied for the blessing he has been given [in this world] while he is among those who will be destroyed in the Hereafter.

3. كَمْ مِنْ مَغْبُوطٍ بِنِعْمَتِهِ وَهُوَ فِي الْخَيْرَةِ مِنَ الْهَالِكِينَ.

The Deceived

The Deceived-المغبون

1. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

1. الْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيَا وَفَاتَهُ حَظُّهُ مِنَ الْخَيْرَةِ.

2. Deceived is the one whose faith is corrupt.

2. الْمَغْبُونُ مَنْ فَسَدَ دِينُهُ.

3. Deceived is the one who sells a lofty Paradise for a lowly sin.

3- الْمَغْبُورُ مَنْ بَاعَ جَنَّةً عَلِيَّةً بِمَعْصِيَةٍ دَنِيَّةٍ.

4. Who is more deceived than one who exchanges Allah, the Glorified, for other than Him?!

4- مَنْ أَعْبَنُ مِمَّنْ بَاعَ اللَّهَ سُبْحَانَهُ بِغَيْرِهِ.

Imbecility

Imbecility-الغبوة

1. Imbecility is misguidance.

1- الْغَبَاوَةُ غَوَايَةٌ.

2. Counter imbecility with astuteness.

2- ضَادُّوا الْغَبَاوَةَ بِالْفِطْنَةِ.

3. It is enough of imbecility for a person to look at the faults of people when the same faults are hidden to him of himself.

3- كَفَى بِالْمَرْءِ غَبَاوَةً أَنْ يَنْظُرَ مِنْ عُيُوبِ النَّاسِ إِلَى مَا خَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ.

4. Imbecility is from the most detestable of traits.

4- مِنْ أَفْبَحِ الشَّيْمِ الْغَبَاوَةُ.

Treachery

العذر- Treachery

1. Treachery by everyone is evil, but by those who have power and authority it is worse.

- الْعَدْرُ بِكُلِّ أَحَدٍ قَبِيحٌ، وَهُوَ يَدْوِي الْقُدْرَةَ وَالسُّلْطَانَ أَفْبَحُ.

2. Treachery increases the burden [of sin] and degrades one's status.

2- الْعَدْرُ يُعْظِمُ الْوِزْرَ وَيُزْرِئُ بِالْقَدْرِ.

3. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

3- إِيَّاكَ وَالْعَدْرَ، فَإِنَّهُ أَفْبَحُ الْخِيَانَةِ، وَإِنَّ الْعَدُورَ لَمُهَانٌ عِنْدَ اللَّهِ.

4. The worst treachery is divulging the secret [that has been entrusted to you].

4- أَفْبَحُ الْعَدْرِ إِذَاعَةُ السِّرِّ.

5. Treachery is the quality of the wicked.

5- الْعَدْرُ شِيْمَةُ اللَّئَامِ.

6. Treachery multiplies [one's] sins.

6- الْعَدْرُ يُضَاعِفُ السَّيِّئَاتِ.

7. Eschew treachery, for indeed it takes you away from the Qur'an.

7- جَانِبُوا الْعَدْرَ فَإِنَّهُ مُجَانِبُ الْقُرْآنِ.

8. The treachery of a man is a disgrace upon him.

8- عَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ.

9. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

9- كُنْ عَامِلًا بِالْخَيْرِ، نَاهِيًا عَنِ الشَّرِّ، مُنْكَرًا شِيمَةَ الْعَدْرِ.

10. One who acts treacherously is sullied by his treachery.

10- مَنْ عَدَرَ شَانَهُ عَدْرُهُ.

11. He who is certain about the place of [final] return does not act treacherously.

11- مَا عَدَرَ مَنْ أَيْقَنَ بِالْمَرْجِعِ.

12. How appropriate it is for the treacherous one to be dealt with disloyally.

12- مَا أَخْلَقَ مَنْ عَدَرَ أَنْ يُوفَى لَهُ.

13. There is no faith in the treacherous.

13- إِيْمَانٌ لِعَدُورٍ.

14. With treachery, the companionship of a friend does not last.

14. تَدُومُ مَعَ الْعَدْرِ صُحْبَةُ خَلِيلٍ.

15. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

15. الْعَدْرُ #XFEF هَلْ الْعَدْرُ وَفَاءٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

16. Treachery is the worst of the two betrayals.

16. الْعَدْرُ أَفْبَحُ الْخِيَانَتَيْنِ.

17. The person who will face the quickest retribution is the man with whom you make a contract while having the intention of being loyal to it, whereas his intention is to betray you.

17. أَسْرَعُ #XFEFI شَيْءٍ عُقُوبَةً رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ وَكَانَ مِنْ نِيَّتِكَ الْوَفَاءُ لَهُ، وَمِنْ نِيَّتِهِ الْعَدْرُ بِكَ.

Delusion

Delusion-الغرور

1. Be cautious of being deceived by the delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this world].

1. إِحْدَرُ أَنْ يَخْدَعَكَ (يَخْتَدِعَكَ) الْغُرُورُ بِالْحَائِلِ الْيَسِيرِ، أَوْ يَسْتَزِلُّكَ السُّرُورُ بِالزَّائِلِ الْحَقِيرِ.

2. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

2. جِمَاعُ الْغُرُورِ فِي #XFEFBI سِتْنَامَةٌ إِلَى الْعَدُوِّ.

3. Blessed be the one who has not been killed by the lethal poisons of deception.

3- طُوبَى لِمَنْ لَمْ تَقْتُلْهُ قَاتِرَةُ الْغُرُورِ.

4. It is enough of a delusion for a person to trust all that his soul lures him towards.

4- كَفَى بِالْمَرْءِ غُرُورًا أَنْ يَثِقَ بِكُلِّ مَا تُسَوِّلُ لَهُ نَفْسُهُ.

5. He ('a) said about the one whom he praised: He has not been killed by the lethal poisons of delusion and has not been covered (or overcome) by the uncertainties of matters.

5- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ أَثْنَى عَلَيْهِ: لَمْ تَقْتُلْهُ قَاتِرَةُ الْغُرُورِ، وَلَمْ تُغَمِّمْ (وَلَمْ تُعَمِّمْ) عَلَيْهِ مُشْتَبِهَاتٌ مُؤْمِرَةٌ.

6. He who trusts in the falsehood of delusions and yearns for the false [and short-lived] joys has not thought about the consequences of matters.

6- لَمْ يُفَكِّرْ فِي عَوَاقِبِ مُؤْمِرَةٍ مَنْ وَثِقَ بِزُورِ الْغُرُورِ وَصَبَا إِلَى زُورِ السُّرُورِ.

7. One who is deluded by respite, is tormented by death.

7- مَنْ اعْتَرَّ بِالْمَهْلِ إِعْتَصَّ بِأَجَلٍ.

8. Delusion suffices as ignorance.

8- كَفَى بِأَخْبَالِ الْغُرُورِ غَيْرَ إِغْتِرَابٍ.

9. One who is deluded by his condition, reduces his efforts.

9- مَنْ اَعْتَرَّ بِحَالِهِ قَصْرَ عَن اَحْتِيَالِهِ.

10. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

10- مَنْ اَعْتَرَّ بِمُسَالَمَةِ الزَّمَنِ اِعْتَصَّ بِمُصَادَمَةِ الْمِحَنِ.

11. When a person persists in sinning and [still] expects to be forgiven, then he is under a delusion about Allah, the Glorified.

11- مِنَ الْغِرَّةِ بِاللَّهِ سُبْحَانَهُ اَنْ يُصِرَّ الْمَرْءُ عَلَى الْمَعْصِيَةِ وَيَتَمَنَّى الْمَغْفِرَةَ.

12. There is no judiciousness with heedlessness.

12- حَزْمٌ مَعَ غِرَّةٍ.

13. There is no heedlessness [and delusion] like reliance on the times.

13- غِرَّةٌ كَالْتِّيْقَةِ بَايَاتِ يَوْمٍ.

14. A deluded person may [sometimes] remain unharmed.

14- قَدْ يَسْلَمُ الْمُغَرَّرُ.

15. How many a person is deluded by the good that is spoken about him.

15- كَمْ مِنْ مَغْرُورٍ بِحُسْنِ الْقَوْلِ فِيهِ.

16. How many a person has been deluded by what is concealed from him.

16- كَمْ مِنْ مَعْرُورٍ بِالسِّتْرِ عَلَيْهِ.

17. Neither is every deluded person saved, nor is every seeker needy.

17- لَيْسَ كُلُّ مَعْرُورٍ بِنَاجٍ، وَكُلُّ طَالِبٍ بِمُحْتَاجٍ.

Usurpation

Usurpation-الغصب

1. The usurped stone in a house is the guaranty of its ruin.

1- الْحَجَرُ الْعَصْبُ فِي الدَّارِ رَهْنٌ لِخَرَابِهَا.

Anger

Anger-الغضب

1. Anger strikes down its possessor and exposes his faults.

1- الْعَضْبُ يُرْدِي صَاحِبَهُ، وَيُبْدِي مَعَايِبَهُ.

2. Anger is a kindled fire, one who suppresses it extinguishes the fire and one who lets it burn freely is the first person who will be burnt by it.

2- الْعَضْبُ نَارٌ مُوقَدَةٌ، مَنْ كَظَمَهُ أَطْفَأَهَا، وَمَنْ أَطْلَقَهُ كَانَ أَوَّلَ مُحْتَرَقٍ بِهَا.

3. Anger arouses hidden feelings of malice.

3- الْعَصَبُ يُثِيرُ كَوَامِنَ الْجَفْدِ.

4. Keep away from anger, for its beginning is madness and its end is regret.

4- إِيَّاكَ وَالْعَصَبَ، فَأَوَّلُهُ جُنُونٌ، وَآخِرُهُ نَدَمٌ.

5. The person who is most capable of being on the right is one who does not get angry.

5- أَفْذَرُ النَّاسِ عَلَى الصَّوَابِ مَنْ لَمْ يَعْصَبْ.

6. The best control is control over anger.

6- أَفْضَلُ الْمَلِكِ مَلِكُ الْعَصَبِ.

7. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

7- اِبْقَ لِرِضَاكَ مِنْ عَصَبِكَ، وَإِذَا طَرَتْ فَقَعْ شَكِيرًا.

8. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

8- اِحْتَرِسُوا مِنْ سَوْرَةِ الْعَصَبِ، وَأَعِدُّوا لَهُ مَا تُجَاهِدُونَهُ، بِهِ مِنَ الْكُظْمِ وَالْجِلْمِ.

9. Beware of anger, for it is indeed a burning fire.

9- إِحْدَرُوا الْغَضَبَ، فَإِنَّهُ نَارٌ مُحْرِقَةٌ.

10. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

10- أَفْضَلُ النَّاسِ مَنْ كَظَمَ غَيْظَهُ، وَحَلَمَ عَن قُدْرَةٍ.

11. A person's most bitter enemies are his anger and his lust, so whoever controls these two, his status is elevated and he attains his goal.

11- أَعْدَى عَدُوِّ لِلْمَرْءِ غَضَبُهُ، وَشَهْوَتُهُ، فَمَنْ مَلَكَهُمَا عَلَتْ دَرَجَتُهُ، وَبَلَغَ غَايَتَهُ.

12. Anger is the conveyance of impetuosity.

12- الْغَضَبُ مَرْكَبُ الطَّيِّشِ.

13. Anger evokes impetuosity.

13- الْغَضَبُ يُثِيرُ الطَّيِّشَ.

14. Anger is the fire of the hearts.

14- الْغَضَبُ نَارُ الْقُلُوبِ.

15. Anger is an evil which will destroy [you] if you obey it.

15- الْغَضَبُ شَرٌّ إِنْ أَطَعْتَهُ دَمَّرَ.

16. Anger is an enemy, so do not let it control you.

16- الْعَصَبُ عَدُوٌّ، فَارْتَدِ عَنْهُ تَمَلِّكُهُ نَفْسَكَ.

17. Anger corrupts intellects and distances one from the right (or from reward).

17- الْعَصَبُ يُفْسِدُ الْبَالِغَ، وَيُبْعِدُ مِنَ الصَّوَابِ (عَنِ الصَّوَابِ).

18. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

18- إِنَّكُمْ إِنْ أَطَعْتُمْ سَوْرَةَ الْغَضَبِ أوردتكم نهاية العطب.

19. When anger comes over you, then overcome it with forbearance and dignity.

19- إِذَا تَسَلَّطَ عَلَيْكَ الْغَضَبُ فَاعْلِبْهُ بِالْحِلْمِ وَالْوَقَارِ.

20. Through excessive anger, impetuosity comes about.

20- بِكَثْرَةِ الْغَضَبِ يَكُونُ الطَّيْشُ.

21. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

21- يُسَسِّ الْقَرِينَ الْغَضَبُ، يُبْدِي الْمَعَائِبَ، وَيُذْنِي الشَّرَّ، وَيُبَاعِدُ الْخَيْرَ.

22. Remedy your anger with silence and your lust with reason.

22. دَاوُوا الْعَصَبَ بِالصُّمْتِ، وَالشُّهُوةَ بِالْعَقْلِ.

23. Repelling anger with forbearance is the fruit of knowledge.

23. رَدُّ الْعَصَبِ بِالْجِلْمِ تَمَرَةُ الْعِلْمِ.

24. Repel [fits of] rage with forbearance.

24. رُدُّوا الْبَايِرَةَ بِالْجِلْمِ.

25. Yielding to anger is the cause of destruction.

25. سَبَبُ الْعَطْبِ طَاعَةُ الْعَصَبِ.

26. Counter anger with forbearance and you will make your results praiseworthy in every matter.

26. ضَادُّوا الْعَصَبَ بِالْجِلْمِ، تَحْمَدُوا عَوَاقِبَكُمْ فِي كُلِّ أَمْرٍ.

27. The raging fire of anger leads to the embarking of destruction.

27. ضِرَامُ نَارِ الْعَصَبِ يَبْعَثُ عَلَى رُكُوبِ الْعَطْبِ.

28. Counter anger with forbearance.

28. ضَادُّوا الْعَصَبَ بِالْجِلْمِ.

29. Yielding to anger leads to regret and disobedience.

29. طَاعَةُ الْعَصَبِ نَدْمٌ وَعِصْيَانٌ.

30. One who overcomes his anger has gained victory over Satan.

30. ظَفِرَ الشَّيْطَانُ مَنْ عَلَبَ عَصَبَهُ.

31. Satan is victorious over the one who has been overcome by his anger.

31. ظَفِرَ الشَّيْطَانُ يَمَنْ مَلَكَهُ عَصَبُهُ.

32. In anger there is destruction.

32. فِي الْعَصَبِ الْعَطْبُ.

33. Increased anger degrades its possessor and exposes his faults.

33. كَثْرَةُ الْعَصَبِ تُزْرِي بِصَاحِبِهِ، وَتُبْذِي مَعَائِبَهُ.

34. Be slow in getting angry, quick in calming down and ready to accept excuses.

34. كُنْ بَطِيئًا فِي الْعَصَبِ، سَرِيعَ الْقَيْءِ، مُجِيبًا لِقَبُولِ الْعُذْرِ.

35. The devil has no greater lasso [to ensnare human beings with] than anger and women.

35. لَيْسَ لِبَلِيسَ وَهَقُّ أَكْبَرُ مِنَ الْعَصَبِ وَالنِّسَاءِ.

36. One who gets angry frequently makes others weary [of him].¹

36- مَنْ كَثُرَ تَغَضُّبُهُ مَلَ.

37. One who turns his anger loose hastens his [own] death.

37- مَنْ أَطْلَقَ عَضَبَهُ تَعَجَّلَ حَتْفُهُ.

38. One who is overpowered by his anger is not safe from destruction.

38- مَنْ عَلَبَ عَلَيْهِ الْعَضَبُ لَمْ يَأْمَنِ الْعَطَبَ.

39. One whose anger overpowers him is susceptible to its harm.

39- مَنْ عَلَبَ عَلَيْهِ عَضَبُهُ تَعَرَّضَ لِعَاطِيهِ.

40. One who opposes his anger has yielded to forbearance.

40- مَنْ عَصَى عَضَبَهُ أَطَاعَ الْجِلْمَ.

41. Whoever submits to his anger, his ruin is hastened.

41- مَنْ أَطَاعَ عَضَبَهُ تَعَجَّلَ تَلْفُهُ.

42. One whose anger is much, his pleasure is not known.

42- مَنْ كَثُرَ عَضَبُهُ لَمْ يُعْرِفْ رِضَاهُ.

43. He who gets angry on the one whom he cannot harm, prolongs his sadness and torments himself.

43. مَنْ عَصِبَ عَلَى مَنْ يَفْعَلُ بِهِ مَضْرِبَةً طَالَ
حُزْنُهُ، وَعَذَّبَ نَفْسَهُ.

44. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

44. مَنْ غَلَبَ عَلَيْهِ عَصَبُهُ وَشَهْوَتُهُ فَهُوَ فِي حَيْزِ الْبَهَائِمِ.

45. He who gets angry upon one whom he has no power over, dies with his rage.

45. مَنْ اغْتَاظَ عَلَى مَنْ يَفْعَلُ بِهِ مَاتَ بِغَيْظِهِ.

46. When shall I vent my anger if I get angry, is it when I am incapable (of taking revenge) and it is said to me “it is better for you to be patient” or when I have the power to (exact revenge) and it is said to me “it is better for you to forgive”?

46. مَتَى أَشْفِي غَيْظِي إِذَا عَصَبْتُ، أَجِئِنَ أَعْجِزُ (عَنْ
#xFEFBI نُبْتِغَام) فَيُقَالُ لِي لَوْ صَبَرْتُ، أَمْ حِينَ أَقْدِرُ (عَلَيْهِ)
فَيُقَالُ لِي لَوْ عَفَوْتُ.

47. Let your anger never prevail over your forbearance.

47. #xFEFBI يَغْلِبَنَّ عَصَبُكَ جِلْمَكَ.

48. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

48. #xFEFBI تُسْرَعَنَّ إِلَى الْعَصَبِ فَيَتَسَلَّطَ عَلَيْكَ بِالْعَادَةِ.

49. There is no etiquette with anger.

49. أَدَبَ مَعَ عَضَبٍ.

50. There is no relationship more vile than anger.

50. نَسَبَ أَوْضَعُ مِنَ الْعَضَبِ.

51. The glory of anger does not match the humility of seeking pardon.

51. يَفُومُ عِزُّ الْعَضَبِ بِدُلِّ عَيْدَارٍ.

[1](#). Or: One who gets angry frequently becomes weary.

Seeking Forgiveness

Seeking forgiveness-إِسْتِغْفَارٌ

1. Seek forgiveness and you will be provided sustenance.

1. إِسْتَغْفِرُ، تُرْزَقُ.

2. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

2. أَفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) سِتِّغْفَارٌ.

3. Seeking forgiveness wipes out [one's] sins.

3. سِتِّغْفَارٌ يَمْحُو 7 وَزَارًا.

4. Seeking forgiveness is the remedy of sins.

4. سَتَغْفَارُ دَوَاءُ الدُّنُوبِ.

5. Seeking forgiveness has the greatest recompense and the quickest reward.

5. سَتَغْفَارُ أَكْبَرُ جَزَاءٍ، وَأَسْرَعُ مَثُوبَةٍ.

6. Sincere repentance purges one's sins.

6. حُسْنُ التَّوْبَةِ يُطَهِّرُ الدُّنُوبَ.

7. If the people were to turn in repentance [to Allah] and seek forgiveness whenever they disobeyed [or sinned], they would neither be punished nor would they be destroyed.

7. لَوْ أَنَّ النَّاسَ حِينَ عَصَوْا أَنَابُوا وَاسْتَعْفَرُوا لَمْ يُعَذِّبُوا وَلَمْ يَهْلِكُوا.

8. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

8. مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ المَغْفِرَةَ.

9. One who seeks forgiveness from Allah attains absolution.

9. مَنْ اسْتَعْفَرَ اللَّهَ أَصَابَ المَغْفِرَةَ.

10. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

10. نَعْمَ الوَسِيلَةُ إِلَى التَّوْبَةِ.

11. There is no intercessor more successful than repentance.

11. شَفِيعَ أَنْجَحُ مِنْ سَتِّغْفَارِ.

12. No one gains forgiveness except he who reciprocates evil with good.

**12. يَحُورُ الْغُفْرَانَ؛ مَنْ قَابَلَ
بِإِسَاءَةٍ بِإِحْسَانٍ.**

Negligence

العَفْلَة - Negligence

1. The wakefulness of eyes is of no benefit with the negligence of hearts.

1. إِنْتَبَاهُ الْعُيُونِ يَنْفَعُ مَعَ عَفْلَةِ الْقُلُوبِ.

2. Negligence reaps delusion and brings one closer to destruction.

2. الْعَفْلَةُ تَكْسِبُ غُرَارًا، وَتُدْنِي مِنَ الْبَوَارِ.

3. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception.

3. إِحْذَرُوا الْعَفْلَةَ، فَإِنَّهَا مِنْ فَسَادِ الْجِسِّ.

4. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes.

4. إِيَّاكَ وَالْعَفْلَةَ، وَغُرَارَ بِالْمُهْلَةِ، فَإِنَّ الْعَفْلَةَ

**تُفْسِدُ عَمَالَ، وَجَالَ تَقْطَعُ
مَالَ.**

5. Negligence is misguidance and heedlessness is ignorance.

5. الْعَقْلَةُ ضِدُّ الْغَرَّةِ جَهَالَةٌ.

6. Negligence is joy.¹

6. الْعَقْلَةُ طَرَبٌ.

7. Negligence is the most harmful enemy.

7. الْعَقْلَةُ أَضْرُّ عَدَائٍ.

8. Negligence is the trait of the foolish.

8. الْعَقْلَةُ شِيمَةُ التُّوكَى.

9. Negligence is the opposite of judiciousness.

9. الْعَقْلَةُ ضِدُّ الْحَزْمِ.

10. Negligence is the misguidance of souls and the symbol of misfortunes.

10. الْعَقْلَةُ ضِدُّ النَّفْسِ وَعُنْوَانُ النَّحُوسِ.

11. Continuous negligence blinds insight.

11- دَوَامُ الْعَفْلَةِ يُعْمَى الْبَصِيرَةَ.

12. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks].

12- سُكْرُ الْعَفْلَةِ وَالْغُرُورُ أَبْعَدُ إِفَاقَةً مِنْ سُكْرِ الْخُمُورِ.

13. Counter negligence with attentiveness.

13- ضَادُّوا الْعَفْلَةَ بِالْيَفْظَةِ.

14. I am surprised by the negligence of the intelligent ones with regards to seeking provisions and preparing for the Hereafter.

14- عَجِبْتُ لِغَفْلَةِ ذَوِي الْبَابِ عَنْ حُسْنِ رُتْيَادِ وَالسُّتَعْدَادِ لِلْمَعَادِ.

15. Taking repose in negligence is delusion.

15- فِي السُّكُونِ إِلَى الْعَفْلَةِ إِغْتِرَارٌ.

16. Pitiably indeed is the negligent person whose entire life will be used as proof against him and whose days will lead him to wretchedness.

16- فَيَا لَهَا حَسْرَةً عَلَى ذِي عَفْلَةٍ إِنْ يَكُنْ (أَنْ يَكُونَ) عُمُرُهُ عَلَيْهِ حُجَّةً، وَإِنْ تُؤَدِّبُهُ (وَ أَنْ تُؤَدِّبَهُ) أَيَّامُهُ إِلَى شَفْوَةٍ.

17. Listener, awaken from your negligence, reduce your hastiness, brace yourself, be on your guard and remember your grave, for indeed you must pass through it.

17- فَأَفِقْ أَيُّهَا السَّامِعُ مِنْ عَقْلِيكَ، وَاخْتَصِرْ مِنْ عَجَلِيكَ، وَأَشْدُدْ
أُزْرَكَ، وَخُذْ جِدْرَكَ، وَادْكُرْ قَبْرَكَ، فَإِنَّ عَلَيْهِ مَمْرَكَ.

18. Negligence is enough of a misguidance.

18- كَفَى بِالْعَفْلَةِ ضَلَالًا.

19. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

19- كَفَى بِالْمَرْءِ عَفْلَةً أَنْ يَصْرِفَ هِمَّتَهُ فِي مَا يَغْنِيهِ.

20. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

20- كَفَى بِالرَّجُلِ عَفْلَةً أَنْ يُضَيِّعَ عُمُرَهُ فِي مَا يُنْجِيهِ.

21. One who is negligent becomes ignorant.

21- مَنْ عَقَلَ جَهَلَ.

[1](#). This is because the negligent one is not concerned about anything that goes on around him.

The Negligent

The Negligent-العافل

1. I am amazed at the one who is negligent, while death is swift in seeking him.

1- عَجِبْتُ لِغَافِلٍ، وَالْمَوْتُ حَثِيثٌ فِي طَلْبِهِ.

2. One whose negligence is prolonged, his destruction is hastened.

2. مَنْ طَالَبَ عَفْلُهُ تَعَجَّلَتْ هَلْكُهُ.

3. One whose negligence overcomes him, his heart dies.

3. مَنْ عَلَبَتْ عَلَيْهِ الْعَفْلَةُ مَاتَ قَلْبُهُ.

4. One who is negligent about the events of [his] days is awakened by death.

4. مَنْ عَفَلَ عَنِ حَوَادِثِ 7#xFEF1; يَّامٍ يُقَعِّظُهُ الْجِمَامُ.

5. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does not prepare for it.

5. وَيْلٌ لِمَنْ عَلَبَتْ عَلَيْهِ الْعَفْلَةُ فَنَسِيَ الرَّحْلَةَ وَلَمْ يَسْتَعِدَّ.

6. No deed is accepted from the negligent one.

6. #xFEFB; عَمَلٌ لِغَافِلٍ.

The Victor And The Vanquished

The Victor and the vanquished-العالب والمغلوب

1. At times the [one who is] vanquished may gain victory.

1. قَدْ يَغْلِبُ الْمَغْلُوبُ.

2. He who tries to vanquish the one who is above him is overpowered.

2. مَنْ غَالِبَ مَنْ فَوْقَهُ فُهِرَ.

3. Every victor other than Allah, is vanquished.

3. كُلُّ غَالِبٍ غَيْرُ اللَّهِ مَغْلُوبٌ.

Fighting

Fighting-المغالبة

1. Do not pick a fight with one whom you cannot repel.

1. لَا تُغَالِبْ مَنْ تَقْدِرُ عَلَى دَفْعِهِ.

Mistake

Mistake-الغلط

1. A person's mistake about (or harshness towards) the one who is friendly towards him is one of the most forbidden things for him.

1. غَلَطُ (غَلَطُ) نَسَانٍ فِيمَنْ يَنْبَسِطُ إِلَيْهِ أَحْظَرُ شَيْءٍ عَلَيْهِ.

Betrayal

Betrayal-الغول

1. The worst thing that can come upon the hearts is betrayal.

1- شَرُّ مَا أَلْقِيَ فِي الْقُلُوبِ الْعُلُوبُ.

Rancor And Perfidy

Rancor and perfidy- الغلّ والغش والغشوش

1. The tongue of a perfidious person is sweet but his heart is bitter.

1- الْعَشُوشُ لِسَانُهُ حُلُوٌّ، وَقَلْبُهُ مُرٌّ.

2. The vilest perfidy is the perfidy of the leaders.

2- أَفْظَعُ الْغِشِّ غِشُّ الْغِشِّ عِشِّ نَفْسِهِ وَتَمَّةً.

3. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

3- إِنَّ أَعَشَّ النَّاسِ أَعَشُّهُمْ لِنَفْسِهِ وَأَعْصَاهُمْ لِرَبِّهِ.

4. Perfidy is the trait of the recalcitrant.

4- الْغِشُّ سَجِيَّةُ الْمَرَدَةِ.

5. Rancour is the seed of evil.

5- الْغِلُّ بَدْرُ الشَّرِّ.

6. Rancour is the malady of hearts.

6- الْغِلُّ دَاءُ الْقُلُوبِ.

7. Perfidy earns vituperation.

7- الْغِشُّ يَكْسِبُ الْمَسَبَّةَ.

8. Rancour nullifies good deeds.

8- الْغِلُّ يُخَيِّطُ الْحَسَنَاتِ.

9. Perfidy is the worst craftiness.

9- الْغِشُّ شَرُّ الْمَكْرِ.

10. Perfidy is from the characteristics of the wicked.

10- الْغِشُّ مِنْ أَخْفَعِ الْإِنَّمِ.

11. Deceiving a friend and being disloyal to one's pledges are from [the acts of] betrayal of one's covenant.

11- غِشُّ الصَّدِيقِ وَالْعَدْرُ بِالْمَوَاتِيْقِ مِنْ خِيَانَةِ الْعَهْدِ.

12. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

12- مَنْ عَشَّ النَّاسَ فِي دِينِهِمْ فَهُوَ مُعَانِدٌ لِلَّهِ وَرَسُولِهِ.

13. When one deceives you out of his enmity [with you], then do not blame him or censure him.

13- مَنْ عَشَّكَ فِي عَدَاوَتِهِ فَتَلْمَهُ
وَتَعُدُّهُ.

Grief

Grief-الغم

1. Grief makes one dispirited and ends one's joy.

1- الْغَمُّ يَفِيضُ النَّفْسَ، وَيَطْوِي نُبْسًا.

2. Sorrow destroys the body.

2- الْحُزْنُ يَهْدِمُ الْجَسَدَ.

3. Sorrows are the ailment of the hearts.

3- الْحُزْنُ شِعَارُ الْمُؤْمِنِينَ.

4. Grief is the distinguishing mark of the believers.

4- الْحُزْنُ يَذِيبُ الْجَسَدَ.

5. Grief wears away the body.

5- الْهَمُّ يَذِيبُ الْجَسَدَ.

6. Sorrow and anxiety do not bring back what has been lost.

6. الْحُزْنُ وَالْجَزَعُ وَالْغَمُّ لَا يَرْدُّانِ الْفَائِتَ.

7. To the extent of pleasure, there is distress.

7. بِقَدْرِ اللَّذَّةِ يَكُونُ التَّغْصِيبُ.

8. One who bears his distress [patiently] realizes [his] opportunities.

8. مَنْ تَجَرَّعَ الْغُصَصَ أَذْرَكَ الْفُرْصَ.

9. Grief is one of the two senilities.

9. الْهَمُّ أَحَدُ الْهَرَمَيْنِ.

10. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

10. إِطْرَحْ عَنْكَ وَارِدَاتِ الْهُمُومِ بِعَزَائِمِ الصَّبْرِ، وَحُسْنِ الْيَقِينِ.

11. Grief emaciates the body.

11. الْهَمُّ يُنْجِلُ الْبَدْنَ.

12. Grief is an ailment of the soul.

12. الْغَمُّ مَرَضُ النَّفْسِ.

13. To the extent of endeavours, there are anxieties.

13- عَلَى قَدْرِ الْهَمِّ تَكُونُ الْهُمُومُ.

14. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

14- كَمْ مِنْ حَزِينٍ وَقَدَّ بِهِ حُزْنُهُ عَلَى سُرُورٍ بَدِيدٍ.

15. One whose grief increases, his sorrow becomes permanent.

15- مَنْ كَثُرَ غَمُّهُ تَأَبَّدَ حُزْنُهُ.

16. To the extent of [one's material] acquisition, there are heartaches.

16- عَلَى قَدْرِ الْقَنِيَةِ تَكُونُ الْغُمُومُ.

17. For every distress there is a relief.

17- لِكُلِّ هَمٍّ فَرَجٌ.

18. One who continuously worries is overpowered by sorrow.

18- مَنْ اسْتَدَامَ الْهَمُّ غَلَبَ عَلَيْهِ الْحُزْنُ.

19. One whose grief increases, his body becomes sick.

19- مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

20. One whose entire concern is for his Hereafter attains what he hopes for.

20- مَنْ جَعَلَ كُلَّ هَمِّهِ 5࿯ خَيْرَتِهِ ظَفِرَ بِالْمَأْمُولِ.

Being Independent Of Others

Being independent of others-إِسْتِعْنَاءٌ عَنِ الْخَلْقِ

1. Dispense with your dependency on anyone and you will be like him.

1- إِسْتَعْنُ عَمَّنْ شِئْتَ وَكُنْ (تَكُنْ) نَظِيرَهُ.

2. One who is independent from people, Allah, the Glorified, enriches him.

2- مَنْ اسْتَعْنَى عَنِ النَّاسِ أَغْنَاهُ اللَّهُ سُبْحَانَهُ.

3. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

3- مَنْ اسْتَعْنَى كَرُمَ عَلَى أَهْلِهِ وَمَنْ افْتَقَرَ هَانَ عَلَيْهِمْ.

4. That which you have no need for is better than that through which you gain independence.

4- مَا اسْتَعْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَعْنَيْتَ بِهِ.

Affluence And The Rich

Affluence and the rich-الغِنَى وَالغِنِي

1. A rich person is he who becomes rich through contentment.

1- الْغَنِيُّ مَنْ اسْتَعْنَى بِالْقَنَاعَةِ.

2. A [truly] rich person is one who prefers contentment.

2- الْغَنِيُّ مَنْ أَتَرَ الْقَنَاعَةَ.

3. The rich person feels at home [even when he is] in a strange land.

3- الْغَنِيُّ (الْغِنَى) فِي الْغُرْبَةِ وَطَنٌ.

4. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

4- جَهْلُ الْغَنِيِّ يَضَعُهُ، وَعِلْمُ الْفَقِيرِ يَرْفَعُهُ.

5. At times a rich person may be lowlier than an ugly sheep.

5- رَبٌّ غَنِيٌّ أَدَلُّ مِنْ نَعْدٍ.

6. Sometimes a rich person may be needier than a poor person.

6- رَبٌّ غَنِيٌّ أَفْقَرُ مِنْ فَقِيرٍ.

7. Few are the rich who [financially] support and assist others.

7- قَلِيلٌ مِنَ الْغَنِيَاءِ مَنْ يُوَاسِي وَيُسْعِفُ.

8. How many of the rich are unneeded [because of their unwillingness to help others].

8- كَمْ مِنْ غَنِيٍّ يُسْتَعْنَى عَنْهُ.

9. It is obligatory upon the rich person not to withhold his wealth from the poor.

9- مِنَ الْوَاجِبِ عَلَى الْغَنِيِّ أَنْ يَصُنَّ عَلَى الْفَقِيرِ مَالَهُ.

10. Never count the one from whose wealth others don't get sustenance as a rich person.

10- تَعُدُّنَّ غَنِيًّا مَنْ لَمْ يُرْزَقْ مِنْ مَالِهِ.

11. There is no offence greater than the offence of the rich who deprives the needy.

11- وَزَرَ أَعْظَمَ مِنْ وَزْرِ غَنِيٍّ مَنَعَ الْمُحْتَاجَ.

12. Opulence through other than Allah is the greatest indigence and wretchedness.

12- الْغِنَى بِغَيْرِ اللَّهِ أَعْظَمُ الْفَقْرِ وَالشَّقَاءِ.

13. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

13- اسْتَعِيدُوا بِاللَّهِ مِنْ سَكْرَةِ الْغِنَى، فَإِنَّ لَهُ سَكْرَةً بَعِيدَةً
فَاقَةً.

14. The richest of you are the most contented among you.

14- أَغْنَاكُمْ أَفْنَعُكُمْ.

15. The greatest of all riches is the intellect.

15. أَعْنَى الْغِنَى الْعَقْلُ.

16. The most honourable wealth is abandoning [false] aspirations.

16. أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى.

17. The best of riches is that through which one's honour is secured.

17. أَفْضَلُ الْغِنَى مَا صِينَ بِهِ الْعِرْضُ.

18. The richest of the rich is one who is not a prisoner to greed.

18. أَعْنَى الْغِنَى الْغِنَاءُ مَنْ لَمْ يَكُنْ لِلْجِرْصِ أَسِيرًا.

19. The greatest of riches is contentment and toleration of poverty.

19. أَعْنَى الْغِنَى الْقَنَاعَةُ، وَالتَّحَمُّلُ فِي الْفَاقَةِ.

20. Opulence brings about transgression.

20. الْغِنَى يُطْغِي.

21. Riches turn one who is not a master into a master.

21. الْغِنَى يُسَوِّدُ غَيْرَ السَّيِّدِ.

22. Wealth and poverty manifest the essences of men and their qualities.

22. الْغِنَى وَالْفَقْرُ يَكْشِفَانِ جَوَاهِرَ الرِّجَالِ وَأَوْصَافَهَا.

23. The brother of affluence is one who covers himself with contentment.

23. أَخُو الْغِنَى مِنَ التَّحَفِ بِالقِنَاعَةِ.

24. Arrogance in wealth sows the seed (or warns) of abasement in poverty.

24. الزُّهُوُّ فِي الْغِنَى يُبَدِّرُ (يُنْذِرُ) الدُّلَّ فِي الْفَقْرِ.

25. The bane of affluence is stinginess.

25. آفَةُ الْغِنَى الْبُخْلُ.

26. The best affluence is the affluence of the soul.

26. خَيْرُ الْعِنَاءِ عِنَاءُ النَّفْسِ.

27. Many an opulence leads to lasting poverty.

27. رَبُّ غِنَىٍّ أَوْرَثَ الْفَقْرَ الْبَاقِيَّ.

28. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

28. زَكَاةُ الْيَسَارِ بِرُ الْجِيرَانِ، وَصِلَةُ 7ﻷ رُحَامٍ.

29. Two things are such that their value is recognized only by one who has lost them: wealth and power.

29- شَيْنَانٌ يُعْرَفُ قَدْرُهُمَا إِنْ مَنُّ سَلَبَهُمَا: الْغِنَى وَالْقُدْرَةُ.

30. Restraining oneself from that which is in the possession of [other] people is present affluence.

30- ظَلَفُ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ هُوَ الْغِنَى الْمَوْجُودُ.

31. The deception of wealth leads to insolence.

31- عُرُورُ الْغِنَى يُوجِبُ الْشَرَّ.

32. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

32- فَوْتُ الْغِنَى عَيْنِمَةٌ لِّلْحَكِيمِ، وَحَسْرَةٌ لِّلْغُلِيِّ.

33. The whole of affluence is in contentment and satisfaction.

33- كُلُّ الْغِنَى فِي الْقَنَاعَةِ، وَالرِّضَا.

34. One who would like to gain affluence without possessions, prestige without authority and abundance without kinsfolk, then let him them come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed [through this] he will find all of these.

34- مَنْ سَرَّهُ الْغِنَى بِمَالٍ، وَالْعِزُّ بِسُلْطَانٍ، وَالكَثْرَةُ بِعَشِيرَةٍ، فَلْيَخْرُجْ مِنْ دُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ، فَإِنَّهُ وَاجِدٌ ذَلِكَ كُلَّهُ.

35. He who has been granted hopelessness in [obtaining] what people possess, contentment with what he is given and satisfaction with the divine decree has acquired

affluence.

**35. نَالَ الْغِنَى مَنْ رُزِقَ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ، وَالْقِنَاعَةَ
بِمَا أُوتِيَ، وَالرِّضَا بِالْقَضَاءِ.**

36. Do not be delighted by wealth and comfort, and do not be grieved by poverty and tribulation, for verily gold is tested by fire and the believer is tested by tribulation.

**36. تَفْرَحُ بِالْغِنَاءِ وَالرِّخَاءِ، وَتَغْتَمُّ بِالْفَقْرِ
وَالْبَلَاءِ؛ فَإِنَّ الذَّهَبَ يُجْرَبُ بِالنَّارِ، وَالْمُؤْمِنَ يُجْرَبُ
بِالْبَلَاءِ.**

37. Affluence through [complete reliance on] Allah is the greatest affluence.

37. الْغِنَى بِاللَّهِ أَكْبَرُ الْغِنَى.

38. One who does not become needless of this world through Allah has no religion.

38. مَنْ لَمْ يَسْتَعْنِ بِاللَّهِ عَنِ الدُّنْيَا فَدِينَهُ لَيْسَ لَهُ.

39. There is no affluence except through contentment.

39. الْغِنَى بِالْقِنَاعَةِ.

40. No affluence [can be acquired] with mismanagement.

40. الْغِنَى مَعَ سُوءِ تَدْبِيرٍ.

Coming To The Aid Of The Aggrieved

Coming to the aid of the aggrieved-إِغَاثَةُ الْمَلْهُوفِ

1. Through aiding the aggrieved, there is a protection for you from the chastisement of Allah.

1- بِإِغَاثَةِ الْمَلْهُوفِ يَكُونُ لَكَ مِنْ عَذَابِ اللَّهِ حِصْنٌ.

2. From the expiations of great sins is aiding the aggrieved.

2- مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ.

3. Coming to the aid of the aggrieved is one of the best benevolent acts.

3- مِنْ أَفْضَلِ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

4. Nothing beings reward like aiding the aggrieved.

4- مَا حَصَلَ لِمَنْ جُرَّ بِمِثْلِ إِغَاثَةِ الْمَلْهُوفِ.

Backbiting

Backbiting-الغيبة

1. The one who listens to gossip is one of the two backbiters.

1- السَّامِعُ لِلْغَيْبَةِ أَحَدُ الْمُغْتَابِينَ.

2. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

2- إِيَّاكَ وَالْغَيْبَةَ، فَإِنَّهَا تُمَقِّتُكَ إِلَى اللَّهِ وَالنَّاسِ، وَتُحِيطُ أَجْرَكَ.

3. The wicked of [all] people is the backbiter.

3- أَوْ أَكْثَرُ النَّاسِ الْمُنْتَابُ.

4. The most hated of creatures in the sight of Allah is the backbiter.

4- أَبْغَضُ الْخَلْقِ إِلَى اللَّهِ الْمُنْتَابُ.

5. Verily the mentioning of slander is the worst falsehood.

5- إِنَّ ذِكْرَ الْغَيْبَةِ شَرُّ الْكُفْرِ.

6. Slander is the worst falsehood.

6- الْغَيْبَةُ شَرُّ الْكُفْرِ.

7. Backbiting is the sign of a hypocrite.

7- الْغَيْبَةُ آيَةُ الْمُنَافِقِ.

8. Backbiting is the effort of the feeble.

8- الْغَيْبَةُ جُهْدُ الْعَاجِزِ.

9. Backbiting is the food of the dogs of hell.

9. الْغَيْبَةُ قُوْتُ كَيْفِ النَّارِ.

10. The one who listens to gossip is just like the backbiter.

10. السَّامِعُ لِلْغَيْبَةِ كَالْمُعْتَابِ.

11. One who listens to gossip is one of the two backbiters.

11. سَامِعُ الْغَيْبَةِ أَحَدُ الْمُعْتَابِينَ.

12. One who listens to gossip is the partner of the backbiter.

12. سَامِعُ الْغَيْبَةِ شَرِيكُ الْمُعْتَابِ.

13. One who is fond of backbiting about others is reviled.

13. مَنْ أُولِعَ بِالْغَيْبَةِ شُتِمَ.

14. The one who listens to gossip is like its narrator.

14. مُسْتَمِعُ الْغَيْبَةِ كَقَائِلِهَا.

15. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

15. تَعَوَّدْ نَفْسَكَ الْغَيْبَةَ، فَإِنَّ مُعْتَادَهَا عَظِيمُ الْجُرْمِ.

16. Even a little slander is calumny.

16- يَسِيرُ الْغَيْبَةَ إِفْكًا.

17. Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may have been forgiven for it, and do not count yourself safe from [your] small sins as you might be punished for them.

17- يَا عَبْدَ اللَّهِ #ﻻ تَعْجَلْ فِي عَيْبِ عَبْدٍ بِدُنْيِهِ فَلَعَلَّهُ
مَغْفُورٌ لَهُ، وَ#ﻻ تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ فَلَعَلَّكَ
مُعَذَّبٌ عَلَيْهَا.

The Unseen

The unseen-الغيب

1. In the unseen there is wonder.

1- فِي الْغَيْبِ الْعَجَبُ.

Sense Of Honour And Possessiveness

Sense of Honor And Possessiveness1-الغيرة

1. Beware of being possessive in a situation where it is not required, for verily this will lead the soul that is sound to become sick and the one that is innocent [and calm] into suspicion [and uneasiness].

1- إِيَّاكَ وَالتَّغَايُرَ فِي عَيْرِ مَوْضِعِهِ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى
السَّقَمِ، وَالتَّبْرِيئَةَ إِلَى الرَّيْبِ.

2. The proof of a man's sense of honour is his chastity.

2- دَلِيلُ عَيْرَةِ الرَّجُلِ عِفَّتُهُ.

3. A man's sense of honour is faith.

3- عَيْرَةُ الرَّجُلِ إِيمَانٌ.

4. The possessiveness of a woman is transgression.

4- عَيْرَةُ الْمَرْأَةِ عُذْوَانٌ.

5. A man's sense of honour is to the extent of his self-respect.

5- عَيْرَةُ الرَّجُلِ عَلَى قَدْرِ أَنْفَتِهِ.

6. The believer's possessiveness is for [the sake of] Allah, the Glorified.

6- عَيْرَةُ الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

[1](#). In the context of being possessive of one's wife or the female members of one's family such that no other man should look at them or have any contact with them as this would hurt one's sense of honour.

Deviation From The Right Path

العِي-Deviation from the right path

1. The thing with the worst outcome is deviation [from the right path].

1- أَسْوَأُ شَيْءٍ عَاقِبَةُ الْعِيِّ.

2. Deviation is insolence.[1](#)

2- الْعَيُّ أَشْرٌ.

3. One who deals offensively [with others] is dealt with in the same way.

3- مَنْ عَامَلَ بِالْغَيِّ كُوفِيَ بِهِ.

4. Woe be to the one who persists in his deviation and does not return to the right path.

4- وَيَلُ لِمَنْ تَمَادَى فِي عَيْهِ، وَلَمْ يَفِئْ إِلَى الرُّشْدِ.

5. There is no piety with deviation.

5- وَرَعَ مَعَ عَيٍّْ.

[1](#). Because the deviant and misguided person is heedless of God and the Hereafter.

The Utmost

The utmost-الغاية

1. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

1- مَنْ بَلَغَ غَايَةَ مَا يُحِبُّ فَلْيَتَوَقَّعْ غَايَةَ مَا يَكْرَهُ.

Being Optimistic

Being optimistic-التَّعَالُفُ

1. Be optimistic and you will become successful.

1- تَعَالُ بِالْخَيْرِ تُنْجِحُ.

Unrest

الفِتْنَةُ-Unrest

1. Unrest (or acquisition [of property]) is accompanied by hardship.

1- الْفِتْنَةُ (الْقُنْيَةُ) مَقْرُونَةٌ بِالْعَنَاءِ.

2. In times of unrest, be like an adolescent camel that has neither udders for milking nor a back strong enough for riding.

2- كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ، ضَرَعٌ قِيْحَلْبٍ وَطَهْرٌ قِيْرُكْبٍ.

3. One who ignites the fire of sedition will become fuel for it.

3- مَنْ شَبَّ نَارَ الْفِتْنَةِ كَانَ وَقُوداً لَهَا.

4. One of the greatest tribulations is the continuation of strife.

4- مِنْ أَكْظَمِ الْمَحَنِّ دَوَامُ الْفِتَنِ.

5. I swear by my life that in the flames of unrest [that come after me], the believer will get destroyed while the non-Muslim shall remain safe.

5- قَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِ الْفِتْنَةِ الْمُؤْمِنُ، وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ.

The One Who Is Enthralled

المفتون-**The one who is enthralled**

1. Not everyone who is enthralled is reproached.

1- ما كُلُّ مَفْتُونٍ يُعَاتَبُ.

Chivalry

الفتوة-**Chivalry**

1. Chivalry is a gift that is granted and a harm that is restrained.

1- الْفُتُوَّةُ نَائِلٌ مَبْدُولٌ، وَأَذَى مَكْفُوفٌ.

2. The human being has not been adorned with anything more beautiful than chivalry.

2- مَا تَزَيَّنَ بِشَيْءٍ أَحْسَنَ مِنْ الْفُتُوَّةِ.

3. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

3- نِظَامُ الْفُتُوَّةِ إِحْتِمَالُ عَثْرَاتِ إِخْوَانِ، وَحُسْنُ تَعَاهُدِ الْجِيرَانِ.

Wickedness And Immorality

الفجورُ ومحاضر الفسوق-**Wickedness and immorality**

1. Wickedness is a decrepit fortress, it does not prevent [any harm from reaching] its people, nor does it protect the one who seeks refuge in it.

**1. الْفُجُورُ دَارٌ حِصْنٌ ذَلِيلٌ، يَمْنَعُ أَهْلَهُ،
وَيُخْرِزُ مَنْ لَجَأَ إِلَيْهِ.**

2. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

**2. إِيَّاكَ وَمَحَاضِرَ الْفُسُوقِ، فَإِنَّهَا مُسَخِّطَةٌ لِلرَّحْمَنِ، مُصْلِيَةٌ
لِلنَّيِّرَانِ.**

3. Wickedness is from the traits of the disbelievers.

3. الْفُجُورُ مِنْ شِيَمِ الْكُفَّارِ.

4. Verily the wicked comprise of all the oppressive and treacherous people.

4. إِنَّ الْفُجَّارَ كُلَّ ظَلُومٍ خَتُورٍ.

5. The wicked is one who declares [his sins] openly.

5. الْفَاجِرُ مُجَاهِرٌ.

6. There is no [sin for] backbiting for the [openly] corrupt.

6. الْفَاسِقُ غَيْبَةٌ لَهُ.

7. The immoral person has no [sense of] caution.

7. الْفُجُورُ تَقِيَّةٌ لَهُ.

8. The reign of the wicked is the [cause of] abasement of the virtuous.

8. دَوْلُ الْفُجَّارِ مَدَلَّةٌ بِرُّارٍ.

9. Flee far away from the wicked, immoral one.

9. فِرُّوَا كُلِّ الْفِرَّارِ مِنَ الْفَاجِرِ الْفَاسِقِ.

10. The cutting off ties with an immoral person is a gain.

10. قَطِيْعَةُ الْفَاجِرِ عُنْمٌ.

11. There is no affluence with immorality.

11. لَيْسَ مَعَ الْفُجُورِ عَنَاءٌ.

12. It behoves one who knows the wicked not to act like them.

12. يَنْبَغِي لِمَنْ عَرَفَ الْفُجَّارَ أَنْ يَعْمَلَ عَمَلَهُمْ.

13. The one who publicizes an immoral act is like the one who has committed it.

13. مُذِيْعُ الْفَاجِشَةِ كَفَاعِلِهَا.

Obscenity

الفحش- Obscentiy

1. Be careful of obscene language and lies, for indeed they degrade the speaker.

1- إِحْدَرُ فُحْشَ الْقَوْلِ وَالْكَذْبِ، فَإِنَّهُمَا يُزْرِيانِ بِالْقَائِلِ.

2. Using obscene language with one who is above you is destructive ignorance.

2- سَفَهُكَ عَلَى مَنْ فَوْقَكَ جَهْلٌ مُرْدٌ.

3. Using obscene language with one who is below you is abasing ignorance.

3- سَفَهُكَ عَلَى مَنْ دُونَكَ جَهْلٌ مُزْرٌ.

4. Using obscene language with one who is at your level is a pecking like the pecking of two cockerels, and a quarrelling like the quarrelling of two dogs, they will never separate until they are wounded or humiliated, and this is neither the act of the wise nor the practice of the intelligent; and it may be that he (your rival) shows forbearance towards you, thereby becoming greater than you and more honourable, while you remain lower than him and more contemptible.

4- سَفَهُكَ عَلَى مَنْ فِي دَرَجَتِكَ نِقَارٌ كِنِقَارِ الدِّيكَيْنِ، وَهَرَّاشٌ كَهَرَّاشِ الْكَلْبَيْنِ، وَلَنْ يَفْتَرِقَا إِذْ مَجْرُوحَيْنِ، أَوْ مَفْضُوحَيْنِ، وَلَيْسَ ذَلِكَ فِعْلُ الْحُكَمَاءِ، وَنَسْنَةُ الْعُقَّةِ، وَلَعَلَّهُ أَنْ يَحْلَمَ عَنْكَ، فَيَكُونَ أَوْزَنَ مِنْكَ وَأَكْرَمَ، وَأَنْتَ أَنْقَصُ مِنْهُ وَأَضْيَعُ.

5. One who uses obscene language is reviled.

5- مَنْ سَاقَهُ شُتِمَ.

6. One whose obscenity increases is regarded as vile.

6- مَنْ كَثُرَ سَفَهُهُ أُسْتُزِلَ.

7. An honourable person never uses obscene language, ever.

7- مَا أَفْحَشَ كَرِيمٌ قَطًّا.

8. There is none more shameless than the one who utters obscenities.

8- أَوْقَحَ مِنْ بَدِيٍّ.

9. Indeed obscene language and vulgarities are not from the morals of Islam.

**9- إِنَّ الْفُحْشَ وَالْتَّفَحْشَ لَيْسَا مِنْ دَخِئٍ وَزُوقِ
سِدْمٍ.**

10. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

10- مَنْ أَفْحَشَ شَفَى حُسَّادَهُ.

11. The one who is forbearing does not use obscene language.

11- مَا أَفْحَشَ حَلِيمٌ.

12. Two people never insult each other except that the one who is wicked of the two prevails.

12- مَا تَسَابَّ إِثْنَانِ إِذْ غَلَبَ أَحَدُهُمَا.

Pride And Boasting

الفخر والتفاخر- Pride and boasting

1. What reason has a human being to be proud when his beginning is a drop of semen and his end is a carcass; neither can he sustain himself nor can he repel his [own] death!

1. ما #xFEFB; بُنْ آدَمَ وَالْفَخْرَ، وَأَوَّلُهُ نُطْقَةٌ، وَآخِرُهُ جِيفَةٌ،
#xFEFB; يَرْزُقُ نَفْسَهُ، وَ#xFEFB; يَدْفَعُ حَتْفَهُ.

2. Never become proud of a state that you attained without [any] device [and hard work], and never be arrogant of a rank that you attained without merit, for indeed that which is built by circumstance is destroyed by entitlement.

2. #xFEFB; تَدُلُّنَّ بِحَالَةٍ بَلَغْتَهَا بِغَيْرِ آلَةٍ، وَ#xFEFB; تَفْخِرَنَّ
بِمَرْتَبَةٍ نَلْتَهَا مِنْ غَيْرِ مَنَقَبَةٍ، فَإِنَّ مَا يَبْنِيهِ #xFEFB; 9; تَفْأَقُ
يَهْدِمُهُ #xFEFB; سِتْحَقَاقُ.

3. There is no foolishness greater than arrogance.

3. #xFEFB; حُمُقَ أَعْظَمُ مِنَ الْقَخْرِ.

4. Boasting ought to be about the greatest effort, keeping promises and being overly generous, not about the worn out bones [of one's ancestors] and evil traits.

4. يَنْبَغِي أَنْ يَكُونَ التَّفَاخُرُ بِعَلِيِّ الْهَمَمِ، وَالْوَفَاءِ بِالذِّمَمِ،
وَالْمُبَالَغَةِ فِي الْكَرَمِ، #xFEFB; يَبْوَالِي الرَّمَمِ، وَرَدَائِلِ الشَّيْمِ.

5. Boastfulness stems from the smallness of [one's] status [and worth].

5. #xFEFB; فِتْحَارُ مِنْ صِغَرِ #xFEFB; 7; فُدَارِ.

6. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

6- إِيَّاكَ وَمُسَامَاةَ اللَّهِ سُبْحَانَهُ فِي عَظَمَتِهِ، فَإِنَّ اللَّهَ تَعَالَى يُذِلُّ
كُلَّ جَبَّارٍ، وَيُهِينُ كُلَّ مُخْتَالٍ.

Relief And Waiting For Relief

الْفَرْجُ وَإِنْتِظَارُ الْفَرْجِ-Relief and waiting for relief

1. The more restricting [and difficult] the hardship, the closer the relief.

1- أَضْيَقُ مَا يَكُونُ الْحَرَجُ أَقْرَبُ مَا يَكُونُ الْفَرْجُ.

2. The time when relief is closest is when the affair becomes unbearable.

2- أَقْرَبُ مَا يَكُونُ الْفَرْجُ عِنْدَ تَضَائِقِ الْمُرِّ.

3. When the openings [and ways] get blocked, the rays of relief begin to appear.

3- عِنْدَ انْسِدَادِ الْفُرَجِ تَبْدُو مَطَالِعُ الْفَرْجِ.

4. When the difficulties reach their peak, there is hope for relief.

4- عِنْدَ تَنَاهِي الشَّدَائِدِ يَكُونُ تَوَقُّعُ الْفَرْجِ.

5. The first act of worship is waiting for relief with patience.¹

5- أَوَّلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرْجِ بِالصَّبْرِ.

6. Expecting relief is one of the two comforts.

6- تَوَقُّعُ الْفَرَجِ إِحْدَى الرَّاحَتَيْنِ.

1. 'Waiting for the relief' is also used to mean waiting for the reappearance of the Mahdi ('a) as he will bring relief and justice to the oppressed believers.

Happiness And Joy

Happiness and joy-بتهاج;#xFE9F9;الفرح و-

1. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

1- كَمْ مِنْ فَرَحٍ أَفْضَى بِهِ فَرَحُهُ إِلَى حُزْنٍ مُخَلَّدٍ.

2. Do not be joyful about that which is coming [to you].

2- تَفْرَحُ بِمَا هُوَ آتٍ.

3. Never be joyful about the downfall of others for verily you do not know what time will do to you.

3- تَفْرَحَنَّ بِسَفْطَةِ غَيْرِكَ فَإِنَّكَ تَدْرِي مَا يُحْدِثُ بِكَ الزَّمَانُ.

4. Do not be happy with the mistake of others, for indeed you will not always be correct.

4- تَبْتَهِجَنَّ بِخَطَاةِ غَيْرِكَ فَإِنَّكَ لَنْ تَمْلِكَ
صَابَةَ أَبَدًا.

Fleeing To Allah

الفرار إلى الله-Fleeing to Allah

1. Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will find you and you will not escape Him.

1- فِرُّوا إِلَى اللَّهِ سُبْحَانَهُ وَتَعَرُّوا مِنْهُ فَإِنَّهُ مُدْرِكُكُمْ
وَلَنْ تُعْجِزُوهُ.

Opportunity And Its Loss

الفرصة وفوتها-Opportunity and its loss

1. Not everything that has gone comes back.

1- لَيْسَ كُلُّ غَائِبٍ يَأْتِي.

2. One who takes advantage of [unexpected] opportunities remains safe from distress.

2- مَنْ غَاقَصَ الْقُرْصَ أَمِنَ الْغُصَصَ.

3. Whoever finds a place where sweet water enters and he can quench his thirst with it but does not take advantage of it, he will soon feel thirsty and seek it, but will not find it.

3- مَنْ وَجَدَ مَوْردًا عَذْبًا يَرْتَوِي مِنْهُ فَلَمْ يَغْتَنِمْهُ يُوشِكُ أَنْ يَظْمَأَ
وَيَطْلُبَهُ فَ; يَجِدُهُ.

4. Many a lost thing is such that it cannot be regained.

4- رَبِّ فَائِتْ ﻻ يُدْرِكُ لِحَافُهُ.

5. It may be that he who strives and acts quickly is saved [and succeeds] while the slow seeker [only] hopes [to attain it in the future].

5- رَبِّ سَاعِ سَرِيْعِ نَجَا، وَطَالِبِ بَطِيْءِ رَجَا.

6. The return of an opportunity [that is lost] is far off and unlikely.

6- عَوْدُ الْفُرْصَةِ بَعِيْدٌ مَرَامُهَا.

7. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

7- غَافِصِ الْفُرْصَةِ عِنْدَ اِمْكَانِهَا فَاِنَّكَ عَيْرُ مُدْرِكِهَا بَعْدَ قَوْتِهَا.

8. Breathe before the necks are strangled, and yield before being driven violently.

8- تَنْفَّسُوْا قَبْلَ ضِيْقِ الْخِنَاقِ، وَاَنْقَادُوْا قَبْلَ عُنْفِ السِّيَاقِ.

9. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

9- خُذُوْا مَهَلَ 󾿧 يَّامٍ، وَحُوْطُوْا قَوَاصِيَ 󾿩 سُدِّ ﻻ مِ، وَبَادِرُوْا هُجُوْمَ الْجِمَامِ.

10. May Allah have mercy on the one who takes the benefit of respite [and opportunity], hastens towards good deeds and cowers out of fear [of Allah].

10- رَجِمَ اللّٰهُ اَمْرًا اِغْتَمَّ الْمَهْلَ، وَبَادَرَ الْعَمَلَ، وَاكْمَشَ مِنْ

وَجَلٍ.

11. Opportunity is quick to pass on and slow to return.

11. الْفُرْصَةُ سَرِيعَةٌ الْقَوْتُ، وَبَطِيئَةٌ الْعَوْدُ.

12. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

12. السَّاعَاتُ تَخْتَرِمُ عُمَارًا، وَتُدْنِي مِنَ الْبَوَارِ.

13. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

13. اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ، وَوَطِّئِ الْمَنْزَلَ قَبْلَ حُلُولِكَ.

14. Make your time of comfort a [means of] preparation for the days of your tribulation.

14. اجْعَلْ زَمَانَ رَخَائِكَ عُدَّةً لِيَوْمِ بَأْسِكَ.

15. Opportunities are things that are [meant to be] seized.

15. الْفُرْصَةُ خُلْسٌ.

16. Loss [of opportunities] are [a cause of] distress.

16. الْقَوْتُ عُصَصٌ.

17. Opportunity is a booty.

17. الْفُرْصَةُ عُنْمٌ.

18. Loss [of opportunity leads to] burning regrets.

18. الْقَوْتُ حَسْرَاتٌ مُحْرَقَاتٌ.

19. The lost [opportunity] does not return.

19. الْفَائِتُ لَا يَرْجِعُ.

20. Losing an opportunity is distressful.

20. إِضَاعَةُ الْفُرْصَةِ عُصْبَةٌ.

21. Times of happiness are short-lived.

21. أَوْقَاتُ السُّرُورِ خُلْسَةٌ.

22. Opportunities pass by like the passing of clouds.

22. الْفُرْصُ تَمُرُّ مَرَّ السَّحَابِ.

23. When what you want does not happen, then want what happens [and be satisfied with it].

23. إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَأَرِدْ مَا يَكُونُ.

24. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

24- إِذَا أُمِّكْتِ الْفُرْصَةَ فَانْتَهَرُهَا، فَإِنَّ إِضَاعَةَ الْفُرْصَةِ عُصَّةٌ.

25. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

25- اِنْتَهَرُوا فُرْصَ الْخَيْرِ فَإِنَّهَا تَمُرُّ مَرَّ السَّحَابِ.

26. The greatest distress is [caused by] loss of opportunities.

26- أَشَدُّ الْغُصَصِ قَوْتُ الْفُرْصِ.

27. Verily that which has passed from your day has gone, and that which remains from it is not certain, so take advantage of your [present] time by performing [good] actions.

27- إِنَّ مَاضِيَ يَوْمِكَ مُنْتَقِلٌ، وَبَاقِيَهُ مُتَّهَمٌ، فَاعْتَنِمْ وَقْتَكَ بِالْعَمَلِ.

28. Verily opportunities pass away [quickly] like the clouds, so seize them when they arise in the gates of good, otherwise they will turn into regrets.

28- إِنَّ الْفُرْصَ تَمُرُّ مَرَّ السَّحَابِ فَانْتَهَرُوهَا إِذَا أُمِّكْتِ فِي أَبْوَابِ الْخَيْرِ وَإِخْفَافِ عَادَتِ نَدَمًا.

29. The fruit of loss [of opportunity] is regret.

29- تَمَرَةُ الْعَوْتِ نَدَامَةٌ.

30. For everything there is a passing away.

30- لِكُلِّ شَيْءٍ قَوْتُ.

31. With loss there is regret.

31- مَعَ الْفَوْتِ تَكُونُ الْحَسْرَةُ.

32. There is no regret like loss [of an opportunity].

32- حَسْرَةُ كَالْفَوْتِ.

33. Preparation does not benefit when the time has elapsed.

33- تَنْفَعُ الْعُدَّةُ إِذَا مَا انْقَضَتِ الْمُدَّةُ.

34. What has passed of your day is lost, what is to come is uncertain; your time is a blessing, so make haste in it while you have the opportunity, and beware of relying on the future.

**34- مَاضِي يَوْمِكَ فَائِتٌ، وَأَتِيهِ مَتَّهِمٌ، وَوَقْتُكَ مُعْتَنَمٌ، فَبَادِرْ فِيهِ
فُرْصَةَ إِنْ تَثِقَ بِالزَّمَانِ.**

35. In loss [of opportunity] there is regret and (or) blame.

35- فِي الْفَوْتِ حَسْرَةٌ وَ(أَوْ) مَمَةٌ.

36. In every moment there is loss.

36- فِي كُلِّ وَفْتٍ فَوْتٌ.

37. At times an opportunity may arise.¹

37. قَدْ تُصَابُ الْفُرْصَةُ.

38. You will never attain that which has been taken away from you so be moderate in your acquisition.

38. لَنْ تُدْرِكَ مَا زُوِيَ عَنْكَ فَأَجْمِلْ فِي الْمُكْتَسَبِ.

39. Not every opportunity can be realized.

39. لَيْسَ كُلُّ فُرْصَةٍ تُصَابُ.

40. One who lets an opportunity pass by is crippled by its loss.

40. مَنْ قَعَدَ عَنِ الْفُرْصَةِ أُعْجِزَهُ الْقَوْتُ.

41. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

41. مَنْ أَخَّرَ الْفُرْصَةَ عَنِ وَقْتِهَا فَلْيَكُنْ عَلَى ثِقَةٍ مِنْ قَوْتِهَا.

42. One who seizes the opportunity is saved from distress.

42. مَنْ نَاهَزَ الْفُرْصَةَ أَمِنَ الْغُصَّةَ.

43. Not everything that disappears comes back.

43. مَا كُلُّ غَائِبٍ يَأُوبُ.

44. One who tarries lets [the opportunity] go.

44- مَنْ تَقَاعَسَ إِعْتَاقًا.

1. Or: At times an opportunity is realized.

The Obligatory And Recommended Acts

الفرائض والنوافل- The obligatory and recommended acts

1. The one who seeks nearness [to Allah] by performing the obligatory and the recommended [acts], doubles his gain.

1- الْمُتَقَرَّبُ بِأَدَاءِ الْفَرَائِضِ وَالنَّوَافِلِ مُتَضَاعِفٌ بِزُجَّاجٍ.

2. Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do not neglect them; and has delimited boundaries for you, so do not transgress them; and has forbidden you from certain things, so do not violate them; and has remained silent about certain things, though not out of forgetfulness, so do not undertake them.

2- إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ عَلَيْكُمْ فَرَائِضَ فَوَ تَضَيَّعُوهَا، وَحَدَّ لَكُمْ حُدُودًا فَوَ تَعْتَدُوهَا، وَنَهَاكُمْ عَنِ أَشْيَاءَ فَوَ تَنْتَهِكُوهَا،

وَسَكَتَ عَنِ أَشْيَاءَ وَلَمْ يَدْعُهَا نِسْيَانًا فَوَ تَتَكَلَّفُوهَا.

3. Verily whoever busies himself with what is obligatory upon him instead of that which has been guaranteed for him, and is satisfied with what has been decreed for and against him; he will be the healthiest person in wellbeing, the most profiting from felicity and the most benefitting from happiness.

3- إِنَّ مَنْ شَغَلَ نَفْسَهُ بِالْمَعْرُوضِ عَلَيْهِ عَنِ الْمَضْمُونِ لَهُ، وَرَضِيَ بِالْمَقْدُورِ عَلَيْهِ وَلَهُ، كَانَ أَكْثَرَ النَّاسِ سَدًّا مَمَّةً

في عافية، وربحاً في غبطة، وعزيمة في مسرة.

4. Verily if you were to occupy yourself with meritorious supererogatory acts instead of fulfilling the obligatory ones, then the merit you acquire will never make up for the religious obligation that you have neglected.

4- إِنَّكَ إِنْ اشْتَعَلْتَ بِقَضَائِلِ النَّوَافِلِ عَنْ أَدَاءِ الْقَرَائِضِ فَلَنْ يَقُومَ فَضْلُ تَكْسِبِهِ بِقَرُضِ تَضِيْعِهِ.

5. When recommended acts come in the way of obligatory actions, then abandon them.

5- إِذَا أَضْرَّتِ النَّوَافِلُ بِالْقَرَائِضِ فَارْضُوهَا.

6. It is upon you to preserve every matter that you cannot be excused for neglecting.

6- عَلَيْكَ بِحِفْظِ كُلِّ أَمْرٍ تُعْذَرُ بِإِضَاعَتِهِ.

7. Fulfilling the obligatory is from the most noble of actions.

7- قِضَاءُ اللّوَاظِمِ مِنْ أَفْضَلِ الْمَكَارِمِ.

8. There is no worship like the performing of obligatory acts.

8- عِبَادَةٌ كَأَدَاءِ الْقَرَائِضِ.

9. No closeness is achieved through recommended actions if they hamper the obligatory actions.

9- قُرْبَةٌ بِالنَّوَافِلِ إِذَا أَضْرَّتْ بِالْقَرَائِضِ.

10. Do not perform a recommended act at the time of an obligatory one; start with the obligatory [prayer] and then pray whatever more you wish to.

10. 10. تَعْفُضْ نَافِلَةً فِي وَقْتِ قَرِيضَةٍ، اِبْدَأْ بِالْقَرِيضَةِ ثُمَّ
صَلِّ مَا بَدَا لَكَ.

Neglect

التفريط-Neglect

1. Be wary of neglect for verily it causes censure.

1. اِحْذَرُوا التَّفْرِيطَ فَإِنَّهُ يُوجِبُ الْمَمَّةَ.

2. Neglect is an affliction of the capable.

2. التَّفْرِيطُ مُصِيبَةُ الْقَادِرِ.

3. The fruit of neglect is censure.

3. ثَمَرَةُ التَّفْرِيطِ مَمَّةٌ.

4. Counter neglect with judiciousness [and resoluteness].

4. ضَادُّوا التَّفْرِيطَ بِالْحَزْمِ.

Idleness

القراغ-Idleness

1. From idleness comes inclination towards [vain] desire.

1- مِنَ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

2. With idleness there is inclination towards [vain] desire.

2- مَعَ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

Separation And Isolation

الفرفة والتفرقة- Seperation and isolation

1. Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan.

1- إِيَّاكَ وَالْفُرْقَةَ، فَإِنَّ الشَّادَّ مِنَ النَّاسِ لِلشَّيْطَانِ.

2. Beware of separation, for indeed the one who is isolated from the people of truth is [prey] for Satan just as the lonely sheep is [prey] for the wolf.

2- إِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّادَّ عَنْ أَهْلِ الْحَقِّ لِلشَّيْطَانِ، كَمَا أَنَّ الشَّادَّ مِنَ الْعَنَمِ لِلذُّبِّ.

3. The worst endeavour is separating two close friends.

3- بُئْسَ السَّعْيُ التَّفْرِقَةُ بَيْنَ لِيَقَيْنِ.

4. For every gathering there is separation.

4- لِكُلِّ جَمْعٍ فُرْقَةٌ.

5. Remain with the community and eschew separation.

5. إَلْزَمُوا الْجَمَاعَةَ، وَاجْتَنِبُوا الْفُرْقَةَ.

Fabrication Of Lies

Fabrication of lies-إفتراء

1. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one who fabricates [a lie].

1. هَلَكَ مَنْ ادَّعى، وَخَابَ مَنْ افْتَرى.

Corruption

Corruption-الفساد

1. One who is pleased by corruption is displeased by the Hereafter.

1. مَنْ سَرَّهُ الْفَسَادُ سَاءَ الْمَعَادُ.

2. There is no rectitude with corruption.

2. مَنْ فَسَدَ مَعَ اللَّهِ لَمْ يَصْلِحْ مَعَ أَحَدٍ.

3. One who corrupts [his relationship] with Allah will not be upright with anyone.

3. مَنْ فَسَدَ مَعَ اللَّهِ لَمْ يَصْلِحْ مَعَ أَحَدٍ.

4. Do not corrupt the thing whose rectitude is important for you.

4. تُفْسِدُ مَا يَعْينِكَ صَدِّقَةٌ.

Indolence And Lassitude

العشَلُ والعَثْرَةُ-Indolence and lassitude

1. Indolence is deficiency.

1. العَشَلُ مَنْقَصَةٌ.

2. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

2. تَدَاوَمُنْ دَاءِ الْعَثْرَةِ فِي قَلْبِكَ بَعَزِيمَةً، وَمِنْ كَرَى الْعَقْلَةِ فِي نَاطِرِكَ يَبْفُظَةٌ.

Ignominy

الفضيحة-Ignominy

1. The shame of ignominy embitters the sweetness of pleasure.

1. عَارُ الْفَضِيحَةِ يُكَدِّرُ حَلَاوَةَ اللَّذَّةِ.

Virtues And Vices

الفضائل والرذائل-Virtues and vices

1. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

1. أَكْرَهُ نَفْسِكَ عَلَى الْفَضَائِلِ، فَإِنَّ الرِّذَائِلَ أَنْتَ مَطْبُوعٌ عَلَيْهَا.

2. Ascending towards virtues is a hardship that saves.

2. أَرْتِقَاءُ إِلَى الْفَضَائِلِ صَعْبٌ مُنْجٍ.

3. Your knowledge conveys your merit and your generosity tells of your kindness.

3. يُنْبِئُ عَنِ فَضْلِكَ عِلْمُكَ وَعَنْ إِفْضَالِكَ بَدْلُكَ.

4. When you keep away from the forbidden, refrain from that which you are unsure about, fulfil that which is obligatory and perform the acts that are recommended, then you have perfected the virtues of faith.

4. إِذَا اتَّقَيْتَ الْمُحْرَمَاتِ، وَتَوَرَّعْتَ عَنِ الشُّبُهَاتِ وَأَدَّيْتَ الْمَفْرُوضَاتِ، وَتَنَقَّلْتَ بِالنُّوَافِلِ فَقَدْ أَكْمَلْتَ فِي الدِّينِ الْفَضَائِلَ.

5. The peak of [all] merits is controlling anger and eradicating lustful desires.

5. رَأْسُ الْفَضَائِلِ مُلْكُ الْغَضَبِ وَإِمَاتَةُ الشَّهْوَةِ.

6. During successive hardships the virtues of a person become manifest.

6. عِنْدَ تَعَاقُبِ الشَّدَائِدِ تَظْهَرُ فَضَائِلُ نَسَانٍ.

7. The symbol of a person's merit is his intelligence and good character.

7. عُنوانُ فَضِيلَةِ الْمَرْءِ عَقْلُهُ، وَحُسْنُ خُلُقِهِ.

8. The highest of all merits is intelligence.

8. غَايَةُ الْقَضَائِلِ الْعَقْلُ.

9. The highest of all merits is knowledge.

9. غَايَةُ الْقَضَائِلِ الْعِلْمُ.

10. The merit of a man is known from his speech.

10. فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

11. Merit is [acquired] by perfection [of character] and noble deeds, not through excessive wealth and eminent feats.

11. الْقَضِيْلَةُ بِحُسْنِ الْكَمَالِ، وَمَكَارِمِ الْفِعَالِ، بِكُتْرَةِ الْمَالِ وَجَلْبَابِ الْغَمَالِ.

12. Virtue is overcoming [one's bad] habit.

12. الْقَضِيْلَةُ عَلْبَةُ الْعَادَةِ.

13. The pride of a man is by his merit, not because of his origin [and lineage].

13. فَخْرُ الْمَرْءِ بِفَضْلِهِ لَا بِأَصْلِهِ.

14. The merit of a person is [lies in] doing good to others.

14. فَضِيْلَةُ الْفَعْلِ نَسَانُ بَدَلُ الْفِعْلِ الْخَسَانُ.

15. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

15- فَازَ بِالْعَظِيمَةِ مَنْ عَلَبَ عَضْبَهُ، وَمَلَكَ نَوَازِعَ شَهْوَتِهِ.

16. It suffices as a merit for a man to humble himself.

16- كَفَى بِالْمَرْءِ فَضِيلَةً أَنْ يُنْقِصَ نَفْسَهُ.

17. The perfection of virtues is [in] honourable qualities.

17- كَمَالُ الْقَضَائِلِ شَرَفُ الذِّقْرِ.

18. The human being has two merits: intellect and speech; he derives benefit through his intellect and benefits others by his speech.

**18- إِنْسَانٌ فَضِيلَتَانِ: عَقْلٌ، وَمَنْطِقٌ، فَيَالْعَقْلَ
يَسْتَفِيدُ، وَبِالْمَنْطِقِ يُفِيدُ.**

19. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

**19- لَيْسَتْ بِالنَّسَبِ بِالنَّسَبِ، بَلْ بِالنَّسَبِ
وَالْمَهَاتِ لَكِنَّهَا بِالْقَضَائِلِ الْمَحْمُودَاتِ.**

20. One whose merits are few, his means are weak.

20- مَنْ قَلَّتْ فَضَائِلُهُ ضَعُفَتْ وَسَائِلُهُ.

21. From the best of merits is accepting the excuse of the wrongdoer.

21- مِنْ أَحْسَنِ الْفَضْلِ قَبُولُ عُذْرِ الْجَانِي.

22. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

22- مِنْ فَضْلِ الرَّجُلِ أَنْ يَمُنَّ بِمَا احْتَمَلَهُ جِلْمُهُ.

23. Performing good deeds and spreading goodness are from the greatest virtues.

23 - مِنْ أَفْضَلِ الْقَضَائِلِ إِصْطِنَاعُ الصَّنَائِعِ، وَبَثُّ الْمَعْرُوفِ.

24. Through the gaining of merits the enemy is subdued.

24- بِاِكْتِسَابِ الْقَضَائِلِ يُكَبَتُ الْمُعَادِي.

25. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

25- جَمَاعُ الْفَضْلِ فِي إِصْطِنَاعِ الْحُرِّ، وَإِحْسَانِ إِلَى أَهْلِ الْخَيْرِ.

26. Safeguarding the tongue and doing good to others are from the best merits of a human being.

26- حِفْظُ اللِّسَانِ وَبَدَلُ إِحْسَانِ مِنْ أَفْضَلِ قَضَائِلِ إِحْسَانِ.

27. Become distinguished by virtues and renounce vices.

27- كُنْ مُتَّصِفًا بِالْقَضَائِلِ، مُتَّبَرِّئًا مِنَ الرِّذَائِلِ.

28. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

**28- أَفْضَلُ الْقَضَائِلِ بَدْلُ الرَّغَائِبِ، وَإِسْعَافُ الطَّالِبِ
وَإِحْسَانُ الْمَطَالِبِ.**

29. The best of virtues is establishing ties with the one who has distanced himself, being cordial with the one who is averse, and holding the hand of the one who stumbles.

**29- أَفْضَلُ الْقَضَائِلِ صِلَةُ الْهَاجِرِ، وَإِينَاسُ النَّافِرِ،
وَإِحْسَانُ الْعَائِرِ.**

30. Verily only the virtuous know the merit of the people of virtue.

30- إِنَّمَا يَعْرِفُ الْفَضْلَ الْفَضْلُ؛ هَلِ الْفَضْلُ أَوْلُوا الْفَضْلِ.

31. Your virtue is proven by your action and your munificence by your open-handedness.

31- يُسْتَدَلُّ عَلَى فَضْلِكَ بِعَمَلِكَ، وَعَلَى كَرَمِكَ بِبَدْلِكَ.

The Superfluous

The superfluous-الفضول

1. The worst thing which a person occupies his time with is the superfluous.

1- شَرُّ مَا شَغَلَ بِهِ الْمَرْءُ وَقْتَهُ الْفُضُولُ.

2. The wastage of intellects is in seeking the superfluous.

2- ضِيَاعُ الْعُقُولِ فِي طَلْبِ الْفُضُولِ.

3. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

3- مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَّلَتْ رَأْيُهُ الْعُقُولُ.

4. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

4- مَنْ اشْتَعَلَ بِالْفُضُولِ فَاتَهُ مِنْ مُهِمِّهِ الْمَأْمُولُ.

Astuteness

Astuteness-الْفِطْنَةُ

1. Astuteness is [gained] through discernment.

1- الْفِطْنَةُ بِالْبَصِيرَةِ.

2. Astuteness is [a means of attaining] guidance.

2- الْفِطْنَةُ هِدَايَةٌ.

Loss

Loss-الْفَقْدُ

1. Loss is [a cause of] sorrows.

1. الْفَقْدُ أَحْزَانٌ.

Poverty

الفقر-Poverty

1. Poverty is beneficial for the believer, and gives him comfort from the jealousy of the neighbours, the flattery of the brothers and the domination of the ruler.

1. الْفَقْرُ صَدِّ الْغِيْبِ، وَرِيْحُهُ مِنْ حَسَدِ الْجِيرَانِ،
وَتَمَلُّقِ الْخَوَانِ، وَتَسَلُّطِ السُّلْطَانِ.

2. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

2. إِنَّ الْفَقْرَ مَذَلَّةٌ لِلنَّفْسِ، وَمَذْهَبَةٌ لِلْعَقْلِ، جَالِبٌ لِلْهُمُومِ.

3. Poverty causes forgetfulness.

3. الْفَقْرُ يُنْسِي.

4. Poverty is the adornment of faith.

4. الْفَقْرُ زِينَةُ الْإِيمَانِ.

5. The grave is better than poverty.¹

5. الْقَبْرُ خَيْرٌ مِنَ الْفَقْرِ.

6. Poverty with debt is [like] a red death.²

6. الْفَقْرُ مَعَ الدِّينِ الْمَوْتُ الْخَمْرُ.

7. Poverty disables the astute one from [presenting] his argument.

7. الْفَقْرُ يُخْرَسُ الْقَطِنَ عَنْ حُجَّتِهِ.

8. Poverty in one's homeland is like being a stranger in it.

8. الْفَقْرُ فِي الْوَطَنِ عُرْبَةٌ.

9. Extreme poverty is better than disgraceful affluence.

9. الْفَقْرُ الْفَادِحُ أَجْمَلُ مِنَ الْغِنَى الْفَاضِحِ.

10. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

10. الْفَقْرُ وَالْغِنَى بَعْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

11. Love of poverty earns piety.

11. حُبُّ الْفَقْرِ يَكْسِبُ الْوَرَعَ.

12. Many a poverty turns into with lasting affluence.

12. رُبُّ فَقْرٍ عَادَ بِالْغِنَى الْبَاقِي.

13. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

13. ضَرَرُ الْفَقْرِ أَحْمَدُ مِنْ أَشْرِ الْغِنَى.

14. Poverty of the soul is the worst poverty.

14. فَفَرُّ النَّفْسِ شَرُّ الْفَقْرِ.

15. All [forms of] poverty can be redressed except the poverty of foolishness.

15. كُلُّ فَقْرٍ يُسَدُّ إِلَّا فَقْرَ الْحُمُقِ.

16. Whoever manifests his poverty, lowers his status.

16. مَنْ أَظْهَرَ فَقْرَهُ أَدَلَّ قَدْرَهُ.

17. The hardships of poverty are preferable to facing humiliation.

17. مُقَاسَاةُ الْفَقْرِ مَبْرُورَةٌ، وَتَلَاؤُ الْهَيْبَةِ مَكْرُورَةٌ.

18. There is no poverty with good management.

18. فَعَقْرٌ مَعَ حُسْنِ تَدْبِيرٍ.

19. The most apprising complaint is that which is enunciated by manifest affliction.

19. أْبْلَغُ الشُّكْوَى مَا نَطَقَ بِهِ ظَاهِرُ الْبَلْوَى.

20. The little that one is in need of is better than the plenty that one is needless of.

20. قَلِيلٌ يُفْتَقِرُ إِلَيْهِ خَيْرٌ مِنْ كَثِيرٍ يُسْتَعْنَى عَنْهُ.

21. There is no shame in being far away from one's hometown; the only shame is being indigent in one's one hometown.

21. لَيْسَ فِي الْغُرْبَةِ عَارٌ، إِنَّمَا الْعَارُ فِي الْوَطَنِ
فِتْقَارٌ.

22. One who pretends to be poor, becomes poor.

22. مَنْ تَفَاقَرَ إِفْتَقَرَ.

23. Displaying neediness gives rise to poverty.

23. إِظْهَارُ التَّبَاؤُسِ يَجْلِبُ الْفَقْرَ.

24. Poverty with debt is the greatest wretchedness.

24. الْفَقْرُ مَعَ الدَّيْنِ الشَّقَاءُ الْكَبِيرُ.

[1](#). This is the poverty that one does not bear patiently and leads to wretchedness in this world and the next.

[2](#). 'Red death' is a figure of speech that means a violent or bloody death.

The Pauper

الفقير وأقسامه-The pauper

1. The pauper who is satisfied is saved from the traps of Satan, whereas the rich person falls into his snares.

1. الْفَقِيرُ الرَّاضِي نَاجٌ مِنْ حَبَائِلِ إِبْلِيسَ، وَالْعَنِيُّ وَقِيعٌ فِي

حَبَائِلُهُ.

2. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

**2- أَمَقَّتْ الْعِبَادِ إِلَى اللَّهِ الْفَقِيرُ الْمَرْهُوُّ، وَالشَّيْخُ الزَّانُ، وَالْعَالِمُ
الْفَاجِرُ.**

3. The most foolish of people is the arrogant pauper.

3- أَكْثَرُ النَّاسِ حُمْقًا الْفَقِيرُ الْمُتَكَبِّرُ.

4. The richest people in the Hereafter are the poorest of them in this world.

4- أَعْنَى النَّاسِ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.

5. The poor person is [like] a stranger (or is scorned) in his hometown.

5- الْفَقِيرُ فِي الْوَطَنِ غُرْبَةٌ (مُمتَهَنٌ).

6. The needy person is a stranger in his own homeland.

6- الْمُقِلُّ غَرِيبٌ فِي بَلَدَتِهِ.

7. One who sits in the company of the poor increases in [his] gratitude.

7- جَالِسُ الْفُقَرَاءِ تَزْدَدُ شُكْرًا.

8. Many a poor person is wealthier than all the rich people.

8- رَبُّ فَقِيرٍ أَعْنَى مِنْ كُلِّ عَيْنٍ.

9. The wealth of a poor person is his contentment.

9- عِنَى الْفَقِيرِ قِنَاعَتُهُ.

10. How many a poor person is needed by someone else.

10- كَمْ مِنْ فَقِيرٍ يُفْتَقَرُ إِلَيْهِ.

11. How many a poor person is rich and [how many] a rich person is needy.

11- كَمْ مِنْ فَقِيرٍ عَيْنٍ وَعَيْنٍ مُفْتَقِرٍ.

