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**EXALTED APHORISMS
AND PEARLS OF SPEECH**

A Translation Of

***Ghurur Al-Hikam
Wa Durar Al-Kalim***

*A Collection of Aphorisms of
Imam 'Ali ibn Abi Talib*

Compiled by:
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Al-Tamimi al-Azadi 12, 100 AD

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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١٥٦٤	The Disbeliever
١٥٦٥	Disbelief
١٥٦٦	Restraint
١٥٦٦	Sufficiency
١٥٦٨	Recompense
١٥٧٠	Competence
١٥٧٠	Duty
١٥٧١	The Speaker
١٥٧٢	The Ideal One
١٥٧٢	Perfection
١٥٧٢	Plots
١٥٧٣	The Sagacious
١٥٧٧	There Is No God But Allah
١٥٧٨	Vileness
١٥٨٠	The Vile
١٥٨٦	Confusion
١٥٨٧	Milk

١٥٨٧	The Stubborn
١٥٨٧	Stubbornness
١٥٩٠	Importunity
١٥٩٢	Important Events
١٦٠٨	Insults
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١٦١٢	The Tongue
١٦٢٠	Courteousness
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١٦٢٢	Meeting
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١٦٤١	Magnanimity
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١٦٧٦	Disposition
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١٦٧٨	The Inaccessible
١٦٧٨	To Put [Others] Under Obligation
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١٨٤٨	Intention
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١٨٥٤	Attainment
١٨٥٤	Pain
١٨٥٤	Affection And Friendship
١٨٦٣	Piety
١٨٧٥	Financial Support
١٨٧٥	Tattletale
١٨٧٥	Getting Connected To Allah
١٨٧٥	Establishing Ties And Relations
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1898	Reverence
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1934	Idle Talk
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1936	The Scandal-Monger
1936	Endeavours
1939	Irresponsibility
1940	The Frightful
1940	Disdain
1940	Vain Desire
1953	Dread And Awe
1953	Loss Of Hope
1957	Orphans
1958	Alertness And Vigilance

1959 ----- Certitude

1968 ----- About center

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

Compiled by: Qadhi Nasih al–Deen Abu al–Fath ‘Abd al–Wahid Ibn Muhammad Al–
(Tamimi al–Amudi (d. ۵۱۰ AH

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point

A Collection of Aphorisms of Imam ‘Ali ibn Abi TalibA collection of Aphorisms and short sayings of Imam ‘Ali ibn Abi Talib (a.s.) The book is a late fifth or early sixth century The sayings. غرر الحکم و درر الکلم. work by Al–Amudi, translated from Arabic, original title that are more than ۱۱۰۰۰ 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

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

Ghurar 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 book(1) 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

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Some of these different copies even have some differing narrations (Ref: Nigāhi be –۱ Kitābe Ghurar al-Ḥikam, Sayyid Muḥammad Raḍawi, Safine, no. ۴, Autumn ۱۳۸۳ Hijri .(Solar

The most common source from which the author has taken sayings is the Nahj al- –۲ .Balāgha

.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

.A.H ۱۴۳۳

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(۱) al-Tamīmī from the scholars of the fifth century who passed away in ۵۱۰

AH. (1) 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*) (2) 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) (3)

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

There seems to be a difference of opinion about the year of his death. Some – ١
scholars say it was in ٥٥٠ AH and others say it was ٥١٠ AH
Mirza ‘Abdullah Afandi has also mentioned this explanation – ٢
Like the narration where Imam ‘Ali (‘a) says: I am the allotter of hellfire, the – ٣
treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... – see the
section on Muhammad (s) and his progeny

the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions about the family of the Prophet (ﷺ). 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-Ḥikam* by Mahdi al-Ansari al-Qummi(۱) in which ۱۵,۷۵۱ 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

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

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.This work was published in Iran in ۱۴۲۵ AH –۱

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-Āmudī 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 drunk 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

الآباء Parents

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

١- بِرُّ الْوَالِدَيْنِ أَكْبَرُ فَرِيضَةٍ.

.2 Be good to your parents and .2

.your children will be good to you

٢- بُرُوا آبَاءَكُمْ يَبْرَأُكُمْ أَبْنَاؤُكُمْ.

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

٣- مَنْ بَرَّ وَالِدَيْهِ بَرَّهُ وَلَدُهُ.

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

٤- مَوْتُ الْوَالِدِ قَاصِمَةُ الظَّهْرِ.

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

٥- مَنْ اسْتَنْكَفَ مِنْ أَبِيهِ فَقَدْ خَالَفَ الرُّشْدَ.

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

٦- مَوَدَّةُ الْآبَاءِ نَسَبٌ بَيْنَ الْأَبْنَاءِ.

The Camel

The Camel الإبل

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

١- اَطْلُبُوا الْخَيْرَ فِيْ اُخْفَافِ الْاِبِلِ طَارِدَةً وَّوَارِدَةً.

(The Son Of Adam (The Human Being

(The Son of Adam (The Human Being ابن آدم

How wretched the son of Adam is! His death is hidden, his ailments concealed, his (١ every action recorded, harmed by the bite of a mosquito, made malodorous by perspiration and caused to die by [something as simple as] choking

١- مِسْكِينُ ابْنِ آدَمَ، مَكْتُومُ الْأَجْلِ، مَكْنُونُ الْعَلَلِ، مَحْفُوظُ الْعَمَلِ، تَوَلَّمَهُ الْبَقَّةُ، وَتَمْتِنَتْهُ الْعَرَقَةُ، وَتَقَتَّلَهُ الشَّرْقَةُ.

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

٢- وَيَحِ ابْنِ آدَمَ مَا أَغْفَلَهُ، وَعَنْ رُشْدِهِ مَا أَذْهَلَهُ.

Woe to the son of Adam! A prisoner of hunger, prone to overeating, a target of (٣) calamities and a successor of the dead

٣- وَيَحِ ابْنِ آدَمَ، أَسِيرُ الْجُوعِ، صَرِيحُ الشَّبَعِ، غَرَضُ الْآفَاتِ، خَلِيفَةُ

Grandeur

Grandeur الأموات. الأبّهه

It is possible that a person who possesses [apparent] grandeur is actually the . ١ lowliest of the low

١- رَبِّ ذِي أُبّهَه أَحَقَرُ مِنْ كُلِّ

Self-Sacrifice

الإيثار Self-Sacrifice

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

۱_ الإيثارُ فضيلَةٌ، الإحتكارُ رذيلةٌ.

۲. Self-sacrifice is the noblest benevolence .

۲_ الإيثارُ أشرفُ الإحسانِ.

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

۳_ الإيثارُ شيمَةُ الأبرارِ.

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

۴_ الإيثارُ غايةُ الإحسانِ.

۵. Self-sacrifice is the noblest munificence .

۵_ الإيثارُ أشرفُ الكرمِ.

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

۶_ الإيثارُ أعلىُ الإحسانِ.

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

۷_ الإيثارُ أعلىُ المكارمِ.

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

۸_ الإيثارُ أفضلُ عبادته، وأجلُّ (أحسنُ) سيادته.

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

٩_ الإيثارُ أعلى مراتبِ الكرمِ، وأفضلُ الشِّيمِ.

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

١٠_ الإيثارُ أحسنُ الإحسانِ وأعلى مراتبِ الإيمانِ.

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

١١_ الإيثارُ سَجِيَّةُ الأبرارِ، وَشِيْمَةُ الأَحْيَارِ.

١٢. The most excellent generosity is self-sacrifice

١٢_ أَفْضَلُ السَّخَاءِ الإيثارُ.

١٣. The greatest munificence is self-sacrifice

١٣_ أَحْسَنُ الكَرَمِ الإيثارُ.

١٤. [\(1\)](#) It is through self-sacrifice that the free become enslaved.

١٤_ بِالإيثارِ يُسْتَرْقُ الأحرارُ.

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

١٥_ بِالإيثارِ يُسْتَحَقُّ اسْمُ الكَرَمِ.

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

١٦_ بِالإيثارِ عَلَى نَفْسِكَ تَمْلِكُ الرِّقَابَ.

١٧. The best of noble traits is self-sacrifice

١٧_ خَيْرُ المَكَارِمِ الإيثارُ.

١٨. It is when they prefer others over themselves that the spirit of noble people

becomes evident

١٨_ عِنْدَ الإيثارِ عَلَى النَّفْسِ تَبَيَّنَ نُجُوهُرُ الكَرَمَاءِ.

Meaning that when one is selfless, others serve and obey him as though they were –۱
.his slaves

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

19_ غَايَةُ الْمَكَارِمِ الْإِيثَارُ.

20. Self-sacrifice suffices as nobility .20

20_ كَفَى بِالْإِيثَارِ مَكْرَمَةً.

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

21_ مَنْ آثَرَ عَلَى نَفْسِهِ بِالْغَى فِي الْمُرُوءَةِ.

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

22_ مَنْ آثَرَ عَلَى نَفْسِهِ اسْتَحَقَّ إِسْمَ الْفَضِيلَةِ.

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

23_ مَنْ آثَرَ رَكَكَ بِنَسَبِهِ فَقَدْ اخْتَارَكَ عَلَى نَفْسِهِ.

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

24_ مِنْ شَيْمِ الْأَبْرَارِ حَمْلُ النَّفُوسِ عَلَى الْإِيثَارِ.

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

25_ مِنْ أَحْسَنِ الْإِحْسَانِ الْإِيثَارُ.

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

26_ مِنْ أَفْضَلِ الْإِخْتِيَارِ التَّحَلِّيُ بِالْإِيثَارِ.

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

27_ لَا تُكْمَلُ الْمَكَارِمُ إِلَّا بِالْعِفَافِ وَالْإِيثَارِ.

The Appointed Time Of Death

The Appointed Time of Death الأجل

The appointed time of death is [already] determined and sustenance is [already] .١
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

١_ الأجلُ محتومٌ، والرِّزقُ مقسودٌ، فلا- يعمَّنَ أَحَدٌ دُكْمَ إبطاءه، فإنَّ الحِرْصَ لايقدمه، والعفافُ لا- يؤخره، والمؤمنُ
بالتَّحْمَلِ (بالتَّجْمَلِ) (حَلِيقٌ).

.The truest thing is death .٢

٢_ أصدقُ شَيْءٍ الأجلُ.

.The nearest thing is death .٣

٣_ أقربُ شَيْءٍ الأجلُ.

.The reality of death exposes the lie of [false] aspiration .٤

٤_ صدقُ الأجلِ يُفصِّحُ (يُفْضِحُ) كَذِبَ الأملِ.

At every .٥

.moment there is death

٥_ فِي كُلِّ لَحْظَةٍ أَجَلٌ.

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

٦_ قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْآجَالِ، وَحَضَرَتْكُمْ كَوَازِبُ الْأَمَالِ.

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

٧_ قَدْ ذَهَبَ عَنْ قُلُوبِكُمْ صِدْقُ الْأَجْلِ، وَغَلَبَكُمْ غُرُورُ الْأَمْلِ.

.The one who takes death into consideration values his time ٨

٨_ مَنْ رَاقَبَ أَجَلَهُ إِغْتَنَّمَ مَهَلَهُ.

.One whose death draws near to him cannot be saved [from it] by his efforts ٩

٩_ مَنْ دَنَى مِنْهُ أَجَلُهُ لَمْ تُعْنَهُ (لَمْ تُغْنِهِ) حِيلُهُ.

.The passing of time draws one towards death ١٠

١٠_ مِنَ الْآجَالِ إِتْقِضَاءُ السَّاعَاتِ.

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

١١_ مَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعُدُّوهُ وَطَالِبٌ حَيْثُ مِنْ أَجَلِهِ يَحْدُوهُ.

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

١٢_ عِنْدَ حُضُورِ الْآجَالِ، تَظْهَرُ حَيْبُهُ الْأَمَالِ.

.When death strikes, hopes and aspirations are exposed ١٣

١٣_ عِنْدَ هُجُومِ الْآجَالِ تَفْتَضِحُ الْأَمَانِيُّ وَالْأَمَالُ.

.١٤ Every future [event] is near .

١٤_ كُلُّ آتٍ قَرِيبٌ.

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

١٥_ كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَبَّجَمَ عَلَيْهِ الْأَجْلُ.

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

١٦_ كَفَى بِالْأَجْلِ حَارِسًا.

١٧ There is a prescribed duration for every term .

[of life]

١٧_ لِكُلِّ أَجَلٍ كِتَابٌ.

.18 Death strikes down

١٨_ الْأَجَلُ يَضْرَعُ.

.19 Departure [from this world] is imminent

١٩_ الرَّحِيلُ وَشَيْكُ.

.20 The appointed time of death is a shield

٢٠_ الْأَجَلُ جُنَّةٌ.

.21 The appointed time of death is an impenetrable fortress

٢١_ الْأَجَلُ حِصْنٌ حَصِينٌ.

.22 Death cuts hopes short

٢٢_ الْأَجَالُ تَقْطَعُ الْأَمَالَ.

.23 Death exposes hope

٢٣_ الْأَجَلُ يَفْضَحُ الْأَمَلَ.

.24 Death is the reaper of hope

٢٤_ الْأَجَلُ حِصَادُ الْأَمَلِ.

.25 When death comes, hopes are exposed

٢٥_ إِذَا حَضَرَتِ الْأَجَالُ افْتَضَّحَتِ الْأَمَالَ.

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

٢٦_ إِذَا بَلَغْتُمْ نَهَايَةَ الْأَمَالِ فَادْكُرُوا بَعَثَاتِ الْأَجَالِ.

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

٢٧_ آفَهُ الْآمَالِ حُضُورُ الْآجَالِ.

.28 The bane of hope is death .28

٢٨_ آفَهُ الْأَمَلِ الْأَجَلُ.

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

٢٩_ سَوْفَ يَأْتِيكَ أَجْلُكَ فَأَجْمِلْ فِي الطَّلَبِ.

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

٣٠_ سَابِقُوا الْأَجَلَ فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمَلُ فَيُرْهِقَهُمُ الْأَجَلُ.

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

٣١_ سَابِقُوا الْأَجَلَ، وَأَحْسِنُوا الْعَمَلَ، تَسْعُدُوا بِالْمَهَلِ.

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

٣٢_ كُلَّمَا قَارَبْتَ أَجَلًا فَأَحْسِنْ عَمَلًا.

.33 For every appointed time there is an arrival .33

٣٣_ لِكُلِّ أَجَلٍ حُضُورٌ.

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

٣٤_ لِكُلِّ امْرِءٍ يَوْمٌ لَا يَعْدُوهُ.

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

.his death

٣٥_ لِكُلِّ أَحَدٍ سَائِقٌ مِنْ أَجَلِهِ يَخْدُوهُ.

If the appointed times of death were to become known, the [secret] hopes [of .٣٦
.people] would be exposed

٣٦_ لَوْ ظَهَرَتِ الْأَجَالُ لَأَفْتَضَحَتِ الْأَمَالُ

If you were to see death and its approach, you would surely hate [false] aspiration .٣٧
.and its deception

٣٧_ لَوْ رَأَيْتُمُ الْأَجَلَ وَمَسِيرَهُ لَأَبْغَضْتُمُ الْأَمَلَ وَغُرُورَهُ.

If you were to think about the closeness of death and its [imminent] arrival, the .٣٨
.sweetness of life and its comfort would become bitter for you

٣٨_ لَوْ فَكَّرْتُمْ فِي قُرْبِ الْأَجَلِ وَحُضُورِهِ لِأَمْرٍ عِنْدَكُمْ حُلُوُّ الْعَيْشِ وَسُرُورُهُ.

.Whoever is mindful of his [eventual] death reduces his aspirations .٣٩

٣٩_ مَنْ رَاقَبَ أَجَلَهُ قَصَّ رَ أَمَلَهُ.

Whoever regards his stay [in this world] as short and temporary, his hope and .٤٠
.aspiration gets diminished

٤٠_ مَنْ اسْتَقْصَصَ رَ بَقَائَهُ وَأَجَلَهُ قَصَرَ رَ جَاؤُهُ وَأَمَلُهُ.

.One who rides with the reins of his aspiration stumbles over his death .٤١

٤١_ مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَـ تُرِّ بِأَجَلِهِ.

!How close hope is to death .٤٢

٤٢_ مَا أَقْرَبَ الْأَجَلَ مِنَ الْأَمَلِ.

!How severing death is for hope .٤٣

٤٣_ ما أَقْطَعُ (أَقْرَبَ) الأَجَلَ لِلأَمَلِ.

He who counts tomorrow [to be] from his lifetime has not given death its rightful .٤٤
place.

٤٤_ ما أَنْزَلَ المَوْتَ مَنزِلَهُ مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ.

!What an excellent cure death is .٤٥

٤٥_ نَعَمَ الدَّوَاءُ الأَجَلُ.

.Each breath of a person is a step closer to his death .٤٦

٤٦_ نَفْسُ المَرءِ خُطَاهُ إِلَى أَجَلِهِ.

.No shield is more protective than the appointed time of death .٤٧

٤٧_ لا جُنَّةَ أَوْقِيْمِنَ الأَجَلِ.

.Nothing is truer than death .٤٨

٤٨_ لا شَيْءَ أَصْدَقُ مِنْ

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

۴۹_ إِنْكُمْ حَصَائِدُ الْأَجَالِ وَأَغْرَاضُ الْحِمَامِ.

۵۰. 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

۵۰_ رَحِمَ اللَّهُ امْرَأً عَلِمَ أَنَّ نَفْسَهُ خُطَاهُ إِلَى أَجَلِهِ، فَبَادَرَ عَمَلَهُ، وَقَصَّرَ أَمَلَهُ.

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

۵۱_ رَحِمَ اللَّهُ امْرَأً ابْدَأَ الْأَجَلَ، وَأَكْذَبَ الْأَمَلَ، وَأَخْلَصَ الْعَمَلَ.

۵۲. Sometimes death is [hidden] beneath an aspiration

۵۲_ رُبَّ أَجَلٍ تَحْتِ أَمَلٍ.

۵۳. With the passing of hours, lifetimes perish

۵۳_ مَعَ السَّاعَاتِ تَفْنَى الْأَجَالُ.

۵۴. 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

۵۴_ إِنَّ عَلَيَّ مِنْ أَجَلِي جُنَّةً حَصِينَةً، فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَأَسْلَمْتَنِي، فَحِينَئِذٍ لَا يَطِيشُ السَّهْمُ وَلَا يَبْرُهُ الْكَلِمُ.

The Hereafter

The Hereafter الآخره

۱. The Hereafter is the victory of the felicitous

۱_ الْآخِرَةُ فَوْزُ السُّعْدَاءِ.

Occupying yourself with improving your Hereafter will save you from the . ٢
.chastisement of hellfire

٢_ اِشْتِغَالُكَ بِإِصْلَاحِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ النَّارِ.

.The [true] winner is one who has sold this transitory life for the [eternal] Hereafter . ٣

٣_ الرَّابِحُ مَنْ بَاعَ الْعَاجِلَةَ بِالْآجِلَةِ.

Wealth and children are the adornment . ٤

.of the life of this world whereas good deeds are the tillage of the Hereafter

٤_ أَلْمَالُ وَالتَّبُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ.

The conditions in this world are based on convention whereas the conditions in the ٥.
.Hereafter are based on merit

٥_ أحوال الدنيا تتبّع الإتِّفَاقَ وَأحوال الآخرة تتبّع الإِسْتِحْقَاقَ.

Surely in front of you is a difficult place of ascension in which one whose weight is ٦.
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

٦_ إِنَّ أَمَامَكَ عَقَبَةً كَأُودًا، الْمَخِيفُ فِيهَا أَحْسَنُ حَالًا. مِنَ الْمُتَقَلِّبِ، وَالْمُبْطِئِ عَلَيْهَا أَقْبَحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهْبِطَهَا بِكَ
لَامُحَالَةٌ عَلَى جَنَّةٍ أَوْ نَارٍ.

Verily the final destination is al-Qiyāmah and this is enough of an admonition for the ٧.
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

٧_ إِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَعِظًا لِمَنْ عَقَلَ، وَمُعْتَبَرًا لِمَنْ جَهَلَ، وَبَعْدَ ذَلِكَ مَا تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ، وَرَوْعَاتِ
الْفَرْعِ، وَاشْتِكَائِكِ الْأَسْمَاعِ، وَاخْتِلَافِ الْأَضْلَاعِ، وَضَيْقِ الْأَرْمَاسِ، وَشِدَّةِ الْأَبْلَاسِ.

If you desire success and honor in the Hereafter, then take from the perishing [life ٨.
[of this world

[for the everlasting [life of the Hereafter

۸_ إِنَّ رَغْبَتَكُمْ فِي الْفَوْزِ وَكِرَامِهِ الْآخِرَةِ فَخُذُوا فِي الْفَنَاءِ لِلْبَقَاءِ.

Verily you are following the path of those who came before you, so put your efforts .۹
in [working for] your Hereafter and do not care for worldly gain

۹_ إِنَّكَ فِي سَبِيلٍ مَنْ كَانَ قَبْلَكَ، فَاجْعَلْ جِدَّكَ لآخِرَتِكَ، وَلَا تَكُتْ رِثَ بَعْمَلِ الدُّنْيَا.

!Verily you have been created for the Hereafter, so work for it .۱۰

۱۰_ إِنَّكَ مَخْلُوقٌ لِلْآخِرَةِ فَاعْمَلْ لَهَا.

.If you work for the Hereafter, your arrow hits the mark .۱۱

۱۱_ إِنَّكَ إِنْ عَمِلْتَ لِلْآخِرَةِ فَازَ قَدْحُكَ.

Verily you are all proceeding towards the Hereafter and will be presented before .۱۲
Allah

۱۲_ إِنَّكُمْ إِلَى الْآخِرَةِ صَائِرُونَ وَعَلَى اللَّهِ مَعْرُوضُونَ.

.The sweetness of the Hereafter removes the pangs of misery of this world .۱۳

۱۳_ حَلَاوَةُ الْآخِرَةِ تُذْهِبُ مَضَاضَةَ شِقَاءِ الدُّنْيَا.

Attain the Hereafter by abandoning this world, and don't [try to] acquire [the .۱۴
embellishments of] this world by abandoning the faith

۱۴_ حَصِّلُوا الْآخِرَةَ بِتَرْكِ الدُّنْيَا، وَلَا تُحَصِّلُوا الدِّينَ الدُّنْيَا.

.The Hereafter is everlasting .۱۵

۱۵_ الْآخِرَةُ أَبَدٌ.

.Blessed is he who remembers the Hereafter and thus does good .۱۶

۱۶_ طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأُحْسِنَ.

The seeker of the Hereafter finds in it what he hopes for, whereas in this world .١٧
.[only] that which is predestined for him comes to him

١٧_ طَالِبُ الْآخِرَةِ يُدْرِكُ مِنْهَا أَمَلَهُ وَيَأْتِيهِ مِنَ الدُّنْيَا مَا قُدِّرَ لَهُ.

.You must strive and struggle for the betterment of the Hereafter .١٨

١٨_ عَلَيْكَ بِالْجِدِّ وَالْإِجْتِهَادِ فِي إِصْلَاحِ الْمَعَادِ.

I wonder at the one who denies the second genesis while he .١٩

p: ١٧

.sees the first genesis

١٩_ عَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْأُخْرَى وَهُوَ يَرَى النَّشْأَةَ الْأُولَى.

.[The goal of the Hereafter is everlasting [life .٢٠

٢٠_ غَايَةُ الْآخِرَةِ الْبَقَاءُ.

.In the Hereafter there is accounting without action .٢١

٢١_ فِي الْآخِرَةِ حِسَابٌ وَلَا عَمَلٌ.

Be from the children of the Hereafter and do not be from the children of this world, .٢٢
.for surely every child will join his mother on the Day of Reckoning

٢٢_ كُونُوا مِنْ أَوْلَادِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَوْلَادِ الدُّنْيَا فَإِنَّ كُلَّ وَالدٍّ سَيَلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ.

.One who works for the Hereafter will be triumphant .٢٣

٢٣_ مَنْ عَمِلَ لِلْمَعَادِ ظَفِرَ بِالسُّدَادِ.

.One who develops his Hereafter achieves his aspirations .٢٤

٢٤_ مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمَالَهُ.

.One who buys his Hereafter with his worldly life, gains both of them .٢٥

٢٥_ مَنْ ابْتِئَاعَ آخِرَتَهُ بِدُنْيَا رِيحَهُمَا.

.One who builds the abode of his permanent dwelling is truly wise .٢٦

٢٦_ مَنْ عَمَرَ دَارَ إِقَامَتِهِ فَهُوَ الْعَاقِلُ.

.One who is certain about the Hereafter turns away from this world .٢٧

٢٧_ مَنْ أُيْقِنَ بِالْآخِرَةِ أَعْرَضَ عَنِ الدُّنْيَا.

.One who improves his Hereafter will be triumphant .٢٨

٢٨_ مَنْ أَصْلَحَ الْمَعَادَ ظَفِرَ بِالسَّادِ.

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

٢٩_ مَنْ أُتِقِنَ بِالْآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيَا.

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

٣٠_ مَنْ حَرَصَ عَلَى الْآخِرَةِ مَلَكَ.

.31. Everything in the Hereafter has perpetuity and everlastingness

٣١_ لِكُلِّ شَيْءٍ مِنَ الْآخِرَةِ حُلُودٌ وَبَقَاءٌ.

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

٣٢_ لَيْسَ عَنِ الْآخِرَةِ عَوَاضٌ، وَلَيْسَتِ الدُّنْيَا لِلنَّفْسِ

He who does not concern himself with improving his Hereafter is not a [true] . ٣٣
believer

٣٣_ لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِإِصْلَاحِ مَعَادِهِ.

.One who longs for the bounties of the Hereafter is content with little in this world . ٣٤

٣٤_ مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَنَعَ بِبَيْسِيرِ الدُّنْيَا.

!Who is more at a loss than the one who trades his Hereafter for this world . ٣٥

٣٥_ مَنْ أَحْسَرَ مِمَّنْ تَعَوَّضَ عَنِ الْآخِرَةِ بِالدُّنْيَا!؟

One who puts all his efforts for [the betterment of] his Hereafter succeeds in . ٣٦
attaining what he looks forward to

٣٦_ مَنْ جَعَلَ كُلَّ هَمِّهِ لِآخِرَتِهِ ظَفَرَ بِالمَأْمُولِ.

Whoever strives for his permanent abode, his action becomes sincere and his fear . ٣٧
[of displeasing Allah] increases

٣٧_ مَنْ سَعَى لِدارِ إِقامَتِهِ خَلَصَ عَمَلُهُ وَكَثُرَ وَجَلُّهُ.

.One who is certain about his Hereafter thinks no more of this world . ٣٨

٣٨_ مَنْ أَيْقَنَ بِالْآخِرَةِ سَلَا عَنِ الدُّنْيَا.

.Whoever increases his remembrance of the Hereafter, his transgression reduces . ٣٩

٣٩_ مَنْ أَكْثَرَ مِنْ ذِكْرِ الْآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

.One who strives to improve his Hereafter, Allah will improve for him his worldly life . ٤٠

٤٠_ مَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ، أَصْلَحَ اللهُ لَهُ أَمْرَ دُنْيَاهُ.

.One whose efforts are for the Hereafter will attain the best of his aspired goals . ٤١

٤١- مَنْ كَانَتْ لآخِرُهُ هِمَّتُهُ بَلَغَ مِنَ الْخَيْرِ غَايَةَ أُمْنِيَّتِهِ.

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

٤٢- مَنْ لَمْ يَعْمَلْ لِلآخِرَةِ لَمْ يَنْلُ أَمَلَهُ.

٤٣. 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

٤٣_ مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتِمِرُ بِهِ، وَيَنْهَى عَنِ الْمُنْكَرِ وَيَتَّقِي عَظَمَهُ، وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ جَلَّ وَعَلَا.

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

٤٤_ مَا أَخْسَرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

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

٤٥_ مِرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ.

٤٦. 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

٤٦_ مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَدْنَى سُهُمَتِهِ (بِأَعْلَى هِمَّتِهِ) كَالْآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَعْلَى هِمَّتِهِ (بِأَدْنَى سُهُمَتِهِ).

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

٤٧_ نَالَ الْمُنَى مَنْ عَمِلَ لِدارِ الْبَقَاءِ.

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

٤٨_ لَا تَبِيعُوا الْآخِرَةَ بِالدُّنْيَا، وَلَا تَسْتَبَدِّلُوا الْفَنَاءَ بِالْبَقَاءِ.

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

٤٩_ لَا يَشْغَلَنَّكَ عَنِ الْعَمَلِ لِلْآخِرَةِ شُغْلٌ فَإِنَّ الْمُدَّةَ قَصِيرَةٌ.

٥٠. The Hereafter and this world do not come together

٥٠_ لَا تَجْتَمِعُ الْآخِرَةُ وَالْأُولَى.

٥١_ The perishing and the permanent do not go together.

٥١_ لَا تَجْتَمِعُ الْفَنَاءُ وَالْبَقَاءُ.

٥٢_ No one attains what he wishes for in the Hereafter except by abstaining from that which he desires in this world.

٥٢_ لَا يُدْرِكُ أَحَدٌ مَا يُرِيدُ

p: ٢٠

مِنَ الْآخِرَةِ إِلَّا بَتْرَكَ مَا يَشْتَهُى مِنَ الدُّنْيَا.

It behoves one who is certain about the everlastingness and permanence of the .٥٣
Hereafter to work for it

٥٣_ يَنْبَغِي لِمَنْ أُيْقِنَ بَبَقَاءِ الْآخِرَةِ وَدَوَامِهَا أَنْ يَعْمَلَ لَهَا.

People do not abstain from anything of their worldly life for the sake of improving .٥٤
their Hereafter but that Allah, the Glorified, recompenses them with what is better
than it

٥٤_ لَا يَتْرُكُ النَّاسُ شَيْئًا مِنْ دُنْيَاهُمْ لِإِصْلَاحِ آخِرَتِهِمْ إِلَّا عَوَّضَهُمُ اللَّهُ سُبْحَانَهُ خَيْرًا مِنْهُ.

Aspire for what Allah has promised the God-wary, for surely the truest promises .٥٥
are His promises

٥٥_ إِرْغَبُوا فِي مَا وَعَدَ اللَّهُ الْمُتَّقِينَ، فَإِنَّ أَصْدَقَ الْوَعْدِ مِعَادُهُ.

Verily tomorrow is close to today. This day will pass with what is in it and tomorrow .٥٦
will come [soon] following it

٥٦_ إِنَّ غَدًا مِنْ الْيَوْمِ قَرِيبٌ، يَذْهَبُ الْيَوْمُ بِمَا فِيهِ، وَيَأْتِي الْغَدُ لِأَحْقَاقِهِ.

The [final] destination is in front of you and time is behind you, pushing you .٥٧
[[forward

٥٧_ إِنَّ الْغَايَةَ أَمَامَكُمْ، وَإِنَّ السَّاعَةَ وَرَائِيكُمْ تَحْدُوكُمْ.

Verily you have an ultimate destination so move towards your destination, and you .٥٨
have a guide so move towards it with [the help of] your guide

٥٨_ إِنَّ لَكُمْ نَهَايَةً فَانْتَهُوا إِلَى نَهَائِيَّتِكُمْ، وَإِنَّ لَكُمْ عَلَمًا فَانْتَهُوا بِعَلَمِكُمْ.

A man may be happy to gain what he was not meant to lose, and [he may be] .٥٩
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

٥٩_ إِنَّ الْمَرْءَ قَدْ يَسْرُهُ دَرَكُ مَا لَمْ يَكُنْ لِيَفُوتَهُ، وَيَسُوُّهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ، فَلْيَكُنْ سُورُوكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ، وَلْيَكُنْ أَسْفَكَ عَلَى مَا فَاتَكَ مِنْهَا، وَلْيَكُنْ هَمُّكَ لِمَا بَعْدَ الْمَوْتِ.

Let your concern be for your Hereafter and your sorrow be for your soul – for how .٦٠ many of the sorrowful have been led to everlasting bliss by their sorrow, and how .many of the distressed have attained their aspiration

٦٠_ اجْعَلْ هَمُّكَ لآخِرَتِكَ، وَحُزْنَكَ عَلَى نَفْسِكَ، فَكَمْ مِنْ حَزِينٍ وَفَدَّ بِهِ حُزْنَهُ عَلَى سُورِ الْأَبَدِ، وَكَمْ مِنْ مَهْمُومٍ أَدْرَكَ أَمَلَهُ.

Prepare yourselves for the day when the eyes will be glazed, and the minds will .٦١ .lose their sanity because of its horror, and the perceptions will become dull

٦١_ اسْتَعِدُّوا لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ وَتَتَدَلَّى لِهَوْلِهِ الْعُقُولُ وَتَتَبَدَّلُ الْبَصَائِرُ.

Beware of the day when the deeds are audited, when earthquakes increase and .٦٢ .when young children turn old

٦٢_ إِحْذَرُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ، وَتَ كَثُرَ فِيهِ الزَّلْزَالُ، وَتَشِيبُ فِيهِ الْأَطْفَالُ.

Be careful not to be swindled out of the Permanent Abode, the dwelling of the .٦٣ 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

٦٣_ إِيَّاكَ أَنْ تَخْدَعَ عَنْ دَارِ الْقَرَارِ، وَمَحَلِّ الطَّيِّبِينَ الْأَخْيَارِ، وَالْأَوْلِيَاءِ الْأَبْرَارِ الَّتِي نَطَقَ الْقُرْآنُ بِوَصْفِهَا، وَأُثْنَى عَلَى أَهْلِهَا، وَدَلَّكَ اللَّهُ سُبْحَانَهُ عَلَيْهَا وَدَعَاكَ إِلَيْهَا.

Is there nobody who has prepared the provisions for .٦٤

?his Hereafter before the coming of [the hour of] his departure

٦٤_ أَلَا مُتْرَوِّدٌ لآخِرَتِهِ قَبْلَ أَرْوْفِ رِخْلَتِهِ.

The Hereafter is the abode of your permanent stay, so prepare for it that which will .٦٥
.be lasting for you

٦٥_ الْآخِرَةُ دَارٌ مُسْتَقَرٌّكُمْ، فَجَهِّزُوا إِلَيْهَا مَا يَبْقَى لَكُمْ.

.Place your concern and effort for your Hereafter .٦٦

٦٦_ اجْعَلْ هَمَّكَ وَجِدَّكَ لآخِرَتِكَ.

.Be concerned about your Hereafter and you will become upright .٦٧

٦٧_ اجْعَلْ هَمَّكَ لِمَعَادِكَ تَصْلِحْ.

Exert all your effort for your afterlife and your [final] station will be improved, and .٦٨
.do not sell your Hereafter for your worldly life

٦٨_ اسْتَفْرِغْ جَهْدَكَ لِمَعَادِكَ تَصْلِحْ مَتْنٌ وَوَاكٌ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ.

.Work hard in preparing the answers for the Day of Questioning and Reckoning .٦٩

٦٩_ اجْعَلْ جِدَّكَ لِإِعْدَادِ الْحِجَابِ لِيَوْمِ الْمَسْئَلَةِ (الْمَسْـئَلَةُ) وَالْحِسَابِ.

Those who have the greatest share of the Hereafter are those who have the .٧٠
.smallest share of this world

٧٠_ أَوْفَرُ النَّاسِ حِظًّا مِنَ الْآخِرَةِ أَقْلُهُمْ حِظًّا مِنَ الدُّنْيَا.

I enjoin you to be well prepared and increase your provisions for the day when you .٧١
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

٧١_ إِنِّي أُمِرْتُكُمْ بِحُسْنِ الْإِسْتِعْدَادِ وَالْإِكْتِرَارِ مِنَ الزَّادِ لِيَوْمِ تَقْدِمُونَ عَلَى مَا تُقَدِّمُونَ، وَتَنْدَمُونَ عَلَى مَا تُخَلِّفُونَ، وَتُجْزَوْنَ بِمَا كُنْتُمْ
تُسَلِّفُونَ.

When you turn away from the transitory world and become occupied with the .۷۲
permanent abode, then your arrow has indeed hit its mark, the doors of prosperity
.are opened for you and you have attained success

_۷۲

p: ۲۳

إِذَا عَرَضَتْ عَنْ دَارِ الْفَنَاءِ، وَتَوَلَّيْتَ بَدَارَ الْبَقَاءِ، فَقَدْ فَازَ قَدْحُكَ، وَفُتِحَتْ لَكَ أَبْوَابُ النَّجَاحِ، وَظَفِرَتْ بِالْفَلَاحِ.

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

73_ ثَوَابُ الْآخِرَةِ 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 لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ لِمَا لَا تُفَارِقُهُ وَلَا يُفَارِقُكَ.

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 اِكْتَسَبَ، وَهُوَ فِي الْآخِرَةِ 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 الصَّادِقِينَ وَمَوْطِنُ الْأَبْرَارِ 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_ رَحِمَ اللَّهُ امْرَأً أَحَدَ مِنْ حَيَوِهِ لِمَوْتِ، وَمِنْ فَنَاءِ لِبَقَاءِ، وَمِنْ ذَاهِبٍ لِدَائِمٍ.

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

79_ عَلَيْكَ بِالْآخِرَةِ 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]

٨٠_ وَكُلُّ شَيْءٍ مِنَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنَ سَمَاعِهِ، فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ وَمِنَ الْغَيْبِ الْحَبْرُ.

٨١_ How can one who is occupied with this world work for the Hereafter

٨١_ كَيْفَ يَعْمَلُ لِلْآخِرَةِ الْمَشْغُولُ بِالدُّنْيَا؟

Verily you are in greater need of developing the permanent abode [of the . ٨٢
[Hereafter] than you are of building the temporary abode [of this world

٨٢_ إِنَّكُمْ إِلَى عِمَارَةِ دَارِ الْبَقَاءِ أَحْوَجُ مِنْكُمْ إِلَى عِمَارَةِ دَارِ الْفَنَاءِ.

Verily you have been created for the Hereafter, not for this world, and for . ٨٣
.perpetuity, not for extinction

٨٣_ إِنَّكُمْ إِنَّمَا خُلِقْتُمْ لِلْآخِرَةِ لَا لِلدُّنْيَا، وَلِلْبَقَاءِ لَا لِلْفَنَاءِ.

Verily you have been created for perpetuity, not for extinction; and you are most . ٨٤
certainly in a temporary abode of subsistence and a place which is not suitable for
.settling

٨٤_ إِنَّمَا خُلِقْتُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ، وَإِنَّكُمْ فِي دَارِ بُلْعِهِ وَمَنْزِلِ قُلْعِهِ.

.The betterment of the Hereafter is in the rejection of this world . ٨٥

٨٥_ صَلاَحُ الْآخِرَةِ رَفُضُ الدُّنْيَا.

I am amazed at the one who knows his Lord, how can he not strive for the . ٨٦
!?everlasting abode

٨٦_ عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لَا يَسْعَى لِدَارِ الْبَقَاءِ!؟

.One who is certain about the everlasting is uninterested in that which perishes . ٨٧

٨٧_ مَنْ أَيْقَنَ بِمَا يَبْقَى زَهَدَ فِي مَا يَفْنَى.

.One who loves the everlasting abode becomes oblivious to [worldly] pleasures . ٨٨

٨٨ _ مَنْ أَحَبَّ الدَّارَ الْبَاقِيَةَ لَهَا عَنِ الدَّاتِ.

٨٩ One who hopes to attain the bountiful rewards [of the Hereafter] will not

p: ٢٥

.have his hopes disappointed

٨٩_ مَنْ أَمَلَ ثَوَابَ الْحُسْنَى لَمْ تُنَكِّدْ 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

٩٠_ أَيْسُرُكَ أَنْ تَلْقَى اللَّهَ غَدًا فِي الْقِيَامَةِ وَهُوَ عَلَيْكَ رَاضٍ غَيْرُ غَضَبَانَ؟ كُنْ فِي الدُّنْيَا زَاهِدًا، وَفِي الْآخِرَةِ رَاغِبًا، وَعَلَيْكَ بِالتَّقْوَى وَالصَّدَقِ، فَهُمَا جَمَاعُ الدِّينِ، وَالزَّمْ أَهْلَ الْحَقِّ، وَاَعْمَلْ عَمَلَهُمْ تَـ كُنْ مِنْهُمْ.

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

٩١_ مَا ظَفَرَ بِالْآخِرَةِ مَنْ كَانَتْ الدُّنْيَا مَطْلَبُهُ.

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

٩٢_ مَا الْمَغْبُوطُ الَّذِي فَازَ مِنْ دَارِ الْبَقَاءِ بِبُعَيْتِهِ 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

٩٣_ لَا تَـ كُنْ مِمَّنْ يَرْجُوا الْآخِرَةَ بِغَيْرِ عَمَلٍ، وَيُسَوِّفُ التَّوْبَةَ بِطُولِ الْأَمَلِ، يَقُولُ فِي الدُّنْيَا بِقَوْلِ الرَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاغِبِينَ.

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

٩٤_ لَا يَنْفَعُ بِنَعِيمِ الْآخِرَةِ إِلَّا مَنْ صَبَرَ عَلَى بَلَاءِ الدُّنْيَا.

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

٩٥_ لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

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

٩٦_ لَا يُدْرِكُ أَحَدٌ رِفْعَةَ الْآخِرَةِ إِلَّا بِإِخْلَاصِ الْعَمَلِ، وَتَقْصِيرِ الْأَمَلِ، وَتَزُومِ التَّقْوَى.

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

٩٧_ اسْتَحِقُّوا مِنَ اللَّهِ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّ لِيَصْدَقَ مِيعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

The Brother, The Friend, The Associate And The Companion

The Brother, The Friend, The Associate and The Companion الاخوة والصديق والزفيق والمصاحبه

١. [Brothers are the best of assets [in times of hardship

١_ الْإِخْوَانُ أَفْضَلُ الْعُدَدِ.

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

٢_ الْمَعِينُ عَلَى الطَّاعَةِ خَيْرُ الْأَصْحَابِ.

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

٣_ الصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ (غَيْبَتُهُ).

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

٤_ الْفَقْدُ الْمُمْرِضُ (الْمُرْمِضُ) فَقْدُ الْأَحْبَابِ.

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

٥_ الصَّاحِبُ كَالرُّقْعَةِ فَاتَّخِذْهُ مُشَاكِلاً.

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

٦_ الرَّفِيقُ كَالصَّدِيقِ فَاخْتَرْهُ مُوَافِقاً.

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

٧_ الْغَرِيبُ مَنْ لَيْسَ لَهُ

٨. [Brothers in faith have lasting affection [for each other

٨_ إخوانُ الدِّينِ أُبْقَى مَوَدَّةً.

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

٩_ أَخٌ تَشْتَفِيْدُهُ خَيْرٌ مِنْ أَخٍ تَشْتَرِيْدُهُ.

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

١٠_ اسْتِفْسَادُ الصَّدِيقِ مِنْ عَدَمِ التَّوْفِيقِ.

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

١١_ الْإِخْوَانُ زِينَةٌ فِي الرَّخَاءِ وَعَدَّةٌ فِي الْبَلَاءِ.

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

١٢_ إِخْوَانُ الدُّنْيَا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطَاعِ أَسْبَابِهَا.

١٣. 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

١٣_ خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ بِخَيْرِهِ وَخَيْرٌ مِنْهُ مَنْ أَعْنَاكَ عَنْ غَيْرِهِ.

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

.Deceitful

١٤_ خَيْرُ الْإِخْوَانِ أَنْصَحُهُمْ وَشَرُّهُمْ أَعْشُهُمْ.

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

١٥_ خَيْرُ الْإِخْوَانِ مَنْ لَمْ تَكُنْ عَلَى الدُّنْيَا أُخُوَّتُهُ.

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

١٦_ خَيْرُ الْإِخْوَانِ مَنْ كَانَتْ فِي اللَّهِ مَوَدَّتُهُ.

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

١٧_ خَيْرُ الْإِخْوَانِ مَنْ إِذَا فَقَدْتَهُ لَمْ تَحِبَّ الْبَقَاءَ بَعْدَهُ.

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

١٨_ خَيْرُ إِخْوَانِكَ مَنْ سَارَعَ إِلَى الْخَيْرِ وَجَذَبَكَ إِلَيْهِ، وَأَمَرَكَ بِالْبِرِّ وَأَعَانَكَ عَلَيْهِ.

The best of your brothers is the one who exhorts you to speak the truth by his own .١٩
.veracity and compels you to perform the best deeds by his own good actions

١٩_ خَيْرُ إِخْوَانِكَ مَنْ دَعَاكَ إِلَى صِدْقِ الْمَقَالِ بِصِدْقِ مَقَالِهِ وَنَدَبَكَ إِلَى أَفْضَلِ الْأَعْمَالِ بِحُسْنِ أَعْمَالِهِ.

The best of your brothers is the one who shows you the path of guidance, makes .٢٠
.you acquire piety and prevents you from following your lowly desires

٢٠_ خَيْرُ إِخْوَانِكَ مَنْ دَلَّكَ عَلَى هُدًى، وَالْبَسَكَ (أَكْسَبَكَ) تَقَى، وَصَدَّكَ عَنِ إِتِّبَاعِ هَوَى.

The best of your brothers is the one who assists you financially [in your time of .٢١
].[need

٢١_ خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ.

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

٢٢_ رَبُّ أَخٍ لَمْ يَلِدْهُ أُمَّكَ.

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

٢٣_ صَدِيقُ الْجَاهِلِ مَتُعُوبٌ مَنكُوبٌ.

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

٢٤_ صَاحِبِ الْإِخْوَانِ بِالْإِحْسَانِ، وَتَغَمَّدْ ذُنُوبَهُمْ بِالْغُفْرَانِ.

Accompany the intelligent and you will benefit, turn away from this world and you .٢٥
.will be safe

٢٥_ صَاحِبِ الْعُقَلَاءِ تَغْنَمْ وَأَعْرِضْ عَنِ الدُّنْيَا تَسَلِّمْ.

Accompany the intelligent, associate with the learned and overcome your vain .٢٦
.desires, [by this] you will join the company of the Exalted Assembly

٢٦_ صاحبِ العُقلاءِ وجالسِ العُلَماءِ، وأغلبِ الهوى، تُرافِقِ المَلاَءَ الأعلى.

Accompany the wise, associate with the forbearing and turn away from this world – .٢٧
.you shall dwell in the Garden of the Abode

٢٧_ صاحبِ الحُكَماءِ، وجالسِ

p: ٢٩

الْحُلَمَاءَ، وَأَعْرِضْ عَنِ الدُّنْيَا تَسْكُنْ جَنَّةَ المَأْوَى.

Association with the wicked leads one to become evil, just like the wind – when it .٢٨
passes by a foul smell, it carries the stench

٢٨_ صُحْبَةُ الأَشْرَارِ تُكْسِبُ الشَّرَّ كَالرِّيحِ إِذَا مَرَّتْ بِالتَّنِّينِ حَمَلَتْ تَنًّا.

Accompanying a fool is torment for the soul .٢٩

٢٩_ صُحْبَةُ الأَحْمَقِ عَذَابُ الرُّوحِ.

Accompanying a wise friend enlivens the soul .٣٠

٣٠_ صُحْبَةُ الوَلِيِّ اللِّيبِ حَيَاءُ الرُّوحِ.

.The friend of a fool is in distress .٣١

٣١_ صَدِيقُ الأَحْمَقِ فِي تَعَبٍ.

.The friend of an ignorant person is exposed to harm .٣٢

٣٢_ صَدِيقُ الجَاهِلِ مَعْرُضٌ لِلْعَطَبِ.

Your friend is one who forbids you [from evil] and your enemy is one who entices .٣٣
you [to

.Perform evil

٣٣_ صَدِيقُكَ مَنْ نَهَاكَ، وَعَدُوُّكَ مَنْ أَغْرَاكَ.

Association with the wicked leads one to have negative thoughts about the . ٣٤
righteous

٣٤_ صُحْبَةُ الأَشْرَارِ تُوجِبُ سُوءَ الظَّنِّ الأَخْيَارِ.

You should accompany the one who is intelligent and devout, for surely he is the .٣٥
best of companions

٣٥_ عَلَيْكَ بِمُقَارَنَةِ ذِي الْعَقْلِ وَالَّذِينَ فَإِنَّهُ خَيْرُ الْأَصْحَابِ.

You should keep ties with brethren of purity, for they are an embellishment in .٣٦
.times of ease and a support in [times of] tribulation

٣٦_ عَلَيْكَ بِإِخْوَانِ الصَّافِيَةِ فَإِنَّهُمْ زِينَةٌ فِي الرَّخَاءِ وَعَوْنٌ فِي الْبَلَاءِ.

You should build a bond of brotherhood with the one who cautions and forbids you .٣٧
.[from doing evil] for verily he is aiding and guiding you

٣٧_ عَلَيْكَ بِمُؤَاخَاةِ مَنْ حَذَّرَكَ وَنَهَاكَ فَإِنَّهُ يُنَجِّدُكَ وَيُرْشِدُكَ.

.One who is amiable towards people is loved by them .٣٨

٣٨_ مَنْ تَأَلَّفَ النَّاسَ أَحْبَبُوهُ.

[The companionship [in this world .٣٩

.is short

٣٩_ الإِصْطِحَابُ قَلِيلٌ.

.A friend is the closest of relations .٤٠

٤٠_ الصَّدِيقُ أَقْرَبُ الْأَقْرَابِ.

The friend has been named ṣadīq because he is truthful to you about your nature .٤١
.and faults, so have confidence in one who does this for he is your [true] friend

٤١_ إِنَّمَا سُمِّيَ الصَّدِيقُ صَدِيقًا لِأَنَّهُ يَصْدُقُكَ فِي نَفْسِكَ وَمَعَائِبِكَ، فَمَنْ فَعَلَ ذَلِكَ فَاسْتَنْمِ إِلَيْهِ فَإِنَّهُ الصَّدِيقُ.

The comrade has been named rafīq because he encourages you to improve your .٤٢
religion; so whoever assists you to improve your faith, then he is a concerned
.comrade

٤٢_ إِنَّمَا سُمِّيَ الرَّفِيقُ رَفِيقًا لِأَنَّهُ يَرْفُقُكَ عَلَى إِصْلَاحِ دِينِكَ فَمَنْ أَعَانَكَ عَلَى صِلَاحِ دِينِكَ فَهُوَ الرَّفِيقُ الشَّفِيقُ.

.As the companionship prolongs, the [mutual] respect is affirmed .٤٣

٤٣_ إِذَا طَالَتِ الصُّجْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

If you like to remain safe, then keep away from the companionship of a foolish .٤٤
.person

٤٤_ إِذَا أَحْبَبْتَ السَّلَامَةَ فَاجْتَنِبْ مُصَاحَبَةَ الْجَهُولِ.

.When the sins of a friend increase, the joy of being with him decreases .٤٥

٤٥_ إِذَا كَثُرَتْ ذُنُوبُ الصَّدِيقِ قَلَّ السُّرُورُ بِهِ.

When your friend takes you as a brother, then be like a servant to him and accord .٤٦
.him with true loyalty and perfect sincerity

٤٦_ إِذَا اتَّخَذَكَ وَوَلَّيَكَ أَخًا فَكُنْ لَهُ عَبْدًا وَامْنَحْهُ صِدْقَ الْوَفَاءِ وَحُسْنَ الصَّفَاءِ.

.When the disloyalty of a friend becomes evident, forsaking him becomes easy .٤٧

٤٧_ إِذَا ظَهَرَ غَدْرُ الصَّدِيقِ سَهْلٌ هَجْرَةٌ.

.٤٨ Through mutual understanding, companionship lasts

٤٨_ بِحُسْنِ الْمُوَافَقَةِ تَدْوِمُ الصُّحْبَةُ.

.٤٩ Through good companionship, camaraderie increases

٤٩_ بِحُسْنِ الصُّحْبَةِ تَكْثُرُ الرَّفَاقُ.

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

٥٠_ بِئْسَ الصَّدِيقُ الْمَلُولُ (الْمُلُوك).

٥١ How

p: ٣١

!bad a colleague the ignoramus is

٥١_ بِئْسَ الْقَرِينُ الْجَهُولُ.

!How evil a colleague the enemy is .٥٢

٥٢_ بِئْسَ الْقَرِينُ الْعَدُوُّ.

!How evil a comrade the envious one is .٥٣

٥٣_ بِئْسَ الرَّفِيقُ الْحَسُودُ.

Hold on to every friend who is brought close to you by hard times (and who .٥٤
benefits you

.(in times of distress

٥٤_ تَمَسَّكَ بِكُلِّ صَدِيقٍ أَفَادَتْكَ الشُّدَّةُ، (أَفَادَكَ نَكْبَةُ الشُّدَّةِ).

Be warm-hearted to your friend and he will be warm-hearted towards you, honour .٥٥
him and he will honour you, give him preference over yourself and he will give you
.preference over himself and his family

٥٥_ تَحَبَّبْ إِلَى خَلِيلِكَ يُحِبِّبَكَ، وَأَكْرِمْهُ يُكْرِمَكَ وَأَثْرُهُ عَلَى نَفْسِكَ يُؤَثِّرُكَ عَلَى نَفْسِهِ وَأَهْلِهِ.

.A good companion is a blessing .٥٦

٥٦_ جَلِيسُ الْخَيْرِ نِعْمَةٌ.

.An evil companion is a curse .٥٧

٥٧_ جَلِيسُ الشَّرِّ نِقْمَةٌ.

Sit in the company of the people of piety and wisdom and increase your discourse .٥٨
with them, for if you are ignorant they will enlighten you and if you are
.knowledgeable, you will increase your knowledge

٥٨_ جَالِسُ أَهْلِ الْوَرَعِ وَالْحِكْمَةِ، وَأَكْثَرُ مُنَاقَشَتِهِمْ، فَإِنَّكَ إِنْ كُنْتَ جَاهِلًا عَلَّمُوكَ، وَإِنْ كُنْتَ عَالِمًا إِزْدَدْتَ عِلْمًا.

.59 Good companionship increases the affection of the hearts .59

59_ حَسْنُ الصُّحْبَةِ يَزِيدُ فِي مَحَبَّةِ الْقُلُوبِ.

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

60_ حَسَدُ الصَّدِيقِ مِنْ سَقَمِ الْمَوَدَّةِ.

.61 The best choice is accompanying the righteous .61

61_ خَيْرُ الْإِخْتِيَارِ صُحْبَةُ الْأَخْيَارِ.

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

62_ خَيْرُ مَنْ صَاحَبْتَ ذُوُوا الْعِلْمِ وَالْحِلْمِ.

The best person you can accompany is the one who .63

.does not compel you to seek adjudication between yourself and him

٦٣_ خَيْرٌ مَنْ صَحِبْتَهُ مَنْ لَا يُحَوِّجُكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

The best companion is one who makes you infatuated with the Hereafter, urges .٦٤
.you to renounce worldly pleasures and assists you in obeying your Lord

٦٤_ خَيْرٌ مَنْ صَحِبْتَ مَنْ وَلَّهَكَ بِالْآخِرَى، وَزَهَّدَكَ فِي الدُّنْيَا، وَأَعَانَكَ عَلَى طَاعَةِ الْمَوْلَى.

.A man's friend is a sign of his intelligence and his speech is evidence of his merit .٦٥

٦٥_ خَلِيلُ الْمَرْءِ دَلِيلٌ عَلَى عَقْلِهِ، وَكَلَامُهُ بُرْهَانٌ فَضْلِهِ.

The best of all things is that which is newer, but the best of brothers is the oldest of .٦٦
.them

٦٦_ خَيْرُ كُلِّ شَيْءٍ جَدِيدُهُ، وَخَيْرُ الْإِخْوَانِ أَقْدَمُهُمْ.

The best brother is the most helpful of them in [performing] good deeds, the most .٦٧
.active in doing good deeds and the most affable in companionship

٦٧_ خَيْرُ الْإِخْوَانِ أَعْوَنُهُمْ عَلَى الْخَيْرِ، وَأَعْمَلُهُمْ بِالْبِرِّ، وَأَرْفَقُهُمْ بِالْمُصَاحِبِ.

.Many a friend may be envious .٦٨

٦٨_ رَبُّ صَدِيقٍ حَسُودٍ.

.Many a friend is scorned because of his ignorance, not because of his intention .٦٩

٦٩_ رَبُّ صَدِيقٍ يُؤْتَى (يُؤْبَى) مِنْ جَهْلِهِ لَا مِنْ نِيَّتِهِ.

.The beauty of companionship is tolerance .٧٠

٧٠_ زَيْنُ الْمُصَاحِبِ الْإِحْتِمَالُ.

.The worst of your brothers is the one who makes you accept falsehood .٧١

٧١_ شَرُّ إِخْوَانِكَ مَنْ أَرْضَاكَ بِالْبَاطِلِ.

The worst of your brothers is the one who forces you to compromise and compels .٧٢
.you to ask for pardon

٧٢_ شَرُّ إِخْوَانِكَ مَنْ أَحْوَجَكَ إِلَى مُدَارَاهِ وَالْجَأَكَ إِلَى اعْتِنَادِهِ.

The worst of your friends is the one for whom you [always] have to undergo .٧٣
.hardship

٧٣_ شَرُّ أَوْلِيَاءِكَ مَنْ

تَتَكَلَّفُ لَهُ.

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

74_ شَرُّ الْإِخْوَانِ الْخَاذِلُ.

.75 .The worst companion is an ignorant person

75_ شَرُّ الْأَصْحَابِ الْجَاهِلُ.

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

76_ شَرُّ الْإِخْوَانِ الْمُوَاصِلُ عِنْدَ الرَّخَاءِ، وَالْمَفَاصِلُ عِنْدَ الْبَلَاءِ.

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

77_ شَرُّ إِخْوَانِكَ مَنْ أَغْرَاكَ بِهَوَى، وَوَلَّهَكَ بِالْدُّنْيَا.

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

78_ شَرُّ إِخْوَانِكَ مَنْ دَاهَنَكَ فِي نَفْسِكَ، وَسَاتَرَكَ عَيْبِكَ.

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

79_ شَرُّ إِخْوَانِكَ الْغَاشُّ الْمُدَاهِنُ.

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

80_ شَرُّ إِخْوَانِكَ مَنْ تَبَطَّ (يَتَبَطَّى) عَنِ الْخَيْرِ وَتَبَطَّكَ (وَيُبَطِّئُكَ) مَعَهُ.

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

81_ شَرُّ إِخْوَانِكَ وَأَغَشَّهُمْ لَكَ مَنْ أَغْرَاكَ بِالْعَاجِلِ وَالْهَاكِ عَنِ الْآجِلِ.

.The worst companion is the one who changes [his loyalty] quickly ٨٢

٨٢_ شَرُّ الْأَصْحَابِ السَّرِيعِ الْإِنْقِلَابِ.

.The worst comrade is the one who is very suspicious ٨٣

٨٣_ شَرُّ الْأَثْرَابِ الْكَثِيرِ الْإِرْتِيَابِ.

.The worst affinity is [one that leads to] putting someone into trouble ٨٤

٨٤_ شَرُّ الْأَلْفَةِ إِطْرَاحِ الْكُلْفَةِ.

.The condition of companionship is lack of disagreement ٨٥

٨٥_ شَرْطُ الْمُصَاحَبَةِ

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

٨٦_ صَاحِبُ السُّوءِ قَطْعَةٌ مِنَ النَّارِ

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

٨٧_ صُحْبَةُ الْأَخْيَارِ تُكْسِبُ (تَكْتَسِبُ) الْخَيْرَ كَالرِّيحِ إِذَا مَرَّتْ بِالطَّيْبِ حَمَلَتْ طَيِّبًا.

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

٨٨_ مُعَادَاةُ الْكَرِيمِ أَسْلَمٌ مِنْ مُصَادَقَةِ اللَّئِيمِ.

٨٩. The companionship of a wise person is dependable

٨٩_ مُصَاحَبَةُ الْعَاقِلِ مَأْمُونَةٌ.

٩٠. Sitting in the company of the virtuous brings honour

٩٠_ مُجَالَسَةُ الْأَبْرَارِ تُوجِبُ الشَّرْفَ.

٩١. Accompanying the wicked brings ruin

٩١_ مُصَاحَبَةُ الْأَشْرَارِ تُوجِبُ التَّلْفَ.

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

٩٢_ مُجَالَسَةُ السُّفْلِ تُضَيِّئُ الْقُلُوبَ.

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

٩٣_ مَنَعَ خَيْرِكَ يَدْعُوا إِلَى صُحْبِهِ غَيْرِكَ.

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

٩٤_ مُصَاحَبَةُ الْجَاهِلِ مِنْ أَعْظَمِ الْبَلَاءِ.

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

٩٥_ مُجَالَسَةُ الْعَوَامِّ تُفْسِدُ الْعَادَةَ.

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

٩٦_ مُصَاحِبُ الْأَشْرَارِ كَرَاحِبِ الْبَحْرِ إِنْ سَلِمَ مِنَ الْغَرَقِ لَمْ يَسْلَمْ مِنَ الْفَرَقِ.

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

٩٧_ مُجَالَسَةُ أَبْنَاءِ الدُّنْيَا مَنَسَاءٌ لِلْإِيمَانِ قَائِدَةٌ إِلَى طَاعَةِ الشَّيْطَانِ.

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

٩٨_ مُوَافَقَةُ الْأَصْحَابِ تُدِيمُ الْإِصْطِحَابَ، وَالرَّفْقُ فِي الْمَطَالِبِ يُسَهِّلُ الْأَسْبَابَ.

٩٩. Agreement with companions prolongs the companionship; and showing

.courtesy in matters makes the means [of accomplishment] easy

٩٩_ مُجَالَسَةُ الْحُكَمَاءِ حَيَاةُ الْعُقُولِ، وَشِفَاءُ النَّفُوسِ.

.Sitting in the company of wise men enlivens the minds and cures the souls .١٠٠

١٠٠_ وَحَدَهُ الْمَرْءُ خَيْرٌ لَهُ مِنْ قَرِينِ الشُّوْءِ.

.The loneliness of a man is better for him than [having] an evil comrade .١٠١

١٠١_ بِالتَّوَاخِي فِي اللَّهِ تُثْمِرُ الْأُخُوَّةَ.

.By establishing ties for the sake of Allah, brotherhood becomes fruitful .١٠٢

١٠٢_ تُبْنَى الْأُخُوَّةُ فِي اللَّهِ عَلَى التَّنَاصُحِ فِي اللَّهِ، وَالتَّبَادُلِ فِي اللَّهِ، وَالتَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ، وَالتَّنَاهَى عَنِ مَعَاصِي اللَّهِ، وَالتَّنَاصُرِ فِي اللَّهِ، وَإِخْلَاصِ الْمَحَبَّةِ.

Brotherhood for the sake of Allah is based on advising each other for the sake of .١٠٣
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

١٠٣_ تَنَاسَ مَسَاوِي الْأَخْوَانِ، تَسْتَدِمُّ وَدَّهْمٌ.

Pretend to have forgotten the bad actions of your brothers and their affection .١٠٤
.[towards you] will last longer

١٠٤_ ثَمَرَةُ الْأُخُوَّةِ حِفْظُ الْغَيْبِ وَإِهْدَاءُ الْعَيْبِ.

The fruit of brotherhood is [in] protecting [the reputation of one's brother in] his .١٠٥
.[absence and presenting his faults to him [so that he may correct himself

١٠٥_ مَنْ آخَى فِي اللَّهِ غَنِمَ.

.One who fraternizes for the sake of Allah, Gains .١٠٦

١٠٦_ مَنْ آخَى فِي الدُّنْيَا حُرِمَ.

[One who fraternizes for the sake of this world is deprived [of it .۱۰۷

۱۰۷_ مَنْ لَا إِخْوَانَ لَهُ لَا أَهْلَ لَهُ.

.One who has no brothers has no kin .۱۰۸

۱۰۸_ مَنْ نَاقَشَ الْإِخْوَانَ قَلَّ صَدِيقُهُ.

One who [always] argues with his brothers has few .۱۰۹

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١٠٩_ مَنْ فَقَدَ أَخًا فِي اللَّهِ فَكَأَنَّمَا فَقَدَ أَشْرَفَ أَعْضَائِهِ.

He who loses the one who was his brother for the sake of Allah, it is as if he has .١١٠
.lost the most important organ of his body

١١٠_ مَنْ كَانَ ذَا حِفَازٍ وَوَفَاءٍ لَمْ يَعدَمِ مُحْسِنُ الإِخَاءِ.

One who preserves [that which is entrusted to him] and is loyal will not be .١١١
.deprived of the benefit of brotherhood

١١١_ مِنْ عَجَزِ الرَّأْيِ إِسْتَفْسَادُ الإِخْوَانِ.

.It is from weak personal judgment to break ties with one's brothers .١١٢

١١٢_ مَا أَكْثَرَ الإِخْوَانَ عِنْدَ الجِفَانِ وَأَقَلَّهُمْ عِنْدَ حَادِثَاتِ الزَّمَانِ.

How numerous are friends during times of prosperity and how few they are .١١٣
:during the difficult times

١١٣_ مَا تَوَاحَى قَوْمٌ عَلَى غَيْرِ ذَاتِ اللَّهِ سُبْحَانَهُ إِلاَّ كَانَتْ أُخُوَّتُهُمْ عَلَيْهِمْ تِرَةً يَوْمَ العَرَضِ عَلَى اللَّهِ سُبْحَانَهُ.

No community has established brotherhood for other than seeking the pleasure .١١٤
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

١١٤_ مَوْتُ الأَخِ قَصُّ الجَنَاحِ وَاليَدِ.

.Death of a brother is like having wings clipped and hands cut .١١٥

١١٥_ نِظَامُ المُرُوءَةِ مُحْسِنُ الأَخُوَّةِ، وَنِظَامُ الدِّينِ مُحْسِنُ اليَقِينِ.

The order of humanity is based on righteous brotherhood and the order of religion .١١٦
.is based on unshakable certainty

١١٦_ لا تَصْرِمُ أَخَاكَ عَلَى ارْتِيَابٍ، وَلا تَهْجُرُهُ بَعْدَ اسْتِعْتَابِ.