12. One who is overcome by poverty should frequently recite: *There is no might and no power but by [the will of] Allah, the Most High, the Most Mighty.*

12- مَنْ أَلْحَّ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلٍ: “حَوْلَ وَفُؤَةَ ” بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

13. It is obligatory on the poor that he should not put forward his request [to others] unless he has no other choice.

13- مِنَ الْوَاجِبِ عَلَى الْفَقِيرِ أَنْ “يَبْدُلَ مِنْ غَيْرِ اضْطِرَارٍ سُؤَالَهُ.

14. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

14- مُلُوكُ الدُّنْيَا وَ“خِرَةَ الْفُقَرَاءِ الرَّاضُونَ.

15. The poorest of people is one who is stingy with himself despite [his] wealth and affluence, and leaves it behind for others [in the end].

15. أَفْقَرُ النَّاسِ مَنْ قَتَرَ عَلَى نَفْسِهِ مَعَ الْغِنَى وَالسَّعَةِ، وَخَلَّفَهُ لِغَيْرِهِ.

16. Many a poor person is mightier than a lion.

16. رَبُّ فَقِيرٍ أَعَزُّ مِنْ أَسَدٍ.

The Learned Scholars

The Learned Scholars-الفقه والفقهاء

1. The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the comfort of Allah.

1. الْفَقِيهُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُعَيِّنِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُؤَيِّسْهُمْ مِنْ رَوْحِ اللَّهِ.

2. The bane of scholars is not safeguarding themselves [from error].

2. آفَةُ الْفُقَهَاءِ عَدَمُ الصِّيَانَةِ.

3. When the elevated one becomes learned, he shows humility.

3. إِذَا تَفَقَّهَ الرَّفِيعُ تَوَاضَعَ.

4. When the vile one becomes a scholar, he considers himself to be above [others].

4. إِذَا تَفَقَّهَ الْوَضِيعُ تَرَفَّعَ.

5. When you [wish to] learn, then become learned in the religion of Allah.

5. إِذَا فَقِهُتَ فَتَفَقَّهْتَ فِي دِينِ اللَّهِ.

Thinking And The Thinker

الفكر والمتفكر- Thinking and the thinker

1. Think and you will perceive.

1. أَفْكَرُ تَسْتَبْصِرُ.

2. The root of wisdom is reflection, and its fruit is wellbeing.

2. أَصْلُ الْعَقْلِ الْفِكْرُ، وَتَمَرَّتُهُ السَّبْبُ مَعَهُ.

3. The root of safety from error is thinking before acting, and reflecting before speaking.

3. أَصْلُ السَّبْبِ الْفِكْرُ قَبْلَ الْفِعْلِ، وَالرُّوْيَةُ قَبْلَ الْكَلِمِ.

4. Verily the one who observes with his heart and acts with foresight begins his action by first looking at [the consequence of] his action, is it his favour or against him; if it is in his favour then he goes ahead with it and if it is against him then he holds back from [doing] it.

4. إِنَّ النَّاطِرَ بِالْقَلْبِ، الْعَامِلَ بِالْبَصْرِ، يَكُونُ مُبْتَدَأَ عَمَلِهِ أَنْ يَنْظُرَ عَمَلَهُ، عَلَيْهِ، أَمْ لَهُ، فَإِنْ كَانَ لَهُ، مَضَى فِيهِ وَإِنْ كَانَ عَلَيْهِ، وَقَفَ

عَنْهُ.

5. Thinking guides, truth saves.

5- الْفِكْرُ يَهْدِي، الصِّدْقُ يُنْجِي.

6. Contemplation is worship.

6- الْفِكْرُ عِبَادَةٌ.

7. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

7 - الْفِكْرُ رُشْدٌ، الْعَفْلَةُ فَقْدٌ.

8. Contemplation illuminates the mind.

8- الْفِكْرُ يُنِيرُ اللَّبَّ.

9. The benefit of thinking is finding solutions.

9- الْحِيلَةُ فَايِدَةُ الْفِكْرِ.

10. Thinking guides [one] towards the way of right guidance.

10- الْفِكْرُ يَهْدِي إِلَى الرَّشَادِ.

11. Thinking is the recreation of the God-fearing.

11. الْفِكْرُ نُزْهَةٌ الْمُتَّقِينَ.

12. Contemplation leads to gaining wisdom.

12. الْفِكْرُ يُفِيدُ الْحِكْمَةَ.

13. Thought is a gleaming mirror.

13. الْفِكْرَةُ مِرَاةٌ صَافِيَةٌ.

14. Thinking is the polish of the minds.

14. الْفِكْرُ جَلٌّ الْعُقُولِ.

15. Thinking about the bounties of Allah is the best worship.

15. التَّفَكُّرُ فِي آيَاتِ اللَّهِ نِعْمَ الْعِبَادَةُ.

16. Thinking outside [the bounds of] wisdom is folly.

16. الْفِكْرُ فِي غَيْرِ الْحِكْمَةِ هَوَسٌ.

17. Thinking about good [action] invites one to act upon it.

17. الْفِكْرُ فِي الْخَيْرِ يَدْعُو إِلَى الْعَمَلِ بِهِ.

18. Thinking about the consequences saves one from places of destruction.

18- الْفِكْرُ فِي الْعَوَاقِبِ يُنْجِي مِنَ الْمَعَاطِبِ.

19. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

19- إِذَا قَدِّمْتَ الْفِكْرَ فِي جَمِيعِ أَعْمَالِكَ حَسُنَتْ عَوَاقِبُكَ فِي كُلِّ أَمْرٍ.

20. By thinking, deliberation is improved.

20- بِالْفِكْرِ تَصْلِحُ الرَّوْيَةُ.

21. By repeated thinking [and contemplation], doubt is dispelled.

21- بِتَكَرُّرِ الْفِكْرِ يَنْجَابُ الشَّكُّ.

22. Through contemplation the darkness [and ambiguity] of matters get clarified.

22- بِالْفِكْرِ تَنْجَلِي عَيَاهِبُ مَوْرٍ.

23. By repeated thinking the outcomes become sound.

23- بِتَكَرُّارِ الْفِكْرِ تَسْلَمُ الْعَوَاقِبُ.

24. By considering the consequences, one is saved from harm.

24- بِالنَّظْرِ فِي الْعَوَاقِبِ تُؤَمِّنُ الْمَعَاطِبُ.

25. Distinguishing the everlasting from the perishing is from the noblest discernment.

25- تَمْيِيزُ الْبَاقِي مِنَ الْفَانِي مِنْ أَشْرَفِ النَّظْرِ.

26. Think before you decide, consult before you proceed and ponder before you rush forward.

26- تَفَكَّرْ قَبْلَ أَنْ تَعْرَمَ، وَشَاوِرْ قَبْلَ أَنْ تُفْذِمَ، وَتَدَبَّرْ قَبْلَ أَنْ تَهْجُمَ.

27. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

27- تَفَكَّرُكَ يُفِيدُكَ؛ سَتَبْصَارًا، وَيُكْسِبُكَ؛ عَتَبَارًا.

28. The fruit of reflection is wellbeing.

28- ثَمَرَةُ الْفِكْرِ السَّبَابُ الْمَعِيَّةُ.

29. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

29- دَوَامُ الْفِكْرِ وَالْحَذَرُ يُؤَمِّنُ الزَّلَلَ وَيُنْجِي مِنَ الْغَيْرِ.

30. May Allah have mercy on the person who reflects and then takes lesson, and who takes lesson and hence perceives [the reality of things].

30- رَجِمَ اللَّهُ امْرَأً تَفَكَّرَ فَأَعْتَبَرَ، وَاعْتَبَرَ فَأَبْصَرَ.

31. The cornerstone of insight is contemplation.

31- رَأْسُ سَبَابِ الْفِكْرِ.

32. Deliberate before acting and you will be saved from error.

32- رَوِّ قَبْلَ الْعَمَلِ تَنْجُ مِنَ الزَّلَلِ.

33. Deliberate before [taking] action [and] you will not be criticized for what you do.

33- رَوِّ قَبْلَ الْفِعْلِ;#xFEFB تُعَابُ بِمَا تَفْعَلُ.

34. The deliberation of the slow is better than the impulsiveness of the hasty.

34- رَوِيَّةُ الْمُتَأَنِّيِ أَفْضَلُ مِنْ بَدِيهَةِ الْعَجَلِ.

35. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

35- طُولُ الْفِكْرِ يُحْمَدُ الْعَوَاقِبَ، وَ يَسْتَدْرِكُ فَسَادَ;#xFEFI 7;#x7 مور.

36. Lengthy contemplation improves the outcomes of planning.

36- طُولُ التَّفْكِيرِ يُصْلِحُ عَوَاقِبَ التَّدْبِيرِ.

37. Lengthy consideration equals [benefitting from] the opinion of the advisor.

37- طُولُ التَّفْكِيرِ يَعْدِلُ رَأْيَ الْمُشِيرِ.

38. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

38- عَلَيْكَ بِالْفِكْرِ فَإِنَّهُ رُشْدٌ مِنَ الضَّلَالِ;#xFEFB وَمُصْلِحٌ

أعمال.

39. The thought of an intelligent person is guidance.

39- فِكْرُ الْعَاقِلِ هِدَايَةٌ.

40. The thought of an ignorant person is misguidance.

40- فِكْرُ الْجَاهِلِ غَوَايَةٌ.

41. Thinking for a short while is better than prolonged worship.

41- فِكْرُ سَاعَةٍ قَصِيرَةٍ خَيْرٌ مِنْ عِبَادَةِ طَوِيلَةٍ.

42. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

42- فِكْرُكَ يَهْدِيكَ إِلَى الرَّشَادِ، وَيَحْدُوكَ عَلَى إِصْحَابِ الْمَعَادِ.

43. A man's thinking is a mirror that shows him his good actions from his bad ones.

43- فِكْرُ الْمَرْءِ مِرْآةٌ تُرِيهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

44. The merit of thinking and understanding is more beneficial than the merit of revision and study.

44- فَضْلُ فِكْرٍ وَتَفْهَمٍ أَنْجَعُ مِنْ فَضْلِ تَكْرَارٍ وَدِرَاسَةٍ.

45. Your thinking about worship prompts you to act upon it.

45- فِكْرُكَ فِي الطَّاعَةِ يَدْعُوكَ إِلَى الْعَمَلِ بِهَا.

46. Your thinking about sin drives you to fall into it.

46- فِكْرُكَ فِي الْمَعْصِيَةِ يَحْدُوكَ عَلَى الْوُقُوعِ فِيهَا.

47. So think, O people, and observe; take lesson and seek advice, and acquire provisions for the Hereafter, [for by this] you will attain felicity.

**47- فَتَفَكَّرُوا أَيُّهَا النَّاسُ وَتَبَصَّرُوا، وَاعْتَبِرُوا وَاتَّعِظُوا، وَتَزَوَّدُوا
خَيْرًا تَسْعَدُوا.**

48. Measure and then cut, think and then speak, verify and then act.

48- قَدِّرْ ثُمَّ اقْطَعْ، وَفَكِّرْ ثُمَّ انْطِقْ، وَتَبَيَّنْ ثُمَّ اعْمَلْ.

49. How can the thought of one who is always sated be pure?

49- كَيْفَ تَصْنَعُ فِكْرَهُ مَنْ يَسْتَدِيمُ الشَّبَعِ.

50. Contemplation is sufficient for right guidance.

50- كَفَى بِالْفِكْرِ رُشْدًا.

51. Not everyone who shoots hits the target.

51- لَيْسَ كُلُّ مَنْ رَمَى يُصِيبُ.

52. One who ponders [about the past] learns a lesson [from it].

52. مَنْ تَأَمَّلَ اعْتَبَرَ.

53. One whose thinking is prolonged, his observation becomes good.

53. مَنْ طَالَ فِكْرُهُ حَسُنَ نَظْرُهُ.

54. One whose thinking increases, his end result becomes good.

54. مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عَاقِبَتُهُ.

55. One whose thought is prolonged, his discernment becomes good.

55. مَنْ طَالَتْ فِكْرَتُهُ حَسُنَتْ بَصِيرَتُهُ.

56. One who puts his mind to work arrives at the correct answer.

56. مَنْ أَعْمَلَ فِكْرَهُ أَصَابَ جَوَابَهُ.

57. One who thinks before acting, his accuracy increases.

57. مَنْ فَكَّرَ قَبْلَ الْعَمَلِ كَثُرَ صَوَابُهُ.

58. One whose thinking is weak, his inattention [and gullibility] is strong.

58. مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ.

59. One who reflects on the essence of Allah apostatizes.

59. مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ تَزُنْدَقَ.

60. One who thinks about the consequences is saved from [places of] destruction.

60. مَنْ فَكَّرَ فِي الْعَوَاقِبِ أَمِنَ الْمَعَاطِبَ.

61. One who thinks a lot about sins is pulled towards [committing] them.

61. مَنْ كَثُرَ فِكْرُهُ فِي الْمَعَاصِي دَعَتْهُ إِلَيْهَا.

62. One who thinks a lot about [worldly] pleasures is overpowered by them.

62. مَنْ كَثُرَ فِكْرُهُ فِي اللَّذَاتِ عَلَبَتْ عَلَيْهِ.

63. One who reflects, perceives the outcomes.

63. مَنْ فَكَّرَ أَبْصَرَ الْعَوَاقِبَ.

64. One who keeps his mind's eye awake reaches the height of his endeavour.

64. مَنْ أَسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

65. One who reflects on the majesty of Allah loses hope.

65. مَنْ تَفَكَّرَ فِي عَظَمَةِ اللَّهِ أُبْلِسَ.

66. One who thinks and reflects learns a lesson from everything.

66. مَنْ كَانَتْ لَهُ فِكْرَةٌ فَلَهُ فِي كُلِّ شَيْءٍ عِبْرَةٌ.

67. He who excels in thinking never gets humiliated.

67. مَا دَلَّ مَنْ أَحْسَنَ الْفِكْرَ.

68. There is no worship like contemplation.

68. عِبَادَةٌ كَالْتَّفَكِيرِ.

69. There is no [means to] right guidance like reflection.

69. رُشْدٌ كَالْفِكْرِ.

70. One who does not take lessons [from the past] does not reflect.

70. فِكْرٌ لِمَنْ اِعْتَبَرَ لَهُ.

71. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

71. الْفِكْرُ فِي الْعَوَاقِبِ يُؤْمِنُ مَكْرُوهَ النَّوَائِبِ.

72. Thinking is one of the two means of guidance.

72. الْفِكْرُ أَحَدُ الْهَدَايَتَيْنِ.

73. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

73. التَّفَكُّرُ فِي مَلَكُوتِ السَّمَاوَاتِ وَرُضْ عِبَادَةِ
المُخْلِصِينَ.

74. Thinking about a matter before undertaking it saves one from error.

74. الفِكْرُ فِي مَلَكُوتِ السَّمَاوَاتِ وَرُضْ عِبَادَةِ
المُخْلِصِينَ.

75. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

75. الفِكْرُ يُوجِبُ عِبْرَةً، وَيُؤَمِّنُ العِثَارَ، وَيُثْمِرُ
السُّلْمَ.

76. Reflect and you will awaken [and become alert].

76. اِفْكِرْ تُفِيقُ.

77. Contemplation guides [one] to the right path.

77. الفِكْرُ يَهْدِي إِلَى الرُّشْدِ.

Successfulness

Successfulness-ح#xFEFC;الف

1. One who is pleased by that which harms him will not be successful.

1. يُفْلِحُ مَنْ يَسُرُّهُ مَا يُضِرُّهُ.

2. The successful one is he who [either] spreads his wings¹ or remains peaceful and enjoys ease.

2. الْمُفْلِحُ مَنْ نَهَضَ بِجَنَاحٍ، أَوْ اسْتَسْلَمَ فَاسْتَرَاحَ.

¹ Meaning takes power through the support of those who are ready to fight alongside him for rightful cause.

Leaving The Matter To Allah

مر إلى الله؛ تفويض - Leaving the matter to Allah

1. Whoever leaves his matter to Allah, He resolves it (for him).

1. مَنْ قَوَّضَ أَمْرَهُ إِلَى اللَّهِ سَدَّدَهُ.

Understanding

الفهم - Understanding

1. Understanding is [achieved] through intelligence.

1. الْفَهْمُ بِالْفِطْنَةِ.

2. Understanding is a sign of knowledge.

2. الْفَهْمُ آيَةُ الْعِلْمِ.

3. One who tries to understand, understands.

3. مَنْ تَفَهَّمَ فَهَمَ.

4. One who tries to understand increases [his understanding].

4- مَنْ تَفَهَّمَ إِزْدَادًا.

5. One who understands learns the depth of knowledge.

5- مَنْ فَهَمَ عِلْمَ عَوْرِ الْعِلْمِ.

6. One who is not granted understanding by Allah, the Glorified, does not benefit from the advice of any adviser.

6- مَنْ عَدِمَ الْقَهْمَ عَنِ اللَّهِ سُبْحَانَهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظًا.

7. One who possesses understanding does not become needy.

7- مَا فَتَقَرَ مَنْ مَلَكَ فَهْمًا.

Graves

القبور-Graves

1. Stay near (or pass by) the graves and you will learn a lesson.

1- جاور(جاور) القُبُورَ تَعْتَبِرُ.

2. How excellent a son-in-law the grave is!¹

2- نَعْمَ الصِّهْرُ الْقَبْرُ.

1. In the period of Jāhiliyya the Arabs would bury their daughters alive and say “We have married them to the grave.” Later, in the time of Islam, this expression was used in a general sense to remind people that they will eventually die and be lowered into their graves.

Facing Issues

Facing issues-إِسْتَفْبَالٌ مُّوَرٌ

1. One who faces [and anticipates] issues [with thought and reflection], perceives.

1- مَن اسْتَفْبَلَ مُوَرًا أَبْصَرَ.

Turning Towards Allah

Turning towards Allah-إِقْبَالٌ عَلَى اللَّهِ

1. Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed.

1- إِنْ كُنْتُمْ إِنْ أَقْبَلْتُمْ عَلَى اللَّهِ أَقْبَلْتُمْ، وَإِنْ أَدْبَرْتُمْ عَنْهُ أَدْبَرْتُمْ.

2. By turning towards [Allah] misfortunes are warded off.

2- بِإِقْبَالِ تَطَرُّدِ النَّحُوسِ.

3. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

3- حُسْنُ خِيَارٍ، وَإِصْطِنَاعُ خِرَارٍ، وَقَصْلُ سَيْطَانٍ، مِنْ دَبَائِلِ حُسْنِ خِيَارٍ، وَتَطَرُّدُ النَّحُوسِ.

4. For every advance [and progress] there is a retreat [and a regress].

4- لِكُلِّ إِفْبَالٍ إِذْبَارٌ.

5. One of the signs of turning [towards Allah] is doing good to the people.

5- مِنْ عَافِيَاتِ إِفْبَالِ إِصْطِنَاعِ الرَّجَالِ.

6. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

6- مِنْ عَافِيَاتِ إِفْبَالِ إِفْبَالِ: سَدَادُ إِفْبَالِ فِي الرِّفْقِ، وَرِفْقُ إِفْبَالِ فِي الرِّفْقِ.

Martyrdom In The Way of Allah

Martyrdom in the way of Allah-القتل في سبيل الله

1. Verily the most honourable of deaths is martyrdom. By He in whose hand my soul is, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

1- إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ، وَالَّذِي نَفْسِي بِيَدِهِ بِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ (عَلَيَّ) مِنْ مَيِّتَةٍ عَلَى الْفِرَاشِ.

Plunging In

Plunging in-إفْتِحَامٌ

1. One who plunges into the depths of the sea, drowns.

1- مَن افْتَحَمَ اللُّجَجَ عَرِقَ.

Power And Might

قِتْدَار; القدرة و-ا Power and might

1. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

1- التَّسَلُّطُ عَلَى الضَّعِيفِ وَالْمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) الْقُدْرَةِ.

2. Power manifests the praiseworthy and blameworthy qualities [of an individual].

2- الْقُدْرَةُ تُظْهِرُ مَحْمُودَ الْخِصَالِ وَمَذْمُومَهَا.

3. The bane of power is withholding favour.

3- آفَةُ الْقُدْرَةِ مَنَعُ 9; حُسَانِ.

4. The bane of might is aggression and defiance.

4- آفَةُ 9; قِتْدَارِ الْبَغْيِ وَالْعُتُوِّ.

5. Power makes one forget [about] self-preservation.

5- الْقُدْرَةُ تُنْسِي الْحَفِظَةَ.

6. When power increases, desire decreases.

6- إِذَا كُتِرَتِ الْقُدْرَةُ قَلَّتِ الشُّهُوَةُ.

7. When [one's] capability is reduced, the offering of excuses increases.

7- إِذَا قَلَّتِ الْمَقْدُرَةُ كَثُرَ التَّعَلُّلُ بِالْمَعَاذِيرِ.

8. The alms-tax of power is even-handedness.

8- زَكَاةُ الْقُدْرَةِ نُصَافٌ.

9. One of the best actions of the powerful person is for him to show forbearance when he is angry.

9- مِنْ أَحْسَنِ أَعْمَالِ الْقَادِرِ أَنْ يَعْضِبَ فَيَحْلُمَ.

Status And Worth

القَدْر-Status and worth

1. One who does not know his worth, transgresses his limits.

1- مَنْ جَهَلَ قَدْرَهُ عَدَا طَوْرَهُ.

2. One who remains within his rank [and does not overstep his limits] is honoured by the people.

2 - مَنْ وَقَفَ عِنْدَ قَدْرِهِ أَكْرَمَهُ النَّاسُ.

3. One who oversteps his limits is humiliated by the people.

3- مَنْ تَعَدَّى حَدَّهُ أَهَانَهُ النَّاسُ.

4. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

4- مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ عَثَرَ بِدَوَاعِي نَدَمِهِ.

5. One who limits himself to his [rightful] status, it will be more lasting for him.

5- مَنْ افْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ.

6. One who is ignorant of his own worth does not know anyone's worth.

6- مَنْ جَهَلَ قَدْرَهُ جَهَلَ كُلَّ قَدْرٍ.

7. One who knows his worth is not disparaged among the people.

7- مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعُ بَيْنَ النَّاسِ.

8. He who knows his worth does not get ruined.

8- مَا هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

9. He who oversteps his limits has not used his intellect.

9- مَا عَقَلَ مَنْ عَدَا طَوْرَهُ.

10. How good it is for a servant to know his status and not to overstep his limits!

10. نِعْمًا لِلْعَبْدِ أَنْ يَعْرِفَ قَدْرَهُ، وَتَتَجَاوَزَ حَدَّهُ.

11. Ruined is the one who does not know his status.

11. هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

12. Do not do that which will degrade your status.

12. تَفْعَلُ مَا يَضَعُ قَدْرَكَ.

13. There is no ignorance greater than transgressing [beyond] one's status.

13. جَهْلَ أَكْثَرَ مِنْ تَعَدِّي الْقَدْرِ.

14. One who transgresses his limits and his status has no intelligence.

14. عَقْلَ لِمَنْ يَتَجَاوَزُ حَدَّهُ وَقَدْرَهُ.

15. May Allah have mercy on the one who knows his status and does not overstep his limits.

15. رَجِمَ اللَّهُ امْرَأً عَرَفَ قَدْرَهُ، وَلَمْ يَتَعَدَّ طَوْرَهُ.

16. Do not rush to [occupy] the highest place in a gathering, for indeed the position that you are raised to is better than the position that you are lowered from.

16. تُسْرِعَنَّ إِلَى أَرْفَعِ مَوْضِعٍ فِي الْمَجْلِسِ، فَإِنَّ الْمَوْضِعَ الَّذِي تُرْفَعُ إِلَيْهِ خَيْرٌ مِنَ الْمَوْضِعِ الَّذِي تُحَطُّ عَنْهُ.

Undertaking

Undertaking-إقدام

1. Do not undertake that which you are afraid of being incapable of.

1. -تُفْعِدُ عَلَى مَا تَخْشَى الْعَجْزَ عَنْهُ.

2. Do not close a door which you are unable to open.

2. -تُعْلِقُ بَاباً يُعْجِزُكَ إِفْتِيحُهُ.

To Follow

To follow-إقتداء

1. When you are high, do not think of the one who is below you from the ignorant ones, rather follow [the example of] those who are above you from among the scholars.

1. -إِذَا عَلَوْتَ فَتَفَكَّرْ فِيمَنْ دُونَكَ مِنَ الْجُهَّالِ، وَلَكِنْ افْتَدِ بِمَنْ قَوْكَ مِنَ الْعُلَمَاءِ.

2. When you are unable to understand something with your intellect then follow the opinion of the intelligent one and he will remove your ignorance about it.

2. -إِذَا أَنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عَاقِلٍ يُزِيلُ مَا أَنْكَرْتَهُ.

The Qur'an

The Quran-القرآن

1. The Qur'an is the better of the two forms of guidance.

1. الْقُرْآنُ أَفْضَلُ الْهُدَايَتَيْنِ.

2. Excel in your recitation of the Qur'an, for it is indeed the most beneficial (or the best) of stories, and seek cure from it, for it is the cure for [what is in] the breasts.

2. أَحْسِنُوا زَيَّ الْقُرْآنِ فَإِنَّهُ أَنْفَعُ (أَحْسَنُ) الْقَصَصِ، وَاسْتَشْفُوا بِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ.

3. Follow the light that is not put out and the face that does not become old, and surrender and submit to its command, for indeed you will not go astray with submission [to it].

3. اتَّبِعُوا النُّورَ الَّذِي يُطْفَأُ، وَالْوَجْهَ الَّذِي يَبْلَى، وَاسْتَسْلِمُوا، وَسَلِّمُوا 7؛ مَرَوْ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

4. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

4. أَفْضَلُ الدِّكْرِ الْقُرْآنُ، بِهِ تُشْرَحُ الصُّدُورُ وَتَسْتَنِيرُ السَّرَائِرُ.

5. Verily the outer aspect of the Qur'an is elegant and its inner aspect is profound [in meaning]; its marvels do not end, its wonders do not cease, and the darkness [of ignorance and misguidance] is not removed except through it.

5. إِنَّ الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ، وَبَاطِنُهُ عَمِيقٌ، تَفْنَى عَجَائِبُهُ، وَتَنْقُضِي عَرَائِبُهُ، وَتُكْشَفُ الظُّلُمَاتُ بِه.

6. Verily this Qur'an is the adviser that does not deceive, the guide that does not lead

astray and the speaker that does not lie.

6. إِنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي يُغْشِي، وَالْهَادِي الَّذِي يُضِلُّ، وَالْمُحَدِّثُ الَّذِي يَكْذِبُ.

7. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

7. تَدَبَّرُوا آيَاتِ الْقُرْآنِ وَاعْتَبِرُوا بِهِ فَإِنَّهُ أْبْلَغُ الْعِبَرِ.

8. Learn the Qur'an, for it is indeed the spring of the hearts and seek a cure from its light, for verily it is the cure of the hearts.

8. تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ رَبِيعُ الْقُلُوبِ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ.

9. Hold fast to the rope of the Qur'an and take counsel from it, consider as permissible what it permits and forbidden what it forbids, and act on its injunctions and rulings.

9. تَمَسَّكْ بِحَبْلِ الْقُرْآنِ وَانْتَصِحْهُ، وَحَلِّلْ دَخْلَهُ، وَحَرِّمْ حَرَامَهُ، وَاعْمَلْ بِعَزَائِمِهِ وَأَحْكَامِهِ.

10. The charm of the Qur'an are [in the surahs] *al-Baqarah* and *Aāl 'Imrān*.

10. جَمَالُ الْقُرْآنِ الْبَقَرَةُ وَأَلُّ عِمْرَانَ.

11. He ('a) said about the Holy Qur'an: it is an intercessor whose intercession is accepted and it is a speaker whose speech is affirmed.

11. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْقُرْآنِ: شَافِعٌ

مُشَفَّعٌ وَقَائِلٌ مُصَدِّقٌ.

12. The outward aspect of the Qur'an is elegant and its inward aspect is profound.

12- ظَاهِرُ الْقُرْآنِ أُنِيقٌ، وَبَاطِنُهُ عَمِيقٌ.

13. You must take this Qur'an, accept what it has permitted, stay away from what it has forbidden, act on its definitive [and clear] verses and refer its unclear verses to the one who knows their meanings; for indeed it is a witness over you, and it is the best thing that you can petition with.

13- عَلَيْكُمْ بِهَذَا الْقُرْآنِ، أَجْلُوا مَا حَرَّمَ لَهُ، وَحَرِّمُوا حَرَامَهُ، وَاعْمَلُوا بِمُحْكَمِهِ، وَرُدُّوا مُتَشَابِهَهُ إِلَى عَالِمِهِ، فَإِنَّهُ شَاهِدٌ عَلَيْكُمْ، وَأَفْضَلُ مَا بِهِ تَوَسَّلْتُمْ.

14. In the Qur'an is the information about what was before you, the news about what will come after you and the rulings regarding your present time.

14- فِي الْقُرْآنِ نَبَأٌ مَا قَبْلَكُمْ، وَخَبْرٌ مَا بَعْدَكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ.

15. The Qur'an is sufficient as a caller [towards the right path].

15- كَفَى بِالْقُرْآنِ دَاعِيًا.

16. Let your nightly conversation partner be the Qur'an.

16- لِيَكُنْ سَمِيرَكَ الْقُرْآنَ.

17. There is no poverty for anyone after the Qur'an nor is there any affluence for anyone before it.

17. لَيْسَ بِمُفَارِقَةٍ;7࿯ حَدَّ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَ;9ﻻ قَبْلَ الْقُرْآنِ غِنَى.

18. One who feels at ease with the recitation of the Qur'an does not become lonely by the separation of his brothers.

18. مَنْ أَيْسَرَ بِتِلْكَ الْقُرْآنِ لَمْ تُوجِشْهُ مُفَارَقَةُ;9ﻻ خُوانٍ.

19. One who takes the word of Allah as a guide is directed to that which is most upright.

19. مَنْ اتَّخَذَ قَوْلَ اللَّهِ دَلِيلًا;9ﻼ هُدًى إِلَى الَّتِي هِيَ أَفْوَمٌ.

20. One for whom the Qur'an intercedes on the Day of Judgment, its intercession for him is accepted, and one about whom it complains shall testify to [and affirm] it.

20. مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَمَةِ شُفِعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ;9﻽ صُدِّقَ عَلَيْهِ.

21. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

21. مَا آمَنَ بِمَا حَرَّمَ الْقُرْآنُ مِنْ اسْتِحْلَاهُ.

22. None has sat in the company of this Qur'an but that he has risen with an increase or a decrease - an increase in guidance or a decrease in [spiritual] blindness.

22. مَا جَالَسَ أَحَدٌ هَذَا الْقُرْآنَ;9﻾ قَامَ بِزِيَادَةٍ، أَوْ نُقْصَانٍ، زِيَادَةً فِي هُدًى، أَوْ نُقْصَانًا فِي عَمَى.

23. He said about the Qur'an: It is a light for one who seeks illumination by it, a witness for one who disputes with it, a success for one who argues by it, knowledge for one who is attentive and a judgment for one who judges.

**23. قال في ذكر القرآن: نُورٌ لِمَنْ اسْتَضَاءَ بِهِ، وشاهدٌ لِمَنْ
خاصَمَ بِهِ، وقلجٌ لِمَنْ حاجَّ بِهِ، وعلمٌ لِمَنْ وعى وحكمٌ لِمَنْ
قضى.**

24. In describing the Qur'an [he said]: It is what prevents the desires from deviating towards the forbidden and the uncertainties and opinions from causing doubt.

**24. في وصف القرآن: هُوَ الَّذِي تَزِيغُ بِهِ
هَوَاءٌ، وَتَلْتَبِسُ بِهِ الشُّبُهَاتُ
وَأَرَاءٌ.**

25. In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the articulator of the practice of justice and the enjoiner of virtue. It is the strong rope of Allah and the wise reminder. It is the trusted revelation of Allah and His strong rope. It is the spring of the hearts and the fountains of knowledge. It is the straight path. It is guidance for the one who follows it and an adornment for the one who beautifies himself with it. It is a protector [from sin] for the one who seeks protection by it and a firm rope for the one who holds on to it.

**25. في وصف القرآن: هُوَ الْعَصْلُ لَيْسَ بِالْهَزْلِ، هُوَ النَّاطِقُ
بِسُنَّةِ الْعَدْلِ، وَأَمْرٌ بِالْقَضْلِ، هُوَ حَبْلُ اللَّهِ الْمَتِينُ،
وَالذِّكْرُ الْحَكِيمُ، هُوَ وَحْيُ اللَّهِ وَوَعْدُ اللَّهِ، وَوَعْدُ اللَّهِ الْمَتِينُ، وَ
هُوَ رَبِيعُ الْقُلُوبِ، وَيَنَابِيعُ الْعِلْمِ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ
هُدًى لِمَنْ اتَّمَّ بِهِ، وَزِينَةٌ لِمَنْ تَحَلَّى بِهِ، وَعِصْمَةٌ لِمَنْ اعْتَصَمَ بِهِ،
وَحَبْلٌ لِمَنْ تَمَسَّكَ بِهِ.**

26. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

26. لَا تَسْتَشْفِينَنَّ بِغَيْرِ الْقُرْآنِ، فَإِنَّهُ مِنْ كُلِّ دَاءٍ شَافٍ.

27. He said describing the Qur'an: Its marvels do not end and its wonders do not cease, and doubts do not get cleared save by it.

27 - وَقَالَ فِي وَصْفِ الْقُرْآنِ: تَغْنِي عَجَائِبُهُ،
وَتُنْقِضِي عَرَائِبُهُ، وَتَنْجَلِي الشَّبَهَاتُ
إِيَّاهُ.

28. The people of the Qur'an are the people of Allah and His special servants.

28- أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

The Near One

The near one-الغريب

1. The near one may [at times] become distanced.

1- قَدْ يَبْعُدُ الْقَرِيبُ.

Attaining Nearness To Allah

Attaining nearness to Allah-التقرب إلى الله

1. Attaining nearness to Allah is [achieved] by asking [from] Him and [gaining closeness] to the people is [achieved] by refraining from asking [them for anything].

1- التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى بِمَسْئَلَتِهِ، وَإِلَى النَّاسِ بِتَرْكِهَا.

2. Address your complaints to one who is capable of sufficing you.

2- إِجْعَلْ شُكُوكَ إِلَى مَنْ يَقْدِرُ عَلَى غِنَاكَ.

3. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

3- تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ يُزِيلُ الْمُتَقَرِّبِينَ إِلَيْهِ.

4. Seek nearness to Allah, the Glorified, through prostration (*sujūd*), bowing (*rukū'*), submission to His majesty and reverence (or subservience).

4- تَقَرَّبْ إِلَى اللَّهِ سُبْحَانَهُ بِالسُّجُودِ وَالرُّكُوعِ وَالْخُضُوعِ لِعَظَمَتِهِ وَالْخُشُوعِ (الْخُنُوعِ).

5. Nothing brings one closer to Allah, the Glorified, except copious prostration (*sujūd*) and bowing (*rukū'*).

5- يُقَرَّبُ مِنَ اللَّهِ سُبْحَانَهُ بِكَثْرَةِ السُّجُودِ وَالرُّكُوعِ

Admission And Confession Of One's Sins

اعتراف بالذنب; قرار وا; Admission and confession of one's sins-I

1. How appropriate it is for one who knows his Lord to admit his sins.

1- مَا أَخْلَقَ مَنْ عَرَفَ رَبَّهُ أَنْ يَعْتَرِفَ بِذَنْبِهِ.

2. The best intercessor for a sinner is [his] admission [of guilt].

2- نَعَمْ شَافِعُ الْمُذْنِبِ اذْنُ الْفَرَارِ.

3. There is no apology that wipes out sins more than admission [of one's guilt].

3. اَعْتِدَارٌ اَمْحَى لِلذَّنْبِ مِنْ اِقْرَارٍ.

4. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

**4. يُسْتَمِرُّ الْعَفْوُ بِاِقْرَارٍ اَكْثَرَ وَمَا يُسْتَمِرُّ
بِاَعْتِدَارٍ.**

5. Confession is the intercessor of the wrongdoer.

5. اِعْتِرَافٌ شَفِيعٌ الْجَانِي.

6. Admission [of one's guilt] is [a means of] seeking pardon.

6. اِقْرَارٌ اِعْتِدَارٌ.

Lending To Allah

اِقْرَاضُ اللّٰهِ- Lending to Allah

1. One who gives a loan to Allah is recompensed by Him.

1. مَنْ اَقْرَضَ اللّٰهَ جَزَاهُ.

2. Take benefit from the one who takes a loan from you in your time of prosperity so that you may take its repayment in your time of hardship.

2. اِعْتَنِمُ مَنْ اسْتَفْرَضَكَ فِي حَالِ غِنَاكَ لِيَجْعَلَ قِضَاءَهُ (قِضَاءُ)

فِي يَوْمِ عُسْرَتِكَ.

Knocking The Door

قرع الباب- Knockng the door

1. One who continues knocking the door insistently [eventually] enters through it.

1- مَن اسْتَدَامَ قَرَعَ الْبَابَ وَلَجَّ وَلَجًا.

The [Allotted] Share

القِسْمُ- The [allotted] Share

1. The most bountiful share is good health.

1- أَوْقَرُ الْقِسْمِ صِحَّةُ الْجِسْمِ.

2. The most pleasant share is contentment and good health.

2- أَهْنَأُ هُنَا قِسَامُ الْقِنَاعَةِ، وَصِحَّةُ الْجِسَامِ.

3. The wealthiest of people is one who is pleased with what Allah has allotted to him.

3- أَعْنَى النَّاسِ الرَّاضِي بِقِسْمِ اللَّهِ.

4. By the measured apportionment of Allah for the servants, the balance of this world has been established and this world has been made complete for its inhabitants.

4. بِتَفْذِيرِ أَقْسَامِ اللَّهِ لِلْعِبَادِ قَامَ وَزْنُ الْعَالَمِ، وَتَمَّتْ هَذِهِ الدُّنْيَا هَلْهَا.

5. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

5. مَنْ وَثِقَ بِقِسْمِ اللَّهِ لَمْ يَتَّهَمُهُ فِي الرِّزْقِ.

6. Do not put the worry of your [entire] year on your day. That which is apportioned for you each day suffices for you in it. Then if you are to live another year, verily Allah, the Glorified, will bring to you what He has apportioned for you in each new day and if you will not live that long then why are you worried about that which is not for you?

6. تَحْمُلُ عَلَى يَوْمِكَ هَمَّ سَنَتِكَ كِفَاكَ كُلِّ يَوْمٍ مَا قُدِّرَ لَكَ فِيهِ، فَإِنْ تَكُنَ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ سَيَأْتِيكَ فِي كُلِّ عَدَدٍ جَدِيدٍ بِمَا قَسَمَ لَكَ وَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَمَا هَمُّكَ بِمَا لَيْسَ لَكَ.

Hard-Heartedness

القسوة- Hard-heartedness

1. Counter hard-heartedness with gentleness.

1. ضَادُّوا الْقَسْوَةَ بِالرِّقَّةِ.

2. Hard-heartedness is from the greatest wretchedness.

2. مِنْ أَعْظَمِ الشَّقَاوَةِ الْقَسَاوَةُ.

3. There is no wickedness more ruthless than hard-heartedness.

3. لُومَ أَشَدُّ مِنْ الْقَسْوَةِ.

Goals

المقاصد-Goals

1. Lost is the one who has a goal other than Allah.

1. ضَاعَ مَنْ كَانَ لَهُ مَقْصَدٌ غَيْرُ اللَّهِ.

2. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

2. مَنْ سَاءَ مَقْصَدُهُ سَاءَ مَوْرَدُهُ.

Moderation

قنصاد;القصد و-ا Moderation

1. Moderation makes [that which is] little grow [and increase].

1. قُنْصَادٌ يُنْمِي الْقَلِيلَ.

2. Moderation makes the small grow [big].

2. قُنْصَادٌ يُنْمِي الْيَسِيرَ.

3. Moderation [in one's expenses] is half of livelihood.

3. قُنْصَادٌ نِصْفُ الْمَوْنَةِ.

4. The bane of moderation is stinginess.

4. آفة البخل؛ فتصاد البخل.

5. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

5. خذ القصد في الأمور، فمن أخذ القصد خفت عليه المون.

6. Our way is moderation and our practice is right guidance.

6. طريقتنا القصد، وسنتنا الرشد.

7. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

7. عليك بالقصد في الأمور فمن عدل عن القصد جار، ومن أخذ به عدل.

8. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful life; and a person will never be destroyed until he prefers his lust over his faith.

8. عليك بالقصد فإنه أعون شيء على حسن العيش، ولن يهلك أمرؤ حتى يؤثر شهوته على دينه.

9. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

9. عليكم بالقصد في المطاعم فإنه أبعد من السرف، وأصح

لِلْبَدَنِ، وَأَعُونَ عَلَى الْعِبَادَةِ.

10. The height of moderation is contentment.

10. غَايَةُ الْفِتْصَادِ الْقِنَاعَةُ.

11. Everything that exceeds moderation is extravagance.

11. كُلُّ مَا زَادَ عَلَى الْفِتْصَادِ إِسْرَافٌ.

12. One who is moderate will never be ruined.

12. لَنْ يَهْلِكَ مَنْ افْتَصَدَ.

13. There is no wastage in moderation.

13. لَيْسَ فِي الْفِتْصَادِ تَلْفٌ.

14. One who does not practice moderation is ruined by extravagance.

14. مَنْ لَمْ يُحْسِنِ الْفِتْصَادَ أَهْلَكَهُ الْإِسْرَافُ.

15. Whoever is moderate, the burden of his expenses is lightened.

15. مَنْ افْتَصَدَ خَفَّتْ عَلَيْهِ الْمُونُ.

16. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

16. مَنْ افْتَصَدَ فِي الْغِنَى وَالْفَقْرَ فَقَدِ اسْتَعَدَّ لِتَوَائِبِ الدَّهْرِ.

17. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

17. مَنْ صَحِبَ افْتِصَادًا دَامَتْ صُحْبَةُ الْغِنَى لَهُ، وَجَبَرَ
افْتِصَادُ فَقْرِهِ وَخَلَلُهُ.

18. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

18. مِنْ افْتِصَادِ سَخَاءٍ بغيرِ سَرَفٍ، وَمُرُوءَةٍ بغيرِ
تَلَفٍ.

19. There is no ruin with moderation.

19. هَذَا افْتِصَادٌ مَعَ افْتِصَادٍ.

20. Everything that one is contented with, suffices.

20. كُلُّ مُفْتَصِرٍ عَلَيْهِ كَافٍ.

21. Let your riding mount be moderation and your goal be right guidance.

21. لِيَكُنْ مَرْكَبُكَ الْقَصْدَ، وَمَطْلُبُكَ الرُّشْدَ.

One Who Is Neglectful And Falls Short

التقصير والمقصر - One who is neglectful and falls short

1. The tongue of the neglectful is short.

1- لِسَانُ الْمُقْصِرِ قَصِيرٌ.

2. One who falls short is deficient.

2- مَنْ قَصَرَ عَابًا.

3. One who is neglectful in his days of hope, before his death comes, has indeed made a loss in his life and is harmed by his death.

3- مَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عُمُرَهُ، وَضَرَّهُ أَجَلُهُ.

Retaliation

القصاص- Retaliation

1. The sword rents asunder and the religion joins together; for religion commands good and the sword forbids evil. Allah, the Exalted, says: *Indeed in retaliation there is life for you.*

1- السَّيْفُ فَاتِقٌ، وَالدِّينُ رَاتِقٌ، قَالِدَيْنِ يَأْمُرُ بِالْمَعْرُوفِ، وَالسَّيْفُ يَنْهَى عَنِ الْمُنْكَرِ، قَالَ اللَّهُ تَعَالَى: □ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ □.

2. And retaliation [has been ordained] as a prevention of bloodshed and the execution of punishments [has been ordained] for realising the importance of prohibitions.

2 - وَالْقِصَاصَ حَفْنًا لِلدِّمَاءِ، وَإِقَامَةَ الْحُدُودِ إِعْظَامًا لِلْمَحَارِمِ.

Divine Decree And Destiny

القضاء والقدر- Divine decree and destiny

1. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

1- أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُتَسَخِّطُ لِقَضَاءِ اللَّهِ.

2. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

**2- إِنَّ اللَّهَ سُبْحَانَهُ يُجْرِي 7ﻷ مُورَ عَلَى مَا يَفْضِيهِ
ﻻ عَلَى مَا تَرْتَضِيهِ.**

3. Verily Allah, the Exalted, does not give a servant more than what He has decreed for him in the Wise Reminder, even though his means [of seeking it] may be great, his craving for it intense and his stratagems for it strong; nor does the weakness of a person or the paucity of his means stand between him and what is ordained for him in the Wise Reminder. And indeed, the one who knows this and acts upon it will have the most comfort in benefit among all people, and verily the one who disregards it and doubts in it will have to face the most harm.

**3- إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ اشْتَدَّتْ حِيلُهُ، وَعَظُمَتْ
طَلِبَتُهُ (وَإِنْ عَظُمَتْ حِيلُهُ وَاشْتَدَّتْ طَلِبَتُهُ)، وَقَوِيَتْ مَكِيدَتُهُ،
أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي
صَعْفِهِ وَقَلَّةِ حِيلَتِهِ، أَنْ يَبْلُغَ دُونَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ،
وَإِنَّ الْعَارِفَ لِهَذَا، الْعَامِلَ بِهِ، أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ وَإِنَّ
التَّارِكَ لَهُ وَالشَّاكَّ فِيهِ 7ﻷ عَظُمُ النَّاسِ سُخْرٌ 7ﻻ
فِي مَضْرَّةٍ.**

4. Divine decree works contrary to the estimations and planning [of the people].

4. الْمَقَادِيرُ تَجْرِي بِإِذْنِ الْقُدْرَةِ وَالْقُدْرَةُ تَغْلِبُ التَّوْبَةَ.

5. Destiny overpowers the cautious.

5. الْقَدْرُ يَغْلِبُ الْحَاذِرَ.

6. Reliance on [divine] decree is more comforting.

6. الْإِسْتِغْنَاءُ بِالْقَضَاءِ أَرْوَحُ.

7. Divine decree cannot be repelled by strength and struggle.

7. الْمَقَادِيرُ لَا تُدْفَعُ بِالْقُوَّةِ وَالْمُغَالَبَةِ.

8. The impediments of divine decree are the bane of eminence.

8. آفَةُ الْمَجْدِ عَوَائِقُ الْقَضَاءِ.

9. When the destiny descends, caution becomes nullified.

9. إِذَا نَزَلَ الْقَدْرُ بَطَلَ الْحَاذِرُ.

10. When divine decree comes, the plans [of people] are nullified.

10. إِذَا حَلَّتْ الْمَقَادِيرُ بَطَلَتِ التَّوْبَةُ.

11. When destiny cannot be repelled, then cautiousness is futile.

11. إِذَا كَانَ الْقَدْرُ يُرَدُّ، فَأَحْتِرَاسٌ
بَاطِلٌ.

12. Allah has set for everything a measure, and for every measure a [specified] term.

12. جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا وَلِكُلِّ قَدْرٍ أَجْرًا.

13. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

13. فِي تَصَارِيفِ الْقَضَاءِ عِبْرَةٌ لِقَوْمٍ
لَهُمْ أَلْبَابُ وَالنُّهَى.

14. The verdict [of Allah] is precise and His knowledge is absolute.

14. قَضَاءٌ مُتَّقِنٌ وَعِلْمٌ مُبْرَمٌ.

15. Everything has a way out except [what has been decided by] divine decree.

15. كُلُّ شَيْءٍ فِيهِ حِيلَةٌ إِلَّا الْقَضَاءَ.

16. How can one whose certitude is not true [and firm] be pleased with the divine decree?

16. كَيْفَ يَرْضَى بِالْقَضَاءِ مَنْ لَمْ يَصْدُقْ يَقِينُهُ.

17. One who seeks to overpower destiny is overcome by it.

17. مَنْ غَالَبَ الْقُدْرَةَ غَلَبَتْهُ.

18. One who is certain about destiny is not disturbed by what befalls him.

18- مَنْ أَيْقَنَ بِالْقَدَرِ لَمْ يَكْتَرِثْ بِمَا نَابَهُ.

19. One who is pleased with what has been destined [for him] is not troubled by warning.

19- مَنْ رَضِيَ بِالْقَدَرِ لَمْ يَكُرُّهُ الْحَذَرُ.

20. The tribulations of destiny overtake precaution.

20- مَحَنُ الْقَدَرِ تَسْبِقُ الْحَذَرَ.

21. The best expeller of distress is reliance on divine decree.

21 - نَعْمَ الْمَلَارِدُ لِلَّهِمَّ #xFEFBI تَكَالُ عَلَى الْقَدَرِ.

22. The descending of destiny overtakes precaution.

22- نُزُولُ الْقَدَرِ يَسْبِقُ الْحَذَرَ.

23. The descending of destiny blinds the sight.

23- نُزُولُ الْقَدَرِ يُعْمَى الْبَصَرَ.

24. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

24- يَجْرَى الْقَضَاءُ بِالْمَقَادِيرِ عَلَى #xFEFB خُفْيَ الْخِيَارِ وَالتَّدْبِيرِ.

25. The worst of things is displeasure with the divine decree.

25. شَرُّ شَيْءٍ مُؤْرِ السَّخَطِ لِلْقَضَاءِ.

26. He ('a) was asked about destiny so he said: It is a dark path, so do not traverse it, and it is a deep sea, so do not dive into it, and it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

26. وَسُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْقَدَرِ؟ فَقَالَ: طَرِيقٌ مُظْلِمٌ؛ وَبَحْرٌ عَمِيقٌ؛ وَسِرٌّ لَلَّهِ سُبْحَانَهُ؛ فَتَتَكَلَّفُوهُ.

27. Destiny overpowers precaution.

27. الْقَدَرُ يَغْلِبُ الْحَذَرَ.

Judges

القضاة-Judges

1. The most abominable (or divisive) thing is the injustice of judges.

1. أَفْطَعُ (أَفْطَعُ) شَيْءٌ ظَلَمُ الْقُضَاةِ.

2. The bane of judges is greed.

2. آفَةُ الْقُضَاةِ الطَّمَعُ.

3. The worst of judges is one whose judgments are oppressive.

3- شَرُّ الْقُضَاةِ مَنْ جَارَتْ أَفْضِيَّتُهُ.

4. And he ('a) said about the one whom he dispraised¹: He is a dim-sighted person who frequently embarks on obscurities, an ignorant person who frequently embarks on unintelligent arguments, an aggressor against his own soul and an embellisher of traversing the path of the impossible and vain trivialities for it.

4- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ دَمَّهُ: عَاشَ رَغَابٌ عَشَوَاتٍ، جَاهِلٌ رَغَابٌ جَهَابٌ، عَادَ عَلَى نَفْسِهِ، مُزِينٌ لَهَا سُلُوكَ الْمُحَابَاتِ، وَبَاطِلَ التُّرَاهَاتِ.

5. One whose judgments are oppressive, his power comes to an end.

5- مَنْ جَارَتْ أَفْضِيَّتُهُ، زَالَتْ قُدْرَتُهُ.

¹ In his description of one who does not deserve to be a judge.

Being Cut Off From Allah

نَقَطَاعٌ مِنَ اللَّهِ - Being cut off from Allah-

1. One who cuts himself off [from Allah and turns] towards other than Allah becomes wretched and faces hardship.

1- مَنْ انْقَطَعَ إِلَى غَيْرِ اللَّهِ شَقِيًّا وَتَعَنَّى.

Sitting Back

القَاعِد - Sitting back

1. Many a person sits back from that which would delight him.

1- رُبَّ قَاعِدٍ عَمَّا يَسُرُّهُ.

Emulation

Emulation-إقتفاء

1. How great is the success of the one who follows in the footsteps of the Prophets!

1- ما أَكْظَمَ فَوْزَ مَنْ افْتَفَى أَثَرَ النَّبِيِّينَ.

The Heart

The heart-القلب

1. It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

1- حَرَامٌ عَلَى كُلِّ قَلْبٍ مُتَوَلِّهِ بِالدُّنْيَا أَنْ يَسْكُنَهُ التَّقْوَى.

2. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

2- حَارِبُوا هَذِهِ الْقُلُوبَ فَإِنَّهَا سَرِيعَةُ الْعِثَارِ (الدِّثَارِ).

3. Sadness of the hearts purges the sins.

3- حُزْنُ الْقُلُوبِ يُمَجِّصُ الدُّنُوبَ.

4. When the heart is empty of God-wariness, it gets filled with the lures of this world.

4. خُلُو الْقَلْبِ مِنَ التَّفْوَى يَمْ#xFEFE7هُ مِنْ فِتْنِ الدُّنْيَا.

5. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

5. دَلِّلْ قَلْبَكَ بِالْيَقِينِ، وَقَرِّرْهُ بِالْفَنَاءِ، وَبَصِّرْهُ فَجَايِعَ الدُّنْيَا.

6. The adornment of the hearts is sincerity of faith.

6. زِينَةُ الْقُلُوبِ إِذْ#xFEFBصُ#xFEFE9إِيْمَانِ.

7. The worst of hearts is the one that doubts in its faith.

7. شَرُّ الْقُلُوبِ الشَّاكُّ فِي إِيْمَانِهِ.

8. Blessed are those whose hearts are broken for the sake of Allah.

8. طُوبَى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِ اللَّهِ.

9. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

9. طُوبَى لِمَنْ شَغَلَ قَلْبَهُ بِالْفِكْرِ، وَلِسَانَهُ بِالذِّكْرِ.

10. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

10. طُوبَى لِمَنْ خَ#xFEFBمِنَ الْغِلِّ صَدْرُهُ وَسَلِمَ مِنَ الْغِشِّ قَلْبُهُ.

11. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

11- طُوبَى لِمَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ الْيَقِينِ.

12. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

12- طَهِّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئَاتِ، تُضَاعَفْ لَكُمْ الْحَسَنَاتُ.

13. The strong muscles of the body and its height are of no benefit if the heart is empty.

13- عِظْمُ الْجَسَدِ وَطَوْلُهُ إِذَا كَانَ الْقَلْبُ خَاوِيًا.

14. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

14- فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُودًا، وَأَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا.

15. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

15- فَالصُّورَةُ صُورَةُ إِنْسَانٍ، وَالْقَلْبُ قَلْبُ حَيَّوَانٍ.

16. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

16- قَلْبُ الْفَاحِشِ فِي فَمِهِ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ.

17. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

17. قَلْبُ الْعَبْدِ وَرَاءَ لِسَانِهِ، وَلِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

18. The pure hearts of the servants are places that Allah, the Glorified, looks upon [with His mercy]; so whoever purifies his heart, He will look upon it.

18. قُلُوبُ الْعِبَادِ الطَّاهِرَةِ مَوَاضِعُ نَظَرِ اللَّهِ سُبْحَانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إِلَيْهِ.

19. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

19. لِلْقُلُوبِ خَوَاطِرُ سُوءٍ، وَالْعُقُولُ تَزْجُرُ عَنْهَا.

20. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

20. لِيَخْشَعَ لِلَّهِ سُبْحَانَهُ قَلْبُكَ، فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَمِيعُ جَوَارِحِهِ.

21. Indeed there is a piece of flesh that has been placed inside this human being which is the most amazing thing in him, and that is his heart; it has sources of wisdom and things contrary to it. If hope enters it, covetousness humiliates it and if covetousness increases in it then greed destroys it. If despair takes control over it, grief kills it. If anger comes over it, its rage intensifies. If it is blessed with pleasure, it forgets precaution. If it is overcome by fear, it becomes preoccupied with caution. If peace prevails around it, it becomes neglectful. If a hardship befalls it, impatience disgraces it. If it gains wealth, affluence makes it oppressive. If it faces indigence, distress overtakes it. If hunger attacks it, weakness disables it. If its eating increases, the heaviness of his stomach pains it. Thus every curtailment is harmful to it and every excess is injurious to it.

21. لَقَدْ عُلِقَ بِنِيَابِ هَذَا نَسَانٌ بَصْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ وَذَلِكَ الْقَلْبُ، وَلَهُ مَوَادٌّ مِنَ الْحِكْمَةِ وَأَضْدَادٌ مِنْهَا فِيهَا فَإِنْ سَنَخَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ، وَإِنْ هَاجَ بِهِ

الطَّمَعُ أَهْلَكَ الْجِرْصُ وَإِنْ مَلَكَه الْيَأْسُ قَتَلَهُ
 سَفٌّ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ وَإِنْ
 أَسْعَدَهُ الرِّضَا نَسِيَ التَّحَقُّطَ، وَإِنْ غَالَهُ الْخَوْفُ شَعَلَهُ الْحَدَرُ، وَإِنْ
 اتَّسَعَ لَهُ سَفٌّ، وَإِنْ اسْتَلَبَتْهُ الْغِرَّةُ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ
 فَعَضَّهَا الْجَزَعُ، وَإِنْ أَفَادَ مَا أَطْغَاهُ الْغِنَى، وَإِنْ
 عَصَّتْهُ الْفَاقَةُ شَعَلَهُ الْبَدْرُ، وَإِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ
 الضَّعْفُ وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَّنَتْهُ الْبِطْنَةُ، فَكُلُّ تَقْصِيرٍ بِهِ
 مُضِرٌّ، وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ.

22. One whose heart is dead enters the fire [of hell].

22. مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

23. Whoever keeps knowledge about Allah in his heart has accommodated independence from the creation of Allah in it.

23. مَنْ سَكَنَ قَلْبُهُ الْعِلْمُ بِاللَّهِ سَكَنَهُ الْغِنَى عَنِ خَلْقِ اللَّهِ.

24. Deaf is the heart that does not have an attentive ear.

24. وَقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ وَاعِيَةٌ.

25. Nothing comes forth from a sound heart except the direct meaning.

25. يَصْدُرُ عَنِ الْقَلْبِ السَّلِيمِ إِذَا الْمَعْنَى الْمُسْتَقِيمُ.

26. There is no good in a heart that does not surrender, an eye that does not shed tears and knowledge that does not benefit.

26. خَيْرَ فِي قَلْبٍ يَخْشَعُ، وَعَيْنٍ
تَدْمَعُ، وَعِلْمٍ يَنْفَعُ.

27. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

27. إِنَّ لِلْقُلُوبِ خَوَاطِرَ سَوَاءٍ، وَالْعُقُولُ تَزْجُرُ مِنْهَا.

28. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

28. إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ، فَخَيْرُهَا أَوْعَاهَا لِلْخَيْرِ.

29. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

29. إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ بُدَانٌ، فَابْتَغُوا
لَهَا طَرَائِفَ الْحِكْمِ.

30. Verily hearts have desire and aversion, an advancing and a retreating, so approach them from whence they advance and desire, for indeed when the heart is forced [to do anything] it becomes blind.

30. إِنَّ لِلْقُلُوبِ شَهْوَةً وَكِرَاهَةً، وَإِقْبَالًَ وَإِدْبَارًا،
فَأْتُوها مِنْ إِقْبَالِها، وَشَهْوَتِها، فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

31. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

31. الْقَلْبُ يَنْبُوعُ الْحِكْمَةِ، وَالْأُذُنُ مَغِيضُها.

32. Enliven your heart with exhortations and kill it with asceticism, strengthen it with

certitude and humble it with the remembrance of death, make it see the transience of this life and show it the calamities of the world.

32- أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ، وَأَمِّتْهُ بِالزَّهَادَةِ، وَقَوِّهِ بِالْيَقِينِ، وَدَلِّهِ بِذِكْرِ الْمَوْتِ، وَقَرِّرْهُ بِالْفَنَاءِ، وَبَصِّرْهُ فَجَائِعَ الدُّنْيَا.

33. Indeed destitution is an affliction, and worse than destitution is sickness of the body, and worse than bodily ailment is the sickness of the heart.

33- أَلْفَاقَةٌ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْهَا مَرَضُ الْقَلْبِ. وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنْهَا مَرَضُ الْقَلْبِ.

34. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

34- أَيْنَ الْقُلُوبُ الَّتِي وَهَبَتْ لِلَّهِ وَعُوقِدَتْ عَلَى طَاعَةِ اللَّهِ.

35. The most rancorous heart is the heart of the spiteful.

35- أَشَدُّ الْقُلُوبِ عِنْدَ الْحَقُودِ. قَلْبُ الْحَقُودِ.

36. The best of hearts is a heart that has been filled with understanding.

36- أَفْضَلُ الْقُلُوبِ قَلْبٌ حُشِيَ بِالْفَهْمِ.

37. Verily the heart has an advancing and a retreating, so when it advances then make it bear the [performance of] supererogatory acts, but when it retreats then make it suffice with the obligatory acts.

37- إِنَّ لِلْقُلُوبِ إِفْبَاءً وَإِدْبَارًا، فَإِذَا أَفْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

38. The heart is the treasurer of the tongue.

38- الْقَلْبُ خَازِنُ اللِّسَانِ.

39. The heart is the book of reflection.

39- الْقَلْبُ مُصْحَفُ الْفِكْرِ.

40. The hearts are locks and their keys are inquiry.

40- الْقُلُوبُ أَفْغَالٌ مَفَاتِحُهَا السُّؤَالُ.

41. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

41- إِنَّمَا قَلْبُ الْحَدَثِ كَأَرْضٍ خَالِيَةٍ، مَهْمَا أُلْقِيَ فِيهَا مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ.

42. The hearts of men are wild, so whoever shows them affection [and tames them], they turn towards him.

42- قُلُوبُ الرِّجَالِ وَحْشِيَّةٌ، فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ إِلَيْهِ.

Little

القليل-Little

1. Little that is continuous is better than a lot that is discontinuous.

1- قَلِيلٌ يَدُومٌ خَيْرٌ مِنْ كَثِيرٍ يَنْقَطِعُ.

2. Having less is all right, but being humiliated, never!

2. التَّعْلُّوُ وَالتَّذَلُّوُ.

The Least

أقل شيء-**The least**

1. the least of things [required for salvation] is truthfulness and trustworthiness.

1. أَقْلُ شَيْءٍ الصِّدْقُ وَالْمَانَةُ.

Being Less

القلة-**Being less**

1. One who is less [in generosity and affection] is abased.

1. مَن قَلَّ دَلٌّ.

Qunut (Raising Hands In Supplication)

القنوت-(**Raising hands in supplication**)-**Qunut**

1. Prolonged *qunūt* and prostration saves one from the punishment of hellfire.

1. طُولُ الْقُنُوتِ وَالسُّجُودِ يُنْجِي مِنْ عَذَابِ النَّارِ.

Despair

القنوط والقانط-Despair

1. I am amazed at the one who loses hope while he has with him salvation in the form of repentance.

1- عَجِبْتُ لِمَنْ يَفْنَطُ وَمَعَهُ النَّجَاةُ وَهُوَ سَتِغْفَارُ.

2. Despair kills its owner.

2- قَتَلَ الْقُنُوطُ صَاحِبَهُ.

3. Every despairing one has lost hope.

3- كُلُّ قَانِطٍ آئِسٌ.

Contentment And The Contented

القانع، والقناعة-Contentment and the contented

1. The contented one is saved from the woes of covetousness.

1- الْقَانِعُ نَاجٍ مِنْ آفَاتِ الْمَطَامِعِ.

2. Be content and you will gain honour.

2- إِقْنَعْ تَعَزَّ.

3. Be content with what you are given and you will be made sufficient.

3- إِفْنَعُ بِمَا أُوتَيْتَهُ، تَكُنْ مَكْفِيًّا.

4. Be content with little from your worldly possessions for the safety of your religion, for indeed the believer is satisfied with the little that he gets of this world.

4- إِفْنَعُوا بِالْقَلِيلِ مِنْ دُنْيَاكُمْ لِسَلَامَةِ دِينِكُمْ، فَإِنَّ الْمُؤْمِنَ الْبُلْعَةَ الْيَسِيرَةَ مِنَ الدُّنْيَا تُفْنِعُهُ.

5. The wealthiest of all people is the contented one.

5- أَغْنَى النَّاسِ الْقَانِعُ.

6. A slave is free as long as he is content and a freeman is a slave as long as he covets.

6- الْعَبْدُ حُرٌّ مَا قَانِعَ، الْحُرُّ عَبْدٌ مَا طَمَعَ.

7. Contentment is the helper of poverty.¹

7- الْقَنَاعَةُ عُنْوَانُ (عَوْنُ) الْفَاقَةِ.

8. Contentment is the most lasting honour.

8- الْقَنَاعَةُ أَبْقَى عِزٍّ.

9. The most at ease among the people is the contented one.

9- الْمُسْتَرِيحُ مِنَ النَّاسِ الْقَانِعُ.

10. Contentment is the sign of the God-wary.

10. الْقَنَاعَةُ عَافِيَةٌ وَمَتْنُهَا تَقْيَاءٌ.

11. Contentment is the [path to the] most comfortable lifestyle.

11. الْقَنَاعَةُ أَهْنَأُ عَيْشًا.

12. Contentment is honour and prosperity.

12. الْقَنَاعَةُ عِزٌّ وَغِنَاءٌ.

13. Contentment is a sword that does not get blunt.

13. الْقَنَاعَةُ سَيْفٌ لَا يَنْبُؤُ.

14. Contentment is the cornerstone of prosperity.

14. الْقَنَاعَةُ رَأْسُ الْغِنَى.

15. Contentment leads to honour.

15. الْقَنَاعَةُ تُؤَدِّي إِلَى الْعِزِّ.

16. Contentment and obedience bring about prosperity and honour.

16. الْقَنَاعَةُ وَالطَّاعَةُ تُوجِبَانِ الْغِنَى وَالْعِزَّةَ.

17. Contentment is continence.

17. الْقِنَاعَةُ عَفَافٌ.

18. Contentment is a blessing.

18. الْقِنَاعَةُ نِعْمَةٌ.

19. Contentment is honour.

19. الْقِنَاعَةُ عِزٌّ.

20. The contented one is rich, even if he is hungry and unclothed.

20. الْقَانِعُ غَنِيٌّ، وَإِنْ جَاعَ وَعَرَى.

21. There is no contentment with avarice.

21. قِنَاعَةٌ مَعَ شَرِّهِ.

22. If you are content, you will gain honour.

22. إِنْ تَقَنَعْتَ تَعِزُّ.

23. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

23. إِنَّكُمْ إِلَى الْقِنَاعَةِ بَيْسِيرُ الرَّزْقِ أَحْوَجُ مِنْكُمْ إِلَى الْاِكْتِسَابِ الْحِرْصِ فِي الطَّلَبِ.

24. Verily if you become contented you will gain independence [and affluence] and the

burden of worldly provisions will become lighter for you.

24. إِنَّكُمْ إِنْ قَنِعْتُمْ حُرَّتُمْ الْعَنَاءَ وَخَفَّتْ عَلَيْكُمْ مَوْنُ الدُّنْيَا.

25. When you are deprived, then be content [with what you have].

25. إِذَا حُرِّمْتَ قَافِعٌ.

26. When you seek wealth, then seek it through contentment.

26. إِذَا طَلَبْتَ الْغِنَى فَاطْلُبْهُ بِالْقَنَاعَةِ.

27. Through contentment there is honour.

27. بِالْقَنَاعَةِ يَكُونُ الْعِزُّ.

28. The fruit of contentment is prosperity.

28. ثَمَرَةُ الْقَنَاعَةِ الْعَنَاءُ.

29. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

**29. ثَمَرَةُ الْقَنَاعَةِ إِذَا جُمِلَ فِي الْمَكْتَسَبِ وَالْعُرُوفِ
عَنِ الطَّلَبِ.**

30. The fruit of contentment is honour.

30. ثَمَرَةُ الْقَنَاعَةِ الْعِزُّ.

31. The goodness of contentment stems from continence.

31- حُسْنُ الْقِنَاعَةِ مِنَ الْعَفَافِ.

32. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

32- حَسْبُكَ مِنَ الْقِنَاعَةِ غِنَاكَ بِمَا قَسَمَ لَكَ اللَّهُ سُبْحَانَهُ.

33. Preserving that which is in your possession is better for you than seeking that which is in someone else's possession.

33- حِفْظُ مَا فِي يَدِكَ خَيْرٌ لَكَ مِنْ طَلْبِ مَا فِي يَدِ غَيْرِكَ.

34. Blessed is the one who covers himself with contentment and keeps away from extravagance.

34- طُوبَى لِمَنْ تَجَلَّبَبَ بِالْقُنُوعِ، وَتَجَنَّبَ السَّرَافَ.

35. Blessed is the one who fears the punishment [of the Hereafter], works for the Reckoning, espouses continence, is content with what suffices [him] and is pleased with [the decree of] Allah, the Glorified.

35- طُوبَى لِمَنْ خَافَ الْعِقَابَ، وَعَمَلَ لِلْحِسَابِ، وَصَاحَبَ الْعَفَافَ، وَقَنِعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللَّهِ سُبْحَانَهُ.

36. You must have contentment, for indeed there is nothing that wards off poverty more than it.

36- عَلَيْكَ بِالْقُنُوعِ وَشَيْءٌ أَدْفَعُ لِلْفَاقَةِ مِنْهُ.

37. Contentment is proportionate to the degree of continence.

37- عَلَى قَدْرِ الْعِفَّةِ تَكُونُ الْقَنَاعَةُ.

38. In contentment there is prosperity.

38- فِي الْقَنَاعَةِ الْعَنَاءُ.

39. The one who is content has gained honour.

39- قَدْ عَزَّ مَنْ قَنِعَ.

40. Contentment has been paired with prosperity.

40- قُورِنَ الْعُنُوءُ بِالْعَنَاءِ.

41. Every contented one is continent.

41- كُلُّ قَانِعٍ عَفِيفٌ.

42. Contentment is enough of a possession.

42- كَفَى بِالْقَنَاعَةِ مُلْكًا.

43. Be contented and you will become rich.

43- كُنْ قَانِعًا تَكُنْ عَنِيًّا.

44. Contentment will never be attained until greed is lost.

44- لَنْ تُوجَدَ الْقَنَاعَةُ حَتَّى يَفْقُدَ الْجِرْصُ.

45. One who is not satisfied with the little that he gets has not adorned himself with contentment.

45- لَمْ يَتَّخَلَّ بِالْقَنَاعَةِ مَنْ لَمْ يَكْتَفِ بِبَيْسِيرٍ مَا وَجَدَ.

46. One who is content becomes rich [and independent].

46- مَنْ قَنِعَ عَنِّيَ.

47. One who is content gets satiated.

47- مَنْ قَنِعَ شَبِعَ.

48. One who makes himself content becomes contented.

48- مَنْ تَقَنَّعَ قَنِعَ.

49. One who is content does not get depressed.

49- مَنْ قَنِعَ لَمْ يَغْتَمَّ.

50. Whoever is content, his worship becomes good.

50- مَنْ قَنِعَ حَسُنَتْ عِبَادَتُهُ.

51. Whoever is content, his greed becomes less.

51. مَنْ قَنِعَ قَلِّ طَمَعُهُ.

52. One who is contented with the allotment of Allah becomes needless.

52. مَنْ قَنِعَ بِقِسْمِ اللَّهِ اسْتَعْنَى.

53. One who is not satisfied with what has been decreed for him faces hardship.

53. مَنْ لَمْ يُقْنِعْ بِمَا قُدِّرَ لَهُ تَعَنَّى.

54. One who lacks contentment is not made affluent by riches.

54. مَنْ عَدِمَ الْقَنَاعَةَ لَمْ يُغْنِهِ الْمَالُ.

55. One from whom contentment turns away is not enriched by wealth.

55. مَنْ عَدَّتْهُ الْقَنَاعَةُ لَمْ يُغْنِهِ الْمَالُ.

56. One who is content with the sustenance of Allah has no need for the creation.

56. مَنْ قَنِعَ بِرِزْقِ اللَّهِ اسْتَعْنَى عَنِ الْخَلْقِ.

57. One who is granted contentment is preserved by it.

57. مَنْ وَهَبَتْ لَهُ الْقَنَاعَةُ صَانَتْهُ.

58. One whose soul is contented remains dignified even in hard times.

58- مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِرًا.

59. One who is contented is spared from the humility of asking [others].

59- مَنْ قَنِعَ كُفِيَ مَدَلَّةَ الطَّلِبِ.

60. Whoever clings to contentment, his poverty disappears.

60- مَنْ لَزِمَ الْقَنَاعَةَ زَالَ فَقْرُهُ.

61. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

61- مَنْ رَغِبَ فِي نَعِيمِ 5ﻱ خِرَ قَنِعَ بِبَيْسِيرِ الدُّنْيَا.

62. One who is contented with the allotment of Allah becomes needless of the people.

62- مَنْ قَنِعَ بِقِسْمِ اللَّهِ اسْتَعْنَى عَنِ الْخَلْقِ.

63. One who suffices with little becomes needless of plenty.

63- مَنْ اكْتَفَى بِالْبَيْسِيرِ اسْتَعْنَى عَنِ الْكَثِيرِ.

64. One of the most honourable morals is adorning oneself with contentment.

64- مِنْ أَكْرَمِ الْخُلُقِ التَّحَلِّيُ بِالْقَنَاعَةِ.

65. Remaining contented is from the noble endeavours.

65- مِنْ شَرَفِ الْهَمَّةِ لِرُومِ الْقِنَاعَةِ.

66. How good it is for a person to be contented with little and generous with much!

**66- مَا أَحْسَنَ بِأَنْسَانٍ أَنْ يَفْتَعَ بِالْقَلِيلِ وَيَجُودَ
بِالْجَزِيلِ.**

67. The best fortune is contentment.

67- نَعْمَ الْحَطُّ الْقِنَاعَةُ.

68. The best attribute is contentment.

68- نَعْمَ الْخَلِيقَةُ الْقِنَاعَةُ.

69. One who has been granted contentment has acquired honour.

69- نَالَ الْعِزُّ مَنْ رُزِقَ الْقِنَاعَةَ.

70. There is no treasure like contentment.

70- كُنْزٌ كَالْقِنَاعَةِ.

71. Contentment is the better of the two riches.

71- الْقِنَاعَةُ أَفْضَلُ الْغِنَائَيْنِ.

72. Contentment is the better of the two forms of continence.

72. الْقِنَاعَةُ أَفْضَلُ الْعِفَّتَيْنِ.

73. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

73. أَوْ أَوْ؛ وَإِنَّ الْقِنَاعَةَ، وَعَلَبَةَ الشَّهْوَةِ مِنْ أَكْبَرِ الْعِافِ.

74. The most helpful thing in reforming the self is contentment.

74. أَعْوَنُ شَيْءٌ عَلَى صِدْقِ النَّفْسِ الْقِنَاعَةُ.

75. Verily in contentment there is prosperity.

75. إِنَّ فِي الْقُنُوعِ لَعَنَاءٌ.

76. Contentment enriches.

76. الْقِنَاعَةُ تُغْنِي.

77. Every contented one is rich.

77. كُلُّ قَانِعٍ عَنِيٌّ.

78. One whose contentment increases, his submissiveness [to the people] decreases.

78. مَنْ كَثُرَ قُنُوعُهُ، قَلَّ خُضُوعُهُ.

79. One who is content gains honour and becomes independent.

79. مَنْ قَنِيعَ عَزٍّ وَاسْتَعْنَى.

80. None has more honour than the contented one.

80. مَنْ قَنِيعَ عَزٍّ وَاسْتَعْنَى.

81. Contentment is the symbol of satisfaction [with Allah's decree].

81. الْفُنُوعُ عُنُوانُ الرِّضَا.

82. The honour of contentment is better than the humiliation of subordination.

82. عِزُّ الْقُنُوعِ خَيْرٌ مِنْ دُلِّ الْخُضُوعِ.

83. There is no wealth like contentment.

83. غِنَى كَالْقُنُوعِ.

[1.](#) Meaning that it makes poverty easier to bear.

Acquisitions

القنية والمقتنيات-Acquisitions

1. Acquisitions are [a cause of] sorrows.

1. الْقِنِيَةُ أَحْزَانٌ.

2. Acquisitions are deprivation [from peace of mind].

2- الْقِنِيَّةُ سَلْبٌ.

3. Acquisitions bring about sadness.

3- الْقِنِيَّةُ (الْفِتْنَةُ) تَجْلِبُ الْحَزْنَ.

4. Acquisitions are a spring of sorrows.

4- الْقِنِيَّةُ يَنْبُوعٌ #xFEF7; حُرَانٍ.

5. Acquisitions are the spoils of disasters.

5- الْقِنِيَّةُ نَهْبٌ #xFEF7; حُدَاثٍ.

6. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

6- إِطْرَاحُ الْكُلْفِ أَشْرَفُ قِنِيَّةٍ.

7. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

7- بِقَدْرِ الْقِنِيَّةِ يَتَّضَاعَفُ الْحُزْنُ وَالْغُومُ.

8. The fruit of acquisitions is sorrow.

8- ثَمَرَةُ الْمُعْتَنِيَاتِ الْحُزْنُ.

Speech And Speaking

Speech and speaking-م والقول والك

1. Speech is between two bad qualities, namely: too much and too little; too much [of it] is babble and too little is inarticulateness and speechlessness.

1. الْكثِيرُ وَالْقَلِيلُ سَوَاءٌ: هُمَا الْكَثِيرُ وَالْقَلِيلُ، فَالْقَلِيلُ هَدْرٌ، وَالْكَثِيرُ عَيٌّْ وَحَصْرٌ.

2. Speaking too much makes the wise one stumble and makes the tolerant one weary, therefore do not talk so much that others get fed up and do not be so reticent that you are humiliated.

2. الْكَثِيرُ يُزِلُّ الْحَكِيمَ، وَيُؤَلِّمُ الْحَلِيمَ، وَالْقَلِيلُ يُخْجِرُ، وَتُقَرِّطُ فَتْهَنٌ.

3. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

3. الْكَلِمَةُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهَا، فَإِذَا تَكَلَّمْتَ صِرْتَ فِي وَثَاقِهَا.

4. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

4. الْكَلِمَةُ كَالدَّوَاءِ قَلِيلُهُ يَنْفَعُ، وَكَثِيرُهُ قَاتِلٌ.

5. Reduce [your] speech and you will be safe from blame.

5. أَقِلِّ الْكَلِمَةَ، تَأْمَنِ الْمَمْلُوكَةَ.

6. Reduce your speech and you will remain safe from censure.

6. أَقْلِلْ كَمَا مَكَ، تَأْمَنْ مَاف.

7. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

7. إِيَاكَ وَمُسْتَهْجَنَ الْكَمَا، فَإِنَّهُ يُوَعِّرُ الْقُلُوبَ.

8. Beware of excessive speech for indeed it increases errors and brings about weariness.

8. إِيَاكَ وَكُتْرَةَ الْكَمَا، فَإِنَّهُ يُكْثِرُ الزَّلَلَ، وَيُورِثُ الْمَلَلَ.

9. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

9. إِيَاكَ وَفُضُولَ الْكَمَا، فَإِنَّهُ يُظْهِرُ مِنْ عِيُوبِكَ مَا بَطْنًا، وَيُحَرِّكُ عَلَيْكَ مِنْ أَعْدَائِكَ مَا سَكَنَ.

10. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

10. إِيَاكَ وَمَا يُسْتَهْجَنُ مِنَ الْكَمَا، فَإِنَّهُ يَحْسِبُ (يَحْسِبُ) عَلَيْكَ اللَّئَامَ، وَيَنْقِرُ عَنْكَ الْكِرَامَ.

11. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of your merit.

11. إِيَاكَ وَالْكَمَا، وَمَا فِيهَا تَعْرِفُ طَرِيقَتَهُ،

وَتَعْلَمُ حَقِيقَتَهُ، فَإِنَّ قَوْلَكَ يَدُلُّ عَلَى عَفْلِكَ،
وَعِبَارَتِكَ تُنْيِي عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسَانِكَ مَا أَمْنَتَهُ،
وَاحْتَصِرْ مِنْ كَمَالِكَ مَا اسْتَحْسَنْتَهُ، فَإِنَّهُ بِكَ أَجْمَلُ
وَعَلَى فَضْلِكَ أَدْلُ.

12. There is no benefit in speech without action.

12. يَنْفَعُ قَوْلٌ بغيرِ عَمَلٍ.

13. The most veracious speech is that which conforms to the truth.

13. أَصْدَقُ الْقَوْلُ مَا طَابَقَ الْحَقُّ.

14. The best of utterances is that which is affirmed by action.

14. أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ الْفِعَالُ.

15. The people who most resemble the Prophets of Allah are those who speak the truth the most and are most patient in acting upon it.

15. أَشْبَهُ النَّاسِ بِأَنْبِيَاءِ اللَّهِ أَقْوَلُهُمْ لِلْحَقِّ، وَأَصْبَرُهُمْ عَلَى
الْعَمَلِ بِهِ.

16. The closest of servants to Allah, the Glorified, is one who speaks the truth even if it is against him and one who acts upon the truth even if there is something he dislikes in it.

16. أَقْرَبُ الْعِبَادِ إِلَى اللَّهِ تَعَالَى أَقْوَلُهُمْ لِلْحَقِّ وَإِنْ كَانَ عَلَيْهِ،
وَأَعْمَلُهُمْ بِالْحَقِّ وَإِنْ كَانَ فِيهِ كُرْهُهُ.

17. It is worse than inarticulateness for one to speak more than [what] is necessary.

17. أَفْبَحُّ مِنَ الْعَيِّ الزِّيَادَةُ عَلَى الْمَنْطِقِ عَنْ مَوْضِعِ الْحَاجَةِ.

18. The most accurate shot is speech that is prudent.

18. أَصَوَّبُ الرَّمِي الْقَوْلُ الْمُصِيبُ.

19. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

**19. أَحْسَنُ الْكَلِمِ مَا زَانَهُ حُسْنُ النِّظَامِ، وَقَهَمَهُ
الْخَاصُّ وَالْعَامُّ.**

20. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

**20. أَبْلَغُ الْبَلِّغِ مَا سَهَلَ فِي الصَّوَابِ مَجَازُهُ، وَحَسَنَ
إِيجَازُهُ.**

21. The most honourable speech is the truth.

21. أَشْرَفُ الْقَوْلِ الصِّدْقُ.

22. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

**22. أَحْسَنُ الْكَلِمِ مَا لَمْ يَتَمَجَّهُ
وَلَمْ يَتَعَبُ فَهْمُهُ، وَذَانُ، وَ
(ذَهَانٌ).**

23. Verily polite speech and the propagation of peace are forms of worship.

**23- إِنَّ مِنَ الْعِبَادَةِ لَيِنَّ الْكَلِمَ الْبَرَّةِ، وَإِفْشَاءَ
السُّبْحَانِ.**

24. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

**24- إِنَّ فَضْلَ الْقَوْلِ عَلَى الْفِعْلِ لَهُجْنَةٌ، وَإِنَّ فَضْلَ الْفِعْلِ عَلَى
الْقَوْلِ لَجَمَالٌ وَزِينَةٌ.**

25. The practice of the wicked is [using] vulgar speech.

25- سُنَّةُ الْإِنَّمِ قُبْحُ الْكَلِمِ الْبَرَّةِ.

26. The one who listens to obscene speech is a partner of the speaker.

26- سَامِعُ هُجْرِ الْقَوْلِ شَرِيكُ الْقَائِلِ.

27. Bad speech degrades one's prestige and magnanimity.

27- سُوءُ الْمَنْطِقِ يُزْرِئُ بِالْبَهَاءِ وَالْمُرُوَّةِ.

28. Offensive speech degrades ones status and corrupts brotherhood.

28- سُوءُ الْمَنْطِقِ يُزْرِئُ بِالْقَدْرِ، وَيُفْسِدُ الْبُرَاةَ.

29. The worst speech is that which contradicts itself.

29- شَرُّ الْقَوْلِ مَا نَقَصَ بَعْضُهُ بَعْضًا.

30. The worst of narrations is one that has the most falsehood.

30- شَرُّ الرُّوَايَاتِ (الرُّوَايَا) أَكْثَرُهَا إِفْكَاءً.

31. I am amazed at the one who speaks about that which neither benefits him in this world nor for which reward is written for him in the Hereafter.

31- عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِمَا –يَنْفَعُهُ فِي دُنْيَاهُ، –وَيُكْتَبُ لَهُ أَجْرُهُ فِي آخِرَاهُ.

32. Eschew speaking about that which you do not know, and making statements about that which you are not responsible for, and hold yourself back from a path when you fear its deviation.

32- دَعِ الْقَوْلَ فِيمَا –تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفْ، وَأَمْسِكْ عَلَى طَرِيقٍ إِذَا خِفْتَ ضَلِّهَ لَتَهُ.

33. Many an utterance is hurtful.

33- رُبُّ كَلِمَةٍ –مُحْرِمَةٍ كَالْحَسَامِ.

34. Many an utterance is like a [sharp] sword.

34- رُبُّ كَلِمَةٍ –مُحْرِمَةٍ كَالْحَسَامِ.

35. Many an utterance has taken away a blessing.

35- رُبُّ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

36. Many a syllable has brought death.

36- رُبُّ حَرْفٍ جَلَبَ حَتْفًا.

37. Many an utterance is more severe than an assault.

37- رُبُّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ.

38. Many a strife has been instigated by a word.

38- رُبُّ فِتْنَةٍ أَثَارَهَا قَوْلٌ.

39. Many a speech is such that the [appropriate] reply for it is silence.

39- رُبُّ كَلِمَةٍ جَوَابُهَا السُّكُوتُ.

40. Many an utterance is such that silence is better than it.

40- رُبُّ نُطْقٍ أَحْسَنُ مِنْهُ الصَّمْتُ.

41. Many a war has been started because of a [single] word.

41- رُبُّ حَرْبٍ جُنِيَتْ مِنْ لَفْظَةٍ.

42. Many a word is more piercing than an arrow.

42- رُبُّ كَلِمَةٍ أَنْقَدُ مِنْ سِيْهَامٍ.

43. Think and then speak, [for by this] you will remain safe from error.

43. فَكِّرْتُمْ تَكَلَّمْ، تَسْلَمُ مِنَ الزَّلَلِ.

44. Speech may, at times, be harmful.

44. قَدْ يَضُرُّ الْكَلِمَةُ; م.

45. Speaking less hides [one's] faults and decreases [one's] sins.

45. قَلُّ الْكَلِمَةِ; م يَسْتُرُ الْعُيُوبَ، وَيُقَلِّلُ الذُّنُوبَ.

46. Speaking less conceals shameful flaws and keeps one safe from missteps.

46. قَلُّ الْكَلِمَةِ; م يَسْتُرُ الْعَوَارِ، وَيُؤَمِّنُ الْعِثَارَ.