Do not sever ties with your brother because of some doubt that you have, and do .١١٧
.not abandon him after he has sought [your] pardon

١١٧_ لَا تُضَيِّعَنَّ حَقَّ أُخِيكَ اتِّكَالاً عَلَى مَا بَيْنَكَ

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وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مَّنْ أَضَعْتَ حَقَّهُ.

Do not neglect the rights of your brother out of confidence in your close . ١١٨
.relationship with him, for he whose rights you neglect is not your brother

١١٨_ لَا تُؤَاخِ مَنْ يَسْتُرُ مَنَايِبَكَ وَيَنْشُرُ مَثَالِيكَ.

Do not take as a brother one who hides your positive traits and exposes your . ١١٩
.shortcomings

١١٩_ لَا تَطْلُبَنَّ الْإِخَاءَ عِنْدَ أَهْلِ الْجَفَاءِ وَاطْلُبْنَهُ عِنْدَ أَهْلِ الْحِفَاظِ وَالْوَفَاءِ.

Do not seek brotherhood [and friendship] among the uncouth people, rather seek . ١٢٠
.it among the trustworthy and loyal people

١٢٠_ لَا خَيْرَ فِيمَنْ يَهْجُرُ أَخَاهُ مِنْ غَيْرِ جُرْمٍ.

There is no good in the one who abandons his brother without [him committing] . ١٢١
.any offence

١٢١_ لَا خَيْرَ فِي أَخٍ لَا يُوجِبُ لَكَ مِثْلَ الَّذِي يُوجِبُ لِنَفْسِهِ.

There is no good in the brother who does not enjoin on you what he enjoins on . ١٢٢
.himself

١٢٢_ يُغْتَنَّمُ مُوَآخَاهُ الْأَخْيَارِ، وَيُجْتَنَّبُ مُصَاحَبَةُ الْأَشْرَارِ وَالْفَجَّارِ.

The brotherhood of the righteous is to be considered beneficial whereas . ١٢٣
.association with the wicked and sinful is to be avoided

١٢٣_ إِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ، فَإِنَّهُ يُقَرِّبُ عَلَيْكَ الْبُعِيدَ، وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ.

Be careful not to accept the words of a liar , for he will bring close to you that which . ١٢٤
.is far and take far away from you that which is close

١٢٤_ إِيَّاكَ أَنْ تُخْرِجَ صَدِيقَكَ إِخْرَاجاً يُخْرِجُهُ عَنْ مَوَدَّتِكَ وَاسْتَبَقَ لَهُ مِنْ أُنْسِكَ مَوْضِعاً يَتَّقُ بِالرُّجُوعِ إِلَيْهِ.

Be careful not to drive away your friend in a way that removes all the affection he . ١٢٥

has for you, and leave some room from your friendship for him

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.so that he may rely on returning back to it

١٢٥_ إِيَّاكَ أَنْ تُوحِشَ مُوَادَّكَ وَحَشَهُ تُفْضَى بِهِ إِلَى اخْتِيَارِهِ الْبُعْدَ عَنْكَ، وَإِثَارِ الْفُرْقَةِ.

Be careful not to alienate the one who has affection for you in such a manner that .١٢٦
.he opts to distance himself and prefers to separate himself from you

١٢٦_ إِيَّاكَ وَصُحْبَةَ مَنْ أَلْهَاكَ، وَأَغْرَاكَ، فَإِنَّهُ يَخْذُلُكَ وَيُوبِقُكَ.

Be careful not to associate with the one who makes you negligent and deceives .١٢٧
.you, for he will surely forsake you and destroy you

١٢٧_ إِيَّاكَ وَمُصَاحَبَةَ أَهْلِ الْفُسُوقِ، فَإِنَّ الرَّاضِيَ بِفِعْلِ قَوْمٍ كَالدَّاخِلِ مَعَهُمْ.

Be careful not to associate with the sinners, for verily one who is pleased with the .١٢٨
.actions of a group is like one of them

١٢٨_ إِيَّاكُمْ وَمُصَادَقَةَ الْفَاجِرِ، فَإِنَّهُ يَبِيعُ مُصَادِقَتَهُ بِالتَّافِهِ الْمُحْتَقِرِ.

Be careful not to befriend a wicked person, for he would surely sell his friendship .١٢٩
.for the most worthless of things

١٢٩_ أَكْثَرَ الصَّلَاحِ وَالصَّوَابِ فِي صُحْبَةِ أَوْلَى النَّهْيِ وَالْأَلْبَابِ.

It is better and more appropriate to associate with people of wisdom and .١٣٠
.intelligence

١٣٠_ أَحْسَنُ الشُّيْمِ إِكْرَامُ الْمُصَاحِبِ، وَإِسْعَافُ الطَّالِبِ.

.The best habits are honouring one's companion and assisting one who seeks help .١٣١

١٣١_ أَشْرَفُ الشُّيْمِ رِعَايَةُ الْوَدِّ، وَأَحْسَنُ الْهِمَمِ إِنْجَازُ الْوَعْدِ.

The noblest of traits is guarding one's friendship and the best of endeavours is .١٣٢
.fulfilling one's promise

١٣٢_ مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ، وَأَعَانَكَ عَلَى الْعَمَلِ لَهَا، فَهُوَ الصَّدِيقُ الشَّفِيقُ.

Whoever invites you to the Eternal Abode and assists you to work for it, then he is .۱۳۳
.the true, caring friend

۱۳۳_ الرَّفِيقُ فِي دُنْيَاهُ كَالرَّفِيقِ

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.The friend in one's worldly life is like the friend in his faith .۱۳۴

۱۳۴ _ سَلِ (عِن) الرَّفِيقَ قَبْلَ الطَّرِيقِ.

.Inquire about the companion [on the journey] before the route .۱۳۵

۱۳۵ _ لَا يَحُولُ الصَّدِيقُ الصَّدُوقُ عَنِ الْمَوَدَّةِ وَإِنْ جُفِيَ.

.The true friend will not turn away from his friendship even if he is treated harshly .۱۳۶

۱۳۶ _ إِحْمِلْ نَفْسَكَ مَعَ أَخِيكَ عِنْدَ صَرَمِهِ عَلَى الصَّلَةِ وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ وَالْمُقَارَبَةِ، وَعِنْدَ تَبَاعُدِهِ عَلَى الدُّنُوِّ، وَعِنْدَ جُرْمِهِ عَلَى الْعُدْرِ حَتَّى كَأَنَّكَ لَهُ عَبْدٌ، وَكَأَنَّهُ ذُو نِعْمَةٍ عَلَيْكَ، وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ، أَوْ تَفْعَلَهُ مَعَ غَيْرِ أَهْلِهِ.

Bring yourself to build ties with your brother when he cuts you off, and to be kind .۱۳۷ 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

۱۳۷ _ إِمْحَضْ أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَوْ (أَمْ) قَبِيحَةً.

Be sincere in giving your brother advice whether [he finds it] courteous or .۱۳۸ .offensive

۱۳۸ _ إِحْمِلْ نَفْسَكَ عِنْدَ شِدَّةِ أَخِيكَ عَلَى اللَّيْنِ، وَعِنْدَ قَطِيعَتِهِ عَلَى الْوَصْلِ، وَعِنْدَ جُمُودِهِ عَلَى الْبِذْلِ، وَكُنْ لِلَّذِي يَبْدُو مِنْهُ حَمُولًا وَلَهُ وَصُولًا.

Bring yourself to be polite to your brother when he is harsh to you, and to build .۱۳۹

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

١٣٩_ إِيْتَرَمِنْ كُلِّ شَيْءٍ جَدِيدَهُ، وَمِنْ الْإِخْوَانِ أَقْدَمَهُمْ.

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

١٤٠_ إِيْتَنَبْ مُصَاحِبَهُ الْكَذَّابِ، فَإِنْ اضْطُرِرْتَ إِلَيْهِ فَلَا تُصَيِّدْهُ، وَلَا تُعَلِّمُهُ أَنَّكَ تَكْتُمُ كَذْبَهُ، فَإِنَّهُ يَتَّقِلُ عَنْ وُدِّكَ وَلَا يَتَّقِلُ عَنْ طَبْعِهِ.

140. 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

١٤١_ أُنْذِلْ لِصَدِيقِكَ كُلِّ الْمَوَدَّةِ، وَلَا تَبْذُلْ لَهُ كُلَّ الطَّمَأْنِينَةِ وَأَعْطِهِ مِنْ نَفْسِكَ كُلَّ الْمَوَاسَاهِ، وَلَا تَقْصُصْ إِلَيْهِ بِكُلِّ أَسْرَارِكَ.

141. 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

١٤٢_ فَقَدُ الْإِخْوَانِ مُوْهِى الْجَلْدِ.

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

١٤٣_ لَيْسَ لَكَ بَأَخٍ، مَنِ اخْتَجَّتْ إِلَى مُدَارَاتِهِ.

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

١٤٤_ لَيْسَ بِرَفِيقٍ مَحْمُودٍ الطَّرِيقَةَ مَنْ أَحْوَجَ صَاحِبَهُ إِلَى مُمَارَاتِهِ.

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

١٤٥_ لَيْسَ لَكَ بَأَخٍ مَنْ أَحْوَجَكَ إِلَى حَاكِمٍ بَيْنَكَ وَبَيْنَهُ.

145. He who makes it necessary for you to get a judge to adjudicate between yourself and him is

.not your brother

١٤٦ _ جَمَالُ الْأُخُوَّةِ إِحْسَانُ الْعِشْرَةِ، وَالْمُؤَاسَاةُ مَعَ الْعِشْرَةِ.

The embellishment of brotherhood is good companionship and [giving] support . ١٤٧
.despite [financial] difficulty

١٤٧ _ حُسْنُ الْإِخَاءِ يُجْزِلُ الْأَجْرَ وَيُجَمِّلُ النَّاءَ.

.Good brotherhood increases reward and beautifies praise . ١٤٨

١٤٨ _ خَيْرُ الْإِخْوَانِ أَقْلُهُمْ مُصَانَعَةً فِي النَّصِيحَةِ.

.The best of brothers are the least hypocritical in giving good advice . ١٤٩

١٤٩ _ خَيْرُ الْإِخْوَانِ مَنْ لَا يُخَوِّجُ إِخْوَانَهُ إِلَى سِوَاهُ.

The best of brothers is the one who makes it unnecessary for his brother to seek . ١٥٠
.from anyone other than him

١٥٠ _ خَيْرُ إِخْوَانِكَ مَنْ عَنَّفَكَ فِي طَاعَةِ اللَّهِ.

The best of your brothers is the one who is stern with you regarding obedience to . ١٥١
Allah

١٥١ _ خَيْرُ إِخْوَانِكَ مَنْ وَاسَاكَ، وَخَيْرٌ مِنْهُ مَنْ كَفَاكَ، وَإِنَاخْتَجَ إِلَيْكَ أَعْفَاكَ.

The best of your brothers is the one who supports you, and better than him is the . ١٥٢
one who suffices for you, and when he needs you, he excuses you [if you are unable
[to assist him

١٥٢ _ خَيْرُ الْإِخْوَانِ مَنْ لَمْ يَكُنْ عَلَى إِخْوَانِهِ مُسْتَقْصِيًّا.

.The best of brothers is one who does not scrutinize his brothers . ١٥٣

١٥٣ _ خَيْرُ إِخْوَانِكَ مَنْ كَثُرَ إِغْضَابُهُ لَكَ فِي الْحَقِّ.

The best of your brothers is the one whose anger at you increases in matters . ١٥٤

.pertaining to the truth

١٥٤_ الصَّدِيقُ أَفْضَلُ الذُّخْرَيْنِ.

.A friend is the better of the two resources .١٥٥

١٥٥_ الصَّدِيقُ أَفْضَلُ الْعُدَّتَيْنِ.

.A friend is the better of the two assets .١٥٦

١٥٦_ الصَّدِيقُ أَفْضَلُ عُدَّةٍ وَأَبْقَى مَوَدَّةً.

.A friend is a better asset and is more lasting in fondness .١٥٧

١٥٧_ الصَّدِيقُ إِنْسَانٌ هُوَ أَنْتَ إِلَّا أَنَّهُ غَيْرُكَ.

.١٥٨

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.A friend is a person who is ‘you’ except that he is other than you

١٥٨_ الصَّدِيقُ الصَّدُوقُ مَنْ نَصَحَكَ فِي عَيْبِكَ وَحَفِظَكَ فِي غَيْبِكَ وَآثَرَكَ عَلَى نَفْسِهِ.

The truthful friend is one who advises you of your faults protects your dignity in .١٥٩
.your absence and gives you preference over himself

١٥٩_ الحازمُ مَنْ تَخَيَّرَ لِخُلَّتِهِ فَإِنَّ الْمَرْءَ يُوزَنُ بِخَلِيلِهِ.

The wise person is one who selects his friend carefully, for a man is gauged by his .١٦٠
.friend

١٦٠_ الأصدقاءُ نَفْسٌ وَاحِدَةٌ فِي جُسُومٍ مُتَفَرِّقَةٍ.

.Friends are one soul in different bodies .١٦١

١٦١_ الصَّدِيقُ مَنْ كَانَ نَاهِيًا عَنِ الظُّلْمِ وَالْعُدْوَانِ مُعِينًا عَلَى الْبِرِّ وَالْإِحْسَانِ .

The [true] friend is he who forbids [one from] injustice and wrongdoing while .١٦٢
.helping [one] to perform good deeds and be righteous

١٦٢_ إِصْحَابُ مَنْ لَا تَرَاهُ إِلَّا وَكَأَنَّهُ لَاغْنَاءُ بِهِ عَنْكَ، وَإِنْ أَسَأَتْ إِلَيْهِ أَحْسَنَ إِلَيْكَ وَكَأَنَّهُ الْمُسِيءُ.

Keep the company of one whom you find cannot do without you, and if you do .١٦٣
.something bad to him he responds with good, as if he was the one at fault

١٦٣_ مَنْ لَا (أَخًا) إِخَاءَ لَهُ لَا خَيْرَ فِيهِ.

.One who has no brother (or brotherhood) has no goodness in him .١٦٤

١٦٤_ مَنْ جَانَبَ الْإِخْوَانَ عَلَى كُلِّ ذَنْبٍ قَلَّ أَصْدِقَاؤُهُ.

One who turns away from his brothers because of every [small] misdeed will have .١٦٥
.few friends

١٦٥_ مَنَاسْتَفْسَدَ صَدِيقَهُ نَقَصَ مِنْ عَدَدِهِ.

.One who spoils [his relationship with] his friend has reduced his own number .١٦٦

١٦٦- مَنْ صَحِبَ الْأَشْرَارَ لَمْ يَسْلَمْ.

[One who accompanies evildoers will not be safe [from them .١٦٧

١٦٧- مَنَاهَتَم بِكَ

p: ٤٣

فَهُوَ صَدِيقُكَ.

.Whoever is concerned about you, then he is your [true] friend .١٦٨

١٦٨_ مَنْ أَحْسَنَ الْمُصَاحِبَةَ كَثُرَ أَصْحَابُهُ.

.One whose company is good will have many companions .١٦٩

١٦٩_ مَنْ جَالَسَ الْجُهَّالَ فَلَيْسَتْ عِدَّةٌ لِلْقَلِيلِ وَالْقَالِ.

One who sits in the company of the ignorant should be prepared for fruitless talk .١٧٠
and gossip

١٧٠_ مَنْ لَمْ يَتَعَاهَدْ مُوَادِدَهُ فَقَدْ ضَيَّعَ الصَّدِيقَ.

One who does not attend to the needs of the one who shows friendship towards .١٧١
him has lost a friend

١٧١_ مَنَاسَتْ قَصَى عَلَى صَدِيقِهِ انْقَطَعَتْ مَوَدَّتُهُ.

.One who demands too much from his friend will sever his friendship .١٧٢

١٧٢_ مَنْ اسْتَحْفَ بِمُؤَالِيهِ اسْتَقْلَ وَطَأَهُ مُعَادِيهِ.

One who takes his [relationship with his] allies lightly will find the overrunning of .١٧٣
his enemies to be heavy

١٧٣_ عَلَى التَّوَاخِي فِي اللَّهِ تَخْلُصُ الْمَحَبَّةُ.

.It is through brotherhood for the sake of Allah that love becomes sincere .١٧٤

١٧٤_ عِنْدَ نَزُولِ الشَّدَائِدِ يُجَرَّبُ حِفَاظُ الْإِخْوَانِ.

.It is in times of tribulation that the protection of brethren is put to test .١٧٥

١٧٥_ عِنْدَ زَوَالِ الْقُدْرَةِ يَتَبَيَّنُ الصَّدِيقُ مِنَ الْعَدُوِّ.

.It is when power is lost that friend is distinguished from foe .١٧٦

١٧٦_ عَجِبْتُ لِمَنْ يَزَعِبُ فِي التَّكْثُرِ مِنَ الْأَصْحَابِ كَيْفَ لَا يَصْحَبُ الْعُلَمَاءَ الْأَلْبِيَاءَ الْأَتْقِيَاءَ الَّذِينَ يَغْنَمُ فَضَائِلَهُمْ وَتَهْدِيهِ عُلُومُهُمْ
وَتَزِينُهُ صُحْبَتُهُمْ.

I am amazed at the one who seeks more companions why does he not . ١٧٧
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

١٧٧_ فِي كُلِّ صُحْبَةٍ اخْتِيَارٌ.

.In every companionship there is choice .١٧٨

١٧٨_ فِي

p: ٤٤

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

179_ فِي الصِّيقِ يَتَبَيَّنُ حُسْنُ مُوَسَاةِ الرَّفِيقِ.

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

180_ فِي حُسْنِ الْمُصَاحِبَةِ يَزَعَبُ الرَّفَاقُ.

.181 Good companionship is something friends wish for .

181_ إِيَّاكَ أَنْ تَغْفَلَ عَنْ حَقِّ أَخِيكَ، اتِّكَالاً عَلَى وَاجِبِ حَقِّكَ عَلَيْهِ، فَإِنَّ لِأَخِيكَ 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 اتِّكَالاً عَلَى مَا بَيْنَكَ وَبَيْنَهُ فَلَيْسَ لَكَ بِأَخٍ مَنْ أَضَعَتْ 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 ثِقَاتُ الْإِخْوَانِ.

.184 The best assets are reliable brothers .

184_ أَفْضَلُ الْعُدَدِ أَخٌ وَفِيٍّ وَسَقِيٌّ زَكِيٌّ.

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

185_ أَصْدَقُ الْإِخْوَانِ مَوَدَّةٌ أَفْضَلُهُمْ لِإِخْوَانِهِ فِي السَّرَّاءِ وَالضَّرَّاءِ مُوَسَاةٌ.

.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 سَفَرًا مَنْ كَانَ سَفَرُهُ فِي ابْتِغَاءِ أَخٍ صَالِحٍ.

.The one who journeys in search of a righteous brother journeys the farthest .۱۸۷

۱۸۷ إِنَّ أَخَاكَ حَقًّا مَنْ غَفَرَ زَلَّتْكَ، وَسَدَّ خَلَّتْكَ وَقَبَلَ عُدْرَكَ، وَسَتَرَ عَوْرَتَكَ، وَنَفَى وَجَلَكَ، وَحَقَّقَ أَمْلَكَ.

Your true brother is one .۱۸۸

who forgives your mistake, fulfils your need, accepts your excuse, hides your [hidden] flaw, removes your apprehension and actualizes your hope

١٨٨_ لَا تَصْحَبْ مَنْ فَاتَهُ الْعَقْلُ، وَلَا تَصْطَبِعْ مَنْ خَانَهُ الْأَصْلُ، فَإِنَّ مَنْ لَا عَقْلَ لَهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى أَنَّهُ يَنْفَعُكَ، وَمَنْ لَا أَصْلَ لَهُ يُسِيءُ إِلَى مَنْ يُحْسِنُ إِلَيْهِ.

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

١٨٩_ تَصْحَبْ إِلَّا عَاقِلًا تَقِيًّا، وَلَا تُعَاشِرْ إِلَّا عَالِمًا زَكِيًّا، وَلَا تُودِعْ سِرَّكَ إِلَّا مُؤْمِنًا وَفِيًّا.

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

١٩٠_ لَا تَصْحَبْ مَنْ يَحْفَظُ مَسَاوِيكَ، وَيُنْسِي فَضَائِلَكَ وَمَعَالِيكَ.

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

١٩١_ لَا تَحُلُومُصَاحِبَهُ غَيْرِ أَرِيْبٍ.

.The companionship of the unintelligent is not enjoyable

١٩٢_ لَا يَصْحَبُ الْأَبْرَارَ إِلَّا نَظْرًاؤُهُمْ.

.None accompany the virtuous except those who are like them

١٩٣_ لَا يَأْمَنُ مُجَالِسُوا الْأَشْرَارِ غَوَائِلَ الْبَلَاءِ.

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

١٩٤_ لَا إِخْوَانَ جَلَاءِ الْهُمُومِ وَالْأَحْزَانِ.

.Brothers are eliminators of grief and sorrow .١٩٥

١٩٥ _ أَطِيعْ أَخَاكَ وَإِنْ عَصَاكَ، وَصِلْهُ وَإِنْ جَفَاكَ.

Obey your brother even if he .١٩٦

p: ٤٤

.disobeys you, and establish ties with him even if he shuns you

١٩٦_ إصْحَبْ أَخَا التَّقَى وَالِدَيْنِ تَسْلَمَ، وَأَسْتَرِ شُدَّهُ تَعْنَمَ.

Keep yourself in the company of a virtuous and pious brother and you will remain .١٩٧
.safe, seek advice from him and you will benefit

١٩٧_ أَحِبِّ فِي اللَّهِ مَنْ يُجَاهِدُكَ عَلَى صِلَاحِ دِينِ، وَيُكْسِيكَ (يُكْسِبُكَ) حُسْنَ يَقِينِ.

Love for the sake of Allah the one who struggles against you for the betterment of .١٩٨
.[your] religion and covers you with the mantle of certitude

١٩٨_ إِرْفَقْ بِإِخْوَانِكَ، وَأَكْفِهِمْ غَرَبَ لِسَانِكَ، وَأَجِرْ عَلَيْهِمْ سَيِّبَ إِحْسَانِكَ.

Be courteous to your brothers and don't expose them to the harshness of your .١٩٩
.tongue; and let your goodness flow forth for them

١٩٩_ أُبْذُلْ لِصَدِيقِكَ نُصْحَكَ، وَلِمَعَارِفِكَ مَعُونَتَكَ، وَلِكَافَةِ النَّاسِ بِشْرَكَ.

Offer your advice to your friend, your assistance to your acquaintance, and to all .٢٠٠
.the people, your cheerfulness

٢٠٠_ إِخْذِرْ مُصَاحِبَهُ كُلِّ مَنْ يُقْبَلُ رَأْيُهُ، وَيُنْكَرُ عَمَلُهُ، فَإِنَّ الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ.

Be cautious of the company of one whose opinion is accepted but whose actions .٢٠١
.are evil, for surely a person is judged by the company he keeps

٢٠١_ إِخْذِرْ مُجَالِسَةَ قَرِينِ السَّوِّءِ فَإِنَّهُ يُهْلِكُ مُقَارِنَهُ، وَيُزِدِي مُصَاحِبَهُ.

Be careful not to associate with an evil colleague, for his association will destroy .٢٠٢
.you and his companionship will ruin you

٢٠٢_ لَا تُؤْتِزْ دَنِيًّا عَلَى شَرِيفٍ.

.Do not give preference to an ignoble person over a noble one .٢٠٣

٢٠٣_ لَا تَصْحَبَنَّ مَنْ لَا عَقْلَ لَهُ.

.۲۰۴ Never associate with one who has no intelligence .۲۰۴

۲۰۴_ لَا تَصْحَبِ الْمَائِقَ فَيُرِيَنَّ لَكَ فِعْلَهُ، وَيَوَدَّ أَنَّكَ مِثْلُهُ.

.۲۰۵ Do not associate .۲۰۵

p: ۴۷

.with a fool, for he will embellish his actions for you and want you to become like him

٢٠٥_ لَا تَصْحَبَنَّ أَوْلِيَاءَ الدُّنْيَا فَإِنَّكَ إِنْ أَقَلَّتْ إِسْتَقْلُوكَ وَإِنْ أَكْثَرَتْ حَسَدُوكَ.

Do not associate with those who love this world, for if you have less they will .٢٠٦
.disregard you and if you have more they will envy you

٢٠٦_ لَا تُكْثِرَنَّ صُحْبَةَ اللَّئِيمِ، فَإِنَّهُ إِنْ صَحِبْتِكَ نِعْمَهُ حَسَدَكَ، وَإِنْ طَرَقَتْكَ نَائِبَةٌ قَدَفَكَ.

Do not frequent the company of a wicked person, for if you are bestowed with a .٢٠٧
.blessing, he will envy you and if a misfortune befalls you, he will abandon you

٢٠٧_ لَا تَسْتَكْثِرَنَّ مِنْ إِخْوَانِ الدُّنْيَا، فَإِنَّكَ إِنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أَعْدَاءَ، وَإِنَّ مَثَلَهُمْ كَمَثَلِ النَّارِ كَثِيرُهَا يُحْرِقُ وَقَلِيلُهَا يَنْفَعُ.

Do not acquire more ‘worldly’ brothers, for if you become incapable of fulfilling .٢٠٨
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

٢٠٨_ كُنْ بِالْوَحْدَةِ أُنْسٍ مِنْكَ بِقُرْنَاءِ الشُّوْءِ.

.Take comfort for yourself in solitude rather than bad company .٢٠٩

٢٠٩_ كُنْ بِعَدُوِّكَ الْعَاقِلِ أَوْثَقَ مِنْكَ بِصَدِيقِكَ الْجَاهِلِ

.Be more confident of your intelligent foe than your ignorant friend .٢١٠

٢١٠_ كُلَّمَا طَالَتِ الصُّحْبَةُ تَأَكَّدَتِ الْحُرْمَةُ.

.Whenever the companionship prolongs, the [mutual] respect is affirmed .٢١١

٢١١_ لِكُلِّ شَيْءٍ آفَةٌ وَآفَةُ الْخَيْرِ (الْحَيْرِ) قَرِينُ الشُّوْءِ.

.For everything there is a bane and the bane of a good person is bad company .٢١٢

٢١٢_ لِكُلِّ شَيْءٍ نَكَدٌ وَنَكَدُ الْعُمْرِ مُقَارَنَةُ الْعُدُوِّ.

For everything there is a vexation and the vexation of your lifetime is .٢١٣

.being in] the company of an enemy]

٢١٣_ لَيْسَ مَنْ خَالَطَ الْأَشْرَارَ بِذِي مَعْقُولٍ.

.One who mingles with the wicked is not intelligent. ٢١٤

٢١٤_ لَيْسَ شَيْءٌ أَدْعَى لِخَيْرٍ وَأَنْجِي مِنْ شَرٍّ مِنْ صُحْبَةِ الْأَخْيَارِ.

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

٢١٥_ مَنْ صَاحَبَ الْعُقَلَاءَ وَقُرَّ.

.One who accompanies the wise is respected. ٢١٦

٢١٦_ إِحْذَرُ مُصَاحَبَةَ الْفُسَّاقِ وَالْفُجَّارِ وَالْمُجَاهِرِينَ بِمَعَاصِي اللَّهِ.

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

٢١٧_ إِحْذَرُ مُجَالِسَةَ الْجَاهِلِ، كَمَا تَأْمَنُ مِنْ مُصَاحَبَةِ الْعَاقِلِ.

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

٢١٨_ إِيَّاكَ وَمُصَاحَبَةَ الْفُسَّاقِ، فَإِنَّ الشَّرَّ بِالشَّرِّ يَلْحَقُ.

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

٢١٩_ إِيَّاكَ أَنْ تُخَدَعَ عَنْ صَدِيقِكَ، أَوْ تُغْلَبَ عَنْ عَدُوِّكَ.

.Be careful not to be cheated by your friend or to be overcome by your foe. ٢٢٠

٢٢٠_ إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرَّكَ.

.Be careful not to befriend a fool, for he will harm you while trying to benefit you. ٢٢١

٢٢١_ إِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أَحْوَجَ مَا تَكُونُ إِلَيْهِ.

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

٢٢٢_ إِيَّاكَ وَمُصَاحَبَةَ الْأَشْرَارِ، فَإِنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلَامَةِ مِنْهُمْ.

Be careful not to accompany the wicked, for they consider it a favour.

.upon you to keep you safe from themselves

٢٢٣_ أُخْوَك مُوَاسِيكَ فِي الشَّدَةِ.

.Your brother is your supporter in times of difficulty ٢٢٤.

٢٢٤_ إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَا لَهُ ذَلِكَ يَوْمًا.

If you want to cut off ties with your brother [in faith] then leave some of your ٢٢٥.
friendship for him, so that he may return to it someday if he so wishes

٢٢٥_ قَدِّمِ الْإِخْتِبَارَ وَأَجِدِ الْإِسْتِظْهَارَ فِي اخْتِيَارِ الْإِخْوَانِ وَإِلَّا أَلْجَأَكَ الْإِضْطْرَارُ إِلَى مُقَارَنَةِ الْأَشْرَارِ.

Before choosing a friend, assess him and try hard to find out about him, otherwise ٢٢٦.
you will be forced by necessity to associate with the wicked

٢٢٦_ كَفَى بِالصُّخْبِيِّ إِخْتِبَارًا.

.Accompanying a person [for some time] is sufficient to evaluate him ٢٢٧.

٢٢٧_ إِنْ اسْتَنْمَتَ إِلَى وَدُودِكَ فَأَحْرِزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا لَعَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقْتًا مَا.

Even] if you have gained confidence and trust in your close friend, safeguard] ٢٢٨
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

٢٢٨_ إِذَا تَأَكَّدَ الْإِخَاءُ سَمَّجَ الشَّنَاءِ.

.As the bond of brotherhood strengthens, compliments become distasteful ٢٢٩.

٢٢٩_ إِذَا آخَيْتَ فَأَكْرِمْ حَقَّ الْإِخَاءِ.

When you [decide to] establish the bond of brotherhood, then honour the right of ٢٣٠.
brotherhood

٢٣٠_ إِذَا وَثِقْتَ بِمَوَدَّةِ أَخِيكَ فَلَا تُبَالِ مَتَى لَقَيْتَهُ وَلَقَيْكَ.

If you are certain of the affection of your brother then don't be concerned [about ٢٣١.

.what transpires] when you meet him or he meets you

۲۳۱_ مَنَاتَّخَذَ

p: ۵۰

أَخًا بَعْدَ حُسْنِ الْإِخْتِبَارِ دَامَتْ صُحْبَتُهُ وَتَأَكَّدَتْ مَوَدَّتُهُ.

One who takes a brother after successfully evaluating him, his companionship will .۲۳۲
.last longer and his bond will be more firmly established

۲۳۲_ مَنْ لَمْ يُقَدِّمْ فِي اتِّخَاذِ الْإِخْوَانِ الْاِعْتِبَارَ دَفَعَهُ الْاِغْتِرَارُ إِلَى صُحْبَةِ الْفُجَّارِ.

One who does not investigate before he takes a brother will be misled to . ۲۳۳
association with
.the depraved

۲۳۳_ مَنِ اتَّخَذَ أَخًا مِنْ غَيْرِ اِخْتِبَارِ اَلْجَاهِ الْاِضْطِرَارُ إِلَى مُرَافَقَةِ الْاَشْرَارِ.

One who takes a brother without evaluation will be forced by necessity to . ۲۳۴
.associate with the wicked

۲۳۴_ اَلْاِخْوَانُ فِي اللّٰهِ تَعَالٰى تَدُوْمُ مَوَدَّتُهُمْ لِذَوَامِ سَبَبِهَا.

The amity between those who are brothers for the sake of Allah endures because . ۲۳۵
.of its firm foundation

۲۳۵_ اِخْوَانُ الصِّدْقِ زِينَةٌ فِي السَّرَّاءِ وَعُدَّةٌ فِي الضَّرَّاءِ.

True brotherhood is an embellishment in times of ease and a provision in times of . ۲۳۶
.difficulty

۲۳۶_ الْاَخُ الْمَكْتَسَبُ فِي اللّٰهِ اَقْرَبُ الْاَقْرِبَاءِ وَاَحْمُ مِنَ الْاُمَّهَاتِ وَالْاَبَاءِ.

The brother acquired for the sake of Allah is the nearest of relations – even closer . ۲۳۷
.than mothers and fathers

۲۳۷_ اُخْوَاكَ فِي اللّٰهِ مَنْ هَدَاكَ إِلَى رَشَادٍ، وَنَهَاكَ عَنِ فَسَادٍ، وَأَعَانَكَ إِلَى اِصْلَاحٍ مَعَادٍ.

Your brother for the sake of Allah is one who guides you towards rectitude, . ۲۳۸
.forbids you from corruption and assists you to improve your Hereafter

۲۳۸_ اُخْوَاكَ الصِّدْقُ مَنْ وَقَاكَ بِنَفْسِهِ، وَآثَرَكَ عَلَى مَالِهِ وَوَلَدِهِ، وَعَزَّسَهُ.

Your true friend and brother is the one who protects you with his life, and prefers .۲۳۹
.you over his wealth, his children and his spouse

۲۳۹_ قَلِيلٌ مِنَ الْإِخْوَانِ مَنْ يُنْصِفُ.

It is only a few .۲۴۰

p: ۵۱

.of the brothers who are fair

٢٤٠_ قَرِينُ السُّوءِ شَرُّ قَرِينٍ وَدَاءُ اللُّؤْمِ دَاءٌ دَفِينٌ.

An evil companion is the worst of companions; and the disease of ignobility is a .٢٤١
.concealed disease

٢٤١_ قَارِنُ أَهْلِ الْخَيْرِ تَكُنْ مِنْهُمْ، وَبَايِنُ أَهْلِ الشَّرِّ تَبِينُ عَنْهُمْ.

Accompany the virtuous and you will become one of them; separate yourself from .٢٤٢
.the evil people and you will be dissociated from them

٢٤٢_ قَدِّمِ الْاِخْتِبَارَ فِي اتِّخَاذِ الْاِخْوَانِ، فَإِنَّ الْاِخْتِبَارَ مِعْيَارٌ يَفْرُقُ بَيْنَ الْاِخْيَارِ وَالْاَشْرَارِ.

Be sure to investigate before taking anyone as your brother, for assessment is .٢٤٣
.the gauge that distinguishes the virtuous from the wicked

٢٤٣_ مَنْ رَفِقَ بِمُصَاحِبِهِ وَاقْفَهُ، وَمَنْ أَعَنَفَ بِهِ أَخْرَجَهُ وَفَارَقَهُ.

One who is courteous to his companion will gain his acceptance, and one who is .٢٤٤
.harsh to him will drive him away and get separated from him

٢٤٤_ مَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إِلَّا بِاِثَارِهِ عَلَى نَفْسِهِ دَامَ سَخَطُهُ.

One who is not pleased with his friend except when he prefers him over himself, .٢٤٥
.will always be resentful

٢٤٥_ مَنْ كَانَتْ صُحْبَتُهُ فِي اللَّهِ كَانَتْ صُحْبَتُهُ كَرِيمَةً وَمَوَدَّتُهُ مُسْتَقِيمَةً.

One whose companionship is for the sake of Allah, his companionship is .٢٤٦
.honourable and his friendship is upright

٢٤٦_ مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللَّهِ فَاحْذَرُهُ، فَإِنَّ مَوَدَّتَهُ لَيْمَةٌ وَصُحْبَتُهُ مَشُومَةٌ.

Be careful of the one whose friendship is not for the sake of Allah, for his .٢٤٧
.friendship is wicked and his company is doomed

٢٤٧_ مَنْ لَمْ يَضْحَكْ مَعِينًا عَلَى نَفْسِكَ فَضْحَبَتُهُ وَبَالَ عَلَيْكَ إِنْ عَلِمْتَ.

One who does not assist you by [his] accompanying you, then .۲۴۸

p: ۵۲

.his company is [actually] a burden on you, if [only] you knew

٢٤٨_ مَنْ لَمْ يَخْتَمِلْ زَلَلَ الصَّدِيقِ مَاتَ وَحِيدًا.

.One who does not overlook the mistakes of his friend will die lonely .٢٤٩

٢٤٩_ مَنْ طَلَبَ صَدِيقَ صِدْقٍ وَفِيًّا طَلَبَ مَا لَا يُوجَدُ.

.One who seeks a truly loyal friend, seeks that which cannot be found .٢٥٠

٢٥٠_ مَنْ دَنَتْ هِمَّتُهُ فَلَا تَصْحَبُهُ.

.Do not accompany the one who lacks determination .٢٥١

٢٥١_ مَنْ لَمْ تَنْفَعَكَ صِدَاقَتُهُ ضَرَّتَكَ عِدَاؤُهُ.

.One whose friendship does not benefit you, his enmity will harm you .٢٥٢

٢٥٢_ مَنْ لَمْ يَنْصَحَكَ فِي صِدَاقَتِهِ فَلَا تُعَذِّرْهُ.

.Do not excuse one who is insincere in his friendship with you .٢٥٣

٢٥٣_ مِنْ شَرَايِطِ الْإِيمَانِ حُسْنُ مُصَاحَبَةِ الْإِخْوَانِ.

.One of the conditions of faith is [having] good companionship with one's brothers .٢٥٤

٢٥٤_ مِنْ عَدَمِ الْعَقْلِ مُصَاحَبَةُ ذَوِي الْجَهْلِ.

.Associating with the ignorant stems from lack of intelligence .٢٥٥

٢٥٥_ لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِيَ صَدِيقَكَ

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

٢٥٦_ لَا عَيْشَ لِمَنْ فَارَقَ أَحَبَّ تَهُ.

.There is no life for one who is separated from those whom he loves .٢٥٧

٢٥٧_ لا خَيْرَ فِي صَدِيقٍ ضَنِينٍ (ظَنِينٍ).

.There is no good in a stingy (or suspicious) friend .٢٥٨

٢٥٨_ لا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي غَيْبَتِهِ وَنُكْبَتِهِ وَوَفَاتِهِ.

A friend is not truly a friend unless he protects his brother in his absence, his .٢٥٩
.misfortune and his death

٢٥٩_ لا تَقْطَعْ صَدِيقًا وَإِنْ كَفَرَ.

.Do not break off ties with a friend, even if he is ungrateful .٢٦٠

٢٦٠_ لا تَتَّقِ بِالصَّدِيقِ قَبْلَ الْخُبْرَةِ.

Do not trust .٢٦١

.in a friend before testing him

٢٦١_ لَا تَعُدَّنَّ صَدِيقًا مَنْ لَا يُوَاسِي بِمَالِهِ.

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

٢٦٢_ لَا تَأْمَنْ صَدِيقَكَ حَتَّى تَخْتَبِرَهُ وَكُنْ مِنْ عَدُوِّكَ عَلَى أَشَدِّ الْحَذَرِ.

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

٢٦٣_ مَنْ أَحْسَنَ مُصَاحَبَةَ الْإِخْوَانِ اسْتَدَامَ مِنْهُمْ الْوُضْلَةَ.

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

٢٦٤_ مَنْ بَصَّ رَكَ عَيْبِكَ وَحَفِظَكَ فِي غَيْبِكَ فَهُوَ الصَّدِيقُ فَاحْفَظْهُ.

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

٢٦٥_ مَنْ لَا صَدِيقَ لَهُ لَا ذُخْرَ لَهُ.

.٢٦٦ One who has no friend has no provision

٢٦٦_ مَنْ دَعَاكَ إِلَى الدَّارِ الْبَاقِيَةِ وَأَعَانَكَ عَلَى الْعَمَلِ لَهَا فَهُوَ الصَّدِيقُ الشَّفِيقُ.

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

٢٦٧_ مِنْ سُوءِ الْاِخْتِيَارِ صُحْبَةُ الْأَشْرَارِ.

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

٢٦٨_ مَا تَأَكَّدَتْ الْحُرْمَةُ بِمِثْلِ الْمُصَاحَبَةِ وَالْمُجَاوَزَةِ.

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

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

١_ الأَدْبُ أَحَدُ الْحَسَنَاتِ .

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

٢_ الأَدْبُ فِي الْإِنْسَانِ كَشَجَرِهِ أَصْلُهَا الْعَقْلُ .

٣. The noblest of personal merits is good etiquette .

٣_ أَشْرَفُ حَسَبِ حُسْنِ الأَدْبِ .

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

_٤

أَفْضَلُ الْأَدَبِ حِفْظُ الْمُرُوءَةِ.

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

5_ أَفْضَلُ الْأَدَبِ مَا بَدَأْتَ بِهِ نَفْسَكَ.

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

6_ أَفْضَلُ الْأَدَبِ أَنْ يَتَّقَ الْإِنْسَانُ عِنْدَ حَدِّهِ وَلَا يَتَعَدَّى قَدْرَهُ.

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

7_ أَحْسَنُ الْآدَابِ مَا كَفَّكَ عَنِ الْمَحَارِمِ.

8. The noblest merit is good etiquette.

8_ أَكْرَمُ حَسَبٍ حُسْنُ الْأَدَبِ.

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

9_ إِنَّ بَدْوَى الْعُقُولِ مِنَ الْحَاجَةِ إِلَى الْأَدَبِ، كَمَا يَظْمَأُ الزَّرْعُ إِلَى الْمَطَرِ.

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

10_ إِنَّ النَّاسَ إِلَى صَالِحِ الْأَدَبِ أَحْوَجُ مِنْهُمْ إِلَى الْفِضَّةِ وَالذَّهَبِ.

11. Good etiquette is the best merit.

11_ الْأَدَبُ أَفْضَلُ حَسَبٍ.

12. Etiquettes are renewed vestments.

12_ الْآدَابُ حُلٌّ مُجَدَّدَةٌ.

13. Good etiquette is the best trait.

13_ الْأَدَبُ أَحْسَنُ سَجِيَّةٍ.

۱۴. Etiquette is a reflection of the intellect .۱۴

۱۴_ الأَدْبُ صُورَةُ الْعَقْلِ .

۱۵. Good etiquette is the perfection of man .۱۵

۱۵_ الأَدْبُ كَمَالُ الرَّجُلِ .

۱۶. You are gauged by your etiquette so beautify it with forbearance .۱۶

۱۶_ إِنَّكَ مُقَوَّمٌ بِأَدَبِكَ، فَزَيِّنْهُ بِالْحِلْمِ .

Indeed you are more in need of acquiring good etiquette than you are of acquiring .۱۷
silver and gold

۱۷_ إِنَّكُمْ إِلَى اِكْتِسَابِ الأَدَبِ أَحْوَجُ مِنْكُمْ إِلَى اِكْتِسَابِ الفِضَّةِ وَالذَّهَبِ .

۱۸. Through good etiquette brainpower is sharpened .۱۸

۱۸_ بِالأَدَبِ تُشْحَذُ الفِطْنُ .

۱۹. The worst attribute is bad etiquette .۱۹

۱۹_ بِئْسَ النَّسَبُ سُوءُ الأَدَبِ .

۲۰. The fruit of good etiquette is good character .۲۰

۲۰_ ثَمَرُهُ الأَدَبِ حُسْنُ الخُلُقِ .

Good .۲۱

.etiquette covers up bad lineage

٢١_ حُسْنُ الْأَدَبِ يَسْتُرُ قُبْحَ النَّسَبِ.

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

٢٢_ حُسْنُ الْأَدَبِ خَيْرٌ مُوَارِزٍ وَأَفْضَلُ قَرِينٍ.

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

٢٣_ حُسْنُ الْأَدَبِ أَفْضَلُ نَسَبٍ وَأَشْرَفُ سَبَبٍ.

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

٢٤_ حَسَبُ الْأَدَبِ أَشْرَفُ مِنْ حَسَبِ النَّسَبِ.

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

٢٥_ خَيْرٌ مَا وَرَّثَ الْآبَاءُ الْأَبْنَاءَ الْأَدَبُ.

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

٢٦_ سَبَبٌ تَزْكِيهِ الْأَخْلَاقِ حُسْنُ الْأَدَبِ.

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

٢٧_ طَالِبُ الْأَدَبِ أَحْزَمٌ مِنْ طَالِبِ الذَّهَبِ.

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

٢٨_ طَلَبُ الْأَدَبِ جَمَالُ الْحَسَبِ.

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

٢٩_ عَلَيْكَ بِالْأَدَبِ فَإِنَّهُ زِينَةُ الْحَسَبِ.

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

٣٠_ قَلِيلُ الْأَدَبِ خَيْرٌ مِنْ كَثِيرِ النَّسَبِ.

٣١. Everything requires intellect and intellect requires etiquette

٣١_ كُلُّ شَيْءٍ يَحْتَاجُ إِلَى الْعَقْلِ، وَالْعَقْلُ يَحْتَاجُ إِلَى الْأَدَبِ.

٣٢. Every distinction is limited except intelligence and good etiquette

٣٢_ كُلُّ الْحَسَبِ مَتْنَاهُ إِلَّا الْعَقْلَ وَالْأَدَبَ.

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

٣٣_ كَفَاكَ مُؤَدِّبًا لِنَفْسِكَ تَجُنَّبُ مَا كَرِهْتَهُ مِنْ غَيْرِكَ.

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

٣٤_ لَنْ يَنْجَعَ الْأَدَبُ حَتَّى يُقَارَنَهُ الْعَقْلُ.

٣٥. One whose etiquette decreases, his vices increase

٣٥_ مَنْ قَلَّ أَدَبُهُ كَثُرَتْ مَسَاوِيهِ.

٣٦. One who is abased because of his

.poor etiquette will not be elevated by his noble lineage

٣٦_ مَنْ وَضَعَهُ دَنَاءَهُ أَدَبِهِ لَمْ يَرْفَعَهُ شَرَفُ حَسَبِهِ.

.One whose etiquette is bad, his honourable lineage gets tarnished .٣٧

٣٧_ مَنْ سَاءَ أَدَبُهُ شَانَ حَسَبِهِ.

.One who is lowered by his lineage is elevated by his good etiquette .٣٨

٣٨_ مَنْ قَعَدَ بِهِ حَسَبُهُ نَهَضَ بِهِ أَدَبُهُ.

One who is held back by his lack of etiquette will not be pushed forward by the .٣٩
.weight of his honourable lineage

٣٩_ مَنْ أَخْرَهُ عَدَمُ أَدَبِهِ لَمْ يُقَدِّمَهُ كَثَافَةُ حَسَبِهِ.

.Whoever is keen about [acquiring] good etiquette, his vices will decrease .٤٠

٤٠_ مَنْ كَلَّفَ بِالْأَدَبِ قَلَّتْ مَسَاوِيهِ.

.One who is infatuated with [good] etiquette has adorned himself .٤١

٤١_ مَنَاسْتُهُتِرَ بِالْأَدَبِ فَقَدِرَانَ نَفْسِهِ.

One whose etiquette augments his intellect is like a [lone] shepherd among many .٤٢
.sheep

٤٢_ مَنْ زَادَ أَدَبُهُ عَلَى عَقْلِهِ كَانَ كَالرَّاعِي بَيْنَ غَنَمٍ كَثِيرَةٍ.

One whose etiquette is not his best quality, his simplest condition will be his .٤٣
.destruction

٤٣_ مَنْ لَمْ يَكُنْ أَفْضَلَ خِلَالِهِ أَدَبُهُ كَانَ أَهْوَنَ أَحْوَالِهِ عَطْبُهُ.

One who is not reformed by the discipline of Allah cannot become reformed .٤٤
.through self-discipline

٤٤_ مَنْ لَمْ يَصْلُحْ عَلَى أَدَبِ اللَّهِ لَمْ يَصْلُحْ عَلَى أَدَبِ نَفْسِهِ.

.٤٥ The best companion of the intellect is etiquette

٤٥_ نِعَمَ قَرِينُ الْعَقْلِ الْأَدَبُ.

.٤٦ The best attribute is good etiquette

٤٦_ نِعَمَ النَّسَبِ حُسْنُ الْأَدَبِ.

.٤٧ There is no merit like good etiquette

٤٧_ لَا حَسَبَ كَالْأَدَبِ.

.٤٨ There is no adornment like good etiquette

٤٨_ لَا زِينَةَ كَالْآدَابِ.

.٤٩ There is no heritage like etiquette

٤٩_ لَا مِيرَاثَ كَالْأَدَبِ.

.٥٠ There is no vestment like good etiquette

٥٠_ لَا حُلَّالَ كَالْآدَابِ.

.٥١ There is no honour with

.bad etiquette

٥١_ لا شَرَفَ مَعَ سُوءِ أَدَبٍ.

٥٢. One who has a dirty tongue has no etiquette

٥٢_ لا أَدَبَ لِسِيِّ النُّطْقِ.

٥٣. There is no rank higher than good etiquette

٥٣_ لا حَسَبَ أَرْفَعُ مِنَ الأَدَبِ.

٥٤. He who has no etiquette has no intelligence

٥٤_ لا عَقْلَ لِمَنْ لا أَدَبَ لَهُ.

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

٥٥_ لا يُرَأْسُ مَنْ خَلَا عَنِ الأَدَبِ وَصَبَا إِلَى اللَّعِبِ.

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

٥٦_ ثلاثٌ لَيْسَ عَلَيْنَهُنَّ مُسْتَرَادٌ حُسْنُ الأَدَبِ وَمُجَانَبَةُ الرِّيبِ، وَالكَفُّ عَنِ المَحَارِمِ.

Harm And Preventing Harm

Harm and Preventing Harm الأذى وكف الأذى

١. Harm breeds hatred

١_ الأذى يَجْلِبُ القِلْبِ.

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

٢_ مَنْ كَفَّ أذَاهُ لَمْ يُعَانِدْهُ أَحَدٌ.

Preventing yourself from harming [others] reforms the hearts of your enemies .٣
towards you

٣_ مَنَعَ أَذَاكَ يُصْلِحُ لَكَ قُلُوبَ عِدَاكَ.

Eating

Eating الأكل

.١ Eating less is from self-restraint and overeating is from indulgence .١

١_ قَلَّ الْأَكْلُ مِنَ الْعَفَافِ، وَكَثُرَتْهُ مِنَ الْإِسْرَافِ.

.٢ Eating less prevents many maladies of the body .٢

٢_ قَلَّ الْأَكْلُ يَمْنَعُ كَثِيرًا مِنْ أَعْلَالِ الْجِسْمِ.

.٣ How often has [the eating of] one food prevented [the eating of] other foods .٣

٣_ كَمْ مِنْ أَكْلِهِ مَنَعَتْ أَكْلَاتٍ.

.٤ Overeating is from gluttony, and gluttony is the worst flaw .٤

٤_ كَثُرَتْهُ الْأَكْلُ مِنَ الشَّوْهِهِ، وَالشَّوْهِهِ شَرُّ الْعُيُوبِ.

.٥ Overeating and oversleeping corrupt the soul and bring about impairment .٥

٥_ كَثُرَتْهُ الْأَكْلُ وَالنُّوْمُ تُفْسِدَانِ النَّفْسَ وَتَجْلِبَانِ الْمَضْرَّةَ.

[Overeating causes bad [body .٦

.odour

٦_ كَثْرَةُ الْأَكْلِ تُدْفِرُ (تُدْفِرُ).

Be like the bee when it eats it eats what is good and when it secretes it secretes .٧
.what is good, and when it sits on a twig it does not break it

٧_ كُنْ كَالنَّحْلَةِ إِذَا أَكَلَتْ أَكَلَتْ طَيِّبًا، وَإِذَا وَضَعَتْ وَضَعَتْ طَيِّبًا، وَإِذَا وَقَعَتْ عَلَى عُودٍ لَمْ تُكْسِرْهُ.

.Whoever eats less, his thoughts become pure ٨

٨_ مَنْ قَلَّ أَكْلُهُ صَفِيَ فِكْرُهُ.

One who restricts his eating, his health improves and his thoughts become . ٩
.righteous

٩_ مَنْ اقْتَصَرَ فِي أَكْلِهِ كَثُرَتْ صِحَّتُهُ، وَصَلَحَتْ فِكْرَتُهُ.

One whose efforts are [solely] for [acquiring] that which enters his stomach, his . ١٠
.value is [equal to] that which comes out from it

١٠_ مَنْ كَانَتْ هِمَّتُهُ مَا يَدْخُلُ بَطْنَهُ كَانَتْ قِيَمَتُهُ مَا يَخْرُجُ مِنْهُ.

One who eats excessively, his health deteriorates and his expenses become heavy .١١
.for him to bear

١١_ مَنْ كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ، وَثَقَلَتْ عَلَى نَفْسِهِ مَوْنَتُهُ.

Allah And His Attributes

Allah and His Attributes الله وصفاته

The knowledge of Allah, the Glorified, tore through the veils of the unseen and . ١
.encompassed the darkness of inner-beliefs

١_ حَرَقَ عِلْمُ اللَّهِ سُبْحَانَهُ بَاطِنَ غَيْبِ السُّرَاتِ، وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ.

Everyone who is called 'one' other than Allah, the Glorified, is little; and every . ٢

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

٢_ كُلُّ مُسَمِّي بِالْوَحْدَةِ غَيْرُ اللَّهِ

p: ٥٩

سُبْحَانَهُ قَلِيلٌ، وَكُلُّ عَزِيزٍ غَيْرُهُ ذَلِيلٌ، وَكُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ، وَكُلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ، وَكُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ، وَكُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ وَيَعْجِزُ.

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

۳_ كُلُّ بَاطِنٍ عِنْدَ اللَّهِ جَلَّتْ آلاؤُهُ ظَاهِرٌ.

۴. Every secret is manifest for Allah

۴_ كُلُّ سِرٍّ عِنْدَ اللَّهِ عَلَانِيَةٌ.

۵. Whoever contemplates about the essence of Allah, apostatizes

۵_ مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ الْخَدَّ (تَزُنْدَقَ)

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

۶_ مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُضِلَّ أَحَدًا وَلَيْسَ اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ.

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

۷_ مَا أَعْظَمَ حِلْمَ اللَّهِ سُبْحَانَهُ عَنِ أَهْلِ الْعِنَادِ، وَمَا أَكْثَرَ عَفْوَهُ عَنِ مُسْرِفِي الْعِبَادِ.

۸. 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

۸_ مَا أَعْظَمَ اللَّهُمَّ مَا نَرَى مِنْ خَلْقِكَ، وَمَا أَصْغَرَ عَظِيمَهُ فِي جَنْبِ مَا غَابَ عَنَّا مِنْ قُدْرَتِكَ.

۹. 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

۹_ مَا أَهْوَلَ اللَّهُمَّ مَا نُشَاهِدُهُ مِنْ مَلَكُوتِكَ، وَمَا أَحَقَّرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ عَظِيمِ سُلْطَانِكَ.

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

١٠_ هُوَ اللّٰهُ الَّذِي تَشْهَدُ لَهُ اَعْلَامُ الْوُجُوْدِ عَلَى قَلْبِ ذِي الْجُوْدِ.

١١. Allah, Great is His Majesty, is not perceived by

p: ٦٠

the eyes through the sense of sight, rather He is perceived by the hearts though the realities of faith

١١_ لا تُدْرِكُ اللَّهُ جَلَّ جَلَالُهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَعْيَانِ، لَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ.

١٢_ How can one whose guarantor is Allah, lose

١٢_ كَيْفَ يَضِيْعُ مِنَ اللَّهِ كَافِلُهُ؟!

١٣_ Allah, the Glorified, has not created anything in vain so that He may be entertained

١٣_ مَا خَلَقَ اللَّهُ سُبْحَانَهُ أَمْرًا عَبَثًا فَيَلْهُو.

١٤_ Allah, the Glorified, does not abandon anything to futility thereby rendering it void

١٤_ مَا تَرَكَ اللَّهُ سُبْحَانَهُ أَمْرًا سُدًى فَيَلْغُو.

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

١٥_ قَدْ أَحَاطَ عِلْمُ اللَّهِ سُبْحَانَهُ بِالْبُؤَاطِنِ، وَأَحْصَى الظَّوَاهِرَ.

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

١٦_ قَدْ سَمَى اللَّهُ سُبْحَانَهُ آثَارَكُمْ، وَعَلِمَ أَعْمَالَكُمْ، وَكَتَبَ آجَالَكُمْ.

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

١٧_ لَمْ يَخْلُقِ اللَّهُ سُبْحَانَهُ الْخَلْقَ لَوْحَشَهُ وَلَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعِهِ.

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

١٨_ لَمْ يَخْلُقْكُمْ اللَّهُ سُبْحَانَهُ عَبَثًا، وَلَمْ يَتْرُكْكُمْ سُدًى، وَلَمْ يَدْعُكُمْ فِي ضَلَالَةٍ وَلَا عَمَى.

How amazing the human being is! He sees through [a layer of] fat(1), speaks with a

١٩_

.piece of flesh, hears with a bone and breathes through a hole

١٩ _ إَعْجِبُوا لِهَذَا الْإِنْسَانِ يَنْظُرُ بِشَحْمٍ وَيَتَكَلَّمُ بِلَحْمٍ وَيَسْمَعُ بِعَظْمٍ وَيَتَنَفَّسُ مِنْ خَوْمٍ.

About .٢٠

p: ٤١

١- Referring to fatty tissue that makes up part of the eye

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

٢٠_ وَقَالَ فِي تَوْحِيدِ اللَّهِ تَعَالَى: غَوْصُ الْفِتَنِ لَا يُدْرِكُهُ وَبُعْدُ الْهِمَمِ لَا يَبْلُغُهُ.

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

٢١_ تَعَنُّوا الْوُجُوهُ لِعِظَمِهِ اللَّهُ، وَتَجَلُّ الْقُلُوبُ مِنْ مَخَافَتِهِ، وَتَتَهَالِكُ الْنُفُوسُ عَلَى مَرَاضِيهِ.

Belief in the oneness of Allah enlivens the soul

٢٢_ أَلْتَوْحِيدُ حَيَوُهُ النَّفْسِ.

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

٢٣_ أَلْتَوْحِيدُ أَنْ لَا تَتَوَهَّمَهُ.

Whoever believes in one God is saved

٢٤_ قَدْ نَجَا مَنْ وَحَّدَ (وَوَجَدَ، وَحَدَّ).

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

٢٥_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي تَوْحِيدِ اللَّهِ: قَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرٌ مُلَابَسٌ، بَعِيدٌ مِنْهَا غَيْرٌ مُبَايِنٌ.

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

٢٦_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي تَوْحِيدِ اللَّهِ سُبْحَانَهُ: لَيْسَ فِي الْأَشْيَاءِ بِوَالِجٍ وَلَا عَنْهَا بِخَارِجٍ.

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

٢٧_ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ.

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

٢٨_ مَنْ وَحَدَّ اللَّهُ سُبْحَانَهُ لَمْ يُشَبَّهْ بِالْخَلْقِ.

He, the Glorified, was not perceived by the intellects and thus described, rather, .٢٩

He, the Exalted, described himself before the

p: ٦٢

[describers [attempted to describe Him

٢٩_ لَمْ تَرَهُ سُبْحَانَهُ الْعُقُولُ فَتُخْبِرَ عَنْهُ، بَلْ كَانَ تَعَالَى قَبْلَ الْوَاصِفِينَ بِهِ لَهُ.

Allah, the Glorified, did not give the intellect knowledge about the limits of His .٣٠
.qualities, yet He did not prevent it from gaining the necessary understanding of Him

٣٠_ لَمْ يُطْلِعِ اللَّهُ سُبْحَانَهُ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ، وَلَمْ يَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ.

He, the Glorified, can neither be confined in the intellect, thereby changing through .٣١
the process of thought [or imagination], nor in the shackles of the mind, thereby
.becoming limited and the object of alteration

٣١_ لَمْ يَتَنَاهَ سُبْحَانَهُ فِي الْعُقُولِ فَيَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيِّفًا وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا مُحَدِّدًا مُصَرِّفًا.

Allah has not settled in anything so that it be said He exists therein, nor is He .٣٢
.separated from anything so that it is said He is detached from it

٣٢_ لَمْ يَحْلُلِ اللَّهُ سُبْحَانَهُ فِي الْأَشْيَاءِ فَيَكُونَ (فَيُقَالُ هُوَ فِيهَا كَائِنٌ) فِيهَا كَائِنًا وَلَمْ يَتَنَاهَ عَنْهَا فَيُقَالِ هُوَ عَنْهَا بَائِنٌ.

.[Whoever seeks permission from Allah, He grants it [to him .٣٣

٣٣_ مَنْ اسْتَأْذَنَ عَلَى اللَّهِ أُذِنَ لَهُ.

Matters

Matters^u الأمور

.[Matters come to pass by divine decree, not by [the] planning [of human beings .١

١_ الْأُمُورُ بِالتَّقْدِيرِ لَا بِالتَّدْبِيرِ.

Deduce that which has not happened from that which has transpired, for matters .٢
.are similar

٢_ اسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا كَانَ فَإِنَّ الْأُمُورَ أَشْبَاهٌ.

.The most successful matters are those that have been shrouded in secrecy .٣

٣_ أَنْجَحَ الْأُمُورَ مَا أَحَاطَ بِهِ الْكَيْثَانُ.

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

٤_ إِنَّ الْأُمُورَ

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إِذَا تَشَابَهَتْ أُعْتِبِرَ آخِرُهَا بِأَوَّلِهَا.

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

٥_ الأُمُورُ بِالَّتَجْرِبَةِ.

٦. [Matters are similar [to one another].

٦_ الأُمُورُ أَشْبَاهٌ.

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

٧_ تَذِلُّ الأُمُورُ لِلْمَقَادِيرِ حَتَّى يَكُونَ الحَتْفُ (الحَيْفُ) فِي التَّدْبِيرِ.

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

٨_ تَحْزَرْ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ، وَتَثْبُتُ بِهِ حُجَّتُكَ وَيَنْفِيءُ إِلَيْكَ بِرُشْدِكَ.

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

٩_ خَيْرُ الأُمُورِ مَا أَسْفَرَ عَنِ اليَقِينِ.

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

١٠_ خَيْرُ الأُمُورِ مَا أَدَّى إِلَى الخَلَاصِ.

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

١١_ خَيْرُ الأُمُورِ مَا عَرَى عَنِ الطَّمَعِ.

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

١٢_ خَيْرُ الأُمُورِ مَا أَسْفَرَ عَنِ الحَقِّ.

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

١٣_ خَيْرُ الأُمُورِ مَا سَهَّلَتْ مَبَادِيهَ، وَحَسَّنَتْ خَوَاتِمَهُ وَحَمَدَتْ عَوَاقِبَهُ.

The best matters are those that give the quickest benefit and the most . ١٤
.praiseworthy results

١٤_ خَيْرُ الْأُمُورِ أَعْجَلُهَا عَائِدَةً، وَأَحْمَدُهَا عَاقِبَةً.

Take of your matter that which makes your excuse credible and establishes your . ١٥
.proof

١٥_ خُذْ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ، وَتَثْبُتُ بِهِ حُجَّتُكَ.

.(Sometimes matters look grim (or inescapable . ١٦

١٦_ رَبِّمَا تَجَهَّمْتِ (تَحْتَمَّتِ) الْأُمُورُ.

.The worst matters are those that are the most dubious . ١٧

١٧_ شَرُّ الْأُمُورِ أَكْثَرُهَا شَكًّا.

.Blessed is he who is not unaware of the similarity between matters . ١٨

١٨_ طُوبَى لِمَنْ

لَمْ تَغْمَّ عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ.

١٩. (Sometimes matters become prevalent (or obscure

١٩_ قَدْ تَغْمُّ (تُغْمُّ) الْأُمُورُ.

٢٠. One who suffers the severity of matters is destroyed

٢٠_ مَنْ كَابَدَ الْأُمُورَ هَلَكَ.

٢١. One who suffers the severity of matters, perishes

٢١_ مَنْ كَابَدَ الْأُمُورَ عَطِبَ.

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

٢٢_ مَنْ ضَيَّعَ أَمْرَهُ ضَيَّعَ كُلَّ أَمْرٍ.

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

٢٣_ مِلَاكُ الْأُمُورِ حُسْنُ الْخَوَاتِمِ.

٢٤. One who does not safeguard his affairs is destroyed

٢٤_ هَلَكَ مَنْ لَمْ يُحِرِّزْ أَمْرَهُ.

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

٢٥_ لَا تَقْدِمَنَّ عَلَى أَمْرٍ حَتَّى تُخْبِرَهُ.

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

٢٦_ يَسِّرُوا وَلَا تُعَسِّرُوا، وَخَفِّفُوا وَلَا تُثَقِّلُوا.

٢٧. Every matter has an outcome

٢٧_ لِكُلِّ أَمْرٍ مَآلٌ.

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

٢٨- يُسْتَدَلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ.

Let the most beloved matters to you be the most universal in justice and the most .٢٩
[equitable with [regards to the] rights [of others

٢٩- لِيَكُنْ أَحَبُّ الْأُمُورِ إِلَيْكَ أَعْمَهَا فِي الْعَدْلِ وَأَقْسَطُهَا بِالْحَقِّ.

Be wary of every matter that degrades the one who performs it when it becomes .٣٠
.apparent, and abases him

٣٠- إِحْذَرْ كُلَّ أَمْرٍ إِذَا ظَهَرَ، أَزْرَى بِفَاعِلِهِ وَحَقَّرَهُ.

.Be wary of every matter that ruins the Hereafter and improves the worldly life .٣١

٣١- إِحْذَرْ كُلَّ أَمْرٍ يُفْسِدُ الْآجِلَةَ، وَيُصْلِحُ الدَّانِيَةَ.

Enjoining Good And Forbidding Evil

Enjoining Good and Forbidding Evil الأمرُ بالمعروف والنهي عن المنكر

١. Enjoining good and forbidding evil are the best actions of the .

١_ الْأَمْرُ بِالْمَعْرُوفِ أَفْضَلُ أَعْمَالِ الْخَلْقِ.

Enjoin good and you will be among the virtuous. Forbid evil with your hand and .٢
.tongue, and make an effort to disassociate yourself from the one who commits it

٢_ أُوْمِرُ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْتَكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ، وَبِأَيْنٍ مِنْ فِعْلِهِ بِجَهْدِكَ.