47. Reduce your speech and shorten your hopes.

47. قَلِّ الْمَقَالَ، وَقَصِّرِ الْمَالَ.

48. How many a war has been started by a single word.

48. كَمْ مِنْ حَرْبٍ جُنِيَتْ مِنْ لَفْظَةٍ.

49. How many a word has taken away a blessing.

49. كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

50. Too much talking makes the ear weary.

50. كُثْرَةُ الْكَلِمَاتِ تُلْمِ السَّمْعَ.

51. Excessive talking makes one's brothers fed up.

51. كُثْرَةُ الْكَلِمَاتِ تُلْمِ الْخُوانَ.

52. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

52. كُثْرَةُ الْكَلِمَاتِ تَبْسُطُ حَوَاشِيَهُ، وَتَنْقُصُ مَعَانِيَهُ، وَإِنَّهَا لَا تُرَى لَهُ أَمَدٌ، وَبِهَا لَا يَنْتَفِعُ بِهَا أَحَدٌ.

53. For every statement there is a reply.

53. لِكُلِّ قَوْلٍ جَوَابٌ.

54. One who speaks less, his sins are less.

54. مَنْ قَلَّ كَلِمَاتُهُ، قَلَّتْ آثَامُهُ.

55. One whose speech is less, his fault is nullified.

55. مَنْ قَلَّ كَلِمَاتُهُ، بَطُلَ عَيْبُهُ.

56. One who speaks that which he ought not to, hears that which he does not like.

56. مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا يَشْتَهِي.

57. One who makes his speech prudent proves the abundance of his merit.

57. مَنْ سَدَّدَ مَقَالَهُ بَرَّهَنَ عَنُ عَزَارَةٍ فَضْلِهِ.

58. One whose speech is good, success is in front of him.

58. مَنْ حَسُنَ كَلِمَتُهُ كَانَ النَّجْحُ أَمَامَهُ.

59. One whose speech is bad, his censure increases.

59. مَنْ سَاءَ كَلِمَتُهُ كَثُرَ مَذَمَتُهُ.

60. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

60. مَنْ صَحِبَهُ الْحَيَاءُ فِي قَوْلِهِ، زَايَلَهُ الْخِنَاءُ فِي فِعْلِهِ.

61. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

61. مَنْ كَثُرَ كَلِمَتُهُ كَثُرَ لَعَطُهُ، وَمَنْ كَثُرَ هَزْلُهُ كَثُرَ سَخْفُهُ.

62. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not hear beautiful words.

62. مَنْ لَمْ يَجْمَلْ (لَمْ يَحْمَلْ) قِيَمَتَهُ؛ لَمْ يَسْمَعْ جَمِيلَتَهُ.

63. One whose words are evil, his lot will be evil.

63. مَنْ سَاءَ لَفْظُهُ سَاءَ حَظُّهُ.

64. The place where speech is infixed is the heart, its repository is the mind, its strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] meaning, its adornment is [correct] syntax and its order is appositeness.

**64. مَغْرَسُ الْكَلِمَةِ فِي الْقَلْبِ، وَمَسْتَوْدَعُهُ الْفِكْرُ وَمُقَوِّبُهُ
الْعَقْلُ، وَمُبْدِيهِ اللِّسَانُ، وَجِسْمُهُ الْحُرُوفُ، وَرُوحُهُ الْمَعْنَى،
وَجِلِّيَّتُهُ عَرَابٌ، وَنِظَامُهُ الصَّوَابُ.**

65. Never say anything the reply for which will hurt you.

65. تَقُولَنَّ مَا يَسُوءُكَ جَوَابُهُ.

66. Do not speak that which you fear others will consider a lie.

66. تُحَدِّثُ بِمَا تَخَافُ تَكْذِيبَهُ.

67. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

**67. تَتَكَلَّمُ بِكُلِّ مَا تَعْلَمُ، فَكَفَى بِذَلِكَ
جَهْلُهُ.**

68. Do not look at who has spoken, look at what he has said.

68. تَنْظُرُ إِلَى مَنْ قَالَ، وَانْظُرْ إِلَى مَا قَالَ.

69. Do not say that which will make your burden [of sin] heavy.

69. تَقُلْ مَا يُثْقِلُ وَزَرَكَ.

70. Do not speak of that which you do not know, for indeed most of the truth lies in that

which you do not know.

**70. تَقُولُوا فِي مَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ
الْحَقِّ فِي مَا تُنْكِرُونَ.**

71. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

**71. تُحَدِّثِ النَّاسَ بِكُلِّ مَا تَسْمَعُ فَكَفَى بِذَلِكَ خُرْقًا
(حُمَقًا).**

72. Do not contest all that the people relate to you, for this suffices as foolishness.

**72. تَرُدُّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ، فَكَفَى بِذَلِكَ
حُمَقًا.**

73. Never say that which conforms to your vain desire, even if you say it playfully or assume it to be idle talk, for many a playful talk may alienate a freeman from you and [many] an idle talk may bring evil [consequences] upon you.

**73. تَقُولَنَّ مَا يُوَافِقُ هَوَاكَ، وَإِنْ قُلْتَهُ لَهُوَ أَوْ خِلْتَهُ
لَعْوًا، فَرُبَّ لَهُوَ يُوجِسُ مِنْكَ حَرًّا، وَلَعْوٌ يَجْلِبُ عَلَيْكَ شَرًّا.**

74. Never speak when you cannot find an appropriate situation to speak.

74. تَتَكَلَّمَنَّ إِذَا لَمْ تَجِدْ لِلْكَأَنَّ مَوْقِعًا.

75. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

75. تُقَاوَلَنَّ إِذَا لَمْ تَجِدْ مُنْصِفًا،

وَتُرْشِدَنَّ إِيَّاهُ مُسْتَرْشِدًا.

76. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

76. تَكْثِرُ فَتُضْجِرَ، وَتَقْرُطُ فَتَسْقُطُ.

77. Never say that which you do not do, for indeed you will never become free of the failure that attaches itself to you and the blame that you earn.

77. تَقُولَنَّ مَا تَفْعَلُهُ، فَإِنَّكَ لَنْ تَخْلُوَ فِي ذَلِكَ مِنْ عَجْزٍ يَلْزِمُكَ، وَدَمٍّ تَكْسِبُهُ.

78. Do not say that which you do not know, for indeed Allah, the Glorified, has prescribed obligations upon all your body parts which He will use as proof against you.

78. تَقُلُ مَا تَعْلَمُ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى كُلِّ جَوَارِحِكَ فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ.

79. Let not what people say about you dishearten you, for indeed if what they say is true then it is a sin whose punishment has been expedited and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

79. يَسُوءَنَّكَ مَا يَقُولُ النَّاسُ فِيكَ، فَإِنَّهُ إِنْ كَانَ كَمَا يَقُولُونَ كَانَ دَنْبًا عُجِّلَتْ عُقُوبَتُهُ، وَإِنْ كَانَ عَلَى خَيْرٍ مَا قَالُوا كَانَتْ حَسَنَةً لَمْ تَعْمَلْهَا.

80. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

80. تَكُنْ فِيمَا تُورِدُ كَحَاطِبِ لَيْلٍ، وَعُثَاءِ سَيْلٍ.

81. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

81. مَا تَقُولُ مَا تَعْلَمُ، فَتُتَّهَمَ بِإِخْبَارِكَ بِمَا تَعْلَمُ.

82. None is careful of evil in his actions but he who is careful of evil in his speech.

82. يَتَّقِي الشَّرَّ فِي فِعْلِهِ إِذْ يَتَّقِيهِ فِي قَوْلِهِ.

83. Good speech is not completed except by good action.

83. يَتِمُّ حُسْنُ الْقَوْلِ إِذَا يَحْسُنَ الْعَمَلُ.

84. Words are the moulds of meanings.

84. لِفَاطُ قَوَالِبِ الْمَعَانِي.

85. The elocution of a man apprises of the strength of his heart.

85. بَيَانُ الرَّجُلِ يُنْبِئُ عَنِ قُوَّةِ جَنَابِهِ.

86. Speak and you will be known, for indeed a man is concealed under his tongue.

86. تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ الْمَرْءَ مَحْبُوءٌ تَحْتَ لِسَانِهِ.

87. Beautiful speech is proof of abundant intelligence.

87- جَمِيلُ الْقَوْلِ دَلِيلُ وَفُورِ الْعَقْلِ.

88. Preservation of that which is in the vessel is [achieved] by fastening the cover.

88- حِفْظُ مَا فِي الْوَعَاءِ بِشَدِّ الْوَكَائِ.

89. Deliberation [and carefulness] in speech saves one from faltering and error.

89- التَّثَبُّتُ فِي الْقَوْلِ يُؤَمِّنُ الْعِثَارَ وَالزَّلَلَ.

90. Speaking the truth is better than inarticulateness and silence.

90- الْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعَيِّ وَالصَّمْتِ.

91. If you would like to remain safe and conceal your faults, then reduce your speech and increase your silence, [by this] your thinking will abound, your heart will become illuminated and people will remain safe from you.

91- إِنْ أَحْبَبْتَ سَدِّ خَفَفْبِ سِدِّ; مَمَّةَ نَفْسِكَ وَسَتْرَ مَعَائِكَ فَأَقِلُّ كَخَفَفْبِ سِدِّ; مَمَكِّ، وَأَكْثِرْ صَمْتَكَ، يَتَوَقَّرُ فِكْرُكَ، وَيَسْتَنِرُ قَلْبُكَ، وَيَسْلَمُ النَّاسُ مِنْ يَدِكَ.

92. I am more capable of turning away that which I haven't spoken than I am of taking back that which I have said.

92- أَنَا عَلَى رَدِّ مَا لَمْ أَقُلْ أَقْدَرُ مِنِّي عَلَى رَدِّ مَا قُلْتُهُ.

93. Verily you are accountable for your speech, so do not say anything except [that which is] good.

93. إِنْكُمْ مُؤَاخِذُونَ بِأَفْوَالِكُمْ، وَتَقُولُوا
إِنْكُمْ خَيْرًا.

94. The bane of transmission is distortion of the narration.

94. آفةُ النَّقْلِ كَذِبُ الرَّوَايَةِ.

95. The bane of speech is lying.

95. آفةُ الْحَدِيثِ الْكِذْبُ.

96. The bane of speech is prolongation.

96. آفةُ الْكَلِمَةِ الْإِطَالَةُ.

97. When you speak, be truthful.

97. إِذَا نَطَقْتَ فَاصْدُقْ.

98. When you relate [something], be truthful.

98. إِذَا حَدَّثْتَ فَاصْدُقْ.

99. When speech is reduced, accuracy is increased.

99. إِذَا قَلَّ الْخِطَابُ كَثُرَ الصَّوَابُ.

100. Be pleased with what you say if it is free from mistakes.

100- إِفْرَحْ بِمَا تَنْطِقُ بِهِ إِذَا كَانَ عَرِيًّا مِنَ الْخَطَايَا.

101. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

101- أَفِيلُ الْمَقَالِ، وَقَصِيرُ الْمَالِ، وَتَقْلُ مَا يَكْسِبُكَ وَزُرًّا أَوْ يُنْعِرُ عَنْكَ حُرًّا.

102. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

102- إِحْذَرْ كُلَّ قَوْلٍ وَفِعْلٍ يُؤَدِّي إِلَى فَسَادِ الْخَيْرِ وَالِدِّينِ.

103. The best speech is that which is pertinent.

103- أَحْسَنُ الْقَوْلِ السَّادُ.

104. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

104- كُنْ حَسَنَ الْمَقَالِ، جَمِيلَ الْفِعَالِ، فَإِنَّ مَقَالَ الرَّجُلِ بُرْهَانُ فَضْلِهِ، وَفِعَالُهُ عُنْوَانُ عَقْلِهِ.

105. The speech of a man is the measure of his intellect.

105- كَمَا أَنَّ مِيزَانَ الرَّجُلِ مِيزَانُ عَقْلِهِ.

106. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

106. كَمَحْفُوطٍ عَلَيْكَ، مُخَلَّدٌ فِي صَحِيفَتِكَ،
فَاجْعَلْهُ فِيمَا يُزِلُّكَ، وَإِيَّاكَ أَنْ تُطَلِّعَهُ فِيمَا يُوَيْقُكَ.

108. When the intellects decrease, impertinent speech increases.

107. إِذَا قَلَّتِ الْعُقُولُ كَثُرَ الْفُضُولُ.

109. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

108. إِذَا أَحْسَنْتَ الْقَوْلَ فَأَحْسِنِ الْعَمَلَ، لِتَجْمَعَ بِذَلِكَ بَيْنَ مَزِيَّةِ
اللِّسَانِ، وَفَضِيلَةِ الْإِحْسَانِ.

110. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

109. إِذَا طَابَقَ الْكَلِمَةُ نِيَّةَ الْمُتَكَلِّمِ قَبِلَهُ السَّامِعُ، وَإِذَا
خَالَفَ نِيَّتَهُ لَمْ يَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

111. Through moderate [and unbiased] speech loftiness is affirmed.

110. يَعْدُلُ الْمَنْطِقُ تَجِبُ الْجَبَالُ.

112. Whoever speaks too much, others get fed up with him.

111. مَنْ أَكْثَرَ الْمَقَالَ سُمِمَ.

113. When you are overcome by speech then be careful not to be overcome by silence.

112. إِذَا غُلِبْتَ عَلَى الْكَلِمَةِ فَإِيَّاكَ أَنْ تُغْلِبَ عَلَى السُّكُوتِ.

114. I am amazed at the one who speaks about that which, if it is related from him, will harm him and if it is not related from him, will not benefit him.

113. عَجِبْتُ لِمَنْ يَتَكَلَّمُ فِيمَا إِنْ حُكِيَ عَنْهُ ضَرُّهُ، وَإِنْ لَمْ يُحْكَمْ عَنْهُ لَمِیْنَفَعُهُ.

115. For every situation there is an appropriate thing to say.

114. لِكُلِّ مَقَامٍ مَقَالٌ.

116. Speech has some banes.

115. لِلْكَوَلِ آفَاتٌ.

117. Speech will never be beneficial unless it is joined with action.

116. لَنْ يُجْدِيَ الْكَوْلُ حَتَّى يَتَّصِلَ بِالْفِعْلِ.

118. One who increases [his talk] makes others weary.

117. مَنْ أَكْثَرَ مَلًّا.

119. One whose speech is polite, loving him becomes unavoidable.

118. مَنْ مَنَّ بِكَلِمَتِهِ وَجَبَتْ مَحَبَّتُهُ.

120. One whose speech is excessive, his lapses increase.

119. مَنْ كَثُرَ كَلِمَاتُهُ كَثُرَ سَقَطُهُ (لَعَطُهُ).

121. Whoever reviews his speech, his mistakes reduce.

120. مَنْ تَعَقَّدَ مَقَالَهُ قَلَّ عَلَطُهُ.

122. One whose speech is excessive is never free from lapses.

121. مَنْ كَثُرَ مَقَالَهُ لَمْ يَعْدَمِ السَّقَطُ.

123. One who knows that he is accountable for his speech should shorten his speech.

122. مَنْ عَلِمَ أَنَّهُ مُوَآخَذٌ بِقَوْلِهِ فَلْيَقْصِرْ فِي الْمَقَالِ.

124. The worst of speech is babble.

123. أَسْوَأُ الْقَوْلِ الْهَدْرُ.

125. Excessive speech is annoying.

124. كَثْرَةُ إِضْجَارٍ.

126. Deliberation in speech saves one from error.

125. التَّرْوِي فِي الْقَوْلِ يُؤَمِّنُ الزَّلَلَ.

127. The best speech is that which is neither boring [because of its length] nor too brief.

126. خَيْرُ الْكَلِمِ مَا يُقَالُ وَيُقَالُ.

128. The best speech is truth.

127. خَيْرُ الْكَلِمِ الصِّدْقُ.

129. Eschew speech about that which does not concern you, and in situations that are inappropriate, for many a word has taken away a blessing and [many] an utterance has brought about bloodshed.

128. دَعِ الْكَلِمَ فِي مَا يَعْنِيكَ، وَفِي غَيْرِ مَوْضِعِهِ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً، وَلَفْظَةٌ أَتَتْ عَلَى مُهْجَةٍ.

Steadfastness

Steadfastness-استقامة

1. Steadfastness is safety.

1. أَلْأَمْنُ سِتْقَامَةٌ سَوِيَّةٌ.

2. There is no path that is nobler than steadfastness.

2. لَيْسَ مِنْ سَبِيلٍ أَشْرَفُ مِنْ سِتْقَامَةٍ.

3. There is no course more secure than steadfastness.

3. لَيْسَ مِنْ مَسَلِكٍ أَسْلَمُ مِنْ سِتْقَامَةٍ.

4. How can the heart of one whose faith is not steadfast be upright?

4. كَيْفَ يَسْتَقِيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمِ دِينُهُ.

5. One who remains steadfast is not bereft of safety.

5. مَنْ لَزِمَ السُّتِقَامَةَ لَمْ يَعْدِمِ السَّلَامَةَ.

Establishing The Command Of Allah

إقامة أمر الله- Establishing the command of Allah

1. The command of Allah, the Glorified, is not established [and executed] except by one who neither corrupts nor beguiles, nor is he deceived by [that which he] desires.

1. يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِبْرَاهِيمُ بْنُ أَبِي حَبِيبٍ مَنْ
يُصَانِعُ وَيُخَارِعُ، وَتَعْرُهُ
الْمَطَامِعُ.

The Strong

القويّ- The strong

1. A strong person is one who subdues his pleasures.

1. الْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

2. The bane of the strong person is underestimating the enemy.

2. آفةُ القويِّ استِضعافُ الخصمِ.

3. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

3. إذا قويتَ فأقو على طاعةِ اللهِ سبحانه.

Arrogance

Arrogance-الكِبْر

1. Arrogance is an inviter towards plunging into sins.

1. الكِبْرُ داعٍ إلى التَّعَمُّمِ فِي الدُّنُوبِ.

2. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

2. الكِبْرُ خَلِيقَةٌ مُرْدِيَةٌ، مَنْ تَكَثَّرَ بِهَا قَلْبٌ.

3. Arrogance grips the hearts just like a fatal poison.

3. الكِبْرُ يُسَاوِرُ الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ.

4. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

4. إِفْمَعُوا نَوَاجِمَ الْفَخْرِ، وَاقْدِعُوا لَوَامِعَ (طَوَالِغَ) الْكِبْرِ.

5. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

5- إِحْذَرِ الْكِبْرَ فَإِنَّهُ رَأْسُ الطُّغْيَانِ، وَمَعْصِيَةُ الرَّحْمَنِ.

6. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil.

6- إِيَّاكَ وَالْكَبْرَ، فَإِنَّهُ أَكْبَرُ الذُّنُوبِ، وَأَكْبَرُ الْعُيُوبِ،
وَهُوَ حِلْيَةُ إِبْلِيسَ.

7. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

7- إِيَّاكَ وَالتَّجَبَّرَ عَلَى عِبَادِ اللَّهِ، فَإِنَّ كُلَّ مُتَجَبِّرٍ يَفْصِمُهُ اللَّهُ.

8. The ugliest character is arrogance.

8- أَقْبَحُ الْخُلُقِ التَّكْبَرُ.

9. The lowliest of all people is one who considers himself to be great.

9- أَكْثَرُ النَّاسِ ضَعْفٌ مَنْ تَعَازَمَ فِي نَفْسِهِ.

10. Arrogance humiliates.

10- التَّكْبَرُ يَضَعُ.

11. Arrogance degrades the elevated.

11- التَّكْبَرُ يَضَعُ الرَّفِيعَ.

12. Arrogance shows [one's] depravity.

12- التَّكْبَرُ يُظْهِرُ الرَّذِيلَةَ.

13. Arrogance is the worst of faults.

13- الْكِبْرُ شَرُّ الْعُيُوبِ.

14. Arrogance is the same as foolishness.

14- التَّكْبَرُ عَيْنُ الْجَمَافَةِ.

15. Seeking honour [for oneself] through arrogance is [a cause of] humiliation.

15- التَّعَزُّزُ بِالتَّكْبَرِ ذُلٌّ.

16. Being arrogant about [one's status in] this world is deficiency.

16- التَّكْبَرُ بِالدُّنْيَا قُلٌّ.

17. Arrogance is the basis of ruin.

17- التَّكْبَرُ أَسُّ التَّلْفِ.

18. Arrogance is the great trap of the Devil.

18- الْكِبْرُ مَصِيدَةُ إِبْلِيسَ الْعُظْمَى.

19. Verily, if you become arrogant, Allah will abase you.

19- إِنَّكَ إِنْ تَكَبَّرْتَ وَضَعَكَ اللَّهُ.

20. The bane of nobility is arrogance.

20- آفَةُ الشَّرَفِ الْكِبْرُ.

21. Due to arrogance there is loathing.

21- بِالتَّكْبَرِ يَكُونُ الْمَفْتُ.

22. Through increased arrogance, loss [and ruin] comes about.

22- بِكَثْرَةِ التَّكْبَرِ يَكُونُ التَّلْفُ.

23. The arrogance of a man abases him.

23- تَكْبَرُ الْمَرْءِ يَضَعُهُ.

24. The arrogance of a lowly person invites his insult.

24- تَكْبَرُ الدَّنِيِّ يَدْعُو إِلَى إِهَانَتِهِ.

25. The fruit of arrogance is vituperation.

25- ثَمَرَةُ الْكِبْرِ الْمَسَبَّةُ.

26. The worst of morals is arrogance.

26. شَرُّ الذَّخَائِرِ؛ تَقْوَى الْكِبْرِ.

27. The worst of all woes of the intellect is arrogance.

27. شَرُّ آفَاتِ الْعَقْلِ الْكِبْرُ.

28. Counter arrogance with humility.

28. ضَادُّوا الْكِبْرَ بِالتَّوَّاضُعِ.

29. Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed arrogance is the greatest trap of the Devil which he grips the hearts just as fatal poisons [rush through the body and] overcome [it].

29. قَالَ اللَّهُ لِلَّهِ عِبَادَ اللَّهِ أَنْ تَتَرَدُّوا رِدَاءَ الْكِبْرِ، فَإِنَّ الْكِبْرَ مَصِيدَةٌ إِبْلِيسَ الْعُظْمَى الَّتِي يُسَاوِرُ بِهَا الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ.

30. Arrogance is sufficient as a [cause of] loss [and destruction].

30. كَفَى بِالتَّكْبَرِ تَلْفَاءً.

31. Arrogance is enough as an abasement.

31. كَفَى بِالتَّكْبَرِ صَعَةً.

32. If Allah were to make arrogance permissible to any one of His creation He would make it permissible to His Prophets, but He made it hateful for them to be arrogant and approved of their humility.

32. لَوَرَّخَصَ اللّهُ سُبْحَانَهُ فِي الكِبْرِ؛ﻻ حَدِّ مِنَ الخَلْقِ
لَرَّخَصَ فِيهِ؛ﻷ نُبِيَّائِهِ، لَكِنَّهُ كَرِهَ إِلَيْهِمُ التَّكْبَرَ وَرَضِيَ
لَهُمُ التَّوَّاضِعَ.

33. One who shows haughtiness is crushed.

33. مَنْ تَجَبَّرَ كُسِرَ.

34. From the ugliest forms of arrogance is a man's arrogance towards his close relatives and members of his [own] tribe.

34. مِنْ أَفْبَحِ الكِبْرِ تَكْبَرُ الرَّجُلُ عَلَى دَوِي رَجْمِهِ، وَأَبْنَاءِ جَنْسِيهِ.

35. Nothing brings hatred like arrogance does.

35. مَا اجْتَلِبَ المَفْتُ يَمُتِلُ الكِبْرَ.

36. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

36.؛ﻻ تُصَعِّرَنَّ خَدَّكَ، وَأَلِنْ جَانِبَكَ، وَتَوَاضِعْ لِلّهِ الَّذِي
رَفَعَكَ.

37. There is no praise with arrogance.

37.؛ﻻ تَنَاءَ مَعَ كِبْرٍ.

38. There is no quality uglier than arrogance.

38. خُلِقَ أَفْبَحُ مِنَ الْكِبْرِ.

39. It does not behove one who knows Allah to become haughty.

39. يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ أَنْ يَتَعَاضَمَ.

The Arrogant One

The arrogant one- المتكبر

1. The haughty oppressor is destroyed by his sins.

1. الْمُتَجَبِّرُ الظَّالِمُ تُوبِقُهُ آثَامُهُ.

2. I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday and will tomorrow be [just] a corpse.

2. عَجِبْتُ لِمُتَكَبِّرٍ كَانَ أَمْسَ نُطْقَةً، وَهُوَ فِي عَدِّ جِيفَةٍ.

3. At times the haughty one is humiliated.

3. قَدْ يَذِلُّ الْمُتَجَبِّرُ.

4. Every arrogant one is low.

4. كُلُّ مُتَكَبِّرٍ حَقِيرٌ.

5. The arrogant one has no friend.

5- لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ.

6. One who becomes arrogant is abased.

6- مَنْ تَكَبَّرَ حُقِرَ.

7. One who shows arrogance is loathed.

7- مَنْ تَكَبَّرَ مُقِتَ.

8. One who is arrogant towards the people gets humiliated.

8- مَنْ تَكَبَّرَ عَلَى النَّاسِ دَلَّ.

9. One who is haughty with the one who is below him gets broken [and pulled down from his position].

9- مَنْ تَجَبَّرَ عَلَى مَنْ دُونَهُ كُسِرَ.

10. One who is arrogant will not be devoid of loss [and injury].

10- مَنْ كَانَ مُتَكَبِّراً لَمْ يَعْزِمِ التَّلْفَ.

11. Whoever shows haughtiness, Allah belittles him and abases him.

11- مَنْ تَجَبَّرَ حَقَّرَهُ اللَّهُ وَوَضَعَهُ.

12. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

12. مَنْ لَيْسَ الْكِبْرَ وَالسَّرْفَ خَلَعَ الْفَضْلَ وَالشَّرْفَ.

13. None is arrogant except the vile.

13. مَا تَكْبَرُ إِفْرَافًا وَضِعًّا.

14. The actions of a haughty person are not pure [and righteous].

14. يَزُكُّوْا عَمَلُ مَتَّجِرٍ.

15. No one shows arrogance but the vile, unknown one.

15. يَتَكَبَّرُ إِفْرَافًا وَضِعًّا خَائِلًا.

The Book And Writing

The book and writing-الكتاب والكتابة

1. The book is one of the two interlocutors.

1. الْكِتَابُ أَحَدُ الْمُحَادِّثِينَ.

2. When you write something then take another look at it before putting a seal on it, for indeed [by putting a seal on it] you are only putting a seal on your intellect [as your intelligence will be gauged by your writing].

2. إِذَا كَتَبْتَ كِتَابًا فَأَعِدْ فِيهِ النَّظَرَ قَبْلَ خْتَمِهِ، فَإِنَّمَا تَخْتِمُ عَلَى عَقْلِكَ.

3. The writing of a man is the symbol of his intellect and the evidence of his merit.

3- كِتَابُ الرَّجُلِ عُنْوَانُ عَقْلِهِ، وَبُرْهَانُ فَضْلِهِ.

4. The writing of a person is the gauge of his merit and the measure of his nobility.

4- كِتَابُ الْمَرْءِ مَعْيَارُ فَضْلِهِ، وَمُسْبَرُّ نُبْلِهِ.

5. How good an interlocutor a book is!

5- نَعْمَ الْمُحَدِّثُ الْكِتَابُ.

6. Writing is the interpreter of intention.

6- الْكِتَابُ تَرْجُمانُ النِّيَّةِ.

7. Books are the gardens of scholars.

7- الْكُتُبُ بَسَاتِينُ الْعُلَمَاءِ.

8. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

8- مَنْ تَسَلَّى بِالْكِتَابِ لَمْ تَفُتْهُ سُلُوءٌ.

Secrecy

الكتمان-Secrecy

1. Secrecy is the basis of confidential conversations.

1. الْكُتْمَانُ وَرُكُ النَّجْوَى.

Loquaciousness

Loquaciousness-كثار;9ﻹ

1. Loquaciousness has been paired up with boredom.

1. فُرِنَ الْكُتْمَانُ بِرُكُ النَّجْوَى.

2. One who is loquacious is abandoned.

2. مَنْ أَكْثَرَ هُجْرًا.

3. One who talks too much makes others fed up.

3. مَنْ كَثَرَ مَقَالَهُ سِئْمًا.

4. One who speaks too much [makes] blunders.

4. مَنْ كَثَرَ كَلِمًا زَلَّ.

5. One who speaks too much gets rebuked more.

5. مَنْ كَثَرَ كَلِمًا زَلَّ بِهَا.

6. One who does too much of something is known by it.

6- مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.

Amassing [Wealth]

التكاثر- [wealth] Amassing

1. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

1- تَكْثُرُكَ (تَكْبُرُكَ) بِمَا يَبْقَى لَكَ وَتَبْقَى لَهُ مِنْ أَعْظَمِ الْجَهْلِ.

Lying

الكذب- Lying

1. Lying destroys the one who accompanies it and saves the one who eschews it.

1- الْكِذْبُ يُرْدِي مُصَاحِبَهُ، وَيُنْجِي مُجَانِبَهُ.

2. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter.

2- الْكِذْبُ فِي الْعَاجِلَةِ عَارٌ وَفِي الْآخِرَةِ جَلَةٌ عَذَابُ النَّارِ.

3. The most repulsive quality is dishonesty.

3- أَفْبَحُ الذَّخْبِ رِيْقُ الْكِذْبِ.

4. Lying is treachery.

4. الْكِذْبُ خِيَانَةٌ.

5. Lying makes one fall [into destruction].

5. الْكِذْبُ يُرَدِّي.

6. Lying is the enemy of truthfulness.

6. الْكِذْبُ عَدُوُّ الصِّدْقِ.

7. Dishonesty is a disgraceful flaw.

7. الْكِذْبُ عَيْبٌ فَاصِحٌ.

8. Lying is alien to [and incompatible with] faith.

8. الْكِذْبُ مُجَانِبٌ إِيْمَانٍ.

9. Lying is disgrace and treachery (and regret).

9. الْكِذْبُ مَهَانَةٌ وَخِيَانَةٌ (وَنَدَامَةٌ).

10. Lying degrades a person.

10. الْكِذْبُ يُزْرِئُ بِالنَّاسِ.

11. Lying leads to slander.

11. الْكِذْبُ يُوجِبُ الْوَقِيعَةَ.

12. Lying tarnishes one's character.

12. الْكِذْبُ شَيْنٌ فِي كُلِّ شَيْءٍ.

13. Lying corrupts everything.

13. الْكِذْبُ فَسَادُ كُلِّ شَيْءٍ.

14. Lying destroys you even if you are [apparently made] safe by it.

14. الْكِذْبُ يُرْدِيكَ وَإِنْ أَمِنْتَهُ.

15. The ugliest thing is falsehood.

15. أَفْبَحُّ شَيْءٍ أَفْعَبُ.

16. Lying leads to hypocrisy.

16. الْكِذْبُ يُؤَدِّي إِلَى النِّفَاقِ.

17. Lying is the disgrace of the tongue.

17. الْكِذْبُ شَيْنُ اللِّسَانِ.

18. Lying and treachery are not from the qualities of the honourable.

18- الْكِذْبُ وَالْخِيَانَةُ لَيْسَا مِنْ أَخْذِ الْكِرَامِ.

19. Lying is the deviation of speech from the divine order [of creation].

19- الْكِذْبُ زَوَالُ الْمَنْطِقِ عَنِ الْوَضْعِ الْوَضْعِ لِهَيْ.

20. It is through lying that the hypocrites adorn themselves.

20- بِالْكَذِبِ يَتَزَيَّنُّ أَهْلُ النِّفَاقِ.

21. How evil a speech lying is!

21- يَنْسَ الْمَنْطِقُ الْكَذِبُ.

22. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

22- تَمَرَةُ الْكَذِبِ الْمَهَانَةُ فِي الدُّنْيَا وَالْعَذَابُ فِي الْآخِرَةِ.

23. Eschew lying for indeed it alienates one from faith.

23- جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبُ الْإِيمَانِ.

24. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

24- عِلَّةُ الْكَذِبِ شَرُّ عِلَّةٍ، وَزَلَّةُ الْمُتَوَقِّي أَسَدُّ زَلَّةٍ.

25. The consequence of lying is rebuke and regret.

25. عَاقِبَةُ الْكِذْبِ مَ#xFEFB مَةٌ وَنَدَامَةٌ.

26. Lying is the corruption of [one's] prestige.

26. فَسَادُ الْبَهَاءِ الْكِذْبُ.

27. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

27. وَتَرَكَ الْكِذْبِ تَشْرِيفًا لِلصِّدْقِ.

28. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

28. قَدْ يَكْذِبُ الرَّجُلُ عَلَى نَفْسِهِ عِنْدَ شِدَّةِ الْبَ#xFEFB؛ وَإِذَا مَا لَمْ يَفْعَلْهُ.

29. Excessive lying leads to slander.

29. كَثْرَةُ الْكِذْبِ تُوجِبُ الْوَقِيعَةَ.

30. Excessive lying takes away a person's prestige.

30. كَثْرَةُ كِذْبِ الْمَرْءِ تُذْهِبُ بَهَاءَهُ.

31. Excessive lying corrupts the religion and increases the [burden of] sin.

31. كَثْرَةُ الْكِذْبِ تُفْسِدُ الدِّينَ، وَتُعْظِمُ الْوِزْرَ.

32. Telling lies is not from the moral teachings of Islam.

32. لَيْسَ الْكِذْبُ مِنْ دَخَفِ الْفُضْلِ; وَتُقَدَّرُ
بِالْكَذْبِ الْفُضْلَةُ.

33. How repulsive is dishonesty by¹ the people of virtue!

33. مَا أَفْبَحَ الْكِذْبَ بِدَوَى الْفَضْلِ.

34. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

34. نَكَدُ الْعِلْمِ الْكِذْبُ، وَنَكَدُ الْجِدِّ اللَّعْبُ.

35. Lying and magnanimity don't go together.

35. لَا يَجْتَمِعُ الْكِذْبُ وَالْمُرُوَّةُ.

36. There is no trait more repulsive than lying.

36. لَا شَيْءَ أَفْبَحَ مِنَ الْكِذْبِ.

37. The most prevalent thing [among the people] is lying and treachery.

37. أَكْثَرُ شَيْءٍ الْكِذْبُ وَالْخِيَانَةُ.

¹ Or: ...dishonesty to the people of virtue.

The Liar

الكاذب والكذاب - The liar

1. The [one who is known to be a] incessant liar is suspected in his speech, even if his proof is strong and his tone is truthful.

1- الكَذَّابُ مُتَّهَمٌ فِي قَوْلِهِ، وَإِنْ قَوِيَتْ حُجَّتُهُ، وَصَدَقَتْ لَهْجَتُهُ.

2. The incessant liar and the dead are similar, for indeed (or because) the merit of the living over the dead is the ability to rely on him, so if his words are not reliable then [it is as if] his life is nullified.

2- الكَذَّابُ وَالْمَيِّتُ سَوَاءٌ، فَإِنَّ سَوَاءَهُمَا فِي تَمَيُّزِهِمَا، فَصِيْلَةُ الْحَيِّ عَلَى الْمَيِّتِ التِّيْقَةُ بِهِ، فَإِذَا لَمْ يُتَوَقَّ بِكَافٍ مِنْهُ، فَتَبَدَّدَتْ حَيَاتُهُ.

3. The furthest of all people from goodness is the incessant liar and the brazen-faced.

3- أَبْعَدُ النَّاسِ مِنَ الصَّوَابِ الْكَذُّوبُ وَدُوَالْوَجْهِ الْوَقَاحُ.

4. The liar is disgraced and humiliated.

4- الْكَاذِبُ مُهَانٌ دَلِيْلٌ.

5. A liar is at the brink of an abyss [of ruin] and disgrace.

5- الْكَاذِبُ عَلَى شَفَا مَهْوَاةٍ وَمَهَانَةٍ.

6. Your knowing that you are a liar suffices as a rebuke for lying.

6- كِفَاكَ مُوَيِّخًا عَلَى الْكِذْبِ عِلْمُكَ بِأَنَّكَ كَاذِبٌ.

7. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in

the morally corrupt.

7- لَيْسَ لِكُذُوبِ أَمَانَةٍ وَ لِعَجُورِ صِيَانَةٍ.

8. One who lies corrupts his magnanimity.

8- مَنْ كَذَبَ أَفْسَدَ مَرْوَتَهُ.

9. One who lies excessively is not believed.

9- مَنْ كَثَرَ كِذْبَهُ لَمْ يُصَدَّقْ.

10. One who is known for lying, [even] his truth will not be accepted.

10- مَنْ عُرِفَ بِالْكَذِبِ لَمْ يُقْبَلْ صِدْقُهُ.

11. One whose lying increases, his prestige decreases.

11- مَنْ كَثَرَ كِذْبَهُ قَلَّ بَهَاؤُهُ.

12. One who is known for lying, the trust [of others] in him decreases.

12- مَنْ عُرِفَ بِالْكَذِبِ قَلَّتِ التِّيْقَةُ بِهِ.

13. One who eschews lying, his words are accepted as true.

13- مَنْ تَجَنَّبَ الْكَذِبَ صِدَّقَتْ أَقْوَالُهُ.

14. From the disgrace of the incessant liar is his readiness to swear [that he is truthful] for

one who does not [even] ask him to swear.

14. مِنْ مَهَانَةِ الْكَذَّابِ جُودُهُ بِالْيَمِينِ لِغَيْرِ مُسْتَحْلِفٍ.

15. The habitual liar has no shame.

15. حَيَاءٌ لِكِذَّابٍ.

16. There is no good in the words of liars.

16. خَيْرٌ فِي قَوْلِ الْكَافِرِينَ.

17. There is no good in the knowledge of habitual liars.

17. خَيْرٌ فِي عِلْمِ الْكَذَّابِينَ.

18. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

18. خَيْرٌ فِي الْكَذَّابِينَ، وَفِي الْعُلَمَاءِ الْكَافِرِينَ.

19. The liar earns three things by his lies: the wrath of Allah upon him, scorn of the people and hatred of the angels.

19. يَكْتَسِبُ الْكَاذِبُ بِكُذْبِهِ ثَلَاثًا: سَخَطَ اللَّهِ عَلَيْهِ وَاسْتِهَانَةَ النَّاسِ بِهِ وَمَقْتَ الْمَلَائِكَةِ لَهُ.

Nobleness And Munificence

الكرم- Nobleness and munificence

1. Being noble-minded means having a good character and eschewing lowly traits.

1- الكَرَمُ حُسْنُ السَّجِيَّةِ وَاجْتِنَابُ الدَّنِيَّةِ.

2. Munificence is [in] giving generously and fulfilling promises.

2- الكَرَمُ بَدْلُ الْجُودِ، وَإِنجَازُ الْمَوْعُودِ.

3. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

3- الكَرَمُ إِثَارُ عُدُوبَةِ التَّنَائِ عَلَى حُبِّ الْمَالِ.

4. The best munificence is altruism.

4- أَحْسَنُ الْكَرَمِ إِثَارُهُ.

5. The highest level of munificence is self-sacrifice.

5- أَعْلَى مَرَاتِبِ الْكَرَمِ إِثَارُهُ.

6. The most excellent munificence is completing [one's] favours.

6- أَفْضَلُ الْكَرَمِ إِتْمَامُ النَّعَمِ.

7. Munificence is excellence and loyalty is nobility.

7- الْكَرَمُ فَضْلٌ، الْوَفَاءُ نُبْلٌ.

8. Nobleness is the source of goodness.

8- الْكَرَمُ مَعْدِنُ الْخَيْرِ.

9. Munificence is the best eminence.

9- الْكَرَمُ أَفْضَلُ السُّوَدَرِ.

10. Munificence is the best of traits.

10- الْكَرَمُ أَفْضَلُ الشَّيْمِ.

11. Nobleness is [being] free from jealousy.

11- الْكَرَمُ بَرِيءٌ مِنَ الْحَسَدِ.

12. Nobleness is bearing the wrongdoings [of others].

12- الْكَرَمُ إِحْتِمَالُ الْجَرِيرَةِ.

13. Nobleness is having good patience [and tolerance].

13- الْكَرَمُ حُسْنُ حُسْنِ الْفِعْلِ صَطْبَارٍ.

14. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

14- الْكِرْمُ تَحْمَلُ أَغْبَاءِ الْمَغَارِمِ.

15. Nobleness is preferring dignity over wealth.

15- الْكِرْمُ إِثَارُ الْعِرْضِ عَلَى الْمَالِ.

16. Nobleness is [being] more compassionate than close relatives.

16- الْكِرْمُ أَعْطَفُ مِنَ الرَّجِمِ.

17. Nobleness is control over one's tongue and doing good to others.

17- الْكِرْمُ مُلْكُ اللِّسَانِ وَبَدْلُ خُسَانٍ.

18. Nobleness is the result of lofty endeavour [and high resolve].

18- الْكِرْمُ نَتِيجَةُ عُلُوِّ الْهَمَّةِ.

19. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

19- إِنَّمَا الْكِرْمُ التَّنَزُّهُ عَنِ الْمَعَاصِي (الْمَسَاوِي).

20. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

20- إِنَّمَا الْكِرْمُ بَدْلُ الرِّغَائِبِ وَإِسْعَافُ الطَّالِبِ.

21. The fruit of nobleness is keeping ties with near relatives.

21- تَمَرَةُ الْكَرَمِ صِلَةُ الرَّجْمِ.

22. The best munificence is being generous without seeking [any] recompense.

22- خَيْرُ الْكَرَمِ جُودٌ بِغَيْرِ طَلْبِ مُكَافَاةٍ.

23. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

23- لَيْسَ مِنَ الْكَرَمِ تَنْكِيذُ الْمُنَنِ (النِّعَمِ) بِالْمَنْ.

24. Completion of favours is part of munificence.

24- مِنَ الْكَرَمِ إِتْمَامُ النِّعَمِ.

25. It is part of nobleness to have good [and praiseworthy] traits.

25- مِنَ الْكَرَمِ حُسْنُ الشَّيْءِ.

26. Completing [one's] favours is from the perfection of munificence.

26- مِنْ تَمَامِ الْكَرَمِ إِتْمَامُ النِّعَمِ.

27. Fulfilling one's obligations [and pacts] is part of nobleness.

27- مِنَ الْكَرَمِ الْوَفَاءُ بِالذِّمَمِ.

28. Doing good to the one who wrongs you is from the best [forms of] nobleness.

28. مِنْ أَحْسَنِ الْكَرَمِ إِحْسَانٌ إِلَى الْمُسِيءِ.

29. One of the signs of nobleness is hastening in [giving] reward.

29. مِنْ عَمَلِ الْكَرَمِ تَعْجِيلُ الْمَثُوبَةِ.

30. Part of nobleness is doing good to others and granting [them] support.

30. مِنَ الْكَرَمِ إِصْطِنَاعُ الْمَعْرُوفِ وَبَدْلُ الرَّفْدِ.

31. From the perfection of munificence is hastening [to give] reward.

31. مِنْ كَمَالِ الْكَرَمِ تَعْجِيلُ الْمَثُوبَةِ.

32. It is from nobleness for you to overlook the wrong that has been done to you.

32. مِنَ الْكَرَمِ أَنْ تَتَجَاوَزَ عَنِ سَائَةِ إِلَيْكَ.

33. The order of nobleness entails successively doing good to others and assisting one's brothers [financially].

33. نِظَامُ الْكَرَمِ مُوَابَاةٌ؛ وَحَسَانٌ، وَمُوَاسَاةٌ
وَخُؤَانٌ.

34. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

34. يُسْتَدَلُّ عَلَى كَرَمِ الرَّجُلِ بِحُسْنِ بَشْرِهِ، وَبَدْلِ بَرِّهِ.

The Noble -Minded And Munificent

The noble-minded and the munificent-الكريم

1. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

1- الْكَرِيمُ مَنْ تَجَنَّبَ الْمَحَارِمَ وَتَنَزَّهَ عَنِ الْعُيُوبِ.

2. The munificent person is one who brings [and gives away] whatever is available.

2- الْكَرِيمُ مَنْ جَاءَ بِالْمَوْجُودِ.

3. A noble-minded person is one who repays evil with good.

3- الْكَرِيمُ مَنْ جَارَى بِسَائَةِ بِأَخْسَانِ.

4. A noble-minded person is repulsed by that which the wicked take pride in.

4- الْكَرِيمُ يَزْدَجِرُ عَمَّا يَفْتَخِرُ بِهِ اللَّئِيمُ.

5. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely]

5- الْكَرِيمُ يَجْفُو إِذَا عُفِّفَ، وَيَلِينُ إِذَا اسْتُعْطِفَ.

6. When a noble-minded person is able [to take revenge] he forgives, and when he gains possession [of something] he grants generously, and when he is asked [for something] he accords [it].

6- الْكَرِيمُ إِذَا قَدَرَ صَفَحَ، وَإِذَا مَلَكَ سَمَحَ، وَإِذَا سُئِلَ أَنْجَحَ.

7. A noble-minded person rejects disgrace and honours his neighbour.

7- الْكَرِيمُ يَأْبَى الْعَارَ، وَيُكْرِمُ الْجَارَ.

8. A noble-minded person considers his virtuous actions as a debt that he has to repay.

8- الْكَرِيمُ يَرَى مَكَارِمَ أَعْمَالِهِ دَيْنًا عَلَيْهِ يَعْضِيهِ.

9. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

9- الْكَرِيمُ يَرْفَعُ نَفْسَهُ فِي كُلِّ مَا أَسَدَاهُ عَنْ حُسْنِ الْمَجَازَاتِ.

10. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

10- الْكَرِيمُ إِذَا أَحْتَاكَ إِعْفَاكَ، وَإِذَا أَحْتَجْتَ إِلَيْهِ كَفَاكَ.

11. The noble-minded person forgives despite having the power [to exact revenge], is just in his rule, restrains his harm [from others] and bestows [favours] generously.

11- الْكَرِيمُ يَعْفُو مَعَ الْقُدْرَةِ، وَيَعْدِلُ فِي الْمَرْءِ، وَيَكْفُ إِسَاءَتَهُ وَيَبْدُلُ إِحْسَانَهُ.

12. The noble-minded person is felicitous and worthy of reward in the sight of Allah, and is loved and venerated in the sight of the people.

12- الْكَرِيمُ عِنْدَ اللَّهِ مَحْبُورٌ مُثَابٌ، وَعِنْدَ النَّاسِ مَحْبُوبٌ مُهَابٌ.

13. A noble-minded person is one who safeguards his honour with his wealth while the wicked person is one safeguards his wealth by [sacrificing] his honour.

**13- الْكَرِيمُ مَنْ صَانَ عِرْضَهُ بِمَالِهِ، وَاللَّيْمُ مَنْ صَانَ مَالَهُ
بِعِرْضِهِ.**

14. Be cautious of the noble-minded person when you offend him, and the forbearing one when you injure him, and the courageous one when you torment him.

**14- إِحْذَرِ الْكَرِيمَ إِذَا أَهْنَتْهُ، وَالْحَلِيمَ إِذَا جَرَحْتَهُ، وَالشُّجَاعَ إِذَا
أَوْجَعْتَهُ.**

15. Be cautious of the assault of the noble-minded person when he is hungry and the insolence of the wicked one when he is satiated.

15- إِحْذَرُوا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ، وَأَشْرَ اللَّيْمِ إِذَا شَبَعَ.

16. Be cautious of the authority of the noble-minded person when he is humiliated and the vehemence of the wicked one when he is elevated [to a position of power].

16- إِحْذَرُوا سَطْوَةَ الْكَرِيمِ إِذَا وُضِعَ، وَسَوْرَةَ اللَّيْمِ إِذَا رُفِعَ.

17. The noble-minded person feigns inattention and pretends to be deceived.

17- الْكَرِيمُ يَتَغَافَلُ وَيُنْخَدِعُ.

18. Noble-minded people have the most patient souls.

18- الْكِرَامُ أَصْبَرُ أَنْفُسًا.

19. The noble-minded person makes [his] ownership righteous.

19- الْكَرِيمُ يُجْمَلُ الْمَلَكَةَ.

20. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

20 - الْكَرِيمُ مَنْ بَدَأَ بِإِحْسَانِهِ.

21. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

21- الْكَرِيمُ يَشْكُرُ الْقَلِيلَ، وَاللَّيْمُ يَكْفُرُ الْجَزِيلَ.

22. The munificent person is one whose giving precedes his being asked.

22 - الْكَرِيمُ مَنْ سَبَقَ نَوَالُهُ سُؤَالَهُ.

23. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he forgives.

23- الْكَرِيمُ إِذَا وَعَدَ وَفَى، وَإِذَا تَوَعَّدَ عَفَى.

24. When the munificent person is well-to-do, he fulfils the needs [of others] and when he faces hard times, he lightens the burden of others [by not seeking their assistance].

24- الْكَرِيمُ إِذَا أَيْسَرَ أَسْعَفَ، وَإِذَا أَعْسَرَ خَفَّفَ.

25. When the core of a man is noble, [both] his absence and presence are [considered] noble.

25- إِذَا كَرَّمَ أَصْلُ الرَّجُلِ كَرَّمَ مَغِيبُهُ وَمَحْضَرُهُ.

26. The authority of a noble-minded person manifests his positive attributes.

26- دَوْلَةُ الْكَرِيمِ تُظْهِرُ مَنَاقِبَهُ.

27. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

27- دُوَالْكَرَمِ جَمِيلُ الشَّيْمِ، مُسَدٌ لِلنِّعَمِ، وَصَوْلٌ لِلرَّجِمِ.

28. The success of a noble-minded person brings deliverance.

28- ظَفَرُ الْكَرِيمِ يُنْجِي.

29. The success of noble-minded people is [through] forgiveness and benevolence.

29- ظَفَرُ الْكِرَامِ عَفْوٌ وَإِحْسَانٌ.

30. The shadow of noble-minded people is vast and pleasant.

30- ظِلُّ الْكِرَامِ رَعْدٌ هَنِيئٌ.

31. In times of [their] altruism, the excellence of the noble-minded people become manifest.

31- عِنْدَ إِثَارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَوَاهِرُ الْكِرَمَاءِ.

32. Generosity is the habit of the noble-minded people.

32- عَادَةُ الْكِرَامِ الْجُودُ.

33. Doing good to others is the habit of noble-minded people.

33- عَادَةُ الْكِرَامِ حُسْنُ الصَّنِيعَةِ.

34. Be cautious of the noble-minded person if you offend him, and of the wicked one if you honour him and of the forbearing one if you force him into a difficult position.

34- كُنْ مِنَ الْكَرِيمِ عَلَى حَذَرٍ إِنْ أَهَنْتَهُ، وَمِنَ اللَّئِيمِ إِنْ أَكْرَمْتَهُ، وَمِنَ الْحَلِيمِ إِنْ أُحْرَجْتَهُ.

35. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

35- لِلْكَرَامِ فَضِيلَةُ الْمُبَادَرَةِ إِلَى فِعْلِ الْمَعْرُوفِ، وَإِسْدَاءِ الصَّنَائِعِ.

36. The one who has honoured you has made you uncomfortable if you are noble-minded and the one who has offended you has made you comfortable if you are forbearing.

36- لَقَدْ أَتَعَبَكَ مَنْ أَكْرَمَكَ إِنْ كُنْتَ كَرِيمًا، وَلَقَدْ أَرَاكَ مَنْ أَهَانَكَ إِنْ كُنْتَ حَلِيمًا.

37. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

37- نَا أَشَدُّ إِغْتِبَاطًا بِمَعْرِفَةِ الْكَرِيمِ مِنْ إِمْسَاكِ عَلَى الْجَوْهَرِ النَّفِيسِ الْغَالِي الثَّمَنِ.

38. It is not the habit of noble-minded people to delay bounties.

38- لَيْسَ مِنْ عَادَةِ الْكِرَامِ تَأْخِيرُ الْبَرَائِيءِ؛ نَعَامٌ.

39. Being hasty in taking revenge is not from the traits of noble-minded people.

39- لَيْسَ مِنْ شِيَمِ الْكِرَامِ تَعْجِيلُ نُتِقَامِ.

40. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

40- لُزُومُ الْكَرِيمِ عَلَى الْهَوَانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئِيمِ عَلَى حُسَانِ.

41. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

41- لَذَّةُ الْكِرَامِ فِي طَعَامِ وَلَذَّةُ اللَّئَامِ فِي الطَّعَامِ.

42. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

42- مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ تَغَائُلُهُ عَمَّا يَعْلَمُ.

43. Giving generously is from the traits of the munificent.

43- مِنْ شِيَمِ الْكِرَامِ بَدْلُ النَّدَى.

44. The munificent person is never deserted.

44- مَا أُوحِشَ كَرِيمٌ.

45. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

45. مَنْزَعُ الْكَرِيمِ أَبَدًا إِلَى شَيْمِ آبَائِهِ.

46. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

46. مَسْرَّةُ الْكِرَامِ فِي بَدْلِ الْعَطَاءِ، وَمَسْرَّةُ اللَّئَامِ فِي سُوءِ الْجَزَاءِ.

47. A high-minded person is never spiteful.

47. لَا يَكُونُ الْكَرِيمُ حَقُودًا.

48. None deserves to be called munificent except the one who gives before he is asked.

48. لَا يَسْتَحِقُّ اسْمَ الْكَرَمِ إِلاَّ مَنْ بَدَأَ بِنَوَالِهِ قَبْلَ سُؤَالِهِ.

49. A person does not ennoble himself until he belittles his wealth.

49. لَا يُكْرَمُ الْمَرْءُ نَفْسَهُ حَتَّى يُهِينَ مَالَهُ.

50. The munificent person is one who bestows his favours generously [to others].

50. الْكَرِيمُ مَنْ بَدَلَ إِحْسَانَهُ.

51. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

51. لَا يَسَ مِنْ شَيْمِ الْكَرِيمِ إِذْرَاعُ الْعَارِ.

52. The noble-minded one is bright whereas the wicked one is immature.

52- الْكَرِيمُ أَبْلَجٌ، اللَّائِمُ مُلْهَوْجٌ.

High Esteem

High-esteem-الكرامة

1. One who is not set aright by high esteem is put right by indignity.

1- مَنْ لَمْ تُقَوِّمَهُ الْكَرَامَةُ قَوِّمَتْهُ هَانَةٌ.

2. One who is not reformed by high esteem is reformed by indignity.

2- مَنْ لَمْ تُصْلِحْهُ الْكَرَامَةُ أَصْلَحَتْهُ هَانَةٌ.

3. It is a right upon one whose esteem has been increased by Allah that he should [in turn] be more respectful to the people.

3- مَنْ زَادَهُ اللَّهُ كِرَامَةً فَحَقِيقٌ بِهِ أَنْ يَزِيدَ النَّاسَ إِكْرَامًا.

4. One who is raised by disgrace is made vain by high esteem.

4- مَنْ رَبَّاهُ الْهَوَانُ أَبْطَرَتْهُ الْكَرَامَةُ.

Noble Traits & Deeds

Noble traits and deeds-المكارم

1. When you desire to acquire noble traits then keep away from the forbidden.

1- إِذَا رَغِبْتَ فِي الْمَكَارِمِ فَاجْتَنِبِ الْمَحَارِمَ.

2. Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry to fulfil the needs of the one who is unaware [of your assistance], your reward will thus be good in both abodes, and you will acquire a great prize from Allah.

2- تَبَادَرُوا الْمَكَارِمَ، وَسَارِعُوا إِلَى تَحْمُلِ الْمَغَارِمِ، وَاسْعَوْا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ، يَحْسُنْ لَكُمْ فِي الدَّارَيْنِ الْجَزَاءُ، وَتَنَالُوا مِنْ اللَّهِ عَظِيمَ الْحَبَاءِ.

3. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

3- ثَابِرُوا عَلَى افْتِنَاءِ الْمَكَارِمِ، وَتَحَمَّلُوا أَعْبَاءَ الْمَغَارِمِ، تُحْرَزُوا قِصَبَاتِ الْمَغَانِمِ.

4. The best of noble traits is altruism.

4- خَيْرُ الْمَكَارِمِ إِذَا بَدَأَ بِهَا.

5. End your day's work with noble deeds and begin the night by fulfilling the needs of the one who is asleep [and unaware of your assistance].

5- رُوِّحُوا فِي الْمَكَارِمِ، وَادْلُجُوا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ.

6. Acquire noble traits and do good to the people, for indeed these two things protect one from falling into difficulties and lead to loftiness.

6- عَلَيْكَ بِمَكَارِمِ الدُّعَى وَاصْطِنَاعِ الرِّجَالِ فَإِنَّهُمَا يَقِيَانِ مَصَارِعَ السُّوءِ وَيُوجِبَانِ الْجَلِيلَةَ.

7. The pinnacle of noble traits is altruism.

7- غَايَةُ الْمَكَارِمِ إِثَارٌ.

8. From the best noble deeds is bearing the liabilities [and debts of others] and being hospitable to one's guests.

8- مِنْ أَفْضَلِ الْمَكَارِمِ تَحْمُلُ الْمَغَارِمِ، وَإِقْرَاءُ الصُّيُوفِ.

9. One of the best noble deeds is spreading goodness [and virtue].

9- مِنْ أَحْسَنِ الْمَكَارِمِ بَثُّ الْمَعْرُوفِ.

10. One of the best noble deeds is keeping away from the forbidden.

10- مِنْ أَحْسَنِ الْمَكَارِمِ تَجَنُّبُ الْمَحَارِمِ.

11. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

**11- تَكْمُلُ الْمَكَارِمُ إِذْ بِالْعَفَافِ
وَإِثَارٍ.**

12. Noble traits are [attained] by [bearing] that which is disliked.

12- الْمَكَارِمُ بِالْمَكَارِهِ.

The Disliked

The disliked-المكروه

1. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

1- مَكْرُوهُ تُحْمَدُ عَاقِبَتُهُ، خَيْرٌ مِنْ مَحْبُوبٍ تُدَمُّ مَعْبِيَتُهُ.

Earnings

Earnings-المكاسب وكسب اموال

1. The purest of earnings is lawful earning.

1- أَرْكَى الْمَكَاسِبِ كَسْبُ الْحَالِ.

2. The worst kind of earning is the unlawful [earning].

2- يُئْسَ الْكَسْبُ الْحَرَامُ.

3. Embarking on the terrifying [and surmounting one's fears] brings wealth.

3- رُكُوبُ الْهُوَالِ يَكْسِبُ الْمَوَالَ.

4. One who earns by unlawful means accumulates sins.

4- مَنْ اِكْتَسَبَ حَرَامًا اِحْتَقَبَ آثَامًا.

Laziness And The Lazy

Laziness and the lazy-الكسل والكس

1. One who is always lazy, his hopes get dashed.

1- مَنْ دَامَ كَسَلُهُ خَابَ أَمَلُهُ.

2. Do not rely on a lazy person in your affairs.

2- تَتَّكِلُ فِي أُمُورِكَ عَلَى كَسَلٍ ن.

Revealing & Removing Distress

كشف الضُّرِّ- Revealing and removing distress

1. One who reveals his distress to others has accepted humiliation.

1- رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

2. No action is more beloved to Allah, the Most High, than for a person to remove the distress [and adversity] from another person.

2- مَا مِنْ عَمَلٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ ضُرِّ يَكْشِفُهُ رَجُلٌ عَنْ رَجُلٍ.

Suppressing Anger

الكظم والكاطم- Suppressing anger

1. The suppressor of anger is one who extirpates his grudges.

1- الْكَاطِمُ مَنْ أَمَاتَ أَضْغَانَهُ.

2. Suppress [your] anger and you will increase in forbearance.

2. اِكْظِمِ الْعَيْظَ تَزِدَّ جِلْمًا.

3. Suppression [of anger] is the fruit of forbearance.

3. الْكِظْمُ ثَمَرَةُ الْجِلْمِ.

4. The cornerstone of forbearance is suppression [of anger].

4. رَأْسُ الْجِلْمِ الْكِظْمُ.

5. Blessed is the one who suppresses his anger and does not let it loose, and [who] disobeys the command of his [carnal] soul and thus is not destroyed by it.

5. طُوبَى لِمَنْ كَظَمَ عَيْظَهُ وَلَمْ يُطَلِّقْهُ، وَعَصَى أَمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ.

6. How many a time is anger suppressed out of the fear of that which is more severe than it.

6. كَمْ مِنْ عَيْظٍ تُجَرِّعَ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ.

7. Whoever suppresses his anger, his forbearance becomes complete.

7. مَنْ كَظَمَ عَيْظَهُ كَمَلَ جِلْمُهُ.

8. Suppress [your] rage when you are angry and overlook [the fault of others] despite having authority, [in this way] the outcome will be in your favour.

8- اِكْظَمِ الْعَيْطِ عِنْدَ الْعَصَبِ وَتَجَاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ الْعَاقِبَةُ.

Ingratitude

كفران النعمة والكفور-Ingrratitude

1. Doing good to an ingrate is from the greatest of crimes.

1- اِصْطِنَاعُ الْكُفُورِ مِنْ اَعْظَمِ الْجُرْمِ.

2. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

2- كُفْرُ النِّعْمَةِ مُزِيلٌ لَهَا وَشُكْرُهَا مُسْتَدِيمٌ.

3. Ingratitude for blessings makes one stumble and strips away the blessings.

3- كُفْرَانُ النِّعَمِ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النِّعَمَ.

4. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

4- كُفْرُ النِّعْمَةِ لَوْمٌ، وَصُحْبَةُ اِحْمَقٍ شُوْمٌ.

5. Being ungrateful for a blessing is the cause of its removal.

5- كُفْرُ النِّعْمَةِ مُزِيلٌ لَهَا.

6. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

6- كَافِرُ النِّعْمَةِ كَافِرٌ فَضَّلَ اللّٰهَ.

7. Ingratitude for blessings is the thing that brings [divine] retribution.

7- كُفِّرُ النِّعْمِ مَجْلَبَةٌ لِحُلُولِ النِّقَمِ.

8. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

8- كَافِرُ النِّعْمَةِ مَذْمُومٌ عِنْدَ الْخَالِقِ وَالْخَالِقِ وَنِقَمٌ.

9. Ingratitude for blessings is not a success [rather it is a failure].

9- لَيْسَ مِنَ التَّوْفِيقِ كُفْرَانُ النِّعَمِ.

10. There is no blessing with ingratitude.

10- نِعْمَةٌ مَعَ كُفْرٍ.

11. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

11- إِنَّ كُفْرَ النِّعْمَةِ لَوُمٌّ وَمُصَاحَبَةَ الْجَاهِلِ شُوْمٌ.

12. Blessings are stripped away by ingratitude.

12- النِّعْمُ يَسْلُبُهَا الْكُفْرَانُ.

13. The bane of blessings is ingratitude.

13. آفة النعم الكفرانُ.

14. The cause of alteration [and removal] of blessings is ingratitude.

14. سبب تحوّل النعم الكفرُ.

15. In ungratefulness for blessings is [the cause of] its removal.

15. في كفر النعم زوالها.

16. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

16. مَنْ كَفَرَ النِّعَمَ حَلَّتْ بِهِ النِّقْمُ.

The Disbeliever

The disbeliever-الكافر

1. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

1. الكافرُ خبٌ لئيمٌ، خونٌ، مغرورٌ بجهله، مغبونٌ.

2. For the disbeliever, this world is his Paradise, the transient is what he strives for, death is [the cause of] his wretchedness and hellfire is his final end.

2. الكافرُ الدُّنيا جنّتهُ، والعاجلةُ همتهُ، والموتُ شقاوتهُ، والنارُ غايتهُ.

3. The disbeliever is an immoral, ignorant person.

3- الْكَافِرُ فَاجِرٌ جَاهِلٌ.

4. The disbeliever is ill-tempered and has an evil manner.

4- الْكَافِرُ شَرَسُ الْخَلِيقَةِ، سَيِّئُ الطَّرِيقَةِ.

5. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

5- الْكَافِرُ خَبٌّ، صَبٌّ، جَافٌ، خَائِنٌ.

6. The final end of the disbeliever is hellfire.

6- غَايَةُ الْكَافِرِ النَّارُ.

7. The disbeliever did not disbelieve until he became ignorant.

7- مَا كَفَرَ الْكَافِرُ حَتَّى جَهَلَ.

8. The concern of the disbeliever is for his [life in this] world, his efforts are for the transient [pleasures] and his goal is [fulfilling] his lust.

8- هَمُّ الْكَافِرِ لِدُنْيَاهُ، وَسَعْيُهُ لِعَاجِلَتِهِ، وَغَايَتُهُ شَهْوَتُهُ.

Disbelief

الكفر-Disbelief

1. Disbelief is disappointment [and failure].[1](#)

1. الْكُفْرُ خِذُّ الْإِيمَانِ.

2. Counter disbelief with faith.

2. ضَادُّوا الْكُفْرَ بِالْإِيمَانِ.

3. Disbelief is loss.

3. الْكُفْرُ مَغْرَمٌ.

[1.](#) Or: Disbelief is abandonment [by Allah].

Restraint

الكفّ-Restraint

1. Restraining yourself from that which others possess is one of the two generousities.

1. الْكَفُّ عَمَّا فِي أَيْدِي النَّاسِ أَحَدُ السَّخَائِينِ.

3. Verily restraint during the confusion of misguidance is better than embarking on terrors.

2. إِنَّ الْكَفَّ عِنْدَ حَيْرَةِ الضُّلَّةِ خَيْرٌ مِنْ رُكُوبِ الضُّلَّةِ هُوَالِ.

4. There is no piety like self-restraint.

3. وَرَعَ كَالْكَفِّ.

Sufficiency

الكفاف-Sufficiency

1. Being pleased with what is sufficient is better than striving for lavishness.

1. الرِّضَا بِالْكَفَافِ خَيْرٌ مِنَ السَّعْيِ فِي السَّرَافِ.

2. Being pleased with what suffices leads to virtue.

2. الرِّضَا بِالْكَفَافِ يُؤَدِّي إِلَى الْعَفَافِ.

3. Blessed is the one who adorns himself with virtue and is satisfied with what suffices.

3. طُوبَى لِمَنْ تَحَلَّى بِالْعَفَافِ وَرَضِيَ بِالْكَفَافِ.

4. One who is content with that which suffices is led by it towards virtue.

4. مَنْ افْتَتَعَ بِالْكَفَافِ أَدَّاهُ إِلَى الْعَفَافِ.

5. One who limits himself to what suffices hastens comfort and lives in an abode of ease.

5. مَنْ افْتَصَرَ عَلَى الْكَفَافِ تَعَجَّلَ الرَّاحَةَ وَتَبَوَّأَ حَفْصَ الدَّعَةِ.

6. No one can dispense with the need to seek his sustenance and that which he requires of provisions.

6. “عِنَى بِأَحَدٍ مِنَ الرُّتِيَادِ، وَقَدَّرَ
“عِهِ مِنَ الزَّادِ.

Recompense

المكافات-Recompense

1. Extend your hand in recompense to the one who has done good to you, and if you are unable [to do this] then the very least you should do is thank him.

1- أَطِلُّ يَدَكَ فِي مُكَافَاةٍ مَنْ أَحْسَنَ إِلَيْكَ، فَإِنْ لَمْ تَقْدِرْ
فَوَاقِلْ مَنْ أَنْ تَشْكُرَهُ.

2. Recompense is liberation.

2- الْمُكَافَاةُ عِتْقٌ.

3. One who endeavours to recompense the good that is done to him has indeed recompensed it.

3- مَنْ هَمَّ أَنْ يُكَافِيَ عَلَى مَعْرُوفٍ فَقَدْ كَافَى.

4. One who does not recompense offence with favour is not from the noble-minded ones.

4- مَنْ لَمْ يُجَازِ بِسَاءَةِ مَا خَسَرَ بِحَسَنِ فَلَيْسَ
مِنَ الْكِرَامِ.

5. Recompensing the wrongdoer with favour is from the perfection of faith.

5- مِنْ كَمَالِ إِيمَانٍ مُكَافَاةُ الْمُسِيءِ
بِمَا خَسَرَ بِحَسَنِ.

6. The most severely punished of all people is one who recompenses good with evil.

6. أَشَدُّ النَّاسِ عُقُوبَةً رَجُلٌ كَافِيَءٌ كَافِيًا حَسَانًا
بِأَسَاءَةٍ سَاءَةٍ.

7. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

7. إِذَا قَصُرَتْ يَدُكَ عَنِ الْمُكَافَاةِ فَأَطِلْ لِسَانَكَ بِالشُّكْرِ.

8. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil.¹

8. رُدِّدِ الْحَجَرَ مِنْ حَيْثُ جَاءَكَ، فَإِنَّهُ يُرَدُّ الشَّرَّ
بِالشَّرِّ.

¹. This is in situations where forgiveness and patience may bring greater harm.

Competence

الكفاية-Competence

1. One whose competence is good is loved by his sovereign.

1. مَنْ حَسُنَتْ كِفَايَتُهُ أَحَبَّهُ سُلْطَانُهُ.

2. One who is raised [to a high rank] without competence is dropped without wrongdoing.

2. مَنْ رُفِعَ بِ; كِفَايَةٍ وَضِعَ بِ; جُنَايَةٍ.

3. One whose competence is good deserves [to be given] authority.

3- مَنْ أَحْسَنَ الْكِفَايَةَ إِسْتَحَقَّ الْوَجْهَ.

Duty

التكليف-Duty

1. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

1- مَنْ كَلَّفَكَ مَا تُطِيقُ فَقَدْ أَفْتَاكَ فِي عَمِيَانِهِ.

2. Affectation is from the morals of the hypocrites.

2- التَّكْلُفُ مِنْ أَجْلِ الْمُنَافِقِينَ.

3. Verily Allah, the Glorified, commanded His servants by choice and forbade them by warning. He made duties easy and did not impose difficult duties. For a little He gave plenty. He is not disobeyed out of defeat nor is He obeyed by force. He did not send prophets for sport, nor did He reveal the Book to the creation for amusement. *He did not create the Heavens and the earth in vain: That is a conjecture of the faithless. So woe to the faithless for the Fire.*¹

3- إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيرًا، وَنَهَاهُمْ تَحْذِيرًا، وَكَلَّفَ يَسِيرًا، وَلَمْ يُكَلِّفْ عَسِيرًا، وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا، وَلَمْ يُعْصَ مَغْلُوبًا، وَلَمْ يُطْعَ مُكْرَهًا، وَلَمْ يُرْسِلْ نَبِيًّا لِعِبَاءٍ، وَلَمْ يُنَزِّلِ الْكِتَابَ عَبَثًا، وَمَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا، ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا قَوْلًا لِلَّذِينَ كَفَرُوا مِنَ النَّارِ.

¹ Q38:27

The Speaker

The speaker-المتكلم

1. For every speaker there are times [and conditions where he is able to speak].

1. لِلْمُتَكَلِّمِ أَوْقَاتٌ.

2. You have started flying while still a nestling and growling before coming of age.

2. لَقَدْ طَرْتُ شَكِيرًا، وَهَدَرْتُ صَفْبًا (سَفْبًا).

The Ideal One

The ideal one-الكمال

1. The ideal [person] is one whose seriousness prevails over his jesting [and frivolity].

1. الْكَامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

Perfection

Perfection-الكمال

1. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

1. الْكَامِلُ فِي ثَلَاثٍ: الصَّبْرُ عَلَى النَّوَائِبِ، وَالتَّوَرُّعُ فِي الْمَطَالِبِ، وَإِسْعَافُ الطَّالِبِ.

2. Perfection [of what is desired] is non-existent in this world.

2. الكمالُ في الدنيا مَفْقُودٌ.

3. You will never attain perfection until you rise above imperfection.

3. لَنْ تُدْرِكَ الكَمَالَ حَتَّى تَرْقَى عَنِ النُّقْصِ.

4. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

4. مِنْ كَمَالٍ وَوُفُورٍ فَضْلِهِ اسْتِشْعَارُهُ بِنَفْسِهِ النُّقْصَانَ.

Plots

المكائد-Plots

1. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

1. مَنْ لَمْ يَتَحَرَّزْ مِنَ المَكَايِدِ، قَبْلَ وُقُوعِهَا لَمْ يَنْفَعَهُ سَفْهُ بَعْدَ هُجُومِهَا.

The Sagacious

الكيس-The sagacious

1. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

1- الْكَيْسُ أَصْلُهُ عَقْلُهُ، وَمُرُوءَتُهُ خُلُقُهُ، وَدِينُهُ حَسَبُهُ.

2. The sagacious person is one whose today is better than his yesterday and [one who] keeps blame away from himself [by not doing anything blameworthy].

2- الْكَيْسُ مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِيهِ، وَعَقْلَ الدَّمِّ عَنْ نَفْسِهِ.

3. The sagacious person is one who enlivens his virtues and kills off his vices by subduing his lust and his vain desires.

3- الْكَيْسُ مَنْ أَحْيَا فَضَائِلَهُ، وَأَمَاتَ رَذَائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَوَاهُ.

4. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

4- الْكَيْسُ مَنْ كَانَ غَافٍ عَنِ غَيْرِهِ وَلِنَفْسِهِ كَثِيرَ التَّقَاضِي.

5. The sagacious person is one who controls the reins of his lustful desires.

5- الْكَيْسُ مَنْ مَلَكَ عِنَانَ شَهْوَتِهِ.

6. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

6- الْكَيْسُ مَنْ تَجَلَّبَبَ الْحَيَاءَ، وَادَّرَعَ الْجِلْمَ.

7. The most sagacious person of all is one who loathes this world, cuts off his hope and aspiration from it, and turns his desire and expectation away from it.

7- أَكْيَسُ الْكَيْسِ مَنْ مَقَّتَ دُنْيَاهُ، وَقَطَعَ مِنْهَا أَمَلَهُ
وَمُنَاهُ، وَصَرَفَ عَنْهَا طَمَعَهُ وَرَجَاهُ.

8. Verily the sagacious people are those who have loathing for this world and lower their eyes from its splendour; they turn their hearts away from it and yearn passionately for the everlasting abode.

8- إِنَّ الْكَيْسَ هُمُ الَّذِينَ لِلدُّنْيَا مَقْتُوا، وَأَعْيَنَهُمْ عَنْ
زَهْرَتِهَا أَعْمَضُوا، وَقُلُوبَهُمْ عَنْهَا صَرَفُوا، وَبِالدَّارِ الْبَاقِيَةِ تَوَلَّوْهُوا.

9. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

9- إِنَّ الْكَيْسَ مَنْ كَانَ لِشَهْوَتِهِ مَانِعًا، وَلِنَزْوَتِهِ عِنْدَ الْحَفِيظَةِ
وَاقِمًا قَامِعًا.

10. The sagacious person's friend is truth and his enemy is falsehood.

10- الْكَيْسُ صَدِيقُهُ الْحَقُّ وَعَدُوُّهُ الْبَاطِلُ.

11. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

11- إِنَّمَا الْكَيْسُ مَنْ إِذَا أَسَاءَ اسْتَغْفَرَ، وَإِذَا أَدْنَبَ نَدِمَ.

12. For the sagacious person there is admonition in everything.

12- لِلْكَيْسِ فِي كُلِّ شَيْءٍ إِتْعَاطٌ.

13. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

**13. الْكَيْسُ تَفْوَى اللَّهِ سُبْحَانَهُ، وَتَجَنَّبُ الْمَحَارِمَ،
وَإِضْوَاحُ الْمَعَادِ.**

14. The most sagacious among you is the most pious among you.

14. أَكْبَسُكُمْ أَوْرَعُكُمْ.

15. The greatest sagacity is God-wariness.

15. أَكْبَسُ الْكَيْسُ التَّفْوَى.

16. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

**16. عَزِيمَةُ الْكَيْسِ وَجِدُّهُ إِسْتِغْنَاءُ الْآخِرَةِ وَتَكْوِينُ الْمَعَادِ،
وَإِسْتِغْنَاءُ الْآخِرَةِ وَتَكْوِينُ الْمَعَادِ.**

17. The sagacious person is one who shortens his hopes.

17. الْكَيْسُ مَنْ قَصَّرَ آمَالَهُ.

18. The sagacious person is one who knows himself and is sincere in his actions.

18. الْكَيْسُ مَنْ عَرَفَ نَفْسَهُ، وَأَخْلَصَ أَعْمَالَهُ.

19. It is a sufficient sagacity for a person to recognize his own flaws.

19. كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَعْرِفَ مَعَائِبَهُ.

20. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

20- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَفْتَصِدَ فِي مَآرِبِهِ، وَيُجُولَ فِي مَطَالِبِهِ.

21. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

21- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَغْلِبَ الْهَوَى، وَيَمْلِكَ النَّهَى.

22. It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling on the flaws of others] and be moderate in what he seeks.

22- كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَقِفَ عَلَى مَعَائِبِهِ، وَيَفْتَصِدَ فِي مَطَالِبِهِ.

There Is No God But Allah

There is no God but Allah-#xFEFB;إله#xFEFB;الله "

1. 'There is no God but Allah' is the declaration of faith, the first step towards good deeds and acquiring the pleasure of the Most Merciful, and a means of repelling Satan.

1- إِلَهَ#xFEFB;إِلَهَ#xFEFB;إِلَهَ عَزِيمَةٌ#xFEFB;إِيمَانُ،
وَفَاتِحَةٌ#xFEFB;إِيمَانُ، وَمَرْضَاةُ الرَّحْمَنِ، وَمَذْحَرَةٌ
الشَّيْطَانِ.

Vileness

اللؤم-Vileness

1. Vileness is preferring the love of wealth over the delight of praise and commendation.

1- اللؤمُ إِيثَارُ حُبِّ الْمَالِ عَلَى لَذَّةِ الْحَمْدِ وَالْتِنَاءِ.

2. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

2- اللؤمُ مُضَادٌّ لِسَائِرِ الْعِضَائِلِ، وَجَامِعٌ لِجَمِيعِ الرِّذَائِلِ وَالسُّوْءَاتِ وَالذَّنَائَا.

3. The greatest vileness is praising the blameworthy.

3- أَعْظَمُ اللؤْمِ، حَمْدُ الْمَذْمُومِ.

4. Vileness is the foundation of evil.

4- اللؤْمُ أَسُّ الشَّرِّ.

5. Vileness is the accumulator of dispraise.

5- اللؤْمُ جَمَاعُ الْمَذَامِ.

6. Vileness necessitates deceit.

6- اللؤْمُ يُوجِبُ الْغِشَّ.

7. Vileness is preferring wealth over people.

7- اللُّؤْمُ إِثَارُ الْمَالِ عَلَى الرَّجَالِ.

8. Vileness is ugly so do not make it your attire.

8- اللُّؤْمُ قَبِيحٌ فَتَجْعَلُهُ لُبْسَكَ.

9. Hastening punishment is one of the signs of vileness.

9- مِنْ عَآءِ اللُّؤْمِ تَعْجِيلُ الْعُقُوبَةِ.

10. Betraying [one's] agreements is one of the signs of vileness.

10- مِنْ عَآءِ اللُّؤْمِ الْعَدْرُ بِالْمَوَاطِقِ.

11. Being a bad neighbour is from the signs of vileness.

11- مِنْ عَآءِ اللُّؤْمِ سُوءُ الْجُورِ.

12. Slandering the righteous is one of the ugliest vile traits.

12- مِنْ أَفْبَحِ اللُّؤْمِ عَيْبَةُ الْخِيَارِ.

13. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

13- مِنَ اللُّؤْمِ أَنْ يَصُونَنَّ الرَّجُلُ مَالَهُ وَيَبْدُلَ عِرْضَهُ.

14. It is from the greatest vileness for a man to protect himself while surrendering his wife.

14. مِنْ أَكْثَرِ اللَّؤْمِ إِخْرَازُ الْمَرْءِ نَفْسَهُ وَإِسْرَافُهُ فِي عَيْشِهِ.

15. Being ill-natured is from vileness.

15. مِنَ اللَّؤْمِ سُوءُ الْخُلُقِ.

The Vile

The vile- اللئيم

1. When the vile one attains a position above his status, his condition changes [for the worse].

1. اللَّئِيمُ إِذَا بَلَغَ فَوْقَ مَقْدَارِهِ تَنَكَّرَتْ أَحْوَالُهُ.

2. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

2. اللَّئِيمُ يَجْفُو إِذَا اسْتُعْطِفَ، وَيَلِينُ إِذَا عُنِفَ.

3. The vile person does not follow anyone except the one who is like him and he does not incline towards anyone but the one who is similar to him.

3. اللَّئِيمُ يَتَّبِعُ إِسْرَافِيًّا؛ شَكْلُهُ، وَيَمِيلُ إِسْرَافِيًّا إِلَى مِثْلِهِ.

4. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

4- اللّئيمُ يُرْجى خَيْرُهُ، وَيُسَلَّمُ مِنْ شَرِّهِ،
وَيُؤْمَنُ مِنْ عَوَائِلِهِ.

5. The vile one dons the attire of dishonour and harms the freemen.

5- اللّئيمُ يُدْرِعُ العارَ، وَيُؤْذِي إِخْوَانَهُ خِرَارًا.

6. The vile one considers his favours as debts that he will demand repayment for [in the future].

6- اللّئيمُ يَرى سَوَالِفَ إِحْسَانِهِ دَيْنًا لَهُ يَغْتَضِيهِ.

7. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

7- اللّئيمُ إِذَا اِحْتاجَ إِلَيْكَ أَجْفَاكَ، وَإِذَا اِحْتَجْتَ إِلَيْهِ عَنَّكَ.

8. Be cautious of the vile one when you honour him, and the depraved one when you bring him forward, and the lowly one when you raise him.

8- إِحْذَرِ اللّئيمَ إِذَا أَكْرَمْتَهُ، وَالرَّذَالَ إِذَا قَدَّمْتَهُ، وَالسَّيْفَةَ إِذَا
رَفَعْتَهُ.

9. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

9- اللّئيمُ يُعْلي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلِبِ سُوءِ الْمُكَافَاةِ.

10. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

10- إِيَّاكَ أَنْ تَعْتَمِدَ عَلَى اللَّئِيمِ، فَإِنَّهُ يَخْذُلُ مَنْ اعْتَمَدَ عَلَيْهِ.

11. The most difficult objective is seeking that which is in the possession of the vile ones.

11- أَضْعَبُ الْمَرَامِ طَلْبُ مَا فِي أَيْدِي اللَّئَامِ.

12. The vile ones are the most patient physically [but are weakest in spirit].

12- اللَّئَامُ أَصْبَرُ أَجْسَادًا.

13. The vile one has no magnanimity.

13- اللَّئِيمُ مُرْوَةٌ لَهُ.

14. The vile person is never ashamed.

14- اللَّئِيمُ يَسْتَحْيِي.

15. The vile person is one who puts a lot of obligation [on others when he does any good to them].

15- اللَّئِيمُ مَنْ كَثَرَ إِمْتِنَانَهُ.

16. The vile one is such that when he has the power, he commits atrocities and when he makes a promise, he breaks it.

16- اللَّئِيمُ إِذَا قَدَرَ أَفْحَشَ، وَإِذَا وَعَدَ أَخْلَفَ.

17. The vile one is such that when he gives, he does begrudgingly and when he is given something, he is ungrateful.

17- اللّئيمُ إذا أُعطيَ حَقْدًا، وإذا أُعطيَ جَحْدًا.

18. When you come upon vile [and miserly] people then give the excuse of fasting [so that you may leave them without partaking of a meal].

18- إذا حَلَّتْ بِاللِّئَامِ، فَأَعْتَلِلُ بِالصِّيَامِ.

19. When the vile one attains a position above his status, his condition changes [for the worse].

19- إذا بَلَغَ اللّئيمُ فَوْقَ مَقْدَارِهِ تَنَكَّرَتْ أَحْوَالُهُ.

20. When the vile one increases his reverence for you then increase your scorn for him.

20- إذا زَادَكَ اللّئيمُ إِجْرَافًا؛ فَزِدْهُ إِدْرَافًا؛

21. The authority of a vile person manifests his evil traits and flaws.

21- دَوْلَةُ اللّئيمِ تَكْشِفُ مَسَاوِيَهُ وَمَعَايِبَهُ.

22. The dominion of the vile is the humiliation of the honourable.

22- دَوْلَةُ اللِّئَامِ مَدَلَّةُ الكِرَامِ.

23. The ascendancy the vile ones is from the calamities of the times.

23- دَوْلُ اللِّئَامِ مِنْ نَوَائِبِ أَيَّامٍ.

24. The one who seeks good from vile people is deprived of it.

24- طَالِبُ الْخَيْرِ مِنَ اللَّئَامِ مَحْرُومٌ.

25. The triumph of a vile person leads to destruction.

25- ظَفَرُ اللَّئِيمِ يُرْدِي.

26. The triumph of vile people leads to haughtiness and defiance.

26- ظَفَرُ اللَّئَامِ تَجَبُّرٌ، وَطُغْيَانٌ.

27. The shadow [and patronage] of the vile ones is [an] endemic adversity.

27- ظِلُّ اللَّئَامِ نَكِدٌ وَبِيٌّ.

28. The habit of vile people is to repay good with evil.

28- عَادَةُ اللَّئَامِ الْمُكَافَاةُ بِالْقَبِيحِ عَنِ الْخَيْرِ عَنِ الْحَسَنِ.

29. The habit of vile people is denial [the blessings they have been given].

29- عَادَةُ اللَّئَامِ الْجُحُودُ.

30. The habit of vile people is ugly slander [and backbiting].

30- عَادَةُ اللَّئَامِ قُبْحُ الْوَقِيْعَةِ.

31. Harming honourable and liberated people is the habit of the vile and ignorant ones.

31. عَادَةُ اللَّئِيمِ وَالْغَمَارُ أَزِيَّةُ الْكِرَامِ
وَالْحُرَارُ.

32. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

32. عِزُّ اللَّئِيمِ مَذَلَّةٌ، وَضَلَالَةُ الْعَقْلِ أَشَدُّ ضَلَالَةً.

33. Flee as far as you can from the foolish, vile one.

33. فِرُّوا كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ وَالْحَمَقِ.

34. The poverty of the honourable one is better than the wealth of the vile one.

34. فَاقَةُ الْكَرِيمِ أَحْسَنُ مِنْ عَنَاءِ اللَّئِيمِ.

35. Absence of vile people is a [source of] comfort for the people.

35. فَقْدُ اللَّئِيمِ رَاحَةٌ لِلنَّاسِ.

36. Every time the rank of a vile person is raised, the people around him diminish, whereas the honourable one is the opposite of this.

36. كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئِيمِ نَقَصَ النَّاسُ عِنْدَهُ، وَالْكَرِيمُ ضِدُّ ذَلِكَ.