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

٣_ إِيْتَمِرُوا بِالْمَعْرُوفِ، وَأْمُرُوا بِهِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ وَأَنْهَوْا عَنْهُ.

Verily enjoining good and forbidding evil neither brings death near nor decreases .٤
sustenance, rather it multiplies reward and magnifies recompense; and a just word in
.the presence of an oppressive ruler is [even] better than this

٤_ إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبَانِ مِنْ أَحْسَلٍ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ، لَكِنْ يُضَاعِفَانِ الثَّوَابَ وَيُعْظِمَانِ الْأَجْرَ،
وَأَفْضَلُ مِنْهُمَا كَلِمَةٌ عَدْلٌ عِنْدَ إِمَامٍ جَائِرٍ.

Whoever observes excesses being committed and people being called towards evil, .٥
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

٥_ إِنَّ مَنْ رَأَى عُدُوَانًا يُعْمَلُ بِهِ، وَمُنْكَرًا يُدْعَى إِلَيْهِ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِيَ، وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ، 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.

If one of you sees an evil being committed and is unable to forbid it with his hand or .٦
tongue and forbids it with his heart, while Allah knows the truth of his intention, then
[it is as if] he has forbidden it

٦- إِذَا رَأَى أَحَدُكُمْ الْمُنْكَرَ، وَلَمْ يَسْتَطِعْ أَنْ يُنْكَرَهُ بِيَدِهِ وَلِسَانِهِ، وَأَنْكَرَهُ بِقَلْبِهِ، وَعَلِمَ اللَّهُ صِدْقَ ذَلِكَ مِنْهُ فَقَدْ أَنْكَرَهُ.

When [showing] respect is of no benefit then humiliation is firmer; when the whip is .٧
not successful then the sword is sharper

٧- إِذَا لَمْ تَنْفَعِ الْكِرَامَةُ فَالْإِهَانَةُ أَحْزَمُ، وَإِذَا لَمْ يَنْجِحِ السُّوْطُ فَالسَّيْفُ أَحْسَمُ.

He (a) said regarding those who enjoin good and forbid evil: From among them .٨
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

٨ _ وقال _ عليه السلام _ فى ذكرِ الأمرينِ بالمعروفِ والناهيْنِ عَنِ الْمُنْكَرِ: فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ، فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ، وَمِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ وَقَلْبِهِ، وَالتَّارِكُ بِيَدِهِ، فَذَلِكَ الْمُتَمَسِّكُ بِخِصَلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعُ خِصَلِهِ، وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَالتَّارِكُ بِلِسَانِهِ وَيَدِهِ، فَذَلِكَ مُضَيِّعُ أَشْرَفِ الْخِصَلَتَيْنِ مِنَ التَّلَاثِ وَتَمَسُّكُ بَوَاحِدِهِ، وَمِنْهُمْ تَارِكُ لِانْتِكَارِ الْمُنْكَرِ بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ فَذَلِكَ مَيِّتُ الْأَحْيَاءِ وَمَا أَعْمَالُ الْبِرِّ كُلِّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنْفَتَهُ فِي بَحْرِ لُجِّي، وَأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرَّبَانِ مِنْ أَجْلِ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةٌ عَدْلٌ عِنْدَ إِمَامٍ جَائِرٍ.

Enjoining good [was prescribed] as a reformation for the common people, and . ٩
forbidding evil as a restriction for the insolent

٩ _ وَالْأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةٌ لِلْعَوَامِّ، وَالنَّهْيَ عَنِ الْمُنْكَرِ رَدْعًا لِلشُّفَهَاءِ.

Be one who invites towards good, dissuades from evil, builds ties with those who . ١٠
cut him off and gives to those who deprive him

١٠ _ كُنْ بِالْمَعْرُوفِ آمِرًا، وَعَنِ الْمُنْكَرِ نَاهِيًّا، وَلِمَنْ قَطَعَكَ وَاصِلًا، وَلِمَنْ حَرَمَكَ مُعْطِيًّا.

Be one who invites towards good, dissuades from evil, acts with virtue and . ١١
prevents

١١ _ كُنْ بِالْمَعْرُوفِ آمِراً، وَعَنِ الْمُنْكَرِ نَاهِياً، وَبِالْخَيْرِ عَامِلاً، وَلِلشَّرِّ مَانِعاً.

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

١٢ _ كُنْ آمِراً بِالْمَعْرُوفِ عَامِلاً بِهِ، وَلَا تَكُنْ مِمَّنْ يَأْمُرُ بِهِ وَيَنْأَى عَنْهُ فَيَبْغِضُ بِإِثْمِهِ، وَيَتَعَرَّضُ مَقْتِ رَبِّهِ.

.You will never be guided to good until you stray from evil

١٣ _ لَنْ تَهْتَدِيَ إِلَى الْمَعْرُوفِ حَتَّى تَضِلَّ عَنِ الْمُنْكَرِ.

.One who enjoins good strengthens the backs of the believers

١٤ _ مَنْ عَمِلَ (أَمَرَ) بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ.

.One who forbids evil rubs the noses of the evildoers to the ground

١٥ _ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أُنُوفَ الْفَاسِقِينَ.

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

١٦ _ يَفْتِيحُ عَيْلَ بِالرَّجِيلِ أَنْ يُنْكَرَ عَلَى النَّاسِ مُنْكَرَاتٍ وَبَيْنَهُمْ عَنْ رِذَائِلِ وَسَيِّئَاتٍ، وَإِذَا خَلَا بِنَفْسِهِ إِرْتَكَبَهَا وَلَا يَسْتَتِكِفُ مِنْ فِعْلِهَا.

Allah, the Glorified, has not commanded you to do anything but [that which is] good and has not forbidden you from anything but evil

١٧ _ لَمْ يَأْمُرْكُمْ اللَّهُ سُبْحَانَهُ إِلَّا بِحَسَنٍ، وَلَمْ يَنْهَكُمْ إِلَّا عَنِ قَبِيحٍ.

Allah, the Glorified, does not command anything except that He assists [the people] towards it

١٨ _ مَا أَمَرَ اللَّهُ سُبْحَانَهُ بِشَيْءٍ إِلَّا وَأَعَانَ عَلَيْهِ.

Allah, the Glorified, does not forbid anything but that He has makes [the people] .١٩
.needless of it

ما_١٩

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نَهَى اللَّهُ سُبْحَانَهُ عَنْ شَيْءٍ إِلَّا وَأَغْنَى عَنْهُ.

۲۰. 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.

۲۰_ إِنِّي لِأَرْفَعُ نَفْسِي أَنْ أَنْهَى النَّاسَ عَمَّا لَسْتُ أَنْتَهَى عَنْهُ أَوْ أَمُرُهُمْ بِمَا لَا أَسْبِقُهُمْ إِلَيْهِ بِعَمَلِي أَوْ أَرْضِي مِنْهُمْ بِمَا لَا يَرْضَى رَبِّي.

Hopes And Aspirations

Hopes and Aspiration الآمال والأمانى

۱. Many [of those] who hope get disappointed, and many a traveller fails to return .

۱_ كَمْ مِنْ آمِلٍ خَائِبٍ وَغَائِبٍ غَيْرِ آئِبٍ.

۲. Many a person hopes for what he never achieves .

۲_ كَمْ مِنْ مُؤَمِّلٍ مَا لَا يُدْرِكُهُ.

۳. Hope brings death closer and takes aspiration further away .

۳_ الْأَمَلُ يُقَرِّبُ الْمَيِّتَ، وَيُبَاعِدُ الْأَمِّيَّةَ.

۴. Hope is the dominion of devils over hearts of the negligent .

۴_ الْأَمَلُ سُلْطَانُ الشَّيَاطِينِ عَلَى قُلُوبِ الْغَافِلِينَ.

۵. Hope is like a mirage, it deceives the one who sees it and disheartens the one who looks forward to it .

۵_ الْأَمَلُ كَالسَّرَابِ، يُغَرُّ مَنْ رَأَاهُ، وَيُخْلِفُ مَنْ رَجَاهُ.

۶. Hope is always in denial; and long life is an affliction for man .

۶_ الْأَمَلُ أَبَدًا فِي تَكْذِيبٍ، وَطُولُ الْحَيَاةِ لِلْمَرْءِ تَعْذِيبٌ.

۷. Belie hope and do not trust it, for it is a deception and he who possesses it is .

.deceived

٧_ أَكْذِبِ الْأَمَلَ، وَلَا تَتَّقِ بِهِ، فَإِنَّهُ عُرُورٌ، وَصَاحِبُهُ مَعْرُورٌ.

Belie your hopes and take advantage of your lifetimes to perform your best deeds, .٨
and hasten with the hastening

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.of the wise and those endowed with understanding

٨_ أَكْذِبُوا آمَالَكُمْ، وَاعْتَبِمُوا آجَالَكُمْ بِأَحْسَنِ أَعْمَالِكُمْ، وَبَادِرُوا مُبَادِرَةَ أُولَى النَّهْيِ وَالْأَلْبَابِ.

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

٩_ إِنْتَقُوا خِدَاعَ الْأَمَالِ، فَكُمْ مِنْ مُؤَمِّلٍ يَوْمَ لَمْ يُدْرِكْهُ، وَبَانِي بِنَاءٍ لَمْ يَسْكُنْهُ، وَجَامِعٍ مَالٍ لَمْ يَأْكُلْهُ، وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَمِنْ حَقٍّ مَنَعَهُ، أَصَابَهُ حَرَامًا، وَاخْتَمَلَ بِهِ أَثَامًا.

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

١٠_ إِنْتَقُوا بَاطِلَ الْأَمَلِ، فَرَبَّ مُسْتَقْبَلِ يَوْمٍ لَيْسَ بِمُسْتَدْبِرِهِ، وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

.Be cautious of dashed hopes and seized blessings ١١

١١_ إِحْذَرُوا الْأَمَلَ الْمَغْلُوبَ، وَالنَّعِيمَ الْمَشْلُوبَ.

.Beware of relying on [your] hopes, for this is the trait of fools ١٢

١٢_ إِيَّاكَ وَالثَّقَّةَ بِالْأَمَالِ فَإِنَّهَا مِنْ شِيَمِ الْحَمْقَى.

.The deception of hope corrupts [one's] action ١٣

١٣_ غُرُورُ الْأَمَلِ يُفْسِدُ الْعَمَلَ.

An ignorant person is fooled by the deception of his hope, so he loses the best of his actions

١٤_ عَرَّ جَهُولًا كَاذِبٌ أَمَلَهُ فَفَاتَهُ حُسْنُ عَمَلِهِ.

.The deception of hope wastes time and brings death closer ١٥

١٥_ غُرُورُ الْأَمَلِ يُنْفِدُ الْمَهْلَ وَيُدْنِي الْأَجَلَ.

.۱۶ .In the deception of hopes, lifetimes lapse

۱۶_فی

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عُزُورِ الْأَمَالِ إِنْقِضَاءِ الْأَجَالِ.

.Aspirations may deceive ١٧

١٧_ قَدْ تَغُرُّ الْأُمِّيَّةُ.

.Hopes may beguile ١٨

١٨_ قَدْ تَكْذِبُ الْأَمَالُ.

.Rarely do hopes turn out to be true ١٩

١٩_ قَلَّمَا تَصْدُقُ الْأَمَالُ.

Reduce your hopes, fear the suddenness of death and hasten towards performing
.good deeds ٢٠

٢٠_ قَصِّ زُورِ الْأَمَلِ، وَخَافُوا بَغْتَةَ الْأَجْلِ، وَبَادِرُوا صَالِحَ الْعَمَلِ.

.Decrease your hopes and your actions will become sincere ٢١

٢١_ قَلِّلِ الْأَمَالَ، تَخْلُصْ لَكَ الْأَعْمَالَ.

!Reduce your hopes, for your death is indeed near ٢٢

٢٢_ قَصِّ زُورِ أَمَلِكَ فَمَا أَقْرَبَ أَجْلُكَ.

Reduce [your] hopes, for verily life is short; and perform good actions, for verily
.little of it is plenty ٢٣

٢٣_ قَصِّ زُورِ الْأَمَلِ فَإِنَّ الْعُمَرَ قَصِيرٌ، وَأَفْعَلِ الْخَيْرَ فَإِنَّ يَسِيرَهُ كَثِيرٌ.

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 ٢٤

٢٤_ قَصُّ رُؤَا الْأَمَلِ، وَبَادِرُوا الْعَمَلَ، وَخَافُوا بَعْتَهُ الْأَجَلَ، فَإِنَّهُ لَنْ يُرْجَى مِنْ رَجَعَهُ الْعُمُرِ مَا يُرْجَى مِنْ رَجَعِهِ الرَّزْقِ، مَا فَاتَ الْيَوْمَ مِنْ الرَّزْقِ يُرْجَى غَدًا زِيَادَتُهُ، وَمَا فَاتَ أَمْسٍ مِنَ الْعُمُرِ لَمْ تُرْجَ الْيَوْمَ رَجَعَتُهُ.

Every person is seeking his aspirations while [concurrently] being sought by his .٢٥
death.

٢٥_ كُلُّ امْرِءٍ طَالِبٌ أُمِّيَّتِهِ وَمَطْلُوبٌ مَنِّيَّتِهِ.

!How many a person is deluded by hopes, [and] ends up wasting his actions .٢٦

٢٦_ كَمْ مِنْ مَخْدُوعٍ بِالْأَمَلِ مُضَيِّعٍ لِلْعَمَلِ.

.Hope is sufficient as a deception .٢٧

٢٧_ كَفَى بِالْأَمَلِ إِغْتِرَارًا.

Increased aspirations stem from corruption of .٢٨

.the intellect

٢٨_ كَثْرَةُ الْأَمَانِي مِنْ فِسَادِ الْعَقْلِ.

.For every hope there is a delusion ٢٩

٢٩_ لِكُلِّ أَمَلٍ غُرُورٌ.

.Hopes never end ٣٠

٣٠_ الْأَمَالُ لَا تَنْتَهِي.

.Hope causes death to be forgotten ٣١

٣١_ الْأَمَلُ يُنْسِي الْأَجَلَ.

.Aspirations are incentives for men ٣٢

٣٢_ الْأَمَانِيُّ هِمَّةُ الرَّجَالِ.

.Hope is the veil of death ٣٣

٣٣_ الْأَمَلُ حِجَابُ الْأَجَلِ.

.There is no end to hope ٣٤

٣٤_ الْأَمَلُ لَا غَايَةَ لَهُ.

.Hope is an intimate companion ٣٥

٣٥_ الْأَمَلُ رَفِيقٌ مُونِسٌ.

.Hope is a cheater, deceiver, and harmer ٣٦

٣٦_ الْأَمَلُ خَادِعٌ، غَارٌ، ضَارٌّ.

.Hope corrupts [one's] actions and wastes [one's] lifetime ٣٧

٣٧_ الْأَمَلُ يُفْسِدُ الْعَمَلَ، وَيُفْنِي الْأَجَلَ.

.Aspirations blind the eyes of insight .٣٨

٣٨_ الْأَمَانِيُّ تُغْمِي عُيُونَ الْبَصَائِرِ.

.Aspirations beguile you, and in the presence of reality, they abandon you .٣٩

٣٩_ الْأَمَانِيُّ تَخْدَعُكَ، وَعِنْدَ الْحَقَائِقِ تَدْعُكَ.

.Verily I am fighting against my hopes and waiting for my death .٤٠

٤٠_ إِنِّي مُحَارِبٌ أَمَلِي، وَمُنْتَظِرٌ أَجَلِي.

Verily you will not reach what you hope for and will never surpass death, so be .٤١
.conscious of Allah and be moderate in your desires

٤١_ إِنَّكَ لَنْ تَبْلُغَ أَمَلَكَ، وَلَنْ تَعْدُوَ أَجَلَكَ، فَاتَّقِ اللَّهَ، وَأَجْمِلْ فِي الطَّلَبِ.

If you are deceived by hopes, you will surely be annihilated by the fast approaching .٤٢
.death and will have lost [the opportunity to perform] good deeds

٤٢_ إِنَّكُمْ إِنْ اعْتَرَزْتُمْ بِالْأَمَالِ، تَحَرَّمْتُمْ بِوَادِرِ الْأَجَالِ وَقَدْ مَاتَتْكُمْ الْأَعْمَالُ.

.The bane of hopes is the coming of death .٤٣

٤٣_ آفَةُ الْأَمَالِ حُضُورُ الْأَجَالِ.

.The bane of hope is death .٤٤

٤٤_ آفَةُ الْأَمَلِ الْأَجَلُ.

.With the realization of hopes, it becomes easier to overcome [one's] fears .٤٥

٤٥_ يَبْلُوغُ الْأَمَالِ يَهُونُ رُكُوبُ الْأَهْوَالِ.

The worst habit is .٤٦

hoping [for too much] as it wastes one's lifetime and causes one to lose [the opportunity to perform good] deeds

٤٦_ بِئْسَ الشَّيْمَةُ الْأَمَلُ يُفْنِي الْأَجَلَ، وَيَفَوِّتُ الْعَمَلَ.

Keep away from vain hopes, for they take away the delight of the blessings of Allah .٤٧ from you and make them seem small and insignificant, thereby increasing your lack of .gratitude

٤٧_ تَجَنَّبُوا الْمُنَى، فَإِنَّهَا تَذْهَبُ بِبَهْجِهِ نِعَمِ اللَّهِ عِنْدَكُمْ، وَتُلْزِمُ إِسْتِضْغَارَهَا لَدَيْكُمْ، وَعَلَى قَلْبِهِ الشُّكْرُ مِنْكُمْ.

.The fruit of hope is corruption of deeds .٤٨

٤٨_ ثَمَرَةُ الْأَمَلِ فَسَادُ الْعَمَلِ.

.The product of aspirations is regret (and its fruit is loss .٤٩

٤٩_ حَاصِلُ الْأَمَانِيِّ، الْأَسْفُ (وَ ثَمَرَتُهُ التَّلَفُ).

!How close death is to hope .٥٠

٥٠_ مَا أَقْرَبَ الْأَجَلَ مِنَ الْأَمَلِ.

!How corrupting is hope for deeds .٥١

٥١_ مَا أَفْسَدَ الْأَمَلَ لِلْعَمَلِ.

!How severing is death for hope .٥٢

٥٢_ مَا أَقْطَعَ الْأَجَلَ لِلْأَمَلِ.

.No one lengthens his hopes except that he [also] curtails his actions .٥٣

٥٣_ مَا أَطَالَ أَحَدٌ فِي الْأَمَلِ إِلَّا قَصَّ رَ فِي الْعَمَلِ.

What is the matter with you? You hope for that which you do not achieve, amass .٥٤
wealth which you do not use and build houses which you do not occupy

٥٤_ مَا لَكُمْ تَوَمُّلُونَ مَا لَا تُدْرِكُونَهُ، وَتَجْمَعُونَ مَا لَا تَأْكُلُونَهُ، وَتَبْنُونَ مَا لَا تَسْكُنُونَهُ؟

٥٥_ No one lengthens his hopes except that he forgets death and performs evil actions

٥٥_ مَا أَطَالَ أَحَدُ الْأَمَلِ إِلَّا نَسِيَ الْأَجَلَ، وَأَسَاءَ الْعَمَلَ.

٥٦_ The best assistance for action is curtailing hopes

٥٦_ نِعْمَ عَوْنُ الْعَمَلِ قَصْرُ الْأَمَلِ.

٥٧_ Let aspirations and ploys not deceive you, for this suffices as ineptness

٥٧_ لَا تَغُرَّنَّكَ الْأَمَانِيُّ وَالْخُدْعُ، فَكَفَى بِذَلِكَ خُرْقًا.

٥٨

p: ٧٤

.No deception is more misleading than hope

٥٨_ لا غارَ أهدع من الأملِ .

.Nothing is more untrue than hope .٥٩

٥٩_ لا شئء أكذب من الأملِ .

.Aspirations are not loyal to those who rely on them .٦٠

٦٠_ لا تنفى الأمانئى لمن عولَ عليها .

.The smallest of hopes leads to corruption of actions .٦١

٦١_ يسيرُ الأملِ يوجبُ فسادَ العملِ .

.Be wary of [false] aspirations, for verily they are certain [causes of] deaths .٦٢

٦٢_ إحدروا الأمانئى، فإنها منايا مُحققة .

.Be cautious not to depend on hopes, for they are the wares of the unintelligent .٦٣

٦٣_ إياك والائتكال على المنئى، فإنها من بضاع النوكئى .

.The most beneficial cure is abandoning [false] aspirations .٦٤

٦٤_ أنفع الدواء تزك المنئى .

.[Aspirations are scattered [and dispersed .٦٥

٦٥_ الأمانئى أشتات .

.Aspirations delude .٦٦

٦٦_ الأمانئى تُخدع .

.False aspiration is the trait of fools .٦٧

٦٧_ الأمانئى شئمة الحمقاء .

.68 Submission to hope corrupts [one's] actions .68

٦٨_ طاعه الأمل، تُفسد العمل.

.69 It is when death comes that the failure of hopes becomes apparent .69

٦٩_ عِنْدَ حُضُورِ الاجالِ تَظْهَرُ خَيْبَةُ الآمالِ.

I wonder at the one who has no control over his death, how can he lengthen his .70
?hopes

٧٠_ عَجِبْتُ لِمَنْ لَا يَمْلِكُ أَجْلَهُ كَيْفَ يُطِيلُ أَمَلَهُ.

.71 The end of hope is death .71

٧١_ غَايَةُ الأملِ الأجلُ.

.72 The farthest thing is hope .72

٧٢_ أبعدُ شَيْءٍ الأملُ.

Those who have the most [false] hopes are the ones who remember death the .73
.least

٧٣_ أَكْثَرُ النَّاسِ أَمَلًا أَقَلُّهُمْ لِلْمَوْتِ ذِكْرًا.

.74 Those who have the longest hopes are the ones whose deeds are the worst .74

٧٤_ أطولُ النَّاسِ أَمَلًا أسوأُهمُ عَمَلًا

Verily Allah, the Glorified, hates the one who has long hopes and performs evil .75
.actions

_٧٥

p: ٧٥

إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الطَّوِيلَ الْأَمَلِ، السَّيِّءِ الْعَمَلِ.

Indeed man reaches near [the realization of] his hopes, when the [sudden]. ٧٦ approach of his death cuts them short, then – Glory be to Allah! – Neither is the hope realized nor is the hoper spared

٧٦_ إِنَّ الْمَوْتَ يَشْرُفُ عَلَى أَمَلِهِ، فَيَقْطَعُهُ حُضُورُ أَجَلِهِ، فَسُبْحَانَ اللَّهِ لَا أَمَلٌ يُدْرَكُ، وَلَا مُؤَمَّلٌ يُتْرَكُ.

Be cautious not to lengthen [your] hope, for many a deceived person has been .٧٧ 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

٧٧_ إِيَّاكَ وَطُولَ الْأَمَلِ، فَكَمْ مِنْ مَعْرُورٍ افْتَتَنَ بِطُولِ أَمَلِهِ، وَأَفْسَدَ عَمَلَهُ، وَقَطَعَ أَجَلَهُ، فَلَا أَمَلَهُ أُدْرِكُ وَلَا مَا فَاتَهُ اسْتَدْرِكُ.

!Where will the falsehoods of hopes mislead you to .٧٨

٧٨_ أَيْنَ تَخْتَدِعُكُمْ كَوَاذِبُ الْأَمَالِ!؟

!Where will the mirage of hopes misguide you to .٧٩

٧٩_ أَيْنَ يَغُرُّكُمْ سَرَابُ الْأَمَالِ!؟

.The most delusive thing is hope ٨٠.

٨٠_ أَكْذَبُ شَيْءٍ الْأَمَلُ.

The one who is worst in bargaining and most unsuccessful in striving is he who .٨١ 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

٨١_ إِنَّ أَحْسَرَ النَّاسِ صَيْفَقَهُ، وَأَخْيَبَهُمْ سَعِيًّا، رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَاتِهِ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبَعَاتِهِ.

.Hope is treacherous ٨٢

٨٢_ الْأَمَلُ خَوَّانٌ.

.Hope deceives and lifetime passes ٨٣

٨٣_ الأملُ يُغُرُّ، العيشُ

p: ٧٦

٨٤. Hope misleads and transgression strikes down

٨٤_ الْأَمَلُ يَخْدَعُ، الْبَغْيُ يَصْرَعُ.

٨٥. One who is deceived by hopes is misled

٨٥_ الْمَغْتَرُ بِالْأَمَالِ مَخْدُوعٌ.

٨٦. Aspirations are the wares of the unintelligent

٨٦_ الْأَمَانِيُّ بَضَائِعُ النَّوْكَى.

٨٧. Hopes are the delusions of the foolish

٨٧_ الْأَمَالُ غُرُورُ الْحَمْقَى.

٨٨. Hopes bring death closer

٨٨_ الْأَمَالُ تُدْنِي الْأَجَالَ.

٨٩. One whose aspirations increase, his satisfaction decreases

٨٩_ مَنْ كَثُرَ مُنَاهُ قَلَّ رِضَاهُ.

٩٠. One whose hopes lengthen, his actions become worse

٩٠_ مَنْ طَالَ أَمَلُهُ سَاءَ عَمَلُهُ.

٩١. One who is deceived by hope is misled by it

٩١_ مَنْ اغْتَرَّ بِالْأَمَلِ خَدَعَهُ.

٩٢. One who is deceived by aspirations is belied by death

٩٢_ مَنْ غَرَّتْهُ الْأَمَانِيُّ كَذَّبَتْهُ الْأَجَالُ.

٩٣. One who reaches the end of his hopes should expect the arrival of his death

٩٣- مَنْ بَلَغَ غَايَةَ أَمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أَجَلِهِ

٩٤. One who follows his aspirations faces increased hardship

٩٤- مَنْ تَبَعَ مُنَاةً، كَثُرَ عَنَاؤُهُ.

٩٥. One who proceeds on the path of his hopes, stumbles upon his death

٩٥- مَنْ جَرَى فِي مَيْدَانِ أَمَلِهِ، عَثَرَ بِأَجَلِهِ.

٩٦. One whose aspirations increase, his hardship increases

٩٦- مَنْ كَثُرَ مُنَاةً، كَثُرَ عَنَاؤُهُ.

٩٧. One who hopes for that which is not possible, his anticipation becomes long

٩٧- مَنْ أَمَلَ مَا لَا يُمَكِّنُ، طَالَ تَرْقُبُهُ.

٩٨. One whose hope is [to reach] Allah, shall realize the fulfilment of his hope and aspiration

٩٨- مَنْ يَكُنِ اللَّهُ أَمَلَهُ، يُدْرِكُ غَايَةَ الْأَمَلِ وَالرَّجَاءِ.

٩٩. Whoever regards his remaining lifetime to be fleeting, his hopes and aspirations become short

٩٩- مَنْ اسْتَقْصَرَ رِ بَقَاءَهُ وَأَجَلَهُ، قَصَّ رِ رَجَاؤُهُ وَأَمَلُهُ.

١٠٠. One who proceeds on the course of his hopes, stumbles upon his death

١٠٠- مَنْ جَرَى فِي

عِنَانِ أَمَلِهِ عَثَرَ بِأَجَلِهِ.

One who hopes for anything other than Allah, the Glorified, has given lie to his .١٠١
hopes.

١٠١_ مَنْ أَمَلَ عَيْرَ اللَّهِ سُبْحَانَهُ أَكْذَبَ آمَالَهُ.

.One who seeks support from his aspirations becomes penniless .١٠٢

١٠٢_ مَنْ اشْتَعَانَ بِالْأَمَانِيِّ أَفْلَسَ.

.It is foolishness to depending on [one's] hope .١٠٣

١٠٣_ مِنَ الْحُمُقِ الْإِتِّكَالُ عَلَى الْأَمَلِ.

.The humiliation of men is in the dashing of hopes .١٠٤

١٠٤_ ذُلُّ الرِّجَالِ فِي نَخْبِهِ الْأَمَالِ.

May Allah have mercy on the man who shortens his hopes, anticipates death, .١٠٥
.makes good use of his time and takes with him the provisions of [good] deeds

١٠٥_ رَحِمَ اللَّهُ امْرَأً قَصَرَ الْأَمَلَ، وَبَادَرَ الْأَجَلَ، وَاعْتَنَمَ الْمَهَلَ، وَتَزَوَّدَ مِنَ الْعَمَلِ.

.Many an aspiration may lie beneath death .١٠٦

١٠٦_ رَبُّ أُمِّيَّةٍ تَحْتَ مَتْنِهِ.

Take away from your long hopes and increase your short lifetime, and do not be .١٠٧
deceived by your good physical health and yesterday's wellbeing, for life is short and
.good health is prone to change

١٠٧_ زِدْ مِنْ طُولِ أَمَلِكَ فِي قَصِيرِ أَجَلِكَ، وَلَا تَغْرُنْكَ صِحَّةُ جِسْمِكَ وَسَيِّئَةُ لَامَةِ أَمْسِكَ، فَإِنَّ مُدَّةَ الْعُمْرِ قَلِيلَةٌ، وَسَيِّئَةُ لَامَةِ الْجِسْمِ
مُسْتَحِيلَةٌ.

.The worst poverty is [false] aspiration .١٠٨

١٠٨_ شَرُّ الْفَقْرِ الْمُنَى.

.Lifetimes are wasted between hope and aspiration .۱۰۹

۱۰۹_ ضِيَاعُ الْعُمْرِ بَيْنَ الْأَمَلِ وَالْمُنَى.

.Blessed is he who shortens his hopes and makes good use of his time .۱۱۰

۱۱۰_ طُوبَى لِمَنْ قَصَّرَ أَمَلَهُ وَاعْتَمَمَ مَهَلَهُ.

Blessed is he who belies his aspirations and sacrifices his world in order to build .۱۱۱
his Hereafter

۱۱۱_ طُوبَى لِمَنْ كَذَّبَ مُنَاهُ وَأَخْرَبَ دُنْيَاهُ لِعِمَارَةِ أُخْرَاهُ.

[One who relies on his aspirations dies without [realizing .۱۱۲

.his hopes

١١٢_ مَنَاتَكَلَ عَلَى الْأَمَانِي مَاتَ دُونَ أَمَلِهِ.

.١١٣ One who trusts his aspirations will have them severed by death .

١١٣_ مَنْ وَثِقَ بِالْأَمْتِيهِ قَطَعَتْهُ الْمَيْتِيهِ.

.١١٤ Whoever shortens his hopes, beautifies his actions .

١١٤_ مَنْ قَصَرَ أَمَلَهُ حَسَّنَ عَمَلَهُ.

.١١٥ Whoever lengthens his hopes, corrupts his actions .

١١٥_ مَنْ أَطَالَ أَمَلَهُ أَفْسَدَ عَمَلَهُ.

The Leader

The Leader الإمام

.١ A just leader is better [and more beneficial] than heavy rainfall .

١_ إِمَامٌ عَادِلٌ خَيْرٌ مِنْ مَطَرٍ وَابِلٍ.

.٢ One who obeys his Imām has obeyed his Lord .

٢_ مَنْ أَطَاعَ إِمَامَهُ فَقَدْ أَطَاعَ رَبَّهُ.

.٣ A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the establishment of truth

٣_ يَحْتَاجُ الْإِمَامُ إِلَى قَلْبٍ عَقُولٍ، وَلِسَانٍ قَوُّولٍ، وَجَنَانٍ عَلَى إِقَامَةِ الْحَقِّ صَوُّولٍ.

Leadership

Leadership الإمامه

.١ Leadership (imāmah) is a social order .

١_ الإمامة نظام الأمة.

٢. Leadership is an organizational structure for the society

٢_ والإمامة نظاماً للأمة.

Granting Refuge To The Fearful

Granting Refuge to the Fearful الأمان وإجاره المستغيث والخائف

١. Whoever gives refuge to the one who seeks his help, Allah will grant him refuge .
from His punishment

١_ مَنْ أَجَارَ الْمُسْتَعِيثَ، أَجَارَهُ اللَّهُ سُبْحَانَهُ مِنْ عَذَابِهِ.

٢. One who protects a fearful person from what he fears, Allah, the Glorified, will .
protect him from His chastisement

٢_ مَنْ أَمِنَ خَائِئِفاً مِنْ مَخَوْفِهِ، أَمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ عِقَابِهِ.

The Secure

The Secure الآمن

١. Many a person who is secure gets frightened .

١_ رَبِّ آمِنٍ وَجِلٍ.

Security

Security الأمان

١. Nothing brings greater security than [having] faith and [performing] good deeds .

١_ مَا مِنْ شَيْءٍ يَحْصُلُ بِهِ الْأَمَانُ أُنْبَلِغَ مِنْ إِيْمَانٍ وَإِحْسَانٍ.

٢. 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

٢_ وَاللَّهِ مَا مَنَّعَ الْأَمْنَ أَهْلَهُ، وَأَزَاحَ الْحَقَّ عَن مُسْتَحِقِّهِ إِلَّا كُلُّ كَافِرٍ جَاحِدٍ، وَمُنَافِقٍ مُلْحِدٍ.

Do not be deceived by [a false sense of] security, for you will surely be taken from
.your sanctuary

٣_ لَا تَغْتَرَنَّ بِالْأَمْنِ، فَإِنَّكَ مَأْخُودٌ مِّنْ مَّأْمِنِكَ.

It is not appropriate for an intelligent person to live in fear when he has found a way
.to [attain] security

٤_ لَا يَنْبَغِي لِلْعَاقِلِ أَنْ يُقِيمَ عَلَى الْخَوْفِ إِذَا وَجَدَ إِلَى الْأَمْنِ سَبِيلًا.

.There is no blessing better than security ٥.

٥_ لَا نِعْمَةَ أَهْنَأُ مِنَ الْأَمْنِ.

.Security is [a cause of] deception; fear is [a means of] precaution ٦.

٦_ الْأَمْنُ إِغْتِرَارٌ، الْخَوْفُ إِسْتِظْهَارٌ.

.The sweetness of security is spoilt by the bitterness of fear and panic ٧.

٧_ حَلَاوَةُ الْأَمْنِ، تُنَكِّدُهَا مَرَارَةُ الْخَوْفِ وَالْحَذَرِ.

.Many a security turns into fear ٨.

٨_ رَبُّ أَمْنٍ إِنْ قَلَبَ خَوْفًا.

.The comfort of life is in security ٩.

٩_ رِفَاهِيَّتُهُ الْعَيْشِ فِي الْأَمْنِ.

Feeling Secure From Allah's Scheme

Feeling Secure From Allah's Scheme من مكر الله

One who feels secure from the scheme of Allah, his sense of security is futile (or his .1
(faith is nullified).

١_ مَنْ أَمِنَ مَكْرَ اللَّهِ بَطَلَ أَمَانُهُ (ایمانه).

.2 He from whose evil people are not safe, is not secure from the punishment of Allah .

٢_ مَا أَمِنَ عَذَابَ اللَّهِ مَنْ لَمْ يَأْمَنِ النَّاسُ شَرَّهُ.

The Trustworthy

The Trustworthy الأمين

!How few are the reliable, trustworthy people, and how many are the treacherous .1

١_ مَا أَقَلَّ الثَّقَمَةُ الْمُؤْتَمَنَ، وَأَكْثَرَ الْخَوَانَ.

Trustworthiness

Trustworthiness الأمانه

.1 Trustworthiness

.leads to truthfulness

١_ الْأَمَانَةُ تُؤَدِّي إِلَى الصِّدْقِ.

Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious .٢
.utterances

٢_ الْأَمَانَةُ وَالْوَفَاءُ صِدْقُ الْأَفْعَالِ، وَالْكَذِبُ وَالْإِفْتِرَاءُ خِيَانَةُ الْأَقْوَالِ.

Return the trust to the one who has entrusted it to you, and do not act .٣
.treacherously with the one who betrayed your trust

٣_ أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تُخُنْ مَنْ خَانَكَ.

Return the trust when it is entrusted to you, and do not accuse anyone when you .٤
.entrust something to him, for surely one who is not trustworthy has no faith

٤_ أَدِّ الْأَمَانَةَ إِذَا ائْتَمِنْتَ، وَلَا تَتَّهِمْ غَيْرَكَ إِذَا ائْتَمَنْتَهُ، فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

.The best [form of] trustworthiness is keeping one's promise .٥

٥_ أَفْضَلُ الْأَمَانَةِ الْوَفَاءُ بِالْعَهْدِ.

.Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness .٦

٦_ الْأَمَانَةُ إِيمَانٌ، الْبَشَاشَةُ إِحْسَانٌ.

.[Trustworthiness is preservation [and safeguarding of what has been entrusted .٧

٧_ الْأَمَانَةُ صِيَانَةٌ.

.Trustworthiness is a success for the one who observes it .٨

٨_ الْأَمَانَةُ فَوْزٌ لِمَنْ رَعَاهَا (وَعَاهَا).

.Trustworthiness is a merit for the one who executes it .٩

٩_ الْأَمَانَةُ فَضِيلَةٌ لِمَنْ أَدَّاهَا.

.10. The bane of trustworthiness is treachery .10

10_ آفَهُ الْأَمَانَةُ الْخِيَانَةُ.

.11. [When you are entrusted with something, then do not betray [the trust

11_ إِذَا اتَّمَمْتَ فَلَا تُخْنُ.

.12. When you entrust anyone [with something], then do not accuse them of treachery .12

12_ إِذَا اتَّمَمْتَ فَلَا تَسْتَخِنُ.

.13. When trustworthiness becomes stronger, truthfulness increases .13

13_ إِذَا قَوِيَتْ الْأَمَانَةُ كَثُرَ الصِّدْقُ.

.14. The cornerstone of faith is trustworthiness .14

14_ رَأْسُ الْإِسْلَامِ (الْإِيمَانِ) الْأَمَانَةُ.

.15. Sound trustworthiness is a symbol of good conviction .15

15_ صِحَّةُ الْأَمَانَةِ عُنْوَانُ حُسْنِ الْمُعْتَقَدِ.

.16

.Espouse trustworthiness for it is the best [form of] religiosity

١٦_ عَلَيْكَ بِالْأَمَانَةِ فَإِنَّهَا أَفْضَلُ دِيَانَةٍ.

.Corruption of trustworthiness is submission to treachery .١٧

١٧_ فَسَادُ الْأَمَانَةِ طَاعَةُ الْخِيَانَةِ.

Successful is the one who clothes himself with loyalty and arms himself with . ١٨
.trustworthiness

١٨_ فَازَ مَنْ تَجَلَّبَبَ الْوَفَاءَ، وَادَّرَعَ الْأَمَانَةَ.

Everything that is not fit to be disclosed is a trust, even if its confidentiality is not . ١٩
.specifically sought

١٩_ كُلُّ شَيْءٍ لَا يَحْسُنُ نَشْرُهُ أَمَانَةٌ وَإِنْ لَمْ يُسْتَكْتَمَ.

.One who has no trustworthiness has no faith .٢٠

٢٠_ مَنْ لَا أَمَانَةَ لَهُ لَا إِيمَانَ لَهُ.

.One who takes [the] keeping [of] trust lightly will fall into treachery .٢١

٢١_ مَنْ اسْتَهَانَ بِالْأَمَانَةِ وَقَعَ فِي الْخِيَانَةِ.

.One who acts with trustworthiness has perfected his religion .٢٢

٢٢_ مَنْ عَمَلَ بِالْأَمَانَةِ فَقَدْ أَكْمَلَ الدِّيَانَةَ.

.The best trust that can be kept is fulfilling [one's] obligations .٢٣

٢٣_ مِنْ أَحْسَنِ الْأَمَانَةِ رَعَى الدَّمَمَ.

.There is no faith in one who is not trustworthy .٢٤

٢٤_ لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

.There is no trustworthiness in one who has no religion .٢٥

Faith

Faith الإيمان

١. Faith is the better of the two trusts (or securities).

١_ الإيمانُ أفضلُ الأمانتين (الأمانين).

٢. Faith is acknowledging with the tongue and acting with the limbs.

٢_ الإيمانُ قولٌ باللسانِ، وعَمَلٌ بالأركانِ.

٣. Faith and modesty are linked in one linkage and they do not separate.

٣_ الإيمانُ والحياءُ مقرونانِ في قرنٍ، ولا يفتـرِقانِ.

٤. Faith and knowledge (or action) are twin brothers and companions who do not

part ways.

٤_ الإيمانُ والعلمُ (و العَمَلُ) أخوانِ توأمانٍ، ورَفيقانِ لا يفتـرِقانِ.

٥. Faith

is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

٥_ الإيمانُ شَجَرَةٌ، أَصْلُهَا التُّقَى، وَفَرْعُهَا التَّقَى، وَنُورُهَا الْحَيَاءُ، وَثَمَرُهَا السَّخَاءُ.

Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance [of what has been decreed by Allah].

٦_ الإيمانُ، وَالْإِخْلَاصُ، وَالْيَقِينُ، وَالْوَرَعُ، الصَّبْرُ وَالرِّضَا بِمَا يَأْتِي بِهِ الْقَدَرُ.

Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

٧_ الإيمانُ وَالْعَمَلُ أَخَوَانِ تَوَآمَانِ، وَرَفِيقَانِ لَا يَفْتَرِقَانِ، لَا يَقْبَلُ اللَّهُ أَحَدَهُمَا إِلَّا بِصَاحِبِهِ.

٨_ The best [sign of] faith is trustworthiness.

٨_ أَفْضَلُ الْإِيمَانِ، الْأَمَانَةُ.

٩_ The best faith is [based on] complete certitude.

٩_ أَفْضَلُ الْإِيمَانِ، حُسْنُ الْإِيْقَانِ.

The people who are strongest in faith are those who rely the most on Allah, the Glorified.

١٠_ أَقْوَى النَّاسِ إِيْمَانًا أَكْثَرُهُمْ تَوَكُّلاً عَلَى اللَّهِ سُبْحَانَهُ.

١١_ The closest people to Allah, the Glorified, are the ones with the greatest faith.

١١_ أَقْرَبُ النَّاسِ مِنَ اللَّهِ سُبْحَانَهُ أَحْسَنُهُمْ إِيْمَانًا.

The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

١٢_ أَفْضَلُ الْإِيمَانِ الْإِخْلَاصُ وَالْإِحْسَانُ، وَأَفْجَحُ الشَّيْمِ التَّجَافَى وَالْعُدْوَانُ.

١٣_ The best faith is [based on] complete certitude, and the greatest honour is [in].

.doing good deeds

١٣_ أَفْضَلُ الْإِيمَانِ حُسْنُ الْإِيْقَانِ وَأَفْضَلُ الشَّرْفِ بَدْلُ الْإِحْسَانِ.

.١٤. Verily the best faith is for a man to act justly with others

١٤_ إِنَّ أَفْضَلَ الْإِيمَانِ إِنْصَافُ الرَّجُلِ مِنْ نَفْسِهِ.

.١٥. Indeed the place of faith is the heart, and the

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.path to it is [through] the ears

١٥_ إِنَّ مَحَلَّ الْإِيمَانِ الْجَنَانُ، وَسَبِيلُهُ الْأُذُنَانِ.

.Faith is security .١٦

١٦_ الْإِيمَانُ أَمَانٌ.

.Faith is the path with manifest inner secrets .١٧

١٧_ الْإِيمَانُ وَاضِحٌ الْوَلَائِحِ.

.Faith is an effective intercessor .١٨

١٨_ الْإِيمَانُ شَفِيعٌ مُنْجِحٌ.

.Faith is free of jealousy .١٩

١٩_ الْإِيمَانُ بَرِيءٌ مِنَ الْحَسَدِ.

.Faith is the loftiest goal .٢٠

٢٠_ الْإِيمَانُ أَعْلَى غَايَةٍ.

.Disbelief is wiped out by faith .٢١

٢١_ الْكُفْرُ يَمْحَاهُ (يَمْحُوهُ) الْإِيمَانُ.

.Faith is sincerity in action .٢٢

٢٢_ الْإِيمَانُ إِخْلَاصُ الْعَمَلِ.

.Salvation comes with faith .٢٣

٢٣_ النَّجَاةُ مَعَ الْإِيمَانِ.

.Faith is a flame that cannot be extinguished .٢٤

٢٤_ الْإِيمَانُ شِهَابٌ لَا يَحْبُو.

.Faith is free of hypocrisy .٢٥

٢٥_ الْإِيمَانُ بَرِيءٌ مِنَ النُّفَاقِ.

.Faith is patience in tribulation and gratitude in ease .٢٦

٢٦_ الْإِيمَانُ صَبْرٌ فِي الْبَلَاءِ، وَشُكْرٌ فِي الرَّخَاءِ.

.If you have faith in Allah, your place of return will be secure .٢٧

٢٧_ إِنْ أَمَنْتَ بِاللَّهِ أَمِنَ مِنْ مُنْقَلَبِكَ.

.It is through faith that salvation is attained .٢٨

٢٨_ بِالْإِيمَانِ تَكُونُ النَّجَاهُ.

.It is through faith that one is guided towards virtuous actions .٢٩

٢٩_ بِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ.

It is through faith that one reaches the pinnacle of felicity and the zenith of .٣٠

.happiness

٣٠_ بِالْإِيمَانِ يُرْتَقَى إِلَى ذُرْوَةِ السَّعَادَةِ وَنَهَائِهِ الْحُبُورِ.

.Faith is salvation .٣١

٣١_ الْإِيمَانُ نَجَاهٌ.

.The fruit of faith is success with Allah .٣٢

٣٢_ ثَمَرَةُ الْإِيمَانِ الْفَوْزُ عِنْدَ اللَّهِ.

.The fruit of faith is desire for the Eternal Abode .٣٣

٣٣_ ثَمَرَةُ الْإِيمَانِ الرَّغْبَةُ فِي دَارِ الْبَقَاءِ.

Three things, if possessed, complete one's faith: intellect, forbearance and .٣٤

.knowledge

فِيهِ كَمَلٌ إِيمَانُهُ، الْعَقْلُ، وَالْحِلْمُ، وَالْعِلْمُ.

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

٣٥_ ثلاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلُ الْإِيمَانَ: مَنْ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاؤُهُ إِلَى بَاطِلٍ، وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حَقٍّ، وَإِذَا قَدَرَ لَمْ يَأْخُذْ مَا لَيْسَ لَهُ.

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

٣٦_ ثلاثٌ مَنْ كُنَّ فِيهِ فَقَدْ أَكْمَلَ الْإِيمَانَ: الْعَدْلُ فِي الْغَضَبِ وَالرِّضَا، وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَاءِ، وَاعْتِدَالُ الْخَوْفِ وَالرَّجَاءِ.

Three things are from the treasures of faith: concealing misfortune, charity and sickness

٣٧_ ثلاثٌ مِنْ كُنُوزِ الْإِيمَانِ: كِتْمَانُ الْمُصِيبَةِ، وَالصَّدَقَةُ، وَالْمَرَضُ.

Virtuous chastity and contentment with what suffices are from the pillars of faith

٣٨_ حُسْنُ الْعِفَافِ، وَالرِّضَا بِالْكَفَافِ مِنْ دَعَائِمِ الْإِيمَانِ.

Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness

٣٩_ خَفْضُ الصَّوْتِ وَعِضُّ الْبَصَرِ، وَمَشْيُ الْقَصْدِ، مِنْ أَمَارِهِ الْإِيمَانِ وَحُسْنِ التَّدْبِيرِ.

Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues

٤٠_ دَوَائِمُ الطَّاعَاتِ، وَفِعْلُ الْخَيْرَاتِ، وَالْمُبَادَرَةُ إِلَى الْمَكْرُمَاتِ مِنْ كَمَالِ الْإِيمَانِ، وَأَفْضَلُ الْإِحْسَانِ.

٤١_ The embellishment of faith is piety

٤١_ زَيْنُ الْإِيمَانِ الْوَرَعُ.

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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

٤٢_ وقال _ عليه السلام _ في ذكر الإيمان: زُلْفَى لِمَنْ اِزْتَقَبَ، وَثِقَّةٌ لِمَنْ تَوَكَّلَ، وَرَاحَةٌ لِمَنْ فَوَّضَ، وَجُنَّةٌ لِمَنْ صَبَرَ.

The embellishment of faith is [in] purity of one’s innermost thoughts [and secrets] .٤٣
and [performing] good deeds in the open

٤٣_ زَيْنُ الْإِيمَانِ طَهَارَةُ السَّرِّ رَائِرٌ، وَحُسْنُ الْعَمَلِ فِي الظَّاهِرِ.

.Ask Allah for [strong] faith and act upon the ordinances of the Qur’an .٤٤

٤٤_ سَلُوا اللَّهَ الْإِيمَانَ، وَاعْمَلُوا بِمُوجِبِ الْقُرْآنِ.

.The worst faith is that in which doubt enters .٤٥

٤٥_ شَرُّ الْإِيمَانِ مَا دَخَلَهُ الشُّكُّ.

.The uprightness of faith is [in] piety and its corruption is [in] greed .٤٦

٤٦_ صَلَاحُ الْإِيمَانِ الْوَرَعُ، وَفَسَادُهُ الطَّمَعُ.

.True faith and good deeds are the best provisions .٤٧

٤٧_ صِدْقُ الْإِيمَانِ، وَصِنَايِعُ الْإِحْسَانِ، أَفْضَلُ الذَّخَائِرِ.

Protect your faith from doubt, for doubt spoils faith the same way salt spoils

honey

٤٨_ صُنْ إيمانَكَ مِنَ الشُّكِّ: فَإِنَّ الشُّكَّ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْمِلْحُ الْعَسَلَ.

.Make your faith sincere, for this is the path to Paradise and safety from hellfire .٤٩

٤٩_ عَلَيْكُمْ بِإِحْلَاصِ الْإِيمَانِ فَإِنَّهُ السَّبِيلُ إِلَى الْجَنَّةِ وَالنَّجَاهِ مِنَ النَّارِ.

.It is on truth and trust that faith is based .٥٠

٥٠_ عَلَي الصِّدْقِ وَالْأَمَانَةِ مَبْنَى الْإِيمَانِ.

٥١. The pinnacle of faith is certitude.

٥١_ غَايَةُ الْإِيمَانِ الْإِيقَانُ.

٥٢. 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

٥٢_ غَايَةُ الْإِيمَانِ الْمُوَالَاةُ فِي اللَّهِ، وَالْمُعَادَاةُ فِي اللَّهِ، وَالتَّبَاذُلُ فِي اللَّهِ، وَالتَّوَاصُلُ فِي اللَّهِ سُبْحَانَهُ.

٥٣. 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

٥٣_ فَمِنْ الْإِيمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقَرًّا فِي الْقُلُوبِ وَمِنْهُ مَا يَكُونُ عَوَارِي بَيْنَ الْقُلُوبِ وَالصُّدُورِ.

٥٤. Allah, the Glorified, has prescribed faith as a purification from doubt

٥٤_ فَرَضَ اللَّهُ سُبْحَانَهُ الْإِيمَانَ تَطْهِيرًا مِنَ الشَّرِكِ.

٥٥. Faith has made it incumbent on its possessor to establish the traditions of Islam
.and its ordinances

٥٥_ قَدْ أُوجِبَ الْإِيمَانُ عَلَى مُعْتَقِدِهِ إِقَامَةَ سُنَنِ الْإِسْلَامِ وَالْفَرَضِ.

٥٦. Strengthen your faith with certitude, for this is the best religion

٥٦_ قَوُّوا إِيمَانَكُمْ (قَوُّ إِيمَانِكَ) بِالْيَقِينِ فَإِنَّهُ أَفْضَلُ الدِّينِ.

٥٧. ?How can he who resents the truth taste the sweetness of faith

٥٧_ كَيْفَ يَجِدُ حَلَاوَةَ الْإِيمَانِ مَنْ يُسَخِطُ الْحَقَّ!؟

٥٨. Acquiring faith is [through] adhering to the truth and being sincere with the
.creatures

٥٨_ كَسَبُ الْإِيمَانِ لُزُومُ الْحَقِّ، وَنُصْحُ الْخَلْقِ.

٥٩. He who claims to have faith yet is infatuated by misleading aspirations and false
.amusements of this world, has lied

٥٩_ كَذِبَ مَنْ ادَّعَى الْإِيمَانَ وَهُوَ مَشْغُوفٌ (مَشْغُوفٌ) مِنَ الدُّنْيَا بِخَدَعِ الْأَمَانِيِّ وَزُورِ الْمَلَاهِي.

.The conception of faith is [achieved through] the recitation of the Qur'an .٦٠

٦٠_ لِقَاخِ الْاِيْمَانِ

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.One who entertains doubt in his faith [in one God] becomes a polytheist .٦١

٦١_ مَنْ ارْتَابَ بِالْإِيمَانِ أَشْرَكَ.

.One who has no faith has no trustworthiness .٦٢

٦٢_ مَنْ لَا إِيْمَانَ لَهُ لَا أَمَانَةَ لَهُ.

One who likes his faith to become perfect should ensure that his love, hate, .٦٣
.pleasure and displeasure are [all] for the sake of Allah

٦٣_ مَنْ أَحَبَّ أَنْ يَكْمَلَ إِيْمَانُهُ فَلْيَكُنْ حُبَّهُ لِلَّهِ، وَبُغْضُهُ لِلَّهِ، وَرِضَاؤُهُ لِلَّهِ، وَسَخَطُهُ لِلَّهِ.

One who gives for the sake of Allah, withholds for the sake of Allah, loves for the .٦٤
.sake of Allah and hates for the sake of Allah, has perfected [his] faith

٦٤_ مَنْ أَعْطَى فِي اللَّهِ، وَمَنَعَ فِي اللَّهِ، وَأَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيْمَانَ.

.The basis of faith is unwavering certitude .٦٥

٦٥_ مَلَائِكُ الْإِيْمَانِ حُسْنُ الْإِيْقَانِ.

One whose faith is true is saved, and one whose submission is complete is .٦٦
.guided

٦٦_ نَجَا مَنْ صَدَقَ إِيْمَانُهُ وَهُدِيَ مَنْ حَسَنَ إِسْلَامُهُ.

.There is no honour higher than faith .٦٧

٦٧_ لَا شَيْءَ رَفَّ أَعْلَى مِنَ الْإِيْمَانِ.

.There is no medium more successful than faith .٦٨

٦٨_ لَا وَسِيلَةَ أَنْجَحُ مِنَ الْإِيْمَانِ.

.There is no faith like modesty and generosity .٦٩

٦٩_ لا إيمانَ كالحياءِ والسَّخاءِ.

.٧٠ Faith without piety is of no benefit .

٧٠_ لا يَنْفَعُ الْإِيمَانُ بِغَيْرِ تَقْوَى.

.٧١ A servant's faith is not complete until he loves whom Allah, the Glorified, loves
.and hates the one whom Allah, the Glorified, hates

٧١_ لا يَكْمُلُ إِيْمَانُ عَبْدٍ حَتَّى يُحِبَّ مَنْ أَحَبَّهُ اللَّهُ سُبْحَانَهُ، وَيُبْغِضَ مَنْ أَبْغَضَهُ اللَّهُ سُبْحَانَهُ.

The faith of a .٧٢

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

٧٢_ لَا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّىٰ يَكُونَ بِمَا فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

.Nothing that is preserved by human beings is like faith in Allah and good deeds .٧٣

٧٣_ لَا شَيْءٌ يَدَّخِرُهُ الْإِنْسَانُ كَالْإِيمَانِ بِاللَّهِ وَصَنَائِعِ الْإِحْسَانِ.

.[The faith of a man is deduced by his submission and obedience [to Allah .٧٤

٧٤_ يُسْتَدَلُّ عَلَىٰ إِيمَانِ الرَّجُلِ بِالتَّسْلِيمِ وَلُزُومِ الطَّاعَةِ.

The faith [of a person] is deduced by increased fear [of Allah], controlling lust and .٧٥
.overcoming lowly desires

٧٥_ يُسْتَدَلُّ عَلَىٰ الْإِيمَانِ بِكَثْرَةِ التَّقْيِ، وَمِلْكِ الشَّهْوَةِ، وَعَلْيَةِ الْهَوَىٰ.

.Faith requires certitude .٧٦

٧٦_ يَحْتَاجُ الْإِيمَانُ إِلَى الْإِيقَانِ.

.Faith requires sincerity .٧٧

٧٧_ يَحْتَاجُ الْإِيمَانُ إِلَى الْإِخْلَاصِ.

.One who believes in Allah [and attests to His oneness] is saved .٧٨

٧٨_ مَنْ صَدَّقَ اللَّهَ سُبْحَانَهُ نَجَىٰ.

.The foundation of faith is total submission to the will of Allah .٧٩

٧٩_ أَضَلُّ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللَّهِ.

.Have faith and you will be safe .٨٠

٨٠_ آمِنٌ تَأْمَنُ.

١. A believer is very truthful in [his] speech and generous in [his] benevolence .

١_ الْمُؤْمِنُ صَدُوقُ اللِّسَانِ، بَدُولُ الإِحْسَانِ.

٢. A believer is [always] alert, waiting for one of the two boons [of this world or the .
[Hereafter

٢_ الْمُؤْمِنُ يَقْظَانُ يَنْتَظِرُ إِحْدَى الْحَسَنَتَيْنِ.

٣. A believer is chaste, contented, free from sin and pious .

٣_ الْمُؤْمِنُ عَفِيفٌ، مُقْتَنِعٌ، مُتَزَكٍّ، مُتَوَرِّعٌ.

٤. 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

٤_ الْمُؤْمِنُ مَنْ كَانَ حُبِّهِ لِلَّهِ، وَبُغْضِهِ لِلَّهِ، وَأَخْذُهُ لِلَّهِ، وَتَرْكُهُ لِلَّهِ.

A believer is thankful in [times of] comfort, patient in tribulation and fearful in .٥
.affluence

٥_ الْمُؤْمِنُ شَاكِرٌ فِي السَّـرِّ، صَابِرٌ فِي الْبَلَاءِ، خَائِفٌ فِي الرَّخَاءِ.

A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures .٦
.of this] world

٦_ الْمُؤْمِنُ عَفِيفٌ فِي الْغِنَى، مُتَنَزِّهٌ عَنِ الدُّنْيَا.

A believer is [always] between blessing and wrongdoing, [and] nothing reforms .٧
.these two except thankfulness and repentance

٧_ الْمُؤْمِنُ بَيْنَ نِعْمَةٍ وَخَطِيئَةٍ لَا يُصْلِحُهُمَا إِلَّا الشُّكْرُ وَالِإِسْتِغْفَارُ.

.A believer is dignified, honourable, self-reliant, cautious and sorrowful .٨

٨_ الْمُؤْمِنُ عَزِيزٌ كَرِيمٌ، مَأْمُونٌ عَلَى نَفْسِهِ، حَذِرٌ مَحْزُونٌ.

A believer constantly remembers [Allah], frequently contemplates, is thankful for .٩
.blessings and patient in the face of tribulation

٩_ الْمُؤْمِنُ دَائِمٌ الذِّكْرِ، كَثِيرُ الْفِكْرِ، عَلَى النِّعَمِ شَاكِرٌ، وَفِي الْبَلَاءِ صَابِرٌ.

.A believer is modest, independent, certain and pious .١٠

١٠_ الْمُؤْمِنُ حَيِّيٌّ، غَنِيٌّ، مُوقِنٌ، تَقِيٌّ.

When a believer is asked [for help], he helps, and when he asks [other for help], he .١١
.[is lenient [and does not overburden them

١١_ الْمُؤْمِنُ إِذَا سُئِلَ أَسْعَفَ، وَإِذَا سَأَلَ حَفَّفَ.

A believer is wary of his sins, always fearing chastisement and hoping for the .١٢

.mercy of his Lord

١٢_ الْمُؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أَبَدًا يَخَافُ الْبَلَاءَ وَيَرْجُو رَحْمَةَ رَبِّهِ.

To a believer, this world is his arena, action is his endeavour, death is his gift and .١٣
.Paradise is his prize

١٣_ الْمُؤْمِنُ الدُّنْيَا مِضْمَارُهُ، وَالْعَمَلُ هِمَّتُهُ، وَالْمَوْتُ تُحْفَتُهُ، وَالْجَنَّةُ سَبْقَتُهُ.

A believer is .١٤

p: ٩٠

.one who has purified his heart of vileness

١٤_ الْمُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَّيْتِ (الرَيْبِ).

A believer is one whose affair is near, whose sorrow is distant, whose silence is .١٥
.much and whose actions are sincere

١٥_ الْمُؤْمِنُ قَرِيبٌ أَمْرُهُ، بَعِيدٌ هَمُّهُ، كَثِيرٌ صَمْتُهُ، خَالِصٌ عَمَلُهُ.

.A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden .١٦

١٦_ الْمُؤْمِنُ عَلَى الطَّاعَاتِ حَرِيصٌ، وَعَنِ الْمَحَارِمِ عَفٌّ.

The soul of a believer is firmer than a hard rock while he is [himself] humbler than a .١٧
.slave

١٧_ الْمُؤْمِنُ نَفْسُهُ أَصْلَبُ مِنَ الصَّالِدِ، وَهُوَ أَدَلُّ مِنَ الْعَبِيدِ.

When a believer observes, he takes lesson; and when he is quiet, he . ١٨
contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is
.grateful; and when he undergoes hardship, he is patient

١٨_ الْمُؤْمِنُ إِذَا نَظَرَ اعْتَبَرَ، وَإِذَا سَكَتَ تَفَكَّرَ، وَإِذَا تَكَلَّمَ ذَكَرَ، وَإِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ.

When a believer is admonished, he restrains himself; and when he is warned, he .١٩
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

١٩_ الْمُؤْمِنُ إِذَا وَعِظَ إِزْدَجَرَ، وَإِذَا حُذِرَ حَذَرَ، وَإِذَا عُيِّرَ اعْتَبَرَ، وَإِذَا ذُكِّرَ ذَكَرَ، وَإِذَا أُظْلِمَ غَفَرَ.

The persistence of a believer is [in] his renunciation [of worldly pleasures], his .٢٠
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

٢٠_ الْمُؤْمِنُ دَابُّهُ زَهَادَتُهُ، وَهَمُّهُ دِيَانَتُهُ، وَعِزُّهُ قَنَاعَتُهُ، وَجِدُّهُ لآخِرَتِهِ، قَدْ كَثُرَتْ حَسَنَاتُهُ، وَعَلَتْ دَرَجَاتُهُ، وَشَارَفَ خَلَاصُهُ وَنَجَاتُهُ.

A believer looks at this world with eyes that derive lesson, and consumes from it .٢١
[only what is necessary, and hears in it with ears of hatred and enmity [towards it

٢١_ الْمُؤْمِنُ يَنْظُرُ إِلَى الدُّنْيَا بِعَيْنِ الإِعْتِبَارِ، وَيَقْتَاتُ فِيهَا بِبَطْنِ الإِضْطِرَارِ، وَيَسْمَعُ فِيهَا بِأُذُنِ المَقْتِ وَالإِبْغَاضِ.

The believers blame themselves and are fearful of their past mistakes; they detest .٢٢
.this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience

٢٢_ الْمُؤْمِنُونَ لِأَنْفُسِهِمْ مُتَّهِمُونَ، وَمِنْ فَارِطٍ زَلَلِهِمْ وَجِلُونِ، وَلِلدُّنْيَا عَائِفُونَ، وَإِلَى الآخِرَةِ مُشْتَاقُونَ، وَإِلَى الطَّاعَاتِ مُسَارِعُونَ.

A believer is one who bears with the harm that people inflict [on him] but nobody is .٢٣
ever harmed by him

٢٣_ الْمُؤْمِنُ مَنْ تَحَمَّلَ أذى النَّاسِ، وَلَا يَتَأَذَى أَحَدٌ بِهِ.

The believer is one who safeguards his Hereafter by [sacrificing] his world, while .٢٤
.the vicious is one who safeguards his world by [sacrificing] his Hereafter

٢٤_ الْمُؤْمِنُ مَنْ وَقَى دِينَهُ بِدُنْيَاهُ، وَالفَاجِرُ مَنْ وَقَى دُنْيَاهُ بِدِينِهِ.

.A believer is faithful to himself and struggles against his vain desires and feelings .٢٥

٢٥_ الْمُؤْمِنُ أَمِينٌ عَلَى نَفْسِهِ، مُغَالِبٌ (مُجَاهِدٌ) لِهَوَاهُ وَحِسِّهِ.

Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth .٢٦
through their tongues

٢٦_ إِتَّقُوا ظُنُونَ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ سُبْحَانَهُ أَجْرَى الحَقِّ عَلَى أَلْسِنَتِهِمْ.

.The most honourable of believers is the most sagacious of them .٢٧

٢٧_ أَشْرَفُ الْمُؤْمِنِينَ أَكْثَرُهُمْ كَيْسًا.

,The best of believers in terms of belief is the one whose taking, giving .٢٨

.anger and pleasure are all for [the sake of] Allah

٢٨_ أَفْضَلُ الْمُؤْمِنِينَ إِيمَانًا مَنْ كَانَ لِلَّهِ أَخْذُهُ، وَعَطَاءُهُ، وَسَخَطُهُ، وَرِضَاُهُ.

٢٩. ١. Believers are indeed compassionate.

٢٩_ إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ.

٣٠. [Verily believers are afraid [of displeasing Allah

٣٠_ إِنَّ الْمُؤْمِنِينَ وَجِلُونَ.

Indeed the cheerfulness of a believer is in his face, his strength is in his religion and
his sorrow is in his heart

٣١_ إِنَّ بَشَرَ الْمُؤْمِنِ فِي وَجْهِهِ، وَقُوَّتُهُ فِي دِينِهِ، وَحُزْنُهُ فِي قَلْبِهِ.

Verily a believer feels ashamed if an act which goes against his faith is committed
by him

٣٢_ إِنَّ الْمُؤْمِنَ لَيْسَتْحِي إِذَا مَضَى لَهُ عَمَلٌ فِي غَيْرِ مَا عُقِدَ عَلَيْهِ إِيمَانُهُ.

٣٣. The goal of a believer is Paradise

٣٣_ غَايَةُ الْمُؤْمِنِ الْجَنَّةُ.