37. One who is vile, [the occasion of] his birth is evil.

37. مَنْ لُوِّمَ سَاءَ مِثْلُ دُؤُوسِهِ.

38. One who needs something from the vile ones has indeed been forsaken.

38- مَنْ كَانَتْ لَهُ إِلَى اللَّئَامِ حَاجَةٌ فَقَدْ خُذِلَ.

39. Hard-heartedness is from the traits of the vile ones.

39- مِنَ اللَّئَامِ تَكُونُ الْقَسْوَةُ.

40. The one who accompanies vileness is censured.

40- مُصَاحِبُ اللَّؤْمِ مَذْمُومٌ.

41. The withholding of the honourable one is better than the granting of the vile one.

41- مَنَعَ الْكَرِيمِ أَحْسَنُ مِنْ إِعْطَاءِ اللَّئِيمِ.

42. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

42- يُسْتَدَلُّ عَلَى اللَّئِيمِ بِسُوءِ الْفِعْلِ، وَقُبْحِ الْخُلُقِ، وَوَدَمِيمِ الْبُخْلِ.

43. The practice of the vile ones is denial.

43- سُنَّةُ اللَّئَامِ الْجُحُودُ.

Confusion

Confusion-اللَّبْسُ

1. There is nothing after clarification but confusion.

1. ما بَعْدَ التَّبْيِينِ إِﻻ اللَّبْسُ.

Milk

Milk-اللَّبَنُ

1. Milk is one of the two meats.

1. اللَّبَنُ أَحَدُ اللَّحْمَيْنِ.

The Stubborn

The stubborn-اللُّجُوجُ

1. The stubborn one has no [valid] opinion.

1. اللَّجُوجُ إِﻻ رَأْيَ لَهُ.

2. The stubborn one has no planning.

2. لَيْسَ لِلُّجُوجِ تَدْبِيرٌ.

3. Never argue with a stubborn person in a gathering.

3. إِﻻ تُمَارَيْنَ اللَّجُوجَ فِي مَحْفَلٍ.

4. A stubborn person has no [valid] opinion.

4. رَأْيَ لِلْجُوجِ.

Stubbornness

اللجاج-Stubbornness

1. Stubbornness causes its rider to stumble.

1. اللجاجُ يَكْبُو بِرَاكِيهِ.

2. Stubbornness gives rise to hostilities and kindles rancour in the hearts.

2. اللجاجُ يُنْتِجُ الحُرُوبَ، وَيُوعِرُ القُلُوبَ.

3. Stubbornness is the most harmful of all things in this life and the next.

3. اللجاجُ أَكْثَرُ (أَكْبَرُ) شَيْءٍ مَضَرَّةً فِي العاجِلِ
وَالآخِرِ.

4. Beware of blameworthy stubbornness, for indeed it provokes hostilities.

4. إِيَّاكَ وَمَذْمُومَ اللجاجِ، فَإِنَّهُ يُشِيرُ الحُرُوبَ.

5. Stubbornness is ill-fated.

5. اللجاجُ شُومٌ.

6. Stubbornness is the seed of evil.

6 - اللّجأُ بَدْرُ الشَّرِّ.

7. Stubbornness tarnishes the soul.

7- اللّجأُ يَشِينُ النَّفْسَ.

8. Stubbornness is the provoker of hostilities.

8 - اللّجأُ مَثَارُ الحُرُوبِ.

9. Stubbornness causes its rider to fall off.

9- اللّجأُ يَنْبُو بِرَاكِبِهِ.

10. Stubbornness is the symbol of destruction [and ruin].

10- اللّجأُ عُنْوَانُ العَطْبِ.

11. Stubbornness is followed by detriment.

11- اللّجأُ يَعْقِبُ الضَّرَّ.

12. Stubbornness corrupts opinion.

12- اللّجأُ يُفْسِدُ الرّأْيَ.

13. Stubbornness brings to a person that which he is not in need of.

13. اللّجاجة تُورثُ ما ليسَ لِلمرءِ إِلِيه حاجةٌ.

14. The fruit of stubbornness is ruin.

14. تَمَرَةُ اللّجاجة العَطْبُ.

15. The rider of stubbornness is exposed to affliction.

15. رَاكِبُ اللّجاجة مُتَعَرِّضٌ لِلبَءِءِ.

16. Stubbornness is the cause of turmoil [and war].

16. سَبَبُ الهِياجِ اللّجاجة.

17. Stubbornness may bring about that which a person is not in need of.

17. فَذُ تُورثُ اللّجاجةُ ما لَيْسَ لِلمرءِ إِلِيه حاجةٌ.

18. There is no mount more insubordinate than stubbornness.

18. مَرَكَبَ أَجْمَحٍ مِنَ اللّجاجة.

Importunity

لحاج;Importunity-ل

1. Importunity is an inviter of deprivation.

1. إلتاحُ داعيةُ الحرمان.

2. Importunity is enough as a [reason for] deprivation.

2. كفى بإلتاح مخرمةً.

3. Excessive importunity leads to refusal.

3. كثرة إلتاح تُوجب المنع.

4. The excessive importunity of a man leads to his deprivation.

4. كثرة إلتاح الرجل تُوجب حرمانه.

5. One whose importunity increases gets deprived.

5. من كثر إلتاحه حرم.

6. One who is importunate in asking irritates [people].

6. من ألتح في السؤال أبرم.

7. One who is importunate in asking gets deprived.

7. من ألتح في السؤال حرم.

8. One who is importunate in his asking invites his own deprivation.

8- مَنْ أَلْحَ فِي سُؤَالِهِ دَعَا إِلَى جِرْمَانِهِ.

Important Events

Important events-المحمّد

1. One who understands the times [in which he lives] does not neglect to prepare [for what is to come].

1- مَنْ عَرَفَ مَا فِي السَّاعَاتِ فِي يَوْمٍ لَمْ يَعْزَلْ عَنِ السُّعْدَانِ.

2. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

2- مَنْ أَعْدَتُهُ نِكَايَةٌ فِي يَوْمٍ أَقَامَتْهُ مَعُونَةُ الْكِرَامِ.

3. How quick the hours pass in the day and how fast the days pass in the month and how quick the months pass in the year and how fast the years pass in the lifetime!

3- مَا أَسْرَعَ السَّاعَاتِ فِي يَوْمٍ وَأَسْرَعَ
مَا فِي الشُّهُورِ وَأَسْرَعَ الشُّهُورَ فِي السَّنَةِ وَأَسْرَعَ
السَّنَةَ فِي الْعُمُرِ.

4. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

4- يَوْمٌ صَحَائِفُ آجَالِكُمْ فَخَلِّدُوهَا (فَجَلِّدُوهَا) أَحْسَنَ
أَعْمَالِكُمْ.

5. Hours are the lurking place of banes.

5. السَّاعَاتُ مُكْمَنُ الْغُفَاتِ.

6. Hours plunder lifetimes.

6. السَّاعَاتُ تَنْهَبُ الْغَمَارَ (الْجَالِ)،.

7. The passing of days brings the benefit of experiences.

7. الْيَوْمُ تُفِيدُ التَّجَارِبَ.

8. Hours diminish lifetimes.

8. السَّاعَاتُ تُنْقِصُ الْغَمَارَ.

9. The passing of days reveals the hidden secrets.

9. الْيَوْمُ تُوضِحُ السَّرَائِرَ الْكَامِنَةَ.

10. Verily you are only [the sum total of] a fixed number of days, and every day that passes you by takes a piece of you with it, so reduce your desires and be moderate in your earning.

10. إِنَّمَا أَنْتَ عَدَدُ أَيَّامٍ قَلِيلٌ يَوْمٌ يَمْضِي عَلَيْكَ يَمْضِي بَعْضُكَ، فَخَفِّضْ فِي الطَّلَبِ، وَأَجْمَلْ فِي الْمُكْتَسَبِ.

11. Verily the previous generations were only wiped out by the alternation of movements and stillness.

11. إِنَّمَا أَبَادَ الْقُرُونِ تَعاقُبُ الْحَرَكَاتِ وَالسُّكُونِ.

12. The early morning hours of Saturdays and Thursdays are a blessing.

12. بَكْرُ السَّبْتِ وَالْخَمِيسِ بَرَكَةٌ.

13. The era of the just [ruler] is the best of eras.

13. زَمَانُ الْعَادِلِ خَيْرٌ مِنْ زَمَانِهِ.

14. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

14. إِنَّ أَوْقَاتَكَ أَجْزَاءُ عُمْرِكَ، فَتُنْفِذُ فِيهَا نَفْسَكَ وَتُنْفِذُ فِيهَا نَفْسَكَ (فِي غَيْرِ مَا يُنْجِيكَ).

15. In every instance there is an action [that should be performed].

15. فِي كُلِّ وَاقْتٍ عَمَلٌ.

16. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

16. يَأْتِي عَلَى النَّاسِ زَمَانٌ يُبْقَى مِنَ الْقُرْآنِ إِسْمُهُ، وَبُنْيَانُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبُنَى (الْبِنَاءِ)، خَالِيَةٌ (خَرَابٌ) عَنِ الْهُدَى.

17. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with near relatives as an obligation and worship as a means of gaining superiority over people. Vain desires will

overcome them and guidance will disappear from among them.

17. يَأْتِي عَلَى النَّاسِ زَمَانٌ يُقَرَّبُ فِيهِ إِبْرَاهِيمَ
الْمَاجِلُ، وَيُسْتَظْرَفُ فِيهِ إِبْرَاهِيمَ الْفَاجِرُ،
وَيُضَعَّفُ فِيهِ إِبْرَاهِيمَ الْمُنْصِفُ، يَعُدُّونَ الصَّدَقَةَ
عُرْمًا، وَصِلَةَ الرَّجْمِ مَنًّا، وَالْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ، وَيَظْهَرُ
عَلَيْهِمُ الْهَوَى، وَيَخْفَى بَيْنَهُمُ الْهُدَى.

18. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

18. هَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كَطُومِ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ
الْعُقُورِ.

19. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur'an just as Muhammad (s) began [conveying to you] its revelation, this is the decree from the Most Merciful upon you in the end of days.

19. وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَّى النَّسْمَةَ، لِيَظْهَرَ نَّ عَلَيْكُمْ قَوْمٌ،
يَضْرِبُونَ الْهَامَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا بَدَأَكُمْ مُحَمَّدٌ عَلَى تَنْزِيلِهِ،
ذَلِكَ حُكْمٌ مِنَ الرَّحْمَنِ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ.

20. Do not plunge into the surge (or fire) of sedition that comes your way, and move away from its path while opening up the middle of the road for it [to pass].

20. وَتَفْتَحُوا مَا اسْتَقْبَلْتُمْ مِنْ قَوْرٍ (نَار) الْفِتْنَةِ
وَأَمِيطُوا عَنْ سَنَنِهَا، وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا.

21. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur'an when they turn the Qur'an towards their opinions.

21. يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى،
وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

22. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

22. نَسِيتُمْ مَا دُكِّرْتُمْ، وَأَمِنْتُمْ مَا حُذِرْتُمْ فَتَاهَ عَلَيْكُمْ رَأْيُكُمْ،
وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ.

23. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

23. هَلْ تَنْظُرُ (تُبْصِرُ) إِفْرًا فَقِيرًا يُكَادُ فَقْرًا، أَوْ عَنِيًّا
بَدَّلَ نِعْمَ اللَّهِ كُفْرًا، أَوْ بَخِيًّا إِتَّخَذَ الْبُخْلَ يَحَقُّ اللَّهُ
وَقْرًا أَوْ مُتَمَرِّدًا، كَانَ بِأَذْنِيهِ عَن سَمَاعٍ (سَمِعَ الْمَوَاعِظِ) الْجِئْمَةَ
وَقْرًا.

24. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

24. وَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ
لِتُبَلَبَلَنَّ بَلْبَلَةً، وَلِتُعْرَبَلَنَّ عَرْبَلَةً، وَلِتُسَاطَنَّ سَوَاطِنَ الْقِدْرِ، حَتَّى
يَعْلُوَ أَسْفَلَكُمْ وَأَسْفَلَكُمْ وَأَعْلَىكُمْ، وَأَعْلَىكُمْ وَأَسْفَلَكُمْ،
وَلَيْسِيْفَنَّ سَائِفُونَ، كَانُوا قَصْرُورًا، وَلِيَقْصِرَنَّ سَائِفُونَ كَانُوا
سَبَقُورًا.

25. The masses are not reformed except by justice.

25- الرَّعِيَّةُ يُصْلِحُهَا إِيَّكَ الْعَدْلُ.

26. It was said to him ('a): Verily nothing can reform the people of Kufa except the sword. To this he ('a) replied: If nothing but my destruction reforms them then may Allah not reform them!

26- قِيلَ لَهُ - عَلَيْهِ السَّلَامُ: إِنْ أَهْلَ الْكُوفَةِ
يُصْلِحُهُمْ إِيَّكَ السَّيْفُ، فَقَالَ عَلَيْهِ
السَّلَامُ: إِنْ لَمْ يُصْلِحُهُمْ إِيَّكَ إِفْسَادِي
فَوَصَّلَهُمُ اللَّهُ.

27. The bane of the masses is disobedience [to the rightful ruler].

27- آفَةُ الرَّعِيَّةِ مُخَالَفَةُ الطَّاعَةِ.

28. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

28- كَمْ مِنْ ذِي ثَرَوَةٍ خَطِيرٍ صَيَّرَهُ الدَّهْرُ فَقِيْرًا حَقِيْرًا.

29. How will you remain in your current state when time is [in the process of] transforming you?!

29- كَيْفَ تَبْقَى عَلَى حَالِكَ وَالدَّهْرُ فِي إِحَالِكَ؟!

30. One who blames [the vicissitudes of] time, his blame will be lengthy.

30- مَنْ عَتَبَ عَلَى الدَّهْرِ طَالَ مَعْتَبُهُ.

31. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

31. ما قال الناس لشيء طوبى إِيَّاهُ؛ وَقَدْ حَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.

32. Verily you are [living] in an age when those who speak about the truth are few, and tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are deviants. Their young do not respect the elderly and their rich do not support the poor.

32. إِنَّكُمْ فِي زَمَانِ الْقَائِلِ فِيهِ بِالْحَقِّ قَلِيلٌ، وَاللِّسَانُ فِيهِ عَنِ
الصِّدْقِ كَلِيلٌ، وَالصِّدْقُ فِيهِ لِلْحَقِّ دَلِيلٌ، أَهْلُهُ مُتَعَكِّفُونَ
عَلَى الْعِصْيَانِ، مُصْطَلِحُونَ عَلَى الْإِثْمِ، وَذَهَانٌ، فَتَاهُمْ
عَارِمٌ، وَشَيْخُهُمْ آثِمٌ، وَعَالِمُهُمْ مُنَافِقٌ، وَقَارِيهِمْ مُمَارِقٌ،
يُعَظِّمُ صَغِيرَهُمْ كَبِيرَهُمْ، وَيَعُولُ غَنِيَّهُمْ
فَقِيرَهُمْ.

33. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of repudiating me.

33. إِنَّكُمْ سَتُعَرَّضُونَ عَلَيَّ سَبِيٍّ وَالْبَرَاءَةَ مِنِّي، فَسُبُّونِي، وَإِيَّاكُمْ
وَالْبَرَاءَةَ مِنِّي.

34. We have come upon an age of intransigence and an era of ingratitude. In it the good-doer is counted as an evil-doer and the unjust increases in his insolence.

34. قَدْ أَصْبَحْنَا فِي زَمَانِ عَنُودٍ، وَدَهْرٍ كُنُودٍ، يُعَدُّ فِيهِ الْمُحْسِنُ
مُسِيئًا، وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُوءًا.

35. The people may become brothers in wickedness and desert one another in religion, and [they may] love each other over falsehood and hate each other over the truth.

35. قَدْ تَوَاحَى النَّاسُ عَلَى الْفُجُورِ، وَتَهَاجَرُوا عَلَى الدِّينِ،
وَتَحَابَبُوا عَلَى الْكِذْبِ، وَتَبَاعَضُوا عَلَى الصِّدْقِ.

36. So fear Allah with the fearing of one whose body has become fatigued by fright, and who has been kept awake from his little sleep by his night worship, and who has been made thirsty in the heat of his days by hope [of attaining nearness to Allah].

36 - فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ أَنْصَبَ الْخَوْفُ بَدَنَهُ، وَأَسْهَرَ التَّهَجُّدُ
غِرَارَ نَوْمِهِ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ.

37. How amazing it is; and why would I not be amazed by the mistake of this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

37. فَيَا عَجَبًا وَمَالِي وَغَيْرِي؛ أَعْجَبُ مِنْ خَطَايَا هَذِهِ
الْمُجْتَمَعِ (الْفِرْقِ) عَلَى اخْتِلَافِ حُجَجِهَا فِي
دِيَانَاتِهَا (دِينِهَا)، يَفْتَضُونَ أَثَرَ نَبِيِّ،
وَيَفْتَدُونَ بِعَمَلِ وَصِيِّ، وَيُؤْمِنُونَ بِغَيْبِ،
وَيَعْقُونَ عَنْ غَيْبِ، يَعْمَلُونَ فِي الشُّبُهَاتِ، وَيَسِيرُونَ
فِي الشُّهَوَاتِ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا
أُنْكَرُوا، مَفْرَعُهُمْ فِي الْمَعْضَةِ؛ إِلَى أَنْفُسِهِمْ،
وَتَعْوِيلُهُمْ فِي الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلَّ (كُلِّ
أَمْرٍ) مِنْهُمْ إِمَامٌ نَفْسِهِ، قَدْ أَخَذَ فِيمَا يَرَى بغيرِ وَثِيقَاتِ بَيِّنَاتِ،
وَغَيْرِ سَبَابِ مُحْكَمَاتِ.

38. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

**38. قَدْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَغْرَابًا، وَبَعْدَ الْمُواثِقَةِ
أَحْرَابًا.**

39. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the Day of Resurrection] and cause others to forget have remained behind.

**39. قَدْ دَهَبَ مِنْكُمْ الدَّاكِرُونَ، وَالْمُتَدَكِّرُونَ، وَبَقِيَ النَّاسُونَ
وَالْمُتَنَاسُونَ.**

40. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

**40. قَدْ قَادَتْكُمْ أَرْمَةُ الْحَيْنِ، وَاسْتَعْلَقَتْ عَلَى قُلُوبِكُمْ أَفْئَالُ
الرِّينِ.**

41. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

41. قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفْضِ الْآخِرِ.

42. Indeed the religion of one among you has become like the licking of his tongue, [or like] the hobby that is pursued by one who is free from his work and has gained the approval of his master.

**42. قَدْ صَارَ دِينُ أَحَدِكُمْ لُعْقَةً عَلَى لِسَانِهِ، صَنِيعَ مَنْ قَرَعَ مِنْ
عَمَلِهِ، وَأَحْرَزَ رَضَى سَيِّدِهِ.**

43. They have plunged into the seas of temptations and have taken to innovation rather than following the practices of the Prophet, and they have gone deep into ignorance while abandoning knowledge.

43. قَدْ خَاضُوا بِحَارِ الْفِتَنِ، وَأَخَذُوا بِالْيَدَعِ دُونَ السُّنَنِ، وَتَوَعَّلُوا
الْجَهْلَ، وَاطَّرَحُوا الْعِلْمَ.

44. Do not lose hope in time when it withholds, and do not rely upon it when it gives, and always be extremely cautious of it.

44. إِذَا أُعْطِيَ، وَكُنْ مِنْهُ عَلَى أَكْثَرِ الْحَدَرِ.
وَإِذَا تَوَقَّعَ، وَتَيَّأَسَ مِنَ الزَّمَانِ إِذَا مَنَعَ، وَتَثِقُ بِهِ

45. Verily time will pass for those who remain [in this world] just as it passed for those gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its companion is never separated from hardship, annihilation, pillage and war.

45. إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ، كَجَرِيهِ بِالْمَاضِينَ، مَا يَعُودُ مَا قَدْ
وَلَّى، وَبِئْسَ مَا يَبْقَى سَرْمَدًا مَا فِيهِ، آخِرُ فِعَالِهِ كَأَوَّلِهِ،
مُتَسَابِقَةٌ أُمُورُهُ مُتَظَاهِرَةٌ أَغْمُورُهُ، وَبِئْسَ مَا يَنْفَكُ
مُصَاحِبُهُ مِنْ عَنَاءٍ وَقَنَاءٍ وَسَلْبٍ وَحَرْبٍ.

46. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

46. إِنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ، وَتَخْطِي سِهَامُهُ
وَتُؤَسِّي جِرَاحَهُ، يَرْمِي الصَّحِيحَ بِالسَّقَمِ، وَالنَّاجِيَ
بِالْعَطْبِ.

47. Time is responsible for the separation of loved ones.

47. الدَّهْرُ مُوَكَّلٌ بِتَشْتِيتِ الْفُرْقَانِ.

48. An hour of humiliation is not compensated for by a lifetime of honour.

48. سَاعَةٌ دُلَّ تَغْيِي بِعِزِّ الدَّهْرِ.

49. Be flexible with time when it submits itself to you and do not put anything in danger out of hope for gaining more [than it].

49. سَاهِلُ الدَّهْرِ مَا دَلَّ لَكَ فُعُودُهُ وَتُخَاطِرُ بِشَيْءٍ رَجَاءَ أَكْثَرٍ مِنْهُ.

50. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

50. قَدْ أُوجِبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ بَلَغَ سُؤْلَهُ.

51. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

51. الدَّهْرُ يُخْلِقُ –بَدَانَ، وَيُجَدِّدُ –مَالَ، وَيُدْنِي الْمَنِيَّةَ، وَيُبَاعِدُ –مُنِيَّةً.

52. Time consists of two days: a day for you and a day against you, so when it is for you then do not become vain and ungrateful, and when it is against you then have patience.

52. الدَّهْرُ يَوْمَان: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ، فَإِذَا كَانَ لَكَ فَ–تَبَطَّرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْطَبِرْ.

53. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

53. الدَّهْرُ دُو حَالَتَيْن: إِبَادَةٌ وَإِفَادَةٌ، فَمَا أَبَادَهُ فَ–

رَجْعَةً لَهُ، وَمَا أَفَادَهُ وَبَقَاءَهُ لَهُ.

54. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter who has not [and cannot be] fought.

54- إِنَّ الدَّهْرَ لَخَصْمٌ عَيْرٌ مَخْصُومٌ، وَمُحْتَكِمٌ عَيْرٌ ظَلُومٌ، وَمُحَارِبٌ عَيْرٌ مَحْرُوبٌ.

55. One who resists time is compelled by it and one who submits to it is not safe [from it].

55- مَنْ عَانَدَ الزَّمَانَ أَرْعَمَهُ، وَ مَنْ اسْتَسَلَّمَ إِلَيْهِ لَمْ يَسْلَمْ.

56. The age of the tyrant [ruler] is the worst of ages.

56- زَمَانُ الْجَائِرِ شَرُّ زَمَنَةٍ.

57. Every day is driving towards its morrow.

57- كُلُّ يَوْمٍ يَسُوقُ إِلَى عَدُوِّهِ.

58. Calamities are born from the passage of time.

58- مِنَ السَّاعَاتِ تَوْلَدُ الْفَاتِ.

59. There is no guarantee on time.

59- وَبِقَدْرِ الزَّمَانِ وَبِقَدْرِ السَّاعَاتِ.

60. One is neither safe from the passage of time nor secure from the calamities of the days.

60 - وَيَأْمَنُ أَحَدُ صُرُوفِ الزَّمَانِ، وَيَسْلُمُ مِنْ نَوَائِبِ 7#xFEF1 يَّامٍ.

61. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

61- يَنْبَغِي لِمَنْ عَرَفَ الزَّمَانَ أَنْ وَيَأْمَنَ الصُّرُوفَ وَالْغَيْرَ.

62. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

62- الطَّاعَةُ جُنَّةُ الرَّعِيَّةِ وَالْعَدْلُ جُنَّةُ الدَّوْلِ.

63. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

63- فَالْقُلُوبُ 7#xFEFB هِيَةٌ مِنْ رُشْدِهَا، قَاسِيَةٌ عَنِ حَظِّهَا، سَالِكَةٌ فِي غَيْرِ مَضْمَارِهَا، كَأَنَّ الْمَعْنِيَّ سِوَاهَا، وَكَأَنَّ الْحَظَّ فِي إِحْرَازِ دُنْيَاهَا.

64. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

64- فَيَا لَهَا مَوَاعِظُ شَافِيَةً لَوْ صَادَقَتْ قُلُوبًا زَاكِيَةً وَأَسْمَاعًا وَاعِيَةً، وَأَرَاءَ عَازِمَةً.

65. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

65- مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَدَّ
عَنْهَا فِيهَا، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا.

66. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

66- فَلَيْنُ أَمْرَ الْبَاطِلِ لِقَدِيمًا فَعَلًا، وَلَيْنُ قَلَّ الْحَقُّ لِرُبَّمَا وَلَعَلَّ،
لَقَلَّمَا أَدْبَرَ شَيْءٌ قَادَبَرَ.

67. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

67- قَدْ ظَهَرَ أَهْلُ الشَّرِّ، وَبَطَنَ أَهْلُ الْخَيْرِ، وَفَاضَ الْكِذْبُ،
وَوَاضَ الصِّدْقُ.

68. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

68- قَدْ إِسْتَدَارَ الزَّمَانُ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ.

69. The abominable has become so rampant that the shame one feels from it has reduced.

69- قَدْ كَثُرَ الْقَبِيحُ حَتَّى قَلَّ الْحَيَاءُ مِنْهُ.

70. Dishonesty has increased so much that there are only few who can [now] be trusted.

70- قَدْ كَثُرَ الْكِذْبُ حَتَّى قَلَّ مَنْ يُوثَقُ بِهِ.

71. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

**71- مالي أراكم أشباحاً؛ وأرواحاً، وأرواحاً
؛ ونساکاً؛ وح، ونبجاً؛ وأرباح.**

72. Time betrays its companion and does not please the one who blames it.

72- الزمانُ يخونُ صاحبهُ ويستعيبُ لمن عاتبه.

73. When the epoch becomes corrupt, the wicked gain mastery [over the people].

73- إذا فسَدَ الزَّمانُ سادَ اللِّئامُ.

74. In time there are vicissitudes (or lessons [to be learnt]).

74- في الزَّمانِ الغَيْرُ (العِبْرُ).

75. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

75- مَنْ تَشاعَلَ بِالزَّمانِ شَغَلَهُ.

76. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

76- مَنْ أَمِنَ الزَّمانَ خانَهُ، وَمَنْ أَعْظَمَهُ أهانَهُ.

Insults

Insults-المعات

1. Whoever insults [and disputes with] the people, his enemies increase.

1. مَنْ مِنْ الرّجالِ كُتِرَ أَعْدائُهُ.

Pleasure And Delight

Pleasure and delight-اللذة

1. Pleasure distracts.

1. اللّذّة تُلهي.

2. Pleasures are corrupters.

2. اللذاتُ مُفسِداتٌ.

3. Pleasures are woes.

3. اللذاتُ آفاتٌ.

4. The root of [all] woes is being distracted by [worldly] pleasures.

4. رَأْسُ الْوَلَةِ بِاللذاتِ.

5. Many a pleasure has death [hidden] in it.

5- رَبُّ لَذَّةٍ فِيهَا الْجِئَامُ.

6. Few are those who are enticed by pleasures but that their destruction is caused by it.

6- قَلٌّ مَنُ عَرِيَ بِاللَّذَاتِ إِذْ كَانَ بِهَا هَافًا.

7. How many a vile pleasure has prevented one from [attaining] lofty stations.

7- كَمْ مِنْ لَذَّةٍ دَنِيَّةٍ مَنَعَتْ سِنِيَّ دَرَجَاتٍ.

8. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

8- مَا التَّدُّ أَحَدٌ مِنَ الدُّنْيَا لَذَّةً إِذْ كَانَتْ لَهُ يَوْمَ الْقِيَمَةِ عُصَّةً.

9. There is no good in a pleasure that does not last.

9- خَيْرٌ فِي لَذَّةٍ تَبْقَى.

10. There is no pleasure in transient desires.

10- لَذَّةٌ فِي شَهْوَةٍ فَانِيَةٍ.

11. The pleasure of disobedience is not worth the chastisement of hellfire.

11- تَغْيِي لَذَّةِ الْمَعْصِيَةِ بِعِقَابِ النَّارِ.

12. The sweetness of [worldly] pleasure does not compensate for the bitterness of

adversities.

12. تَقُومُ دَوَّ اللِّدَّةِ بِمَرَارَةٍ وَأَلِيمَ الْعُقُوبَاتِ.

13. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

13. تُتَوَازَى لِدَّةُ الْمَعْصِيَةِ فَضُوحَ خَيْرَةٍ وَأَلِيمَ الْعُقُوبَاتِ.

14. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

14. خَيْرٌ فِي لِدَّةٍ تُوجِبُ نَدَمًا، وَشَهْوَةٍ يُعْقِبُ أَلَمًا.

15. With every pleasure remember its [eventual] end, and with every blessing [recall] its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving of distress and attainment of aspirations.

15. أَذْكَرُ مَعَ كُلِّ لِدَّةٍ زَوَالِهَا، وَمَعَ كُلِّ نِعْمَةٍ إِنْتِقَالِهَا، وَمَعَ كُلِّ بَلِيَّةٍ كَشْفِهَا، فَإِنَّ ذَلِكَ أَبْقَى لِلنِّعْمَةِ، وَأَنْفَى لِلشَّهْوَةِ، وَأَذْهَبُ لِلْبَطْرِ، وَأَقْرَبُ إِلَى الْفَرَجِ، وَأَجْدَرُ بِكَشْفِ الْعُصَّةِ وَدَرْكِ الْمَأْمُولِ.

The Tongue

اللسان-The tongue

1. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

1. اللِّسَانُ مَعْيَارُ أَرْجَحَةِ الْعَقْلِ، وَأَطَاشُهُ الْجَهْلُ.

2. Safeguard your tongue just as you treasure your gold and your money.

2. أَخْزُنْ لِسَانَكَ، كَمَا تَخْزُنُ دَهَبَكَ وَوَرَقَكَ.

3. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

3. إِحْفَظْ رَأْسَكَ مِنْ عَثْرَةِ لِسَانِكَ، وَازْمُمْهُ بِالنُّهَى وَالْحَزْمِ، وَالْتَّقَى، وَالْعَقْلَ.

4. Restrain your tongue before it prolongs your incarceration and destroys your soul, for there is nothing more worthy of long imprisonment than a tongue that has strayed from the right and is hasty in responding.

4. إِحْسِنْ لِسَانَكَ قَبْلَ أَنْ يُطِيلَ حَبْسَكَ، وَيُرْدِيَ نَفْسَكَ، وَ شَيْءٌ أَوْلَى بِطُولِ سِجْنٍ مِنْ لِسَانٍ يَعْجِلُ عَنِ الصُّوَابِ، وَيَتَسَرَّعُ إِلَى الْجَوَابِ.

5. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

5. إِحْذَرُوا اللِّسَانَ فَإِنَّهُ سَهْمٌ يُخْطِي.

6. Beware of making your tongue a medium for slandering your brothers, or of saying that which will become proof against you and a reason for harming you.

6. إِيَّاكَ أَنْ تَجْعَلَ مَرْكَبَكَ لِسَانَكَ فِي عَيْبَةِ إِخْوَانِكَ، أَوْ تَقُولَ مَا يَصِيرُ عَلَيْكَ حُجَّةً، وَفِي سَائَةِ إِلَيْكَ عِلَّةً.

7. Know that the tongue is a part of a person's body, so when he desists, speech will not assist him and when he opens up [and is ready to speak], speech will not give him time to pause.

7. أَوَّيْلُ لِّلسَّانِ إِذَا سَكَتَ، وَإِنَّ اللِّسَانَ بَصْعَةٌ مِّنَ النَّاسِ،
وَإِنَّ اللِّسَانَ إِذَا تَنَطَّقَ، وَتَمَهَّلَ
النُّطْقُ إِذَا اتَّسَعَ.

8. Now surely the good repute of a man that is preserved for him by Allah among the people is better than the wealth that is inherited by those who do not praise him.

8. أَوَّيْلُ لِّلسَّانِ الصَّادِقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي
النَّاسِ خَيْرٌ مِّنَ الْمَالِ يُورَثُهُ مَنُ يَحْمَدُهُ.

9. Verily your tongue demands from you that which you have made it accustomed to.

9. إِنَّ لِّلسَانِكِ يَفْتَضِيكَ مَا عَوَّدْتَهُ.

10. The tongue is the interpreter of the heart.

10. اللِّسَانُ تَرْجُمانُ الجَنَانِ.

11. The tongue is recalcitrant to its owner.

11. اللِّسَانُ جَمُوحٌ بِصَاحِبِهِ.

12. The tongue is the interpreter of the intellect.

12. اللِّسَانُ تَرْجُمانُ العَقْلِ.

13. A person is hidden under his tongue.¹

13. الْمَرءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

14. The tongue is a beast of prey, if you let it free it will injure [you].

14. اللِّسَانُ سَبْعٌ إِنْ أَطْلَعْتَهُ عَقَرَ.

15. The tongue is the gauge of a human being.

15. اللِّسَانُ مِيزَانُ نَفْسٍ.

16. The tongues reveal that which is concealed by the inner consciences.

16. اللِّسَانُ يُرْجِمُ عَمَّا تَجْنَهُ الضَّمَائِرُ.

17. The affliction of a human being is in his tongue.

17. بَلَاءُ نَفْسٍ فِي لِسَانِهِ.

18. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

18. حَدُّ السِّينَانِ يَفْطَعُ وَوُصَالًا، وَحَدُّ اللِّسَانِ يَفْطَعُ جَالَ.

19. The edge of the tongue is sharper than the edge of a spearhead.

19. حَدُّ اللِّسَانِ أَمْضَى مِنْ حَدِّ السِّينَانِ.

20. Many a tongue destroys a person.

20- رُبُّ لِسَانٍ أَتَى عَلَى إِنْسَانٍ.

21. The slip of the tongue is more harmful than the thrust of the spearhead.

21- زَلَّةُ اللِّسَانِ أُنْكَى مِنْ إِصَابَةِ السِّينَانِ.

22. The slip of the tongue is more severe than the injury caused by a spearhead.

22- زَلَّةُ اللِّسَانِ أَشَدُّ مِنْ جُرْحِ السِّينَانِ.

23. The slip of the tongue causes the greatest destruction.

23- زَلَّةُ اللِّسَانِ أَشَدُّ هَرَجًا.

24. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

24- صَبَطُ اللِّسَانِ مُلْكٌ وَإِطْفَافُهُ هَلَاكٌ.

25. The piercing of the tongue is more injurious than the piercing of the spear.

25- طَعْنُ اللِّسَانِ أَمَضُّ مِنْ طَعْنِ السِّينَانِ.

26. Accustom your tongue to polite speech and you will remain safe from reproach.

26- عَوَّدُ لِسَانِكَ حُسْنَ الكَلِمَاتِ تَأْمِنُ المَعْرِفَةَ.

27. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

27 - قَلَّمَا يُنْصِفُ اللِّسَانُ فِي نَشْرِ قَبِيحٍ أَوْ إِحْسَانٍ.

28. Set your tongue aright and you will be secure.

28- قَوْمٌ لِسَانَكَ تَسْلُمُ.

29. Every person is held accountable for the offence committed by his tongue and his hand.

29- كُلُّ إِنْسَانٍ مُوَآخِذٌ بِجِنَايَةِ لِسَانِهِ وَيَدِهِ.

30. How much blood has been spilt by the mouth!²

30- كَمْ مِنْ دَمٍ سَفَكَهُ فَمٌ.

31. How many a person has been destroyed by the tongue!

31- كَمْ مِنْ إِنْسَانٍ أَهْلَكَهُ لِسَانٌ.

32. The tongue of the intelligent person is behind his heart.³

32- لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

33. The tongue of the ignorant person is the key to his destruction.

33- لِسَانُ الْجَاهِلِ مِفْتَاحُ حَتْفِهِ.

34. Your tongue demands from you that which you have made it accustomed to.

34- لِسَانُكَ يَفْتَضِيكَ مَا عَوَّدْتَهُ.

35. He ('a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

**35- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ مَنْ دَمَّهُ: لِسَانُهُ
كَالشَّهْدِ وَلَكِنْ قَلْبُهُ سِجْنٌ لِلْحَقْدِ.**

36. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

36- لِسَانُ الْبَرِّ مُسْتَهْتَرٌ بِدَوَامِ الذِّكْرِ.

37. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

37- لِسَانُكَ إِنْ أَمْسَكْتَهُ أَنْجَاكَ، وَإِنْ أَطْلَقْتَهُ أَرْدَاكَ.

38. Your tongue demands from you that which you have accustomed it to and your soul requires from you that which you have familiarized it with.

38- لِسَانُكَ يَسْتَدْعِيكَ مَا عَوَّدْتَهُ، وَنَفْسُكَ تَفْتَضِيكَ مَا أَلْفَتَهُ.

39. One whose tongue is sweet [and polite], his friends increase.

39- مَنْ عَدَّبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ.

40. One who protects his tongue honours himself.

40. مَنْ حَفِظَ لِسَانَهُ أَكْرَمَ نَفْسَهُ.

41. One who does not control his tongue regrets.

41. مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمُ.

42. One who imprisons his tongue remains safe from regret.

42. مَنْ سَجَنَ لِسَانَهُ أَمِنَ مِنْ نَدَمِهِ.

43. One who sets his tongue aright adorns his intellect.

43. مَنْ قَوَّمَ لِسَانَهُ زَانَ عَقْلَهُ.

44. One who makes his tongue his master has decreed his own death.

44. مَنْ أَمَرَ عَلَيْهِ لِسَانَهُ قَضَى بِحَتْفِهِ.

45. One who restrains his tongue is safe from regret.

45. مَنْ أَمْسَكَ لِسَانَهُ أَمِنَ نَدَمَهُ.

46. One who sets his tongue free demonstrates his own foolishness.

46. مَنْ أَطْلَقَ لِسَانَهُ أَبَانَ عَنْ سُخْفِهِ.

47. Guarding the tongue is part of faith.

47. مِنْ إِيْمَانٍ جِمْطُ اللِّسَانِ.

48. One who does not guard his tongue has not completed his faith.

48. مَا عَقَدَ إِيْمَانَهُ مَنْ لَمْ يَحْفَظْ لِسَانَهُ.

49. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

49. مَا إِيْمَانٌ لَوْ نَسَانُ لَوْ نَسَانُ لَوْ نَسَانُ إِيْمَانٌ؛ صُورَةٌ مُمْتَلِئَةٌ أَوْ بَهِيْمَةٌ مُهْمَلَةٌ.

50. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

50. مَا مِنْ شَيْءٍ أَجْلَبَ لِقَلْبِ إِيْمَانٍ؛ وَأَخْدَعَ لِلنَّفْسِ مِنْ شَيْطَانٍ.

51. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

51. لَا تَجْرُ لِسَانَكَ إِيمَانًا؛ وَيَجْمَلُ عَنْكَ نَشْرُهُ.

52. Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

52. تَجْعَلُ لِسَانَكَ عَلَى مَنْ أَنْطَقَكَ، وَتَجْعَلُ قَوْلَكَ عَلَى مَنْ سَدَّدَكَ.

53. The slips of the tongue cannot be controlled.

53. تُمْلِكُ عَثْرَاتُ اللِّسَانِ.

54. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

54. شَيْءٌ أَغْوَدُ عَلَى نَسَانٍ مِنْ حِفْظِ اللِّسَانِ، وَبَدَلٍ خَسَانٍ.

55. This tongue is recalcitrant to its owner.

55. هَذَا اللِّسَانُ جَمُوحٌ لِصَاحِبِهِ.

1. i.e. as long as he doesn't speak, his intellect and personality remain hidden from others.

2. i.e. because of what one speaks.

3. i.e. the intelligent person ponders before speaking.

Courteousness

التلطف-Courteousness

1. When you are the cause of someone's affliction, it is obligatory upon you to show courtesy [and kindness] in trying to remedy his affliction.

1. مَنْ كُنْتَ سَبَبًا لَهُ فِي بَأْسٍ، وَجَبَ عَلَيْكَ التَّلَطُّفُ فِي عَاجِلِ دَائِهِ.

Vain Talk

اللغو-Vain talk

1. Many a vain talk results in evil [action].

1- رَبُّ لَعُوٍ يَجْلِبُ شَرًّا.

Meeting

Meeting-اللقاء

1. Good meetings strengthen the bond of brotherhood.

1- حُسْنُ اللَّقَاءِ يَزِيدُ فِي تَأْكِدِ الْوَدَائِعِ.

2. Good encounters (or meetings) are one of the two successes.

2- حُسْنُ الْمَلَقَاءِ (اللقاء) أَحَدُ النَّجَحَيْنِ.

Meeting Allah

Meeting Allah-لقاء الله

1. One who loves to meet Allah, the Glorified, forgets this world.

1- مَنْ أَحَبَّ لِقَاءَ اللَّهِ سُبْحَانَهُ سَءَى عَنِ الدُّنْيَا.

Hinting

Hinting-التلويح

1. One who settles for hinting [and indirect reference] becomes needless of declaration.

1- مَن اِكْتَفَى بِالتَّلْوِيحِ اِسْتَعْنَى عَنِ التَّصْرِيحِ.

Reproach, Reprimand And Censure

مة والعتاب والدم;#xFEFC-الم Reproach, reprimand and censure

1. Excessiveness in reproach ignites the fire of obstinacy.

1. اِسْتَعْنَى عَنِ التَّصْرِيحِ;#xFEFB; فِرَاطٌ فِي الْمَمَلِكَةِ يَشْبُ نَارَ اللِّجَاجَةِ.

2. The easiest thing is censuring the ignorant ones.¹

2- اَهُوْنُ شَيْءٍ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ.

3. When you [have to] censure [someone], make it short.

3- اِسْتَعْنَى عَنِ التَّصْرِيحِ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ.

4. Many a person who is reproached has done nothing wrong.

4- رُبَّ مَلُومٍ وَ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ.

5. When slips and errors increase, reproach increases.

5- عِنْدَ كَثْرَةِ الْعِثَارِ وَالزَّلَلِ تَكْتُرُ الْمَمَلِكَةُ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ;#xFEFB; اِسْتَعْنَى عَنِ التَّصْرِيحِ.

6. Blame may at times be beneficial.

6. قَدْ يَنْجَعُ الْمَءَمُّرُ.

7. Reproof is one of the two punishments.

7. التَّفْرِيعُ أَحَدُ الْعُقُوبَتَيْنِ.

8. Repetition of [the] reprimand is more severe than the pain of a beating.

8. إِعَادَةُ التَّفْرِيعِ أَشَدُّ مِنْ مَضَضِ الضَّرْبِ.

9. Too much reproof instils hatred in the hearts and alienates the companions.

9. كَثْرَةُ التَّفْرِيعِ تُوَعِّرُ الْقُلُوبَ، وَتُوحِشُ صُحَابَ.

10. One whose reproach increases, his disgrace increases.

10. مَنْ كَثُرَ لَوْمُهُ كَثُرَ عَارُهُ.

11. The blamer should not blame anyone but himself.

11. يَلْمُ;#xFEFB; يَلْمُ;#xFEFB; يَلْمُ;#xFEFB; نَفْسَهُ.

[1](#). Or: The thing of least importance is the censure of the ignorant ones.

Amusement

اللهم-Amusement

1. Amusement corrupts serious resolutions.

1- اللّهُ يُفْسِدُ عَزَائِمَ الْجِدِّ.

2. Keep away from amusements for indeed you have not been created aimlessly so that you may be amused, and you have not been left without purpose so that you may indulge in vanities.

2- أَهْجُرَ اللّهُوَ فَإِنَّكَ لَمْ تُخْلَقْ عَبَثًا فَتَلْهُوْا، وَ لَمْ تُتْرَكْ سُدًى فَتَلْغُوا.

3. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

3- أَبْعَدُ النَّاسِ عَنِ الصِّدْقِ الْمُسْتَهْتَرُ بِاللّهُوَ.

4. The beginning of amusement is play and its end is war.

4- أَوَّلُ اللّهُوَ لَعِبٌ، وَآخِرُهُ حَرْبٌ.

5. The furthest of all people from prosperity is one who is fond of amusement and jest.

5- أَبْعَدُ النَّاسِ مِنَ النَّجَاحِ الْمُسْتَهْتَرُ بِاللّهُوَ وَالْمَزَاحِ.

6. Amusement is from the fruits of ignorance.

6- اللّهُوَ مِنْ ثِمَارِ الْجَهْلِ.

7. Amusement is the provision of foolishness.

7- اللّهُوَ قُوتُ الْحَمَاقَةِ.

8. Many an amusement alienates a freeman.

8- رَبُّ لَهْوٍ يُوَجِّسُ حُرًّا.

9. The worst thing that one's lifetime can be wasted on is idle sport.

9- شَرُّ مَا ضَيِّعَ فِيهِ الْعُمْرُ اللَّعْبُ.

10. One whose amusement increases is considered a fool.

10- مَنْ كَثُرَ لَهْوُهُ أُسْتُخْمِقَ.

11. One whose amusement increases, his intelligence decreases.

11- مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

12. Whoever is overpowered by amusement, his seriousness is nullified.

12- مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

13. Gatherings of amusement corrupt the faith.

13- مَجَالِسُ اللَّهْوِ تُفْسِدُ الْإِيمَانَ.

14. Intellect [and wisdom] and idle play do not go together.

14- الْإِعْلَامُ وَاللَّعْبُ لَا يَجْتَمِعَانِ.

15. One who takes pleasure in idle sport and is fond of amusement and entertainment does

not become successful.

15. يُفْلِحُ مَنْ وَلِيَ بِاللَّعِبِ وَاسْتُهْتِرَ بِاللَّهُوِ وَالطَّرَبِ.

Night And Day

الليل والنهار-Night and day

1. The night and day are pursuing their courses in covering those who remain and wiping out the traces of those who have passed away.

1. اللَّيْلُ وَالنَّهَارُ دَائِبَانِ فِي طَيِّ الْبَاقِينَ، وَمَحُو آثَارِ الْمَاضِينَ.

2. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

2. إِنَّ لَيْلَكَ وَنَهَارَكَ #XFEBB يَسْتَوْعِبَانِ لِجَمِيعِ حَاجَاتِكَ
فَافْسِمُهَا (فَافْسِمُهَا) بَيْنَ عَمَلِكَ وَرَاحَتِكَ.

3. Verily the night and day are working in you [by making you older] so work in them, and they are taking from you so take from them.

3. إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْمَمَانِ فِيكَ، فَاعْمَلْ فِيهِمَا،
وَيَأْخُذَانِ مِنْكَ فَخُذْ مِنْهُمَا.

4. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

4. كُرُورُ اللَّيْلِ وَالنَّهَارِ مَكْمَنُ #XFEFI فَاتِ وَدَاعِي الشُّتَاتِ.

5. The succession of days are [like] dreams, their pleasures are [causes of] agonies and

their gifts are [fraught with] evanescence and maladies.

5. كُرُورٌ مُرٌّ يُؤْتِيهِمْ أَجْرًا وَمَوَاهِبًا فَنَاءً وَأَسْقَامًا.
وَلَدَائِبُهَا

6. One whose nights and days pass him by is made old by them.

6. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أُبْلِيَاهُ.

7. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

7. مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أُدْبَاهُ وَأُبْلِيَاهُ، وَإِلَى الْمَنَايَا
أُدْنِيَاهُ.

8. Verily one whose riding mount is the night and day is carried [forward] by it even when he is stationary, and he traverses the distance even if he is settled in one place.

8. إِنَّ مَنْ كَانَ مَطِيئَتُهُ اللَّيْلُ وَالنَّهَارُ، فَإِنَّهُ يُسَارُّ بِهِ وَإِنْ كَانَ
وَاقِفًا، وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَادِعًا.

Gentleness And Softness

Gentleness and softness- اللين واللين

1. Through gentleness, the souls feel at ease.

1. بَلِينِ الْجَانِبِ تَأْنَسُ النُّفُوسُ.

2. Be soft without being weak and stern without using force.

2- كُنْ لِيِّنًا مِنْ عَيْرِ ضَعْفٍ، شَدِيدًا مِنْ عَيْرِ عُنْفٍ.

3. One whose nature is gentle, loving him is unavoidable.

3- مَنْ عَرِيكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

4. One whose wood is soft, his branches become thick.¹

4- مَنْ عُوْدُهُ كَثُفَتْ أَغْصَانُهُ.

5. One who has a gentle demeanour makes his community's love [for him] last.

5- مَنْ تَلِنَ حَاشِيَتُهُ يَسْتَدِمُّ مِنْ قَوْمِهِ الْمَحَبَّةَ.

6. One who is not lenient with the one who is under him will not obtain what he requires.

6- مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنْلُ حَاجَتَهُ.

7. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

7- أَلِنْ كَنَفَكَ وَتَوَاضَعْ لِلَّهِ يَرْفَعَكَ.

8. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

8- أَلِنْ كَنَفَكَ فَإِنَّ مَنْ يُلِنُ كَنَفَهُ يَسْتَدِمُّ مِنْ قَوْمِهِ الْمَحَبَّةَ.

¹ Meaning that one who is gentle has many friends.

Distinction

المجد-Distinction

1. Verily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

1- إِنَّمَا الْمَجْدُ أَنْ تُعْطِيَ فِي الْعُرْمِ، وَتَعْفُوَ عَنِ الْجُرْمِ.

2. He who has been forgone by praise does not attain distinction.

2- لَمْ يُدْرِكِ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

3. He who has been forgone by praise will not acquire distinction.

3- مَا نَالَ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

4. One who lacks diligence does not attain distinction.

4- مَا أُدْرِكَ الْمَجْدَ مَنْ فَاتَهُ الْجِدُّ.

Tribulations

المحن-Tribulations

1. Verily tribulations have certain extents that have to be passed so remain in slumber until they pass, for indeed trying to find a solution before this only increases [and prolongs] it.

1- إِنَّ لِلْمَحَنِّ غَايَاتٍ؛ بُدِّ مِنْ أَنْقِضَائِهَا، فَنَامُوا لَهَا إِلَى حِينِ أَنْقِضَائِهَا، فَإِنَّ إِعْمَالَ الْحِيلَةِ فِيهَا قَبْلَ ذَلِكَ زِيَادَةٌ لَهَا.

2. Verily tribulations have certain extents, and the extents have limits, so remain patient until you reach their limits, for trying to find a solution for them before they have passed only increases [and prolongs] them.

2- إِنَّ لِلْمَحَنِّ غَايَاتٍ، وَلِلْغَايَاتِ نِهَايَاتٍ، فَاصْبِرُوا لَهَا حَتَّى تَبْلُغَ نِهَايَاتِهَا، فَالتَّحَرُّكُ لَهَا قَبْلَ انْقِضَائِهَا زِيَادَةٌ لَهَا.

3. Tribulation is linked with love of this world.

3- الْمَحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيَا.

4. Tribulation has been linked to love of this world.

4- قُرِنَتْ الْمَحْنَةُ بِحُبِّ الدُّنْيَا.

Praise And Extolment

المدح والتناء- Praise and extolment

1. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

1- إِحْتَرِسُوا مِنْ سَوْرَةِ طِرَائِ وَالْمَدْحِ، فَإِنَّ لُهُمَا رِيحاً خَبِيثَةً فِي الْقَلْبِ.

2. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

2- إِيَّاكَ أَنْ تُثْنِيَ عَلَى أَحَدٍ بِمَا لَيْسَ فِيهِ، فَإِنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ.

3. The ugliest truth is a person's praise for himself.

3. أَفْبَحُّ الصِّدْقِ تَنَاءُ الرَّجُلِ عَلَى نَفْسِهِ.

4. Verily the person who praises you is surely a deceiver of your intellect, [and] a cheater who cheats you about yourself with false compliments and spurious praise; so if you deprive him of your grant or withhold from him your favour, he will label you with every scandal and will attribute every ugly act to you.

4. إِنَّ مَا دَحَكَ لَخَارِعُ لِعَقْلِكَ غَاشٌّ لَكَ فِي نَفْسِكَ بِكَاذِبٍ
إِفْضَالِكُ، وَطَرَاءٍ وَزُورِ التَّنَاءِ، فَإِنْ حَرَمْتَهُ نَوَالِكَ أَوْ مَنَعْتَهُ
إِفْضَالِكُ، وَسَمَكَ بِكُلِّ فَضِيحَةٍ، وَنَسَبَكَ إِلَى كُلِّ قَبِيحَةٍ.

5. Commendation causes vainglory and brings one closer to heedlessness.

5. طَرَاءٌ يُحْدِثُ الزُّهْوَ وَيُذْنِي مِنَ الْغِرَّةِ.

6. When you praise, be brief.

6. إِذَا مَدَحْتَ فَاخْتَصِرْ.

7. When one of the pious believers is extolled [for his virtues], he fears what is said about him, so he says: I know myself better than others, and my Lord knows me better than myself. O Allah! Do not hold me accountable for what they say and make me better than what they think of me.

7. إِذَا زُكِّيَ أَحَدٌ مِنَ الْمُتَّقِينَ، خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ: أَنَا
أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ بِنَفْسِي مِنِّي، اللَّهُمَّ
تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ.

8. Recommendation of the evil ones is one of the greatest sins.

8- تَزْكِيَةُ شَرَارٍ مِنْ أَعْظَمِ وُزَارٍ.

9. Love for compliments and praise is from the surest opportunities of Satan.

9- حُبُّ طَرَاءِ وَالْمَدْحِ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

10. The best praise is that which flows from the tongues of the righteous.

10- خَيْرُ التَّنَائِ مَا جَرَى عَلَى السِّنَةِ بُرَارٍ.

11. The worst praise is that which flows from the tongues of the wicked.

11- شَرُّ التَّنَائِ مَا جَرَى عَلَى السِّنَةِ شَرَارٍ.

12. Seeking praise without deserving it is foolishness.

12- طَلَبُ التَّنَائِ بِغَيْرِ اسْتِحْقَاقِ خُرْقٌ.

13. How many a person is thrilled by the praise showered upon him.

13- كَمْ مِنْ مَعْتُونٍ بِالتَّنَائِ عَلَيْهِ.

14. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

14- كَثْرَةُ التَّنَائِ مَلَقٌ يُحْدِثُ الزَّهْوَ وَيُدْنِي مِنَ الْغِرَّةِ.

15. Every praiser has the right to a good reward or a handsome gift from whom he praises.

15- لِكُلِّ مُنِّ عَلَى مَنْ أَتَى عَلَيْهِ مَثُوبَةٌ مِنْ جَزَاءِ أَوْعَارِفُهُ مِنْ عَطَاءٍ.

16. One who praises you has [actually] slaughtered you.

16- مَنْ مَدَحَكَ فَقَدْ دَبَحَكَ.

17. One who praises you for what is not in you is indeed likely to blame you for that which you have not done.

17- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ خَلِيقٌ أَنْ يَدُمَّكَ بِمَا لَيْسَ فِيكَ.

18. One who is praised for that which is not in him is ridiculed by it.

18- مَنْ أُتِيَ عَلَيْهِ بِمَا لَيْسَ فِيهِ سُخِرَ بِهِ.

19. Whoever praises you for that which is not in you, then it is actually a criticism of you if you think about it.

19- مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ دَمٌ لَكَ إِنْ عَقَلْتَ.

20. One of the ugliest blameworthy acts [of a person] is praising the wicked.

20- مِنْ أَفْبَحِ الْمَدَامِّ مَدْحُ اللَّئَامِ.

21. The one who praises a person for that which is not in him is mocking him.

21- مَا رِحُ الرَّجُلُ بِمَا لَيْسَ فِيهِ مُسْتَهْزِيٌّ بِهِ.

22. The one who praises you for that which is not in you is [actually] mocking you, and if you do not give him that which fulfils his wants, he will be excessive in his blame and defamation of you.

22. مَا دِحُّكَ بِمَا لَيْسَ فِيكَ مُسْتَهْزِيٌّ بِكَ، فَإِنْ لَمْ تُسْعِفْهُ بِنَوَالِكَ
بَالِغٍ فِي دَمِّكَ وَهَجَائِكَ.

The Human Being

The human being-المرء والرجل

1. A person is in the position where he places his soul through his devotion and obedience, so if he purifies it, it becomes pure and if he sullies it, it becomes sullied.

1. الْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِيَاضَتِهِ وَطَاعَتِهِ، فَإِنْ نَزَّهَهَا تَنَزَّهَتْ،
وَإِنْ دَنَسَهَا تَدَنَسَتْ.

2. A person is in the position that he chooses for his soul. If he preserves it, it becomes elevated and if he does not preserve it, it becomes abased.

2. الرَّجُلُ حَيْثُ اخْتَارَ لِنَفْسِهِ إِنْ صَانَهَا إِرْتَفَعَتْ، وَإِنْ ابْتَدَلَهَا
إِثْصَعَتْ.

3. A person is [gauged] by his two small parts: his heart and his tongue. If he battles, he fights with his heart and if he speaks, he speaks by his articulation.

3. الْمَرْءُ بِأَصْغَرَيْهِ: بِقَلْبِهِ، وَلِسَانِهِ، إِنْ قَاتَلَ قَاتَلَ بِجَنَانٍ، وَإِنْ
نَطَقَ نَطَقَ بِبَيَانٍ.

4. The human being changes in three instances: when he is close to kings, when he gains positions of authority and when he becomes wealthy. So whoever does not change in these conditions, then he is one who possesses a strong intellect and an upright character.

4. الْمَرْءُ يَتَغَيَّرُ فِي تَقَرُّبِهِ مِنَ الْمُلُوكِ،
وَالْوَالِيَاتُ، وَالْغِنَاءِ مِنَ الْفَقْرِ، فَمَنْ لَمْ يَتَغَيَّرْ فِي هَذِهِ
فَهُوَ ذُو عَقْلٍ قَوِيمٍ، وَخُلُقٍ مُسْتَقِيمٍ.

5. A man is [to be gauged] by his astuteness not by his appearance.

5. الْمَرْءُ يَفِطْنَتُهُ بِصُورَتِهِ.

6. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

6. الْمَرْءُ يَهْمَّتُهُ بِعُنْيَتِهِ.

7. A man is [gauged] by his endeavour.

7. الْمَرْءُ يَهْمَّتُهُ.

8. A person is [judged] by [what is in] his heart.

8. الرَّجُلُ يَجَنَانُهُ.

9. A person is [gauged] by his faith.

9. الْمَرْءُ بِإِيمَانِهِ.

10. The distinction of a man is [by] his wealth but his honour is [by] his religion.

10. حَسَبُ الرَّجُلِ مَالُهُ، وَكَرَمُهُ دِينُهُ.

11. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

11. حَسَبُ الرَّجُلِ عَقْلُهُ، وَمُرُوَّتُهُ خُلُقُهُ.

12. The distinction of a person is [by] his knowledge and his beauty is his intellect.

12. حَسَبُ الْمَرْءِ عِلْمُهُ، وَجَمَالُهُ عَقْلُهُ.

13. The evidence of a person's roots is his action.

13. دَلِيلُ أَصْلِ الْمَرْءِ فِعْلُهُ.

14. The value of every person [gauged by] is what he knows.

14. قِيَمَةُ كُلِّ امْرَأٍ مَا يَعْلَمُ.

15. The value of every person is his intellect.

15. قِيَمَةُ كُلِّ امْرَأٍ عَقْلُهُ.

16. A person's worth is based on the extent of his merit.

16. قَدْرُ الْمَرْءِ عَلَى قَدْرِ فَضْلِهِ.

17. The worth of every person is [measured by] that which he does well.

17. قَدْرُ كُلِّ امْرَأٍ مَا يُحْسِنُهُ.

18. Every person has a need (or for every affair there is [a proper] etiquette).

18 - لِكُلِّ امْرَأٍ (أَمْرٌ أَدَبٌ) أَرَبٌ.

19. The good and evil of every person, and the purity or impurity of his origin is evinced by what he manifests of his actions.

19- يُسْتَدَلُّ عَلَى خَيْرِ كُلِّ امْرَأٍ، وَشَرِّهِ، وَطَهَارَةِ أَصْلِهِ وَخُبْتِهِ،
بِمَا يَظْهَرُ مِنْ أَعْمَالِهِ.

20. When the virtues of a man are more than his vices, then that [person] is ideal, and when his virtues and vices are equal then he has protected himself [from destruction], but if his vices are more than his virtues then he is doomed.

20- إِذَا كَانَتْ مَحَاسِنُ الرَّجُلِ أَكْثَرَ مِنْ مَسَاوِيهِ فَذَلِكَ الْكَامِلُ، وَ
إِذَا كَانَ مُتَسَاوِيَّيَ الْمَحَاسِنِ وَالْمَسَاوِي فَذَلِكَ الْمُتَمَاسِكُ، وَإِنْ
زَادَتْ مَسَاوِيهِ عَلَى مَحَاسِنِهِ فَذَلِكَ الْهَالِكُ.

21. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

21- الرَّجُلُ السُّوءُ يَطَّلُنُ بِأَحَدٍ خَيْرًا، وَنَهْ
يَرَاهُ إِذْ يَوْصِفُ نَفْسَهُ.

22. The worst person is he who sells his religion for the worldly life of others.

22- يُبْسِ الرَّجُلُ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

23. At times people are deceived.

23- قَدْ تُخَدَعُ الرِّجَالُ.

24. A person is weighed by his speech and valued by his action, so say that which is weighty and do that which has great value.

24- الْمَرْءُ يُوزَنُ بِقَوْلِهِ، وَيَقْوَمُ بِفِعْلِهِ، فَقُلْ مَا تَرَجَّحَ زَنْتُهُ،
وَأَفْعَلْ مَا تَجَلَّ قِيَمَتُهُ.

25. A person's value is indicated by his knowledge and intellect.

25- يُنْبِئُ عَن قِيَمَةِ كُلِّ امْرِئٍ عِلْمُهُ وَعَقْلُهُ.

26. Every person is answerable for what is in his possession and his family.

26- كُلُّ امْرِئٍ مَسْئُولٌ عَمَّا مَلَكَتْ يَمِينُهُ وَعِيَالِهِ.

Magnanimity

المُرُوَّة- Magnanimity

1. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

1- الْمُرُوَّةُ اجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ وَاكْتِسَابُهُ مَا يَزِينُهُ.

2. Magnanimity is [displaying] equity when in authority, showing forgiveness despite having the power [to take revenge] and being financially supportive [to those in need] in one's society (or in times of hardship).

2- الْمُرُوَّةُ الْعَدْلُ فِي الْمُرَّةِ، وَالْعَفْوَمَعَ الْقُدْرَةَ،
وَالْمُوَاسَاةُ فِي الْعِشْرَةِ (الْعُسْرَةَ).

3. Magnanimity is spreading goodness and being hospitable to guests.

3- الْمُرُوَّةُ بَثُّ الْمَعْرُوفِ، وَقِرَى الصُّيُوفِ.

4. Magnanimity is a title that encompasses all the [other] merits and virtues.

4- الْمُرُوَّةُ اسْمٌ جَامِعٌ لِسَائِرِ الْقَضَائِلِ وَالْمَحَاسِنِ.

5. The most honourable magnanimity is loyal brotherhood.

5- أَشْرَفُ الْمُرُوَّةِ حُسْنُ الْخُوفِ.

6. The best magnanimity is preserving goodwill [and affection].

6- أَحْسَنُ الْمُرُوَّةِ جِظُّ الْوُدِّ.

7. The root of magnanimity is modesty and its fruit is chastity.

7- أَصْلُ الْمُرُوَّةِ الْحَيَاءُ، وَتَمَرُتُهَا الْعِفَّةُ.

8. The most honourable magnanimity is controlling one's anger and killing one's lustful desires.

8- أَشْرَفُ الْمُرُوَّةِ مَلِكُ الْعَصَبِ، وَإِمَاتَةُ الشَّهْوَةِ.

9. The most excellent magnanimity is tolerating the offenses of one's brothers.

9- أَفْضَلُ الْمُرُوَّةِ إِحْتِمَالُ جُنَايَاتِ الْخَوَانِ.

10. The most excellent magnanimity is for a man to preserve his dignity.

10. أَفْضَلُ الْمُرُوءَةِ إِسْتِيقَاءُ الرَّجُلِ مَاءَ وَجْهِهِ.

11. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

11. أَوَّلُ الْمُرُوءَةِ طَاعَةُ اللَّهِ، وَآخِرُهَا التَّنَزُّهُ عَنِ الدَّنَايَا.

12. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

12. أَوَّلُ الْمُرُوءَةِ طَقَةُ الْوَجْهِ، وَآخِرُهَا التَّوَدُّدُ إِلَى النَّاسِ.

13. The beginning of magnanimity is cheerfulness and its end is persistence in righteousness.

13. أَوَّلُ الْمُرُوءَةِ الْبِشْرُ، وَآخِرُهَا إِسْتِدَامَةُ الْبِرِّ.

14. The most excellent magnanimity is modesty, and its fruit is chastity.

14. أَفْضَلُ الْمُرُوءَةِ الْحَيَاءُ، وَتَمَرَّتُهُ الْعِفَّةُ.

15. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

15. أَفْضَلُ الْمُرُوءَةِ مُوَاسَاةُ إِخْوَانِ بِأَمْوَالِ، وَمُسَاوَاتُهُمْ فِي حُؤَالِ.

16. Magnanimity is fulfilling one's promise.

16. الْمُرُوَّةُ إِجْازُ الْوَعْدِ.

17. Magnanimity is eschewing vile traits.

17. الْمُرُوَّةُ إِجْتِنَابُ الدَّنِيَّةِ.

18. Concealing [one's] poverty and sickness is part of magnanimity.

18. إِخْفَاءُ الْفَاقَةِ وَالْمُرَاضِ مِنَ الْمُرُوَّةِ.

19. Magnanimity is bereft and devoid of every [form of] vulgarity.

19. الْمُرُوَّةُ مِنْ كُلِّ خَنَاءٍ عَرِيَّةٍ بَرِيَّةٍ.

20. Magnanimity impels [one] towards noble traits.

20. الْمُرُوَّةُ تَحْتُ عَلَى الْمَكَارِمِ.

21. There is no magnanimity like remaining free from sins.

21. الْمُرُوَّةُ كَالْتَّنْزَهُ عَنِ الْمَآثِمِ.

22. Magnanimity is contentment and tolerance (or patience).

22. الْمُرُوَّةُ الْقَنَاعَةُ وَالْتَّحَمُّ (التَّجَمُّلُ).

23. Magnanimity prevents every vileness.

23. الْمُرُوَّةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّةٍ.

24. Magnanimity is being free from every [form of] wickedness.

24. الْمُرُوَّةُ مِنْ كُلِّ لَوْمٍ بَرِيَّةٍ.

25. Magnanimity is being free from vulgarity and disloyalty.

25. الْمُرُوَّةُ بَرِيَّةٌ مِنَ الْخَنَاءِ وَالْعَدْرِ.

26. There is magnanimity in three things: lowering one's gaze, lowering one's voice and walking with modesty.

26. تَمْنَعُ الْمُرُوَّةُ فِي ثَلَاثٍ: عَضُّ الطَّرْفِ، وَعَضُّ الصَّوْتِ، وَمَشْيُ الْقَصْدِ.

27. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

27. تَمْنَعُ الْمُرُوَّةُ فِي ثَلَاثٍ: عَطَاءٌ مِنْ غَيْرِ مَسْئَلَةٍ، وَوَفَاءٌ مِنْ غَيْرِ عَهْدٍ، وَجُودٌ مَعَ إِفْرَاقٍ.

28. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

28. تَمْنَعُ الْمُرُوَّةُ فِي ثَلَاثٍ: جُودٌ مَعَ قِلَّةٍ، وَاحْتِمَالٌ مِنْ غَيْرِ مَذَلَّةٍ، وَتَعَقُّفٌ عَنِ الْمَسْئَلَةِ.

29. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

29- جِمَاعُ الْمُرُوَّةِ أَنْ تَعْمَلَ فِي السِّرِّ مَا تَسْتَحْيِي مِنْهُ فِي الْعَرَفَةِ.

30. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

30- خَصْلَتَانِ فِيهِمَا جِمَاعُ الْمُرُوَّةِ: اجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ، وَاجْتِسَابُهُ مَا يَزِينُهُ.

31. One's magnanimity is to the extent of the nobility of his soul.

31- عَلَى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ الْمُرُوَّةُ.

32. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

32- لَمْ يَتَّصِفْ بِالْمُرُوَّةِ مَنْ لَمْ يَرِعْ ذِمَّةَ أَوْلِيَائِهِ وَيُنْصِفَ أَعْدَائِهِ.

33. If magnanimity was not difficult to acquire and heavy to bear, the wicked and ignorant ones would not have left from it anything even for a single night, but its acquisition is difficult and its burden is heavy, so the wicked and ignorant turned away from it and the honourable and virtuous ones adopted it.

33- لَوْ أَنَّ الْمُرُوَّةَ لَمْ تَشْتَدِّ مَوْتِنُهَا، وَيَثْقُلُ مَحْمَلُهَا مَا تَرَكَ اللَّئَامُ الْإِنَّمَامَ؛ عَمَارٌ مِنْهَا مَبِيتَ لَيْلَةٍ، وَلَكِنَّهَا اشْتَدَّتْ مَوْتِنُهَا، وَثَقُلَ مَحْمَلُهَا، فَحَادَ عَنْهَا اللَّئَامُ الْإِنَّمَامَ؛ عَمَارٌ، وَحَمَلَهَا الْكِرَامُ الْإِنَّمَامَ؛ خِيَارٌ.

34. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah.

34- مِنَ الْمُرُوَّةِ الْعَمَلُ لِلَّهِ فَوْقَ الطَّاقَةِ.

35. Lowering the gaze and walking with modesty are part of magnanimity.

35- مِنَ الْمُرُوَّةِ عَضُّ الطَّرْفِ وَمَشْيُ الْقَصْدِ.

36. Obedience to Allah and good estimation are part of magnanimity.

36- مِنَ الْمُرُوَّةِ طَاعَةُ اللَّهِ، وَحُسْنُ التَّقْدِيرِ.

37. Keeping away from the forbidden is one of the conditions of magnanimity.

37- مِنْ شَرَائِطِ الْمُرُوَّةِ التَّنَزُّهُ عَنِ الْحَرَامِ.

38. From the completeness of magnanimity is for one to feel ashamed of himself.

38- مِنْ تَمَامِ الْمُرُوَّةِ أَنْ تَسْتَحْيِيَ مِنْ نَفْسِكَ.

39. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

39- مِنْ أَفْضَلِ الدِّينِ الْمُرُوَّةُ وَخَيْرَ فِي دِينٍ لَيْسَ لَهُ (فِيهِ) مُرُوَّةٌ.

40. Staying clear of vile traits is from the completeness of magnanimity.

40- مِنْ تَمَامِ الْمُرُوَّةِ التَّنَزُّهُ عَنِ الدَّنِيَّةِ.

41. Keeping ties with near relatives is from the most excellent magnanimity.

41- مِنْ أَفْضَلِ الْمُرُوَّةِ صِلَةُ الرَّجِمِ.

42. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

42- مِنْ أَفْضَلِ الْمُرُوَّةِ صِيَانَةُ الْحَزْمِ.

43. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

43- مِنْ تَمَامِ الْمُرُوَّةِ أَنْ تَنْسَى الْحَقَّ لَكَ، وَتَذْكُرَ الْحَقَّ عَلَيْكَ.

44. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests] when you ask [someone for anything].

44- مِنَ الْمُرُوَّةِ أَنَّكَ إِذَا سُئِلْتَ إِذَا سَأَلْتَ أَنْ تُخَفِّفَ.

45. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

45- مِنَ الْمُرُوَّةِ أَنْ تَقْتَصِدَ وَتُسْرِفَ، وَتَعِدَ وَتُخْلِفَ.

46. Bearing the offences of one's brothers is from magnanimity.

46- مِنَ الْمُرُوَّةِ إِحْتِمَالُ جُنَايَاتِ إِخْوَانِ (الْمَعْرُوفِ).

47. Nobody has carried a burden heavier than magnanimity.

47- مَا حَمَلَ الرَّجُلُ حَمْلًا أَثْقَلَ مِنَ الْمُرُوَّةِ.

48. With affluence, magnanimity becomes manifested.

48. مَعَ التَّرْوَةِ تَطْهَرُ المُرُوَّةُ.

49. The magnanimity of a person is to the extent of his intellect.

49. مُرُوَّةُ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

50. The magnanimity of a person is [gauged by] the truthfulness of his speech.

50. مُرُوَّةُ الرَّجُلِ صِدْقُ لِسَانِهِ.

51. A person's magnanimity is in his tolerance of his brothers' mistakes.

51. مُرُوَّةُ الرَّجُلِ فِي احْتِمَالِ عَثَرَاتِ إِخْوَانِهِ.

52. The basis of magnanimity is truthful speech and doing good to others.

52. وَكَوْنُ المُرُوَّةِ صِدْقُ اللِّسَانِ وَبَدْلُ حُسَانٍ.

53. The establishment of magnanimity is in struggling with your brother to make him obey Allah, the Glorified, and restraining him from disobeying Him, and increasing your censure [of him] for it.

53. نِظَامُ المُرُوَّةِ فِي مُجَاهَدَةِ أَخِيكَ عَلَى طَاعَةِ اللّهِ سُبْحَانَهُ، وَصَدِّهِ عَنِ مَعَاصِيهِ، وَأَنْ تُكْثِرَ عَلَى ذَلِكَ مَ#xFEFBمَهُ، (وَأَنْ تَكْثِرَ عَلَى ذَلِكَ مَ#xFEFBمَهُ).

54. Magnanimity is not perfected except for the intelligent one.

54. تَكْمُلُ الْمُرُوَّةُ إِذَا لَبِيَتْ لِالْبَيْبِ.

55. There is no magnanimity like keeping clear of sins.

55. مُرُوَّةٌ كَالْتَّنَزُّهِ عَنِ الْمَآثِمِ.

56. There is no magnanimity in one who has no determination.

56. مُرُوَّةٌ لِمَنْ هَمَّةٌ لَهُ.

57. Magnanimity is not completed except by bearing the hardships of good acts.

57. تَكْمُلُ الْمُرُوَّةُ إِذَا يَاحْتِمَالِ جِنَايَاتِ الْمَعْرُوفِ.

58. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

58. يُسْتَدَلُّ عَلَى الْمُرُوَّةِ بِكَثْرَةِ الْحَيَاءِ، وَبَدَلِ التَّوَدُّعِ، وَكَفِّ ذِي.

59. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

59. يُسْتَدَلُّ عَلَى مُرُوَّةِ الرَّجُلِ بِبَثِّ الْمَعْرُوفِ، وَبَدَلِ حَسَانٍ، وَتَرْكِ مُمْتِنَانِ.

Sickness

Sickness-المرض

1. Sickness is [a form of] confinement of the body.

1- الْمَرَضُ حَبْسُ الْبَدَنِ.

2. There are two things that should not be scorned: sickness and the poor relative.

2- شَيْئَانِ يُؤْتَفُ مِنْهُمَا: الْمَرَضُ، وَذُو الْقَرَابَةِ الْمُفْتَقِرِ.

3. One who hides his sickness from the physicians has betrayed his body.

3- مَنْ كَتَمَ مِنْ طِبَّاءٍ مَرَضَهُ خَانَ بَدَنَهُ.

4. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

4- مَنْ كَتَمَ مَكْنُونَ دَائِهِ عَجَزَ طَبِيبُهُ عَنْ شِفَائِهِ.

5. Sickness in one of the two confinements.

5- الْمَرَضُ أَحَدُ الْحَبْسَيْنِ.

Disputation And Argument

Disputation and argument-المراء والجدال

1. Disputation is the seed of evil.

1- الْمِرَاءُ بَذْرُ الشَّرِّ.

2. Argument in religion corrupts certitude.

2- الْجَدَلُ فِي الدِّينِ يُفْسِدُ الْيَقِينَ.

3. The fruit of disputation is hatred.

3- تَمَرَةُ الْمِرَاءِ الشُّحْنَاءُ.

4. Too much disputation is the cause of hatred [and enmity].

4- سَبَبُ الشُّحْنَاءِ كَثْرَةُ الْمِرَاءِ.

5. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

5- سِتَّةٌ يُمَارُونَ: الْفَقِيهُ وَالرَّئِيسُ وَالذَّنِي وَالْبَذِي وَالْمَرَأَةُ وَالصَّبِي.

6. One whose disputation increases does not remain safe from error.

6- مَنْ كَثَرَ مِرَاؤُهُ لَمْ يَأْمَنْ الْغَلَطَ.

7. Whoever accustoms himself to disputation, it becomes his habit.

7- مَنْ عَوَّدَ نَفْسَهُ الْمِرَاءَ صَارَ دَيْدَنَهُ.

8. One who makes disputation his habit will not turn his night into day [and will remain in

the darkness of ignorance].

8- مَنْ جَعَلَ دَيْدَنَهُ الْمِرَاءَ لَمْ يُصْبِحْ لَيْلَهُ.

9. One whose false disputations increase, his blindness from the truth persists.

9- مَنْ كَثُرَ مِرَائُهُ بِالْبَاطِلِ دَامَ عَمَاؤُهُ عَنِ الْحَقِّ.

10. One who disputes with a fool has no intelligence.

10- مَنْ مَارَى السُّفِيَةَ وَ;#xFEFB عَقَلَ لَهُ.

11. With excessive disputation, there can be no affection.

11- ;#xFEFB مَحَبَّةٌ مَعَ كَثْرَةِ مِرَاءٍ.

Joking

Joking-المزاح

1. Joking is a [cause of] separation that is followed by rancour.

1- الْمُزَاحُ فِرْقَةٌ تَتَّبَعُهَا ضَعِيفَةٌ.

2. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

2- إِيَّاكَ أَنْ تَذْكَرَ مِنَ الْكِبْرِ;#xFEFB (مَا كَانَ) مُضْحِكًا، وَإِنْ حَكَيْتَهُ عَنْ غَيْرِكَ.

3. Excessiveness in joking is foolishness.

3. فُرَاطٌ فِي الْمَزْحِ خُرْقٌ.

4. Abandon [excessive] joking for indeed it is the conception of rancour.

4. دَعِ الْمُزَاحَ فَإِنَّهُ لِقَاحُ الضَّغِينَةِ.

5. In impudence and excessive joking there is foolishness.

5. فِي السَّفَةِ وَكَثْرَةِ الْمُزَاحِ الْخُرْقُ.

6. Too much joking diminishes one's reverence [and dignity].

6. كَثْرَةُ الْمُزَاحِ تُسَقِطُ الْهَيْبَةَ.

7. Too much joking takes away prestige and brings about enmity [and rancour].

7. كَثْرَةُ الْمُزَاحِ تُذْهِبُ الْبَهَاءَ وَتُوجِبُ الشُّهْنَاءَ.

8. Everything has a seed, and the seed of enmity is joking.

8. لِكُلِّ شَيْءٍ بَدْرٌ، وَبَدْرُ الْعَدَاوَةِ الْمُزَاحُ.

9. One who jokes [excessively] is taken lightly.

9. مَنْ مَزَحَ اسْتُخِفَّ بِهِ.

10. One whose joking increases is deemed ignorant.

10. مَنْ كَثُرَ مُرَاحُهُ أُسْتُجْهِلَ.

11. One whose joking is excessive is considered a fool.

11. مَنْ كَثُرَ مُرَاحُهُ أُسْتُحْمَقَ.

12. One whose joking increases, his reverence [and dignity] decreases.

12. مَنْ كَثُرَ مُرَاحُهُ قَلَّتْ هَيْبَتُهُ.

13. One whose joking increases, his dignity diminishes.

13. مَنْ كَثُرَ مَرَحُهُ قَلَّ وَقَارُهُ.

14. Whoever jokes excessively will never be without one who bears a grudge against him and one who takes him lightly.

14. مَنْ كَثُرَ مُرَاحُهُ لَمْ يَخُلْ مِنْ حَاقِدٍ عَلَيْهِ وَمُسْتَخِفٍّ بِهِ.

15. Any time a person makes a joke, he parts with a portion of his intellect.

15. مَا مَرَحَ امْرُؤٌ مَرَحَةً إِذْ مَجَّ مِنْ عَقْلِهِ مَجَّةٌ.

16. Do not make fun of a noble person such that he ends up bearing a grudge against you.

16. تُمَارِحِ الشَّرِيفَ فَيَحْقِدَ عَلَيْكَ.

17. Never make fun of a friend thereby turning him into an enemy, or of an enemy thereby making him [want to] destroy you.

17. تُمَارِحَنَّ صَدِيقًا فَيُعَارِيكَ، وَعَدُوًّا فَيُرِيكَ.

Walking

المشي-Walking

1. Keep walking in your customary way (or with your ailment¹) as long as you can.

1- إِمَشْ بِدَائِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

¹ This is how it appears in Nahj al-Balāgha.

Delay

المطل-Delay

1. Delay and obligation are the spoilers of [the] favour [one does to others].

1- الْمَطْلُ وَالْمَنْ مُنْكَدَا حُسَانٍ.

2. Delay [in giving] is one of the two refusals.

2- الْمَطْلُ أَحَدُ الْمَنْعَيْنِ.

3. Delay [and procrastination] is a chastisement of the soul.

3- الْمَطْلُ عَذَابُ النَّفْسِ.

Scheming

المكر-Scheming

1. Scheming and malice are things that keep faith away.

1- الْمَكْرُ وَالْعُلُّ مُجَانِبَا إِيمَانٍ.

2. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

2- إِيَّاكَ وَالْمَكْرَ، فَإِنَّ الْمَكْرَ لَخُلُقٌ ذَمِيمٌ.

3. Scheming is wickedness, deception is evil.

3- الْمَكْرُ لُؤْمٌ، الْخَدِيعَةُ سُؤْمٌ.

4. Scheming is the practice of the mutinous.

4- الْمَكْرُ شِيْمَةٌ الْمَرَدَّةِ.

5. Scheming is the trait of the wicked.

5- الْمَكْرُ سَجِيَّةُ اللَّئَامِ.

6. Scheming against one who trusts in you is ingratitude [and betrayal].

6- الْمَكْرُ بِمَنْ أُتِّمَنَكَ كُفْرٌ.

7. The bane of cleverness is scheming.

7. آفَةُ الدُّكَاةِ الْمَكْرُ.

8. The cornerstone of wisdom is eschewing deceptions.

8. رَأْسُ الْحِكْمَةِ تَجَنُّبُ الْخُدَعِ.

9. Many a plotter has been struck down by his own stratagem.

9. رَبُّ مُحْتَالٍ صَرَعَتْهُ حِيلَتُهُ.

The Devising Of Allah

مكر الله-Allah- devising of Allah

1. One who feels secure from the devising of Allah is destroyed.

1. مَنْ أَمِنَ مَكْرَ اللَّهِ هَلَكَ.

2. One who feels secure from the devising [of Allah] meets with harm.

2. مَنْ أَمِنَ الْمَكْرَ لِقِيَا الشَّرِّ.

The Schemer And Plotter

الماكر والمكور-The schemer and the plotter

1. The one who always hatches plots [against others] is a devil.

1. الْمَكُورُ شَيْطَانٌ.

2. The one who is always scheming [against others] is a devil in the form of a human being.

2. الْمَكُورُ شَيْطَانٌ فِي صُورَةِ نَسَانٍ.

3. One who schemes is afflicted by his own scheming.

3. مَنْ مَكَرَ حَاقَ بِهِ مَكْرُهُ.

4. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

4. مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللَّهُ سُبْحَانَهُ مَكْرَهُ فِي عُنُقِهِ.

5. There is no trustworthiness in the schemer.

5. أَمَانَةٌ لِمَكُورٍ.

6. Evil scheming does not beset anyone but those who practice it.

6. يَحِقُّ الْمَكْرُ السَّيِّئُ لِأَهْلِهِ.

Flattery

المَلَقُ-Flattery

1. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

1. إِيَّاكَ وَالْمَلَقَ، فَإِنَّ الْمَلَقَ لَيْسَ مِنْ دِينِكَ إِيمَانٍ.

2. Flattery is not part of the character of Prophets.

2- لَيْسَ الْمَلَقُ مِنْ خُلُقِ نَبِيَاءٍ.

3. One whose flattery increases, his [sincere] joyfulness is not recognized.

3- مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشَرِّهِ.

4. Verily only the one who does not flatter you [truly] adores you, and [only] one who does not make you hear his praise for you [truly] praises you.

4- إِنَّمَا يُحِبُّكَ مَنْ مِنْ يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ
يَسْمَعُكَ.

Kings And Rulers

Kings and rulers-الملوك

1. A tyrant ruler and an immoral scholar are the most harmful of all people.

1- السُّلْطَانُ الْجَائِرُ، وَالْعَالِمُ الْفَاجِرُ أَشَدُّ النَّاسِ نِكَايَةً.

2. Accompany the ruler with caution, the friend with humility and cheerfulness, and the enemy with that which you can [use to] establish your proof over him.

2- إِصْحَابِ السُّلْطَانِ بِالْحَذَرِ، وَالصَّدِيقَ بِالتَّوَاضُّعِ وَالْبَشْرَ، وَالْعَدُوَّ
بِمَا تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ.

3. Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands and among the people, and the one who deters people from misdeeds in the land.

3- إِنَّ السُّلْطَانَ مِنُ اللّٰهِ فِي رُضٍ،
وَمُقِيمُ العَدْلِ فِي البِرِّ وَالْعِبَادِ، وَوَزَعْتُهُ فِي
رُضٍ.

4. The tyrant king frightens the innocent.

4- السُّلْطَانُ الجَائِرُ يُخِيفُ البَرِيَّ.

5. An evil commander commissions the vulgar one [to work for him].

5- مِيرُ السُّوءِ يَصْطَلِعُ البَذِيَّ.

6. The bane of kings is evil intentions.

6- آفَةُ المُلُوكِ سُوءُ السَّرِيرَةِ.

7. The bane of viziers is wicked inner thoughts.

7- آفَةُ الوُزَرَاءِ خُبْتُ السَّرِيرَةِ.

8. The bane of leaders is weakness in politics.

8- آفَةُ الزُّعَمَاءِ ضَعْفُ السِّيَاسَةِ.

9. The bane of a kingdom is [having] weak defences.

9- آفَةُ المُلْكِ ضَعْفُ الجِمَاطَةِ.

10. When you become the ruler then be kind [to your subjects].

10- إِذَا مَلَكَتَ فَارْفُقْ.

11. When a king builds his kingdom on the foundations of justice and sustains it on the pillars of reason, Allah helps his friends and forsakes his enemies.

11- إِذَا بَنَى الْمَلِكُ (مُلْكُهُ) عَلَى قَوَاعِدِ الْعَدْلِ، وَدَعَمَ بِدَعَائِمِ الْعَقْلِ، نَصَرَهُ اللَّهُ مُوَالِيَهُ، وَخَذَلَ مُعَادِيَهُ.

12. When the ruler makes you come closer to him, then increase your exaltation of him.

12- إِذَا زَادَكَ السُّلْطَانُ تَقْرِيْبًا فَزِدْهُ إِجْرًا.

13. Kings have no affection.

13- الْمُلُوكُ مُؤَدَّةٌ لَهُ (لَهُمْ).

14. Transient and fleeting kingship is wretched and insignificant.

14- الْمُلْكُ الْمُنْتَقِلُ الزَّائِلُ حَقِيرٌ يَسِيرٌ.

15. Being independent of [and not seeking anything from] kings is the best kingship.

15- الْغِنَى عَنِ الْمُلُوكِ أَفْضَلُ مُلْكٍ.

16. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

16- الْجُرْأَةُ عَلَى السُّلْطَانِ أَعْجَلُ هَلْكَ.

17. The adornment of kingship is justice.

17- زَيْنُ الْمُلْكِ الْعَدْلُ.

18. The wrath of kings is the messenger of death.

18- عَضَبُ الْمُلُوكِ رَسُولُ الْمَوْتِ.

19. The merit of a king is in building prosperous cities.

19- فَضِيلَةُ السُّلْطَانِ عِمَارَةُ الْبُلْدَانِ.

20. It is seldom that the affection of kings and traitors lasts.

20- قَلَّمَا تَدُومُ مَوَدَّةُ الْمُلُوكِ وَالْخَوَّانِ.

21. The friendship of kings seldom lasts.

21- قَلَّمَا تَدُومُ خُلَّةُ الْمُلُوكِ (الْمَلُولِ).

22. The hearts of the people are the treasuries of their leader, so whatever he deposits in them, be it justice or oppression, he will find it there.

22- قُلُوبُ الرِّعِيَّةِ خَزَائِنُ رَاعِيهَا، فَمَا أُودِعَهَا مِنْ عَدْلٍ أَوْ جَوْرٍ وَجَدَهُ.

23. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

23- لَيْسَ ثَوَابٌ عِنْدَ اللَّهِ سُبْحَانَهُ أَعْظَمُ مِنْ ثَوَابِ السُّلْطَانِ
الْعَادِلِ، وَالرَّجُلِ الْمُحْسِنِ.

24. One who gains authority [usually] adopts partiality.

24- مَنْ مَلَكَ إِسْتَأْتَرَ.

25. One who becomes haughty in his kingship has belittled it.

25- مَنْ تَكَبَّرَ فِي سُلْطَانِهِ صَغَّرَهُ.

26. One whose aggression is prolonged, his rule [soon] comes to an end.

26- مَنْ طَالَ عُدْوَانُهُ زَالَ سُلْطَانُهُ.

27. One whose kingship is tyrannical, his destruction becomes great.

27- مَنْ جَارَ مُلْكُهُ عَظِمَ هُلْكُهُ.

28. Whoever is betrayed by his vizier, his administration gets corrupted.

28- مَنْ خَانَهُ وَزِيرُهُ فَسَدَ تَدْبِيرُهُ.

29. One who fears your whip wishes for your death.

29- مَنْ خَافَ سَوْطَكَ تَمَنَّى مَوْتَكَ.

30. One who relies upon your goodness is concerned about [the end of] your rule.

30- مَنْ وَثِقَ بِإِحْسَانِكَ أَشْفَقَ عَلَى سُلْطَانِكَ.

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

31- مَنْ اجْتَرَأَ عَلَى السُّلْطَانِ فَقَدْ تَعَرَّضَ لِلْهَوَانِ.

32. Whoever betrays his king, his security is nullified.

32- مَنْ خَانَ سُلْطَانَهُ بَطَلَ أَمَانُهُ.

33. One who is just in his kingship becomes needless of his aides.

33- مَنْ عَدَلَ فِي سُلْطَانِهِ اسْتَعْنَى عَنْ أُعْوَانِهِ.

34. One who is concerned about his kingship curtails his aggression.

34- مَنْ أَشْفَقَ عَلَى سُلْطَانِهِ قَصَرَ عَنْ عُذْوَانِهِ.

35. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

**35- مَنْ عَامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللهُ مُلْكَهُ، وَعَجَّلَ بَوَارَهُ
وَهُلْكَهُ.**

36. One who is tyrannical in his kingdom, the people wish for his annihilation.

36- مَنْ جَارَ مُلْكَهُ (فِي مُلْكِهِ) تَمَنَّى النَّاسُ هُلْكَهُ.

37. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

37- مَنْ سَلَّ سَيْفَ الْعُدْوَانِ سُلِبَ عِزُّ السُّلْطَانِ.

38. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

38- مَنْ طَلَبَ خِدْمَةَ السُّلْطَانِ بِغَيْرِ أَدَبٍ خَرَجَ مِنَ السُّلْطَانِ إِلَى الْعَطَبِ.

39. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation and tear down his pillars [of kingship].

39- مَنْ جَارَ فِي سُلْطَانِهِ، وَ أَكْثَرَ عُذْوَانَهُ، هَدَمَ اللَّهُ بُنْيَانَهُ، وَ هَدَّ أَرْكَانَهُ.

40. Whoever is just in his rule and shows kindness [to the people], Allah will elevate his stature and will strengthen [and grant victory to] his helpers.

40- مَنْ عَدَلَ فِي سُلْطَانِهِ، وَ بَدَلَ إِحْسَانَهُ، أَعْلَى اللَّهُ شَأْنَهُ، وَ أَعَزَّ أَعْوَانَهُ.

41. One who makes his kingship subservient to his religion, every king will submit to him.

41- مَنْ جَعَلَ مُلْكُهُ خَادِمًا لِدِينِهِ، إِتْقَادَ لَهُ كُلُّ سُلْطَانٍ.

42. When one makes his religion subservient to his kingship, every person will covet it.

42- مَنْ جَعَلَ دِينَهُ خَادِمًا لِمُلْكِهِ، طَمَعَ فِيهِ كُلُّ إِنْسَانٍ.

43. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

43. مَنْ تَشَاعَلَ بِالسُّلْطَانِ لَمْ يَتَفَرَّغْ لِخَوَانِهِ.

44. It is a right upon the king to govern himself before his soldiers.

44. مِنْ حَقِّ الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

45. Disputing with kings takes away blessings.

45. مُنَازَعَةُ الْمُلُوكِ تَسْلُبُ النِّعَمَ.

46. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

46. وَزُرَّاءُ السُّوءِ أَعْوَانُ الظُّلْمَةِ وَإِخْوَانُ التَّمَةِ.

47. Oppressive governors are the worst of the *umma* and opponents of the [true] leaders.

47. وَوُجُوهُ الجُورِ شِرَارُ التَّمَةِ، وَأَضْدَادُ التَّمَةِ.

48. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

48. تَصَدَّعُوا عَلَى سُلْطَانِكُمْ فَتُذَمُّوا غِبَّ أَمْرِكُمْ.

49. Never visit kings frequently, for they are such that if you accompany them they will become weary of you and if you advise them sincerely they will debase you.

49. تَكْثُرَنَّ الدُّخُولَ عَلَى الْمُلُوكِ، فَإِنَّهُمْ إِنْ صَحِبْتَهُمْ مَلُوكًا، وَإِنْ نَصَحْتَهُمْ عَشُّوكَ.

50. Do not desire to mingle with kings, for indeed they consider replying salutations to be too much speech and striking the necks to be insignificant punishment.

**50. #xFeFB ترعب في خلطة الملوك، فإنهم يستكثرون من
الكرد السدم، ويسقلون من العقاب
صرب الرقاب.**

51. Do not associate with the king in times of disturbance and upheaval, for indeed the sea is such that even when it is calm, the seafarer barely manages to remain safe in it, so how would he fare with its turbulent winds and the tumultuous waves?!

**51. #xFeFB تلتيس بالسلطان في وقت اضطراب
مور عليه فإن البحر يكاد يسلم منه
راكبه مع سكونه، فكيف مع اخت رياه واضطراب
أمواجه.**

52. Never desire to gain the affection of kings, for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

**52. #xFeFB تطمعن في مودة الملوك، فإنهم يوحشونك
انس ما تكون بهم ويقطعونك أقرب ما تكون إليهم.**

53. There is no prosperity [in the place] where the king passes (or is oppressive).

53. #xFeFB يكون العمران حيث يجوز (يجور) السلطان.

54. When the intention of the king changes, the times change (or get corrupted).

54. إذا تغيرت نية السلطان تغير (فسد) الزمان.

55. When the king becomes enraged, Satan takes control [over him].

55- إِذَا اسْتَشَاطَ السُّلْطَانُ تَسَلَّطَ الشَّيْطَانُ.

56. Seeking power [and sovereignty] is from the deceptions of Satan.

56- طَلَبُ السُّلْطَانِ مِنْ خِدَاعِ الشَّيْطَانِ.

57. The justice of a king is the life of the populace and the prosperity of the creatures.

57- عَدْلُ السُّلْطَانِ حَيَاةُ الرَّعِيَّةِ وَصَدَقَةُ الْبَرِيَّةِ.

58. The worst of all rulers is one who is ruled by his vain desire.

58 - شَرُّ مَرَاةٍ مَنْ كَانَ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

59. The worst of rulers is one whose subjects are oppressed.

59- شَرُّ مَرَاةٍ مَنْ ظَلِمَ رَعِيَّتُهُ.

60. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

60- صَاحِبُ السُّلْطَانِ كِرَاكِبِ كِرَاكِبِ السِّدِّ، يُغْبَطُ بِمَوْقِفِهِ وَهُوَ أَعْرَفُ بِمَوْضِعِهِ.

61. Partnership in sovereignty leads to turmoil.

61- الشَّرِكَةُ فِي الْمُلْكِ تُؤَدِّي إِلَى ضُطْرَابٍ.

62. Holding a post with kings is a key of tribulation and the seed of affliction.

62. الْمَكَانَةُ مِنَ الْمُلُوكِ مِفْتَاحُ الْمِحْنَةِ، وَبَدْرُ الْفِتْنَةِ.

63. The best king is the just one.

63. أَفْضَلُ الْمُلُوكِ الْعَادِلُ.

64. The best king is the one who has the most continent soul.

64. أَفْضَلُ الْمُلُوكِ أَعْفُهُمْ نَفْسًا.

65. The best of all kings in character is one whose justice prevails over all the people.

65. أَفْضَلُ الْمُلُوكِ سَجِيَّةً مَنْ عَمَّ النَّاسَ بِعَدْلِهِ.

66. The most exalted of rulers is one who is not ruled by his vain desires.

66. أَجَلُّ أَجَلِّ مَرَأٍ مَنْ لَمْ يَكُنْ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

67. The most exalted of kings is one who has control over himself and spreads justice.

67. أَجَلُّ الْمُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ الْعَدْلَ.

68. The best of kings is one whose action and intention are good, and who is just with his army and his people.

**68. أَفْضَلُ الْمُلُوكِ مَنْ حَسَنَ فِعْلَهُ وَنِيَّتَهُ، وَعَدَلَ فِي جُنْدِهِ
وَرَعِيَّتِهِ.**

69. The king who is in the best condition is one whose subjects become prosperous in his

prosperity and whose justice prevails over all his people.

69. أَحْسَنُ الْمُلُوكِ حَاكِمٌ مَنْ حَسُنَ عَيْشُ النَّاسِ فِي عَيْشِهِ وَعَمَّ رِعْيَتَهُ بِعَدْلِهِ.

70. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

70. أَحَقُّ النَّاسِ أَنْ يُحَدَرَ السُّلْطَانُ الْجَائِرُ، وَالْعَدُوُّ الْقَادِرُ، وَالصَّدِيقُ الْغَادِرُ.

71. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

71. أَعْقَلُ الْمُلُوكِ مَنْ سَاسَ نَفْسَهُ لِلرَّعِيَّةِ بِمَا يَسْقُطُ عَنْهُ حُجَّتُهَا وَسَاسَ الرَّعِيَّةَ بِمَا تَنْبُتُ بِهِ حُجَّتُهُ عَلَيْهَا.

72. The kings are [supposed to be] defenders of the religion.

72. الْمُلُوكُ حُمَاةُ الدِّينِ.

73. The king's crown is his justice.

73. تَاجُ الْمَلِكِ عَدْلُهُ.

74. It is a right upon the king that he should govern himself [first] before his troops.

74. حَقٌّ عَلَى الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

75. The best of commanders is one who has command over himself.

75. خَيْرُ أَمِيرٍ مَنْ كَانَ عَلَى نَفْسِهِ أَمِيرًا.

76. The best king is one who annihilates oppression and enlivens justice.

76. خَيْرُ الْمُلُوكِ مَنْ أَمَاتَ الْجَوْرَ وَأَحْيَى الْعَدْلَ.

77. The lassitude of a king is more harmful for the people than the oppression of a king.

77. خَوْرُ السُّلْطَانِ أَشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطَانِ.

78. The alms-tax of the king is assisting the aggrieved.

78. زَكَاةُ السُّلْطَانِ إِغَاثَةُ الْمَلْهُوفِ.

79. The worst of kings is one who opposes justice.

79. شَرُّ الْمُلُوكِ مَنْ خَالَفَ الْعَدْلَ.

80. The worst of viziers is one who is a vizier to the vicious.

80. شَرُّ الْوُزَرَاءِ مَنْ كَانَ إِشْرَارٍ وَزِيرًا.

81. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

**81. أَحْرَسْ مِنْزِلَتَكَ عِنْدَ سُلْطَانِكَ وَاحْذَرْ أَنْ يَحُطَّكَ عَنْهَا التَّهَؤُنُّ
عَنْ حِفْظِ مَا رَفَاكَ إِلَيْهِ.**

82. Works are [only] accomplished by the [right] workers.

82. عَمَالٌ تَسْتَقِيمُ بِالْعَمَالِ.

Mālik Al-Ashtar

شتر; مالك Malak al-Ashtar-

1. He ('a) said about al-Ashtar al-Nakha'ī when he was informed about his death (may Allah have mercy upon him): If he was a mountain, he would have been a great one, no hoofed animal would have reached its peak and no bird would have been able to fly over it.

1- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ شْتَرِ
النَّخَعِيِّ لَمَّا بَلَغَهُ وَفَاتُهُ رَجِمَهُ اللَّهُ: لَوْ كَانَ جَبَّ لَكَانَ
فُنْدًا، يَرْتَقِيهِ الْحَافِرُ، وَيُوفِي عَلَيْهِ
الطَّائِرُ.

2. He ('a) said about al-Ashtar al-Nakha'ī: He is the sword of Allah that does not fail to strike and is not blunt in its edge; he is not impressed by any innovations nor is he led astray by misguidance [and temptation].

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي حَقِّ شْتَرِ
النَّخَعِيِّ: هُوَ سَيْفُ اللَّهِ يَنْبُو عَنِ الصَّرْبِ،
وَكَلِيلُ الْحَدِّ وَتَسْتَهْوِيهِ بِدَعَاةٍ،
وَتَتِيهِ بِهِ عَوَايَةُ.

Angels

ئكة; الم- Angels-

1. Verily with every person there are two angels who protect him, and when his time is up they leave him alone with his impending death, and verily the [decreed] lifetime [of a

person] is a strong protective shield.

1- إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ، فَإِذَا جَاءَ أَجَلُهُ خَلَّيَا بَيْنَهُ
وَبَيْنَهُ، وَإِنَّ لِحُتَّةٍ حَصِينَةً.

2. He ('a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

2- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْمَلَائِكَةِ:
هُمُ أَسْرَاءُ إِيمَانٍ، لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ رَيْعَتِهِ) زَيْعٌ
وَعُدُولٌ.

The Slave

The slave-المملوك

1. Many a slave is such that one cannot bear his separation.

1- رُبُّ مَمْلُوكٍ يُسْتَطَاعُ فِرَاقُهُ.

Disposition

Disposition-الملكة

1. One whose disposition is good [with those who are under him] remains safe from annihilation.

1- مَنْ أَحْسَنَ الْمَلَكَةَ أَمِنَ الْهَلَكَةَ.

One Who Is Fed-Up

الملول-fed-up who is One

1. One who is fed-up has no [sense of] brotherhood.

1- لَيْسَ لِمَلُولٍ إِخَاءٌ.

2. One who is fed-up has no magnanimity.

2- لَيْسَ لِمَلُولٍ مُرُوءَةٌ.

3. Never feel secure from the one who is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment in lightning for the one who is plunged into darkness.

3- تَأْمَنَنَّ مَلُوءًا وَإِنْ تَحَلَّى بِالصِّلَةِ، فَإِنَّهُ لَيْسَ فِي الْبَرْقِ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

4. There is no brotherhood for the one who is fed-up.

4- أَخُوَّةٌ لِمَلُولٍ

5. There is no friendship for the one who is fed-up.

5- خُلَّةٌ لِمَلُولٍ.

Irritation

الملل-Irritation

1. Irritation (or kingship) corrupts brotherhood.

1. الْمَلَلُ (الْمُلْكُ) يُفْسِدُ الْإِخْوَانَةَ؛ حُوءٌ.

The Inaccessible

The inaccessible-الممتنع

1. Every inaccessible thing is difficult to obtain and seek.

1. كُلُّ مُمْتَنِعٍ صَعْبٌ مَنَالُهُ وَمَرَامُهُ.

To Put [Others] Under Obligation

To put [others] under obligation-متنان؛ والمَنِّ وال-

1. Putting someone under obligation blackens the favour.

1. الْمَنُّ يُسَوِّدُ النِّعْمَةَ.

2. Obligation is the corruptor of good actions.

2. الْمَنُّ مُفْسِدَةٌ الصَّنِيعَةِ.

3. Obligation spoils the favour.

3. الْمَنُّ يُنَكِّدُ الْإِحْسَانَ.

4. Obligation corrupts the good act.

4. الْمَنْ يُفْسِدُ الصَّنِيعَةَ.

5. Obligation corrupts the favour.

5. الْمَنْ يُفْسِدُ الْإِحْسَانَ.

6. There is wickedness with obligation.

6. اللَّؤْمُ مَعَ الْإِحْسَانِ.

7. Doing acts of kindness along with obligation is vileness.

7. التُّكْرُمُ مَعَ الْإِحْسَانِ لُؤْمٌ.

8. The bane of generosity is obligation.

8. آفَةُ السَّخَاءِ الْمَنْ.

9. Through obligation the favour is spoilt.

9. بِالْمَنْ يُكَدِّرُ الْإِحْسَانَ.

10. By putting a lot of obligation, the good action is spoilt.

10. بِكَثْرَةِ الْمَنْ تُكَدِّرُ الصَّنِيعَةَ.

11. Prolonged obligation spoils the pureness of a good turn.

11. طُولُ الْإِجْتِهَادِ يُكَدِّرُ صَفْوَةَ الْإِحْسَانِ.

12. One who puts an obligation [on others] by his good action has oppressed magnanimity.

12. ظَلَمَ الْمُرُوَّةَ مَنْ مَنَّ بِصَنِيعِهِ.

13. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

13. ظَلَمُ الْإِحْسَانِ قُبْحُ الْإِجْتِهَادِ.

14. Too much obligation spoils the good action.

14. كَثْرَةُ الْمَنِّ تُكَدِّرُ الصَّنِيعَةَ.

15. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

15. مَنْ مَنَّ بِمَعْرُوفِهِ أَسْقَطَ شُكْرَهُ.

16. One who puts obligation with his goodness has spoilt the good act that he has done.

16. مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ مَا صَنَعَهُ.

17. Whoever puts an obligation with his favour, it is as if he has not done a favour.

17. مَنْ مَنَّ بِإِحْسَانِهِ فَكَأَنَّهُ لَمْ يُحْسِنْ.

18. One who puts obligation with his good action corrupts it.

18- مَنْ مَنِّ بِمَعْرُوفِهِ أَفْسَدَهُ.

19. Nothing spoils good actions like putting [others under] obligation.

19- مَا كُدِّرَتِ الصَّنَائِعُ بِمِثْلِ مُتِنَانٍ.

20. He who puts an obligation [on others] has not made his grant pleasing.

20- مَا أَهْنَأَ الْعَطَاءُ مَنْ مَنَّنَ بِهِ.

21. One who puts [others under] obligation with his good act has not perfected it.

21- مَا أَكْمَلَ الْمَعْرُوفَ مَنْ مَنَّنَ بِهِ.

22. He who puts [others under] a lot of obligation has not made his good turn felicitous.

22- مَا هَنَأَ بِمَعْرُوفِهِ مَنْ كَثُرَ إِمْتِنَانُهُ.

23. The sin of the charity given by the one who puts obligation is greater than its reward.

23- وَزُرُّ صَدَقَةِ الْمَنِّانِ يَغْلِبُ أَجْرَهُ.

24. One who puts [others under] obligation does no good to others.

24- صَنِيعَةٌ لِلْمُتَنِّ.

25. There is no good deed with obligation.

25. مَعْرُوفَ مَعَ مَنْ.

26. There is no pleasure in the good turn of the obliger.

26. لِدَّةٌ لِّصَنِيعَةِ مَنَّانٍ.

27. There is no evil quality more repulsive than [putting others under] obligation.

27. سَوَاءٌ أَفْبِحُ مِنَ الْمَنِّ.

28. people of goodness and beneficence, do not put [others under] obligation with your favours for indeed favours and good turns are nullified by the repulsiveness of [putting others under] obligations.

28. يَا أَهْلَ الْمَعْرُوفِ وَحُسَانِ تَمَنُّوا بِأِحْسَانِكُمْ، فَإِنَّ حُسَانَ وَالْمَعْرُوفِ يُبْطِلُهُ قُبْحُ مُتِنَانٍ.

29. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

29. إِيَّاكَ وَالْمَنِّ بِالْمَعْرُوفِ فَإِنَّ مُتِنَانَ يُكْدِرُ حُسَانَ.

Death

الموت-Death

1. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

1- الْمَوْتُ الزَّمُ لَكُمْ مِنْ ظِلِّكُمْ، وَأَمْلِكُ بِكُمْ (أَمْلِكُكُمْ) مِنْ أَنْفُسِكُمْ.

2. Continuously remember death and remember what you will face after death; and never wish for death except after being sure that you have fulfilled the condition for security [in the Hereafter].

2- أَدِمْ ذِكْرَ الْمَوْتِ، وَذَكَرَ مَا تَقْدِمُ عَلَيْهِ بَعْدَ الْمَوْتِ وَتَتَمَنَّ الْمَوْتِ بِشَرِّهِ وَثِقِ.

3. Increase your remembrance of death and of the place you have to go suddenly and return to after death, until it comes to you while you are on your guard against it and have prepared yourself for it, and let it not come over you suddenly thereby taking you by surprise.

3- أَكْثِرْ ذِكْرَ الْمَوْتِ وَمَا تَهْجِمُ عَلَيْهِ، وَتُقْضَى إِلَيْهِ بَعْدَ الْمَوْتِ حَتَّى يَأْتِيكَ، وَقَدْ أَخَذَتْ لَهُ جِذْرَكَ، وَشَدَّتْ لَهُ أَرْكَ، وَيَأْتِيكَ بَعْتَهُ فَيَبْهَرَكَ.

4. Prepare yourselves for death for indeed it overshadows you.

4- اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُمْ (أَطْلَكُمْ).

5. Let your ears hear the call of death before it calls you.

5- أَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ.

6. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

6- أذْكُرُوا هَادِمَ اللَّذَاتِ، وَمُنْعِصَ الشَّهَوَاتِ، وَدَاعِيَ الشُّتَاتِ.

7. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

7- إِحْذَرِ الْمَوْتَ، وَأَحْسِنُ لَهُ ۖ سَتِعْدَادًا، تَسْعَدُ بِمُنْقَلَبِكَ.

8. Beware of insufficient provisions and increase your preparations for your departure.

8- إِحْذَرُ قِلَّةَ الزَّادِ، وَأَكْثِرْ مِنْ سَتِعْدَادِ لِرُحْلَتِكَ.

9. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

9- أَمْ مُسْتَعِدٌّ لِلِقَاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

10. The best gift for a believer is death.

10- أَفْضَلُ تُحْفَةٍ الْمُؤْمِنِ الْمَوْتُ.

11. More severe than death is that which one seeks to be freed from through death.

11- أَشَدُّ مِنَ الْمَوْتِ مَا يُتَمَنَّى الْخَلْقِ مِنْهُ بِالْمَوْتِ.

12. Verily one who walks on the face of the earth will surely end up inside it.

12- إِنَّ مَنْ مَشَى عَلَى ظَهْرِ الْأَرْضِ لَيُصَائِرُ إِلَى بَطْنِهَا.

13. Verily it behoves you to prepare for the matter about the timing of whose sudden occurrence you have no knowledge of before it overcomes you.

13- إِنَّ أَمْرًا ﻻ تَعْلَمُ مَتَى يَفْجَأُكَ يَنْبَغِي أَنْ تَسْتَعِدَّ لَهُ
قَبْلَ أَنْ يَغْشَاكَ.

14. Verily this matter has not started with you nor will it end with you, for this companion of yours travels, so consider him to have gone on one of his travels, and if he comes back to you [then so be it], otherwise you are [all] going towards him [and will meet him].

14- إِنَّ هَذَا ࿯I مَرَّ لَيْسَ بِكُمْ بَدَأَ، وَ; ﻻ إِيَّكُمْ
انْتَهَى، وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ سَفَرَاتِهِ،
فَإِنْ قَدِمَ عَلَيْكُمْ، وَإِ; ﻻ قَدِمْتُمْ عَلَيْهِ.

15. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

15- إِنَّ قَادِمًا يَفْدَمُ بِالْقَوْرِ، أَوْ الشِّفْوَةِ لِمُسْتَجِقٍّ
; ࿯ فضل العُدَّة.

16. Indeed the absent one who is driven forward by the [succession of the] new night and day, is indeed worthy of a quick return.

16- إِنَّ غَائِبًا يَحْدُوهُ الْجَدِيدَانِ اللَّيْلُ وَالنَّهَارُ، لِحَرِيٍّ بِسُرْعَةٍ
; ࿯I وَبَةٍ.

17. Verily in front of you there is a path that covers a long distance, and severe hardships, and you cannot do without good exploration and acquiring the necessary amount of provisions.

17- إِنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةٍ بَعِيدَةٍ، وَمَشَقَّةٍ شَدِيدَةٍ،
وَ; ﻻ غِنَى بِكَ مِنْ حُسْنِ; ﻻ رْتِيَادٍ، وَقَدْرٍ
بَ; ﻻ غِكَ مِنَ الزَّادِ.

18. Verily our statement: "Indeed we belong to Allah" is an affirmation we make to ourselves that we are owned and our statement: "Indeed we will return to Him" is an affirmation to ourselves that we will die.

**18- إِنَّ قَوْلَنَا «إِنَّا لِلَّهِ» إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمَلِكِ، وَقَوْلَنَا «إِنَّا
إِلَيْهِ رَاجِعُونَ» إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلْكِ.**

19. Verily before you is an arduous mountain-pass [that is difficult to traverse] where the one with a light burden will be in a better condition than the one with a heavy burden and the one who has to go through it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to Paradise or hellfire.

**19- إِنَّ أَمَامَكَ عَقَبَةً كُؤُودًا، الْمُخِيفُ فِيهَا أَحْسَنُ حَالًا
مِنَ الْمُثْقَلِ، وَالْمُبْطِئُ عَلَيْهَا أَفْبَحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهِيْطَهَا
بِكَ مَحَالَةٌ عَلَى جَنَّةٍ أَوْ نَارٍ.**

20. Verily this death is a swift seeker - neither does the steadfast escape it nor does the flee frustrate it.

**20- إِنَّ هَذَا الْمَوْتَ لَطَالِبٌ حَثِيثٌ، يَفْعُوهُ الْمُقِيمُ،
وَيُفْرِطُهُ مَنْ هَرَبَ.**

21. Verily death is a relief for the one who was a slave to his lust and a prisoner of his vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

**21- إِنَّ فِي الْمَوْتِ لِرَاحَةً لِمَنْ كَانَ عَبْدًا شَهْوَتِيًّا، وَأَسِيرًا أَهْوِيَّتِيًّا،
نَهْتَهُ كُلَّمَا طَالَتْ حَيَاتُهُ كَثُرَتْ سَيِّئَاتُهُ، وَعَظُمَتْ عَلَى
نَفْسِهِ جُنَايَاتُهُ.**

22. Verily death has agonies that are more terrible than can ever be described or comprehended by the intellects of the people of this world.

22 - إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ، هِيَ أَفْطَعُ مِنْ أَنْ تُسْتَعْرَقَ بِصِفَةٍ، أَوْ
تَعْتَدِلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا.

23. Verily death has been tied to your forelocks whilst this world coils behind you.

23- إِنَّ الْمَوْتَ لَمَعْفُودٌ يَنْوَاصِيكُمْ، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ.

24. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

24- إِنَّ الْمَوْتَ لَزَائِرٌ غَيْرُ مَحْبُوبٍ، وَوَاتِرٌ (وَ وَاتِرٌ) غَيْرُ مَطْلُوبٍ،
وَقِرْنٌ غَيْرُ مَغْلُوبٍ.

25. Departure [from this world] is imminent.

25- الرَّحِيلُ وَشَيْكٌ.

26. Death is soothing.

26- الْمَوْتُ مُرِيحٌ.

27. The matter is near.

27- الْمَوْتُ قَرِيبٌ.

28. Death is expiration [and loss of opportunity].

28- الْمَوْتُ قَوْتُ.

29. Death is a heedless watchman (or friend).

29- الْمَوْتُ رَقِيبٌ (رَفِيقٌ) غَافِلٌ.

30. Death is the gate of the Hereafter.

30- الْمَوْتُ بَابُ الْآخِرَةِ.

31. White hair [of old age] is a messenger of death.

31- الْمَشْيَبُ رَسُولُ الْمَوْتِ.

32. Death is the first justice of the Hereafter.

32- الْمَوْتُ أَوَّلُ عَدْلٍ فِي الْآخِرَةِ.

33. Death is preferable to vileness.

33- الْمَمِيتَةُ وَالْحَيَاةُ فِي الدُّنْيَا.

34. Death is separation from the transient abode and a journey to the everlasting abode.

34- الْمَوْتُ مُفَارَقَةٌ دَارِ الْقَنَاءِ، وَارْتِحَالٌ إِلَى دَارِ الْبَقَاءِ.

35. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

35- إِنَّكَ طَرِيدُ الْمَوْتِ الَّذِي لَا يَنْجُو هَارِبُهُ، وَهُوَ مُدْرِكُهُ.

36. Verily behind you is a swift seeker in the form of death, so do not be negligent.

36- إِنَّ وَرَائِكَ طَالِبًا حَثِيئًا مِنَ الْمَوْتِ فَ;#xFEFB; تَعْفُلُ.

37. Verily you are all running away from the death which will take you if you remain steadfast [to resist it] and will catch up with you if you [try to] flee.

**37- إِنَّكُمْ طَرَدَاءُ الْمَوْتِ، الَّذِي إِنْ أَقَمْتُمْ أَخَذَكُمْ، وَإِنْ قَرَرْتُمْ مِنْهُ
أَدْرَكَكُمْ.**

38. When death arrives, hopes are exposed.

38- إِذَا حَضَرَتِ الْمَنِيَّةُ افْتَضَحَتْ;#xFEF7; مَنِيَّةٌ.

39. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

**39- إِذَا كَانَ هُجُومُ الْمَوْتِ;#xFEFB; يُؤَمِّنُ، فَمِنَ الْعَجْزِ تَرَكُ
التَّأَهُبِ لَهُ.**

40. Deaths cut off hopes.

40- الْمَنَايَا تَقْطَعُ;#xFEF5; مَالَ.

41. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

41- إِذَا كُنْتَ فِي إِدْبَارٍ، وَالْمَوْتُ فِي إِقْبَالٍ، فَمَا أَسْرَعَ الْمُلتَقَى.

42. When the bringer of the news of death comes frequently to you, he will [soon also]

announce your death to others.

42- إِذَا كَثُرَ النَّاعِي إِلَيْكَ، قَامَ النَّاعِي بِكَ.

43. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

43- تَارِكُ التَّأَهُبِ لِلْمَوْتِ، وَاعْتِنَامِ الْمَهْلِ غَافِلٌ عَنِ هُجُومِ الْمَوْتِ; جَل.

44. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

44- تَرَخَّلُوا فَقَدْ جُدِّبْتُمْ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكْتُمْ.

45. Remembrance of death makes the means [and comforts] of this world seem trivial.

45- ذِكْرُ الْمَوْتِ يُهَوِّنُ أَسْبَابَ الدُّنْيَا.

46. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

46- رُبَّمَا شَرِقَ شَارِقٌ (شَارِبٌ) بِالْمَاءِ قَبْلَ رِيءِهِ.

47. Death is the cause of loss.

47- سَبَبُ الْعَوْتِ الْمَوْتُ.

48. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

48. شَوْفُوا أَنْفُسَكُمْ إِلَى نَعِيمِ الْجَنَّةِ، تُحِبُّوا الْمَوْتَ وَتَمُقُّتُوا الْحَيَاةَ.

49. I am amazed at the one who forgets death while he sees others dying [around him].

49. عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ.

50. I am amazed at the person who sees his body and his lifespan decreasing every day and still does not make preparations for death.

50. عَجِبْتُ لِمَنْ يَرَى أَنَّهُ يُنْقَصُ كُلَّ يَوْمٍ فِي نَفْسِهِ وَعُمُرِهِ وَهُوَ يَتَأَهَّبُ لِلْمَوْتِ.

51. I am amazed at the one who fears the ambush [of death] and still does not desist.

51. عَجِبْتُ لِمَنْ خَافَ الْبَيَاتَ فَلَمْ يَكْفُ.

52. The end of death is loss.

52. غَايَةُ الْمَوْتِ الْفَوْتُ.

53. The absent death is more deserving of being awaited and is closer in its approach [than any other traveller whose return is expected].

53. غَائِبُ الْمَوْتِ أَحَقُّ مُنْتَظَرٌ وَأَقْرَبُ قَادِمٌ.

54. In death there is [either] delight or regret.

54. فِي الْمَوْتِ غِبْطَةٌ أَوْ نِدَامَةٌ.

55. In every soul there is death.[1](#)

55- فِي كُلِّ نَفْسٍ مَوْتُ.

56. In death there is comfort for the felicitous.

56- فِي الْمَوْتِ رَاحَةٌ السُّعْدَاءِ.

57. Death may [at times] be hastened.

57- قَدْ تُعَاجِلُ الْمَنِيَّةُ.

58. Every expected thing [eventually] arrives.

58- كُلُّ مُتَوَقَّعٍ آتٍ.

59. Every comer is near.[2](#)

59- كُلُّ آتٍ قَرِيبٌ.

60. Every near one is close by.

60- كُلُّ قَرِيبٍ دَانَ.

61. Every person will meet his death.

61- كُلُّ أَمْرٍ يُسْتَبَدُّ بِمَوْتِهِ.

62. How can one who is sought by death remain safe?

62- كَيْفَ يَسْلَمُ مَنْ الْمَوْتُ طَالِبُهُ؟!

63. How can you forget death while its signs are [constantly] reminding you [of it]?

63- كَيْفَ تَنْسَى الْمَوْتَ وَأَثَارُهُ تُدَكِّرُكَ.

64. For every rising one there is a setting.

64- لِكُلِّ نَاجِمٍ أَفُولٌ.

65. For every [being with a] soul there is death.

65- لِكُلِّ نَفْسٍ حَيَّةٍ مَوْتُ.

66. For every living thing there is death.

66- لِكُلِّ حَيٍّ مَوْتُ.

67. For all [beings with] souls there is death.

67- لِلنُّفُوسِ حَيَّةٍ مَوْتُ.

68. The affluent person will never be saved from death because of his abundant wealth.

68- لَنْ يَنْجُوَ مِنَ الْمَوْتِ عَنِيٌّ لِكثْرَةِ مَالِهِ.

69. The poor person will never be saved from death because of his poverty.

69. لَنْ يَسْلَمَ مِنَ الْمَوْتِ فَاقِيرٌ وَغَنِيٌّ لِي.

70. If death could be bought, the affluent would have surely bought it.

70. لَوْ أَنَّ الْمَوْتَ يُشْتَرَى شْتَرَاهُ غَنِيًّا.

71. One who dies, passes away.

71. مَنْ مَاتَ فَاتَ.

72. One who is certain of the [eventual] departure [from this world] prepares for the journey.

72. مَنْ أَيَقَنَ بِالنُّقْلَةِ تَأَهَّبَ لِلرَّحِيلِ.

73. One who sees death with the eyes of his certitude, sees it nearby.

73. مَنْ رَأَى الْمَوْتَ بِعَيْنِ يَقِينِهِ رَأَاهُ قَرِيبًا.

74. One who sees death with the eyes of his hope, sees it far away.

74. مَنْ رَأَى الْمَوْتَ بِعَيْنِ أَمَلِهِ رَأَاهُ بَعِيدًا.

75. One who remembers death forgets his aspirations.

75. مَنْ ذَكَرَ الْمَنِيَّةَ نَسِيَ الْوَسِيَّةَ.

76. One who recalls the distance of his journey, prepares [for it].

76- مَنْ تَذَكَّرَ بَعْدَ السَّفَرِ اسْتَعَدَّ.

77. One who frequently remembers death is saved from the deceptions of this world.

77- مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ نَجَا مِنْ خِدَاعِ الدُّنْيَا.

78. One who is missed by the arrow of death is fettered by old age.

78- مَنْ أَخْطَأَهُ سَهْمُ الْمَنِيَّةِ قَيْدَهُ الْهَرَمِ.

79. One who anticipates death hastens towards good deeds.

79- مَنْ تَرَقَّبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ.

80. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

80- مَنْ صَوَّرَ الْمَوْتَ بَيْنَ عَيْنَيْهِ هَانَ أَمْرُ الدُّنْيَا عَلَيْهِ.

81. One who frequently remembers death is pleased with whatever suffices him of this world.

81- مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْكَفَافِ.

82. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

82- مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ قَلَّتْ فِي الدُّنْيَا رَغْبَتُهُ.

83. Whoever frequently remembers death is satisfied with the little he possesses of this

world.

83- مَنْ ذَكَرَ الْمَوْتَ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

84. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

84- مَنْ وُكِّلَ بِهِ الْمَوْتُ إِجْتَا حَهُ وَأَفْنَاهُ.

85. One who is sought by death cannot be saved from it.

85- مَا يَنْجُو مِنَ الْمَوْتِ مَنْ طَلَبَهُ.

86. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

86- مَا أَنْزَلَ الْمَوْتَ مَنزَلَهُ مَنْ عَدَّ عَدًّا مِنْ أَجَلِهِ.

87. How beneficial death is for the one who has filled his heart with faith and God-wariness!

87- مَا أَنْفَعَ الْمَوْتَ لِمَنْ أَشْعَرَ إِيْمَانٍ وَالتَّقْوَى قَلْبَهُ.

88. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

88- مَوْتَاتُ الدُّنْيَا أَهْوَنُ مِنْ مَوْتَاتِ الْآخِرَةِ.

89. We are the helpers of death and our lives are targets of mortality, so how can we expect to live forever while the night and day do not elevate anything in status but that they quickly destroyed that which they have built and separated that which they have brought together.

89- نَحْنُ أَعْوَانُ الْمُنُونِ، وَأَنْفُسُنَا نَصَبُ الْحُتُوفِ، فَمِنْ أَيْنَ نَرْجُو
الْبَقَاءَ، وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْقَعَا مِنْ شَيْءٍ شَرَفًا
إِذْ أَسْرَعَا الْكُرَّةَ فِي هَدْمِ مَا بَنَيْنَا، وَتَفْرِيقِ مَا جَمَعْنَا.

90. Are the people who have been given time to live [in this world] awaiting anything but the time of death, while the hour is close and the journey is at hand?

90- هَلْ (وَأَهْلُ مَدَّةِ الْبَقَاءِ) يَنْتَظِرُ أَهْلُ مَدَّةِ الْبَقَاءِ،
إِذْ آوَنَةَ الْقَنَاءِ مَعَ قُرْبِ الزَّوَالِ وَأَزُوفِ
إِذْ يُتْقَالُ.

91. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

91- هَلْ يَدْفَعُ عَنْكُمْ قَارِبٌ، أَوْ تَنْفَعُكُمُ النَّوَاجِبُ.

92. Far be it for death to lose the one whom it seeks or for the one who flees it to get saved [from it].

92- هَيْهَاتَ أَنْ يَفُوتَ الْمَوْتَ مَنْ طَلَبَ أَوْ يَنْجُو مِنْهُ مَنْ هَرَبَ.

93. The arrival of death cuts off action and exposes [false] hopes.

93- وَافِدُ الْمَوْتِ يَفْطَعُ الْعَمَلَ، وَيَفْضَحُ مَلًا.

94. The arrival of death expunges respite, brings the appointed time closer and dashes [one's] hope.

94- وَافِدُ الْمَوْتِ يُبِيدُ الْمَهْلَ، وَيُذِنِي مَلًا، وَيُفْعِدُ
مَلًا.

95. There is no soother like death.

95. #xFEFB مُرِيحَ كَالْمَوْتِ.

96. Death does not desist from extermination [and will annihilate all].

96. #xFEFB تَرَعَوَى الْمَنِيَّةُ اخْتِرَامًا.

97. There is none whose arrival is nearer than death.

97. #xFEFB قَادِمَ أَقْرَبُ مِنَ الْمَوْتِ.

98. There is no absent one that approaches quicker than death.

98. #xFEFB غَائِبَ أَقْدَمُ مِنَ الْمَوْتِ.

99. There is no blame on the one who flees from his death.

99. #xFEFB لَوْمَ لِهَارِبٍ مِنْ حَتْفِهِ.

100. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

**100. يَغْلِبُ (تَذِلُّ #xFEFI مُورٌ لِمَقَادِيرِ) الْمَقْدَارُ عَلَى
التُّقْدِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ.**

101. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

101. يَنْبَغِي لِمَنْ عَرَفَ سُرْعَةَ رَحْلَتِهِ أَنْ يُحْسِنَ التَّأَهُّبَ لِنُفْلَتِهِ.

102. Death is preferable to the shame of disgrace.

102. الْمَوْتُ وَ#xFEFB; اِبْتِدَالُ الْخِزْيَةِ.

103. Death comes to every living thing.

103. الْمَوْتُ يَأْتِي عَلَى كُلِّ حَيٍّ.

1. Or: In every breath there is death.

2. Here the 'comer' being referred to is death.

The Dead

The dead-الموتى

1. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

1. تَذْكُرُ الْمَوْتَى بِسُوءٍ، فَكَفَى بِذَلِكَ إِثْمًا.

Wealth And Riches

Wealth and riches-المال والثروة

1. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

1. الْمَالُ يُكْرِمُ صَاحِبَهُ فِي الدُّنْيَا، وَيُهَيِّنُهُ عِنْدَ اللَّهِ سُبْحَانَهُ.

2. Wealth honours its possessor as long as he spends it and abases him when he is miserly

with it.

2. أَلْمَالُ يُكْرَمُ صَاحِبَهُ مَا بَدَّلَهُ، وَيُهَيِّنُهُ مَا بَخِلَ بِهِ.

3. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

3. أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

4. Wealth elevates its possessor in this world but lowers him in the Hereafter.

4. أَلْمَالُ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ.

5. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

5. أَلْمَالُ وَبَالٌ عَلَى صَاحِبِهِ إِذْ مَا قَدَّمَ مِنْهُ.

6. Wealth is the tribulation of the soul and the plunder of calamities.

6. أَلْمَالُ فِتْنَةٌ لِلنَّفْسِ وَنَهْبُ الرِّزَايَا.

7. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

7. أَلْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُو عَلَى الْوَقْفِ.

8. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

8- أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضُرُورَتِكَ، وَ قَدِّمِ الْفَضْلَ لِيَوْمِ فَاقَتِكَ.

9. Beware of reserving for yourself (or concealing) that which all the people have an equal right to and turning a blind eye to what is manifest for the onlookers otherwise it will surely be taken from you and given to someone else.

9- إِيَّاكَ وَإِسْتِثَارَ (سِتِّتَارَ) بِمَا لِلنَّاسِ فِيهِ أَسْوَةٌ، وَالتَّغَابِي عَمَّا وَضَحَ لِلنَّاظِرِينَ فَإِنَّهُ مَا خُودٌ مِنْكَ لِعَيْرِكَ.

10. The best wealth is that by which the freemen become enthralled.¹

10- أَفْضَلُ الْمَالِ مَا اسْتُرِقَ بِهِ خُرَارٌ.

11. The best of all wealth is that by which men become enthralled.

11- أَفْضَلُ أَمْوَالٍ مَا اسْتُرِقَ بِهِ الرِّجَالُ.

12. The purest wealth is that which has been earned by its lawful means.

12- أَزْكَى الْمَالِ مَا اكْتَسِبَ مِنْ جِلِّهِ.

13. The most beneficial wealth is that by which the obligatory is fulfilled.

13- أَنْعَعُ الْمَالِ مَا قُضِيَ بِهِ الْقَرْضُ.

14. The purest wealth is that with which the Hereafter is bought.

14- أَزْكَى الْمَالِ مَا اشْتُرِيَ بِهِ خِرَةٌ.

15. The best wealth is that which has been earned by its lawful means.

15- أَطْيَبُ الْمَالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

16. The best wealth is that which has the best effect upon you.

16- أَفْضَلُ مَالٍ أَحْسَنُهَا أَثْرًا عَلَيْكَ.

17. The best wealth is that by which the rights [of others] are fulfilled.

17- أَفْضَلُ الْمَالِ مَا قُضِيَ بِهِ الْحُقُوقُ.

18. Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after your death.

18- إِنَّ مَالَكَ لِحَامِدِكَ فِي حَيَاتِكَ، وَلِذَاؤْمِكَ بَعْدَ وَفَاتِكَ.

19. Verily a person comes to that which he has sent forward [of his good deeds] and regrets [about] that which he has left behind.

19- إِنَّ الْمَرْءَ عَلَى مَا قَدَّمَ قَادِمٌ، وَعَلَى مَا خَلْفَ نَادِمٌ.

20. Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of the rich, so no poor person goes hungry but because of the withholding of the rich, and Allah will question them about this.

20- إِنَّ اللَّهَ سُبْحَانَهُ قَرَضَ فِي أَمْوَالِ الْغَنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِذْ مَا مَنَعَ غَنِيٌّ، وَاللَّهُ سَائِلُهُمْ عَنْ ذَلِكَ.

21. Surely the person with the greatest regret on the Day of Resurrection will be the man who earns wealth without obeying [the commandments of] Allah, then a man inherits his wealth and spends it in obedience to Allah and through it enters Paradise whereas the first one enters Hell because of it.

21- إِنَّ أَكْثَرَ النَّاسِ خَسِرَةٌ يَوْمَ الْقِيَامَةِ، رَجُلٌ كَتَسَبَ مَا عَمِلَ مِنْ غَيْرِ طَاعَةِ اللَّهِ، فَوَرَّثَهُ رَجُلٌ آتَى فِي طَاعَةِ اللَّهِ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ بِهِ النَّارَ.

22. Verily when a man dies people say: 'What has he left behind?' while the angels say: 'What has he sent forward?' Your forefathers are for Allah! Send some of your wealth forward, so that it may be a provision for you [in the Hereafter], and do not leave all of it behind such that it becomes a [heavy] burden on you.

22- إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ: مَا تَرَكَ؟ وَقَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ؟ لِلَّهِ آبَاؤُكُمْ، فَقَدِّمُوا بَعْضًا يَكُنْ لَكُمْ دُخْرًا، وَتُخَلِّفُوا كُفْرًا، فَيَكُونَ عَلَيْكُمْ ثِقَلًا.

23. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

23- إِنَّ خَيْرَ الْمَالِ مَا كَسَبَ تَنَاءً وَشُكْرًا، وَأَوْجَبَ ثَوَابًا وَأَجْرًا.

24. Verily the best wealth is that which bequeaths to you a provision [for the Hereafter] and a legacy, and earns you praise and reward.

24- إِنَّ خَيْرَ الْمَالِ مَا أَوْرَثَكَ دُخْرًا وَذِكْرًا، وَأَكْسَبَكَ حَمْدًا وَأَجْرًا.

25. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

25- إِنَّ أَفْضَلَ مَالٍ مَا اسْتُرِقَّ بِهِ حُرٌّ، وَاسْتُحِقَّ بِهِ

أَجْرٌ.

26. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

26- إِنَّ مَالَكَ يُعْنِي جَمِيعَ النَّاسِ، فَأَخْصُصْ بِهِ أَهْلَ الْحَقِّ.

27. Wealth is reckoning [in the Hereafter].

27- الْمَالُ حِسَابٌ.

28. Wealth is a borrowed loan [and will not remain with you forever].

28- الْمَالُ عَارِيَةٌ.

29. Verily that which is in your possession has had an owner before you and will go to someone after you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by you on your back.

29- إِنَّ الَّذِي فِي يَدَيْكَ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى مَنْ بَعْدَكَ، وَإِنَّمَا أَنْتَ جَامِعٌ لِمَنْ جَمَعْتَ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقَّيْتَ بِهِ، أَوْ رَجُلٌ عَمَلَ فِيهَا جَمَعْتَ بِمَعْصِيَةِ اللَّهِ فَشَقَّيْتَ بِمَا جَمَعْتَ، وَلَيْسَ أَحَدٌ هَدَّيْنِ أَهْلٌ أَنْ تُؤْتِرَهُ عَلَى نَفْسِكَ، وَتَحْمِلَ لَهُ عَلَى ظَهْرِكَ.

30. Wealth is the plunder of calamities.

30. أَلْمَالُ نَهْبُ الْخَوَارِثِ.

31. Wealth is a solace [and comfort] for the heir (or heirs).

31. أَلْمَالُ سُلْوَةٌ الْوَارِثِ (الْوَرَّاثِ).

32. Wealth strengthens one who [is weak and] lacks support.

32. أَلْمَالُ يُقَوِّي عَيْرَ الْفِئَةِ; يَد.

33. People serve wealth, wealth does not serve people.³

33. الرَّجَالُ تُفِيدُ الْمَالَ، الْمَالُ مَا أَفَادَ الرَّجَالَ.

34. Wealth is the leader of the wicked.

34. أَلْمَالُ يَعْسُوبُ الْفُجَّارَ.

35. Wealth is the object of desires.

35. أَلْمَالُ مَادَّةُ الشَّهَوَاتِ.

36. Wealth strengthens one's hopes.

36. أَلْمَالُ يُقَوِّي الْهَوَى; مَال.

37. Wealth manifests the intrinsic natures of the people and their characters.

37. الْمَالُ يُبْدِي جَوَاهِرَ الرِّجَالِ وَدَخَّهَا.

38. Wealth corrupts the outcomes and extends the [false] hopes.

38. الْمَالُ يُفْسِدُ الْمَالَ وَيُوسِعُ الْوَسْعَ.

39. Wealth is the cause of trials and the plunder of calamities.

39. الْمَالُ لِلْفِتَنِ سَبَبٌ، وَلِلْحَوَادِثِ سَلْبٌ.

40. Wealth is the inviter of difficulty and the riding mount of hardship.

40. الْمَالُ دَاعِيَةُ التَّعَبِ وَمَطِيَّةُ النَّصَبِ.

41. Wealth does not benefit you until it parts from you.

41. الْمَالُ لَا يَنْفَعُكَ حَتَّى يُفَارِقَكَ.

42. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

42. إِنَّمَا لَكَ مِنْ مَالِكَ مَا قَدَّمْتَهُ خَيْرَتِكَ، وَمَا أَخَّرْتَهُ فَلِلْوَارِثِ.

43. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

43. إِذَا جَمَعْتَ الْمَالَ فَأَنْتَ فِيهِ وَكَيْلٌ لِعَيْرِكَ يَسْعَدُ بِهِ وَتَشْقَى أَنْتَ.

44. When you send forth your wealth for your Hereafter and leave [the affair of] your heirs in the hands of Allah, you will be felicitous by that which you have forwarded and Allah will take good care of those whom you leave behind.

**44. إِذَا قَدَّمْتَ مَالَكَ;5࿯ خَرَيْتَكَ وَاسْتَخْلَفْتَ اللَّهَ سُبْحَانَهُ
عَلَى مَنْ خَلَفْتَهُ مِنْ بَعْدِكَ، سَعِدْتَ بِمَا قَدَّمْتَ وَأَحْسَنَ اللَّهُ لَكَ
الذَّخْرَ;#xFEFB عَلَى مَنْ خَلَفْتَ.**

45. It is by overcoming [one's] fears that wealth is acquired.

45. بِرُكُوبِ;7࿯ هَوَالِ;7࿯ تُكْتَسَبُ;7࿯ مَوَالٍ.

46. The affluence of this world is the poverty of the Hereafter.

46. تَرْوَةُ الدُّنْيَا فَقْرٌ;5࿯ خَيْرَةٌ.

47. Abundance of wealth causes destruction, makes one rebellious and perishes.

47. تَرْوَةُ الْمَالِ تُرْدِي، وَ تُطْغِي، وَ تَفْنِي.

48. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

48. حُبُّ الْمَالِ سَبَبُ الْفِتَنِ وَ حُبُّ الرِّيَاسَةِ رَأْسُ الْمَحَنِ.

49. Love of wealth corrupts the [final] outcome.

49. حُبُّ الْمَالِ يُفْسِدُ الْمَآلَ.

50. Love of wealth strengthens [false] hopes and corrupts actions.

50. حُبُّ الْمَالِ يُقَوِّىَ ۖ وَيُفْسِدُ
مَالَ، وَيُفْسِدُ
عَمَالَ.

51. Love of wealth weakens faith and corrupts certitude.

51. حُبُّ الْمَالِ يُوهِنُ الدِّينَ، وَيُفْسِدُ اليَقِينَ.

52. The best of your wealth is that which safeguards your dignity.

52. خَيْرُ أَمْوَالِكَ مَا وَقَى عِرْضَكَ.

53. The best wealth is that which enthrals a freeman.

53. خَيْرُ خَيْرِ أَمْوَالِكَ مَا اسْتَرْقَّ حُرًّا.

54. The best wealth is that which helps one perform noble deeds.

54. خَيْرُ خَيْرِ أَمْوَالِكَ مَا أَعَانَ عَلَى الْمَكَارِمِ.

55. The best of your wealth is that which suffices you.

55. خَيْرُ أَمْوَالِكَ مَا كَفَاكَ.

56. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

56. خُذُوا مِنْ كِرَائِمِ أَمْوَالِكُمْ مَا يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أَعْمَالِكُمْ.

57. Many a person accumulates [wealth] for one who is not grateful to him.

57. رَبِّ جَامِعٍ لِمَنْ يَشْكُرُهُ.

58. The alms-tax of wealth is benefitting others [with it].

58. زَكَاةُ الْمَالِ أَفْضَلُ.

59. The worst [type of] wealth is that which earns censure.

59. شَرُّ مَالٍ مَا أَكْسَبَ الْمَدَامُ.

60. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

60. شَرُّ مَالٍ مَا لَمْ يُغْنِ عَنِ صَاحِبِهِ.

61. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] *zakāt* of which is not paid.

61. شَرُّ الْمَالِ مَا لَمْ يُنْفَقْ فِي سَبِيلِ اللَّهِ مِنْهُ، وَلَمْ تُؤَدَّ زَكَاتُهُ.

62. The worst wealth is that from which the right of Allah, the Glorified, is not given.

62. شَرُّ مَالٍ مَا لَمْ يَخْرُجْ مِنْهُ حَقُّ اللَّهِ سُبْحَانَهُ.

63. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] been defeated.

63. صَاحِبُ الْمَالِ مَتَّعُوبٌ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

64. Little [wealth] that suffices is better than a lot which makes one insolent.

64- قَلِيلٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

65. The little that saves [one from hellfire] is better than plenty that destroys.

65- قَلِيلٌ يُنْجِي خَيْرٌ مِنْ كَثِيرٍ يُرْدِي.

66. Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave all of it behind as this will become a burden for you.

66- قَدِّمُوا بَعْضًا يَكُنْ لَكُمْ، وَتُخَلِّفُوا لَكُمْ، فَيَكُونَ عَلَيْكُمْ.

67. How many a person accumulates that which he will leave behind.

67- كَمْ مِنْ جَامِعٍ مَا سَوْفَ يَتْرُكُهُ.

68. How often it is that one who gets less, benefits while one who gets more, loses.

68- كَمْ مِنْ مَنْقُوصٍ رَاحَ وَمَزِيدٍ خَاسِرٍ.

69. Increased wealth corrupts the hearts and gives rise to sins.

69- كَثْرَةُ الْمَالِ تُفْسِدُ الْقُلُوبَ وَتُنْشِئُ الدُّنُوبَ.

70. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

70- كُنْ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

71. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

71- لَنْ يَذْهَبَ مِنْ مَالِكَ مَا وَعَظَكَ، وَحَازَ لَكَ الشُّكْرَ.

72. He who does not reform his [means of earning or spending] wealth has not earned it.

72- لَمْ يَكْتَسِبْ مَا #XFEBB; مَنْ لَمْ يُصْلِحْهُ.

73. One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth.

73- لَمْ يُرْزَقِ الْمَالَ مَنْ لَمْ يُنْفِقْهُ.

74. That portion of your wealth which is used to safeguard your dignity has not gone [to waste].

74- لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَقَى عِرْضَكَ.

75. That part of your wealth which is used to fulfil your obligations has not been lost.

75- لَمْ يَضَعْ مِنْ مَالِكَ مَا قَضَى قَرْضَكَ.

76. A person does not give his wealth to the one who has no right to it, or his favour to one who is not deserving of it, but that Allah deprives him of their gratefulness and their love, too, would be for others.

76- لَمْ يَضَعْ إِمْرُءٌ مَالَهُ فِي غَيْرِ حَقِّهِ أَوْ مَعْرُوفَهُ فِي غَيْرِ أَهْلِهِ #XFEBB; حَرَمَهُ اللَّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِمْ وَدَّهْمُ.

77. One who gives [generously from] his wealth makes [others] subservient [to him].

77. مَنْ بَدَلَ مَالَهُ إِسْتَعْبَدَ.

78. One who earns his wealth from unlawful sources damages his Hereafter.

78. مَنْ اِكْتَسَبَ مَا #xFEFB; مِنْ غَيْرِ جِلِّهِ أَضْرَبِ آخِرَتِهِ.

79. One who accumulates wealth so that he can benefit people [with it] is obeyed by them and one who accumulates [it] for himself is disregarded by them.

79. مَنْ جَمَعَ الْمَالَ لِيَنْفَعَهُ بِالنَّاسِ أَطَاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضَاعُوهُ.

80. One who considers wealth to be precious, regards people as insignificant.

80. مَنْ كَرَّمَ عَلَيْهِ الْمَالَ هَانَتْ عَلَيْهِ الرِّجَالُ.

81. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

81. مَنْ بَدَلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَّلَ لَهُ الْخَلْفَ.

82. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

82. مَنْ مَنَعَ الْمَالَ مَنْ يَحْمَدُهُ وَرَتَّهُ مَنْ #xFEFB; يَحْمَدُهُ.

83. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

83. مَنْ يَكْتَسِبُ مَا #xFEFB; مِنْ غَيْرِ جِلِّهِ يَصْرِفُهُ فِي غَيْرِ حَقِّهِ.

84. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

84- مَنْ لَمْ يَدَعْ وَهُوَ مَحْمُودٌ يَدَعُ وَهُوَ مَذْمُومٌ.

85. One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], leaves it behind while he is sinful.

85- مَنْ لَمْ يُقَدِّمْ مَالَهُ لِخَيْرَتِهِ وَهُوَ مَأْجُورٌ، خَلَّفَهُ وَهُوَ مَأْتُومٌ.

86. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

86- مَنْ سَلَبَتْهُ الْحَوَاثِ مَالَهُ، أَفَادَتْهُ الْحَذَرُ.

87. Never waste your wealth in other than what is good [and right].

87- تَضَيِّعَنَّ مَالَكَ فِي غَيْرِ مَعْرُوفٍ.

88. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

88- تَصْرَفْ مَالَكَ فِي الْمَعَاصِي، فَتَقْدَمَ عَلَى رَبِّكَ بِغَيْرِ عَمَلٍ.

89. Never leave behind anything from this world, for indeed you will [only] be leaving it for one of two types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a helper for him in his disobedience, and neither of these two deserves to be preferred by you over yourself.

89- تُخَلِّفَنَّ وَرَاءَكَ شَيْئًا مِنَ الدُّنْيَا فَإِنَّكَ تُخَلِّفُهُ

7࿯ حَدِ رَجُلَيْنِ: إِمَّا رَجُلٍ عَمِلَ فِيهِ بِطَاعَةَ اللَّهِ فَسَعِدَ بِمَا شَقِيَتْ بِهِ، وَإِمَّا رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَكُنْتَ عَوْنًا لَهُ عَلَى الْمَعْصِيَةِ، وَلَيْسَ أَحَدٌ هَدَيْنَ حَقِيقًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

90. Love of wealth and praise do not go together.

90. تَجْتَمِعُ حُبُّ الْمَالِ وَالْتِنَاءُ.

91. There is no pride in wealth except when accompanied with generosity.

91. فَخْرٌ فِي الْمَالِ إِذَا مَعَ الْجُودِ.

92. Little that suffices is better than a lot which makes one insolent.

92. يَسِيرٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

93. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

93. الدَّوْلَةُ تَرُدُّ خَطَاءَ صَاحِبِهَا صَوَابًا وَصَوَابَ ضِدِّهِ خَطَاءً.

1. Meaning the natural feeling of indebtedness a person feels when someone helps him, financially or otherwise.

2. The Arabs use this phrase to show reverence and respect for a person or persons by connecting them to Allah.

3. Or: People acquire wealth, wealth does not acquire [and win over] people.

Inclination

واء;#xFEF7الميل وا-Inclination

1. Everything inclines towards its [own] kind.

1- كُلُّ شَيْءٍ يَمِيلُ إِلَى جُنْسِهِ.

2. Every person inclines towards one who is like him.

2- كُلُّ أَمْرٍ يَمِيلُ إِلَى مِثْلِهِ.

3. Every bird stays close to its [own] kind.

3- كُلُّ طَيْرٍ يَأْوِي إِلَى شَكْلِهِ.

Nobility And The Noble

Nobility and the noble-النَّبِيلُ وَالنَّبِيلَةُ

1. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

1- النَّبِيلُ بِالتَّحَلِّيِ بِالْجُودِ وَالْوَفَاءِ بِالْعُهُودِ.

2. Verily nobility is nothing but the shunning of disgraceful actions.

2- إِنَّمَا النَّبِيلُ التَّبَرُّيُّ عَنِ الْمَخَازِي.

3. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

3- عَادَةُ النَّبِيلِ: السَّخَاءُ وَالْكَظْمُ وَالْعَفْوُ وَالْجِلْمُ.

4. The symbol of nobility is doing good to people.

4. عُنْوَانُ النَّبْلِ إِحْسَانٌ إِلَى النَّاسِ.

5. It is from nobility for a man to spend his wealth and safeguard his dignity.

5. مِنْ النَّبْلِ أَنْ يَبْدُلَ الرَّجُلُ مَالَهُ وَيَصُونَهُ عِرْضَهُ.

6. Acting on the principle of justice is from the signs of nobility.

6. مِنْ عَائِدَاتِ النَّبْلِ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

7. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

7. يُسْتَدَلُّ عَلَى نُبْلِ الرَّجُلِ بِقِلَّةِ مَقَالِهِ وَعَلَى تَفَضُّلِهِ بِكَثْرَةِ إِحْتِمَالِهِ.

Attentiveness

Attentiveness-إِتْبَاهٌ

1. Be a community that is cried out to so they wake up.

1. كُونُوا قَوْمًا صِيحَ بِهِمْ فَأَنْتَبَهُوا.

2. Alertness of the eyes does not benefit while the hearts are negligent.

2. إِنْتِبَاهُ الْعُيُونِ لَا يَنْفَعُ مَعَ عَفْلَةِ الْقُلُوبِ.

3. Is there no one who will wake from his slumber before the time of his death?!

3. أَمْ تُنْتَهُبُونَ مِنْ رَفْدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ.

Prophets, Messengers And Imams

ثمة؛#xFEF7;النباء والرسل وا؛#xFEF7;Prophets, Messengers and Imams-

1. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

1- اِسْتَمِعُوا مِنْ رَبَّانِيكُمْ وَأُخْضِرُوهُ فُلُوبِكُمْ واسْمَعُوا اِنْ هَتَفَ بِكُمْ.

2. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

2- اِسْمَعُوا (اِقْبَلُوا) النَّصِيْحَةَ مِمَّنْ اَهْدَاها اِلَيْكُمْ وَاَعْقِلُوهَا عَلٰى اَنْفُسِكُمْ.

3. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

3- رُسُلُ اللّٰهِ سُبْحٰنَهُ تَرٰجِمَةُ الْحَقِّ وَالسُّقْرٰءُ بَيْنَ الْخَالِقِ وَالْخَلْقِ.

4. The Messengers of Allah have a clear elucidation for every [divine] command.

4- لِرُسُلِ اللّٰهِ فِي كُلِّ حُكْمٍ تَبْيِيْنٌ.

Success, Prosperity And Salvation

التَّجَاحُ وَالتَّجَاهُ وَالنَّجْحُ-Success, prosperity and salvation

1. The most successful of you are the most truthful among you.

1- أَنْجَحَكُمْ أَصْدَقُكُمْ.

2. The person who attains his objective the most is one who has intelligence and is mild-mannered.

2- أَدْرَكُ النَّاسَ لِحَاجَتِهِ دُو الْعَقْلِ الْمُتَرَفِّقِ.

3. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

3- إِنْ كُنْتُمْ لِلنَّجَاحِ طَالِبِينَ فَارْقَضُوا الْعَقْلَ وَاللَّهُوَ وَالزُّمُورَ
بِجِدِّهَا وَبِجَهْدِهَا.

4. The bane of success is laziness.

4- آفَةُ النُّجْحِ الْكَسَلُ.

5. At times success may be attained.

5- قَدْ يُنَالُ النُّجْحُ.

6. The healing of a wound may at times lead to disability.

6- قَدْ يُعْيِي إِندِمَالُ الْجُرْحِ.

7. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

7- ما أَقْرَبَ النَّجَاحَ مِمَّنْ عَجَّلَ السَّرَّاحَ.

8. The basis of salvation is espousing faith and [having] true certitude.

**8- وَكَانَ النَّجَاةَ لُزُومُ إِيمَانٍ وَصِدْقٍ
وَإِيمَانٍ.**

9. None is successful in attaining salvation but the one who fulfils the requirements of faith.

**9- يَفُوزُ بِالنَّجَاةِ إِيمَانٌ مَنِ قَامَ بِشَرَايِطِ
إِيمَانٍ.**

10. There is no salvation for one who has no faith.

10- نَجَاةٌ لِمَنْ إِيمَانٌ لَهُ.

11. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

**11- يَنْجُو مِنَ اللَّهِ سُبْحَانَهُ مَنْ
يَنْجُو النَّاسُ مِنْ شَرِّهِ.**

12. There is salvation in three things: espousing truth, shunning falsehood and working hard.

**12- تَنْجَاةٌ فِيهِنَّ النَّجَاةُ: لُزُومُ الْحَقِّ، وَتَجَنُّبُ الْبَاطِلِ
وَرُكُوبُ الْجِدِّ.**

13. How can one who flees from Allah be saved?!

13- كَيْفَ يَنْجُو مِنَ اللَّهِ هَارِبُهُ؟!

Helping And Seeking Help

Help and seeking help-استنجاد;النجد و-

1. One who seeks help from the lowly is abased.

1- مَنْ اسْتَنْجَدَ ذَلِيلاً؛ذَلٌّ.

2. One who does not help [others] is not helped.

2- مَنْ لَمْ يُنَجِدْ لَمْ يُنَجَدْ.

Secret Conversation

Secret conversation-المناجاة-

1. There is no good in secret conversation except for two people: the articulating scholar or the cautious listener [who can keep secrets].

1- خَيْرَ فِي الْمُنَاجَاةِ؛لِرَجُلَيْنِ:عَالِمٍ نَاطِقٍ، أَوْ مُسْتَمِعٍ وَاعٍ.

Remorse And Regret

Remorse and regret-الندم والندامة-

1. Remorse is one of the two [forms of] repentance.

1- النَّدْمُ أَحَدُ التَّوْبَتَيْنِ.

2. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

2- إِنْ دَمَّ عَلَى مَا أَسَأْتَ وَتَنْدَمُ عَلَى مَعْرُوفٍ صَنَعْتَ.

3. Remorse is [a form of] repentance.

3- النَّدْمُ إِسْتِغْفَارٌ.

4. Being remorseful for a misdeed causes it to be wiped off.

4- النَّدْمُ عَلَى الْخَطِيئَةِ يَمْحُوهَا.

5. Being remorseful for a misdeed is [a form of] repentance.

5- النَّدْمُ عَلَى الْخَطِيئَةِ إِسْتِغْفَارٌ.

6. Being remorseful for [committing] a sin prevents one from returning to it.

6- النَّدْمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعَاوَدَتِهِ.

7. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

7- نَدَمُ الْقَلْبِ يُكْفِرُ الذَّنْبَ وَيَمْحِصُ الْجَرِيرَةَ.

The Remorseful

The remorseful-النادم

1. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

1- طُوبَى لِكُلِّ نَادِمٍ عَلَى زَلَّتِهِ مُسْتَدْرِكٌ فَارِطٌ عَثْرَتِهِ.

2. One who is remorseful has repented.

2- مَنْ نَدِمَ فَقَدْ تَابَ.

Warning

Warning-إذذار

1. Warning is vindication.

1- إِذْذَارٌ إِعْذَارٌ.

Dispute

Dispute-المنازعة

1. Do not argue with a vile person for he will be bold [and disrespectful] with you.

1- لِيُؤْتِ الْفُلَّانُ الْفُلَّانَةَ الْفُلَّانَةَ فَالْفُلَّانَةُ الْفُلَّانَةُ الْفُلَّانَةُ.

2. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

2. تُنَازِعُ السُّفَهَاءَ وَتَسْتَهْتِرُ بِالنِّسَاءِ
فَإِنَّ ذَلِكَ يُزْرِى بِالْعُقَبَاءِ.

3. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

3. مُنَازَعَةُ السُّقَلِ تَشِينُ السَّادَةَ.

The Home

The home-المنزل

1. A beautiful home is one of the two Paradises.

1. الْمَنْزَلُ الْبَهِيُّ أَحَدُ الْجَنَّتَيْنِ.

2. One whose space is restricted, his comfort is less.

2. مَنْ ضَاقَتْ سَاحَتُهُ قَلَّتْ رَاحَتُهُ.

3. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah.

3. إِحْدَرُ مَنَازِلَ الْعُقَلَةِ وَالْجَفَاءِ وَقِلَّةَ عَوَانِ عَلَى
طَاعَةِ اللَّهِ.

4. How many a builder has built that which he does not reside in.

4. كَمْ مِنْ بَانٍ مَا يَسْكُنُهُ.

Remaining Pure And Free From Sin

التَّزَهُُّ وَالنَّزَاهَةُ-Remaining pure and free from sin

1. Remaining free from sins is the worship of the penitents.

1- التَّزَهُُّ عَنِ الْمَعَاصِي عِبَادَةُ التَّوَابِينَ.

2. Keeping away from sin is the essence of astuteness.

2- النَّزَاهَةُ عَيْنُ الظَّرْفِ.

3. Remaining free from sin is the beginning of nobility.

3- التَّزَهُُّ أَوَّلُ النَّبْلِ.

4. Keeping away from sin is the sign of chastity.

4- النَّزَاهَةُ آيَةُ الْعِفَّةِ.

5. Keeping away from sin is one of the traits of the immaculate souls.

5- النَّزَاهَةُ مِنْ شِيَمِ النُّفُوسِ الطَّاهِرَةِ.

6. Be free from sin and you will be pious.

6- كُنْ مُتَّزَهًُّا تَكُنْ تَقِيًّا.

Outing

النُّزْهَة-Outing

1. Sometimes an outing may turn into a bitter experience.

1- رُبَّ نُزْهَةٍ عَادَتْ نُعْصَةً.

2. An outing may turn into an agony.

2- قَدْ تَنَقَّلَتْ النُّزْهَةُ عُصَّةً.

The Devotee

المُتَنَسِّكُ-The devotee

1. A person may be a devotee while he [actually] has no religion.

1- رُبَّ مُتَنَسِّكٍ وَهُوَ لَا دِينَ لَهُ.

Women

النِّسَاءُ-Women

1. Women are the greater of the two temptations.

1- النِّسَاءُ أَكْبَرُ الْفِتْنَتَيْنِ.

2. Women are [like] meat on the butcher's block, except that which is protected [and defended].

2- النَّسَاءُ لَحْمٌ عَلَى وَصَمٍ إِبْرَاهِيمَ; مَا ذُبَّ عَنْهُ.

3. Beware of evil women, and be on your guard [even] from the good among them.

3- اِتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

4. Beware of excessive infatuation with women and being tempted (or deceived) by the pleasures of this world, for indeed the one who is infatuated with women faces trials and the one who is tempted by the pleasures [of this world] is abased.

4- إِيَّاكَ وَكَثْرَةَ الْوَلَهِ بِالنِّسَاءِ،

وَأَعْرَاءَ (عُتْرَارٍ) يَلْدَاتِ الدُّنْيَا، فَإِنَّ الْوَلَهَ
بِالنِّسَاءِ مُمْتَحَنٌ، وَالْغَرِيَّ بِاللِّدَاتِ مُمْتَهَنٌ.

5. Beware of consulting with women, for indeed their opinions are inclined towards immaturity and their decisions are infirm; and restrain their gazes [by keeping them behind the veil], for your veiling them is better than being suspicions about them, and their coming out [in public] is not worse than your letting one who cannot be trusted enter their abode; and if you are able to ensure that they do not get acquainted with anybody other than you then do it.

5- إِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ، فَإِنَّ رَأْيَهُنَّ إِلَى أَقْنٍ، وَعَزْمَهُنَّ إِلَى
وَهْنٍ، وَاكْتِفُفَ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ، فَحِجَابُكَ لَهُنَّ خَيْرٌ مِنْ
إِبْرَاهِيمَ; رُتِيَابِ بَهْنٍ، وَلَيْسَ خُرُوجُهُنَّ بِشَرٍّ مِنْ إِدْخَالِكَ مَنْ
إِبْرَاهِيمَ; يُوتَقُ بِهِ عَلَيْهِنَّ، وَإِنْ اسْتَطَعْتَ أَنْ
يَعْرِفَنَّ (إِبْرَاهِيمَ; يَعْرِفُهُنَّ) عَيْرَكَ قَافِعَلٌ.

6. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

6- إِنَّ النِّسَاءَ هَمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا.

7. Being infatuated with women is the trait of the foolish.

7. سَتَهْتَارُ بِالنِّسَاءِ شِيْمَةُ النُّوْكَى.

8. If you see something suspicious from your women, then assign to them a guard who will watch over the old and young [among the family, and not for the women in particular as this will cause them unease], and beware not to continuously scold them for this will incite them to commit sins and make it easy for them to bear the scolding [as they will become accustomed to it].

8. إِنْ رَأَيْتَ مِنْ نِسَائِكَ رَيْبَةً، فَاجْعَلْ لَهُنَّ النَّكِيرَ عَلَى الْكَبِيرِ وَالصَّغِيرِ وَإِيَّاكَ أَنْ تُكْرَرَ الْعُتْبَ، فَإِنَّ ذَلِكَ يُعْرِى بِالذُّنْبِ، وَيُهَوِّنُ الْعُتْبَ.

9. The best of traits for women is the worst of traits for men.

9. خَيْرُ خِصَالِ النِّسَاءِ شَرُّ خِصَالِ الرِّجَالِ.

10. Obedience to women is the height of ignorance.

10. طَاعَةُ النِّسَاءِ غَايَةُ الْجَهْلِ.

11. Obedience to women degrades the noble ones and destroys the intelligent ones.

11. طَاعَةُ النِّسَاءِ تُزْرِى بِالنُّبْلِ وَتُرْدِي الْعُقَّةَ.

12. Obedience to women is the trait of the foolish.

12. طَاعَةُ النِّسَاءِ شِيْمَةُ الْحَمْقَى.

13. Whoever [constantly] delights in women, his mind gets corrupted.

13- مَنْ اسْتَمْتَعَ بِالنِّسَاءِ فَسَدَ عَقْلُهُ.

14. People! Verily women are deficient in faith, lacking in intellect and deficient in shares. As for their deficiency in faith, it is their abstention from prayers and fasting during their menstrual periods, and as for their deficiency in shares, it is due to their inheritance being half of what is inherited by men, and as for their lacking in intellect, it is because the testimony of two women equals the testimony of one man; so beware of the evil women and be on your guard [even] from those of them who are good.

14- مَعَاشِرَ النَّاسِ، إِنَّ النِّسَاءَ نَوَاقِصُ ۖ إِيْمَانٍ، نَوَاقِصُ الْعُقُولِ، نَوَاقِصُ الْحُطُوطِ، فَأَمَّا نَقْصُ إِيْمَانِهِنَّ فَقَعُودُهُنَّ فِي أَيَّامِ الْحَيْضِ وَالصِّيَامِ، وَأَمَّا نُقْصَانُ حُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى نِصْفِ مَوَارِيثِ الرِّجَالِ، وَأَمَّا نُقْصَانُ عُقُولِهِنَّ، فَشَهَادَةُ إِمْرَأَتَيْنِ كَشَهَادَةِ رَجُلٍ، فَاتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

15. Do not obey women in good [actions] such that they expect [your obedience] in evil.

15- تُطِيعُوا النِّسَاءَ فِي الْمَعْرُوفِ حَتَّى يَطْمَعْنَ فِي الْمُنْكَرِ.

16. Never be frequently alone with women, for they will become weary of you and you will also become weary of them, and leave a part of yourself and your mind to tarry [away] from them.

16- تُكْتَبِرَنَّ الْخَلْوَةَ بِالنِّسَاءِ فَيَمْلِكَنَّ وَتَمْلَهُنَّ ۖ وَاسْتَبِقْ مِنْ نَفْسِكَ وَعَقْلِكَ بِإِبْطَاءِ عَنْهُنَّ.

17. Let women not bear your burden and [try to] be independent from them as much as possible, for indeed they put many obligations [on you] and are ungrateful for [many of your] favours.

17. تَحْمِلُوا النِّسَاءَ أَثْقَالَكُمْ، وَاسْتَعْنُوا عَنْهُنَّ مَا
اسْتَطَعْتُمْ، فَإِنَّهُنَّ يُكْثِرْنَ مِثْلَانِ، وَيَكْفُرْنَ
حَسَانَ.

18. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

18. الْمَرْأَةُ شَرُّ كُلِّهَا وَشَرُّ مِنْهَا أَنَّهُ بَدٌّ مِنْهَا.

19. A woman is a scorpion whose sting is sweet.

19. الْمَرْأَةُ عَقْرَبٌ حُلْوَةُ اللَّسْعَةِ (اللِّسْبَةِ).

20. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

20. إِنَّمَا الْمَرْأَةُ لُعْبَةٌ لِمَنْ اتَّخَذَهَا فَلْيُعْطِهَا.

21. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

21. صِيَانَةُ الْمَرْأَةِ أَنْعَمُ لِحَالِهَا وَأَدْوَمُ لِحَمَالِهَا.

22. Do not give a woman the responsibility that she cannot bear for indeed a woman is [like] a sweet basil and not a strong ruler [who can govern the people].

22. تُمَلِّكِ الْمَرْأَةَ مَا جَاوَزَ نَفْسَهَا، فَإِنَّ الْمَرْأَةَ
رِيحَانَةٌ، وَلَيْسَتْ بِقَهْرْمَانَةٍ.

Forgetting Allah

نسيان الله-Forgetting Allah

1. Whoever forgets Allah, He makes him forget himself.

1- مَنْ نَسِيَ اللَّهَ أَنْسَاهُ نَفْسَهُ.

2. Forgetting [Allah] is darkness and loss.

2- النِّسْيَانُ ظُلْمَةٌ وَقَفْدٌ.

3. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

3- مَنْ نَسِيَ سُبْحَانَهُ أَنْسَاهُ اللَّهَ نَفْسَهُ وَأَعْمَى قَلْبَهُ.

Sincere Advice

النُّصْحُ وَالنَّصِيحَةُ-Sincere advice

1. Sincere advice reaps affection.

1- النُّصْحُ يُثْمِرُ الْمَحَبَّةَ.

2. Giving sincere advice is a characteristic of the noble ones.

2- النَّصِيحَةُ مِنْ أَخْوَافِ الْكِرَامِ.

3. Sometimes advice is given by one who is not sincere.

3- رُبَّمَا نَصَحَ غَيْرُ النَّاصِحِ.

4. At times one from whom sincere advice is sought, deceives.

4- رُبَّمَا عَشَّ الْمُسْتَنْصِحُ.

5. Blessed is the one who follows the adviser who guides him and keeps away from the misguided person who leads him to destruction.

5- طُوبَى لِمَنْ أَطَاعَ نَاصِحًا يَهْدِيهِ وَتَجَنَّبَ غَاوِيًا يُرْدِيهِ.

6. He who seeks advice from his enemies is indeed ignorant.

6- قَدْ جَهَلَ مَنْ اسْتَنْصَحَ أَعْدَاءَهُ.

7. You have been advised so take the advice, you have been shown [the truth] so see [it], and you have been guided aright so accept the guidance.

7- قَدْ نُصِحْتُمْ فَأَنْتُمْ صَاحِبُوا وَبُصِّرْتُمْ فَأَبْصِرُوا وَأُرْشِدْتُمْ فَاسْتَرْشِدُوا.

8. You have been guided if you seek guidance and have been admonished if you seek admonishment and have been advised if you seek advice.

8- قَدْ دُلِلْتُمْ إِنْ اسْتَدَلَلْتُمْ وَوُعِظْتُمْ إِنْ اتَّعَظْتُمْ وَنُصِحْتُمْ إِنْ انْتَصَحْتُمْ.

9. How can one who takes pleasure in [acts that bring] disgrace benefit from sincere advice?!

9. كَيْفَ يَنْتَفِعُ بِالنُّصِيحَةِ مَنْ يَلْتَدُّ بِالْفَضِيحَةِ؟!

10. One who trades with you by [giving you] advice has indeed made your profit abound.

10. مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أَجَزَلَ لَكَ الرَّبْحَ.

11. One who trades with you in advice is your partner in profit.

11. مَنْ تاجَرَكَ فِي النُّصْحِ كَانَ شَرِيكَكَ فِي الرَّبْحِ.

12. One of the best forms of advice is disclosing the ugly traits [of a person to him so that he may change].

12. مِنْ أَحْسَنِ النُّصِيحَةِ أَنْ يَكْفُرَ بِأَخِيَابِ الْفُجَاءِ عَنِ الْقَبِيحَةِ.

13. Being sincere [in giving advice] is from the best [teachings] of religion.

13. مِنْ أَحْسَنِ الدِّينِ النُّصْحُ.

14. Pointing [people] towards reconciliation is the best advice.

14. مِنْ أَفْضَلِ النُّصْحِ إِشَارَةٌ إِلَى الصُّلْحِ.

15. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

15. مَرَارَةُ النُّصْحِ أَنْفَعُ مِنْ حَلَاوَةِ الْكِبْرِ.

16. Your sincere adviser is concerned about you, shows kindness to you, considers your outcomes and rectifies of your shortcomings; so in obedience to him lies your development and in opposition to him, your corruption.

16. مُنَاصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إِلَيْكَ نَازِرٌ فِي عَوَاقِبِكَ
مُسْتَدْرِكٌ قَوَارِطِكَ فِي طَاعَتِهِ رَشَادُكَ وَفِي مُخَالَفَتِهِ فَسَادُكَ.

17. Your advice [when given] in front of other people is [considered] a rebuke.

17. نُصْحُكَ بَيْنَ الْمَمَّاءِ تَفْرِيعٌ.

18. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

18. تَرُدُّنَّ عَلَى النَّصِيحِ وَتَسْتَعْشِنُ
الْمُثْبِرَ.

19. Do not take advice from one who has lost his senses and do not trust one who has an ignoble background, for indeed the one who has lost his senses deceives while he thinks he is offering good advice, and one who has an ignoble background corrupts while he thinks he is rectifying.

19. تَنْتَصِحُ بِمَنْ فَاتَهُ الْعَقْلُ وَتَتَّقِي بِمَنْ
خَانَهُ فَإِنَّ مَنْ فَاتَهُ الْعَقْلُ يَعْشُرُ مِنْ حَيْثُ يَنْصَحُ
وَمَنْ خَانَهُ مِنْ حَيْثُ يُصْلِحُ.

20. There is no sincerity like [giving] sincere advice.

20. إِذْ كَالنُّصْحِ.

21. There is no admonisher more effective than sincere advice.

21. وَاعِظْ أْبْلَغُ مِنَ النَّصْحِ.

22. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

22. خَيْرَ فِي قَوْمٍ لَيْسُوا بِنَاصِحِينَ وَ يُحِبُّونَ النَّاصِحِينَ.

23. The wicked one does not sincerely advise anyone except out of desire or fear, so when the desire or fear disappears, he returns to his true nature.

23. رَهْبَةٌ فَإِذَا زَالَتِ الرَّهْبَةُ وَالرَّهْبَةُ عَادَ إِلَى جَوْهَرِهِ.

24. People, accept advice from the one who advises you and receive it from the one who carries it to you with obedience, and know that Allah, the Glorified, has not praised but the most attentive of hearts to wise counsel and only those people who are quickest in responding to the truth; and know that the greater struggle is the struggle against one's self, so occupy yourself with struggling against your selves and you will be felicitous, reject idle talk and you will be safe, increase in your remembrance of Allah and you will gain, [and] be brothers to each other, O servants of Allah, and you will be prosperous with the everlasting bounty [of Allah].