٣٤. The needlessness of a believer is through [his reliance on] Allah, the Glorified

٣٤_ غَنَى الْمُؤْمِنِ بِاللَّهِ سُبْحَانَهُ.

He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and
disobeyed his lower-self

٣٥_ قَدْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ، وَأَطَاعَ رَبَّهُ وَعَصَى نَفْسَهُ.

٣٦. How many a believer has succeeded through patience and thinking positively

٣٦_ كَمْ مِنْ مُؤْمِنٍ فَازَ بِهِ الصَّبْرُ، وَحُسْنُ الظَّنِّ.

.Be a pious, contented and modest believer .٣٧

٣٧_ كُنْ مُؤْمِنًا، تَقِيًّا، مُتَّقِعًا، عَافِيًّا.

A believer has a perfect intellect, a pleasing leniency, an inclination towards good .٣٨
.deeds and an aversion towards bad deeds

٣٨_ لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ، وَحِلْمٌ مَرْضِيٌّ، وَرَغْبَةٌ فِي الْحَسَنَاتِ، وَفِرَارٌ مِنَ السَّيِّئَاتِ.

A believer has three times: a time for whispering to his Lord, a time for assessing .٣٩
himself (or in another narration: a time for making arrangements for his livelihood)
and a time when he

p: ٩٣

Or, if taken in the context of Q٧٠: ٢٧ and other similar verses, this could be translated –١
.[as: Believers are indeed apprehensive [of the punishment of Allah

.freely enjoys himself with what is lawful and pleasant

٣٩_ لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ، سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ، (وَسَاعَةٌ يَرْمُ فِيهَا مَعَاشَهُ) وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَلَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمَلُ.

The faith of a believer is not perfected until he deems comfort to be a trial and .٤٠
.affliction to be a blessing

٤٠_ لَا يَكْمُلُ إِيمَانُ الْمُؤْمِنِ حَتَّى يُعَدَّ الرَّخَاءَ فِتْنَةً، وَالْبَلَاءَ نِعْمَةً.

.A believer is never found to be envious, malevolent or miserly ٤١

٤١_ لَا يُلْفَى الْمُؤْمِنُ حُسُودًا، وَلَا حَقُودًا، وَلَا بَخِيلًا.

.A believer is never anything other than forbearing and merciful ٤٢

٤٢_ لَا يَكُونُ الْمُؤْمِنُ إِلَّا حَلِيمًا، رَحِيمًا.

It behoves a believer to feel ashamed if the thought of disobedience crosses his .٤٣
.mind

٤٣_ يَتَبَغَى لِلْمُؤْمِنِ أَنْ يَسْتَحْيِيَ إِذَا اتَّصَلَتْ لَهُ فِكْرُهُ فِي غَيْرِ طَاعِهِ.

It behoves a believer to remain obedient and to cover himself with piety and .٤٤
.contentment

٤٤_ يَتَبَغَى لِلْمُؤْمِنِ أَنْ يَلْزَمَ الطَّاعَةَ، وَيَلْتَحِفَ الْوَرَعَ وَالْقَنَاعَةَ.

A believer is tested with affliction just like the purity of gold and silver is tested with .٤٥
.fire

٤٥_ يُمْتَحَنُ الْمُؤْمِنُ بِالْبَلَاءِ، كَمَا يُمْتَحَنُ بِالنَّارِ الْخِلَاصُ.

There are three signs of a believer: truthfulness, certitude and [having] short .٤٦
.hopes

٤٦_ لِلْمُؤْمِنِ ثَلَاثُ عَلَامَاتٍ: الصُّدْقُ، وَالْيَقِينُ، وَقَصْرُ الْأَمَلِ.

.A believer is never found to be anything but content .٤٧

٤٧_ لَنْ يُلْقَى الْمُؤْمِنُ إِلَّا قَانِعًا.

.He who is not concerned about improving his Hereafter is not a believer .٤٨

٤٨

— لَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَهْتَمَّ بِأُصْ

If I were to strike the nose of a believer to make him hate me he would still not .٤٩

hate me, and if I were to bestow the

p: ٩٤

.whole world to a hypocrite to make him love me he would still not love me

٤٩_ لَوْ ضَرَبْتُ حَيْشُومَ الْمُؤْمِنِ عَلَى أَنْ يُبَغِضَنِي مَا أَبْغَضَنِي، وَلَوْ صَبَبْتُ الدُّنْيَا بِجُمْلَتِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي.

.One who believes is safe .٥٠

٥٠_ مَنْ آمَنَ آمِنًا.

.One who believes increases his certitude .٥١

٥١_ مَنْ يُؤْمِنُ يَزِدُّدُ يَقِينًا.

.One who believes in Allah seeks [help and] protection from Him .٥٢

٥٢_ مَنْ آمَنَ بِاللَّهِ لَجَّ إِلَى إِلَهِهِ.

.A believer has not [truly] believed until he comprehends .٥٣

٥٣_ مَا آمَنَ الْمُؤْمِنُ حَتَّى عَقَلَ.

The example of a believer is like that of citronella, both its taste and its fragrance .٥٤
.are pleasant

٥٤_ مَثَلُ الْمُؤْمِنِ كَالْأُتْرُجَةِ طَيِّبٌ طَعْمُهَا وَرِيحُهَا.

.One who purifies his faith is guided .٥٥

٥٥_ هُدَى مَنْ أَخْلَصَ إِيمَانَهُ.

The concern of a believer is for his Hereafter, and all his efforts are for his place of .٥٦
.[final] return

٥٦_ هُمْ الْمُؤْمِنُونَ لِآخِرَتِهِ، وَكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

.A believer is never satiated while his brother is hungry .٥٧

٥٧_ لَا يَشْبَعُ الْمُؤْمِنُ وَأَخُوهُ جَائِعٌ.

A believer never falls short of forbearance and never gets anxious when faced with .٥٨

٥٨_ لَا يَقْصُرُ الْمُؤْمِنُ عَنْ اِحْتِمَالٍ، وَلَا يَجْزَعُ لِرِزْيَةٍ.

٥٩. 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

٥٩_ لَا يَكُونُ الرَّجُلُ مُؤْمِنًا حَتَّى لَا يُبَالِيَ بِمَاذَا أَسَدَّ فَوْرَةَ جُوعِهِ، وَلَا بِأَيِّ ثَوْبِهِ ابْتَدَلَ.

٦٠. 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

٦٠_ بِشَرِّ الْمُؤْمِنِ فِي وَجْهِهِ، وَحُزْنُهُ فِي قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْرًا، وَأَذْلُ شَيْءٍ نَفْسًا، يَكْرَهُ الرِّفْعَةَ، وَيَشْتَأُ السُّمْعَةَ، طَوِيلٌ عَمُّهُ، بَعِيدٌ هَمُّهُ، كَثِيرٌ صَبْرٌ، مَشْغُولٌ وَقْتُهُ، صَبُورٌ شَكُورٌ، مَعْمُورٌ بِفِكْرَتِهِ، ضَمِينٌ بِخُلَّتِهِ، سَاهِلٌ الْخَلِيقَةَ، لَيٌّ نُّ الْعَرِيكَهَ، نَفْسُهُ أَصِيلَبٌ مِنَ الصُّلْدِ، وَهُوَ أَذْلٌ مِنَ الْعَبْدِ.

٦١. The beauty of a believer's face is from the special favour of Allah on him

٦١_ حُسْنُ وَجْهِ الْمُؤْمِنِ مِنْ حُسْنِ عِنَايَةِ اللَّهِ بِهِ.

٦٢. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions

٦٢_ إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَإِنَّ الْمُنَافِقَ يُرَى شَكُّهُ فِي عَمَلِهِ.

٦٣. A believer is sagacious and intelligent

٦٣_ الْمُؤْمِنُ كَيْسٌ، عَاقِلٌ.

٦٤. A believer is free from perversion and dissension

٦٤_ الْمُؤْمِنُ مُنَزَّهٌ عَنِ الزَّبْحِ وَالشَّقَاقِ.

٦٥. A believer is penitent, repentant and remorseful

٦٥_ الْمُؤْمِنُ مُنِيبٌ، مُسْتَغْفِرٌ، تَوَّابٌ.

٦٦. The nature of a believer is [being] sincere and his trait is suppressing anger

٦٦_ الْمُؤْمِنُ غَرِيظَتُهُ النَّصْحُ، وَسَجِيَّتُهُ الْكَطْمُ.

٦٧. The believers are such that their good deeds are expected and people are safe from their evil

٤٧_ الْمُؤْمِنُونَ خَيْرَاتٌ هُمْ مَأْمُولَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

The fear of a believer is in his heart .٤٨

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.and his repentance is in his admission

٦٨_ تَقِيَّتُهُ الْمُؤْمِنِ فِي قَلْبِهِ، وَتَوْبَتُهُ فِي اعْتِرَافِهِ.

Three things are adornments for believers: fear of Allah, truthful speech and .٦٩
[returning trusts [to their rightful owners

٦٩_ ثَلَاثٌ هُنَّ زِينَةُ الْمُؤْمِنِ: تَقْوَى اللَّهِ، وَصِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ.

.٧٠ The beauty of a believer is his piety

٧٠_ جَمَالُ الْمُؤْمِنِ وَرَعُهُ.

.٧١ The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin

٧١_ سُرُورُ الْمُؤْمِنِ بِطَاعَةِ رَبِّهِ، وَحُزْنُهُ عَلَى ذَنْبِهِ.

The integrity of a believer is in his keeping away from what is forbidden and .٧٢
.hastening towards virtues

٧٢_ طَرَفُ الْمُؤْمِنِ نَزَاهَتُهُ عَنِ الْمَحَارِمِ، وَمُبَادِرَتُهُ إِلَى الْمَكَارِمِ.

.٧٣ A believer is easy going, polite, approachable and reliable

٧٣_ الْمُؤْمِنُ هَيَّءٌ نَزِيهٌ، سَهْلٌ، مُؤْتَمَنٌ.

.٧٤ A believer makes few mistakes and does plenty of work

٧٤_ الْمُؤْمِنُ قَلِيلُ الزَّلَلِ، كَثِيرُ الْعَمَلِ.

The demeanour of a believer is characterized by moderation and his conduct is .٧٥
.upright

٧٥_ الْمُؤْمِنُ سِيرَتُهُ الْقَصْدُ، وَسُنَّتُهُ الرُّشْدُ.

.٧٦ A believer loathes idle play and likes to work hard

٧٦_ الْمُؤْمِنُ يَعْأُفُ اللَّهْوَ، وَيَأْلِفُ الْجَدَّ.

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 us (١) got corrupted.

٧٧_ إِذَا صَعَدَتْ رُوحُ الْمُؤْمِنِ إِلَى السَّمَاءِ تَعَجَّبَتِ الْمَلَائِكَةُ وَقَالَتْ عَجَبًا كَيْفَ نَجَا مِنْ دَارٍ فَسَدَ فِيهَا خَيْرُنَا.

.A believer is sorrowful in his thoughts [about himself], sparing in his friendship .٧٨

٧٨_ الْمُؤْمِنُ مَغْمُومٌ بِفِكْرَتِهِ، ضَنِينٌ بِخُلَّتِهِ.

.A believer has a mild disposition and is easy going .٧٩

٧٩_ الْمُؤْمِنُ لَيِّنُ الْعَرِيكَةِ، سَهْلٌ

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.Other copies have ‘the best of them’ – and this seems to be more correct –١

.٨٠ A believer does not oppress [anyone] and eschews sin

٨٠_ الْمُؤْمِنُ لَا يَظْلِمُ، وَلَا يَتَأْتَمُّ.

.٨١ A believer is fair to the one who is unfair to him

٨١_ الْمُؤْمِنُ يُنْصِفُ مَنْ لَا يُنْصِفُهُ.

.٨٢ A believer is affectionate, endearing and compassionate

٨٢_ الْمُؤْمِنُ آلِفٌ، مَأْلُوفٌ، مُتَعَطِّفٌ.

.٨٣ Indeed believers are approachable and soft-hearted

٨٣_ إِنَّ الْمُؤْمِنِينَ هَيُّونَ، لَيُّونَ.

.٨٤ Believers are indeed virtuous

٨٤_ إِنَّ الْمُؤْمِنِينَ مُحْسِنُونَ.

.٨٥ [Indeed believers are fearful [of Allah

٨٥_ إِنَّ الْمُؤْمِنِينَ خَائِفُونَ.

.٨٦ A believer is [gauged] by his actions

٨٦_ الْمُؤْمِنُ بِعَمَلِهِ.

.٨٧ [Believers possess more intelligence [than others

٨٧_ الْمُؤْمِنُونَ أَعْظَمُ أَحْلَامًا.

The Human Being

The Human Being الإنسان

.١ The human being is [distinguished] by his intellect

١_ الْإِنْسَانُ بِعَقْلِهِ.

٢. The uprightness of a human being is in controlling the tongue and doing good deeds .

٢_ صَلاَحُ الْإِنْسَانِ فِي حَبْسِ اللِّسَانِ وَبَدَلِ الْإِحْسَانِ.

٣. 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

٣_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي وَصْفِ مَنْ ذَمَّهُ: لَا يَحْسِبُ رَزِيئَهُ، وَلَا يَخْشَعُ تَقِيئَهُ، لَا يَعْرِفُ بَابَ الْهُدَى، فَيَتَّبِعُهُ وَلَا بَابَ الرَّدَى فَيَصُدُّ عَنْهُ.

Intimacy With Allah

Intimacy with Allah الأُنْسُ بِاللَّهِ

١. The fruit of intimacy with Allah is keeping aloof from the people .

١_ ثَمَرَةُ الْأُنْسِ بِاللَّهِ الْاسْتِيحَاشُ مِنَ النَّاسِ.

٢. How can one become intimate with Allah when he has not separated himself from the creation?

٢_ كَيْفَ يَأْنَسُ بِاللَّهِ مَنْ لَا يَسْتَوْحِشُ مِنَ الْخَلْقِ؟

٣. One who is intimate with

.Allah keeps aloof from the people

٣_ مَنْ أَنَسَ بِاللَّهِ اسْتَوْحَشَ مِنَ النَّاسِ.

.One who keeps aloof from the people, becomes intimate with Allah, the Glorified .٤

٤_ مَنْ اسْتَوْحَشَ عَنِ النَّاسِ أَنَسَ بِاللَّهِ سُبْحَانَهُ.

Intimacy

Intimacy الأنس

The comfort of security is removed by the anxiety of loneliness and the . ١
.apprehension of fear disturbs the familiarity of society

١_ أَنَسُ الْأَمْنِ تَذَهُبُهُ وَخَشَهُ الْوَحْدَةِ، وَأُنْسُ الْجَمَاعَةِ يُنَكِّدُهُ وَخَشَهُ الْمَخَافَةِ.

Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable . ٢
.brother

٢_ الْأُنْسُ فِي ثَلَاثَةٍ: الزَّوْجَةِ الْمُوَافِقَةِ، وَالْوَلَدِ الصَّالِحِ، وَالْأَخِ الْمُوَافِقِ.

.The most deserving of intimacy among the people is the close friend . ٣

٣_ أَحَقُّ النَّاسِ أَنْ يُوَنَسَ بِهِ، الْوَدُودُ، الْمَأْلُوفُ.

Deliberateness And Acting Unhurriedly

Deliberateness and Acting Unhurriedly التأنى والأناة

Acting slowly is praiseworthy in everything except in opportunities for [doing] . ١
.good

١_ التَّؤَدَةُ مَمْدُوحَةٌ فِي كُلِّ شَيْءٍ إِلَّا فِي فُرْصِ الْخَيْرِ.

Taking time [to ascertain] is better than making haste, except in opportunities for . ٢
.[doing] good

٢_ التَّنَبُّتُ خَيْرٌ مِنَ الْعَجَلَةِ إِلَّا فِي فُرْصِ الْخَيْرِ (الْبِرِّ).

۳. Deliberateness is judiciousness .۳

۳_التَّائِي حَزْمٌ.

۴. Deliberateness brings about assurance .۴

۴_التَّائِي يُوجِبُ الْإِسْتِظْهَارَ.

۵. Deliberateness in action protects against errancy .۵

۵_التَّائِي فِي الْفِعْلِ يُؤْمِنُ الْخَطْلَ.

۶. Through deliberateness, matters become easy .۶

۶_بِالتَّائِي تَسْهُلُ الْمَطَالِبُ.

۷. Confidence in speech protects from slips and mistakes .۷

۷_التَّابِتُ فِي الْقَوْلِ يُؤْمِنُ الْعِنَارَ وَالزَّلَلَ.

۸. Through deliberateness, means become easy .۸

۸_بِالتَّائِي تَسْهُلُ الْأَسْبَابُ.

۹. Slowly! Darkness is disappearing; as though those who had departed have arrived .۹

[at their final destination] and those who hasten will soon join

۹_رُوَيْدًا يُسْفِرُ الظَّلَامَ، كَأَن قَدْ

وَرَدَّتِ الْأُضْعَانُ يُوشِكُ مَنْ أَسْرَعَ أَنْ يَلْحَقَ.

Bind your haste with your deliberateness, your domination with your friendliness .۱۰
and your evil [traits] with your good [ones]. Help the intellect overcome vain desires
.and you will possess understanding

۱۰_ صِلْ عَجَلَتَكَ بِتَأْنِيكَ، وَسَطْوَتَكَ بِرَفْقِكَ، وَشَرَكَكَ بِخَيْرِكَ، وَانْصِرِ الْعَقْلَ عَلَى الْهَوَى تَمْلِكِ النَّهْيَ.

You must adopt deliberateness, for indeed one who acts unhurriedly is deserving .۱۱
.of success

۱۱_ عَلَيْكَ بِالْأَنَاءِ فَإِنَّ الْمُتَأَنِّيَ حَرِيٌّ بِالْإِصَابَةِ.

.In deliberateness there is [precaution and] assurance .۱۲

۱۲_ فِي التَّأَنِّيِ إِسْتِظْهَارٌ.

.In deliberateness there is safety .۱۳

۱۳_ فِي الْأَنَاءِ السَّلَامَةُ.

.One who acts without haste is saved from mistakes .۱۴

۱۴_ مَنْ إِتَّأَدَ أَمِنَ مِنَ الزَّلَلِ.

.There is no success for one who has no deliberateness .۱۵

۱۵_ لَا إِصَابَةَ لِمَنْ لَا أَنَاءَ لَهُ.

.Deliberateness is a virtue .۱۶

۱۶_ الْأَنَاءُ حُسْنٌ.

.Deliberateness is success .۱۷

۱۷_ الْأَنَاءُ إِصَابَةٌ.

One Who Acts With Deliberateness

المُتَأَنِّي One who Acts with Deliberateness

١. One who acts unhurriedly is deserving of success .

١_ الْمُتَأَنِّي حَرِيٌّ بِالْإِصَابَةِ.

٢. The one who acts with deliberateness is successful even if he perishes .

٢_ الْمُتَأَنِّي مُصِيبٌ وَإِنْ هَلَكَ.

٣. The one who acts without haste is either successful or close to success .

٣_ أَصَابَ مُتَأَنِّاً أَوْ كَادَ.

Strengthening Oneself

التأيد Strengthening oneself

١. Strengthening oneself is [a sign of] judiciousness .

١_ التَّائِيْدُ حَزْمٌ.

Misery

البؤس Misery

١. How close is misery to felicity, and death to life .

١_ مَا أَقْرَبَ الْبُؤْسُ مِنَ النَّعِيمِ، وَالْمَوْتُ مِنَ الْحَيَاةِ.

Stinginess And Avarice

البخل والشح Stinginess and Avarice

١. Stinginess is one of the two forms of poverty .

١_ الْبُخْلُ أَحَدُ الْفَقْرَيْنِ.

٢. Stinginess earns dishonor and makes one enter hellfire .

العَارَ، وَيُدْخِلُ النَّارَ.

3. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess

٣_ البُخْلُ بِإِخْرَاجِ مَا فَتَرَضَهُ اللَّهُ سُبْحَانَهُ مِنَ الْأَمْوَالِ أَقْبَحُ الْبُخْلِ.

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

٤_ اخْتَرِسُوا مِنْ سَوْرَةِ الْجِمْدِ (الْحَمْدِ)، وَالْحِقْدِ، وَالْغَضَبِ، وَالْحَسَدِ، وَأَعِدُّوا لِكُلِّ شَيْءٍ مِنْ ذَلِكَ عُدَّةً تُجَاهِدُونَهُ بِهَا مِنَ الْفِكْرِ فِي الْعَاقِبَةِ، وَمَنْعِ الرَّذِيلَةِ، وَطَلَبِ الْفَضِيلَةِ، وَصَلَاحِ الْآخِرَةِ، وَلُزُومِ الْجِلْمِ.

5. Be wary of stinginess, for it is ignobility and [leads to] vilification

٥_ اخْذَرُوا الْبُخْلَ فَإِنَّهُ لُوْمٌ وَمَسَبَّةٌ.

6. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults

٦_ اخْذَرُوا الشُّحَّ، فَإِنَّهُ يُكْسِبُ الْمَقْتَّ، وَيَشِينُ الْمَحَاسِنَ، وَيُشِيعُ 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

٧_ إِيَّاكَ وَالتَّحْلَى بِالْبُخْلِ، 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

٨_ إِيَّاكَ وَالشُّحَّ فَإِنَّهُ جِلْبَابُ الْمَسْكَنَةِ، وَزِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ دِنَاءٍ.

9. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him

٩_ إِيَّاكُمْ وَالْبُخْلَ، فَإِنَّ الْبُخِيلَ يَمْقُتُهُ

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الغريب، وَيَنْفُرُ مِنْهُ الْقَرِيبُ.

10. The worst stinginess is withholding money from those who deserve it .

10_ أَقْبَحُ الْبُخْلِ مَنَعُ الْأَمْوَالِ مِنْ مُسْتَحِقِّهَا.

11. Stinginess is [a form of] poverty .

11_ الْبُخْلُ فَقْرٌ.

12. Avarice leads to vilification .

12_ الشُّحُّ مَسَبَّةٌ.

13. Making too many excuses is a sign of stinginess .

13_ كَثْرَةُ التَّعَلُّلِ آيَةُ الْبُخْلِ.

14. Avarice earns vilification .

14_ الشُّحُّ يَكْسِبُ الْمَسَبَّةَ.

15. Stinginess degrades its possessor .

15_ الْبُخْلُ يُزْرِى بِصَاحِبِهِ.

16. Stinginess earns condemnation .

16_ الْبُخْلُ يَكْسِبُ الذَّمَّ.

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 .

١٩_ أَلْبُخْلُ يُذِلُّ مُصَاحِبَهُ وَيُعِزُّ مُجَانِبَهُ.

٢٠. Through stinginess, vilification increases

٢٠_ بِالْبُخْلِ تَكْثُرُ الْمَسَبَّةُ.

٢١. The worst trait is stinginess

٢١_ بِئْسَ الْحَلِيقَةُ الْبُخْلُ.

٢٢. Excessive avarice sullies chivalry and spoils brotherhood

٢٢_ زِيَادَةُ الشُّحِّ تَشِينُ الْفُتُوَّةَ وَتُفْسِدُ الْأُخُوَّةَ.

٢٣. (In avarice there is vilification (and dishonour

٢٣_ فِي الشُّحِّ الْمَسَبَّةُ (السَّبَّةُ).

٢٤. Excessive avarice leads to vilification

٢٤_ كَثْرَةُ الشُّحِّ تُوجِبُ الْمَسَبَّةَ.

٢٥. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person

٢٥_ لَوْ رَأَيْتُمْ الْبُخْلَ رَجُلًا لَرَأَيْتُمُوهُ شَخْصًا مُشَوَّهًا.

٢٦. 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

٢٦_ لَوْ رَأَيْتُمْ الْبُخْلَ رَجُلًا لَرَأَيْتُمُوهُ مُشَوَّهًا يُعْضُ عَنْهُ كُلُّ بَصَرٍ، وَيَنْصَرِفُ عَنْهُ كُلُّ قَلْبٍ.

٢٧. One who persists in avarice is deprived of [sincere] advisers

٢٧_ مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصِيحَ.

٢٨. Avarice

.is one of the most revolting traits

٢٨_ مِنْ أَقْبَحِ الْخَلَائِقِ الشُّحُّ.

٢٩. How revolting is stinginess with affluence !

٢٩_ مَا أَقْبَحَ الْبُخْلَ مَعَ الْإِكْتَارِ.

٣٠. How revolting is stinginess by those who possess nobility .

٣٠_ مَا أَقْبَحَ الْبُخْلَ بِذَوِي الثَّنْبِلِ.

٣١. Nothing brings down the wrath of Allah like stinginess .

٣١_ مَا اجْتَلَبَ سَخَطَ اللَّهِ بِمِثْلِ الْبُخْلِ.

٣٢. The honourable do not flee from death the way they flee from stinginess and the company of the wicked .

٣٢_ مَا فِرَارُ الْكِرَامِ مِنَ الْحِمَامِ كَفِرَارِهِمْ مِنَ الْبُخْلِ وَمُقَارَنَةِ اللَّئَامِ.

٣٣. There is no vilification like avarice .

٣٣_ لَا مَسَبَّهُ كَالشُّحِّ.

٣٤. There is no alienation like avarice .

٣٤_ لَا غُرْبَهُ كَالشُّحِّ.

٣٥. There is no magnanimity with avarice .

٣٥_ لَا مُرْوَةَ مَعَ شُحِّ.

٣٦. There is no evil trait worse than avarice .

٣٦_ لَا سَوَاءَهُ أَسْوَأُ مِنَ الشُّحِّ.

٣٧. There is no evil trait worse than stinginess .

The Miser And The Avaricious

The Miser and the Avaricious البخيل والسَّحِیح

١. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

١_ الْبُخِيلُ يَبْخُلُ عَلَى نَفْسِهِ بِالْيَسِيرِ مِنْ دُنْيَاهُ، وَيَسْمَحُ لَوَرَائِهِ بِكُلِّهَا.

٢. 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.

٢_ الْبُخِيلُ يَسْمَحُ مِنْ عَرَضِهِ بِأَكْثَرِ مِمَّا أَمْسَكَ مِنْ عَرَضِهِ، وَيُضَيِّعُ مِنْ دِينِهِ أضعافَ مَا حَفِظَ مِنْ نَسَبِهِ.

٣. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

٣_ أْبْعَدُ الْخَلَائِقِ مِنَ اللَّهِ تَعَالَى الْبُخِيلُ الْغَنِيُّ.

٤. The most miserly with his possessions is the most generous with

.his honour

٤_ أَبْخَلُ النَّاسِ بِعَرَضِهِ أَسْخَاهُمْ بِعَرْضِهِ.

The most miserly of all people is the one who is stingy to himself with his wealth, ٥.
and [eventually] leaves it behind for his heirs

٥_ أَبْخَلُ النَّاسِ مَنْ بَخَلَ عَلَى نَفْسِهِ بِمَالِهِ، وَخَلَّفَهُ لُورَائِهِ.

.The miser is dispraised, the envious is disheartened ٦.

٦_ الْبَخِيلُ مَذْمُومٌ، الْحَسُودُ مَغْمُومٌ.

.The miser is a treasurer for his heirs ٧.

٧_ الْبَخِيلُ خَازِنٌ لُورَائِهِ.

.A miser hastens poverty ٨.

٨_ الْبَخِيلُ مُتَعَجِّلُ الْفَقْرِ.

.A miser is always disgraced ٩.

٩_ الْبَخِيلُ أَبَدًا ذَلِيلٌ.

.A miser always comes up with excuses and pretexts ١٠.

١٠_ الْبَخِيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالْمَعَاذِيرِ وَالتَّعَالِيلِ.

.A miser is abased among those who are dear to him ١١.

١١_ الْبَخِيلُ ذَلِيلٌ بَيْنَ أَعْرَائِهِ.

I am amazed at the wretched miser who rushes towards the poverty that is fleeing ١٢.
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

١٢_ عَجِبْتُ لِلشَّقِيِّ الْبَخِيلِ يَتَعَجَّلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ وَيُفَوِّتُهُ الْغِنَى الَّذِي إِتْيَاهُ طَلَبَ فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَيُحَاسَبُ فِي

الآخِرَهُ حِسَابَ الْأَغْنِيَاءِ.

.13 The avaricious has no friend .13

13_ لَيْسَ لِشَاحِيحٍ رَفِيقٌ.

.14 The miser has no close friend .14

14_ لَيْسَ لِخَيْلٍ حَبِيبٌ.

He who is stingy to himself with his wealth is not successful and leaves behind his .15
.15 possessions for others

15_ لَمْ يُؤَفِّقْ مَنْ بَخَلَ عَلَى نَفْسِهِ بِخَيْرِهِ وَخَلَّفَ مَالَهُ لِغَيْرِهِ.

.16 One who withholds his hand out of fear of poverty has [actually] hastened poverty .16

16_ مَنْ قَبَضَ يَدَهُ مَخَافَةَ الْفَقْرِ فَقَدْ تَعَجَّلَ الْفَقْرَ.

One who is stingy .17

.with his wealth is abased

١٧_ مَنْ بَخِلَ بِمَالِهِ ذَلَّ.

One who is miserly with that which he does not [even] possess, has exceeded in .١٨
.meanness

١٨_ مَنْ بَخِلَ بِمَا لَا يَمْلِكُهُ فَقَدْ بَالَغَ فِي الرِّذِيلَةِ (بالرَّذيله).

One who withholds his hand from [spending on] his family has only held back one .١٩
[hand from them but caused many hands to be withheld by them] [against him

١٩_ مَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِنَّمَا يَقْبِضُ يَدًا وَاحِدًا عَنْهُمْ، وَيَقْبِضُ عَنْهُ أُيْدَى كَثِيرَةً مِنْهُمْ.

One who is stingy with his wealth towards himself, is generous with it to his wife's .٢٠
[next] husband

٢٠_ مَنْ بَخِلَ بِمَالِهِ عَلَى نَفْسِهِ جَادَ بِهِ عَلَى بَعْلِ عَرْسِهِ.

He who is stingy to the one who needs what he possesses, Allah's wrath upon him .٢١
.increases

٢١_ مَنْ بَخِلَ عَلَى الْمُحْتَاجِ بِمَا لَدَيْهِ كَثُرَ سَخَطُ اللَّهِ عَلَيْهِ.

.[He who is stingy with his favours has not fastened his faith] [and made it firm .٢٢

٢٢_ مَا عَقَدَ إِيمَانَهُ مِنْ بَخْلٍ بِإِحْسَانِهِ.

.٢٣. He who is stingy with his favours is not intelligent

٢٣_ مَا عَقَلَ مَنْ بَخِلَ بِإِحْسَانِهِ.

While passing by some filth in a cesspit, he (a) said: This is what you were . ٢٤
competing for yesterday. And in another narration, he said: This is what the misers
.were stingy with

٢٤_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ : وَقَدْ مَرَّ بِقَدِيرٍ عَلَى مَرْبَلَهَ: هَذَا مَا كُنْتُمْ (عَلَيْهِ بِالْأُمْسِ تَتَنَافَسُونَ) تَتَنَافَسُونَ فِيهِ بِالْأُمْسِ وَفِي خَيْرِ آخِرِ
أَنَّهُ قَالَ: هَذَا مَا بَخِلَ بِهِ الْبَاخِلُونَ.

Woe to the miser who hastens towards the poverty which has fled from him and .۲۵
abandons the

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.wealth that has sought him

٢٥- وَيَحِ الْبَخِيلِ الْمُنْعَجِلِ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ، وَالتَّارِكِ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ.

.Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly ٢٦

٢٦- لَا تَبْخُلْ فَتَقْتَرَّ وَلَا تُسْرِفْ فَتُفْرِطَ.

.There is no magnanimity in a miser ٢٧

٢٧- لَا مُرُوءَةَ لِبَخِيلٍ.

Nothing holds back wealth except stinginess, and a miser is blameworthy and liable ٢٨
for punishment

٢٨- لَا يَبْقَى الْمَالُ إِلَّا الْبُخْلُ، وَالْبَخِيلُ مُعَاقَبٌ مَلُومٌ.

.A miser is rebuked in this world, and punished and chastised in the Hereafter ٢٩

٢٩- أَلْبَاحِلُ فِي الدُّنْيَا مَذْمُومٌ، وَفِي الْآخِرَةِ مُعَذَّبٌ مَلُومٌ.

Taking The Initiative

Taking the Initiative المبادره

.Take the initiative to act, belie [false] hope and recall death ١

١- بَادِرُوا الْعَمَلَ، وَأَكْذِبُوا الْأَمَلَ، وَلَا حِطُّوا الْأَجَلَ.

Take the initiative to act and fear the suddenness of death, [then] you will realize ٢
the greatest hope

٢- بَادِرُوا الْعَمَلَ (الْأَمَلَ)، وَخَافُوا بَعْتَهُ الْأَجَلَ، تُدْرِكُوا أَفْضَلَ الْأَمَلِ.

.Hasten towards [virtuous] actions before old age disables you ٣

٣- بَادِرُوا بِالْعَمَلِ عُمُرًا نَاكِسًا.