24. يَا أَيُّهَا النَّاسُ إِقْبَلُوا النَّصِيحَةَ مِمَّنْ نَصَحَكُمْ وَتَلَقَّوْهَا بِالطَّاعَةِ مِمَّنْ حَمَلَهَا إِلَيْكُمْ، وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ لَمْ يَمْدَحْ مِنَ الْقُلُوبِ إِذْ أَوْعَاها لِلْحِكْمَةِ، وَمِنَ النَّاسِ إِسْرَعَهُمْ إِلَى الْحَقِّ إِجَابَةً، وَاعْلَمُوا أَنَّ الْجِهَادَ كَبْرَ جِهَادِ النَّفْسِ، فَاسْتَعْلُوا بِجِهَادِ أَنْفُسِكُمْ تَسْعَدُوا، وَارْقَضُوا الْقَالَ وَالْقَيْلَ تَسْلَمُوا، وَأَكْثَرُوا ذِكْرَ اللَّهِ تَعْنَمُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ الْمُقِيمِ.

25. There is no advice like warning [against evil].

25. نُصَحَ كَالْتَحْذِيرِ.

26. One who disobeys his sincere adviser has assisted his adversary.

26- مَنْ عَصَى نَصِيحَهُ نَصَرَ ضِدَّهُ.

27. One who turns towards the sincere adviser turns away from evil.

27- مَنْ أَقْبَلَ عَلَى النَّصِيحِ أَعْرَضَ عَنِ الْقَبِيحِ.

28. One who considers the sincere adviser to be a deceiver is engulfed by evil.

28- مَنْ اسْتَعَشَّ النَّصِيحَ عَشِيَهُ الْقَبِيحُ.

29. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

29- مَنْ أَعْرَضَ عَنِ نَصِيحَةِ النَّاصِحِ أَحْرَقَ بِمَكِيدَةِ الْكَاشِحِ.

30. Whoever opposes [good] advice, perishes.

30- مَنْ خَالَفَ النَّصِيحَ هَلَكَ.

31. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

31- قَدْ يَسْتَفِيدُ الظَّنَّ النَّاصِحُ.

32. The one from whom [good] advice is sought may at times deceive.

32- قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

33. At times one who is not a sincere adviser may give good advice.

33- قَدْ يَنْصَحُ غَيْرُ النَّاصِحِ.

34. How can one who deceives himself give sincere advice to others?

34- كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَعْشُّ نَفْسَهُ؟!

35. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

35- لَرُبَّمَا خَانَ النَّصِيحُ الْمُؤْتَمَنُ وَنَصَحَ الْمُسْتَخَانُ.

36. Whoever gives you sincere advice has indeed helped you.

36- مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

37. Do not deceive the one who seeks advice from you.

37- مَنْ اسْتَنْصَحَكَ فَوَيْحٌ عَلَيْهِ.

38. One who gives you sincere advice has shown concern for you.

38- مَنْ نَصَحَكَ أَشْفَقَ عَلَيْكَ.

39. He who deems the sincere adviser to be a deceiver, considers evil to be good.

39- مَنْ اسْتَعْشَّ النَّصِيحَ اسْتَحْسَنَ الْقَبِيحَ.

40. One who accepts [good] advice remains safe from disgrace.

40- مَنْ قَبِلَ النَّصِيحَةَ أَمِنَ مِنَ الْقَضِيحَةِ.

41. Sincere advice reaps affection.

41- النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

Supporting The Truth

Supporting the truth- نُصْرَةُ الْحَقِّ

1. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

**1- إِنْ كُنْتُمْ مُحَالَةً مُتَعَصِّبِينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ
وَإِغَاثَةِ الْمَلْهُوفِ.**

2. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

2- لَوْ لَمْ تَتَّخِذْ لَوْا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ.

3. One who assists the truth shall be successful.

3- مَنْ نَصَرَ الْحَقَّ أَفْلَحَ.

4. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

4- أَنْصُرِ اللَّهَ بِقَلْبِكَ وَلِسَانِكَ وَيَدِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ تَكَفَّلَ

يُنْصَرَةُ مَنْ يَنْصُرُهُ.

5. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

5- مَنْ نَامَ عَنِ نُصْرَةِ وَلِيِّهِ انْتَبَهَ بِوَطْأَةِ عَدُوِّهِ.

6. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

6- مَنْ أَحَدَّ سِنَانَ الْعَصَبِ لِلَّهِ سُبْحَانَهُ قَوِيَ عَلَى أَشِدَّاءِ الْبَاطِلِ.

7. One who seeks assistance through patience will not be deprived of victory.

7- لَمْ يَعْذَمِ النَّصْرَ مَنْ انْتَصَرَ بِالصَّبْرِ.

Supporting Falsehood

نصرة الباطل- Supporting falsehood

1. One who assists falsehood faces loss.

1- مَنْ نَصَرَ الْبَاطِلَ خَسِرَ.

Seeking Support

نُتْصَارُ- Seeking support

1. Whoever seeks support from the enemies of Allah deserves to be forsaken.

1- مَنْ اِنْتَصَرَ بِاَعْدَاءِ اللّٰهِ اِسْتَحَقَّ الْخِذْبُ الَّذِي يَخْتَصِمُ بِهٖ.

2. Whoever seeks support from Allah attains a glorious victory.

2- مَنْ اِنْتَصَرَ بِاللّٰهِ عَزَّ تَصْرُهُ.

One Whose Supporter Is Allah

من كان الله نصيره- One whose supporter is Allah

1. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

1- مَنْ يَكُنُ اللّٰهُ نَصِيْرَهُ يَغْلِبُ خَصْمَهُ وَيَكُنُ لَهُ حِزْبًا.

Seeking Justice

ينتصف- Seeking justice-

1. The virtuous one does not seek justice from the vicious.

1- يَنْتَصِفُ الْبَرُّ مِنَ الْفَاجِرِ.

2. A scholar does not seek justice from an ignorant person.

2- يَنْتَصِفُ عَالِمٌ مِنْ جَاهِلٍ.

3. The noble person does not seek justice from the wicked.

3. يُنْتَصَفُ الْكَرِيمُ مِنَ اللَّئِيمِ.

4. Justice can never be sought from the foolish one except by being forbearing with him.

4. يُنْتَصَفُ مِنْ سَفِيهِ قَطًّا بِالْجَلْمِ عَنْهُ.

Equity

Equity-1 نَصَافٍ

1. Equity is [a source of] comfort, evil is [a sign of] impudence.

1. نُصَافُ رَاحَةً، الشَّرُّ وَقَاحَةٌ.

2. Equity is a symbol of nobility.

2. نُصَافُ عُنْوَانُ النَّبْلِ.

3. Equity is a trait of the honourable ones.

3. نُصَافُ شِيمَةٌ شَرَّافٍ.

4. Equity is the most superior of merits.

4. نُصَافُ أَفْضَلُ الْقَضَائِلِ.

5. Equity removes differences and brings about harmony.

5 - 5. نُصَافُ يَرْفَعُ الذِّبْنَ وَيُوجِبُ
النَّصِيحَةَ.

6. Being equitable with others is like being just [while] in authority.

6 - 6. نُصَافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي
مَرْقَةٍ.

7. Indeed the greatest reward is the reward of [justice and] equity.

7 - 7. إِنَّ أَكْبَرَ الْمُثَوِّبَةِ مَثْوِيَةُ
النَّصِيفِ.

8. Equity is the best of traits.

8 - 8. نُصَافُ أَفْضَلُ الشَّيْءِ.

9. Equity causes love to last.

9 - 9. نُصَافُ يَسْتَدِيمُ الْمَحَبَّةَ.

10. Equity unites the hearts.

10 - 10. نُصَافُ يَأْلِفُ (يُؤَلِّفُ) الْقُلُوبَ.

11. Verily if you show fairness to others, Allah will bring you closer [to Him].

11 - 11. إِنَّكَ إِنْ أَنْصَفْتَ مِنْ نَفْسِكَ أَرْزَلَكَ اللَّهَ.

12. Through fairness relationships last.

12. بِالنِّصْفَةِ تَدُومُ الوُصْلَةُ.

13. Three types of people never seek justice from three other types: the intelligent person from the fool, the virtuous from the vicious, and the noble one from the wicked.

13. تَبْدَأُ: الْعَاقِلُ مِنَ الْفَاحِشِ، وَالْبَرُّ مِنَ الْفَاجِرِ، وَالكَرِيمُ مِنَ اللَّئِيمِ.

14. It is on equity that affection is established.

14. عَلَى الْعَدْلِ تَرْسُخُ الْمَوَدَّةُ.

15. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

15. عَامِلُ سَائِرِ النَّاسِ بِالْعَدْلِ وَنُصَافٍ عَامِلِ الْمُؤْمِنِينَ بِالْإِخْوَانَةِ.

16. The height of equity is for a person to be equitable with himself.

16. غَايَةُ الْعَدْلِ أَنْ يُنْصَفَ الْمَرْءُ نَفْسَهُ.

17. Whoever is equitable [to others] will be shown fairness.

17. مَنْ أَنْصَفَ أُنْصِفَ.

18. One who is not equitable is not associated with [by others].

18- مَنْ عُدِمَ إِنصَافُهُ لَمْ يُصَحَّبْ.

19. Whoever does not show fairness, Allah takes away [his power and] ability from him.

19- مَنْ مَنَعَ إِنصَافَ سَلْبِهِ اللَّهُ لَمْ يَكُنْ مَكَانًا.

20. One whose equity increases, [all the] people bear witness to his justice.

20- مَنْ كَثُرَ إِنصَافُهُ تَشَاهَدَتِ النَّفُوسُ بِتَعْدِيلِهِ.

21. Whoever adorns himself with equity attains the [lofty] ranks of honour.

21- مَنْ تَحَلَّى بِإِصْطِقَافٍ بَلَغَ مَرَاتِبَ
الشَّرَافِ.

22. One who does not show fairness to you out of his [sense of] shame will not be fair with you because of his religion.

22- مَنْ لَمْ يُنصِفْكَ مِنْهُ حَيَاؤُهُ لَمْ يُنصِفْكَ مِنْهُ دِينُهُ.

23. With equity brotherhood lasts.

23- مَعَ إِصْطِقَافٍ تَدُومُ إِخْوَانَةُ.

24. Equity is the ornament of [power and] authority.

24- إِصْطِقَافٌ زِينَةُ إِسْطِقْطِ.

The Equitable

The equitable-المُنْصِفُ

1. The equitable person has many friends and intimates.

1. المُنْصِفُ كَثِيرُ وُليَاءٍ وَاوْدَاءٍ.

2. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

2. أَنْصَفُ النَّاسِ مَنْ أَنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حَاكِمٍ عَلَيْهِ.

3. Indeed it is from the merit of a man to be fair with others, and to do good to the one who does him evil.

3. إِنَّ مِنْ فَضْلِ الرَّجُلِ أَنْ يُنْصِفَ مِنْ نَفْسِهِ، وَيُحْسِنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ.

4. The equitable person is noble whereas the oppressor is wicked.

4. المُنْصِفُ كَرِيمٌ، الظَّالِمُ لَيْمٌ.

The Viewed

The viewed-المَنْظَرُ

1. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].¹

1. خَيْرٌ فِي الْمَنْظَرِ إِذَا مَعَ حُسْنِ الْمَخْبَرِ.

1. Or: There is no good in the viewable exterior except when the interior is [also] good.

Being Systematic In Work

Being systematic in work-التَّظْمُ فِي الْعَمَلِ

1. Assign for each one of your servants work that you hold him responsible for, as indeed this is more appropriate to ensure that they do not depend upon one another in your service.

1- إَجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ فَإِنَّ ذَلِكَ أَخْرَى أَنْ يَتَوَاكَلُوا فِي خِدْمَتِكَ.

Blessing

Blessing-النِّعْمَةُ

1. Blessing is linked to gratitude and gratitude is linked to increase [in blessings], and these two are linked together in one chain, for increase [in blessings] from Allah, the Glorified, will never cease until the gratitude of the thankful one ceases.

1- النِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ، وَالشُّكْرُ مَوْصُولٌ بِالمَزِيدِ، وَهُمَا مَفْرُوعَانِ فِي قَرْنٍ، فَلَنْ يَنْقَطِعَ المَزِيدُ مِنَ اللَّهِ سُبْحَانَهُ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الشَّاكِرِ.

2. Seek good out of every blessing that Allah has bestowed upon you and do not waste any favour of Allah over you.

2- اسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ، وَتُضِعْ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ.

3. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

3- وَلِيْرَ عَلِيْكَ اَثْرُ مَا اَنْعَمَ اللّٰهُ سُبْحٰنَهُ بِهٖ عَلِيْكَ.

4. Seek the perfection of Allah's blessing upon you through patience in obedience to Him and preserving that which He has commanded you to preserve [and act upon] of His book.

4- اِسْتَيْمُوا نِعَمَ اللّٰهِ عَلِيْكُمْ بِالصَّبْرِ عَلٰى طَاعَتِهِ، وَالْمُحَافَظَةِ عَلٰى مَا اَسْتَحْفَظَكُمْ مِنْ كِتَابِهِ.

5. Beware of the slipping away of blessings, for not everything that runs away comes back.

5- اِحْذَرُوا نِفَارَ النِّعَمِ فَمَا كُلُّ شَارِدٍ يَمْرُدُّوْد.

6. Indeed, one of the blessings is affluence, but good health is better than affluence, and the God-wariness of the heart is [even] better than good health.

6- اِنَّ مِنَ النِّعَمِ سَعَةَ الْمَالِ، وَاَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ، وَاَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوٰى الْقَلْبِ.

7. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

7- اَفْضَلُ مَا مَنَّ اللّٰهُ سُبْحٰنَهُ بِهٖ عَلٰى عِبَادِهِ: عِلْمٌ، وَعَقْلٌ، وَمُلْكٌ وَعَدْلٌ.

8. The person who is in the best condition of all people is he who makes present blessings last by being grateful for them and gets those that are lost restored through patience.

8- اَحْسَنُ النَّاسِ حَالًا فِي النِّعَمِ مَنْ اسْتَدَامَ حَاضِرَهَا بِالشُّكْرِ وَاَرْتَجَعَ فَاَيْتَهَا بِالصَّبْرِ.

9. The least that you must do for Allah, the Most High, is ensure that you do not use His blessings as a means of disobeying [and sinning against] Him.

**9- أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ تَعَالَى أَنْ تَسْتَعِينُوا بِنِعَمِهِ
عَلَى مَعَاصِيهِ.**

10. Verily Allah, the Glorified, has certain selected servants upon whom He bestows blessings for the benefit of the people, causing these [blessings] to remain in their possession as long as they grant them [to the people], but if they withhold them [from the people], He takes away these blessings from them and transfers them to others.

**10- إِنَّ لِلَّهِ سُبْحَانَهُ عِبَادًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، يُقْرِهَا
فِي أَيْدِيهِمْ مَا بَدَّلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ وَحَوَّلَهَا إِلَى
غَيْرِهِمْ.**

11. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

**11- إِنَّ لِلَّهِ تَعَالَى فِي السَّرَّاءِ نِعْمَةَ الْفَضْلِ، وَفِي
الصَّرَّاءِ نِعْمَةَ التَّطْهِيرِ.**

12. Blessings last through gratitude.

12- النِّعَمُ تَدُومُ بِالشُّكْرِ.

13. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

**13- إِنْ اسْتَطَعْتَ أَنْ يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ
فَافْعَلْ.**

14. The only way that the value of blessings can be known is by suffering their contraries.

14- إِنَّمَا يُعْرَفُ قَدْرُ النِّعَمِ بِمُقَاسَاةِ ضِدِّهَا.

15. When you see Allah continuously sending blessings upon you despite your sins, then [know that] it is a means of driving you [towards greater punishment].

**15- إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ النِّعَمَ مَعَ الْمَعَاصِي فَهُوَ
اسْتِدْرَاجٌ لَكَ.**

16. When a blessing comes down to you then receive it with gratitude.

16- إِذَا نَزَلَتْ بِكَ النِّعْمَةُ فَاجْعَلْ قِرَاهَا الشُّكْرَ.

17. When you see your Lord sending continuous blessings upon you, then be careful.

17- إِذَا رَأَيْتَ رَبَّكَ يُتَابِعُ عَلَيْكَ النِّعَمَ فَاحْذَرُهُ.

18. By the befalling of calamities blessings become roiled.

18- بَعَوَارِضُ 5–فَاتٍ تَتَكَدَّرُ النِّعَمُ.

19. Many a blessed person is gradually being driven [towards punishment] by those blessings.

19- رُبُّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى.

20. The alms-tax of blessings is doing good to others.

20- زَكَاةُ النِّعَمِ إِصْطِنَاعُ الْمَعْرُوفِ.

21. The adornment of blessings is keeping ties with [one's] near relatives.

21- زَيْنُ النِّعَمِ صِلَةُ الرَّجِمِ.

22. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

22- زَوَالُ النِّعَمِ بِمَنْعِ حُقُوقِ اللَّهِ مِنْهَا وَالتَّقْصِيرِ فِي شُكْرِهَا.

23. The cause of cessation of a blessing is ingratitude.

23- سَبَبُ زَوَالِ النِّعْمَةِ الْكُفْرَانُ.

24. In every blessing there is a reward.

24- فِي كُلِّ نِعْمَةٍ أَجْرٌ.

25. Every bounty of this world is [headed towards] destruction.

25- كُلُّ نَعِيمِ الدُّنْيَا تُبُورٌ.

26. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

26- كُلُّ نِعْمَةٍ أَنْبَلَ مِنْهَا الْمَعْرُوفُ فَإِنَّهَا مَأْمُونَةٌ السَّلْبِ مُحَصَّنَةٌ مِنَ الْغَيْرِ.

27. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

27- كُلَّمَا حَسُنَتْ نِعْمَةُ الْجَاهِلِ إِزْدَادَ قُبْحًا فِيهَا.

28. Let the effect of what Allah has blessed you with be visible on you.

28- لِيُرَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

29. Nothing has the ability to make blessings last like showing gratitude for them and nothing beautifies them like granting them [to others].

29- لَنْ يَفْدِرَ أَحَدٌ أَنْ يَسْتَدِيمَ النِّعَمَ بِمِثْلِ شُكْرِهَا وَبِزِينَتِهَا بِمِثْلِ بَدْلِهَا.

30. Whoever enumerates his favours [on others] effaces his munificence.

30- مَنْ عَدَّدَ نِعَمَهُ مَحَقَ كَرَمَهُ.

31. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

31- مَنْ اسْتَعَانَ بِالنِّعْمَةِ عَلَى الْمَعْصِيَةِ فَهُوَ الْكَفُورُ.

32. The one upon whom the blessings of Allah are abundant, the people's needs towards him also abound (so if he fulfils with it what Allah, the Glorified, has made obligatory for him, then he makes it last, and if he refuses what Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation).

32- مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ (فَإِنْ قَامَ فِيهَا بِمَا أَوْجَبَ اللَّهُ سُبْحَانَهُ عَلَيْهِ فَقَدْ عَرَّضَهَا لِلدَّوَامِ وَإِنْ مَنَعَ مَا أَوْجَبَ اللَّهُ سُبْحَانَهُ فِيهَا فَقَدْ عَرَّضَهَا لِلزَّوَالِ).

33. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

**33- مَنْ بَسَطَ يَدَهُ بِإِنْعَامٍ حَصَّنَ نِعْمَتَهُ مِنْ
النَّاسِ إِنْصِرَامًا.**

34. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

**34- مَنْ أَوْسَعَ اللَّهُ عَلَيْهِ نِعْمَةً (نِعْمَةً) وَجَبَ عَلَيْهِ أَنْ يُوسِعَ
النَّاسَ إِنْعَامًا.**

35. A truthful friend is one of the blessings [of Allah].

35- مِنَ النِّعَمِ الصِّدِّيقُ الصِّدُوقُ.

36. Being adorned with generosity and chastity is one of the most perfect blessings.

36- مِنْ كَمَالِ النِّعْمَةِ التَّحَلِّيُ بِالسَّخَاءِ وَالتَّعَفُّفِ.

37. Nothing safeguards blessings like granting them to others.

37- مَا حُصِّنَتِ النِّعَمُ بِمِثْلِهَا بِإِنْعَامٍ بِهَا.

38. Nothing guards blessings like gratitude.

38- مَا حُرِّسَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

39. How great are the blessings of Allah, the Glorified, in this world, yet how small they are in comparison to the blessings of the Hereafter.

39. ما أَعْظَمَ نِعَمَ اللَّهِ سُبْحَانَهُ فِي الدُّنْيَا وما أَصْغَرَها فِي نِعَمٍ
خِرَّةٍ.

40. How close bounty is to woe!

40. ما أَقْرَبَ النِّعِيمَ مِنَ البُّؤْسِ.

41. Allah has not bestowed any blessing on a servant who then does injustice with it but that he becomes deserving of it being taken away from him by Allah.

41. ما أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَظَلَمَ فِيها إِذْ كَانَ
حَقِيقاً أَنْ يُزِيلها عَنْهُ.

42. The blessings of the ignorant are like a garden on a cesspit.

42. نِعْمُ الجُّهالِ كَرَوْضَةٍ عَلَى مَزْبَلَةٍ.

43. The blessing that is not appreciated is like the evil that is not forgiven.

43. نِعْمَةٌ إِذْ لَمْ تُشْكَرْ كَسَيِّئَةٍ إِذْ لَمْ تُغْفَرْ.

44. The blessings of Allah, the Most High, are greater than can be appreciated, except with the help of Allah, and the sins of mankind are greater than can be forgiven, except what Allah pardons [out of His mercy].

44. نِعْمُ اللَّهِ سُبْحَانَهُ أَكْثَرُ مِنْ أَنْ تُشْكَرَ إِذْ لَمْ يَأْتِ
اللَّهُ عَلَيْهِ وَدُنُوبُ ابْنِ آدَمَ أَكْثَرُ مِنْ أَنْ تُغْفَرَ إِذْ لَمْ يَأْتِ
اللَّهُ عَنْهُ.

45. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the

ability to hold on to His rope.

45. نَسْأَلُ اللَّهَ سُبْحَانَهُ لِمَنْتِهِ تَمَاماً وَبِحَبْلِهِ إِغْتِصَاماً.

46. Do not waste any of the blessings that Allah, the Glorified, has blessed you with, and let the effect of what He has blessed you with be visible on you.

46. تُضِيعُ نِعْمَةً مِنْ نِعَمِ اللَّهِ سُبْحَانَهُ عِنْدَكَ وَلِيُرَ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

47. Blessings are not guarded but by gratitude.

47. تُحَاطُ النِّعَمُ إِغْتِصَاماً بِالشُّكْرِ.

48. Son of Adam, when you see Allah, the Glorified, continuously sending you His blessings then beware of Him, and secure the blessings by being grateful for them.

48. يَا بَنَ آدَمَ إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَهُ فَاحْذَرُهُ وَحَصِّنَ النِّعَمَ بِشُكْرِهَا.

49. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing.

49. أَقَلُّ مَا يَجِبُ لِلْمُنْعِمِ أَنْ يُعْصَى بِنِعْمَتِهِ.

50. Verily the inability to commit sins is a blessing.

50. إِنَّ مِنْ النِّعَمَةِ تَعَدُّرُ الْمَعَاصِي.

Trouble

التغيص- Trouble

1. To the extent of happiness there is trouble.

1- يَـقَدِّرُ السُّرُورَ التَّـغِيصُ.

2. There is no pleasure with trouble.

2- لِدَّةٌ يَتَّـغِيصُ.

Aversion

النفرة- Aversion

1. Everything is averse to its opposite.

1- كُلُّ شَيْءٍ يَنْفِرُ مِنْ ضِدِّهِ.

2. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

2- عَرِّجُوا عَنِ طَرِيقِ الْمُنَافَرَةِ وَصَعُوا تِيْجَانَ الْمُفَاخَرَةِ.

The Soul And Holding It To Account

النفس ومحاسبتها- The soul and holding it to account

1. The noble soul is not affected by misfortunes.

1- النَّفْسُ الْكَرِيمَةُ؛ تُؤَيِّرُ فِيهَا النَّكِبَاتُ.

2. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

2- النَّفْسُ الشَّرِيفَةُ؛ تَتَّقِلُ عَلَيْهَا الْمَوْنَاتُ.

3. The ignoble soul does not separate from [its] vile attributes.

3- النَّفْسُ الدَّنِيَّةُ؛ تَتَنَكَّرُ عَنِ الدَّنَائَاتِ.

4. A person's upbraiding of his own soul is evidence of the gravity of his intellect and the symbol of his abundant merit.

4- إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رَزَانَةِ عَقْلِهِ وَعُنْوَانُ وَفُورِ قَضِيلِهِ.

5. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

5- النَّفُوسُ طَلِيقَةٌ لَكِنْ أَيْدِي الْعُقُولِ تُمَسِكُ أَعْنَئَتَهَا عَنِ النَّحُوسِ.

6. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

6- الرَّاظِي عَنِ نَفْسِهِ مَغْبُونٌ وَالْوَائِقُ بِهَا مَفْتُونٌ.

7. The one who is pleased with himself cannot see his own faults but if he were to know the merits of others, he would cover up (and feel ashamed of) the faults and flaws that are in him.

7- الرَّاضِي عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ، وَلَوْ عَرَفَ فَضْلَ غَيْرِهِ
كَسَاهُ (لِسَاءَهُ) مَا بِهِ مِنَ النَّعْصِ وَالْخُسْرَانِ.

8. The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute of an assenting friend, until such a time when it deceives and gains mastery, then it dominates as an enemy would dominate and dictates as the tyrant would dictate, thereby taking one into the places of evil.

8- النَّفْسُ الْفَاسِقَةُ الْمُسَوِّلَةُ تَتَمَلَّقُ تَمَلِّقُ الْمُنَافِقِ،
وَتَتَصَنَّعُ بِشِيْمَةِ الصِّدِّيقِ الْمُوَافِقِ، حَتَّى إِذَا خَدَعَتْ وَتَمَكَّنَتْ
تَسَلَّطَتْ تَسَلَّطَ الْعَدُوُّ، وَتَحَكَّمَتْ تَحَكَّمَ الْعُتُوُّ، فَأُورِدَتْ مَوَارِدَ
السُّوءِ.

9. Honour your soul as long as it aids you in the obedience of Allah.

9- أَكْرَمْ نَفْسَكَ مَا أَعَانَتْكَ عَلَى طَاعَةِ اللَّهِ.

10. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

10- أَهِنْ نَفْسَكَ مَا جَمَحَتْ بِكَ إِلَى مَعَاصِي اللَّهِ.

11. Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention towards the Hereafter and make [the pleasure of] Allah the object of your striving.

11- إِتَّقِ اللَّهَ فِي نَفْسِكَ، وَنَازِعِ الشَّيْطَانَ قِيَادَكَ، وَاصْرِفْ إِلَى
خَيْرِهِ وَجْهَكَ، وَاجْعَلْ لِلَّهِ جِدَّكَ.

12. Ennoble your soul from every vile quality, even if it drives you to your desires, for indeed you will never be able to compensate for what you have lost of your soul.

12- أَكْرَمُ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتْكَ إِلَى الرَّغَائِبِ فَإِنَّكَ
لَنْ تَعْتَاضَ عَمَّا تَبْدُلُ مِنْ نَفْسِكَ عِوَضًا.

13. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

13- اجْعَلْ مِنْ نَفْسِكَ عَلَى نَفْسِكَ رَقِيبًا وَاجْعَلْ
خِرَتَكَ مِنْ دُنْيَاكَ نَصِيبًا.

14. Move closer to your soul by retracting from it (I mean that you should move towards your loftier and higher self which has been adapted from the light of your intellect and acts as a barrier between you and the inclinations of your base nature; and by retracting I mean you should retract from the soul that commands to evil and shakes hands with defiance).

14- أَقْبِلْ عَلَى نَفْسِكَ بِإِعْتِدَالِ دُبَارِ عَنِّي (أَعْنِي أَنْ تُفِيلَ
عَلَى نَفْسِكَ الْفَاضِلَةَ الْمُفْتَيْسَةَ مِنْ نُورِ عَقْلِكَ الْحَائِلَةِ بَيْنَكَ
وَبَيْنَ دَوَاعِي طَبْعِكَ، وَأَعْنِي بِإِعْتِدَالِ دُبَارِ
عَنْ نَفْسِكَ بِمَارَةِ بِالسُّوءِ الْمُصَافِحَةِ بِيَدِ الْعُتُوِّ).

15. Restrain your soul from lustful desires and you will remain safe from calamities.

15- إِمْنَعْ نَفْسَكَ مِنَ الشَّهَوَاتِ تَسْلُمُ مِنْ أَسْفَافٍ.

16. Be equitable yourself before equity is sought from you, for indeed that is loftier for your status and more deserving of the pleasure of your Lord.

16- أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ، فَإِنَّ ذَلِكَ أَجْلٌ
لِقَدْرِكَ،

وَأَجْدُرُ بِرِضَا رَبِّكَ.

17. Gain control over your souls by your continuous struggle against it.

17- اِمْلِكُوا اَنْفُسَكُمْ بِدَوَامِ جِهَادِهَا.

18. Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the remembrance [of Allah], and your hearts with acceptance [of His will] in what you love and hate.

18- اِشْغَلُوا اَنْفُسَكُمْ بِالطَّاعَةِ، وَالسِّنْتَكَمُ بِالذِّكْرِ، وَقُلُوبَكُمْ بِالرِّضَا فِيمَا اَحَبَبْتُمْ وَكَرِهْتُمْ.

19. Restrain these souls for indeed they are very desirous, and if you follow them, they will lead you towards the worst evil.

19- اِفْمَعُوا هَذِهِ النَّفُوسَ، فَإِنَّهَا طُلَعَةٌ إِنْ تُطِيعُوهَا تَزْعُ بِكُمْ إِلَى شَرٍّ غَايَةٍ.

20. Knowledge about oneself is the more beneficial of the two types of knowledge.

20- الْمَعْرِفَةُ بِالنَّفْسِ أَنْفَعُ الْمَعْرِفَتَيْنِ.

21. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

21- إِيَّاكَ أَنْ تَرْضَى عَنْ نَفْسِكَ فَيَكْثُرَ السَّاخِطُ عَلَيْكَ.

22. Beware of overconfidence for this is one of the biggest traps of Satan.

22- إِيَّاكَ وَالتَّيَقُّنَ بِنَفْسِكَ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَائِدِ الشَّيْطَانِ.

23. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

23. أَلَيْسَ إِنَّهُ لَيْسَ بِأَنْفُسِكُمْ تَمَنُّوا الْجَنَّةَ، وَتَبِيعُوهَا بِهَا.

24. The greatest affliction is poverty of the soul.

24. أَكْبَرُ الْبَلَاءِ فَقْرُ النَّفْسِ.

25. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

25. أَرْزَى بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ، وَاسْتَعْبَدَتْهُ الْمَطَامِعُ.

26. The strongest of people is one who has the greatest command over his soul.

26. أَقْوَى النَّاسِ أَعْظَمُهُمْ سُلْطَانًا عَلَى نَفْسِهِ.

27. The weakest of people is one who is unable to reform his soul.

27. أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ إِصْحَابِ نَفْسِهِ.

28. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

28. أَعْظَمُ النَّاسِ سُلْطَانًا عَلَى نَفْسِهِ مَنْ قَمَعَ عَضْبَهُ وَأَمَاتَ شَهْوَتَهُ.

29. Verily when souls are in harmony they become close [with one another].

29- إِنَّ النُّفُوسَ إِذَا تَنَاسَبَتْ إِتَلَفَتْ.

30. Verily your souls have [great] value, so do not sell them except for Paradise.

30- إِنَّ نَفْسَكُمُ أَثْمَانًا، فَتَبِعُوهَا
إِلَّا بِالْجَنَّةِ.

31. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

31- إِنَّ مَن بَاعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ، فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ.

32. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

32- إِنَّ هَذِهِ النُّفُوسَ طُلَعَةٌ، إِنْ تُطِيعُوهَا تَنَزِعَنَّ بِكُمْ إِلَى شَرِّ
غَايَةٍ.

33. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

33- إِنَّ طَاعَةَ النَّفْسِ وَمُتَابَعَةَ أَهْوِيَّتِهَا أَسُّ كُلِّ مِحْنَةٍ وَرَأْسُ كُلِّ
غَوَايَةٍ.

34. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

34- إِنَّ النَّفْسَ أَبْعَدُ شَيْءٍ مَّنْزَعًا، وَإِنَّهَا تَنَزِعُ
إِلَى مَعْصِيَةٍ فِي هَوَى.

35. Verily this soul commands towards evil so one who neglects it [and does not discipline it] is indomitably driven by it towards sins.

**35- إِنَّ هَذِهِ النَّفْسَ ۖ مَّارَّةٌ بِالسُّوءِ ۖ فَمَنْ أَهْمَلَهَا
جَمَحَتْ بِهِ إِلَى الْمَآثِمِ.**

36. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

**36- إِنَّ نَفْسَكَ لَخَدُوعٌ، إِنْ تَثِقُ بِهَا يَغْتَدِكَ الشَّيْطَانُ إِلَى ارْتِكَابِ
الْمَحَارِمِ.**

37. Verily the soul commands towards evil and indecency, so whoever trusts it, it deceives him and whoever has confidence in it, it destroys him and whoever is pleased with it, it makes him enter the worst of places.

**37- إِنَّ النَّفْسَ ۖ مَّارَّةٌ بِالسُّوءِ وَالْفَحْشَاءِ، فَمَنْ
اِئْتَمَنَهَا خَانَتْهُ، وَمَنْ اسْتَنَامَ إِلَيْهَا أَهْلَكَتْهُ، وَمَنْ رَضِيَ عَنْهَا
أُورِدَتْهُ شَرَّ الْمَوَارِدِ.**

38. Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he continues to belittle [and find fault with] it and seeks more [good] for it.

**38- إِنَّ الْمُؤْمِنَ ۖ يُمَسِي وَ ۖ يُصْبِحُ
إِ ۖ وَنَفْسُهُ ظَنُونٌ عِنْدَهُ، فَ ۖ يَزَالُ زَارِيًا
عَلَيْهَا، وَمُسْتَزِيدًا لَهَا.**

39. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

39- إِنَّ النَّفْسَ لَجَوْهَرَةً تَمِينَةٌ مَنِ صَانَهَا رَفَعَهَا وَمَنِ ابْتَدَلَهَا

وَضَعَهَا.

40. Verily the soul that seeks short-lived desires will surely perish in its quest and will be wretched in its place of return [in the Hereafter].

**40- إِنَّ النَّفْسَ الَّتِي تَطْلُبُ الرَّغَائِبَ الْفَانِيَةَ لَتَهْلِكُ فِي طَلِبِهَا،
وَتَشْقَى فِي مُنْقَلِبِهَا.**

41. Verily the soul that struggles to acquire the everlasting desires will surely achieve its goal and will be felicitous in its place of return [in the Hereafter].

**41- إِنَّ النَّفْسَ الَّتِي تَجْهَدُ فِي افْتِنَاءِ الرَّغَائِبِ الْبَاقِيَةِ لَتُدْرِكُ
طَلِبَهَا، وَتَسْعَدُ فِي مُنْقَلِبِهَا.**

42. Verily the soul is like the camel that likes to eat bitter grass, and the ear does not retain much of what it hears, so do not cut off your understanding by being importunate with your soul because for each part of the body there is [need for] repose.

**42- إِنَّ النَّفْسَ حَمِضَةٌ، وَالْأُذُنُ مَجَاجَةٌ، وَالْأُذُنُ مَجَاجَةٌ، وَالْأُذُنُ مَجَاجَةٌ، وَالْأُذُنُ مَجَاجَةٌ،
تَجُبُّ فَهْمَكَ بِأَلْحَاحٍ عَلَى قَلْبِكَ، فَإِنَّ لِكُلِّ عُضْوٍ مِنَ
الْبَدَنِ إِسْتِرَاحَةً.**

43. Verily your soul is your riding mount, if you make it carry more than it can bear, you will kill it and if you treat it with kindness, you will save it.

**43- إِنَّ نَفْسَكَ مَطِيئُكَ، إِنْ أَجْهَدْتَ تَهَا قَتَلْتَهَا، وَإِنْ رَفَقْتَ بِهَا
أَبْقَيْتَهَا.**

44. Verily if you contravene this division [and allotment of specific times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected.

44. إِنَّكَ إِنْ أَخْلَلْتَهَا بِشَيْءٍ مِنْ هَذَا التَّفْسِيمِ وَ;#xFEFB; تَقُومُ نَوَافِلُ تَكْتَسِبُهَا بِفَرَايِضَ تُضَيِّعُهَا.

45. Being preoccupied with disciplining the soul is better [for you].

45. اِشْتِغَالُ بِتَهْذِيبِ النَّفْسِ أَصْلَحُ.

46. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

46. الَّتِيقَةُ بِالنَّفْسِ مِنْ أَوْتَقِ فُرْصِ الشَّيْطَانِ.

47. Redressing the corruption of one's soul is the most beneficial accomplishment.

47. إِسْتِذْرَاكُ فَسَادِ النَّفْسِ مِنْ أَنْعَجِ التَّحْقِيقِ.

48. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

48. إِشْتِغَالُكَ بِمَعَائِبِ نَفْسِكَ يَكْفِيكَ الْعَارَ.

49. If you do not restrain your soul from many of the things that you love out of fear of its displeasure, then vain desires will drive you towards a lot of harm.

49. إِنْ لَمْ تَرُدَّعْ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ مَخَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ;#xFEFE7; هَوَاءٌ إِلَى كَثِيرٍ مِنَ الضَّرَرِ.

50. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

50. إِنَّكَ إِنْ مَلَكْتَ نَفْسَكَ قِيَادَكَ، أَفْسَدْتَ مَعَادَكَ، وَأُورَدْتِكَ

بَٰرِكٌ مِّنْ دُونِهِ يُنْتَهَىٰ، وَشَقَاءٌ يُنْقَضِي.

51. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

51- إِنَّكُمْ إِنْ أَطَعْتُمْ أَنْفُسَكُمْ تَزَعْتُمْ إِلَىٰ شَرِّ غَايَةٍ.

52. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

52- إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رُدْفَهُ.

53. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

53- إِذَا أَخَذْتَ نَفْسَكَ بِطَاعَةِ اللَّهِ أَكْرَمْتَهَا، وَإِنْ ابْتَدَلْتَهَا (بَدَلْتَهَا) فِي مَعَاصِيهِ أَهْنَيْتَهَا.

54. When your soul becomes obstinate with you then be obstinate with it and it will be humble to you, and deceive your soul with regards to yourself, it will yield to you.

54- إِذَا صَعِبَتْ عَلَيْكَ نَفْسُكَ فَاصْصَبْ لَهَا تَذِلْ لَكَ وَخَادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقَدُ لَكَ.

55. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

55- إِذَا رَغِبْتَ فِي صِدْقِ نَفْسِكَ فَعَلَيْكَ بِإِقْتِسَادٍ، وَاقْتِنَاعٍ، وَالتَّعَلُّلِ.

56. Uprightness of the soul is [attained] through struggle.

56- بِالْمُجَاهَدَةِ صَفْحًا لِنَفْسِكَ.

57. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

57- تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدِلُوا بِهَا عَنْ ضَرَارَةِ عَادَاتِهَا.

58. Demand from your soul [the performance of] that which is obligatory upon it and you will be safe from the demands of others, scrutinize it and you will have no need for the scrutiny of others.

58- تَقَاضَ نَفْسَكَ بِمَا يَجِبُ عَلَيْهَا تَأْمَنُ تَقَاضِيَّ غَيْرِكَ لَكَ، وَاسْتَفْصَحْ عَلَيْهَا تَعْنُ عَنْ اسْتِفْصَاءِ غَيْرِكَ.

59. He (a) said about the one whom he was censuring: His [lower] self dominates him by means of that which he assumes, and he cannot overpower it with what he is certain of. He has made his vain desire his master and he obeys it in all his affairs.

59- وَقَالَ فِي حَقِّ مَنْ دَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ، وَأَطَاعَهُ فِي سَائِرِ أُمُورِهِ، وَأَطَاعَهُ فِي سَائِرِ أُمُورِهِ.

60. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

60- جَرِّبْ نَفْسَكَ فِي طَاعَةِ اللَّهِ بِالصَّبْرِ عَلَى أَدَاءِ الْقَرَائِنِ وَالدُّؤْبِ فِي إِقَامَةِ النَّوَافِلِ وَالْوِظَائِفِ.

61. Hold yourselves to account [for your deeds] and you will be safe from the fear of Allah and will attain what you desire [from that which is] with Him.

61. حَاسِبُوا أَنْفُسَكُمْ تَأْمِنُوا مِنَ اللَّهِ الرَّهَبِ، وَتُذْرِكُوا عِنْدَهُ
الرَّعْبَ.

62. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

62. حَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ عَيْرَهَا مِنْ
لَهَا حَاسِبٌ عَيْرُكَ.

63. Hold your souls to account before they are held to account and weigh them before they are weighed.

63. حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَوَارِزُّوْهَا قَبْلَ أَنْ
تُوَارِزُّوْا.

64. Hold your souls to account for their deeds and seek from them the fulfilment of what is obligatory on them and their taking from the evanescent for the eternal; and gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

64. حَاسِبُوا أَنْفُسَكُمْ بِأَعْمَالِهَا، وَطَالِبُوهَا بِأَدَاءِ الْمَفْرُوضِ عَلَيْهَا،
وَإِذَا خُذِ مِنْ فَنَائِهَا لِبَقَائِهَا، وَتَزَوَّدُوا وَتَاهَبُوا قَبْلَ أَنْ
تُبْعَثُوا.

65. Beautify your souls with chastity and keep away from wastefulness and extravagance.

65. حَلُّوا أَنْفُسَكُمْ بِالْعَفَافِ، وَتَجَنَّبُوا التَّبْذِيرَ
وَإِسْرَافَ.

66. The best souls are the purest among them.

66- خَيْرُ النَّفُوسِ أَرْكَاهَا.

67. Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions today for your tomorrow, benefit from the slumber (or respite) of time and seize the opportunity [to do good while you can].

67- خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ، وَتَزَوَّدْ مِنْ يَوْمِكَ لِغَدِكَ، وَاعْتَنِمْ عَفْوَ (عَفْوًا) الزَّمَانِ، وَانْتَهِزْ فُرْصَةَ مَا كَانَ.

68. Deceive your heart into worshipping and be gentle with it (or do not compel it), and engage it [in worship] when it is free and lively, except for what has been prescribed as obligatory, for indeed that must be fulfilled [in any case].

68- خَارِعْ نَفْسَكَ عَنِ الْعِبَادَةِ، وَارْفُقْ بِهَا (وَوَقِّرْهَا)، وَخُذْ عَفْوَهَا، وَنِشَاطَهَا، إِذَا كَانَ مَكَانًا مَكْتُوبًا مِنَ الْفَرِيضَةِ، فَإِنَّهُ يُبَدُّ مِنْ أَدَائِهَا.

69. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

69- خُذُوا مِنْ أَجْسَادِكُمْ تَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ وَاسْعَوْا فِي فَكَاكِ رِقَابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهَائِنُهَا.

70. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

70- خَالَفْ نَفْسَكَ تَسْتَقِمْ وَخَالَطِ الْعُلَمَاءَ تَعْلَمْ.

71. Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with knowledge and wisdom and making it strive in performing acts of worship and obedience, for in this lies the salvation for the soul.

71. خِدْمَةُ النَّفْسِ صِيَانَتُهَا عَنِ اللَّذَاتِ، وَالْمُقْتَنِيَاتِ، وَرِيَاضَتُهَا بِالْعُلُومِ وَالْحِكْمِ، وَاجْتِهَادُهَا (إِجْهَادُهَا) بِالْعِبَادَاتِ وَالطَّاعَاتِ، وَفِي ذَلِكَ نَجَاةُ النَّفْسِ.

72. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

72. دَوَاءُ النَّفْسِ الصُّومُ عَنِ الْهَوَى وَالْحِمِيَّةُ عَنِ لَذَاتِ الدُّنْيَا.

73. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

73. ذُرُوءُ الْغَايَاتِ بِإِيْنَالِهَا إِيْنَالُهَا؛ دَوُّو التُّهْدِيْبِ وَالْمُجَاهِدَاتِ.

74. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

74. ذَلٌّ فِي نَفْسِكَ وَعِزٌّ فِي دِينِكَ وَصُنُّ آخِرَتِكَ وَابْدُلْ دُنْيَاكَ.

75. Humble your souls by abandoning [bad] habits, lead them towards performing acts of obedience [and worship], make them bear the burdens of [others'] liabilities, beautify them through noble deeds, and protect them from the filth of sins.

75. دَلِّلُوا أَنْفُسَكُمْ بِتَرْكِ الْعَادَاتِ، وَقُوْدُوهَا إِلَى فِعْلِ الطَّاعَاتِ، وَحَمَلُوهَا أَغْبَاءَ الْمَغَارِمِ، وَحَلُّوهَا بِفِعْلِ الْمَكَارِمِ، وَصُونُوهَا عَنِ دَنَسِ الْمَآثِمِ.

76. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

**76. دَلِّلْ نَفْسَكَ بِالطَّاعَةِ، وَحَلِّهَا بِالْقِنَاعَةِ، وَخَفِّضْ فِي الطَّلَبِ،
وَأَجْمَلْ فِي الْمُكْتَسَبِ.**

77. May Allah have mercy on the person who holds back the reins of his soul from acts of disobedience to Allah and steers it towards the obedience of Allah by its reins.

**77. رَجِمَ اللَّهُ امْرَأً أَلْجَمَ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ يَلْجَاهَا،
وَقَادَهَا إِلَى طَاعَةِ اللَّهِ بِرِمَامِهَا.**

78. May Allah have mercy on the person who subdues the inclinations of his soul towards vain desires thereby protecting it, and steers it towards the obedience of Allah by its reins.

**78. رَجِمَ اللَّهُ امْرَأً قَمَعَ نَوَازِعَ نَفْسِهِ إِلَى الْهَوَى فَصَانَهَا،
وَقَادَهَا إِلَى طَاعَةِ اللَّهِ بِعِنَانِهَا.**

79. Deterring the soul from vain desire is the greater Jihad.

79. رَدُّعُ النَّفْسِ عَنِ الْهَوَى الْجِهَادُ الْكَبِيرُ.

80. Deterring the soul from vain desire is the Jihad that is beneficial.

80. رَدُّعُ النَّفْسِ عَنِ الْهَوَى هُوَ الْجِهَادُ النَّافِعُ.

81. Deterring the soul from the vanities of this world is the fruit of reason.

81. رَدُّعُ النَّفْسِ عَنِ زَخَارِفِ الدُّنْيَا ثَمَرَةُ الْعَقْلِ.

82. Deterring the soul from the temptation of vain desire is the fruit of nobility.

82- رَدُّعُ النَّفْسِ عَن تَسْوِيلِ الْهَوَى تَمَرَّةُ النَّبْلِ.

83. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

83- رُدُّ عَن نَفْسِكَ عِنْدَ الشَّهَوَاتِ وَأَقِمَّهَا عَلَى كِتَابِ اللَّهِ عِنْدَ الشُّبُهَاتِ.

84. Restraining the soul and struggling against its vain desires raises one's ranks and multiplies the good deeds.

84- رَدُّعُ النَّفْسِ وَجِهَادُهَا عَن أَهْوَيْتِهَا يَرْفَعُ الدَّرَجَاتِ وَيُضَاعِفُ الْحَسَنَاتِ.

85. Your satisfaction with yourself is an indication of the corruption of your mind.

85- رِضَاكَ عَن نَفْسِكَ مِنْ فَسَادِ عَقْلِكَ.

86. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

86- رِضَا الْعَبْدِ عَن نَفْسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ.

87. A man's satisfaction with himself is evidence of his feeble-mindedness.

87- رِضَا الْمَرْءِ عَن نَفْسِهِ بُرْهَانٌ سَخَافَةِ عَقْلِهِ.

88. Turning away from [the pleasures of] this world is the means of reforming the soul.

88- سَبَبُ صِدْقِ النَّفْسِ الْعُرُوفُ عَنِ الدُّنْيَا.

89. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

89- سِيَّاسَةُ النَّفْسِ أَفْضَلُ سِيَّاسَةِ وَرِيَّاسَةِ الْعِلْمِ أَشْرَفُ رِيَّاسَةٍ.

90. The worst indigence is poverty of the soul.

90- شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

91. The worst thing is being pleased with oneself.

91- شَرُّ مَا يُرْضَى مَوْرُ الرِّضَا عَنِ النَّفْسِ.

92. The uprightness of the soul is [in] reduced greed.

92- صِدْقُ النَّفْسِ قِلَّةُ الطَّمَعِ.

93. Reformation of the soul is [achieved by] struggling against vain desires.

93- صِدْقُ النَّفْسِ مُجَاهَدَةُ الْهَوَى.

94. The misguidance of souls is between the impulses of lust and anger.

94- صِدْقُ النَّفْسِ بَيْنَ دَوَاعِي الشَّهْوَةِ وَالْغَضَبِ.

95. The fruit of self-appraisal is reformation of the soul.

95- ثَمَرَةُ الْمُحَاسَبَةِ صِدْقُ النَّفْسِ.

96. Weigh your souls before they are weighed and hold them to account before they are held to account, and breathe before the throat is constricted, and follow submissively before you are driven by force.

96- زُنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا (تُوزَنُوا) وَحَاسِبُوهَا قَبْلَ أَنْ تُحَاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلَ) ضَيْقِ الْخَنَاقِ (وَأَنْقَادُوا) قَبْلَ عُنْفِ السِّيَاقِ.

97. Restrict your souls by holding them accountable and control them by opposition [to their whims].

97- قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسَبَةِ وَأَمْلِكُوهَا بِالْمُخَالَفَةِ.

98. One who holds himself to account, gains.

98- مَنْ حَاسَبَ نَفْسَهُ رِبِحًا.

99. One who holds himself to account becomes felicitous.

99- مَنْ حَاسَبَ نَفْسَهُ سَعِيدًا.

100. One who undertakes to hold his soul to account is safe from flattery [and deceit].

100- مَنْ تَعَاهَدَ نَفْسَهُ بِالْمُحَاسَبَةِ أَمِنَ فِيهَا الْمُدَاهَنَةَ.

101. One who holds himself to account becomes aware of his faults and realizes his sins so he seeks forgiveness for his sins and tries to correct his faults.

101- مَنْ حَاسَبَ نَفْسَهُ وَقَفَ عَلَى عُيُوبِهِ وَأَحَاطَ بِدُنُوبِهِ وَاسْتَقَالَ الدُّنُوبَ وَأَصْلَحَ الْعُيُوبَ.

102. Blessed is the one who has in his soul that which keeps him preoccupied from the [faults of other] people.

102- طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ عَنِ النَّاسِ.

103. Blessed is the one who strives to free his soul before the shortness of breath and the severity of despair [at the time of death].

**103- طُوبَى لِمَنْ سَعَى فِي فَكَاكِ نَفْسِهِ قَبْلَ ضَيْقِ
نُفَاسٍ وَشِدَّةِ سَس.**

104. Blessed is he who considers himself as low, gains honour through his obedience [to Allah] and becomes free from want through his contentment.

104- طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ وَعَزَّ بِطَاعَتِهِ وَعَنِيَ بِقِنَاعَتِهِ.

105. Blessed is the one who has in his soul that which keeps him preoccupied [from others] and the people are at ease from him, and who acts in obedience to Allah, the Glorified.

**105- طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ، وَالنَّاسُ مِنْهُ
فِي رَاحَةٍ، وَعَمَلَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ.**

106. Blessed be the soul that fulfils its duty to its Lord.

106- طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا قَرَضَهَا.

107. Purify your souls from the filth of lustful desires and you will attain lofty stations.

**107- طَهِّرُوا أَنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ
الدَّرَجَاتِ.**

108. Whoever disobeys Allah and obeys Satan has oppressed his soul.

108. ظَلَمَ نَفْسَهُ مَنْ عَصَى اللَّهَ وَأَطَاعَ الشَّيْطَانَ.

109. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

109. ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدَارِ الْفَنَاءِ عِوَضًا عَنْ دَارِ الْبَقَاءِ.

110. Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will make your reward great.

110. عَوَّدْ نَفْسَكَ الْجَمِيلَ فَإِنَّهُ يُجْمَلُ عَنْكَ وَيُجْزَلُ لَكَ الْمَثُوبَةُ.

111. Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this will wipe out your sin and make your reward great.

111. عَوَّدْ نَفْسَكَ سِتِّهْتَارَ بِالذِّكْرِ وَاسْتِغْفَارَ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعْظِمُ لَكَ الْمَثُوبَةَ.

112. Habituate yourself to [performing] noble deeds and bearing the burden of [others'] liabilities, [for through this] your soul will become honourable, your Hereafter will thrive and those who praise you will increase.

112. عَوَّدْ نَفْسَكَ فِعْلَ الْمَكَارِمِ وَتَحْمُلَ أَعْبَاءِ الْمَغَارِمِ تَشْرُفُ نَفْسُكَ وَتُعْمَرُ آخِرَتُكَ وَيَكْتُرُ حَامِدُوكَ.

113. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

113. عَوَّدَ نَفْسَكَ حُسْنَ النِّيَّةِ وَجَمِيلَ الْمَقْصَدِ تُدْرِكُ فِي
مَبَاغِيكَ (مَسَاعِيكَ) النَّجَاحَ.

114. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

114. عَوَّدَ نَفْسَكَ السَّمَّاحَ وَتَجَنَّبَ لِحَاحَ يَلْزَمُكَ
الصِّدْقَ.

115. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

115. عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْنَسُ بِدَارِ الْعَنَاءِ.

116. I am amazed at the one who searches for the thing he has lost while he has lost his own soul and does not seek it!

116. عَجِبْتُ لِمَنْ يَنْشُدُ ضَالَّتَهُ وَقَدْ أَضَلَّ نَفْسَهُ وَ
يَطْلُبُهَا.

117. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

117. عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ غَيْرَهُ.

118. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

118. عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

119. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

119- غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْمَعَاصِي تَسْهُلْ عَلَيْكُمْ مَقَادَتُهَا عَلَى الطَّاعَاتِ.

120. Compel your souls to abandon bad habits and you will overcome them; fight against your vain desires and you will gain control over them.

120- غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْعَادَاتِ تَغْلِبُوهَا وَجَاهِدُوا أَهْوَاءَكُمْ تَمْلِكُوهَا.

121. Perfection of righteousness is in struggling against the [carnal] soul.

121- فِي مُجَاهَدَةِ النَّفْسِ كَمَالُ الصِّبْغِ فِي حِجِّهِ.

122. The guidance of the soul is in opposing it.

122- فِي خِيَابَةِ النَّفْسِ رُشْدُهَا.

123. The misguidance of the soul is in obedience to it.

123- فِي طَاعَةِ النَّفْسِ عَيْبُهَا.

124. The corruption of the soul is [caused by] vain desire.

124- فَسَادُ النَّفْسِ الْهَوَى.

125. Your power over your soul is the best power and your authority over it is the best authority.

125- قُدْرَتُكَ عَلَى نَفْسِكَ أَفْضَلُ الْقُدْرَةِ وَإِمْرَتُكَ عَلَيْهَا خَيْرُ

9#xFEFI مَرَّةً.

126. How can one who is not content with little have the ability to reform himself?!

126. كَيْفَ يَسْتَطِيعُ صَدِّقٌ نَفْسِهِ مَنْ يَقْنَعُ
بِالْقَلِيلِ؟!

127. Being preoccupied with one's soul is enough to keep a person distracted from the people.

127. كَفَى بِالْمَرْءِ شُغْلُ نَفْسِهِ عَنِ النَّاسِ.

128. At the time when you are most confident in your soul be equally cautious (or fearful) of its deception.

128. كُنْ أَوْثَقَ مَا تَكُونُ بِنَفْسِكَ أَحَدَرَ (أَخَوْفَ) مَا تَكُونُ مِنْ
خِدَائِعِهَا.

129. Be the guardian of your soul, and do with your possessions that which you would like others to do with it.¹

129. كُنْ وَصِيًّا نَفْسِكَ وَافْعَلْ فِي مَالِكَ مَا تُحِبُّ أَنْ يَفْعَلَهُ فِيهِ
غَيْرُكَ.

130. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

130. كُنْ مُوَاجِدًا نَفْسَكَ مُغَالِبًا سُوءَ طَبْعِكَ وَإِيَّاكَ أَنْ تَحْمَلَ
دُنُوبَكَ عَلَى رَبِّكَ.

131. Be a preventer and a forbiddler for yourself [from evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

**131. كُنْ لِنَفْسِكَ مَانِعًا رَادِعًا وَلِتَرُوتِكَ (وَلِتَنْزُوتِكَ) عِنْدَ الْحَمِيَّةِ
(الْحَفِيظَةِ) وَاقِمًا قَامِعًا.**

132. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

132. لِلنُّفُوسِ طَبَايِعُ سُوءٍ وَالْحِكْمَةُ تَنْهَى عَنْهَا.

133. There is no price for your souls except Paradise, so do not sell them for anything but it.

133. لَيْسَ لِنَفْسِكَ نَفْسُكُمُ تَمَنُّ إِلَّا الْجَنَّةُ؛ وَتَبِيعُوهَا إِلَّا بِهَا.

134. There is no expectation [of goodness] from the one who wrongs his own soul.

134. لَيْسَ مَنُ أَسَاءَ إِلَى نَفْسِهِ بِذِي مَأْمُولٍ.

135. There is none on the face of this earth more honoured in the sight of Allah, the Glorified, than the soul that is obedient to His commands.

**135. لَيْسَ عَلَى وَجْهِ الْاَرْضِ أَكْرَمُ عَلَى اللَّهِ سُبْحَانَهُ
مِنَ النَّفْسِ الْمُطِيعَةِ إِلَّا مَرُّهُ.**

136. One who considers himself to be more [important or powerful than others] becomes less.

136. مَنُ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

137. One who humbles himself is honoured.

137. مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

138. One who reforms his soul gains mastery over it.

138. مَنْ أَصْلَحَ نَفْسَهُ مَلَكَهَا.

139. One who neglects his soul destroys it.

139. مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَهَا.

140. One who honours his [carnal] soul is abased by it.

140. مَنْ أَكْرَمَ نَفْسَهُ أَهَانَتْهُ.

141. Whoever trusts his [carnal] soul is betrayed by it.

141. مَنْ وَثِقَ بِنَفْسِهِ خَانَهُ.

142. Whoever neglects his soul incurs loss.

142. مَنْ أَهْمَلَ نَفْسَهُ خَسِرَ.

143. One who knows himself divests himself [of all worldly desires].

143. مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

144. Whoever obeys his soul kills it.

144. مَنْ أَطَاعَ نَفْسَهُ قَتَلَهَا.

145. Whoever disobeys his soul has awarded it.

145. مَنْ عَصَى نَفْسَهُ وَصَلَّهَا.

146. One who is ignorant of his soul neglects it.

146. مَنْ جَهَلَ نَفْسَهُ أَهْمَلَهَا.

147. Whoever considers himself to be great is humiliated.

147. مَنْ عَظَّمَ نَفْسَهُ حُقِرَ.

148. Whoever protects his soul [from evil] is revered.

148. مَنْ صَانَ نَفْسَهُ وُفِّرَ.

149. Whoever controls his [carnal] soul, his affair [and status] is elevated.

149. مَنْ مَلَكَ نَفْسَهُ عَـ; أَمْرُهُ.

150. Whoever is controlled by his [carnal] soul, his status is lowered.

150. مَنْ مَلَكَتْهُ نَفْسُهُ دَلَّ قَدْرُهُ.

151. Whoever loathes his [carnal] soul is loved by Allah.

151. مَنْ مَقَّتْ نَفْسَهُ أَحَبَّهُ اللَّهُ.

152. Whoever abases his [carnal] soul is honoured by Allah.

152. مَنْ أَهَانَ نَفْسَهُ أَكْرَمَهُ اللَّهُ.

153. Whoever knows himself knows his Lord.

153. مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

154. Whoever knows himself, his matter becomes sublime.

154. مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

155. One who deceives himself cannot [sincerely] advise others.

155. مَنْ عَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

156. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

156. مَنْ سَاسَ نَفْسَهُ أَدْرَكَ السِّيَاسَةَ.

157. Whoever takes care of his soul with vigilance, remains safe.

157. مَنْ تَعَاهَدَ نَفْسَهُ بِالْحَدَرِ أَمِنَ.

158. One who fears for his soul does not oppress others.

158. مَنْ أَشْفَقَ عَلَى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

159. Whoever wrongs his [own] soul, no goodness is expected from him.

159. مَنْ أَسَاءَ إِلَى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

160. Whoever protects himself from asking others becomes exalted.

160. مَنْ صَانَ نَفْسَهُ عَنِ الْمَسَائِلِ جَلَّ.

161. One whose soul is noble, his affection [and compassion] increases.

161. مَنْ شَرَّفَتْ نَفْسُهُ كَثُرَتْ عَوَاطِفُهُ.

162. One who does not govern [and train] his own soul, destroys it.

162. مَنْ لَمْ يَسُوسْ نَفْسَهُ أَضَاعَهَا.

163. Whoever is displeased with himself pleases his Lord.

163. مَنْ سَخِطَ عَلَى نَفْسِهِ أَرْضَى رَبَّهُ.

164. Whoever is pleased with himself angers his Lord.

164. مَنْ رَضِيَ عَنِ نَفْسِهِ أَسَخَطَ رَبَّهُ.

165. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

165. مَنْ قَوِيَ عَلَى نَفْسِهِ تَنَاهَى فِي الْقُوَّةِ.

166. Whoever struggles with his soul in order to reform it, becomes felicitous.

166. مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْرٍ جَهِهَا سَعِدَ.

167. Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

167. مَنْ أَهْمَلَ نَفْسَهُ فِي لَدَائِهَا شَقِيَ وَبَعُدَ.

168. One who does not struggle against his [carnal] soul in his young age does not become noble in his old age.

168. مَنْ لَمْ يُجْهَدْ نَفْسَهُ فِي صِغَرِهِ لَمْ يَنْبُلْ فِي كِبَرِهِ.

169. Whoever continually disciplines his soul derives [great] benefit.

169. مَنْ اسْتَدَامَ رِيَاضَةَ نَفْسِهِ انْتَفَعَ.

170. Whoever is pleased with himself, many are angry with him.

170. مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ.

171. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

**171. مَنْ سَامَحَ نَفْسَهُ فِيمَا تُحِبُّ طَالَ شَقَاؤُهَا فِيمَا
لَمْ تُحِبُّ.**

172. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

172. مَنْ شَغَلَ نَفْسَهُ بِمَا لَا يَجِبُ ضَيَّعَ مِنْ أَمْرِهِ مَا يَجِبُ.

173. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

173. مَنْ وَاحَدَ نَفْسَهُ صَانَ قَدْرَهُ وَحُمِدَ عَوَاقِبُ أَمْرِهِ.

174. Whoever neglects his soul corrupts his affair.

174. مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

175. Whoever commands you to reform yourself is most deserving of your obedience.

175. مَنْ أَمَرَكَ بِإِصْحَاحِ نَفْسِكَ فَهُوَ أَحَقُّ مِنْ تُطِيعُهُ.

176. Whoever scrutinizes himself remains safe from the scrutiny of others.

176. مَنْ اسْتَفْصَى عَلَى نَفْسِهِ أَمِنَ اسْتِفْصَاءَ غَيْرِهِ عَلَيْهِ.

177. Whoever oppresses himself is more oppressive to others.

177. مَنْ ظَلَمَ نَفْسَهُ كَانَ لِغَيْرِهِ أَظْلَمَ.

178. Whoever is great in his own eyes is low in the sight of Allah.

178. مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيماً كَانَ عِنْدَ اللَّهِ حَقِيراً.

179. One who is ignorant about himself is more ignorant about others.

179. مَنْ جَهِلَ نَفْسَهُ كَانَ يَغَيِّرُ نَفْسِهِ أَجْهَلَ.

180. Whoever is miserly with himself is more miserly with others.

180. مَنْ بَخِلَ عَلَى نَفْسِهِ كَانَ عَلَى غَيْرِهِ أَبْخَلَ.

181. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

181. مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَهَا عَنِ دَنَاءَةِ الْمَطَالِبِ.

182. One who knows the value of his soul does not abase it with transient things.

182. مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنِّهَا بِالْفَانِيَاتِ.

183. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

183. مَنْ أَتْعَبَ نَفْسَهُ فِي مَا يَنْتَفَعُهُ وَقَعَ فِي مَا يَضُرُّهُ.

184. One whose soul is content is assisted by it to become pure and remain chaste.

184. مَنْ قَنِعَتْ نَفْسُهُ أَعَانَتْهُ عَلَى النَّزَاهَةِ وَالْعَفَافِ.

185. One whose soul is noble finds it easy to give generously and help others.

185. مَنْ كَرُمَتْ نَفْسُهُ إِسْتَهَانَ بِالْبَدْلِ وَالسُّعَافِ.

186. One who considers his soul to be honourable does not abase it by sinning.

186. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْهَا بِالْمَعْصِيَةِ.

187. One whose soul is vigilant and careful has protectors from Allah watching over him.

187. مَنْ كَانَ لَهُ مِنْ نَفْسِهِ يَفْظَةُ كَانَ عَلَيْهِ مِنَ اللَّهِ حَفَظَةٌ.

188. One who knows himself understands others better.

188. مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أَعْرَفٌ.

189. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

189. مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

190. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

190. مَنْ سَامَحَ نَفْسَهُ فِيمَا يُحِبُّ أَتَعَبَهُ فِيمَا يَكْرَهُ.

191. Whoever accuses himself has indeed overpowered Satan.

191. مَنْ اتَّهَمَ نَفْسَهُ فَقَدْ غَالَبَ الشَّيْطَانَ.

192. Whoever opposes his [carnal] soul has indeed defeated Satan.

192. مَنْ خَالَفَ نَفْسَهُ فَقَدْ عَلَبَ الشَّيْطَانَ.

193. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

193. مَنْ أَطَاعَ نَفْسَهُ فِي شَهَوَاتِهَا فَقَدْ أَعَانَهَا عَلَى هُلْكِهَا.

194. Whoever is pleased with himself, his flaws become known.

194. مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ الْمَعَائِبُ.

195. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

195. مَنْ وَبَّخَ نَفْسَهُ عَلَى الْعُيُوبِ إِرْتَعَدَتْ عَنْ كَثِيرِ الذُّنُوبِ.

196. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

196. مَنْ كَانَ لَهُ مِنْ نَفْسِهِ زَاجِرٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظًا.

197. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

197. مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهَى إِلَى غَايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

198. One who does not discipline [and purify] his soul, will not benefit from the intellect.

198. مَنْ لَمْ يُهَدِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالْعَقْلِ.

199. Whoever does not benefit from his [own] soul, people do not benefit from him.

199- مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النَّاسُ.

200. One who does not humble himself in his own eyes will not be elevated in the sight of others.

200- مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

201. One who does not reform himself cannot reform others.

201- مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ.

202. One whom Allah does not help [to fight] against his [carnal] soul will not benefit from the advice of the adviser.

202- مَنْ لَمْ يُعِنُّهُ اللَّهُ عَلَى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةٍ وَاعِظًا.

203. One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the paths of darkness [and evil].

203- مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ فِي مَذَاهِبِ الظُّلْمَةِ.

204. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

204- مَنْ دَاهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى الْمَعَاصِي الْمَحْرَمَةِ.

205. Whoever does not set right his soul by reforming it, his malady becomes worse and curing it becomes impossible, and he will not find any physician [who can treat it].

205- مَنْ لَمْ يَتَدَارَكَ نَفْسَهُ بِاصْطِحَابِهَا أَغْضَلَ دَاؤُهُ

وَأَعْيَى شِفَاؤُهُ وَعَدِمَ الطَّبِيبَ.

206. One whose grief over his soul is prolonged in this world, Allah will give him delight on the Day of Resurrection and put him in the Eternal Abode [in Paradise].

206. مَنْ طَالَ حُزْنُهُ عَلَى نَفْسِهِ فِي الدُّنْيَا أَقْرَّ اللَّهُ عَيْنَهُ يَوْمَ
الْقِيَامَةِ وَأَحَلَّهُ دَارَ الْمُقَامَةِ.

207. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

207. مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ وَارْتَبَكَ
فِي الهَلَكَاتِ.

208. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

208. مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعَدَ عَنِ سَبِيلِ النِّجَاةِ وَخَبَطَ فِي
الضُّلَّالَةِ وَالْجَهَالَةِ.

209. One who advises [and admonishes] himself is worthy of giving advice to others.

209. مَنْ نَصَحَ نَفْسَهُ كَانَ جَدِيرًا بِنُصْحِ غَيْرِهِ.

210. One who deceives himself is more deceitful with others.

210. مَنْ عَشَّ نَفْسَهُ كَانَ أَعَشَّ لِغَيْرِهِ.

211. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

211. مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقَاقُهُ وَخَسِفَتْ فِيهِ.

212. Whoever blames his soul, reforms it.

212. مَنْ دَمَّ نَفْسَهُ أَصْلَحَهَا.

213. Whoever praises his soul, slays it.

213. مَنْ مَدَحَ نَفْسَهَا دَبَّحَهَا.

214. One whose soul is honourable, this world becomes insignificant in his eyes.

214. مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنْيَا فِي عَيْنِهِ.

215. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

215. مَنْ بَاعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الْجَنَّةِ فَقَدْ ظَلَمَهَا.

216. One who does not discipline his soul is disgraced by [its] bad habits.

216. مَنْ لَمْ يُهَدِّبْ نَفْسَهُ فَصَحَهُ سُوءُ الْعَادَةِ.

217. One who thinks good of his [own] soul has indeed done more harm to it.

217. مَنْ ظَنَّ بِنَفْسِهِ خَيْرًا فَقَدْ أَوْسَعَهَا ضَيْرًا.

218. Being obedient [to Allah] is from the nobility of the soul.

218. مِنْ كَرَمِ النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

219. Being obedient [to Allah] is from the God-wariness of the soul.

219. مِنْ تَقْوَى النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

220. Hastening towards obedience [of Allah] is a merit of the soul.

220. مِنْ فَضِيلَةِ النَّفْسِ الْمُسَارَعَةُ إِلَى الطَّاعَةِ.

221. Being satisfied at all times is a sign of an honourable soul.

221. مِنْ عِزِّ النَّفْسِ لِرُومِ الْقِنَاعَةِ.

222. None abases his [carnal] soul but the intelligent one.

222. مَا حَقَّرَ نَفْسَهُ إِلَّا عَاقِلٌ.

223. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

223. مَا نَقَّصَ نَفْسَهُ إِلَّا كَامِلٌ.

224. One who sincerely advises others does not deceive himself.

224. مَا أَغَشَّ نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ.

225. How blind is the covetous soul to the terrible [and painful] end [it will face]!

225. ما أَعْمَى النَّفْسَ الطَّامِعَةَ عَنِ الْعُقْبَى الْفَاجِعَةِ.

226. mankind, what has made you pleased with the destruction of your soul? Is there no cure from your ailment and no awakening from your slumber?! Do you not feel compassion for yourself as you have mercy on others?

226. ما آتَسَكَ أَيُّهَا النَّاسُ بِهَلَكَةِ نَفْسِكَ أَمَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تُرْحَمُ مِنْ غَيْرِكَ.

227. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

227. ما كَرُمْتَ عَلَى عَبْدٍ نَفْسُهُ إِذْ هَاتَتْ الدُّنْيَا فِي عَيْنِهِ.

228. Cognizance of the self is the most beneficial of all [types of] knowledge.

228. مَعْرِفَةُ النَّفْسِ أَنْفَعُ الْمَعَارِفِ.

229. Your [carnal] soul is the closest of all your enemies.

229. نَفْسُكَ أَقْرَبُ أَعْدَائِكَ إِلَيْكَ.

230. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

230. نَزِّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ، وَإِنْ سَاقَتْكَ إِلَى الرِّغَائِبِ.

231. Introspection turns one's attention to self-reformation.

231. نَظَرُ النَّفْسِ لِلنَّفْسِ الْعِنَايَةُ بِصَدْرِ النَّفْسِ.

232. One who is successful in knowing himself has achieved the greatest success.

232. نَالَ الْقَوْزَ الْفَوْزَ; كَبَرَ مَنْ ظَفِرَ بِمَعْرِفَةِ النَّفْسِ.

233. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

233. تَزْهِوْا أَنْفُسَكُمْ عَنْ دَنَسِ اللَّذَاتِ وَتَبِعَاتِ الشَّهَوَاتِ.

234. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will kill you.

234. نَفْسُكَ عَدُوٌّ مُحَارِبٌ، وَضِدٌّ مُوَابِهٌ إِنْ عَقَلْتَ عَنْهَا فَتَلْتَكُ.

235. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

235. نَزَلْ نَفْسَكَ دُونَ مَنَزِلَتِهَا تُنَزِّلِكَ النَّاسُ فَوْقَ مَنَزِلَتِكَ.

236. The souls of the virtuous are averse to the souls of the wicked.

**236. نُفُوسُ الْبَرِّ نَافِرَةٌ مِنْ نُفُوسِ
الشُّرَّارِ.**

237. Purify your soul from every vileness and make an effort to perform every noble deed, you will become free from sins and will achieve noble qualities.

237. تَزَّهَّ عَنْ كُلِّ دَنِيَّةٍ نَفْسَكَ، وَأَبْدُلْ فِي الْمَكَارِمِ جُهْدَكَ،

تَخْلَصُ مِنَ الْمَآئِمِ، وَتُحْرَزُ الْمَكَارِمَ.

238. The souls of the virtuous are repulsed by the actions of the wicked.

238. نُفُوسُ الْبَرِّ تَأْبَى أفعالَ الْفُجَّارِ.

239. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

239. هَلَكَ مَنْ رَضِيَ عَنِ نَفْسِهِ، وَوَثِقَ بِمَا تُسَوِّهُ لَهُ.

240. The ardent desire of the soul for [forbidden] pleasures misguides and destroys.

240. وُلُوعُ النَّفْسِ بِاللَّذَاتِ يُغْوِي وَيُرْدِي.

241. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

**241. وَقَرُّوا أَنْفُسَكُمْ عَنِ الْفُكَاهَاتِ، وَمَضَاجِكِ الْجِكَايَاتِ،
وَمَحَالِ التُّرَّهَاتِ.**

242. Safeguard yourself from the fire whose fuel is men and stones by advancing towards obedience to Allah, eschewing His disobedience and seeking His pleasure.

**242. وَقِّ نَفْسَكَ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ يُمْبَادِرَتِكَ إِلَى
طَاعَةِ اللَّهِ، وَتَجَنُّبِكَ مَعَاصِيَهُ، وَتَوْحِيكَ رِضَاهُ.**

243. Do not sanction for yourself that [action] which you would disapprove of from others.

243. لَا تَسْتَحْسِنُ مِنْ نَفْسِكَ مَا مِنْ غَيْرِكَ تَسْتَنْكِرُهُ.

244. Do not permit yourself to engage in any evil speech or action.

**244. #xFEFB تُرَخِّصْ لِنَفْسِكَ فِي شَيْءٍ مِنْ سَيِّئٍ
#xFEFI فُؤَالٍ وَفُؤَالٍ.**

245. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

245. #xFEFB; تَخَافُوا ظُلْمَ رَبِّكُمْ وَلَكِنْ خَافُوا ظُلْمَ أَنْفُسِكُمْ.

246. Do not be lenient with your [carnal] soul when it entices you.

246. #xFEFB تَحْلُمُ عَنْ نَفْسِكَ إِذَا هِيَ أَعْوَتْكَ.

247. Do not defy your soul when it guides you to the right path.

247. #xFEFB تَعْصُ نَفْسَكَ إِذَا هِيَ أَرْشَدَتْكَ.

248. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

**248. #xFEFB تُخِلُّ نَفْسَكَ مِنْ فِكْرَةٍ تَزِيدُكَ حِكْمَةً وَعِبْرَةً
تُفِيدُكَ عِصْمَةً.**

249. Never seek the obedience of others while your [own] soul refuses to obey you.

**249. #xFEFB تَطْلُبَنَّ طَاعَةَ غَيْرِكَ وَطَاعَةَ نَفْسِكَ عَلَيْكَ
مُتَّبِعَةً.**

250. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

250. تَجْهَلُ نَفْسَكَ فَإِنَّ الْجَاهِلَ مَعْرِفَةَ نَفْسِهِ جَاهِلٌ
يَكُلُّ شَيْءًا.

251. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

251. تَتْرُكُ جُتِهَادَ فِي إِصْرٍ
نَفْسِكَ فَإِنَّهُ يُعِينُكَ إِجْدًا.

252. Never declare war against Allah for there is no power that can protect you from His wrath and you can never be free from need for His mercy.

252. تَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ وَفِي يَدِكَ
بِنَعْمَتِهِ وَغِنَى بِكَ عَنْ رَحْمَتِهِ.

253. Do not permit yourself to submit to vain desires or to prefer the pleasures of this world such that your faith gets corrupted and cannot be reformed and your soul loses and does not gain.

253. تُرَخِّصُ لِنَفْسِكَ فِي مُطَاوَعَةِ الْهَوَى وَإِثَارِ
لذَاتِ الدُّنْيَا فَيُفْسِدَ دِينَكَ وَيَصْلِحَ وَتَخْسِرَ نَفْسَكَ
وَتُرَبِّحَ.

254. Do not surrender yourself to the deception of covetousness and do not respond to the call of greed, for indeed these two [traits] reap wretchedness and disgrace.

254. تُمَلِّكُ نَفْسَكَ بِغُرُورِ الطَّمَعِ وَتُجِيبُ
دَوَاعِيَ الشَّرِّ فَإِنَّهُمَا يَكْسِبَانِكَ الشَّقَاءَ وَالذُّلَّ.

255. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.²

255. **يَسْلَمُ عَلَى اللَّهِ مَنْ يَمْلِكُ نَفْسَهُ.**

256. A person has no enemy worse than his [own carnal] soul.

256. **عَدُوٌّ أَعْدَى عَلَى الْمَرْءِ مِنْ نَفْسِهِ.**

257. The soul does not become devoid of hope until it comes upon death.

257. **تَخْلُو النَّفْسُ مِنْ إِيَّاهِ حَتَّى تَدْخُلَ فِي إِيَّاهِ جَلًّا.**

258. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

258. **قَوِيٌّ أَقْوَى مِنْ قَوِيٍّ عَلَى نَفْسِهِ فَمَلَكَهَا.**

259. There is no one more powerless than he who neglects his soul thereby destroying it.

259. **عَاجِزٌ أَعْجَزُ مِنْ إِيَّاهِ فَاهْلَكَهَا.**

260. It behoves the one who knows himself to espouse contentment and chastity.

260. **يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يَلْزَمَ الْقِنَاعَةَ وَالْعِفَّةَ.**

261. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

261. **يَنْبَغِي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أَنْ يُنَزِّهَهَا عَنْ دَنَاءَةِ الدُّنْيَا.**

262. It behoves the one who knows himself not to separate [himself] from sadness and caution.

262- يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْحُزْنَ وَالْحَدَرَ.

263. It behoves a man to guard his soul, watch over his heart and protect his tongue.

263- يَنْبَغِي أَنْ يَكُونَ الرَّجُلُ مُهَيِّمًا عَلَى نَفْسِهِ، مُرَاقِبًا قَلْبَهُ حَافِظًا لِسَانَهُ.

264. It behoves the one who wants to reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

264- يَنْبَغِي لِمَنْ أَرَادَ صِدْقَ نَفْسِهِ وَإِحْرَازَ دِينِهِ أَنْ يَجْتَنِبَ مُخَالَطَةَ أَبْنَاءِ الدُّنْيَا.

265. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

265- يَنْبَغِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْحَدَرَ وَالنَّدَمَ خَوْفًا أَنْ تَزُلَّ بِهِ الْقَدَمُ.

266. How befitting it is for a person to have a fixed time, when he is not distracted by anything, in which he holds his soul to account and looks at what he has earned for and against it in its night-time and daytime.

266- مَا أَحَقُّ النَّاسَانَ أَنْ تَكُونَ لَهُ سَاعَةٌ يَشْغَلُهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ فَيَنْظُرَ فِيمَا اكْتَسَبَ لَهَا وَعَلَيْهَا فِي لَيْلِهَا وَنَهَارِهَا.

267. None is enviable except the one whose endeavour is [to purify] his soul and who does

not neglect to regularly hold it to account, demand answers from it and struggle against it.

**267. مَا الْمَعْبُوطُ إِلَّا مَنْ كَانَتْ هِمَّتُهُ نَفْسَهُ
يُغَيِّبُهَا عَنْ مُحَاسَبَتِهَا وَمُطَالَبَتِهَا وَمُجَاهَدَتِهَا.**

268. A person's rebuking [and finding fault with] his own soul is evidence of the soundness of his intellect and the symbol of his abundant merit.

**268. إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رَزَانَةِ عَقْلِهِ، وَعُنْوَانُ وُفُورٍ
فَضْلِهِ.**

269. The greatest mastery is mastery over the soul.

269. أَعْظَمُ مَلِكٍ مَلِكُ النَّفْسِ.

270. Control the passion of your soul, the intensity of your rage, the power of your hand and the sharpness of your tongue, and guard against all these by delaying the initiation of any action and refraining from using force until your rage subsides and you recover your senses.

**270. إِمْلِكْ حَمِيَّةَ نَفْسِكَ، وَسَوْرَةَ عَضْبِكَ، وَسَطْوَةَ يَدِكَ، وَعَرْبَ
لِسَانِكَ، وَاحْتَرَسْ فِي ذَلِكَ كُلِّهِ بِتَأْخِيرِ الْبَادِرَةِ، وَكَفِّ السَّطْوَةَ،
حَتَّى يَسْكُنَ عَضْبُكَ، وَيُثَوِّبَ إِلَيْكَ عَقْلَكَ.**

271. Take control over your vain desires and the distress of your soul, for indeed the distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

**271. إِمْلِكْ عَلَيْكَ هَوَاكَ وَشَجَى نَفْسِكَ، فَإِنَّ شَجَى النَّفْسِ
إِذَا تَصَافَتْ مِنْهَا فِيمَا أَحَبَّتْ وَكَرِهَتْ.**

272. The one who keeps his soul steadfast against the temptations of worldly pleasures is a master [over it] and the one who neglects it is destroyed.

272. ضَابِطُ نَفْسِهِ عَنِ دَوَاعِي اللَّذَاتِ مَالِكٌ وَمُهْمَلُهَا هَالِكٌ.

273. Self-restraint during times of anger saves one from situations that lead to harm.

273. صَبَّطُ النَّفْسِ عِنْدَ حَادِثِ الْعَصَبِ يُؤْمِنُ مَوَاقِعَ الْعَطْبِ.

274. Self-restraint during desire and fear is from the most excellent etiquette.

**274. صَبَّطُ النَّفْسِ عِنْدَ الرَّعْبِ وَالرَّهَبِ مِنْ أَفْضَلِ
دَبِّ.**

275. Every person who relies on himself [instead of Allah] is thrown [into destruction].

275. كُلُّ مُعْتَمِدٍ عَلَى نَفْسِهِ مُلْقَى.

276. Whoever is deceived by his soul is delivered by it to places of destruction.

276. مَنْ اغْتَرَّ بِنَفْسِهِ أَسْلَمَتْهُ إِلَى الْمَعَابِطِ.

[1.](#) Meaning give charity from it during your lifetime and do not leave this for others to do after your death.

[2.](#) Or: One who cannot control his [carnal] soul does not submit to Allah.

Giving And Withholding Charity

Giving and withholding charity-إِيسَاءٌ وَمَسَاكٌ؛ تَفَاقُحٌ وَإِيسَاءٌ

1. Beware of withholding [charity], for indeed you are [only] a treasurer for someone else in that which you withhold from what is in excess of your daily requirement.

1- إِيَّاكَ وَإِيَّاكَ وَمَسَاكٍ فَإِنَّ مَا أَمْسَكَتَهُ فَوْقَ قُوَّتِ يَوْمِكَ
كُنْتَ فِيهِ خَازِنًا لِغَيْرِكَ.

2. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

2- إِنْ تَبَدَّلُوا أَمْوَالَكُمْ فِي جَنْبِ اللَّهِ فَإِنَّ اللَّهَ مُسْرِعُ الْخَلْفِ.

3. When you are blessed with sustenance then give charity.

3- إِذَا رُزِقْتَ فَأَنْفِقْ.

4. When you are blessed with sustenance then give generously.

4- إِذَا رُزِقْتَ فَأَوْسِعْ.

5. Your garments are more lasting for you when worn by others rather than yourself.

5- ثِيَابُكَ عَلَى غَيْرِكَ أَبْقَى لَكَ مِنْهَا عَلَيْكَ.

6. A dirham that benefits [others] is better than a dinar¹ that throws one into ruin.

6- دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دِينَارٍ يَصْرَعُ.

7. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

7- دِرْهَمُ الْفَقِيرِ أَزْكَى عِنْدَ اللَّهِ مِنْ دِينَارِ الْغَنِيِّ.

8. Many a thing that is little grows and develops much more than that which is plenty.

8- رَبُّ يَسِيرٌ أُنْمَى مِنْ كَثِيرٍ.

9. Little that belongs to you is better than plenty that belongs to others.

9- قَلِيلٌ لَكَ خَيْرٌ مِنْ كَثِيرٍ لِغَيْرِكَ.

10. Nobody gains anything from his worldly life except that which he spends on others.

10- لَيْسَ لِمَنْ هُوَ مِنْ دُنْيَاهُ إِعْرَافٌ؛ مَا أَنْفَقَهُ عَلَى
أَخْرَافِهِ.

11. One who gives with a short arm is given with a long arm.²

11- مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطِ بِالْيَدِ الطَّوِيلَةِ.

12. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

12- إِيَّاكُمْ إِلَى إِنْفَاقِ مَا كَتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَى الْكَيْسَابِ مَا
تَجْمَعُونَ.

¹ The dirham is a silver coin and the dinar is a gold coin (which is typically valued as ten times as much as the dirham).

² Sayyid Raḍi (r) has explained the meaning of this aphorism thus: it means the human being gets much reward for the little charity that he gives. For the entire explanation refer to the commentary of Nahj al-Balāgha, Hikma no. 232

Hypocrisy

Hypocrisy-الْبَغْا

1. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

1- إِيَّاكَ وَالنِّفَاقَ فَإِنَّ دَا الْوَجْهَيْنِ;#xFEFB يَكُونُ وَجِيهًا عِنْدَ
اللَّهِ.

2. Hypocrisy is the brother of polytheism.

2. النِّفَاقُ أَخُو الشِّرْكِ.

3. Hypocrisy is a disgraceful character.

3. النِّفَاقُ شَيْنٌ شَيْنٌ;#xFEFB;7;#xFEFI ذُو;#xFEFB;7;#xFEFI ق.

4. Hypocrisy is the twin of disbelief.

4. النِّفَاقُ تَوَامُ الْكُفْرِ.

5. Hypocrisy corrupts [one's] faith.

5. النِّفَاقُ يُفْسِدُ;#xFEFI;9;#xFEFI يِمَانَ.

6. Hypocrisy is from the andirons of ignominy.

6. النِّفَاقُ مِنْ أَثَافِي الدُّلِّ.

7. Hypocrisy is founded on falsehood.

7. النِّفَاقُ مَبْنِيٌّ عَلَى الْمِينِ.

8. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

8- مَا أَفْبَحَ بِأَلْسَانٍ بَاطِنًا عَلَيْهِ، وَظَاهِرًا
جَمِيعًا.

The Hypocrite

The Hypocrite-المنافق

1. A hypocrite's tongue pleases but his heart causes harm.

1- الْمُنَافِقُ لِسَانُهُ يَسُرُّ وَقَلْبُهُ يَضُرُّ.

2. A hypocrite's words are beautiful but his actions are a painful malady.

2- الْمُنَافِقُ قَوْلُهُ جَمِيلٌ وَفِعْلُهُ الدَّاءُ الدَّخِيلُ.

3. The hypocrite is a shameless, foolish, wretched sycophant.

3- الْمُنَافِقُ وَقِحٌ عَيْبٌ مُتَمَلِّقٌ شَقِيٌّ.

4. The hypocrite flatters himself but maligns others.

4- الْمُنَافِقُ لِنَفْسِهِ مُدَاهِنٌ وَعَلَى النَّاسِ طَاعِنٌ.

5. The most obvious of hypocrite among the people is one who enjoins obedience [to Allah] but does not act upon it himself, and forbids sin but does not refrain from it himself.

5- أَظْهَرُ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى
عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ عَنْهَا.

6. Be cautious of the hypocrites for indeed they are misguided and misguide others, they have erred and make others err, their hearts are diseased while their outward appearance looks pure.

**6- إِحْذَرُوا أَهْلَ النِّفَاقِ، فَإِنَّهُمْ الضَّالُّونَ الْمُضِلُّونَ، الزَّالُونَ
الْمُزَلُّونَ، قُلُوبُهُمْ دَوِيَّةٌ، وَصِحَافُهُمْ نَقِيَّةٌ.**

7. The hypocrite is sceptical [and puts others in doubt].

7- الْمُنَافِقُ مُرِيبٌ.

8. The hypocrite is sly, harmful and suspicious.

8- الْمُنَافِقُ مَكُورٌ مُضِرٌّ، مُرْتَابٌ.

9. I fear for you from every eloquent speaker who is a hypocrite at heart, he says what you know [to be good] but does what you dislike [and know to be bad].

**9- إِنِّي أَخَافُ عَلَيْكُمْ كُلَّ عَلِيمِ اللِّسَانِ مُنَافِقِ الْجِنَانِ، يَقُولُ
مَا تَعْلَمُونَ وَيَفْعَلُ مَا تُنْكِرُونَ.**

10. He ('a) described the hypocrites thus: they are jealous of [those in] comfort, intensify [the] distress [of the distressed] and destroy hopes [of the hopeful]. Their fallen victims are lying on every path, they have means to approach every heart and they have false tears for every [occasion of] grief.

**10- وَقَالَ - عَلَيْهِ السَّلَامُ - فِي وَصْفِ الْمُنَافِقِينَ:
حَسَدُ الرَّخَاءِ وَمُؤَكِّدُوا الْبَرِّ، وَمُفْغِنُوا الرَّجَاءِ، لَهُمْ
يَكُلُّ طَرِيقَ صَرِيحٍ، وَإِلَى كُلِّ قَلْبٍ شَفِيعٌ، وَلِكُلِّ شَجْوٍ دُمُوعٌ.**

11. It is the habit of hypocrites to change their character [depending on their circumstances].

11. عَادَةُ الْمُنَافِقِينَ تَهْزِيعُ كُلِّ شَيْءٍ مَخْفُوفٍ.

12. He ('a) said about the hypocrites: They have indeed prepared for every truth a falsehood, and for every straight thing something crooked, and for every living thing a killer, and for every [closed] door a key, and for every night a lamp.

12. وَقَالَ - عَلَيْهِ السَّلَامُ - فِي ذِكْرِ الْمُنَافِقِينَ: قَدْ
أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا مَائِدًا؛ وَلِكُلِّ قَائِمٍ مَائِدًا؛ وَلِكُلِّ
حَيٍّ قَاتِلًا؛ وَلِكُلِّ بَابٍ مِفْتَاحًا؛ وَلِكُلِّ لَيْلٍ صَبَاحًا.

13. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

13. كُلُّ مُنَافِقٍ مُرِيبٌ.

14. One whose hypocrisy abounds, his sincerity will not be recognized.

14. مَنْ كَثُرَ نِفَاقُهُ لَمْ يُعْرَفْ وَفَاقُهُ.

15. How repulsive is it for a human being to agree externally while being hypocritical internally.

15. مَا أَقْبَحَ بِالْإِنْسَانِ ظَاهِرًا مُوَافِقًا وَبَاطِنًا مُنَافِقًا.

16. How repulsive it is for a human being to be two-faced.

16. مَا أَقْبَحَ بِالْإِنْسَانِ أَنْ يَكُونَ ذَا وَجْهَيْنِ.

17. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

17. مَثَلُ الْمُنَافِقِ كَالْحَنْظَلَةِ الْخَضِرَةِ أَوْ رَاقِئِ الْمُرِّ مَذَاقُهَا.

18. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

18. نِفَاقُ الْمَرْءِ مِنْ دُلِّ يَجِدُهُ فِي نَفْسِهِ.

19. About the hypocrites [he ('a) said]: They are the congregation of Satan and the dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan who are the losers.

19. فِي ذِكْرِ الْمُنَافِقِينَ: هُمْ لِمَّةُ الشَّيْطَانِ وَحُمَةُ النَّيِّرَانِ أَوْلِيكَ جِزْبُ الشَّيْطَانِ؛ إِنَّ جِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ.

20. They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a cure but their actions are incurable diseases. They exchange praise [with each other] and come near each other through (or are careful of) reward. They obtain what they covet by means of despair. When they talk they create doubts, they dissemble in their speech and when they speak they delude (or distort).

20. يَمْشُونَ الْخِيفَاءَ وَيَدْبُونَ الصَّرَاءَ قَوْلُهُمُ الدَّوَاءُ وَفِعْلُهُمُ الدَّاءُ الْعِيَاءُ يَتَقَارَضُونَ النَّاءَ وَيَتَقَارِبُونَ (يَتَرَاقِبُونَ) الْجَزَاءَ يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالْيَأْسِ وَيَقُولُونَ فَيُشَيِّهُونَ يُنَافِقُونَ فِي الْمَقَالِ وَيَقُولُونَ فَيُوْهِمُونَ (فَيُموْهُونَ).

21. The [person who is] most severe in his hypocrisy is one who enjoins obedience but does not act upon it himself, and forbids sin but does not refrain from it himself.

21. أَشَدُّ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهُ عَنْهَا.

Deficiency

Deficiency-المنقصة

1. It suffices as a deficiency for a man to consider himself as great.

1- كفى بِالْمَرْءِ مَنْقَصَةً أَنْ يُعَظِّمَ نَفْسَهُ.

The Deficient

The Deficient-المنقوص

1. The deficient one is he whose faults are hidden from him.

1- الْمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

Revenge

Revenge-إنتقام

1. Rushing to take revenge is from the traits of the wicked.

1- الْمُبَادَرَةُ إِلَى الْإِنْتِقَامِ مِنْ شَيْمِ اللَّئَامِ.

2. The most revolting act of a powerful person is revenge.

2- أَفْبِحُ أَعْمَالَ الْمُقْتَدِرِ الْإِنْتِقَامِ.

3. Evil retribution [and revenge] is from the vileness of victory.

3- سُوءُ الْعُقُوبَةِ مِنْ لَوْمِ الظُّفَرِ.

4. One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets corrupted.

4- مَنْ عَاقَبَ الْمُذْنِبَ فَسَدَ فَضْلُهُ.

5. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

5- مَنْ انْتَقَمَ مِنَ الْجَانِي أَبْطَلَ فَضْلَهُ فِي الدُّنْيَا وَفَاتَهُ تَوَابٌ بِخَيْرَةٍ.

6. Being hasty in taking revenge is from the traits of the wicked.

6- مُعَاجَلَةُ انتقام من شيم اللئام.

Divine Wrath

النِّعْم-Divine wrath

1. How is it that you are not kept awake by the [fear of] Allah's punishments that befall you by night while you lie in the way of Allah's wrath because of your disobedience to Him?!

1- كَيْفَ يُوقِظُكَ بَيَاتُ نِقَمِ اللَّهِ وَقَدْ تَوَرَّطَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ؟!

2. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

2- مَا أَقْرَبَ النِّقَمَةَ مِنْ أَهْلِ الْبَغْيِ (الظُّلْمِ) وَالْعُدْوَانِ.

The Defaulters, The Iniquitous And The Transgressors

الناكثون والقاسطون- The Defaulters, The Iniquitous And The Transgressors
والمارقون

1. Indeed Allah has commanded me to fight against those who revolt and break pledges and create strife on the earth. As for the defaulters, I have fought them and as for the iniquitous, I have struggled against them and as for the transgressors, I have vanquished them. As for the Satan of the pit, I have dealt with him with an overpowering scream, until I heard the restless beating of his heart and the trembling of his chest.

1. أَفَعَسَىٰ أَتَىٰ وَالْفَسَادِ فِي 7رُضٍ، فَأَمَّا النَّاكِثُونَ فَقَدْ قَاتَلْتُ، وَأَمَّا
القاسطون فقد جاهدتُ، وأمّا المارقة فقد دوختُ، وأمّا
شيطانُ الرّذّةِ فإنّي كُفَيْتُهُ بِصَعْقَةٍ سَمِعْتُ لَهَا وَجِيبَ قَلْبِهِ،
وَرَجَّةَ صَدْرِهِ.

Marriages

المناكح- Marriages

1. One who marries many women is engulfed by embarrassments.

1. مَنْ أَكْثَرَ الْمَنَاحِجَ عَشِيَّتُهُ الْغَضَائِحُ.

Talebearing

النميمة- Talebearing

1. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

1- إِيَّاكَ وَالنَّمِيمَةَ، فَإِنَّهَا تَزْرَعُ الصُّغَيْنَةَ، وَتُبْعِدُ عَنِ اللَّهِ وَالنَّاسِ.

2. The worst [type of] truthful speech is gossip.

2- أَسْوَأُ الصِّدْقِ النَّمِيمَةُ.

3. Talebearing is the characteristic of a traitor.

3- النَّمِيمَةُ شِيمَةُ الْمَارِقِ.

4. Talebearing is an offense [and a sin] that cannot be forgotten.

4- النَّمِيمَةُ ذَنْبٌ لَا يُنْسَى.

5. The worst trait is talebearing.

5- يُؤْسَ الشَّيْمَةُ النَّمِيمَةُ.

6. One who seeks to slander [others] by talebearing is fought by the near one and hated by the one who is far [from him].

6- مَنْ سَعَى بِالنَّمِيمَةِ حَارَبَهُ الْقَرِيبُ وَمَقَّتَهُ الْبَعِيدُ.

7. One who narrates to you [about others] narrates [to others] about you.

7- مَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ.

8. Do not be quick in accepting the words of a talebearer, even if he resembles the good advisers, for indeed the slanderer oppresses the one whom he slanders [about] and deceives the one whom he slanders to.

8. تَعَجَّلْنَ إِلَى تَصْدِيقِ وَاشٍ وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ
فَإِنَّ السَّاعِيَ ظَالِمٌ لِمَنْ سَعَى بِهِ غَاشٌّ لِمَنْ سَعَى إِلَيْهِ.

9. Be neither scandalmongers nor revealers of others' secrets.

9. تَكُونُوا مَسَايِحَ وَمَذَابِغَ.

10. Trustworthiness and talebearing do not go together.

10. تَجْتَمِعُ أَمَانَةٌ وَنَمِيمَةٌ.

11. Belie slander and talebearing, whether it is false or true.

11. أَكْذِبِ السَّيِّئَةَ وَالتُّمِيمَةَ بَاطِلَةً كَانَتْ أَوْ صَاحِحَةً.

12. The slanderer is a liar to the one whom he spreads his slander and an oppressor to the one whom he slanders about.

12. السَّاعِي كَاذِبٌ لِمَنْ سَعَى إِلَيْهِ ظَالِمٌ لِمَنْ سَعَى عَلَيْهِ.

People

النَّاسُ - People

1. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

1. النَّاسُ كَصُورٍ فِي الصَّحِيفَةِ (صَحِيفَةً) كُلَّمَا طُوِيَ بَعْضُهَا نُشِرَ
بَعْضُهَا.

2. People are children of this world, and a child is naturally inclined to love its mother.

2- النَّاسُ أَبْنَاءُ الدُّنْيَا وَالْوَلَدُ مَطْبُوعٌ عَلَى حُبِّ أُمِّهِ.

3. People are divided into two types of seekers, and each seeker is also sought after; so whoever seeks this world is sought after by death until it takes him out from it, and whoever seeks the Hereafter is sought after by this world, until he gets his sustenance from it in full.

3- النَّاسُ طَالِبَانُ: طَالِبٌ وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا، وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

4. People are of three types: the godly scholar, the student who is on the path of salvation and the uncultivated rabble who run after every caller, neither seeking light from the effulgence of knowledge nor taking recourse to any strong support.

4- النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَهَمَجٌ رِعَاغٌ أَتْبَاعُ كُلِّ نَاعِقٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ.

5. People are like trees, their drink is one but their fruits are different.

5- النَّاسُ كَالشَّجَرِ شَرَابُهُ وَاحِدٌ، وَثَمَرُهُ مُخْتَلِفٌ.

6. People are made deficient and flawed, except those whom Allah, the Glorified, protects. The questioner among them aims to embarrass and confuse while the answerer creates trouble. It is not long until the one who has the best views among them is turned away from his good opinion by pleasure or displeasure, and at any moment the most strong-willed among them will get affected by a single glance or transformed by a single expression.

6- النَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ سُبْحَانَهُ، سَائِلُهُمْ مُتَعَبِتٌ، وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْيًا

**أَنْ يَرُدَّهُ عَنْ فَضْلِ رَأْيِهِ الرَّضَى وَالسَّخَطُ، وَيَكَادُ أَصْلُبُهُمْ عُودًا
تَنكَّاهُ اللَّحْظَةُ وَتَسْتَجِيبُهُ الْكَلِمَةُ الْوَاحِدَةُ.**

7. The people who work in this world are of two types: one works in this world for this world; his world has indeed distracted him from his Hereafter. He fears poverty for those whom he will leave behind but feels safe from it himself; so he spends his entire life for the benefit of others. The other one works in this world for that which is to come after it, so that which is [allotted] for him comes to him without [extra] work. Thus he acquires both the shares together and gains possession of both the abodes collectively.

**7- النَّاسُ فِي الدُّنْيَا عَامَانِ: عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا،
قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يُخَلِّفُ الْفَقْرَ،
وَيَأْمَنُ عَلَى نَفْسِهِ، فَيُقْنِي عُمُرَهُ فِي مَنَقَعَةٍ غَيْرِهِ وَعَامِلٌ فِي
الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ يَغْيِرُ عَمَلًا، فَأَحْرَزَ الْحَطَّيْنِ مَعًا،
وَمَلَكَ الدَّارَيْنِ جَمِيعًا.**

8. Out of fear of humiliation, people are hastening [towards] humiliation.

8- النَّاسُ مِنْ خَوْفِ الدُّلِّ مُتَعَجِّلُوا الدُّلَّ.

9. The best of people are those who benefit others the most.

9- أَفْضَلُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

10. The most felicitous person is the intelligent believer.

10- أَسْعَدُ النَّاسِ الْعَاقِلُ الْمُؤْمِنُ.

11. The most excellent person is the generous one who possesses certitude.

11- أَفْضَلُ النَّاسِ السَّخِيُّ الْمُوقِنُ.

12. The best people in fulfilling the rights of others are the best in their [following of] Islam.

12. أَحْسَنُ النَّاسِ زِمَامًا أَحْسَنُهُمْ إِسْلَامًا.

13. The loftiest of people is the one who humbles himself.

13. أَجَلُّ النَّاسِ مَنْ وَضَعَ نَفْسَهُ.

14. The strongest person is one who gains an upper hand over his [carnal] soul.

14. أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

15. The strongest person is one who overpowers his vain desires.

15. أَقْوَى النَّاسِ مَنْ غَلَبَ هَوَاهُ.

16. The most sagacious person is one who rejects [the pleasures of] his worldly life.

16. أَكْيَسُ النَّاسِ مَنْ رَفَضَ دُنْيَاهُ.

17. The person who makes the most profit is one who buys the Hereafter with this world.

17. أَرْبِحُ النَّاسِ مَنْ اشْتَرَى بِالدُّنْيَا الْآخِرَةَ.

18. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

18. أَخْسَرُ النَّاسِ مَنْ رَضِيَ الدُّنْيَا عِوَضًا عَنِ الْآخِرَةِ.

19. The best person is one whose own faults distract him from the faults of others.

19- أَفْضَلُ النَّاسِ مَنْ شَغَلَتْهُ مَعَايِبُهُ عَنِ عُيُوبِ النَّاسِ.

20. The people who are most felicitous are those who are least interested this world.

20- أَعْظَمُ النَّاسِ سَعَادَةً أَكْثَرُهُمْ زَهَادَةً.

21. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

21- أَفْضَلُ النَّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وَزَهَدَ عَنِ عُنْيَةٍ.

22. The most enviable person is the one who rushes to perform good deeds.

22 - أَغْبَطُ النَّاسِ الْمُسَارِعُ إِلَى الْخَيْرَاتِ.

23. Of all the people, the most deserving of compassion are: the scholar upon whom an ignorant person passes judgment, the noble person who is dominated by a vile person and the virtuous person who is under the command of a vicious person.

23- أَحَقُّ النَّاسِ بِالرَّحْمَةِ عَالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جَاهِلٍ، وَكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَيْئِمٌ، وَبِرٌّ تَسَلَّطَ عَلَيْهِ فَاجِرٌ.

24. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

**24- أَفْضَلُ النَّاسِ فِي الدُّنْيَا فِي السَّخِيَاءِ، وَفِي
الْآخِرَةِ فِي خِرَةِ التَّقِيَاءِ.**

25. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

25- أَسْوَأُ النَّاسِ حَالًا مَنْ انْقَطَعَتْ مَادَّتُهُ وَبَقِيََتْ عَادَتُهُ.

26. The person who has the weariest heart is one whose endeavour is great and whose magnanimity is abundant, yet his [financial ability and] resources are minimal.

26 - أَتَعَبُ النَّاسِ قَلْبًا مَنْ عَلَتْ هِمَّتُهُ وَكَثُرَتْ مَرْوَتُهُ وَقَلَّتْ مَقْدَرَتُهُ.

27. The person living in the most straitened circumstances is one whose desire is much, whose endeavour is great and whose provisions are plenty but his support is less.

27- أَضْيَقُ النَّاسِ حَالًا مَنْ كَثُرَتْ شَهْوَتُهُ وَكَبُرَتْ هِمَّتُهُ وَزَادَتْ مَوْنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

28. The best person is one who resists his vain desires and better than him is he who rejects [the pleasures of] his worldly life.

28- أَفْضَلُ النَّاسِ مَنْ عَصَى هَوَاهُ وَأَفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْيَاهُ.

29. The most wretched person is one who is overcome by his vain desire so his worldly life gains mastery over him and he corrupts his Hereafter.

29- أَشَقَى النَّاسِ مَنْ غَلَبَهُ هَوَاهُ فَمَلَكَتْهُ دُنْيَاهُ وَأَفْسَدَ آخِرَاهُ.

30. Verily people are only either scholars or seekers of knowledge, all others are rabble.

30- إِنَّمَا النَّاسُ عَالِمٌ وَمُتَعَلِّمٌ وَمَا سِوَاهُمَا فَهَمَجٌ.

31. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

**31- إِنَّمَا سَرَاةُ النَّاسِ أَوْلَاؤُهُمُ؛ وَالرَّغِيْبَةُ
وَالهَمَمُ الشَّرِيفَةُ وَدَوُو النَّبْلِ.**

32. Let the person who enjoys your favour the most be he who is most protective of the weak and acts most in accordance with the truth.

**32- لِيَكُنْ أَحْظِي النَّاسِ مِنْكَ أَحْوْطُهُمْ عَلَى الضُّعْفَاءِ، وَأَعْمَلُهُمْ
بِالْحَقِّ.**

33. The best person is he who shows forbearance if he is angered, forgives if he is oppressed, and does good [in return] if is wronged.

**33- خَيْرُ النَّاسِ مَنْ إِنْ أَعْضِبَ حَلِمَ وَإِنْ ظَلِمَ عَفَرَ وَإِنْ أَسِيءَ
إِلَيْهِ أَحْسَنَ.**

34. The best person is one who benefits the people.

34- خَيْرُ النَّاسِ مَنْ نَفَعَ النَّاسَ.

35. The best person is he who bears the responsibility of providing for the people.

35- خَيْرُ النَّاسِ مَنْ تَحَمَّلَ مَوْتَةَ النَّاسِ.

36. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

36- خَيْرُ النَّاسِ أَوْرَعُهُمْ وَشَرُّهُمْ أَفْجَرُهُمْ.

37. The best person is one who shows gratitude when he is given, remains patient when he is tested [with tribulations], and forgives when he is wronged.

37- خَيْرُ النَّاسِ مَنْ إِذَا أُعْطِيَ شَكَرَ وَإِذَا ابْتُلِيَ صَبَرَ وَإِذَا ظَلِمَ عَفَرَ.

38. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

38- خَيْرُ النَّاسِ مَنْ أَخْرَجَ الْجِرْصَ مِنْ قَلْبِهِ، وَعَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

39. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

39- خَيْرُ النَّاسِ مَنْ طَهَّرَ مِنَ الشَّهَوَاتِ نَفْسَهُ وَقَمَعَ عَضَبَهُ وَأَرْضَى رَبَّهُ.

40. The best person is one who is generous and thankful in times of prosperity.

40- خَيْرُ النَّاسِ مَنْ كَانَ فِي يُسْرِهِ سَخِيًّا شَكُورًا.

41. The best person is one who is altruistic and patient in times of hardship.

41- خَيْرُ النَّاسِ مَنْ كَانَ فِي عُسْرِهِ مُؤْتِرًا صَبُورًا.

42. The best person is one whose soul is uninterested in worldly pleasures, whose desire is less, whose lust is dead, whose faith is pure and whose certitude is true.

42- خَيْرُ النَّاسِ مَنْ زَهَدَتْ نَفْسُهُ، وَقَلَّتْ رَغْبَتُهُ، وَمَاتَتْ شَهْوَتُهُ

وَحَلَصَ إِيمَانُهُ وَصَدَقَ إِيقَانُهُ.

43. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

43- حَوْضُ النَّاسِ فِي الشَّيْءِ مُقَدِّمَةٌ الْكَائِنِ.

44. The worst person is one who deceives others.

44- شَرُّ النَّاسِ مَنْ يَغُشُّ النَّاسَ.

45. The worst person is one who oppresses others.

45- شَرُّ النَّاسِ مَنْ يَظْلِمُ النَّاسَ.

46. The worst person is one who neither accepts excuses nor pardons offences.

46- شَرُّ النَّاسِ مَنْ؛ ﻻ يَقْبَلُ الْعُذْرَ وَ؛ ﻻ يُقِيلُ الدُّنْبَ.

47. The worst person is one who considers himself to be the best of them.

47- شَرُّ النَّاسِ مَنْ يَرَى أَنَّهُ خَيْرُهُمْ.

48. The worst person is one who does not care if people see him doing evil.

48- شَرُّ النَّاسِ مَنْ؛ ﻻ يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئًا.

49. The worst person is one who does not give thanks for blessings and does not respect

the inviolable boundaries [of others].

**49. شَرُّ النَّاسِ مَنْ يُشْكِرُ النِّعْمَةَ وَ؛
يَرْعَى الحُرْمَةَ.**

50. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

**50. شَرُّ النَّاسِ مَنْ سَعَى بِأَخْوَانِهِ وَنَسِيَ
حُسَانَهُ.**

51. The worst person is one from whom good is not expected and from whose evil people do not feel secure.

**51. شَرُّ النَّاسِ مَنْ يُرْجَى خَيْرُهُ وَ؛
يُؤْمَنُ شَرُّهُ.**

52. The worst person is one who neither keeps the trust [that has been placed in his care] nor does he avoid treachery.

**52. شَرُّ النَّاسِ مَنْ يُعْتَقَدُ بِإِيمَانِهِ وَ؛
يَجْتَنِبُ الخِيَانَةَ.**

53. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

**53. شَرُّ النَّاسِ مَنْ يَعْفُو عَنِ الزَّلَّةِ وَ؛
يَسْتُرُ العَوْرَةَ.**

54. The worst person is one who assists [the oppressor] against the oppressed.

54- شَرُّ النَّاسِ مَنْ يُعِينُ عَلَى الْمَظْلُومِ.

55. The worst person is he who puts on the armour of vileness and helps the unjust.

55- شَرُّ النَّاسِ مَنْ اِدَّرَعَ اللُّؤْمَ وَتَصَرَ الظُّلُومَ.

56. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

56- شَرُّ النَّاسِ مَنْ كَانَ مُتَتَبِعًا لِعُيُوبِ النَّاسِ عَمِيًّا لِمَعَائِبِهِ (عَنْ مَعَائِبِهِ).

57. The worst person is one who fears the people with regards to [fulfilling the commandments of] his Lord but does not fear his Lord with regards to the people.

57- شَرُّ النَّاسِ مَنْ يَخْشَى النَّاسَ فِي رَبِّهِ وَ#xFEFB; يَخْشَى رَبَّهُ فِي النَّاسِ.

58. The worst person is one who hopes for calamities to befall on others.

58- شَرُّ النَّاسِ مَنْ يَتَّبِعِي الْعَوَائِلَ لِلنَّاسِ.

59. The worst person is one who does not trust anyone because of his suspicion and who is not trusted by anyone because of his evil actions.

59- شَرُّ النَّاسِ مَنْ #xFEFB; يَتَّقُ بِأَحَدٍ لِسُوءِ ظَنِّهِ و#xFEFB; يَتَّقُ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ.

60. The worst person is one whom people are cautious about out of fear of his evil.

60. شَرُّ النَّاسِ مَنْ يَتَّقِيهِ النَّاسُ مَخَافَةَ شَرِّهِ.

61. The worst person is one who repays good with evil while the best of people is one who repays evil with good.

61. شَرُّ النَّاسِ مَنْ كَافَى عَلَى الْجَمِيلِ بِالْقَبِيحِ وَخَيْرُ النَّاسِ مَنْ كَافَى عَلَى الْقَبِيحِ بِالْجَمِيلِ.

62. The worst person is he who has lengthy aspirations and does evil deeds.

62. شَرُّ النَّاسِ الطَّوِيلُ الْعَمَلِ، السَّيِّئُ الْعَمَلِ.

63. One who knows [the true nature of] the people, isolates himself.

63. مَنْ عَرَفَ النَّاسَ تَفَرَّدَ.

64. One who wishes ill for the people will not remain safe from affliction.

64. مَنْ طَلَبَ لِلنَّاسِ الْعَوَائِلَ لَمْ يَأْمَنِ الْبَأْسَ.

65. Whoever knows the [true nature of the] people does not rely on them.

65. مَنْ عَرَفَ النَّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

66. Whoever is ignorant about people has confidence in them.

66. مَنْ جَهَلَ النَّاسَ إِسْتَنَامَ (إِسْتَأْمَنَ) إِلَيْهِمْ.

67. Whoever deals with the people in a beautiful manner, they respond to him in a similar

fashion.

67. مَنْ عَامَلَ النَّاسَ بِالْجَمِيلِ كَافْوُوهُ بِهِ.

68. The best person is one who deals most gently with others and the most sagacious of them is one who is most persevering on the truth.

68. أَفْضَلُ النَّاسِ أَعْمَلُهُمْ بِالرَّفْقِ وَأَكْيَسُهُمْ أَصْبَرُهُمْ عَلَى الْحَقِّ.

69. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

69. أَرْجَى النَّاسِ صَدَقَ مَنْ إِذَا وَقَفَ عَلَى مَسَاوِيهِ سَارَعَ إِلَى التَّحْوُلِ عَنْهَا.

70. The person who is most concerned about you is the one who is most helpful to you in improving [and reforming] yourself and is most sincere in advising you with regards to your religion.

70. أَشْفَقُ النَّاسِ عَلَيْكَ أَعُونُهُمْ لَكَ عَلَى صَدَقَ نَفْسِكَ وَأَنْصَحُهُمْ لَكَ فِي دِينِكَ.

71. Verily the best person in the sight of Allah is one who enlivens his mind, kills off his lust and exerts himself for the betterment of his Hereafter.

71. إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ وَأَتَعَبَ نَفْسَهُ لِصَدَقَ آخِرَتِهِ.

72. People are of two types: the seeker who does not find [what he is looking for] and the finder who is not satisfied [with what he has found].

72. النَّاسُ رَجُلٌ وَنَاطِلٌ; وَنَاطِلٌ وَوَّاجِدٌ
; وَنَاطِلٌ وَوَّاجِدٌ.

73. People are of two types: the generous one who does not possess [anything to bestow] and the one who possesses [plenty] but does not help others [with it].

73. النَّاسُ رَجُلٌ وَوَّاجِدٌ; وَوَّاجِدٌ وَوَّاجِدٌ
; وَوَّاجِدٌ وَوَّاجِدٌ.

74. People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation.

74. إِنَّمَا النَّاسُ رَجُلٌ وَوَّاجِدٌ; وَوَّاجِدٌ وَوَّاجِدٌ.

75. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

75. يَنْبَغِي لِمَنْ عَرَفَ النَّاسَ أَنْ يَزْهَدَ فِي مَا فِي أَيْدِيهِمْ.

76. People are fine as long as they are dissimilar from one another.

76. النَّاسُ بِخَيْرٍ مَا تَفَاوَتْوَا.

77. The best-off people in the Hereafter are the poorest of them in this world.

77. أَغْنَى النَّاسِ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.

78. The most eminent person is one who is humble despite his high standing and who shows humility despite his might.

78- وَجِيهُ النَّاسِ مَنْ تَوَاضَعَ مَعَ رُفْعَةٍ، وَدَلَّ مَعَ مَنَعَةٍ.

Sleep

النوم-Sleep

1. Sleep is a relief from pain and its counterpart is death.

1- النَّوْمُ رَاحَةٌ مِنْ أَلْمٍ وَمُ#xFEFB;ئِمَّةُ الْمَوْتِ.

2. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

2- يُنْسَ الْغَرِيمُ النَّوْمُ يُفْنِي قَصِيرَ الْعُمُرِ وَيَقْوَتُ كَثِيرَ
7;#xFEFI;جُر.

3. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

3- مَنْ كَثُرَ فِي لَيْلِهِ نَوْمُهُ فَاتَهُ مِنَ الْعَمَلِ مَا
#xFEFB;يَسْتَدْرِكُهُ فِي يَوْمِهِ.

4. What a rescinder sleep is for the resolutions of the day!

4- مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

5. One who is deep in sleep is belied by his dreams.

5- الْمُسْتَقْبَلُ النَّائِمُ تُكْذِبُهُ أَدُ#xFEFB;مُهُ.

6. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

6- وَيَحَ النَّائِمَ مَا أَخْسَرَهُ قَصُرَ عَمَلُهُ وَقَلَّ أَجْرُهُ.

Deputyship

Deputyship- النيابة

1. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

1- إِذَا اسْتُنِبِتَ فَاعْزِمْ.

Obtainment

Obtainment- التَّيْلُ

1. Whoever obtains [great wealth or power] becomes overbearing.

1- مَنْ نَالَ اسْتَطَالَ.

Intention

Intention- النِّيَّةُ

1. Righteous intention is one of the two actions.[1](#)

1- النِّيَّةُ الصَّالِحَةُ أَحَدُ الْعَمَلَيْنِ.

2. The best of provisions is having good inner consciences.

2. أَفْضَلُ الدَّخَائِرِ حُسْنُ الضَّمَائِرِ.

3. The closest intentions to success are those that are nearest to righteousness.

3. أَقْرَبُ النِّيَّاتِ بِالنَّجَاحِ أَعْوَدُهَا بِالصِّمْرِ زح.

4. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

4. أَبْلَغُ مَا تُسْتَدَرُّ بِهِ الرَّحْمَةُ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَةُ.

5. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

5. إِنَّ اللَّهَ سُبْحَانَهُ عِنْدَ إِضْمَارِ كُلِّ مُضْمِرٍ، وَقَوْلِ كُلِّ قَائِلٍ، وَعَمَلِ كُلِّ عَامِلٍ.

6. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

6. إِنَّ تَخْلِيصَ النِّيَّةِ مِنَ الْقَسَادِ أَشَدُّ مِنَ الْعَامِلِينَ مِنْ طَوْلِ جِتْهَادٍ.

7. Verily Allah, the Glorified, likes a person's intention towards the people to be good just as He likes his intention in His obedience to be strong, not shaky.

7. إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَنْ تَكُونَ نِيَّةُ نَسَانٍ لِلنَّاسِ جَمِيلَةً، كَمَا يُحِبُّ أَنْ تَكُونَ نِيَّتُهُ فِي طَاعَتِهِ قَوِيَّةً عَيْرَ مَدْخُولَةٍ.

8. Actions are the fruits of intentions.

8. عَمَالُ ثَمَارِ النِّيَّاتِ.

9. Intention is the basis of action.

9. النِّيَّةُ أَسَاسُ الْعَمَلِ.

10. Having a good intention brings about reward.

10. إِحْسَانُ النِّيَّةِ يُوجِبُ الْمَثُوبَةَ.

11. When the intention gets corrupted, affliction befalls.

11. إِذَا فَسَدَتِ النِّيَّةُ وَقَعَتِ الْبَلِيَّةُ.

12. Through good intentions, what is sought is attained.

12. بِحُسْنِ النِّيَّاتِ تُنْجَحُ الْمَطَالِبُ.

13. The servant attains nearness to Allah through the sincerity of his intention.

13. تَقَرُّبُ الْعَبْدِ إِلَى اللَّهِ سُبْحَانَهُ بِإِخْصَانِهِ.

14. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

14. تَخْلِيصُ النِّيَّةِ مِنَ الْقَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طَوْلِ الْجِهَادِ.

15. Having good aims [and intentions] is an indication of legitimate birth.

15. جَمِيلُ الْمَقْصَدِ يَدُلُّ عَلَى طَهَارَةِ الْمَوْلِدِ.

16. Having a good intention is a means of attaining one's aspiration.

16. جَمِيلُ النِّيَّةِ سَبَبٌ لِإِبْلُوغِ مُنِيَّةٍ.

17. Good intention is the beauty of the innermost consciences.

17. حُسْنُ النِّيَّةِ جَمَالُ السَّرَائِرِ.

18. Good intention is from the soundness of [one's] conscience.

18. حُسْنُ النِّيَّةِ مِنْ سَدِّ الطَّوِيَّةِ.

19. Many an intention is more beneficial than action.

19. رُبَّ نِيَّةٍ أَنْفَعُ مِنْ عَمَلٍ.

20. Evil intention is a hidden malady.

20. سُوءُ النِّيَّةِ دَاءٌ دَافِنٌ.

21. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

21. عَلَى قَدْرِ قُوَّةِ الدِّينِ يَكُونُ خُلُوصُ النِّيَّةِ.

22. When the intention becomes corrupt, blessings are taken away.

22. عِنْدَ فَسَادِ النِّيَّةِ تَرْتَفِعُ الْبَرَكَهٗ.

23. In sincerity of intentions lies the success of [all] matters.

23. فِي إِخْصَابِ النِّيَّاتِ نَجَاحُ الْمُؤْمَرِ.

24. If the intentions became sincere, the actions would become pure.

24. لَوْ خَلَصَتِ النِّيَّاتُ لَزَكَتِ الْعُمَالُ.

25. Whoever has an evil intention is deprived of his aspiration.

25. مَنْ أَسَاءَ النِّيَّةَ مُنِعَ مِنْ مَنِيَّةٍ.

26. Whoever makes his intention sincere is purified from vileness.

26. مَنْ أَخْلَصَ النِّيَّةَ تَنَزَّهَ عَنِ الدَّيِّئَةِ.

27. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

27. مَنْ حَسَنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وَطَابَتْ عَيْشَتُهُ وَوَجِبَتْ مَوَدَّتُهُ.

28. One whose intention is good is assisted with God-given success.

28. مَنْ حَسَنَتْ نِيَّتُهُ أَمَدَّهُ التَّوْفِيقُ.

29. A person's attainment of all that he wishes for, such as a good life, the security of his

flock and an increase in wealth, is through the goodness of his intention and excellence of his character.

**29. وَصُولُ الْمَرْءِ إِلَى كُلِّ مَا يَبْتَغِيهِ مِنْ طَيِّبِ عَيْشِهِ وَأَمْنِ سِرِّهِ
وَسَعَةِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وَسَعَةِ خُلُقِهِ.**

30. He who has no intention has no action.

30. عَمَلٌ لِمَنْ نِيَّةٌ لَهُ.

31. He who has no knowledge has no intention.

31. نِيَّةٌ لِمَنْ عِلْمٌ لَهُ.

32. One whose resolve [and intention] is evil, his death is a cause of happiness.

32. مَنْ سَاءَ عَقْدُهُ سَرَّ فَقْدُهُ.

[1](#). Meaning it is considered a good action in and of itself, aside from the actual good deed.

Reliance On Allah

الوثوق بالله-Reliance on Allah

1. whoever relies upon Allah becomes free from need.

1. مَنْ وَثِقَ بِاللَّهِ عَنِي.

2. Whoever relies upon Allah puts his trust in Him.

2- مَنْ وَثِقَ بِاللَّهِ تَوَكَّلَ.

3. Whoever relies upon Allah has preserved his certitude.

3- مَنْ وَثِقَ بِاللَّهِ صَانَ يَقِينَهُ.

4. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

4- مَنْ وَثِقَ بِأَنْ مَا قَدَرَ اللَّهُ لَهُ لَنْ يَفُوتَهُ اسْتَرَاحَ قَلْبُهُ.

5. Many a person who relies on something [or someone] gets ashamed.

5- رَبُّ وَاثِقٍ خَجِلٌ.

Attainment

الوجدانُ-Attainment

1. Attainment [of one's goal] is solace.

1- الوجدانُ سُلوَانٌ.

Pain

الوجع-Pain

1. Whoever hides a pain that has afflicted him for three days and complains of it [only] to Allah, the Glorified, then Allah will be the one who restores his good health.

1- مَنْ كَتَمَ وَجَعاً أَصَابَهُ تَوْبَهُ أَيَّامٍ، وَشَكَى إِلَى اللَّهِ سُبْحَانَهُ كَانَ اللَّهُ سُبْحَانَهُ مُعَافِيَهُ.

Affection And Friendship

الودّ والتودد والموَدَّة- Affection and friendship

1. Honour your friendship and keep your promise.

1- أَكْرَمُ وُدِّكَ، وَاحْفَظْ عَهْدَكَ.

2. Affection is an auspicious blessing.

2- التُّودُّدُ (التُّودَّةُ) يُمْنٌ.

3. When you love [something or someone] then do not be excessive [in your love].

3- إِذَا أَحْبَبْتَ فَوَدِّدْ بِهَا وَتَكْتِرْ.

4. When friendship gets established then [mutual] co-operation and support becomes necessary.

4- إِذَا تَبَتَّ الْوُدُّ وَجَبَ التَّرَافُدُ وَالتَّعَاوُدُ.

5. Through affection comes love.

5- بِالْوُدِّ تَكُونُ الْمَحَبَّةُ.

6. The best person in granting favours is the one who begins by [showing] friendship.

6. أَفْضَلُ النَّاسِ مِتَّةٌ مِّنْ بَدَأَ بِالْمَوَدَّةِ.

7. The quickest friendships to get cut off are the friendships of wicked people.

7. أَسْرَعُ الْمَوَدَّاتِ انْقِطَاعاً مَوَدَّاتُ مَوَدَّاتِ 7; شُرَارٍ.

8. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).

8. إِنَّ الْمَوَدَّةَ يُعَبِّرُ عَنْهَا اللِّسَانُ، وَعَنِ الْمَحَبَّةِ الْعَيْنَانِ (الْعَيَانُ).

9. Friendship is kinship.

9. الْمَوَدَّةُ رَجْمٌ.

10. Friendship is affinity.

10. الْمَوَدَّةُ نَسَبٌ.

11. Friendship is the closest relationship.

11. الْمَوَدَّةُ أَقْرَبُ نَسَبٍ.

12. Friendship is the closest kinship.

12. الْمَوَدَّةُ أَقْرَبُ رَجْمٍ.

13. Friendship is an acquired affinity.

13. الْمَوَدَّةُ نَسَبٌ مُسْتَفَادٌ.

14. Being friendly with people is the cornerstone of intelligence.

14. التَّوَدُّدُ إِلَى النَّاسِ رَأْسُ الْعَقْلِ.

15. Friendship for the sake of Allah is the best relationship.

15. الْمَوَدَّةُ فِي اللَّهِ أَقْرَبُ نَسَبٍ.

16. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

16. الْمَوَدَّةُ فِي اللَّهِ أَكْثَرُ مِنْ وَشِيحِ الرَّجْمِ.

17. By [showing] affection love is strengthened.

17. بِالتَّوَدُّدِ تَتَأَكَّدُ الْمَحَبَّةُ.

18. Three things bring about love: religion, humility and generosity.

18. ثَلَاثَةٌ يُوجِبْنَ الْمَحَبَّةَ: الدِّينُ، وَالتَّوَاضُّعُ، وَالسَّخَاءُ.

19. Three things bring about love: good character, good companionship and humility.

19. ثَلَاثَةٌ يُوجِبْنَ الْمَحَبَّةَ: حُسْنُ الْخُلُقِ، وَحُسْنُ الرَّفْقِ، وَالتَّوَاضُّعُ.

20. The best choice is making friends with the virtuous.

20. خَيْرُ خِيَارٍ مُوَادَّةٌ؛ خِيَارٌ.

21. The cornerstone of intelligence is being friendly with the people.

21. رَأْسُ الْعَقْلِ التَّوَدُّدُ إِلَى النَّاسِ.

22. Many a [seemingly] friendly person is only feigning [friendship].

22. رَبُّ مُتَوَدِّدٍ مُتَّصِعٌ.

23. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

23. سَأَلُوا الْقُلُوبَ عَنِ الْمَوَدَّاتِ؛ فَإِنَّهَا شَوَاهِدٌ تَقْبَلُ الرُّشَا.

24. Soundness of friendship is part of honouring one's promise.

24. صِحَّةُ الْوُدِّ مِنْ كَرَمِ الْعَهْدِ.

25. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

25. فِي الصِّيقِ وَالشَّدَّةِ يَطْهَرُ حُسْنُ الْمَوَدَّةِ.

26. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

26. كُلُّ مَوَدَّةٍ مَبْنِيَّةٍ عَلَى غَيْرِ ذَاتِ اللَّهِ ضَلَالٌ؛ وَاعْتِمَادٌ عَلَيْهَا مُحَالٌ.

27. Be an upholder of friendship even if you do not find any custodian [for it].

27- كُنْ لِلْوُدِّ حَافِظًا وَإِنْ لَمْ تَجِدْ مُحَافِظًا.

28. One whose friendship is sincere, his audacity is tolerated.

28- مَنْ خَلَصَتْ مَوَدَّتُهُ أَحْتَمَلَتْ دَالَّتُهُ.

29. Whoever befriends a silly person proclaims his own silliness.

29- مَنْ وَادَّ السَّخِيفَ أَعْرَبَ عَن سَخَفِهِ.

30. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

30- مَنْ وَادَّكَ لِمَا فِيهِ مِنْ مَقْصِدٍ عِنْدَ انْقِضَائِهِ.

31. Nothing brings about love like generosity, companionship and good character.

31- مَا اسْتُجِلِبَتِ الْمَحَبَّةُ بِمِثْلِ السَّخَاءِ، وَالرَّفْقِ، وَحُسْنِ الْخُلُقِ.

32. One who does not give good advice is not sincere in his friendship.

32- مَا أَخْلَصَ الْمَوَدَّةَ مَنْ لَمْ يَنْصَحْ.

33. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

33- مَوَدَّةُ ذَوِي الدِّينِ بَطِيئَةٌ بِنُقْطَاعِ، دَائِمَةٌ الثِّبَاتِ

والبقاء.

34. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

34. مَوَدَّةُ الْفُحْمِ كَشَجَرَةِ النَّارِ، يَأْكُلُ بَعْضُهَا بَعْضًا.

35. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

35. مَوَدَّةُ الْحَمَقِ تَزُولُ كَمَا يَزُولُ السَّرَابُ، وَتُقَشِّعُ كَمَا يُقَشِّعُ الصَّبَابُ.

36. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

36. مَوَدَّةُ الْجُهَّالِ مُتَغَيِّرَةٌ؛ وَخُوالٌ وَشِيكَةٌ؛ يُتَقَالُ.

37. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

37. مَوَدَّةُ الْعَوَامِّ تَنْقَطِعُ كَانْقِطَاعِ السَّحَابِ، وَتَنْقَشِيعُ كَمَا يَنْقَشِيعُ السَّرَابُ.

38. The friendship of worldly people is cut off when its [worldly] motives are severed.

38. وَدُّ أُنْبَاءِ الدُّنْيَا يَنْقَطِعُ؛ وَنُقِطَاعُ أَسْبَابِهِ.

39. The friendship of the people who care for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

39. وَدُّ أُنْبَاءِ 5ﻱ خِرَةً يَدُومُ لِذَوَامٍ سَبِيهِ.

40. Have affection for those whom you befriend [only] for the sake of Allah and hate those whom you dislike [only] for the sake of Allah, the Glorified.

40. وَاذُوا مَنْ تُوَادُّونَهُ فِي اللَّهِ، وَأَبْغِضُوا مَنْ تُبْغِضُونَهُ فِي اللَّهِ سُبْحَانَهُ.

41. Do not grant your friendship to one who has no loyalty.

41. 41. تَمْتَحِنُ 5ﻻ وَدَّكَ مِنْ 5ﻻ وَفَاءَ لَهُ.

42. Do not be keen in befriending a person whose true nature you have not known.

42. 42. تَرْعَبِنُ 5ﻻ فِي مَوَدَّةٍ مَنْ لَمْ تَكْشِفْهُ.

43. Do not befriend the disbeliever and do not accompany the ignorant.

43. 43. تُوَادُّوا الْكَافِرَ، وَ 5ﻻ تُصَاحِبُوا الْجَاهِلَ.

44. Do not rely on the friendship of the one who does not fulfil his promise.

44. 44. تَعْتَمِدُ 5ﻻ عَلَى مَوَدَّةٍ مَنْ 5ﻻ يُوفِي بَعْدَهُ.

45. Never extend your friendship when you do not find a [suitable] place for it.

45. 45. تَبْدُلُنَّ 5ﻻ وَدَّكَ إِذَا لَمْ تَجِدْ مَوْضِعًا.

46. No one shows compassion like the sincere friend.

46. شَفِيقَ كَالْوَدُودِ النَّاصِحِ.

47. No one befriends the wicked except those who are like them.¹

47. يُوَادُّ الْيَافِثَ شُرَارُ إِسْبَاهِهِمْ.

48. The friendship of one who has no faith is not something to be envious about.

48. يُغْتَبَطُ بِمَوَدَّةِ مَنْ دِينَ لَهُ.

49. The loyal friend does not turn away from his friendship even if he is far away.

49. يَنْتَقِلُ الْوَدُودُ الْوَفِيُّ عَنِ حِفَاطِهِ وَإِنْ أَقْصَى.

50. Friendship that lacks equity does not last.

50. تَدُومُ عَلَى عَدَمِ الْإِصْفَافِ الْمَوَدَّةُ.

51. It is befitting for the person who values the friendship of a fool to be humiliated.

51. يَنْبَغِي أَنْ يُهَانَ مُعْتَنِمُ مَوَدَّةِ الْحَمَقِيِّ.

52. The most beneficial of treasures is the love of the hearts.

52. أَنْفَعُ الْكُنُوزِ مَحَبَّةُ الْقُلُوبِ.

53. Friendship is one of two [close] relationships.

53. الْمَوَدَّةُ إِحْدَى الْقِرَابَتَيْنِ.

54. Friendship for the sake of Allah is the more perfect of the two kinships.

54. الْمَوَدَّةُ فِي اللَّهِ أَكْمَلُ النَّسَبَيْنِ.

55. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

55. الْمَوَدَّةُ تَعَاطُفُ الْقُلُوبِ فِي (وَ) أَيَّةِ الْوَجْهِ أَقْرَبُ الْقُرْبِ مَوَدَّاتُ الْقُلُوبِ.

56. The closest proximity is the affection of the hearts.

56. أَقْرَبُ الْقُرْبِ مَوَدَّاتُ الْقُلُوبِ.

57. The farthest remoteness is the aloofness of the hearts.

57. أَبْعَدُ الْبُعْدِ تَنَائِي الْقُلُوبِ.

58. Beware of loving the enemies of Allah or having sincere affection for other than the friends of Allah, for indeed whoever loves a group of people is resurrected with them.

58. إِيَّاكَ أَنْ تُحِبَّ أَعْدَاءَ اللَّهِ، أَوْ تُصَفِّيَ وَدَكَ لِغَيْرِ أَوْلِيَاءِ اللَّهِ، فَإِنَّ مَنْ أَحَبَّ قَوْمًا حُشِرَ مَعَهُمْ.

59. Seek the love of Allah, the Glorified, by desiring that which is with Him.

59. تَحَبَّبْ إِلَى اللَّهِ سُبْحَانَهُ بِالرَّغْبَةِ فِي مَا لَدَيْهِ.

60. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

60. تَحَبَّبْ إِلَى النَّاسِ بِالزُّهْدِ فِي مَا أَيْدِيهِمْ، تَعَزُّ بِالْمَحَبَّةِ مِنْهُمْ.

61. How can one in whose heart love for this world resides, claim to love Allah?!

61. كَيْفَ يَدَّعِي حُبَّ اللَّهِ مَنْ سَكَنَ قَلْبُهُ حُبَّ الدُّنْيَا؟!

62. Friendship does not become pure [and sincere] with one who is not well-mannered.

62. تَصْفُو الخُلَّةُ مَعَ غَيْرِ أَدِيبٍ.

1. Or [in another reading]: The wicked do not befriend anyone except those who are like them.

Piety

الْوَرَعُ-Piety

1. Piety reforms the faith, protects the soul and adorns magnanimity.

1- الْوَرَعُ يُصْلِحُ الدِّينَ، وَيَصُونُ النَّفْسَ، وَيَزِينُ الْمُرُوءَةَ.

2. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

2- نَقِيْبَاضٌ عَنِ الْمَحَارِمِ مِنْ شِيْمِ الْعُقَّةِ، وَسَجِيَّةٌ كَارِمَةٌ.

3. Abandoning sins is better than seeking repentance [after sinning].

3- أَفْضَلُ مِنْ طَلْبِ التَّوْبَةِ تَرْكُ الدَّنْبِ.

4. The most authoritative thing is piety.

4- أَمْلَكُ شَيْءٍ الْوَرَعُ.

5. The most beneficial thing is piety.

5- أَنْفَعُ شَيْءٍ الْوَرَعُ.

6. Piety is the best attire.

6- أَحْسَنُ اللَّيْبِ الْوَرَعُ.

7. The pious person is one whose soul is pure and whose attributes are noble.

7- الْوَرَعُ مَنْ تَزَهَتْ نَفْسُهُ وَشَرُفَتْ ذِمَّتُهُ.

8. Piety is stopping when faced with doubt.

8- الْوَرَعُ الْوُقُوفُ عِنْدَ الشُّبْهَةِ.

9. Be cautious of [your duty towards] Him just as He has warned you of Himself and fear Him with a fear that would prevent you from [doing] that which causes His wrath.

9- إِحْذَرُوا مِنَ اللَّهِ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ وَأَخْشَوْهُمْ خَشْيَةً تَحْجِزُكُمْ عَمَّا يُسْخِطُهُ.

10. Beware of falling into doubts and being inclined towards lustful desires, for indeed these

two lead you towards falling into the forbidden and committing many sins.

**10- إِيَّاكَ وَالْوُقُوعَ فِي الشُّبُهَاتِ، وَالْوُلُوعَ بِالشَّهَوَاتِ، فَإِنَّهُمَا
يَقْتَادَانِكَ إِلَى الْوُقُوعِ فِي الْحَرَامِ وَرُكُوبِ كَثِيرٍ مِنْ
الْخَطِيئَاتِ؛ 5幟**

11. The best [and most virtuous] thing is piety.

11- أَحْسَنُ شَيْءٍ الْوَرَعُ.

12. The best piety is thinking positively [about others].

12 - أَفْضَلُ الْوَرَعِ حُسْنُ الظَّنِّ.

13. Keeping away from evil deeds is better than earning [reward through] good deeds.

13- أَفْضَلُ مِنْ اكْتِسَابِ الْحَسَنَاتِ اجْتِنَابُ السَّيِّئَاتِ.

14. The root of piety is keeping away from sins and refraining from the forbidden.

14- أَصْلُ الْوَرَعِ تَجَنُّبُ الْخَطِيئَاتِ؛ 5幟 وَالْتِمَازُ عَنِ الْحَرَامِ.

15. The best [form of] piety is keeping away from lustful desires.

15- أَفْضَلُ الْوَرَعِ تَجَنُّبُ الشَّهَوَاتِ.

16. He who divests himself of piety has corrupted his faith.

16. أَفْسَدَ دِينَهُ مَنْ تَعَرَّى عَنِ الْوَرَعِ.

17. The most excellent attire is piety and the best provision is God-wariness.

17. أَحْسَنُ الْلِبَاسِ الْوَرَعُ، وَخَيْرُ الدُّخْرِ التَّقْوَى.

18. The most pious of people is one who is most free from wants.

18. أَوْرَعُ النَّاسِ أَنْزَهُهُمْ عَنِ الْمَطَالِبِ.

19. Verily the most beautiful characteristics are piety and chastity.

19. إِنَّ أَزْيَنَ الْوَرَعِ وَالْعَفَافِ.

20. Piety is eschewal [of the forbidden].

20. الْوَرَعُ اجْتِنَابٌ.

21. Piety is a shield.

21. الْوَرَعُ عِصْمَةٌ.

22. Piety is the most excellent attire.

22. الْوَرَعُ أَفْضَلُ لِبَاسٍ.

23. Piety is the best companion.

23. الْوَرَعُ خَيْرُ قَرِينٍ.

24. Piety is nothing but the purification of oneself from sins.

24. إِنَّمَا الْوَرَعُ التَّطَهُّرُ عَنِ الْمَعَاصِي.

25. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and abstaining from worldly pursuits.

25. إِنَّمَا الْوَرَعُ التَّحَرِّيُّ فِي الْمَكَاسِبِ، وَالْكَفُّ عَنِ الْمَطَالِبِ.

26. Lack of contentment is the bane of piety.

26. آفَةُ الْوَرَعِ قَلَّةُ الْقَنَاعَةِ.

27. Through piety there is purification from lowly traits.

27. بِالْوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدَّنَايَا.

28. Through true piety, religion is protected.

28. بِصِدْقِ الْوَرَعِ يُحْصَنُ الدِّينُ.

29. It is through piety that a believer is purified.

29. بِالْوَرَعِ يَتَزَكَّى الْمُؤْمِنُ.

30. The fruit of piety is the uprightness of one's soul and faith.

30- تَمَرَةُ الْوَرَعِ صَدْرُ النَّفْسِ وَالذِّينِ.

31. The fruit of being pious is purity [from sins].

31- تَمَرَةُ التَّوَرَعِ النَّزَاهَةُ.

32. The indication of a man's piety is his purity [from sins].

32- دَلِيلُ وَرَعِ الرَّجُلِ نَزَاهَتُهُ.

33. The proof of good piety is the soul's refrainment from the disgrace of avarice.

33- دَلِيلُ حُسْنِ الْوَرَعِ عَزُوفُ النَّفْسِ عَنِ مَدَلَّةِ الطَّمَعِ.

34. May Allah have mercy upon the person who refrains from the forbidden, bears the liabilities [of others] and vies in hastening towards the abundant prizes [of the Hereafter].

34- رَجِمَ اللَّهُ امْرَأً تَوَرَّعَ عَنِ الْمَحَارِمِ، وَتَحَمَّلَ الْمَغَارِمَ، وَنَاقَسَ فِي مُبَادَرَةِ جَزِيلِ الْمَغَانِمِ.

35. The cornerstone of piety is lowering one's gaze.

35- رَأْسُ الْوَرَعِ عَضُّ الطَّرْفِ.

36. The cause of integrity of faith is piety.

36- سَبَبُ صِدْقِ الدِّينِ الْوَرَعُ.

37. The cause of righteousness of the soul is piety.

37- سَبَبُ صِدْقِ النَّفْسِ الْوَرَعُ.

38. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

**38- شَيْئَانِ يُوَارِثُهُمَا عَمَلٌ: حُسْنُ الْوَرَعِ،
وَإِحْسَانٌ إِلَى الْمُؤْمِنِينَ.**

39. Espouse piety, for it is indeed the best protection.

39- عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ خَيْرُ صِيَانَةٍ.

40. You must espouse piety, for indeed it is a helper of the faith and a trait of the sincere ones.

40- عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ عَوْنُ الدِّينِ، وَشِيْمَةُ الْمُخْلِصِينَ.

41. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

41- عَلَيْكَ بِالْوَرَعِ، وَإِيَّاكَ وَعُرُورَ الطَّمَعِ، فَإِنَّهُ وَخِيمُ الْمَرْتَعِ.

42. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

**42- عِنْدَ حُضُورِ الشَّهَوَاتِ وَاللَّذَاتِ يَتَبَيَّنُ وَرَعُ
التَّقِيَاءِ.**

43. Piety has been paired with God-wariness.

43. فُرنَ الِورَعُ بِالتُّقى.

44. How can one who is possessed by avarice possess piety?

44. كَيْفَ يَمْلِكُ الِورَعُ مَنْ يَمْلِكُهُ الطَّمَعُ.

45. Let your piety be true, your striving for the right be intense and your intention be sincere in the trust [you take] and the vow [you make].

45. لِيَصْدُقْ وَرَعُكَ، وَيَشْتَدَّ تَحَرُّبُكَ، وَتَخْلُصَ نِيَّتُكَ فِي مَانَةٍ وَالْيَمِينِ.

46. One who is not reformed by piety is corrupted by avarice.

46. مَنْ لَمْ يُصْلِحْهُ الِورَعُ أَفْسَدَهُ الطَّمَعُ.

47. One who is truly pious keeps away from the forbidden actions.

47. مَنْ صَدَّقَ وَرَعَهُ اجْتَنَبَ الْمُحَرَّمَاتِ.

48. Whoever shuns lustful desires has safeguarded his soul.

48. مَنْ تَوَرَّعَ عَنِ الشَّهَوَاتِ صَانَ نَفْسَهُ.

49. One who lacks piety, his heart is dead.

49. مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ.

50. One whose piety increases, his sins decrease.

50- مَنْ زَادَ وَرَعُهُ نَقَصَ إِثْمُهُ.

51. One who adopts piety, his worship becomes good.

51- مَنْ تَوَرَّعَ حَسُنَتْ عِبَادَتُهُ.

52. Whoever divests himself of piety puts on the attire of disgrace.

52- مَنْ تَعَرَّى عَنِ الْوَرَعِ إِدْرَعَّ جِلْبَابَ الْعَارِ.

53. One of the prerequisites of piety is refraining from sins.

53- مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْإِثْمِ.

54. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

54- مِنْ أَفْضَلِ الْوَرَعِ أَنْ تُبْدِيَ فِي خَلْوَتِكَ مَا تَسْتَحْيِي مِنْ إِظْهَارِهِ فِي عَائِنَتِكَ.

55. Eschewing forbidden actions is from the most excellent piety.

55- مِنْ أَفْضَلِ الْوَرَعِ اجْتِنَابُ الْمُحْرَمَاتِ.

56. Nothing reforms the faith like piety.

56- مَا أَصْلَحَ الدِّينَ كَالْوَرَعِ.

57. The basis of piety is refraining from the forbidden [actions].

57. وَكَالْوَرَعِ الْكَفُّ عَنِ الْمَحَارِمِ.

58. With piety, actions bear fruit.

58. مَعَ الْوَرَعِ يُثْمَرُ الْعَمَلُ.

59. Piety is indeed a good companion and avarice is certainly an evil associate.

59. نَعْمَ الرَّفِيقُ الْوَرَعُ، وَيُسَّ الْقَرِينُ الطَّمَعُ.

60. The piety of a man is to the extent of his religiosity.

60. وَرَعُ الرَّجُلِ عَلَى قَدْرِ دِينِهِ.

61. Be pious and you will become pure.

61. كُنْ وَرِعًا تَكُنْ زَكِيًّا.

62. The piety that saves is better than the avarice that ruins.

62. وَرَعٌ يُنْجِي خَيْرٌ مِنْ طَمَعٍ يُرْدِي.

63. The piety that dignifies is better than the avarice that humiliates.

63. وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَعٍ يُذِلُّ.

64. The piety of a person frees him from every vileness.

64. وَرَعُ الْمَرْءِ يُنَزَّهُهُ عَنِ كُلِّ دَنِيَّةٍ.

65. The piety of a believer is manifested in his action.

65. وَرَعُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

66. The piety of a hypocrite is not manifested but on his tongue.

66. وَرَعُ الْمُنَافِقِ يُظْهَرُ إِنْ عَلِيَ لِسَانِهِ.

67. There is no piety like overcoming [one's] lust.

67. وَرَعٌ كَغَلَبَةِ الشَّهْوَةِ.

68. There is no purity like piety.

68. نَزَاهَةٌ كَالتَّوَرُّعِ.

69. There is no piety like eschewing sins.

69. وَرَعٌ كَتَجَنُّبِ الْإِسْئَامِ.

70. Nothing reforms faith like piety.

70. يُصْلِحُ الدِّينَ كَالْوَرَعِ.

71. Piety and avarice do not go together.

71. يَجْتَمِعُ الْوَرَعُ وَالطَّمَعُ.

72. There is no stronghold more protective than piety.

72. مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ.

73. There is no safeguard for the one who has no piety.

73. صِيَانَةٌ لِمَنْ وَرَعَ لَهُ.

74. There is no piety more beneficial than eschewing the forbidden.

74. وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ الْمَحَارِمِ.

75. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

75. وَرَعَ أَنْفَعُ مِنْ تَرْكِ الْمَحَارِمِ وَتَجَنُّبِ الْمَآثِمِ.

76. There is no action better than [practicing] piety.

76. عَمَلٌ أَفْضَلُ مِنَ الْوَرَعِ.

77. It pleases me for a person to be righteously pious, free from avarice, abundant in kindness and lacking in [making others feel a sense of] obligation.

77. يُعْجِبُنِي أَنْ يَكُونَ الرَّجُلُ حَسَنَ الْوَرَعِ، مُتَنَزِّهًا عَنِ الطَّمَعِ، كَثِيرًا فِي الْخَيْرِ، قَلِيلًا فِي الْإِجْتِهَادِ.

78. One of the prerequisites of piety is refraining from sins.

78. مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْفَوَاحِشِ وَتَمَامُهَا.

79. Piety is the distinguishing mark of the God-wary.

79. الْوَرَعُ شِعَارُ تَقِيَاءٍ.

80. Piety is a shield against evil deeds.

80. الْوَرَعُ جُذَّةٌ مِنَ السَّيِّئَاتِ.

81. Piety is the lamp of success.

81. الْوَرَعُ مَصْبَاحُ نَجَاحٍ.

82. Piety is an exalter.

82. الْوَرَعُ مُجَلِّدٌ.

83. Piety is the fruit of chastity.

83. الْوَرَعُ ثَمَرَةُ الْعَفَافِ.

84. Piety is a trait of the learned scholar.

84. الْوَرَعُ شِيْمَةُ الْفَقِيهِ.

85. Piety is the basis of God-wariness.

85- الْوَرَعُ أَسَاسُ التَّقْوَى.

86. Piety restrains one from committing acts that are forbidden.

86- الْوَرَعُ يَحْجُزُ عَنِ ارْتِكَابِ الْمَحَارِمِ.

87. Piety is better than the disgrace of avarice.

87- الْوَرَعُ خَيْرٌ مِنْ دُلِّ الطَّمَعِ.

88. Verily if you adopt piety, you will become free from the filth of evil deeds.

88- إِنَّكَ إِنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنِ دَنَسِ السَّيِّئَاتِ.

Financial Support

المواساة- Financial support

1. Verily supporting [one's] companions financially is a sign of noble descent.

1- إِنَّ مُوَاسَاةَ الرَّفَاقِ مِنْ كَرَمٍ عَرَاقِ.

2. Giving financial support [to a believer] is the best of actions.

2- الْمُوَاسَاةُ أَفْضَلُ عَمَالِ.

3. Nothing preserves brotherhood like financial support [in times of need].

3. ما حُفِظَتِ الْخُوةُ بِمِثْلِ الْمُوَاسَاةِ.

Tattletale

الواشي-Tattletale

1. Whoever believes [the words of] a tattletale spoils his friendship.

1- مَنْ صَدَّقَ الْوَاشِيَّ أَفْسَدَ الصَّدِيقَ.

Getting Connected To Allah

الوصول إلى الله-Getting connected to Allah

1. You will never get connected to the Creator until you sever your ties with the creation.

1- لَنْ تَتَّصِلَ بِالْخَالِقِ حَتَّى تَنْقَطِعَ عَنِ الْخَلْقِ.

2. Connecting to Allah is in severing ties with the people.

2- الْوُصْلَةُ بِاللَّهِ فِي الْفِئَةِ نَقْطَاعُ عَنِ النَّاسِ.

Establishing Ties And Relations

الواصل والتواصل-Establishing ties and relations

1. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

1 - عَلَيْكُمْ بِالتَّوَّاسِلِ وَالْمُؤَافَقَةِ، وَإِيَّاكُمْ وَالْمُقَاطَعَةَ وَالْمُهَاجِرَةَ.

2. Establish ties with the one who cuts you off, give the one who asks you, and initiate in giving to the one who does not ask from you.

2- كُنْ لِمَنْ قَطَعَكَ وَاصِرًا، وَلِمَنْ سَأَلَكَ مُعْطِيًا، وَلِمَنْ سَكَتَ عَنِّ مَسْأَلَتِكَ مُبْتَدِئًا.

3. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

3- مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ خَيْرٌ لَكَ وَمَنْ جَفَاكَ وَهُوَ مُكْتَرٌ.

4. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

4- مَنْ مَتَّ إِلَيْكَ بِحُرْمَةِ اللَّهِ بِأَوْثَقِ سَبَابٍ، فَكَأَنَّكَ مَتَّ بِأَوْثَقِ سَبَابٍ.

5. Being connected [and keeping ties] with the people of excellence leads to loftiness.

5- مُوَاصَلَةُ الْفَائِضِ تُوجِبُ السُّمُوَّ.

6. Establish ties with the one whom you keep relations with for the sake of Allah, and sever ties with the one whom you disassociate with for the sake of Allah, the Glorified.

6- وَاصِلُوا مَنْ تُوَاصِلُونَهُ فِي اللَّهِ، وَاهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللَّهِ سُبْحَانَهُ.

7. The ties established [with you] by a pauper is better than the shunning of the affluent.

7- وَصُولُ مُعْدِمٍ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ.

8. The one who consociates with the people is he who establishes ties with the one who cuts him off.

8- وَصُولُ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

9. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

9- يَكُونَنَّ أَخُوكَ عَلَى قَطِيعَتِكَ أَقْوَى مِنْكَ عَلَى صِلَتِهِ.

Humility

التواضع-Humility

1. umility is the more superior of the two honours.

1- التَّوَّاضِعُ أَفْضَلُ الشَّرَفَيْنِ.

2. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

2- التَّوَّاضِعُ مَعَ الرَّفْعَةِ كَالْعَفْوِ مَعَ الْقُدْرَةِ.

3. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

3- التَّوَّاضِعُ رَأْسُ الْعَقْلِ، وَالتَّكْبَرُ رَأْسُ الْجَهْلِ.

4. Be humble and you will be elevated.

4. اِتَّضِعْ تَرْتَفِعْ.

5. The greatest of people in loftiness is one who humbles himself.

5. أَكْظَمُ النَّاسِ رُفْعَةً مَنْ وَضَعَ نَفْسَهُ.

6. The most honourable of attributes is humility, forbearance and affability.

6. أَشْرَفُ الذِّخْرِ؛ تَوَاضُعٌ وَالْجِلْمُ، وَلِينُ الْجَانِبِ.

7. Humility elevates, pride abases.

7. التَّوَاضُعُ يَرْفَعُ، التَّكْبَرُ يَضَعُ.

8. Humility is the fruit of knowledge.

8. التَّوَاضُعُ ثَمَرَةُ الْعِلْمِ.

9. Humility elevates the abased.

9. التَّوَاضُعُ يَرْفَعُ الْوَضِيعَ.

10. Humility is the symbol of nobility.

10. التَّوَاضُعُ عُنْوَانُ النُّبْلِ.

11. Humility spreads [one's] virtue.

11. التَّوَّاضِعُ يَنْشُرُ الْقَصِيْلَةَ.

12. Humility is the alms-tax of honour.

12. التَّوَّاضِعُ زَكَاةُ الشَّرَفِ.

13. Humility is the most honourable eminence.

13. التَّوَّاضِعُ أَشْرَفُ السُّوْدَرِ.

14. Humility is the ladder of honour.

14. التَّوَّاضِعُ سُلْمُ الشَّرَفِ.

15. Humility is one of the snares [for capturing] of honour.

15. التَّوَّاضِعُ مِنْ مَصَائِدِ الشَّرَفِ.

16. Verily if you become humble, Allah will elevate you.

16. إِنَّكَ إِنْ تَوَاضَعْتَ رَفَعَكَ اللَّهُ.

17. It is through humility that one gets elevated.

17. بِالتَّوَّاضِعِ تَكُونُ الرَّفْعَةُ.

18. Through humility the loftiness [of a person] is measured.[1](#)

18- بِالتَّوَّاضِعِ تُزَانُ الرَّفْعَةُ.

19. Through increased humility, honour is perfected.

19- يَكْتُرَةُ التَّوَّاضِعُ يَتَكَامَلُ الشَّرْفُ.

20. Humble yourself before Allah and He will elevate you.

20- تَوَاضَعُ لِلَّهِ يَرْفَعُكَ.

21. The humility of a person elevates him.

21- تَوَاضَعُ الْمَرْءِ يَرْفَعُهُ.

22. The completeness of honour is [in] humility.

22- تَمَامُ الشَّرْفِ التَّوَّاضِعُ.

23. The humility of a noble person is the cause of his honour.

23- تَوَاضَعُ الشَّرِيفِ يَدْعُو إِلَى كِرَامَتِهِ.

24. The fruit of humility is love.

24- ثَمَرَةُ التَّوَّاضِعِ الْمَحَبَّةُ.

25. The result of humility is honour.

25. حَاصِلُ التَّوَاضُّعِ الشَّرْفُ.

26. Humility suffices as an honour.

26. كَفَى بِالتَّوَاضُّعِ شَرَفًا.

27. Humility suffices as loftiness.

27. كَفَى بِالتَّوَاضُّعِ رُفْعَةً.

28. As you become humble, you become great.

28. كَمَا تَتَوَاضَعُ تُعْظَمُ.

29. One who has humility is elevated.

29. مَنْ تَوَاضَعَ رُفِعَ.

30. One who is humble is never bereft of honour.

30. مَنْ كَانَ مُتَوَاضِعًا لَمْ يَعْذَمِ الشَّرْفَ.

31. Whoever has humility, Allah honours and elevates him.

31. مَنْ تَوَاضَعَ عَظَّمَهُ اللَّهُ وَرَفَعَهُ.

32. None is humble except the lofty.

32. ما تَوَاضَعَ إِذْ رَفِيعٌ.

33. Nothing earns honour like humility.

33. مَا اكْتَسَبَ الشَّرْفُ بِمِثْلِ التَّوَضُّعِ.

34. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

34. مَا تَوَاضَعَ أَحَدٌ إِذْ زَادَهُ اللَّهُ تَعَالَى
جَدًّا.

35. How good is the humility shown by the wealthy towards the poor in order to attain that which is with Allah, the Glorified, and how good is the pride of the poor in front of the wealthy out of [their] trust in Allah, the Glorified!

35. مَا أَحْسَنَ تَوَاضُعَ الْغَنِيَاءِ لِلْفُقَرَاءِ طَلِبًا لِمَا عِنْدَ
اللَّهِ سُبْحَانَهُ، وَمَا أَحْسَنَ تَيْبَةَ الْفُقَرَاءِ عَلَى الْغَنِيَاءِ
إِتِّكَانًا.

36. There is no honour like humility.

36. شَرَفَ كَالْتَّوَضُّعِ.

37. By being humble, matters are put in order.

37. يَخْفِضُ الْجَنَاحَ تَنْتَظِمُ مَوْرًا.

[1](#). Or: Through humility, loftiness is adorned.

Homeland

الوطن-Homeland

1. It is from the restriction of means to remain in one's homeland [and not travel].

1- مِنْ ضَيْقِ الْعَطَنِ لِرُومِ الْوَطَنِ.

2. Separation from one's homeland is one of the two separations.

2- عُنْتَابُ أَحَدِ الشَّتَاتَيْنِ.

Admonition

الواعظ والموعظة-Admonition

1. Take light from the flame of the preacher who practices what he preaches, accept advice from the adviser who is vigilant, and act upon what he teaches you.

1- اسْتَصْبِحُوا مِنْ شُعْلَةِ وَاِعْظِ مُتَّعِظًا، وَأَقْبَلُوا نَصِيحَةَ نَاصِحٍ مُتَيَقِّظًا، وَقِفُوا عِنْدَ مَا أَفَادَكُمْ مِنَ التَّعْلِيمِ.

2. Indeed the most hearing ear is one that listens to admonition and heeds it.

2- إِنْ أَسْمَعَ سَمَاعَ مَنْ وَعَى التَّذْكَيرَ وَقِيلَهُ.

3. The most beneficial of admonitions is that which deters [someone from sin].

3- أَنْفَعُ الْمَوَاعِظِ مَا رَدَّعَ.

4. The most effective admonition is taking a lesson from the place where the dead lay.

4. أَبْلُغُ الْعِظَاتِ بِمَصَارِعِ مَوَاتٍ.

5. The most effective admonition is looking at the places where the dead lay, and taking a lesson from the outcome of one's forefathers and foremothers.

**5. أَبْلُغُ الْعِظَاتِ النَّظْرُ إِلَى مَصَارِعِ مَوَاتٍ، وَ
بِمَصَائِرِ بَاءٍ وَأُمَّهَاتٍ.**

6. The most effective adviser for you is this world, if only you took a lesson from what it shows you of the changing circumstances and what it informs you of disunion and separation.

**6. أَبْلُغُ نَاصِحَ لَكَ الدُّنْيَا، لَوْ انْتَصَحْتَ بِمَا تُرِيكَ مِنْ تَغَايِرِ
الْحَالِ، وَتُوذُنِكَ بِهِ مِنَ الْبَيْنِ وَالشَّتَاتِ.**

7. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

**7. إِنَّ فِي كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِدَوَى اللَّبِ
وَغَيْبَاتٍ.**

8. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

8. إِنَّ أَنْصَحَ النَّاسِ أَنْصَحَهُمْ لِنَفْسِهِ، وَأَطْوَعُهُمْ لِرَبِّهِ.

9. Verily the admonition that is neither discarded by the ears nor matched in benefit is that which is not expressed by the speaking tongue, rather it is exhibited by the tongue of action.

9- إِنَّ الْوَعْظَ الَّذِي يُمَجِّهُ سَمْعٌ، وَيَعْدِلُهُ نَفْعٌ، مَا سَكَتَ عَنْهُ لِسَانُ الْقَوْلِ، وَنَطَقَ بِهِ لِسَانُ الْفِعْلِ.

10. Accepting admonition means taking a lesson [and putting into action].

10- أَلْمَوَاعِظُ إِعْتِبَارٌ.

11. Admonitions are the means of enlivening the hearts.

11- أَلْمَوَاعِظُ حَيَاةُ الْقُلُوبِ.

12. Sincere advice bears the fruit of affection.

12- النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

13. Admonition is a curative advice.

13- أَلْمَوْعِظَةُ نَصِيحَةٌ شَافِيَةٌ.

14. Admonitions are a sanctuary for one who heeds them.

14- أَلْمَوَاعِظُ كَهْفٌ لِمَنْ وَعَاها (دَعَاها، رَعَاها).

15. Admonitions are a remedy for the one who acts upon them.

15- أَلْمَوَاعِظُ شِفَاءٌ لِمَنْ عَمَلَ بِهَا.

16. The beneficial admonition is that which deters [from sin].

16. الْوَعْظُ النَّافِعُ مَا رَدَعٌ.

17. Admonitions are the sheen of the souls and the polish of the hearts.

17. الْمَوَاعِظُ صِقَالُ النَّفُوسِ وَجَافِعُ الْقُلُوبِ.

18. Through admonitions heedlessness is dispelled.

18. بِالْمَوَاعِظِ تَنْجَلِي الْعَقْلَةُ.

19. Between you and the admonition there is a veil of heedlessness and negligence.

19. بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْعَقْلَةِ وَالْغِرَّةِ.

20. The fruit of admonition is awareness.

20. ثَمَرَةُ الْوَعْظِ الْتَبَاهُ.

21. The best of admonitions is that which deters [from sin].

21. خَيْرُ الْمَوَاعِظِ مَا رَدَعٌ.

22. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

22. رَجِمَ اللَّهُ امْرَأً إِتَّعَظَ وَازْدَجَرَ، وَانْتَفَعَ بِالْعِبَرِ.

23. Many a commander [towards good] does not follow [his own] commands.

23- رَبِّ أَمْرٍ غَيْرُ مُؤْتَمِرٍ.

24. Many a preventer [of evil] does not prevent himself [from it].

24- رَبِّ زَاكِرٍ غَيْرٍ مُزْدَجِرٍ.

25. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

25- رَبِّ وَاِعْظِ غَيْرُ مُرْتَدِعٍ.

26. Hearing with the ear does not benefit when the heart is heedless.

26- سَمْعٌ سَمِعُ – دُنُ – يَنْفَعُ مَعَ عَقْلِهِ الْقَلْبِ.

27. In admonitions there is polishing of the hearts.

27 - فِي الْمَوَاعِظِ جَوَابُ الصُّدُورِ.

28. Comprehension [and acceptance] of admonitions invites one to caution, so take admonition from the examples [of the past], and take lesson from the [sudden] changes in circumstances, and take benefit from the Warners.

28- فَطَنَةُ الْمَوَاعِظِ تَدْعُو إِلَى الْحَذَرِ، فَاتَّعِظُوا بِالْعِبَرِ، وَاعْتَبِرُوا بِالْغَيْرِ، وَانْتَفِعُوا بِالنُّذُرِ.

29. For the people who possess intellect, what they experience is sufficient as an admonition.

29- كَفَى عِظَةً لِدَوَى – مَا جَرَّبُوا.

30. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

**30- لَمْ يَعْقِلْ مَوَاعِظَ الزَّمَانِ مَنْ سَكَنَ إِلَى حُسْنِ الظَّنِّ
بِأَيِّامِهِ.**

31. Do not shun the one who admonishes you [to good].

31- مَنْ وَعَظَكَ فَتُوجِّشْهُ.

32. Whoever admonishes you [to act righteously] has done you a favour.

32- مَنْ وَعَظَكَ أَحْسَنَ إِلَيْكَ.

33. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

33- مَنْ لَمْ يَتَّعِظْ بِالنَّاسِ وَعَظَ اللَّهُ النَّاسَ بِهِ.

34. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

**34- مَنْ فَهَمَ مَوَاعِظَ الزَّمَانِ لَمْ يَسْكُنْ إِلَى حُسْنِ الظَّنِّ
بِأَيِّامِهِ.**

35. Admonition is an excellent gift.

35- نَعَمَ الْهَدِيَّةُ الْمَوْعِظَةُ.

36. He ('a) said about the one whom he was rebuking: He is bold in his words but falls short

in his actions. He rebukes others but flatters himself. He has been given respite by Allah along with the heedless ones. He leaves in the morning in the company of sinners without a [straight] path to follow or a leader to [act as a] guide, without any clear knowledge or strong faith. He fears death but does not fear loss [of opportunity to do good deeds for his Hereafter].

**36- وَقَالَ فِي ذِكْرِ مَنْ دَمَّهُ: هُوَ بِالْقَوْلِ مُدِلٌّ، وَمِنَ الْعَمَلِ مُقِلٌّ،
وَعَلَى النَّاسِ طَاعِنٌ، وَلِنَفْسِهِ مُدَاهِنٌ، هُوَ فِي مُهْلَةٍ مِنَ اللَّهِ
يَهْوِي مَعَ الْغَافِلِينَ، وَيَعْدُو مَعَ الْمُذْنِبِينَ؛ سَبِيلُ
قَاصِدٍ، وَإِمَامٍ قَائِدٍ وَعِلْمٍ مُبِينٍ،
وَدِينٍ مَتِينٍ، هُوَ يَخْشَى الْمَوْتَ وَيَخَافُ
الْقَوْتَ.**

37. Never be one of those who do not benefit from admonition unless you give him a painful punishment, for indeed the intelligent one takes admonishment from discipline whereas beasts are not deterred except by beating.

**37- تَكُونَنَّ مِمَّنْ؛ تَنْفَعُهُ الْمَوْعِظَةُ
إِذَا بَالِغَتْ فِي إِيْمَانِهِ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ
بِالدَّبِّ، وَالْبَهَائِمَ تَرْتَدِعُ
بِالضَّرْبِ.**

38. people, how much admonition will you be given yet you decline it? How much have the preachers preached to you, the warners warned you, the preventers prevented you and the scholars conveyed [the message] you! The Prophets and Messengers have guided you to the path of salvation, presented their proof and shown you the clear way. So hasten towards good deeds and take advantage of the time [you have in this world], for indeed today there is action without accounting and tomorrow there will be accounting without action, and the wrongdoers will soon know to what final place they will return.

**38- يَا أَيُّهَا النَّاسُ إِلَى كَمْ تُوعَظُونَ وَتَتَّعِظُونَ؟!
فَكَمْ قَدْ وَعَظَكُمُ الْوَاعِظُونَ، وَحَدَّرَكُمُ الْمُحَدِّرُونَ، وَزَجَرَكُمُ
الزَّاجِرُونَ، وَبَلَّغَكُمُ الْعَالِمُونَ، وَعَلَى سَبِيلِ النِّجَاةِ دَلَّكُمُ
النَّبِيَّاءُ وَالْمُرْسَلُونَ، وَأَقَامُوا عَلَيْكُمُ الْحُجَّةَ، وَأَوْضَحُوا**

لَكُمْ الْمَحَجَّةَ، فَبَا دِرُوا الْعَمَلَ، وَاعْتَنِمُوا الْمَهْلَ، فَإِنَّ الْيَوْمَ عَمَلٌ
وَحِسَابٌ، وَعَدَا حِسَابٌ وَحِسَابٌ، وَسَيَعْلَمُ
الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ.

39. He loves to be obeyed while he disobeys and to be given his full share while he does not give others their dues. He loves to be described as generous while he does not give [anything to the needy] and to seek from others what is due to him while not letting others ask for their rights from him.

39- يُحِبُّ أَنْ يُطَاعَ وَيَعْصِي، وَيَسْتَوْفِي وَ#xFEFB; يُوفِي،
يُحِبُّ أَنْ يُوصَفَ بِالسَّخَاءِ وَ#xFEFB; يُعْطَى، وَيَقْتَضِي
وَ#xFEFB; يُقْتَضَى.

40. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

40- يَقُولُ فِي الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ
الرَّاغِبِينَ.

41. He manifests the traits of the virtuous yet secretly performs the actions of the wicked. He hates death because of his numerous sins yet does not abandon them in his lifetime. He expedites sins but delays repentance. He loves the righteous ones but does not follow their actions. He hates the sinful yet he is one of them. He says: 'Why should I act and become weary, instead I will sit and aspire.' He always hastens towards what perishes and leaves aside that which remains. He is incapable of being thankful for what he is given yet always seeks more in what remains. He guides others to the right but deceives himself. He forbids the people from that which he does not forbid himself from and enjoins them to perform that which he does not perform. He takes upon himself more responsibility from people than what is required yet he neglects from his own soul what is more important [and necessary].

He commands the people but does not follow the commandments [himself] and he warns them but does not heed the warnings. He hopes for the reward of an act which he has not performed and feels secure from the punishment of an act which is undoubtedly a sin. He attracts the attention of people through his religiousness yet he conceals within himself the opposite of what he displays. He knows the right that he has on others but does not recognize the right that others have on him. He fears for others more than [he fears about] his sins and hopes for himself more than [he deserves by] his actions. For big things he puts his hope in Allah but for small things he puts his hope in the people, so he gives the

servant that which he does not give the Lord. He fears the servants with regards to [the commandments of] his Lord yet does not fear his Lord with regards to the servants.

41. يُظْهِرُ شِيمَةَ الْمُحْسِنِينَ، وَيُبْطِنُ عَمَلَ الْمُسِيئِينَ، يَكْرَهُ
الْمَوْتَ لِكثْرَةِ دُنُوبِهِ، وَيَتْرُكُهَا فِي حَيَاتِهِ، يُسَلِفُ
الدَّنْبَ وَيُسَوِّفُ بِالتَّوْبَةِ، يُحِبُّ الصَّالِحِينَ، وَيَعْمَلُ
أَعْمَالَهُمْ، وَيُبْغِضُ الْمُسِيئِينَ وَهُوَ مِنْهُمْ، يَقُولُ لِمَ أَعْمَلُ فَأَتَعَنِّي،
بَلْ أَجْلِسُ فَأَتَمَنِّي، يُبَادِرُ دَائِبًا مَا يَفْنَى، وَيَدَعُ مَا يَبْقَى، يَعْجِزُ
عَنْ شُكْرِ مَا أُوتِيَ، وَيَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ يُرْشِدُ غَيْرَهُ وَيُعْوِي
نَفْسَهُ، وَيَنْهَى النَّاسَ بِمَا يَنْتَهَى وَيَأْمُرُهُمْ بِمَا
يَأْتِي يَتَكَلَّفُ مِنَ النَّاسِ مَا لَمْ

يُؤْمَرُ وَيُضَيِّعُ مِنْ نَفْسِهِ مَا هُوَ أَكْثَرُ يَأْمُرُ النَّاسَ
وَيَأْتُرُ وَيُحَدِّرُهُمْ وَيَحْدَرُ، يَرْجُو تَوَابَ مَا
لَمْ يَعْمَلْ وَيَأْمَنُ عِقَابَ جُرْمٍ مُتَيَقِّنٌ، يَسْتَمِيلُ وَجُوهَ النَّاسِ بِتَدْيِينِهِ
وَيُبْطِنُ ضِدًّا مَا يُعْلَنُ يَعْرِفُ لِنَفْسِهِ عَلَى غَيْرِهِ،
وَيَعْرِفُ عَلَيْهَا لِغَيْرِهِ، يَخَافُ عَلَى غَيْرِهِ بِأَكْثَرٍ مِنْ
دَنْبِهِ، وَيَرْجُو لِنَفْسِهِ أَكْثَرَ مِنْ عَمَلِهِ، يَرْجُوا اللَّهَ فِي الْكَبِيرِ،
وَيَرْجُوا الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا يُعْطَى
الرَّبُّ، يَخَافُ الْعَبِيدَ فِي الرَّبِّ، وَيَخَافُ فِي الْعَبِيدِ
الرَّبُّ.

42. The one who accepts admonition has indeed awoken.

42. قَدْ تَيْقِظُ مَنْ اتَّعَظَ.

God-Given Success

التوفيق-God-given success

1. God-given success is the more honourable of the two shares.

1. التُّوفِيقُ أَشْرَفُ الْحَظِّينِ.

2. God-given success and God's abandonment¹ each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

2. التُّوفِيقُ وَالْحِذْبُ وَالتَّجَادِبَانِ النَّفْسَ فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْزِهِ.

3. Verily when Allah, the Glorified, wishes good for a servant, He grants him success in spending his lifetime doing the best deeds and blesses him with the ability to quickly use his available time to perform acts of worship, before [the coming of] his death.

3. إِنَّ اللَّهَ سُبْحَانَهُ إِذَا أَرَادَ يَعْزُدَ خَيْرًا، وَقَفَّهٗ نَفَازٍ أَجَلِهِ، فِي أَحْسَنِ عَمَلِهِ وَرَزَقَهُ مُبَادَرَةً مَهَلِهِ فِي طَاعَتِهِ قَبْلَ الْقَوْتِ.

4. God-given success is [God's special attention and] favour.

4. التُّوفِيقُ عِنَايَةٌ.

5. God-given success is a mercy.

5. التُّوفِيقُ رَحْمَةٌ.

6. God-given success is [a means of] advancement [towards Allah].

6. التُّوفِيقُ إِفْبَالٌ.

7. God-given success (or kindness) is the key to sustenance.

7- التَّوْفِيقُ (الرِّفْقُ) مِفْتَاحُ الرِّفْقِ.

8. God-given success is the leader towards righteousness.

8- التَّوْفِيقُ قَائِدُ الصِّدْقِ وَرُحْمَةِ الْحَقِّ.

9. God-given success is from the attractions [that pulls one] towards the Lord.

9- التَّوْفِيقُ مِنْ جَذَابِ الرَّبِّ.

10. God-given success is the beginning of [many] blessings.

10- التَّوْفِيقُ أَوَّلُ النِّعَمَةِ.

11. God-given success is a supporter of the intellect.

11- التَّوْفِيقُ مُدِّ الْعَقْلِ.

12. God-given success is the cornerstone of felicity.

12- التَّوْفِيقُ رَأْسُ السَّعَادَةِ.

13. God-given success is the fountainhead of prosperity.

13- التَّوْفِيقُ رَأْسُ النَّجَاحِ.

14. God-given success is the favour [and special attention] of the Most Merciful.

14. التُّوفِيقُ عِنَايَةُ الرَّحْمَنِ.

15. God-given success is the best virtue.

15. التُّوفِيقُ أَفْضَلُ مَنْقَبَةٍ.

16. Through God-given success felicity is achieved.

16. بِالتُّوفِيقِ تَكُونُ السَّعَادَةُ.

17. God-given success is the best leader.

17. حُسْنُ التُّوفِيقِ خَيْرُ قَائِدٍ.

18. God-given success is the best helper and good action is the best associate.

18. حُسْنُ التُّوفِيقِ خَيْرُ مُعِينٍ، وَحُسْنُ الْعَمَلِ خَيْرُ قَرِينٍ.

19. There is no succour like God-given success.

19. مَعُونَةٌ كَالتُّوفِيقِ.

20. There is no blessing greater than God-given success.

20. نِعْمَةٌ أَفْضَلُ مِنَ التُّوفِيقِ.

21. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful.

21. لَمْ يُوقِّقْ مَنْ اسْتَحْسَنَ الْقَبِيحَ، وَأَعْرَضَ عَن قَوْلِ النَّصِيحِ.

22. Whoever is granted success does good [work].

22. مَنْ وَوَّقَّ أَحْسَنَ.

23. One who is assisted by God-given success does good work.

23. مَنْ أَمَدَّهُ التَّوْفِيقُ أَحْسَنَ الْعَمَلِ.

24. One who is not assisted by God-given success does not turn towards the truth.

24. مَنْ لَمْ يُمَدَّهُ التَّوْفِيقُ لَمْ يُنِبْ إِلَى الْحَقِّ.

25. Taking [and acting upon] good advice is from the biggest success.

25. مِنْ أَكْبَرِ التَّوْفِيقِ خُذُ بِالنَّصِيحَةِ.

26. Part of the success of a freeman (or a person) is his earning wealth through legitimate means.

26. مِنْ تَوْفِيقِ الْحُرِّ (الْمَرْءِ) إِكْتِسَابُهُ الْمَالَ مِنْ جِلِّهِ.

27. From the success of a man is putting his secret in the hands of one who conceals it and [placing] his goodness with one who spreads it [and makes it known to others].

27. مِنْ تَوْفِيقِ الرَّجُلِ وَضَعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَإِحْسَانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

28. We praise Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience and to keep away from disobedience.

28- نَحْمَدُ اللَّهَ سُبْحَانَهُ عَلَى مَا وَفَّقَ لَهُ مِنَ الطَّاعَةِ، وَذَادَ عَنْهُ مِنَ الْمَعْصِيَةِ.

29. One who is supported [by Allah] in his affairs is successful in achieving his goals.

29- مَنْ تَأَيَّدَ فِي أُمُورِهِ بِمُؤَيَّدِ اللَّهِ، فَهُوَ مُؤَيَّدٌ بِمُؤَيَّدِهِ.

30. Whoever takes Allah to be His adviser attains success.

30- مَنْ اسْتَنْصَحَ اللَّهَ حَازَ التُّوفِيقَ.

[1](#) This is a condition where Allah forsakes those who disobey Him and leaves them to their own devices (see Q3:160)

Agreement

الوفاق-Agreement

1. Excessive agreement is hypocrisy.

1- كَثْرَةُ الْوَفَاقِ نِفَاقٌ.

Shamelessness And The Shameless

الوقاح والوقاحة-Shamelessness and the shameless

1. The worst countenance is [that of] the shameless.

1- يُنْسِ الْوَجْهَ الْوَقَاحُ.

2. How shameless the ignorant one is!

2- مَا أُوقِحَ الْجَاهِلَ.

3. The shamelessness of a man disgraces him.

3- وَقَاةُ الرَّجُلِ تَشِينُهُ.

Impudence

القحة- Impudence

1. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

1- إِيَاكَ وَالْقِحَةَ، فَإِنَّهَا تَحْدُوكَ عَلَى رُكُوبِ الْقَبَائِحِ، وَالتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

2. Impudence is the symbol of evil.

2- الْقِحَةُ عُنْوَانُ الشَّرِّ.

3. The cornerstone of every evil is impudence.

3- رَأْسُ كُلِّ شَرٍّ الْقِحَةُ.

Reverence

التوقير- Reverence

1. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

1- وَقَرُّوا اللَّهَ سُبْحَانَهُ، وَاجْتَنِبُوا مَحَارِمَهُ، وَأَحِبُّوا أَجِبَاءَهُ.

2. Revere your elders and your youngsters will revere you.

2- وَقَرُّوا كِبَارَكُمْ، يُوقِّرْكُمْ صِغَارُكُمْ.

Precautionary Dissimulation

التقية- Precautionary dissimulation

1. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

1- عَلَيْكَ بِالتَّقِيَّةِ فَإِنَّهَا شِيْمَةٌ فَاضِلٌ.

2. He who has no precautionary dissimulation has no religion.

2- دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ.

3. Precautionary dissimulation is religiosity.

3- التَّقِيَّةُ دِيَانَةٌ.

God-Wariness

التقوى-God-wariness

1. God-wariness is a fortified stronghold for the one who takes refuge in it.

1- التَّقْوَى حِصْنٌ حَصِينٌ لِمَنْ لَجَأَ إِلَيْهِ.

2. God-wariness is the accumulator of [all] purity and chastity.

2- التَّقْوَى جَمَاعُ التَّنَزُّهِ وَالْعَفَافِ.

3. God-wariness is the fruit of faith and the sign of certitude.

3- التَّقْوَى ثَمَرَةُ الدِّينِ وَأَمَارَةُ الْيَقِينِ.

4. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

4- التَّقْوَى ظَاهِرُهُ شَرَفُ الدُّنْيَا، وَبَاطِنُهُ شَرَفُ الْآخِرَةِ.

5. God-wariness is the strongest connection between yourself and Allah if you hold on to it, and it is a shield against the painful chastisement [of the Hereafter].

5- التَّقْوَى أَكْثَرُ سَبَبِ بَيْنِكَ وَبَيْنَ اللَّهِ إِنْ أَخَذْتَ بِهِ وَجُنَّةٌ مِنْ عَذَابِ أَلِيمٍ.

6. God-wariness is such that there is no alternative or substitute for it.

6- التَّقْوَى بِغَيْرِهَا عَوَظٌ وَخَلْفٌ فِيهِ.

7. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

7- التَّوَّعُّوْهُ أَنْ يَتَّقِيَ الْمَرْءُ كُلَّمَا يُؤْتِمُّهُ.

8. Be God-wary and you will succeed [in this world and the next].

8- إِتَّقِ تَعُزُّ.

9. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

9- أَشْعِرْ قَلْبَكَ التَّوَّعُّوْهُ، وَخَالِفِ الْهَوَى تَغْلِبِ الشَّيْطَانَ.

10. Fear Allah with some God-wariness, even if it be little, and place between yourself and Him a veil [of shame], even if it be thin.

10- إِتَّقِ اللَّهَ بَعْضَ التَّقَى وَإِنْ قَلَّ، وَاجْعَلْ بَيْنَكَ وَبَيْنَهُ سِتْرًا وَإِنْ رَقَّ.

11. Fear Allah by obeying Him, and obey Allah by fearing Him.

11- إِتَّقِ اللَّهَ بِطَاعَتِهِ، وَأَطِعِ اللَّهَ بِتَّقْوَاهُ.

12. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

**12- إِتَّقِ اللَّهَ الَّذِي – بُدِّ لَكَ مِنْ لِقَائِهِ،
– مُنْتَهَى لَكَ دُونَهُ.**

13. Be wary of your duty towards Allah with regards to that which He has created you for.

13- اِتَّقُوا اللَّهَ جِهَةً مَا خَلَقَكُمْ لَهُ.

14. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows when you conceal something in your heart.

14- اِتَّقُوا اللَّهَ الَّذِي اِنْ قُلْتُمْ سَمِعَ، وَاِنْ اَصْمَرْتُمْ عَلِمَ.

15. Be wary of your duty towards Allah with the wariness that is due to Him, and strive to attain His pleasure, and be cautious of what He has warned you about from His painful chastisement.

15- اِتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَاَسْعَوْا فِي مَرْضَاتِهِ، وَاَحْذَرُوا مَا حَذَّرَكُمْ مِنْ الْيَمِّ عَذَابِهِ.

16. Be wary of your duty towards Allah with the wariness of one who hears [the message of guidance] hence humbly submits, commits a misdeed hence confesses [and repents], learns [the truth] hence trembles in fear, is cautious [about the Hereafter] hence takes the initiative [to do good] and performs an action and does it well.

16- اِتَّقُوا اللَّهَ تَقِيَّةً مَنْ سَمِعَ فَخَشِعَ، وَاِفْتَرَفَ فَاَعْتَرَفَ، وَعَلِمَ فَوَجَلَ، وَحَادَرَ فَبَادَرَ، وَعَمِلَ فَاَحْسَنَ.

17. Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, it protects him and whoever holds on to it, it preserves him.

17- اِلْجَاؤًا اِلَى التَّقْوَى فَإِنَّهُ جُنَّةٌ مَنِيعَةٌ، مَنْ لَجَأَ اِلَيْهَا حَصِنَتْهُ، وَمَنْ اِعْتَصَمَ بِهَا عَصِمَتْهُ.

18. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

18- إِعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْرًا وَثِيقًا عُرْوَتَهُ،
وَمَعْقِدًا مَنِيعًا ذُرْوَتَهُ.

19. Indeed God-wariness is like trained [and docile] riding mounts with their riders on them and their reins given to them, so they take them into Paradise.

19- وَإِنَّ التَّقْوَى مَطَايَا دُلِّلَ حُمَلَهَا عَلَيْهَا أَهْلُهَا، وَ
أَعْطُوا أَرْمَتَهَا فَأُورِدَتْهُمْ الْجَنَّةَ.

20. The most protective shield is God-wariness.

20- أَوْقَى جُنَّةِ التَّقْوَى.

21. The most impenetrable fortress of religion is God-wariness.

21- أَمْنَعُ حُصُونِ الدِّينِ التَّقْوَى.

22. Verily God-wariness is a protection for you in your life and a means of gaining nearness [to Allah] after your death.

22- إِنَّ التَّقْوَى عِصْمَةٌ لَكَ فِي حَيَاتِكَ، وَزُلْفَى لَكَ بَعْدَ مَمَاتِكَ.

23. Verily Allah the Most High has enjoined God-wariness upon you and has made it the means by which His pleasure is attained by His creation. So fear Allah, [the Lord] who is closely watching you and in whose grip are your forelocks.

23- إِنَّ اللَّهَ تَعَالَى أَوْصَاكُمْ بِالتَّقْوَى، وَجَعَلَهَا رِضَاً مِنْ خَلْقِهِ،
فَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِعَيْنِهِ، وَتَوَاصِيكُمْ بِيَدِهِ.

24. Verily the wariness of their duty towards Allah has shielded His friends from what He has forbidden and has made their hearts bound by His fear, so much so that their nights

pass in wakefulness and their midday's in thirst; thus they take comfort in hardship and are quenched by thirst.

24- إِنَّ تَقْوَى اللَّهِ حَمَتُ أَوْلِيَاءَهُ مَحَارِمَهُ، وَأَلْزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ، حَتَّى أَسْهَرَتْ لَيَالِيَهُمْ، وَأَظْمَأَتْ هَوَاجِرَهُمْ، فَأَخَذُوا الرَّاحَةَ بِالتَّعَبِ، وَالرِّيَّ بِالظَّمِّ.

25. Verily the fear of Allah is a provision and a place of return. It is a provision that takes one to his destination and a prosperous place of return. The best inviter has called towards it and the most heedful [of people] have heeded to it. So the inviter has told the people about it and those who have given heed to it are successful.

25- إِنَّ تَقْوَى اللَّهِ هِيَ الزَّادُ وَالْمَعَادُ، زَادٌ مُبْلِغٌ، وَمَعَادٌ مُنْجِحٌ، دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ، وَوَعَاهَا خَيْرٌ وَاعٍ، فَاسْمَعَ دَاعِيَهَا، وَفَازَ وَاعِيَهَا.

26. Verily God-wariness is the right of Allah, the Glorified, upon you and it necessitates your right over Allah, so seek Allah's help to achieve it and use it as a means of attaining proximity to Allah.

26- إِنَّ التَّقْوَى حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ، وَالْمُوجِبَةُ عَلَى اللَّهِ حَقِّكُمْ، فَاسْتَعِينُوا بِاللَّهِ عَلَيْهَا، وَتَوَسَّلُوا إِلَى اللَّهِ بِهَا.

27. Verily the fear of Allah [and God-wariness] has continually presented itself to the people of the past and those who came after them, because they will [all] need it tomorrow when Allah resurrects what He has created and takes back what He has given; but how few are those who undertake it the way it deserves to be undertaken!

27- إِنَّ تَقْوَى اللَّهِ لَمْ تَزَلْ عَارِضَةً نَفْسَهَا عَلَى الْفُجَّارِ وَالْمُؤْمِنِينَ، وَإِنَّهَا إِذَا أَعَادَ اللَّهُ مَا أَبَدَأَ وَأَخَذَ مَا أَعْطَى، فَمَا أَقَلُّ مَنْ حَمَلَهَا حَقَّ حَمْلِهَا.

28. Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

28- إِنَّ لِلتَّقْوَى اللّهِ حَبًّ وَثِيقاً عُرْوَةً،
وَمَعْقِلاً مَنِيعاً ذُرْوَةً.

29. Indeed God-wariness makes Allah most pleased with His servants and it is what He demands from His creation. So be wary of your duty towards Allah who knows what you do in secret and records what you do openly.

29- إِنَّ التَّقْوَى مُنْتَهَى رَضَى اللّهِ مِنْ عِبَادِهِ، وَحَاجَتِهِ مِنْ خَلْقِهِ،
فَاتَّقُوا اللّهُ الَّذِي إِنْ أَسْرَرْتُمْ عِلْمَهُ، وَإِنْ أَعْلَنْتُمْ كِتَبَهُ.

30. Verily God-wariness is a strong fortress [of protection] for the one who takes refuge in it, and impiety is the dilapidated fortress [of humiliation] which does not protect its people and does not offer security to the one who takes refuge in it.

30- إِنَّ التَّقْوَى دَارٌ حِصْنٌ عَزِيزٌ لِمَنْ لَجَأَ إِلَيْهِ، وَالْفُجُورُ دَارٌ
حِصْنٌ دَلِيلٌ يُحْرِزُ أَهْلَهُ وَيَمْنَعُ مَنْ لَجَأَ
إِلَيْهِ.

31. Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a pathway to Paradise; its path is clear and the one who travels on it, gains.

31- إِنَّ التَّقْوَى فِي الْيَوْمِ الْحِرْزُ وَالْجَنَّةُ، وَفِي عَدِّ الطَّرِيقِ إِلَى
الْجَنَّةِ، مَسْلُكٌ وَاصِحٌ وَسَالِكٌ رَاحٍ.

32. Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is surely the key to righteousness and the lamp of success.

32- إِنَّ تَقْوَى اللّهِ عِمَارَةُ الدِّينِ، وَعِمَادُ الْيَقِينِ، وَإِنَّهَا لَمُفْتَاخُ
صِدْقٍ وَمُصْبَاحُ نَجَاحٍ.

33. Verily the one who has been shown what is in front of him by the examples of the exemplary punishments of the past is prevented by God-wariness from falling into doubts.

33- إِنَّ مَنْ صَرَّحَتْ لَهُ الْعِبْرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَدُّمَاتِ
حَجَزَهُ التُّقْوَى عَنْ تَقَحُّمِ الشُّبُهَاتِ.

34. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins and is constantly plagued by grave (or many) [evil] consequences.

34- إِنَّ مَنْ فَارَقَ التُّقْوَى أُغْرِيَ بِاللَّذَاتِ وَالشَّهَوَاتِ، وَوَقَعَ فِي
تِيهِ السَّيِّئَاتِ، وَلَزِمَهُ كَبِيرٌ (كَثِيرٌ) التَّيْبَاتِ.

35. Indeed the fear of Allah is a key to rightness, a store for the Hereafter, emancipation from every [form of] bondage and safety from every destruction. Through it the runaway is rescued, what is sought is attained and what is desired [of the Hereafter] is acquired.

35- إِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ، وَدَخِيرَةُ مَعَادٍ، وَعِشْقٌ مِنْ كُلِّ
مَلَكَةٍ، وَنَجَاةٌ مِنْ كُلِّ هَلَكَةٍ، بِهَا يَنْجُو الْهَارِبُ، وَتُنَجِّحُ الْمَطَالِبُ،
وَتُنَالُ الرِّغَائِبُ.

36. God-wariness dignifies, immorality disgraces.

36- التُّقْوَى تُعِزُّ، الْفُجُورُ يُذِلُّ.

37. God-wariness is eschewal [of the forbidden].

37- التُّقْوَى اجْتِنَابٌ.

38. God-wariness is the best provision.

38- التُّقْوَى خَيْرٌ زَادٍ.

39. God-wariness is the most fruitful cultivation

39. التُّقْوَى أَزْكَى زِرَاعَةٍ.

40. God-wariness is the cornerstone [all] of good deeds.

40. التُّقْوَى رَأْسُ الْحَسَنَاتِ.

41. God-wariness is the leader of moral virtues.

41. التُّقْوَى رَأْسُ الْوَعَائِظِ.

42. God-wariness is a fortified stronghold.

42. التُّقْوَى حِصْنٌ حَصِينٌ.

43. God-wariness is the reserve for the place of return [in the Hereafter].

43. التُّقْوَى دَخِيرَةٌ مَعَادٍ.

44. God-wariness is the strongest foundation.

44. التُّقْوَى أَقْوَى أُسَاسٍ.

45. God-wariness is the key to uprightness.

45. التُّقْوَى مِفْتَاحُ الْمَعْرِفَةِ.

46. God-wariness is the fortress of the believer.

46. التَّقْوَى حِصْنُ الْمُؤْمِنِ.

47. God-wariness is a safeguard for the one who adopts it.

47. التَّقْوَى حِرْزٌ لِمَنْ عَمَلَ بِهَا.

48. God-wariness is the strongest fortress and the most protective sanctuary.

48. التَّقْوَى أَوْقَى حِصْنٌ وَأَوْقَى (أَوْفَى) حِرْزٌ.

49. If you fear Allah, He will protect you.

49. إِنْ اتَّقَيْتَ اللَّهَ وَقَاكَ.

50. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

50. إِنَّكُمْ إِلَى أَرْوَادِ التَّقْوَى أَحْوَجُ مِنْكُمْ إِلَى أَرْوَادِ الدُّنْيَا.

51. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

51. إِذَا اتَّقَيْتَ فَاتَّقِ مَحَارِمَ اللَّهِ.

52. The sting (or blackness) of sins is cut off by God-wariness.

52. بِالتَّقْوَى تُقَطَّعُ حُمَةٌ (حُمَةٌ) الْخَطَايَا.

53. It is with God-wariness that preservation from sin has been paired.

53. بِالْتَّقْوَى قُرِنَتِ الْعِصْمَةُ.

54. Through God-wariness, actions become pure.

54. بِالْتَّقْوَى تَزُكُّوا عَمَالُ.

55. The garment of God-wariness is the most honourable of attires.

55. تَوْبُ التَّقَى أَشْرَفُ الْمَمَاسِ.

56. Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] your death by it; take a lesson from those who have neglected it and ensure that those who heed to it do not take a lesson from you [for having neglected it].

56. دَاوُوا بِالْتَّقْوَى سَقَامَ، وَبَادِرُوا بِهَا الْجِمَامَ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا، وَاعْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا.

57. The cornerstone of God-wariness is abandoning lustful desires.

57. رَأْسُ التَّقْوَى تَرْكُ الشَّهْوَةِ.

58. The cause of the probity of [one's] faith is God-wariness.

58. سَبَبُ صِدْقِ الْإِيمَانِ التَّقْوَى.

59. The probity of God-wariness is [in] eschewing doubt.

59. صِدْقُ التَّقْوَى تَجَنُّبُ الرَّيْبِ.

60. Blessed is the one who fills his heart with God-wariness.

60- طُوبَى لِمَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

61. Espouse God-wariness, for indeed it is the character of the Prophets.

61- عَلَيْكَ بِالتَّقْوَى فَإِنَّهُ خُلُقُ النَّبِيِّينَ.

62. Espouse God-wariness, for indeed it is the most honourable distinction.

62- عَلَيْكَ بِالتَّقْوَى فَإِنَّهُ أَشْرَفُ نَسَبٍ.

63. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

63- عَلَيْكَ بِتَقْوَى اللَّهِ فِي الْغَيْبِ وَالشَّهَادَةِ، وَلِزُومِ الْحَقِّ فِي الْعَضْبِ وَالرِّضَا.

64. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

64- عَلَيْكُمْ بِالتَّقْوَى فَإِنَّهُ خَيْرُ زَادٍ وَأَحْرَزُ عِتَادٍ.

65. So be wary of [your duty towards] Allah with the God-wariness of one who listens hence humbles himself, who commits [a sin] hence he confesses, who becomes afraid hence he performs virtuous acts and is cautious hence he hastens [towards good deeds].

65- فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ سَمِعَ فَخَشَعَ، وَافْتَرَفَ فَاغْتَرَفَ، وَوَجَلَ فَعَمَلَ وَحَادَرَ فَبَادَرَ.

66. So be wary of [your duty towards] Allah with the God-wariness of one who attains certitude hence he does good, who is given lesson [from the happenings of this world] so he takes it, who is warned so he desists, who is shown [the right path] so he sees [it], and who fears the chastisement [of the Hereafter] and works for the Day of Reckoning.

66. فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ أُيْقِنَ فَأَحْسَنَ، وَعُيِّرَ فَاغْتَبَرَ، وَحُذِرَ فَازْدَجَرَ، وَبُصِّرَ فَاسْتَبَصَّرَ، وَخَافَ الْعِقَابَ وَعَمَلَ لِيَوْمِ الْحِسَابِ.

67. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who has preoccupied his heart with reflection, who [always] has the remembrance [of Allah] on his tongue and who advances [good deeds out of] fear for his safety [in the Hereafter].

67. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مَنْ شَغَلَ بِالْفِكْرِ قَلْبَهُ، وَ أَوْجَفَ الذِّكْرُ بِلِسَانِهِ، وَقَدَّمَ الْخَوْفَ #7; مَانِهِ.

68. So fear Allah in relation to the purpose for which He has created you, and be cautious of [your duty towards] Him just as He has warned you of Himself. Make yourself deserving of what He has promised you by having confidence in the truth of His promise and being afraid of the terror of Day of Resurrection.

68. فَاتَّقُوا اللَّهَ جِهَةً مَا خَلَقَكُمْ لَهُ وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاسْتَجِيقُوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّ لِيَصِدُقَ مِيعَادِهِ، وَالْحَذَرُ مِنْ هَوْلِ مَعَادِهِ.

69. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who tucks up his clothes in preparation [for fulfilling the commandments of Allah] and makes great effort, who acts quickly during the short period [he has] and hurries out of fear [of losing the opportunity].

69. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً مَنْ شَمَّرَ تَجْرِيْرًا، وَجَدَّ تَشْمِيرًا، وَأُكْمَشَ فِي مَهَلٍ، وَبَادَرَ عَنْ وَجَلٍ.

70. So be wary of [your duty towards] Allah with the God-wariness of one who thinks about returning towards the Hereafter, the end [and consequence] of his life's journey and the

place of his [final] return, so he remedies his past errors and increases his righteous actions.

70. فَاتَّقُوا اللَّهَ تَقِيَّةً مَّنْ نَّظَرَ فِي كُرَّةِ الْمَوْئِلِ، وَعَاقِبَةَ الْمَصْدَرِ، وَمَعْبَةَ الْمَرْجَعِ فَتَدَارَكَ فَارِطُ الزَّلَلِ، وَاسْتَكْتَرَ مِنْ صَالِحِ الْعَمَلِ.

71. Increased God-wariness is a symbol of abundant piety.

71. كَثْرَةُ التُّقَى عُنْوَانٌ وَفُورُ الْوَرَعِ.

72. Whoever would like success in the Hereafter should espouse God-wariness.

72. مَنُ أَحَبَّ قَوْزَ الْفَيْءِ; خِرَّةً فَعَلِيهِ بِالتُّقَى.

73. Whoever takes off the attire of God-wariness will not be able to cover himself with anything from the devices (and means) of this world.

73. مَنُ تَعَرَّى عَنِ لِبَاسِ التُّقَى لَمْ يَسْتَتِرْ بِشَيْءٍ مِنْ أَلْبَابِ (أَسْبَابِ) الدُّنْيَا.

74. Whoever puts on the attires of God-wariness, his garments will not get worn out.

74. مَنُ تَسَرَّبَلَ أَثْوَابَ التُّقَى لَمْ يَبْلُ سِرْبَالُهُ.

75. Nothing reforms faith like God-wariness.

75. مَا أَصْلَحَ الدِّينَ كَالتُّقَى.

76. The basis of God-wariness is rejection of this world.

76. وَكَالتَّقَى رَفُضُ الدُّنْيَا.

77. Guided is the one who fills his heart with God-wariness.

77. هُدِي مَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

78. And fear Allah, who is justified [in punishing you for disobedience] by the warning He has issued, and has a strong argument because He has made the [right] path clear and has warned you of the enemy who enters into the hearts stealthily and whispers secrets in the ears.

78. وَاتَّقُوا اللَّهَ الَّذِي أَغْدَرَ (يَمَا أَنْذَرَ)، وَاحْتَجَّ بِمَا نَهَجَ، وَحَدَّرَكُمْ عَدُوًّا نَقَدَ فِي الصُّدُورِ خَفِيًّا، وَنَقَتَ فِي 5; ذَانِ نَجِيًّا.

79. Neither [should you] advance nor retreat except with the fear of Allah and in obedience to Him, [in this way] you will become victorious by attaining success and [finding] the right way.

79. تَقْوَى اللَّهِ وَطَاعَتِهِ تَظْفَرُ بِالنُّجْحِ وَالنَّهْجِ الْقَوِيمِ.

80. There is no honour like God-wariness.

80. كَرَمَ كَالْتَّقْوَى.

81. There is no provision like God-wariness.

81. زَادَ كَالْتَّقْوَى.

82. There is no God-wariness like desisting from the forbidden.

82. تَفُوقُ كَالْكَفِّ عَنِ الْمَحَارِمِ.

83. There is no fortress more impenetrable than God-wariness.

83. حِصْنٌ أَمِنٌ مِنَ التَّفُوقِ.

84. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty.

**84. يَهْلِكُ عَلَى التَّفُوقِ سِنْحٌ أَصْلٌ،
وَيَطْمَأُ عَلَيْهَا زَرْعٌ.**

85. There is no dignity loftier than God-wariness.

85. شَرَفٌ أَعْلَى مِنَ التَّفُوقِ.

86. The most virtuous of you is the most God-wary among you.

86. أَبْرَكُمْ أَتْقَاكُمْ.

87. Do not dishonour the one who has been elevated by God-wariness.

87. تَصَعُّ مَنْ رَفَعَهُ التَّفُوقِ.

88. Be wary of [your duty towards] Allah with the God-wariness of one who was called so he answered, who was penitent so he returned back, who was warned so he became cautious, who passed by [a place] so he took lessons [from it] and who feared so he remained safe.

**88. اتَّقُوا اللَّهَ تَقِيَّةً مَنْ دُعِيَ فَأَجَابَ وَتَابَ فَأَنَابَ وَحُذِرَ فَحَذِرَ
وَعَبَّرَ فَأَعْتَبَرَ وَخَافَ فَأَمِنَ.**

The God-Wary And Godfearing People

تقياء والمتقون؛ The God-wary and God fearing people

1. The God-wary is one who guards against sins, and the purified is one who purifies himself of faults.

1- الْمُتَّقِي مَنْ اتَّقَى الذُّنُوبَ، وَالْمُتَنَزِّهُ مَنْ تَنَزَّهَ عَنِ الْعُيُوبِ.

2. The God-wary are those whose souls are chaste and whose needs are few; people hope for good from them and feel secure from their evil.

2- الْمُتَّقُونَ أَنْفُسَهُمْ عَفِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَخَيْرَاتُهُمْ
مَأْمُولَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

4. The God-wary are those whose souls are content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad.

3- الْمُتَّقُونَ أَنْفُسَهُمْ قَانِعَةٌ، وَشَهَوَاتُهُمْ مَيِّتَةٌ، وَوُجُوهُهُمْ
مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مَحْزُونَةٌ.

5. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

4- الْمُتَّقُونَ أَعْمَالَهُمْ زَاكِيَةٌ، وَأَعْيُنُهُمْ بَاكِئَةٌ، وَقُلُوبُهُمْ وَجِلَةٌ.

6. The God-wary person is one whose lustful desire is dead, whose anger is suppressed, and who is thankful in times of comfort and patient in times of hardships.

5- الْمُتَّقِي مَيِّتَةٌ شَهْوَتُهُ، مَكْظُومٌ عَيْظُهُ، فِي الرَّخَاءِ شَكُورٌ،
وَفِي الْمَكَارِهِ صَبُورٌ.

7. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

6- إِنَّ تَقِيَاءَ كُلِّ سَخِيٍّ، مُتَعَفِّفٍ مُحْسِنٍ.

8. Verily the God-wary have taken [and gained in both] the evanescent world and the Hereafter. They have shared with the people of this world in their worldly benefits, while the people of this world shall not share with them in their Hereafter.

7- إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَالْآخِرَةِ، شَارِكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ.

9. The God-wary are those whose hearts are sad and from whose evil people are safe.

8- الْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

10. The God-wary person is content, free from sin and chaste.

9- الْمُتَّقِي قَانِعٌ، مُتَنَزِّهٌ، مُتَعَفِّفٌ.

11. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

10- شِيْمَةٌ تَقِيَاءِ إِغْتِنَامِ الْمُهْلَةِ، وَالْتِزَادِ لِلرَّحْلَةِ.

12. Indeed successful is the God-wary person who [always] remains silent.

11- قَدْ أَفْلَحَ التَّقِيُّ الصَّمُوتُ.

13. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for reforming the Hereafter.

12. لِلْمُتَّقِي هُدًى فِي رَشَادٍ، وَتَخْرُجُ عَنْ فَسَادٍ، وَحِرْصٌ فِي إِصْرٍ مَعَادٍ.

14. There are three signs of a God-wary person: [his] sincerity in action, [his] shortening of hopes [and aspirations] and [his] taking advantage of respite.

13. لِلْمُتَّقِي تَعْذِيرٌ وَمَتَاعٌ؛ إِذْ صُ الْعَمَلِ، وَقَصْرٌ فِي الْمَلِ، وَاعْتِنَامُ الْمَهْلِ.

15. If the heavens and earth were closed upon a servant and then he became God-wary, Allah would surely make for him a way out from them and provide for him from whence he does not reckon.

14. لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجًا وَرَزَقَهُ مِنْ حَيْثُ يَحْتَسِبُ.

16. One who is on his guard remains safe.

15. مَنْ تَوَقَّى سَلِمَ.

17. One who is God-wary reforms [his Hereafter].

16. مَنْ اتَّقَى أَصْلَحَ.

18. Whoever fears Allah, He protects him.

17. مَنْ اتَّقَى اللَّهَ وَقَاهُ.

19. One whose heart is God-wary, jealousy does not enter into it.

18- مَنْ اتَّقَى قَلْبُهُ لَمْ يُدْخِلْهُ الْحَسَدُ.

20. Whoever fears his Lord is [indeed] honourable.

19- مَنْ اتَّقَى رَبَّهُ كَانَ كَرِيمًا.

21. Whoever fears Allah gains success and becomes prosperous.

20- مَنْ اتَّقَى اللَّهَ فَازَ وَعَنِيًا.

22. Whoever fills his heart with God-wariness, his endeavour becomes successful.

21- مَنْ أَشْعَرَ قَلْبَهُ التَّقْوَى فَازَ عَمَلُهُ.

23. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

22- مَنْ اتَّقَى اللَّهَ سُبْحَانَهُ جَعَلَ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا.

24. Whoever fears Allah, He protects him.

23- مَنْ اتَّقَى اللَّهَ وَقَاهُ.

25. Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy.

24- مَا اتَّقَى أَحَدٌ إِلَّا سَهَّلَ اللَّهُ مَخْرَجَهُ.

26. One who guards himself from sins is like the one who does good deeds.

25. مُتَّقِي الْمَعْصِيَةِ كَفَاعِلِ الْبِرِّ.

27. The kings of Paradise are the God-wary and the sincere.

26. مُلُوكُ الْجَنَّةِ تَقِيَاءُ وَالْمُخْلِصُونَ.

28. Those who are wary of [their duty towards] their Lord are driven to Paradise in throngs, having being saved from the chastisement, cut off from the punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will be pleased with their dwelling and residence.

27. وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا قَدْ أُمِنَ الْعِقَابُ، وَانْقَطَعَ الْعِتَابُ، وَزُحِرُوا عَنِ النَّارِ، وَأُطْمِئِنَّتْ بِهِمُ الدَّارُ، وَ رَضُوا الْمَثْوَى وَالْقَرَارَ.

Putting Trust In Allah

التَّوَكُّلُ-Putting trust in Allah

1. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

1- التَّوَكُّلُ كِفَايَةٌ شَرِيفَةٌ لِمَنْ اعْتَمَدَ عَلَيْهِ.

2. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

2- التَّوَكُّلُ التَّبَرُّيُّ مِنَ الْحَوْلِ وَالْقُوَّةِ وَانْتِظَارُ مَا يَأْتِي بِهِ الْقَدَرُ.

3. Beware of choosing [a path] for yourself [instead of putting your trust in Allah], for

indeed most of the success lies in that which is not reckoned.

3. إِيَّاكَ أَنْ تَتَخَيَّرَ لِنَفْسِكَ، فَإِنَّ أَكْثَرَ النَّجْحِ فِيهَا يُحْتَسَبُ.

4. The root of the heart's strength is in putting [one's] trust in Allah.

4. أَصْلُ قُوَّةِ الْقَلْبِ التَّوَكُّلُ عَلَى اللَّهِ.

5. Verily the perfection of trust in Allah stems from the verity of certitude.

5. إِنَّ حُسْنَ التَّوَكُّلِ لِمَنْ صِدْقُ يَقَانٍ.

6. Trusting in Allah is [a means of] sufficiency.

6. التَّوَكُّلُ كِفَايَةٌ.

7. Trusting in Allah is an asset.

7. التَّوَكُّلُ بِيضَاعَةٌ.

8. Trusting in Allah is the best pillar [of support].

8. التَّوَكُّلُ خَيْرُ عِمَادٍ.

9. Trusting in Allah is the fortress of wisdom.

9. التَّوَكُّلُ حِصْنُ الْحِكْمَةِ.

10. Trusting in Allah is the best action.

10. التَّوَكُّلُ أَفْضَلُ عَمَلٍ.

11. Trusting in Allah stems from strength of certitude.

11. التَّوَكُّلُ مِنْ قُوَّةِ الْيَقِينِ.

12. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

12. بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلَى حُسْنِ الْإِيمَانِ.

13. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

13. تَوَكُّلٌ عَلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ قَدْ تَكْفَّلَ بِكِفَايَةِ الْمُتَوَكِّلِينَ عَلَيْهِ.

14. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

14. حُسْنُ تَوَكُّلِ الْعَبْدِ عَلَى اللَّهِ عَلَى قَدْرِ تَعَلُّقِهِ بِهِ.

15. It is sufficient for your trust [in Allah] that you consider no one else as a channel for acquiring your sustenance other than Allah, the Glorified.

15. حَسْبُكَ مِنْ تَوَكُّلِكَ أَنْ تَرَى لِرِزْقِكَ مُجْرِيًا إِلَّا اللَّهَ سُبْحَانَهُ.

16. It is in trusting Allah that the true essence of conviction lies.

16- فِي التَّوَكُّلِ حَقِيقَةٌ يُقَانُ.

17. Whoever puts his trust [in Allah] is catered for.

17- مَنْ تَوَكَّلَ كُفِيَ.

18. One who trusts in Allah does not get worried.

18- مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

19. One who trusts in Allah is catered for.

19- مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ.

20. Whoever trusts in Allah, He suffices him.

20- مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ.

21. Never allow yourself to trust in anyone but Allah, and you should have no hope in anyone but Allah.

21- تَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً؛ إِيَّاهُ؛ عَلَى اللَّهِ، وَتَكُنْ لَكَ رَجَاءُ؛ إِيَّاهُ.

22. Everyone who puts his trust in Allah is catered for [and provided for by Him].

22- كُلُّ مُتَوَكِّلٍ مَكْفِيٌّ.

23. Have trust in Allah and you will be catered for [by Him].

23- كُنْ مُتَوَكِّلًا عَلَيْهِ تَكُنْ مَكْفِيًّا.

24. There is no trouble [and distress] for the one who trusts in Allah.

24- لَيْسَ لِمُتَوَكِّلٍ عَنَاءٌ.

25. One who puts his trust in Allah will never lose His support.

25- مَنْ كَانَ مُتَوَكِّلًا عَلَيْهِ لَمْ يَعْذَمِ عَلَيْهِ عِوَانَةٌ.

26. One who trusts in Allah has no need for [seeking help from] His servants.

26- مَنْ تَوَكَّلَ عَلَى اللَّهِ عَنَى عَنْ عِبَادِهِ.

27. Whoever trusts in Allah is catered for and becomes needless [of others].

27- مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ وَاسْتَعْنَى.

28. Whoever trusts in Allah, difficulties become easy for him.

28- مَنْ تَوَكَّلَ عَلَى اللَّهِ تَسَهَّلَتْ لَهُ الصِّعَابُ.

29. Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for and he is saved from tribulations.

**29- مَنْ تَوَكَّلَ عَلَى اللَّهِ أَضَاءَتْ لَهُ الشُّبُهَاتُ، وَكُفِيَ الْمَوْنَاتُ،
وَأَمِنَ التَّيْبَعَاتُ.**

30. Whoever trusts in Allah, difficulties become tolerable for him, means become easy for

him and he enters into [a place of] comfort and honour.

30. مَنْ تَوَكَّلَ عَلَى اللَّهِ دَلَّتْ لَهُ الصِّعَابُ، وَتَسَهَّلَتْ لَهُ
السُّبُلُ، وَتَبَوَّأَ الْخَفْضَ وَالْكَرَامَةَ.

The Child

The Child-الولد

1. A righteous child is the more beautiful of the two recollections.

1. الْوَلَدُ الصَّالِحُ أَجْمَلُ الذِّكْرَيْنِ.

2. A child is one of the two enemies.¹

2. الْوَلَدُ أَحَدُ الْعَدُوِّينِ.

3. The worst of all children is the undutiful one.

3. شَرُّ الْوَالِدِينَ الْوَالِدُ الْفَاسِقُ.

4. The loss of a child burns the heart.

4. فَقْدُ الْوَلَدِ مُحْرِقُ الْكَبِدِ.

5. The death of a child is [like a] tear in the heart.

5. مَوْتُ الْوَلَدِ صَدْعٌ فِي الْكَبِدِ.

6. An evil child destroys one's honour and disgraces one's ancestors.

6- وَلَدُ السُّوءِ يَهْدِمُ الشَّرْفَ، وَيَشِينُ السَّلْفَ.

7. An evil child dishonours one's ancestors and corrupts one's descendants.

7- وَلَدُ السُّوءِ يَعْزُّ السَّلْفَ، وَيُفْسِدُ الْخَلْفَ.

8. The undutiful child is a tribulation and a misfortune.

8- وَلَدٌ عَقُوقٌ مِحْنَةٌ وَسُؤْمٌ.

[1](#). In reference to the context of Q64:14

The Close Friends And Lovers Of Allah

أولياء الله وأحبائه- The close friends and lover of Allah

1. Verily the friends of Allah, the Most High, include all those who consider their death to be near, belie their [false] hopes, and have many good deeds and only a few mistakes.

1- إِنَّ أَوْلِيَاءَ اللَّهِ تَعَالَى كُلُّ مُسْتَقْرَبٍ أَجَلُهُ، مُكْذِبٍ أَمَلُهُ، كَثِيرٍ عَمَلُهُ، قَلِيلٍ زَلَلُهُ.

2. Verily the friends of Allah are those who remember Him the most, are constantly grateful to Him and have greater patience in the face of His trials.

2- إِنَّ أَوْلِيَاءَ اللَّهِ تَعَالَى كَثُرُ النَّاسِ لَهُ ذِكْرًا، وَأَدْوَمُهُمْ لَهُ شُكْرًا، وَأَعْظَمُهُمْ عَلَى بَرِّهِ صَبْرًا.

3. Verily the most beloved of servants in the sight of Allah is the servant whom He helps to

reform his soul such that he feels sadness [on the inside] and dons the attire of fear [on the outside]; so the lamp of guidance is illuminated in his heart, and he has prepared [for himself] a hospitable reception for the day which he will come upon.

3- إِنَّ مِنْ أَحَبِّ الْعِبَادِ إِلَى اللَّهِ عَبْدًا أَعَانَهُ عَلَى نَفْسِهِ فَاسْتَشَعَرَ
الْحُزْنَ، وَتَجَلَّبَبَ الْخَوْفَ، فَزَهَرَ مَصْبَاحُ الْهُدَى فِي قَلْبِهِ، وَ أَعَدَّ
الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ.

Lethargy

التواني-Lethargy

1. Lethargy causes loss in this world and regret in the Hereafter.

1- التَّوَانِي فِي الدُّنْيَا إِضَاعَةٌ، وَفِي الْآخِرَةِ خَسْرَةٌ.

2. Lethargy is wastage [of one's lifetime].

2- التَّوَانِي إِضَاعَةٌ.

3. Lethargy is [a cause of] loss.

3- التَّوَانِي قَوْتُ.

4. Lethargy is the trait of the foolish.

4- التَّوَانِي سَجِيَّةُ النَّوْكَى.

5. Loss comes about through lethargy.

5- بالتَّوَانِي يَكُونُ الْقَوْتُ.

6. Counter lethargy with resolve.

6- ضَادُّوا التَّوَانِي بِالْعَزْمِ.

7. One who submits to lethargy forfeits his rights.

7- مَنْ أَطَاعَ التَّوَانِي صَيَّعَ الْحُقُوقَ.

8. One who submits to lethargy is encompassed by regret.

8- مَنْ أَطَاعَ التَّوَانِي أَحَاطَتْ بِهِ النَّدَامَةُ.

9. It is from lethargy that laziness originates.

9- مِنَ التَّوَانِي يَتَوَلَّدُ الْكَسَلُ.

The Grant

The grant-الموهبة

1. any a grant is such that misfortune is better than it.

1- رَبُّ مَوْهَبَةٍ خَيْرٌ مِنْهَا الْقَجِيعةُ.

Delusion

Delusion-الوهم

1. Delusion is not the same as comprehension.

1- لَيْسَ الْوَهْمُ كَالْفَهْمِ.

Suspicion

Suspicion-التُّهْمَة

1. whoever exposes himself to suspicion should not blame those who suspect him.

1- مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَإِنَّهُ يَلُومَنَّ مَنْ أَسَاءَ الظَّنَّ بِهِ.

True Guidance From Allah

True guidance from Allah-الهدى وهدى الله

1. The best reserve is true guidance.

1- أَفْضَلُ الدُّخْرِ الْهُدَى.

2. Through true guidance discernment increases.

2- بِالْهُدَى يَكْتُرُ السِّبْصَارُ.

3. He who takes guidance from other than the guidance of Allah has gone astray.

3- صَلِّ مَن اهْتَدَى بِغَيْرِ هُدَى اللَّهِ.

4. Blessed is the one who hastens towards true guidance before its doors are closed.

4- طُوبَى لِمَن بَادَرَ الْهُدَى قَبْلَ أَنْ تُغْلَقَ أَبْوَابُهُ.

5. Following true guidance leads to salvation.

5- طَاعَةُ الْهُدَى تُنْجِي.

6. Successful is the one who gets illumination from the lamp of guidance, opposes the calls of [his] vain desire, makes faith the equipage for his Hereafter and [makes] God-wariness his reserve and provision.

6- فَازَ مَن اسْتَضِيحَ بِنُورِ الْهُدَى، وَخَالَفَ دَوَاعِيَ الْهَوَى، وَجَعَلَ

إِيمَانَ عُدَّةَ مَعَادِهِ، وَالتَّقْوَى دُخْرَهُ وَزَادَهُ.

7. How can the one who is astray be guided aright when the guide [he follows] is heedless?![1](#)

7- كَيْفَ يَهْتَدِي الضَّالُّ مَعَ عَقْلِهِ الدَّلِيلِ؟!

8. How can one who is himself astray guide others to the right?!

8- كَيْفَ يَهْدِي غَيْرَهُ مَن يُضِلُّ نَفْسَهُ؟!

9. How is the one who is overcome by [his] vain desire able to get true guidance?!

9- كَيْفَ يَسْتَطِيعُ الْهُدَى مَن يُغْلِبُهُ الْهَوَى؟!

10. Let your garment be true guidance.

10- لِيَكُنْ شِعَارُكَ الْهُدَى.

11. One who is guided attains salvation.

11- مَن اهْتَدَى نَجَا.

12. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

12- مَن اهْتَدَى بِهُدَى اللَّهِ أُرْشِدَهُ.

13. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

13- مَن اهْتَدَى بِغَيْرِ هُدَى اللَّهِ سُبْحَانَهُ ضَلَّ.

14. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

14- مَن اهْتَدَى بِهُدَى اللَّهِ فَارَقَ الْوَعْدَ ضَدَادًا.

15. One who seeks guidance from those who do not possess it is led astray.

15- مَن يَطْلُبِ الْهُدَايَةَ مِنْ غَيْرِ أَهْلِهَا يَضِلُّ.

16. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

16. مَن اسْتَهْدَى الْغَاوِيَ عَمِيَ عَن نَهْجِ الْهُدَى.

17. The guidance of Allah is the best guidance.

17. هُدَى اللَّهِ أَحْسَنُ الْهُدَى.

18. There is no deviation with true guidance.

18. لَمْ يَكُنْ مَعَهُ هُدًى.

19. There is no guide better than true guidance.

19. لَمْ يَكُنْ دَلِيلَ أَرْشَدٍ مِّنَ الْهُدَى.

20. There is no guidance for one who has no knowledge.

20. هُدَايَةٌ لِمَنْ لَمْ يَعْلَمْ لَهُ.

[1](#). Or: How can the one who is astray be guided aright while he is negligent about the guide?

Gifts

الهدية-Gifts

1. Gifts bring about affection.

1. الْهَدِيَّةُ تَجْلِبُ الْمَحَبَّةَ.

2. Nothing gains the favour of the ruler, quells the rancour of an enraged person, attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil]

at bay like the [giving of a] gift.

2- مَا اسْتُعْطِفَ السُّلْطَانُ، وَاسْتُسِيلَ سَخِيمَةُ
الْغَضْبَانِ، وَاسْتُمِيلَ الْمَهْجُورُ، وَاسْتُدْفِعَتِ
الشُّرُورُ بِمِثْلِ الْهَدِيَّةِ.

Idle Talk

الهذر-Idle talk

1. Keep away from idle talk, for the least of its damage is blame.

1- اجْتَنِبِ الْهَذَرَ، فَأَيْسَرُ جَنَائِتِهِ الْمَمَامَةُ.

2. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

2- إِيَّاكَ وَالْهَذَرَ، فَمَنْ كَثَرَ كَلِمَاتِهِ كَثُرَتْ آثَامُهُ.

3. Idle talk takes one closer to [unpleasant] changes [in circumstances].

3- الْهَذَرُ مُقَرَّبٌ مِنَ الْغَيْرِ.

4. Idle talk harms the soul.

4- الْهَذَرُ يَأْتِي عَلَى الْمُهْجَةِ.

5. Excessive idle talk earns disgrace.

5. كَثْرَةُ الْهَذَرِ تُكْسِبُ الْعَارَ.

Joking

الهمز- Joking

1. Too much joking is a sign of ignorance.

1. كَثْرَةُ الْهَزْلِ آيَةُ الْجَهْلِ.

2. Whoever jokes too much is considered ignorant.

2. مَنْ كَثَرَ هَزْلَهُ اسْتُجْهِلَ.

3. Whoever jokes a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

3. مَنْ كَثَرَ هَزْلَهُ بَطَلَ جِدُّهُ.

4. Whoever is overcome by jest, his intellect becomes corrupt.

4. مَنْ غَلَبَ عَلَيْهِ الْهَزْلُ فَسَدَ عَقْلُهُ.

The Causes Of Downfall And Ruin

المهلكات والموبقات والمحرقات- The causes of downfall and ruin

1. Three things cause [one's] ruin: obedience to women, yielding to rage and submitting to lustful desires.

**ثُ مَهْلِكَاتُ: طَاعَةُ النَّسَاءِ، وَطَاعَةُ الْغَضَبِ،
وَطَاعَةُ الشَّهْوَةِ.**

2. Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and tasting poison as an experiment [to see how effective it is!].

**ثُ مَهْلِكَةٌ: الْجُرْأَةُ عَلَى السُّلْطَانِ، وَائْتِمَانُ
الْخَوَانَ، وَشُرْبُ السَّمِّ لِلتَّجْرِبَةِ.**

3. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

**ثُ هُنَّ الْمُحْرِقَاتُ الْمُوَبِقَاتُ: فَقْرٌ بَعْدَ غِنَى،
وَذُلٌّ بَعْدَ عِزٍّ، وَفَقْدُ الْغُيُوبِ.**

4. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

**ثُ يَهْدُونَ الْقُوى: فَقدُ الْغُيُوبِ، وَالْفَقْرُ
فِي الْغُرْبَةِ، وَدَوَامُ الشَّدَّةِ.**

The Scandal-Monger

الهَمَّاز- The scandal monger

1. The scandal-monger is dispraised and reviled.

1- الْهَمَّازُ مَذْمُومٌ مَجْرُوحٌ.

Endeavours

الهمم-Endeavours

1. The farthest endeavours are those that are closest to nobleness.

1- أَبْعَدُ الْهَمَمِ أَقْرَبُهَا مِنَ الْكِرَامِ.

2. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

2- يَقْدَرُ الْهَمَمُ تَكُونُ الْهُمُومُ.

3. The best endeavours are the loftiest of them.

3- خَيْرُ الْهَمَمِ أَعْلَىهَا.

4. Be lofty in your endeavours when you seek something and honourable in victory when you overpower [your enemy].

4- كُنْ بَعِيدَ الْهَمَمِ إِذَا طَلَبْتَ، كَرِيمَ الظَّرِّ إِذَا غَلَبْتَ.

5. One whose endeavour is great, his care [and attention towards it] becomes great.

5- مَنْ كَبُرَ هَمُّهُ كَبُرَ اهْتِمَامُهُ.

6. One whose endeavour is insignificant, his merit is nullified.

6- مَنْ صَغُرَتْ هَمُّهُ بَطَلَتْ قَضِيلَتُهُ.

7. One whose endeavour is honourable, his value becomes great.

7- مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قِيَمَتُهُ.

8. One whose endeavour is great, his cause is worthy.

8- مَنْ كَبُرَتْ هِمَّتُهُ عَزَّ مَرَامُهُ.

9. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

9- إِقْصِرْ هِمَّتَكَ عَلَى مَا يَلْزُمُكَ، وَتَخُضْ فِيهَا
يَعْنِيكَ.

10. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

10- مَنْ رَقِيَ دَرَجَاتِ الْهَمِّ عَظُمَتْ قِيَمَتُهُ.

11. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

11- مَنْ لَمْ يَكُنْ هَمُّهُ مَا عِنْدَ اللَّهِ سُبْحَانَهُ لَمْ يُدْرِكْ مُنَاهُ.

12. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

12- تَهْتَمَنَّ بِشَيْءٍ سِوَا مَا يُكْسِبُكَ أَجْرًا
وَتَسْعَ فِيهِ اِعْتِنَامَ مَثُوبَةٍ.

13. One's zeal is [proportionate] to the extent of one's endeavour.

13. عَلَى قَدْرِ الْهَمِّ تَكُونُ الْحَمِيَّةُ.

14. The value of a man is proportionate to his endeavour and [the value of] his action is to the extent of his intention.

14. قَدْرُ الرَّجُلِ عَلَى قَدْرِ هَمِّهِ، وَعَمَلُهُ عَلَى قَدْرِ نِيَّتِهِ.

15. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

15. مَا رَفَعَ امْرَأً كَهَمِّهِ، وَوَضَعَهُ كَشَهْوَتِهِ.

16. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

16. هُمُومُ الرَّجُلِ عَلَى قَدْرِ هَمِّهِ، وَعَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

17. Do not make your family and children your greatest concern, for indeed if they are friends of Allah, the Glorified, then Allah does not forsake His friend, and if they are the enemies of Allah then what is your concern for the enemies of Allah?

17. تَجْعَلُ أَكْبَرَ هَمِّكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنَّهُمْ إِنْ يَكُونُوا أَوْلِيَاءَ اللَّهِ سُبْحَانَهُ فَإِنَّ اللَّهَ لَا يُضَيِّعُ وَلِيَّهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هَمُّكَ بِأَعْدَاءِ اللَّهِ.

18. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

18. تُشْعِرُ قَلْبَكَ الْهَمَّ عَلَى مَا فَاتَ، فَيَشْغَلُكَ عَمَّا هُوَ آتٍ.

Irresponsibility

Irresponsibility-التهور

1. One who acts irresponsibly regrets.

1- مَنْ تَهَوَّرَ نَدِمَ.

The Frightful

The frightful-الحوال

1. Whoever embarks on the frightful [and risky] earns wealth.

1- مَنْ رَكِبَ الْهُوَالَ اِكْتَسَبَ اَمْوَالَ.

Disdain

Disdain-استهان

1. Whoever treats people with disdain, [his status] diminishes.

1- مَنْ اسْتَهَانَ بِالرِّجَالِ قَلَّ.

Vain Desire

Vain desire-الهوى

1. Overcome your vain desires and flee from them, for indeed if they capture you they will take you into the farthest depths of destruction.

1- إِغْلِبُوا أَهْوَاءَكُمْ، وَهَارِبُوهَا، فَإِنَّهَا إِنْ تُقَيِّدَكُمْ تُورِدْكُمْ مِنْ
الْهَلَكَةِ أَبْعَدَ غَايَةٍ.

2. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

2- إِيَّاكُمْ وَتَمَكَّنَ الْهَوَى مِنْكُمْ، فَإِنَّ أَوَّلَهُ فِتْنَةٌ، وَآخِرُهُ مِحْنَةٌ.

3. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

3- وَإِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ إِيْبَاعُ الْهَوَى، وَطَوْلُ
مَل.

4. Vain desire destroys.

4- الْهَوَى يُرْدِي.

5. Vain desires are passions of youth.

5- الْهَوَى صَبُوءٌ.

6. Vain desire is the enemy of reason.

6- الْهَوَى عَدُوُّ الْعَقْلِ.

7. Vain desire is the bane of the intellects.

7- الْهَوَى آفَةٌ لِبَابِ.

8. Vain desire is an obeyed enemy.

8- الْهَوَىٰ عَدُوٌّ مَتَّبِعٌ.

9. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place of [final] return and destroy you.

9- إِنَّكَ إِنْ أَطَعْتَ هَوَاكَ أَصَمَّكَ وَأَعَمَّكَ وَأَفْسَدَ مُنْقَلَبَكَ وَأَرْدَاكَ.

10. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

10- إِنَّكُمْ إِنْ أَمَرْتُمْ عَلَيْكُمُ الْهَوَىٰ أَصَمَّكُمْ، وَأَعَمَّكُمْ، وَأَرْدَاكُمْ.

11. The bane of the intellect is vain desire.

11- آفَةُ الْعَقْلِ الْهَوَىٰ.

12. When your vain desires overcome you, they drag you into places of destruction.

12- إِذَا غَلَبَتْ عَلَيْكُمُ أَهْوَاؤُكُمْ أوردتكم مَوَارِدَ الْهَلَكَةِ.

13. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

13- خَالَفِ الْهَوَىٰ تَسْلَمْ، وَأَعْرِضْ عَنِ الدُّنْيَا تَنْعَمْ.

14. May Allah have mercy upon the person who fights his vain desire and breaks loose from the entanglements of this world.

14- رَجِمَ اللَّهُ امْرَءًا غَالِبَ الْهَوَىٰ وَأَفْلَتَ مِنْ حَبَائِلِ الدُّنْيَا.

15. The cornerstone of religion is opposing vain desire.

15- رَأْسُ الدِّينِ مُخَالَفَةُ الْهَوَى.

16. The cornerstone of reason is struggling against vain desire.

16- رَأْسُ الْعَقْلِ مُجَاهَدَةُ الْهَوَى.

17. Deterring [the self from] vain desire is a trait of the intelligent ones.

17- رَدُّ الْهَوَى شِيمَةُ الْعُقَبَاءِ.

18. The cause of corruption of the intellect is vain desire.

18- سَبَبُ فَسَادِ الْعَقْلِ الْهَوَى.

19. The cause of corruption of faith is vain desire.

19- سَبَبُ فَسَادِ الدِّينِ الْهَوَى.

20. Counter vain desire with the reason.

20- ضَادُّوا الْهَوَى بِالْعَقْلِ.

21. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

21- طُوبَى لِمَنْ كَابَدَ هَوَاهُ، وَكَذَّبَ مُنَاهُ، وَرَمَى عَرَضًا، وَأُحْرَزَ عَوَضًا.

22. Yielding to vain desire corrupts the intellect.

22. طَاعَةُ الْهَوَى تُفْسِدُ الْعَقْلَ.

23. Submitting to vain desire causes ruin.

23. طَاعَةُ الْهَوَى تُرْدِي.

24. Vain desire is victorious over the one who is led by his lust.

24. ظَفِرَ الْهَوَى بِمَنْ انْقَادَ لِشَهْوَتِهِ.

25. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

25. ظَفِرَ بِجَنَّةِ الْمَأْوَى مَنْ عَلَبَ الْهَوَى.

26. The delusions of vain desire beguile.

26. غُرُورُ الْهَوَى يَخْدَعُ.

27. Being overcome by vain desire corrupts [one's] faith and reason.

27. غَلَبَةُ الْهَوَى تُفْسِدُ الدِّينَ وَالْعَقْلَ.

28. Combat vain desire just as an adversary would combat his adversary, and battle it the way an enemy would battle his enemy, [if successful] you may gain mastery over it.

28. غَالِبِ الْهَوَى مُغَالِبَةَ الْخَصْمِ خَصْمَهُ، وَحَارِبُهُ مُحَارِبَةَ الْعَدُوِّ

عَدُوُّهُ لَعَلَّكَ تَمَلِّكُهُ.

29. In succumbing to vain desire there is every [form of] deviation.

29. فِي طَاعَةِ الْهَوَى كُلِّ الْغَوَايَةِ.

30. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

30. فَازَ مَنْ غَلَبَ هَوَاهُ، وَمَلَكَ دَوَاعِي نَفْسِهِ.

31. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

31. قَدْ ضَلَّ مَنْ انْخَدَعَ لِذَوَاعِي الْهَوَى.

32. Combat your vain desire with your intellect and you will acquire right guidance.

32. قَاتِلْ هَوَاكَ بِعَقْلِكَ، تَمَلِّكْ رُشْدَكَ.

33. Combat your vain desire with your knowledge and your anger with your forbearance.

33. قَاتِلْ هَوَاكَ بِعِلْمِكَ، وَعَضَبَكَ بِحِلْمِكَ.

34. Be a conqueror of your vain desire and a seeker of your salvation.

34. كُنْ لِهَوَاكَ غَالِبًا، وَلِنَجَاتِكَ طَالِبًا.

35. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

35. لَوَارْتَفَعَ الْهَوَى ۖ نَفَ عَيْرُ الْمُخْلِصِ مِنْ عَمَلِهِ.

36. One who is controlled by his vain desire goes astray.

36. مَنْ مَلَكَ هَوَاهُ ضَلَّ.

37. Whoever yields to his vain desire is destroyed.

37. مَنْ أَطَاعَ هَوَاهُ هَلَكَ.

38. Whoever overcomes his vain desire is honoured.

38. مَنْ يَغْلِبُ هَوَاهُ يَعْزُّ.

39. Whoever controls his vain desire acquires intelligence [and wisdom].

39. مَنْ مَلَكَ هَوَاهُ مَلَكَ النَّهْيَ.

40. Whoever agrees with his vain desire opposes his rectitude [and reason].

40. مَنْ وَاقَفَ هَوَاهُ خَالَفَ رُشْدَهُ.

41. One whose vain desire is strong, his resolve becomes weak.

41. مَنْ قَوِيَ هَوَاهُ ضَعُفَ عَزْمُهُ.

42. Whoever embarks on his vain desire slips.

42. مَنْ رَكِبَ هَوَاهُ زَلَّ.

43. Whoever follows his vain desire destroys himself.

43. مَنْ اتَّبَعَ هَوَاهُ أُرْدَى نَفْسَهُ.

44. Whoever opposes his vain desire has followed [the path of] knowledge.

44. مَنْ خَالَفَ هَوَاهُ أَطَاعَ الْعِلْمَ.

45. One who proceeds with vain desire falls into destruction.

45. مَنْ جَرَى مَعَ الْهَوَى عَتَرَ بِالرُّدَى.

46. With vain desire there is no [reason and] intellect.

46. مَنْ جَرَى مَعَ الْهَوَى عَتَرَ بِالرُّدَى.

47. Whoever embarks on vain desire is afflicted by blindness.

47. مَنْ رَكِبَ الْهَوَى أَدْرَكَ الْعَمَى.

48. There is no faith with vain desire.

48. مَنْ رَكِبَ الْهَوَى بَدَلَ دِينَهُ بِدُنْيَا.

49. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

49. مَنْ أَطَاعَ هَوَاهُ بَاعَ آخِرَتَهُ بِدُنْيَاهُ.

50. One whose vain desire overpowers his intellect is overcome by disgrace.

50. مَنْ عَلَبَ هَوَاهُ عَلَى عَقْلِهِ ظَهَرَ عَلَيْهِ الْعَضَائِحُ.

51. Whoever wishes to attain lofty stations should overcome his vain desire.

51. مَنْ أَحَبَّ نَيْلَ الدَّرَجَاتِ العُلَى فَلْيَغْلِبِ الهَوَى.

52. One who is controlled by vain desire does not accept the advice of any sincere adviser.

52. مَنْ مَلَكَهُ الهَوَى لَمْ يَقْبَلْ مِنْ تَصُوحِ نُصَحَاءِ.

53. One whose actions are free from vain desire, his effect [and result] is good in every matter.

53. مَنْ عَرِيَ عَنِ الهَوَى عَمَلُهُ، حَسُنَ أَثَرُهُ فِي كُلِّ أَمْرٍ.

54. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

54. مَنْ اتَّبَعَ هَوَاهُ أَعْمَاهُ، وَأَصَمَّهُ، وَأَدَلَّهُ، وَأَضَلَّهُ.

55. Whoever is led by his vain desire, Satan prevails upon him.

55. مَنْ اسْتَفَادَهُ هَوَاهُ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ.

56. Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, and deviates and turns away from the clear open path.

56- مَنْ نَظَرَ بِعَيْنِ هَوَاهُ إِفْتَنَّ وَجَارَ، وَعَنْ نَهْجِ السَّبِيلِ زَاعَ
وَحَارَ.

57. Nothing opposes reason like vain desire.

57- مَا ضَادَّ الْعَقْلَ كَالهَوَى.

58. Nothing destroys religion like vain desire.

58- مَا أَهْلَكَ الدِّينَ كَالهَوَى.

59. Vain desire is a riding mount that throws down its rider.

59- مَرْكَبُ الهَوَى مَرْكَبٌ مُرَدٌ.

60. Opposing vain desire is a cure for the intellect.

60- مُخَالَفَةُ الهَوَى شِفَاءُ الْعَقْلِ.

61. The one who is overpowered by vain desire is always wretched and forever enslaved.

61- مَغْلُوبُ الهَوَى دَائِمُ الشَّقَاءِ مُوَبَّدُ الرَّقِّ.

62. He is drawing in large buckets [from the well] of his vain desire and exerting a lot of efforts for his worldly life.¹

62- مَا تَحَا فِي عَرَبِ هَوَاهُ كَادِحًا سَعِيًّا لِدُنْيَاهُ.

63. Following vain desire is indeed a good aide to Satan.

63. نَعْمَ عَوْنُ الشَّيْطَانِ إِتْبَاعُ الْهَوَىٰ.

64. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

64. هَلَكَ مَنْ أَضَلَّهُ الْهَوَىٰ، وَاسْتَقَادَهُ الشَّيْطَانُ إِلَى سَبِيلِ الْعَمَىٰ.

65. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

65. هَوَاكَ أَعْدَىٰ عَلَيْكَ مِنْ كُلِّ عَدُوٍّ فَأَغْلِبْهُ وَإِلَّا أَهْلَكَ.

66. Never let your vain desire relegate your knowledge.

66. لَا تَتَّبِعْ هَوَاكَ إِذَا عِلِمَكَ.

67. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

67. لَا تَتَّبِعْ هَوَاكَ إِذَا عِلِمَكَ، فَمَنْ تَبِعَ هَوَاهُ إِرْتَبَكَ.

68. Do not incline towards your ignorant people (or your ignorance) and do not follow your vain desires, for indeed the one who alights at this stop is on the brink of a collapsing bank.

68. لَا تَتَّبِعْ هَوَاكَ إِذَا عِلِمَكَ، فَمَنْ تَبِعَ هَوَاهُ إِرْتَبَكَ. وَتَنَقَّادُوا هَوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ عَلَى شَفَا جُرْفٍ هَارٍ.

69. Vain desire is the greater of the two enemies.

69. الْهَوَىٰ أَكْبَرُ الْعَدُوِّينَ.

70. Vain desire is a worshipped deity.

70. الْهَوَىٰ إِلَهُ مَعْبُودٌ.

71. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

71. النَّاجُونَ مِنَ النَّارِ قَلِيلٌ لِّغَلَبَةِ الْهَوَىٰ وَالضُّلَّةِ.

72. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for indeed being stingy with oneself is the essence of honour.

72. إِمْلِكْ عَلَيْكَ هَوَاكَ، وَشِحِّ بِنَفْسِكَ عَمَّا يَحِلُّ لَكَ فَإِنَّ الشُّحَّ بِالنَّفْسِ حَقِيقَةُ الْكِرَامِ.

73. Be cautious of the vain desire that pulls the souls down, dropping them [to the lowest levels], and causes them to become more distanced from [the place of] success [and prosperity].

73. إِحْذَرُوا هَوَىٰ، هَوَىٰ بِأَفْسَادِ نَفْسٍ هَوِيًّا، وَأَبْعَدَهَا عَنْهُ قَرَارَةَ الْفَوْزِ قَصِيًّا.

74. The smallest vain desire can corrupt the intellect.

74. يَسِيرُ الْهَوَىٰ يُفْسِدُ الْعَقْلَ.

75. There is no damage [and loss] greater than [what is brought about by] vain desire.

75. تَلَفَ أَكْبَرُ مِنْ الْهَوَى.

76. The most destructive thing is vain desire.

76. أَهْلَكَ شَيْءٌ الْهَوَى.

77. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

77. إِيَّاكَ وَطَاعَةَ الْهَوَى، فَإِنَّهُ يَقُودُ إِلَى كُلِّ مُحَنَةٍ.

78. The best of people is one who struggles against his vain desire.

78. أَفْضَلُ النَّاسِ مَنْ جَاهَدَ هَوَاهُ.

79. The beginning of vain desire is temptation and its end is tribulation.

79. أَوَّلُ الْهَوَى فِتْنَةٌ وَآخِرُهُ مُحَنَةٌ.

80. Vain desire is the partner of blindness.

80. الْهَوَى شَرِيكُ الْعَمَى.

81. Vain desire is a hidden ailment.

81. الْهَوَى دَاءٌ دَفِينٌ.

82. Vain desire is a bane of the intellects.

82. الْهَوَى أَفَةٌ لِقَلْبِكَ; لُبَابٍ.

83. Vain desire is a pernicious associate.

83. الْهَوَى قَرِينٌ مُهْلِكٌ.

84. Vain desire is the opposite of reason.

84. الْهَوَى ضِدُّ الْعَقْلِ.

85. Vain desire is the foundation of tribulations.

85. الْهَوَى أَسُّ الْمَحَنِّ.

86. Vain desire is the riding mount of temptations.

86. الْهَوَى مَطِيَّةُ الْفِتَنِ.

87. Vain desire is a [cause of one's] fall to the lowest of the low.

87. الْهَوَى هَوِيٌّ إِلَى أَسْفَلِ سَافِلِينَ.

88. Do not be a slave to vain desires and coveted objects.

88. تَكُونُوا عَبِيدَ هَوَاٍ وَالْمَطَامِعِ.

89. There is no enemy like vain desire.

89. عَدُوٌّ كَالهَوَى.

90. Vain desire is a riding mount of temptation.

90. الهَوَى مَطِيَّةُ الْفِتْنَةِ.

[1](#). Taken from Khutba no. 83 of Nahj al-Balāgha where the human being and his life on this earth is beautifully described.

Dread And Awe

Dread and awe-الهيبة

1. Dread is [a cause of] failure.

1. الهَيْبَةُ خَيْبَةٌ.

2. Dread is accompanied by failure.

2. الهَيْبَةُ مَفْرُوتَةٌ بِالْخَيْبَةِ.

3. The bane of awe is jest.

3. آفَةُ الْهَيْبَةِ الْمَزَاحُ.

4. Dread has been paired with failure.

4. فُرِنَتْ الْهَيْبَةُ بِالْخَيْبَةِ.

Loss Of Hope

اليأس-1 Loss of Hope

1. Loss of hope [in others] is one of the two successes.

1- اليأسُ أحدُ النُّجَحَيْنِ.

2. The root of sincerity is losing hope [and desire] in that which others possess.

2 - أصلُ اليأسِ في أيدي الناسِ.

3. Verily the most honourable of all people is one who loses hope [in others], espouses contentment and piety and is devoid of greed and covetousness, for indeed covetousness and greed are a ready indignity and verily loss of hope [in others] and contentment are a manifest affluence.

3- إنَّ أكرمَ الناسِ من أفتنى اليأسِ، ولزمَ العُنُوعَ والورعَ، وبريَ من الجِرمِ والطمعِ، فإنَّ الطَّمعَ والجِرمَ العَفْرُ الحاضرُ، وإنَّ اليأسَ والقنَاعَةَ الغنىَ الظَّاهِرُ.

4. Loss of hope [in others] is freedom.

4- اليأسُ حُرٌّ.

5. Loss of hope [in others] is liberty.

5- اليأسُ عِتْقٌ.

6. Loss of hope [in this world] is a solace.

13. الْيَاسُ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النَّاسِ.

14. Through loss of hope [in others] there is [attainment of] self-sufficiency.

14. بِالْيَاسِ يَكُونُ الْعَنَاءُ.

15. Adorn yourself with loss of hope in that which people possess and you will become safe from their malice and you will acquire their affection.

15. تَحَلِّ بِالْيَاسِ مِمَّا فِي أَيْدِي النَّاسِ، تَسْلَمُ مِنْ عَوَائِلِهِمْ، وَتُحْرَزُ الْمَوَدَّةَ مِنْهُمْ.

16. Hastening the loss of hope [in others] is one of the two triumphs.

16. تَعْجِيلُ الْيَاسِ أَحَدُ الظَّفَرَيْنِ.

17. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

17. حُسْنُ الْيَاسِ أَجْمَلُ مِنْ دُلِّ الطَّلَبِ.

18. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

18. قَدْ يَكُونُ الْيَاسُ إِدْرَاكًا إِذَا كَانَ الطَّمَعُ هَـ;#xFEFB; كَا.

19. One who loses hope in a thing forgets about it.

19. مَنْ أَيَسَ مِنْ شَيْءٍ سَدَ;#xFEFB; عَنْهُ.

20. The bitterness of despair is better than turning entreatingly towards the people.

20- مَرَارَةُ الْيَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النَّاسِ.

21. The beginning of sincerity is losing hope in that which people possess.

21- أَوَّلُ إِتْقَانٍ؛ وَفِي الْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ.

[1](#). The concept of losing hope here is one where hope is not placed in the help (and possessions) of creatures, rather one places his hope only in Allah.

Orphans

Orphans-إِتْمَانٍ؛

1. Be good to your orphans, help your poor folk and be kind to the weak amongst you.

1- بَرُّوا أَيْتَامَكُمْ، وَوَأَسُوا فُقَرَاءَكُمْ، وَارْفُقُوا بِضُعَفَائِكُمْ.

2. Whoever oppresses an orphan has severed his ties with his children.

2- مَنْ ظَلَمَ يَتِيمًا عَقَّ أَوْ دَهَّ.

3. Whoever takes care of the orphans, his children will be cared for.

3- مَنْ رَعَى إِتْمَانٍ؛ يُتَامَ رُعِي فِي بَنِيهِ.

4. The one who takes charge of caring for the orphans and the needy is considered [to be] among the honourable ones in the sight of Allah.

4. كَافِلُ الْيَتِيمِ وَالْمَسْكِينِ عِنْدَ اللَّهِ مِنَ الْمُكْرَمِينَ.

5. One who takes charge of caring for the orphans is favoured in the sight of Allah.

5. كَافِلُ الْيَتِيمِ أَثِيرٌ عِنْدَ اللَّهِ.

Alertness And Vigilance

اليقظة والتيقظ في الدين - Alertness and vigilance

1. Vigilance in religion is a blessing for the one whom it is bestowed upon.

1. التِّيَقُّظُ فِي الدِّينِ نِعْمَةٌ عَلَى مَنْ رُزِقَهُ.

2. Alertness is illumination, negligence is delusion.

2. الْيَقْظَةُ نُورٌ، الْعَقْلَةُ عُرُورٌ.

3. Alertness is perspicacity.

3. الْيَقْظَةُ إِسْتِبْصَارٌ.

4. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

4. قَدْ يُعِظْتُمْ فَتَيَقِّظُوا، وَهُدَيْتُمْ فَاهْتَدُوا.

5. One who does not take support through vigilance will not benefit from [the presence of] guards.

5- مَنْ لَمْ يَسْتَظْهَرْ بِالْيَقُظَةِ لَمْ يَنْتَفِعْ بِالْحَفَظَةِ.

6. Alertness is [a cause of] grief.

6- الْيَقُظَةُ كَرْبٌ.

7. Recover, O listener, from your stupor, and wake up from your heedlessness, and curb (or cut short) your haste [towards sins].

7- أَوْقُ أَيُّهَا السَّامِعُ مِنْ سَكْرَتِكَ، وَاسْتَيْقِظْ مِنْ عَفْلَتِكَ،
وَاحْتَصِرْ (اِخْتَصِرْ) مِنْ عَجَلَتِكَ.

8. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

8- أَلَيْسَ بِشَيْءٍ مَنْ يَسْتَيْقِظُ مِنْ عَفْلَتِهِ قَبْلَ نَفَادِ مُدَّتِهِ.

Certitude

اليقين-Certitude

1. Attain certitude (or proficiency) and you will be successful.

1- أَيَقِنْ (أَتَقِنْ) تُفْلِحْ.

2. The best faith is certitude.

2- أَفْضَلُ الدِّينِ الْيَقِينُ.

3. The root of patience is [having] definite certainty about Allah.

3- أَصْلُ الصَّبْرِ حُسْنُ الْيَقِينِ بِاللَّهِ.

4. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

4- أَصْلُ الزُّهْدِ الْيَقِينُ، وَتَمَرَّتُهُ السَّعَادَةُ.

5. Certitude is worship.

5- الْيَقِينُ عِبَادَةٌ.

6. Certitude is light.

6- الْيَقِينُ نُورٌ.

7. Certitude is the symbol of faith.

7- الْيَقِينُ عُنْوَانُ الْإِيمَانِ.

8. Certitude is the best [means of] indifference towards [the pleasures of] this world.

8- الْيَقِينُ أَفْضَلُ الزَّهَادَةِ.

9. Certitude is the pillar of faith.

9- الْيَقِينُ عِمَادُ الْإِيمَانِ.

10. Certitude is the gown of the sagacious.

10- الْيَقِينُ جَلْبَابُ الْغِيَاَسِ.

11. Certitude eliminates doubt.

11- الْيَقِينُ يَرْفَعُ الشُّكَّ.

12. Certitude bears the fruit of indifference towards worldly pleasures.

12- الْيَقِينُ يُثْمِرُ الزُّهْدَ.

13. Certitude is the cornerstone of religion.

13- الْيَقِينُ رَأْسُ الدِّينِ.

14. Certitude is the best worship.

14- الْيَقِينُ أَفْضَلُ عِبَادَةٍ.

15. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

15- إِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي، وَعَيْرُ شُبُهَةٍ فِي دِينِي.

16. Through certitude worship becomes complete.

16- بِالْيَقِينِ تَتِمُّ الْعِبَادَةُ.

17. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

17- تَمَرَةُ الْيَقِينِ الزَّهَادَةُ.

18. The cornerstone of religion is true certitude.

18- رَأْسُ الدِّينِ صِدْقُ الْيَقِينِ.

19. The cause of sincerity is certitude.

19- سَبَبُ صِدْقِ الْيَقِينِ.

20. Cling to certitude and eschew doubt, for there is nothing more destructive for a person with regards to his religion than the prevailing of doubt over his certitude.

20- عَلَيْكَ بَلْزُومُ الْيَقِينِ، وَتَجَنُّبُ الشُّكِّ، فَلَيْسَ لِلْمَرءِ شَيْءٌ أَهْلَكَ لِدِينِهِ مِنْ غَلَبَةِ الشُّكِّ عَلَى يَقِينِهِ.

21. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

21- عَلَيْكُمْ بَلْزُومُ الْيَقِينِ وَالتَّقْوَى، فَإِنَّهُمَا يُبَلِّغَانِكُمْ جَنَّةَ الْمَأْوَى.

22. The strength of one's certitude is [proportionate] to the extent of one's faith.

22- عَلَى قَدْرِ الدِّينِ تَكُونُ قُوَّةُ الْيَقِينِ.

23. The highest form of certitude is sincerity.

23- غَايَةُ الْيَقِينِ صِدْقُهُ.

24. Certitude is sufficient as worship.

24. كفى باليقين عبادَةً.

25. The certitude of one who is extravagant in his wants and exerts himself in acquisition [of wealth] it is not true.

25. لم يصدّق يقينٌ من أسرف في الطلب، وأجهد نفسه في المكتسب.

26. If your certitude was sound, you would not have exchanged the everlasting for the evanescent, nor would you have traded the lofty for the lowly.

26. لو صحّ يقينك لما استبدلت الغايي بالباقي، واعت السني بالدي.

27. One who has certitude is successful.

27. من أيقن أفلح.

28. One who has certitude is saved.

28. من أيقن ينج.

29. One whose certitude is firm, has hope.

29. من حسن يقينه يرج.

30. One who has certitude works diligently.

30- مَنْ يَسْتَيْقِنُ يَعْمَلُ جَاهِدًا.

31. One who is certain about [divine] reward does good [deeds].

31- مَنْ أُيْقِنَ بِالْجَزَاءِ أَحْسَنَ.

32. One whose certitude is strong does not [have any] doubt.

32- مَنْ قَوِيَ يَقِينُهُ لَمْ يَرْتَبْ.

33. One who is certain about the Hereafter does not covet this world.

33- مَنْ أُيْقِنَ بِالْآخِرَةِ لَمْ يَحْرَصْ عَلَى الدُّنْيَا.

34. One whose conviction is firm, his worship becomes good.

34- مَنْ حَسُنَ يَقِينُهُ حَسُنَتْ عِبَادَتُهُ.

35. One whose certitude is true does not [have any] doubt.

35- مَنْ صَدَقَ يَقِينُهُ لَمْ يَرْتَبْ.

36. One whose certitude is sound abstains from dispute.

36 - مَنْ صَحَّ يَقِينُهُ زَهَدَ فِي الْمِرَاءِ.

37. One whose heart does not have certitude, his actions do not submit to it.

37- مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ.

38. One who has certitude is hopeful.

38- مَنْ أَيْقَنَ رَجَا.

39. How great is the felicity of one whose heart is filled with the coolness of certitude.

39- مَا أَكْظَمَ سَعَادَةَ مَنْ بُوْشِرَ قَلْبُهُ بِبَرْدِ الْيَقِينِ.

40. Certitude is an excellent dispeller of doubt.

40- نِعْمَ الطَّارِدُ لِلشَّكِّ الْيَقِينُ.

41. Sleeping with certitude is better than praying while in doubt.

41- نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَدَقَةٍ فِي شَكٍّ.

42. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

42- هَلَكَ مَنْ بَاعَ الْيَقِينَ بِالشَّكِّ، وَالحَقَّ بِالْبَاطِلِ،
وَاجَلَ بِالْعَاجِلِ.

43. Do not turn your certitude into doubt and your knowledge into ignorance.

43- وَتَجْعَلُوا يَقِينَكُمْ شَكًّا، وَعِلْمَكُمْ
جَهْلًا.

44. He who has no certitude has no faith.

44. إِيْمَانٌ لِمَنْ يُقِينَ لَهُ.

45. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

45. يُسْتَدَلُّ عَلَى الْيَقِينِ: بِقَصْرِ الْهَوَىِّ، وَبِإِخْلَاصِ الْعَمَلِ، وَبِإِخْتِلَافِ الْهَوَىِّ فِي الدُّنْيَا.

46. Certitude is corrupted by doubt and the onslaught of vain desire.

46. يُفْسِدُ الْيَقِينَ الشُّكُّ، وَعَلَبَةُ الْهَوَىِّ.

47. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

47. سِيْرَةُ الْمُؤْمِنِ: الصَّبْرُ عَلَى الْبَلَاءِ، وَالشُّكْرُ فِي الرَّخَاءِ.

48. Have certitude and you will become strong.

48. كُنْ مُؤْمِنًا تَكُنْ قَوِيًّا.

49. Whoever possesses certitude does good [deeds].

49. مَنْ أُيْقِنَ أَحْسَنَ.

50. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations.¹

50. الْمُوقِنُونَ، وَالْمُخْلِصُونَ، وَالْمُؤْتِرُونَ مِنْ رِجَالِ عِرَافٍ.

51. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

51. الْمُوقِنُ أَشَدُّ النَّاسِ حُزْنًا عَلَى نَفْسِهِ.

52. Where are the possessors of certitude who have cast off the attires of vain desire and cut themselves off from the ties of this world?

52. أَيْنَ الْمُوقِنُونَ، الَّذِينَ خَلَعُوا سَرَابِيلَ الْهَوَى، وَقَطَعُوا عَنْهُمْ عَاقِبَةَ الدُّنْيَا.

[1](#). The People of the Elevations are those referred to in Q7:46.

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