Hasten towards [virtuous] actions before debilitating illness or sudden death ٤

.[[overtakes you

٤_ بِادِرُوا بِالْعَمَلِ مَرَضًا حَابِسًا، وَمَوْتًا خَالِسًا.

Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your .٥
.[Hereafter

٥_ بِادِرِ الْبِرَّ فَإِنَّ أَعْمَالَ الْبِرِّ فُرْصَةٌ.

Take the initiative to perform good deeds [now] while the neck is free from the .٦
.noose and the spirit is unfettered

٦_ بِادِرُوا صَالِحِ الْأَعْمَالِ وَالْخَنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ.

Take the initiative in your youth before your old age and in your health before your .٧
.illness

٧_ بِادِرْ شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ.

Take the initiative in your affluence before your poverty and .٨

.while you are alive before your death

٨_ بِادِرْ غِنَاكَ قَبْلَ فَتْرِكَ، وَحَيَاتِكَ قَبْلَ مَوْتِكَ.

Take the initiative while the rest of your life is before you, and you have the ability to .٩
act by volition(١), and have the opportunity of repentance, and the possibility of
.abrogating your misdeeds

٩_ بِادِرُوا فِي مَهْلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ، وَانْتِظَارِ التَّوْبَةِ، وَانْفِسَاخِ الْحَوْبَةِ.

Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] .١٠
.repentance is heard and the deeds are accepted

١٠_ بِادِرُوا وَالْأَبْدَانُ صَحِيحَةً، وَالْأَلْسُنُ مُطْلَقَةً، وَالتَّوْبَةُ مَسْمُوعَةً، وَالْأَعْمَالُ مَقْبُولَةً.

Hasten to act before [you are seized with] the seizing of the all-Powerful, the .١١
.Omnipotent

١١_ بِادِرُوا قَبْلَ أَخْذِهِ الْعَزِيزِ الْمُقْتَدِرِ.

.[Hasten to act before the narrowness and constriction [of the grave] .١٢

١٢_ بِادِرُوا قَبْلَ الضَّنْكِ وَالْمَضْيِقِ.

Hasten to act before the terror [of death] and the departure of your soul [from your .١٣
].[body

١٣_ بِادِرُوا قَبْلَ الرَّوْعِ وَالزُّهُوقِ.

Hasten towards good deeds before your deaths, and purchase what will remain for .١٤
.[you [in the Hereafter] with what will depart from you [of this world

١٤_ بِادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ، وَابْتَاَعُوا مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ.

Hasten [to do good] with your wealth before your deaths come upon you, so that it .١٥
.[may purify you, set you aright and bring you closer [to Allah

١٥_ بِادِرُوا بِأَمْوَالِكُمْ قَبْلَ حُلُولِ آجَالِكُمْ تُزَكِّكُمْ وَتُصْلِحُكُمْ وَتُزِيلُنَّكُمْ.

.Hasten towards obedience [to Allah] and you will be felicitous .١٦

١٦ _ بِأَدْرٍ (بَاكِرٍ) الطَّاعَةَ تَسْعَدُ.

.Hasten towards good and you will be guided .١٧

١٧ _ بِأَدْرٍ الْخَيْرِ تَرْشُدُ.

Hasten [to do good] before the coming .١٨

p: ١٠٧

.Also translated: ...at the first available opportunity when the intention is made -١

.of the hidden awaited one

١٨_ بَادِرُوا قَبْلَ قُدُومِ الْغَائِبِ الْمُتَنَتِّرِ.

Anticipate death and its throes, prepare for it before its arrival and get ready for it .١٩
.before it descends

١٩_ بَادِرُوا الْمَوْتَ وَغَمْرَاتِهِ، وَمَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وَأَعِدُّوا لَهُ قَبْلَ نَزْوَلِهِ.

Hasten [to act] in the period of guidance and repose of the bodies, and in your .٢٠
.remaining lifetime, and while you have the ability to act by volition

٢٠_ بَادِرُوا فِي فَيْئَةِ الْإِرْشَادِ، وَرَاحَةِ الْأَجْسَادِ، وَمَهَلِ الْبَقِيَّةِ، وَأَنْفِ الْمَشِيَّةِ.

Hasten in performing your good deeds and compete with your deaths, for you will .٢١
be compensated for what you sent forward, rewarded for what you did beforehand
.and held accountable for what you left behind

٢١_ بَادِرُوا أَعْمَالَكُمْ، وَسَابِقُوا آجَالَكُمْ، فَإِنَّكُمْ مَدِينُونَ بِمَا أَسْلَفْتُمْ، وَمُجَازُونَ بِمَا قَدَّمْتُمْ، وَمُطَالِبُونَ بِمَا خَلَفْتُمْ.

Surpass your hope and anticipate the assault of death, for people are on the verge .٢٢
.of having their hopes cut short and being surprised by death

٢٢_ بَادِرُوا الْأَمَلَ، وَسَابِقُوا هُجُومَ الْأَجْلِ، فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمَلُ، فَيَرْهَقُهُمُ الْأَجْلُ.

.Hurry to take advantage of opportunity before it becomes [a cause of] distress .٢٣

٢٣_ بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً.

Blessed is the one who hastens to perform good deeds before his means are cut .٢٤
.short

٢٤_ طُوبَى لِمَنْ بَادَرَ صَالِحَ الْعَمَلِ قَبْلَ أَنْ تَنْقَطِعَ أَسْبَابُهُ.

Blessed is he who anticipates death, takes advantage of respite and prepares the .٢٥
.[provision of good deeds [for the Hereafter

٢٥_ طُوبَى لِمَنْ بَادَرَ الْأَجَلَ، وَاعْتَنَمَ الْمَهْلَ، وَتَرَوَّدَ مِنَ الْعَمَلِ.

Cold Weather

البرد Cold Weather

Be cautious of the cold [of .١

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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

١- تَوَقُّوْهُ فِي أَوَّلِهِ، وَتَلَقَّوْهُ فِي آخِرِهِ، فَإِنَّهُ يَفْعَلُ بِالْأَبْدَانِ كَمَا يَفْعَلُ فِي الْأَغْصَانِ، أَوَّلُهُ يُحْرِقُ، وَآخِرُهُ يُورِقُ.

Righteousness And Those Who Prevent It

Righteousness and Those Who prevent it البِرُّ وَالْبِرُّ وَمَنْ مَنَعَهُ

١. The righteous act is an action that reforms .١

١- الْبِرُّ عَمَلٌ مُصْلِحٌ.

٢. The righteous act is a good deed .٢

٢- الْبِرُّ عَمَلٌ صَالِحٌ.

٣. Righteousness is the prize of the judicious .٣

٣- الْبِرُّ غَنِيمَةُ الْحَاذِمِ.

٤. Righteousness is the quickest in acquiring reward .٤

٤- الْبِرُّ أَعْجَلُ شَيْءٍ مَثُوبَةٍ.

٥. Through righteousness the free man is owned .٥

٥- بِالْبِرِّ يُمْلِكُ الْحُرُّ.

٦. Hastening to perform righteous acts increases [one's] righteousness .٦

٦- تَعْجِيلُ الْبِرِّ زِيَادَةٌ فِي الْبِرِّ.

٧. The best benefaction is that which reaches the free .٧

٧- خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْأَحْرَارِ.

٨. The best righteous act is that which reaches the needy .٨

٨- خَيْرُ الْبِرِّ مَا وَصَلَ إِلَى الْمُحْتَاجِ.

٩. In every righteous act there is gratitude

٩- فِي كُلِّ بِرٍّ شُكْرٌ.

١٠. One who prevents righteousness is deprived of gratitude

١٠- مَنْ مَنَعَ بِرًّا مَنَعَ شُكْرًا.

١١. Whoever extends his righteousness, his renown spreads

١١- مَنْ بَدَّلَ بِرَّهُ انْتَشَرَ ذِكْرُهُ.

١٢. [One whose righteousness is close [at hand], his reputation goes far [and wide

١٢- مَنْ قَرَّبَ بِرَّهُ بَعَدَ صَيْتُهُ.

١٣. One who follows up one good act with another good act and bears the offences of
his brothers and neighbours has perfected [his] virtue

١٣- مَنْ اتَّبَعَ الْإِحْسَانَ بِالْإِحْسَانِ، وَاحْتَمَلَ جُنَايَاتِ الْإِخْوَانِ وَالْجِيرَانِ، فَقَدْ أَكْمَلَ الْبِرَّ.

١٤. One who is miserly

.towards you with his cheerfulness will not be generous with his righteousness

١٤- مَنْ بَخِلَ عَلَيْكَ بِبَشْرِهِ لَمْ يَسْمَعْ بِبِرِّهِ.

.One of the best righteous acts is being kind to the orphans .١٥

١٥- مِنْ أَفْضَلِ الْبِرِّ بُرُّ الْيَتَامِ.

.With righteousness, mercy flows forth abundantly .١٦

١٦- مَعَ الْبِرِّ تَدْرُ الرَّحْمَةُ.

.The righteous tongue rejects the foolishness of the ignorant .١٧

١٧- لِسَانُ الْبِرِّ يَأْبَى سَفَهَ الْجُهَالِ.

.One whose righteousness increases is praised .١٨

١٨- مَنْ كَثُرَ بِرُّهُ حُمِدَ.

.Urging the self towards altruism is from the qualities of the righteous .١٩

١٩- مِنْ سَيِّمِ الْأَبْرَارِ حَمْلُ النَّفْسِ عَلَى الْإِثَارِ.

Insistence

الإبرام Insistence

.One who insists [too much] makes others fed up of him .١

١- مَنْ أَبْرَمَ سِيَمَ.

The Innocent

البريء The Innocent

.The innocent one is healthy, the suspicious one is sick .١

١- الْبَرِيُّ صَحِيحٌ، وَالْمُرِيبُ عَلِيلٌ.

٢. The innocent one is fearless .

٢_ البرىء جريء.

٣. How courageous the innocent one is and how timid is the suspicious one !

٣_ ما أشجع البرىء وأجبن المريب.

٤. No one is more courageous than an innocent person .

٤_ لا أشجع من برىء.

٥. Every innocent one is well .

٥_ كلُّ برىء صحيح.

Being Cheerful And Smiling

Being Cheerful and smiling، البشاشه وطلاقة الوجه

١. Cheerfulness is one of the two forms of hospitality .

١_ البشاشه أحد القرائن.

٢. Cheerfulness is [a form of] kindness .

٢_ البشاشه إحسان.

٣. Cheerfulness is a trap for [ensnaring] affection .

٣_ البشاشه جباله المودّه.

٤. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection .

٤_ عليك بالبشاشه فإنه جباله المودّه.

٥. There is no cheerfulness with annoyance .

٥_ لا بشاشه مع إبرام.

٦. Cheerfulness cools down the fire of opposition .٦

٦_ أَلْبَشْرُ يُطْفِئُ نَارَ الْمُعَانَدَةِ.

٧. Cheerfulness is the first gift [that .٧

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[can be given

٧_ أَلْبِشْرُ أَوَّلُ النَّوَالِ.

٨. Cheerfulness is the trait of the free

٨_ أَلْبِشْرُ شِيمَةُ الْحُرِّ.

٩. Cheerfulness makes companions affable

٩_ أَلْبِشْرُ يُؤَنِّسُ الرَّفَاقَ.

١٠. Cheerfulness renders goodness without any expense

١٠_ أَلْبِشْرُ إِسْدَاءُ الصَّنِيعَةِ بِغَيْرِ مَوْنَةٍ.

١١. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous

١١_ بِالْبِشْرِ وَبَسْطِ الْوَجْهِ يَحْسُنُ مَوْفِعُ الْبَدْلِ.

١٢. Your cheerfulness is your first righteous act and your promise is your first gift

١٢_ بِشْرُكَ أَوَّلُ بَرِّكَ وَوَعْدُكَ أَوَّلُ عَطَائِكَ.

١٣. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character

١٣_ بِشْرُكَ يَدُلُّ عَلَى كَرَمِ نَفْسِكَ، وَتَوَاضُعُكَ يُنْبِئُ عَنِ شَرِيفِ خُلُقِكَ.

١٤. Being cheerful is the first gift and the easiest [form of] generosity

١٤_ حُسْنُ الْبِشْرِ أَوَّلُ الْعَطَاءِ، وَأَسْهَلُ السَّخَاءِ.

١٥. Cheerfulness is one of the two glad tidings

١٥_ حُسْنُ الْبِشْرِ أَحَدُ الْبِشَارَتَيْنِ.

١٦. Cheerfulness is the disposition of all those who are [truly] free

١٦_ حُسْنُ الْبِشْرِ شِيمَةٌ كُلُّ حُرٍّ.

.17 Being cheerful is one of the signs of success

١٧_ حُسْنُ الْبِشْرِ مِنْ عَلَائِمِ النَّجَاحِ.

.18 The cause of affection is cheerfulness

١٨_ سَبَبُ الْمَحَبَّةِ الْبِشْرُ.

.19 Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people

١٩_ طِلَاقَةُ الْوَجْهِ بِالْبِشْرِ وَالْعَطِيَّةُ وَفِعْلُ الْبِرِّ وَبَدَلِ التَّحِيَّةِ دَاعٍ إِلَى مَحَبَّةِ الْبَرِيِّ.

.20 Increased cheerfulness is a sign of benevolence

٢٠_ كَثْرَةُ الْبِشْرِ آيَةٌ الْبَدَلِ.

.21 A cheerful face is better than a serious, frowning face

٢١_ وَجْهٌ مُسْتَبَشِرٌ خَيْرٌ مِنْ قَطُوبٍ مُؤَثِّرٍ.

.22 Cheerfulness is one of the two gifts

٢٢_ الْبِشْرُ أَحَدُ الْعَطَائِينِ.

.23 Cheerfulness is a delightful countenance and a radiant disposition

٢٣_ الْبِشْرُ مَنْظَرٌ مُوْتِقٌ، وَخُلُقٌ مُشْرِقٌ.

.24 Cheerfulness is

.kindness, frowning is meanness

٢٤_ الْبِشْرُ مَبْرَهُ، الْعُبُوسُ مَعْرَهُ.

.Cheerfulness is the beginning of righteousness ٢٥

٢٥_ الْبِشْرُ أَوَّلُ الْبِرِّ.

.Keeping a cheerful face is a trait of the free ٢٦

٢٦_ الطَّلَاقَةُ شِيمَةُ الْحُرِّ.

.Cheerfulness is the first gift ٢٧

٢٧_ الْبِشْرُ أَوَّلُ النَّائِلِ.

Sight, Observation And Insight

Sight, Observation and Insight البصر والنظر والبصير والبصيره

١. ?Where are the eyes that glance at the [illuminated] signposts of piety

١_ أَيْنَ الْأَبْصَارُ اللَّامِحَةُ مَنَارَ التَّقْوَى؟

٢. The most observant person is one who sees his own faults and refrains from his sins.

٢_ أَبْصَرَ النَّاسِ مَنْ أَبْصَرَ عَيْبَهُ، وَأَقْلَعَ عَنْ ذُنُوبِهِ.

٣. 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

٣_ إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحُ، وَهُوَ سَبَبُ هَبَابِهَا، فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ فَأَعْجَبْتَهُ، فَلْيَمْسَسْ أَهْلَهُ. فَإِنَّمَا هِيَ امْرَأَةٌ بِامْرَأَةٍ.

٤. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples

٤_ إِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَفَكَّرَ، وَنَظَرَ فَأَبْصَرَ، وَانْتَفَعَ بِالْعِبَرِ.

.It is through observation [and reflection] that lessons are learned .٥

٥_ بِالْإِسْتِبْصَارِ يَحْصُلُ الْإِعْتِبَارُ.

.The loss of eyesight is better than the blinding of insight .٦

٦_ ذَهَابُ الْبَصَرِ خَيْرٌ مِنْ عَمَى الْبَصِيرَةِ.

.Loss of vision is better than looking at something that causes temptation .٧

٧_ ذَهَابُ النَّظَرِ خَيْرٌ مِنَ النَّظَرِ إِلَى

ما يُوجِبُ الْفِتْنَةَ.

٨. Sometimes the one who can see [also] loses his way

٨_ رُبَّمَا أَخْطَأَ الْبَصِيرُ رُشْدَهُ.

٩. Loss of eyesight is easier than loss of insight

٩_ فَقَدْ الْبَصَّ رَاهُونَ مِنْ فَقْدَانِ الْبَصِيرَةِ.

١٠. One who has lost his sight makes wrong judgments

١٠_ فَاقْدُ الْبَصَرَ فَاسِدَ النَّظَرِ.

١١. Indeed the secrets have been revealed for people of insight

١١_ قَدْ انْجَابَتْ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ.

١٢. You are shown if you observe, made to hear if you listen, and guided if you seek
guidance

١٢_ لَقَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ، وَأَسْمِعْتُمْ إِنْ سَمِعْتُمْ، وَهَدَيْتُمْ إِنْ اهْتَدَيْتُمْ.

١٣. Whoever reflects with astuteness, wisdom gets established for him and he
[understands the lesson [of the past

١٣_ مَنْ تَبَصَّرَ رَفِيَ الْفِطْنَةُ تَبَتَّتْ لَهُ الْحِكْمَةُ وَعَرِفَ الْعِبْرَةَ.

١٤. Eyesight is of no benefit if insight is blinded

١٤_ نَظَرُ الْبَصَرِ لَا يُجْدِي إِذَا عَمِيَتِ الْبَصِيرَةُ.

١٥. One who does not ponder has no insight

١٥_ لَا بَصِيرَةَ لِمَنْ لَا فِكْرَ لَهُ.

١٦. The glance is a pathfinder of infatuations

١٦_ أَلَلَّحِظُ رَائِدُ الْفِتَنِ.

17. Many a passion is aroused by a [single] glance .17

17_ رُبَّ صَبَابَةٍ غُرِسَتْ مِنْ لَحْظَةٍ.

18. [The blinding of sight is better than a lot of gazing [at what is forbidden .18

18_ عَمَى الْبَصَرَ خَيْرٌ مِنْ كَثِيرٍ مِنَ النَّظْرِ.

19. How many a passion has been aroused from a [single] glance .19

19_ كَمْ مِنْ صَبَابَةٍ اكْتَسَبَتْ مِنْ لَحْظَةٍ.

20. How many gazes have led to regret .20

20_ كَمْ مِنْ نَظْرَةٍ جَلَبَتْ حَسْرَةً.

21. A person's glance is the scout of his heart .21

21_ لَحْظُ الْإِنْسَانِ رَائِدُ قَلْبِهِ.

22. One who glances [everywhere] freely, his regret increases .22

22_ مَنْ أَطْلَقَ طَرْفَهُ كَثُرَ أَسْفُهُ.

23. Vision is not attained by sight [alone], for sight .23

.can fool its possessor

٢٣_ لَيْسَ الرُّؤْيِيُّ مَعَ الْأَبْصَارِ، قَدْ تَكْذَبُ الْأَبْصَارُ أَهْلَهَا.

Wantonness

البَطْرُ Wantonness

١. Wantonness takes away blessings and brings chastisement .

١_ الْبَطْرُ يَنْسَلُبُ النِّعْمَةَ، وَيَجْلِبُ النِّقْمَةَ.

Falsehood And Assisting It

Falsehood and assisting it الباطل والتعاون عليه

١. 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

١_ الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاحِلِ فِيهِ مَعَهُمْ، وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ: إِثْمُ الرِّضَا بِهِ، وَإِثْمُ الْعَمَلِ بِهِ.

٢. Falsehood is the opposer of truth .

٢_ الْبَاطِلُ مُضَادُّ الْحَقِّ.

٣. Falsehood is a deceptive beguiler .

٣_ الْبَاطِلُ غَرُورٌ خَادِعٌ.

٤. Falsehood is the weakest supporter .

٤_ الْبَاطِلُ أضعفُ نصير.

٥. Falsehood [is like a mount that] makes its rider stumble .

٥_ الْبَاطِلُ يَزِلُّ بِرَاكِبِهِ.

٦. Falsehoods hurl one into deviations .

٦_ الأباطيلُ موقعةٌ في الأضاليلِ.

.Collaborating in support of falsehood is vileness and treachery .٧

٧_ التَّظَاْفُرُ عَلَى نَصْرِ الْبَاطِلِ لُؤْمٌ وَخِيَانَةٌ.

Oppose the one who opposes the truth for falsehood; and leave him and that which .٨
.he has chosen for himself

٨_ خَالِفْ مَنْ خَالَفَ الْحَقَّ إِلَى غَيْرِهِ، وَدَعَّهُ، وَمَا رَضِيَ لِنَفْسِهِ.

Seeking assistance in support of falsehood is a serious offence and an act of .٩
.treachery

٩_ طَلَبُ التَّعَاوُنِ عَلَى نَصْرِ الْبَاطِلِ جِنَايَةٌ وَخِيَانَةٌ.

.One who helps falsehood has oppressed the truth .١٠

١٠_ ظَلَمَ الْحَقُّ مَنْ نَصَرَ الْبَاطِلَ.

How can one separate from falsehood when he has not attached [himself] to the .١١
?truth

١١_ كَيْفَ يَنْفَصِلُ عَنِ الْبَاطِلِ مَنْ لَمْ يَتَّصِلْ بِالْحَقِّ!؟

Falsehood has a .١٢

[fixed] circuit]

١٢_ لِلْبَاطِلِ جَوْلَةٌ.

١٣. There is no joy in a flash of lightening for one who is immersed in darkness .

١٣_ لَيْسَ فِي الْبَرْقِ اللَّامِعِ مُسْتَمْتِعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

١٤. One who embarks on falsehood, regrets .

١٤_ مَنْ رَكِبَ الْبَاطِلَ نَدِمَ.

١٥. One whose falsehood increases, his truth will never be accepted .

١٥_ مَنْ كَثُرَ بَاطِلُهُ لَمْ يُتَّبَعْ حَقُّهُ.

١٦. One who rides on falsehood, his mount will destroy him .

١٦_ مَنْ رَكِبَ الْبَاطِلَ أَهْلَكَهُ مَرْكَبُهُ.

١٧. One who embarks on falsehood, his feet will slip .

١٧_ مَنْ رَكِبَ الْبَاطِلَ زَلَّ قَدَمُهُ.

١٨. One whose goal is falsehood will not perceive the truth even if it is more manifest .
than the sun

١٨_ مَنْ كَانَ غَرَضُهُ الْبَاطِلَ لَمْ يُدْرِكِ الْحَقَّ وَلَوْ كَانَ أَشْهَرَ مِنَ الشَّمْسِ.

١٩. One who supports falsehood, regrets .

١٩_ مَنْ نَصَرَ الْبَاطِلَ نَدِمَ.

٢٠. How ugly falsehood is !

٢٠_ مَا أَقْبَحَ الْبَاطِلَ.

٢١. The one who employs falsehood is chastised and condemned .

٢١_ مُسْتَعْمِلُ الْبَاطِلِ مُعَذَّبٌ مُلُومٌ.

٢٢. One who resorts to falsehood does not become powerful.

٢٢_ لَا يَعْزُزُّ مَنْ لَجَأَ إِلَى الْبَاطِلِ.

The Falsifier

The Falsifier المبطّل

١. The aim of the falsifier is [to cause] corruption.

١_ غَرَضُ الْمُبْطِلِ الْفَسَادُ.

The Stomach And The Private Parts

The Stomach and the Private Parts البطنُ والفرج

١. Protect your stomach and your private parts from what is forbidden.

١_ إِحْفَظْ بَطْنَكَ وَفَرْجَكَ مِنَ الْحَرَامِ.

٢. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

٢_ إِحْفَظْ بَطْنَكَ وَفَرْجَكَ فَفِيهِمَا فِتْنَتُكَ.

٣. A man's stomach is his enemy.

٣_ بَطْنُ الْمَرْءِ عَدُوُّهُ.

٤. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

٤_ مَا أَبْعَدَ الْخَيْرِ مِمَّنْ هَمَّتْهُ

بَطْنُهُ وَفَرْجُهُ.

The most detested servant in the sight of Allah, the Glorified, is the one whose . ٥
.concern (and effort) is [solely] for his stomach and his private parts

٥_ أَمْقَتُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ مَنْ كَانَ هَمُّهُ (هِمَّتُهُ) بَطْنُهُ وَفَرْجُهُ.

Early Rising

Early rising المباركه

Wake up early [in the morning] for there is blessing in early rising; and consult each . ١
.other, for success is in consultation

١_ بَاكِرُوا فَالْبِرْكَه فِي الْمُبَاكِرَه، وَشَاوِرُوا فَالْتُّجْح فِي الْمُشَاوِرَه.

Weeping

Weeping البكاء

Weeping out of fear of Allah, because of being far from Allah, is the worship of the . ١
.cognizant

١_ أَلْبُكَاءُ مِنْ خِيفَةِ اللَّهِ لِلْبُعْدِ عَنِ اللَّهِ عِبَادَةُ الْعَارِفِينَ.

Weeping out of the fear of Allah illuminates the heart and protects [one] from . ٢
.repetition of sin

٢_ أَلْبُكَاءُ مِنْ خَشْيَةِ اللَّهِ يُنِيرُ الْقَلْبَ وَيَعْصِمُ مِنْ مُعَاوَدَةِ الذَّنْبِ.

.Weeping out of the fear of Allah is the key to [divine] mercy . ٣

٣_ أَلْبُكَاءُ مِنْ خَشْيَةِ اللَّهِ مِفْتَاحُ الرَّحْمَةِ.

.Weeping is the trait of the soft-hearted [and those who fear Allah . ٤

٤_ أَلْبُكَاءُ سَجِيَّةُ الْمُشْفِقِينَ.

.By weeping out of the fear of Allah, sins get purified . ٥

٥- بِالْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ تَمْحُصُ الذُّنُوبُ.

٦. The weeping of a servant out of the fear of Allah clears away his sins .

٦- بُكَاءُ الْعَبْدِ مِنْ خَشْيَةِ اللَّهِ يَمْحُصُ ذُنُوبَهُ.

Blessed is the one who is granted success in his worship and weeps because of his .v
sins

٧- طُوبَى لِمَنْ وُفِّقَ لِبُحْبُوحِهِ، وَبَكَى عَلَى خَطِيئَتِهِ.

Countries And Homelands

البلاد والأوطان Countries and Homelands

The worst of countries is the country in which there is neither peace nor . ١
productivity

١- شَرُّ

p: ١١٤

الْبِلَادِ بَلَدٌ لَا أَمْنٌ فِيهِ وَلَا خِصْبٌ.

.2 The worst homelands are those in which the inhabitants are not safe .2

۲_ شَرُّ الْأَوْطَانِ مَا لَمْ يَأْمَنْ (لَا يَأْمَنْ) فِيهِ الْقَطَّانُ.

There is no country (or city) that has a greater right over you than another; the best .3
.country is the one that bears you

۳_ لَيْسَ بَلَدٌ أَحَقُّ بِالْبِلَادِ بِكَ مِنْ بَلَدٍ، خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

Eloquence

Eloquence البلاغه

1. (1) Eloquence is that which is easy on speech and light on reasoning.

۱_ الْبَلَاغَةُ مَا سَهَّلَ عَلَى الْمَنْ نَطَقَ وَخَفَّ عَلَى الْفِطْنَةِ.

2. Eloquence is to reply without hesitation and [to speak] correctly, without making .2
.mistakes

۲_ الْبَلَاغَةُ أَنْ تُجِيبَ فَلَا تُبْطِئَ وَتُصِيبَ فَلَا تُخْطِئَ.

3. Conciseness can be enough of an eloquence .3

۳_ قَدْ يُكْتَفَى مِنَ الْبَلَاغَةِ بِالْإِيجَازِ.

4. One who undertakes the rending and mending of speech has attained eloquence .4

۴_ مَنْ قَامَ بِفَتْقِ الْقَوْلِ وَرَتَّقِهِ فَقَدْ حَازَ الْبَلَاغَةَ.

5. The tools of rhetoric are: an intelligent mind and an eloquent tongue .5

۵_ آلَةُ (آيَةُ) الْبَلَاغَةِ: قَلْبٌ عَقُولٌ، وَلِسَانٌ قَائِلٌ.

6. Sometimes even the eloquent one is left speechless .6

۶_ رَبُّمَا أَرْتَجِعُ عَلَى الْفَصِيحِ الْجَوَابُ.

Attention

المبالات Attention

1. One whose attention reduces is [taken unawares and] thrown down .1

1_ مَنْ قَلَّتْ مُبَالَاتُهُ صُرِعَ.

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 أُمَيَّةَ: هِيَ مُجَاجَةٌ مِنْ لَذِيذِ الْعَيْشِ، يَتَطَعَّمُونَهَا بُرْهَةً، وَيَلْفِظُونَهَا جُمْلَةً.

Quadrupeds And Predators

البهائم والسباع Quadrupeds and Predators

1. Verily the [only] concern of quadrupeds .1

p: 117

1_ Meaning: eloquence is that which is easily spoken and easily understood

.i.e. animals with four legs) is their stomachs)

١_ إِنَّ الْبَهَائِمَ هُمُّهَا بُطُونُهَا.

.Indeed the [only] concern of predators is attacking other animals .٢

٢_ إِنَّ السَّبَاعَ هُمُّهَا الْعُدْوَانُ عَلَى غَيْرِهَا.

Fabricating Lies

البهت Fabricating Lies

.There is no shamelessness like fabricating lies .١

١_ لَا قِحَةَ كَالْبَهْتِ.

The House Of Allah

بيت الله The House of Allah

.Visiting the House of Allah is a safeguard against the torment of hellfire .١

١_ زِيَارَةُ بَيْتِ اللَّهِ أَمْنٌ مِنْ عَذَابِ جَهَنَّمَ.

The Treasury

بيت المال The Treasury

Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for .١
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

١_ إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَلَا لِمَكَ، وَإِنَّمَا هُوَ لِلْمُسْلِمِينَ، وَجَلْبُ أَسْيَافِهِمْ، فَإِنْ شَرَكْتَهُمْ فِي حَرْبِهِمْ شَرَكْتَهُمْ فِيهِ، وَإِلَّا فَجَنَّا
أَيْدِيهِمْ، لَا يَكُونُ لِغَيْرِ أَفْوَاهِهِمْ.

Trade And Business With Allah

التجاره والتجاره مع الله Trade and Business with Allah

۱. Do business with Allah and you will profit .

۱_ تاجِرِ اللّٰهِ تَرْبِحُ.

۲. Whoever does business with Allah, profits .

۲_ مَنْ تَاجَرَ اللّٰهَ رِبِحَ.

۳. One who carries out transactions without knowledge, falls into usury .

۳_ مَنْ أَتَجَرَ بِغَيْرِ عِلْمٍ، فَقَدْ اِزْتَطَمَ فِي الرِّبَا.

The Merchant

التاجر The Merchant

۱. [The merchant puts himself at risk [of doing something that is forbidden .

۱_ اَلتَّاجِرُ مُخَاطِرٌ.

Earth

التُّراب Earth

۱. !What a good purifier earth is .

۱_ نِعَمَ الطَّهْوَرُ التُّرَابُ.

Abandoning For The Sake Of Allah

التارك لله Abandoning for the Sake of Allah

۱. One who abandons something for the sake of Allah, the .

.Glorified, is granted something better than it by Allah

١_ مَنْ تَرَكَ لِلَّهِ سُبْحَانَهُ شَيْئاً عَوَّضَهُ اللَّهُ خَيْراً مِمَّا تَرَكَ.

(Repentance And Returning (To Allah

(Repentance and Returning (To Allah التوبه والإنابه والتائب

١ . Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again

١_ التَّوْبَةُ نَدَمٌ بِالْقَلْبِ، وَاسْتِغْفَارٌ بِاللِّسَانِ، وَتَرْكٌ بِالْجَوَارِحِ، وَإِضْمَارٌ أَنْ لَا يُعُودَ.

٢ . Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater

٢_ إِيَّاكَ أَنْ تُسَلِّفَ الْمَعْصِيَةَ، وَتُسَوِّفَ بِالتَّوْبَةِ، فَتَعْظُمَ لَكَ الْعُقُوبَةُ.

٣ . ?Is there no one who is repentant for his sins before his death comes

٣_ أَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ حُضُورِ مَتِّئِهِ.

٤ . [Repentance is an eraser [of bad deeds

٤_ التَّوْبَةُ مُمَحَاةٌ.

٥ . One who confesses his sins [and feels regret] is repentant

٥_ الْمُقِرُّ بِالدُّنُوبِ تَائِبٌ.

٦ . Repentance causes [divine] mercy to descend

٦_ التَّوْبَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

٧ . Sincere repentance cancels [one's] sins

٧_ إِخْلَاصُ التَّوْبَةِ يُسْقِطُ الْحَوْبَةَ.

٨ . Repentance purifies the hearts and washes away sins

٨_ التَّوْبَةُ تُطَهِّرُ الْقُلُوبَ، وَتَغْسِلُ الذُّنُوبَ.

٩. Through repentance, sins are purged

٩_ بِالتَّوْبَةِ تُمَحَّصُ السَّيِّئَاتُ.

١٠. Through repentance, sins are expiated

١٠_ بِالتَّوْبَةِ تَكْفَرُ الذُّنُوبُ.

١١. The fruit of repentance is correcting the excesses of the self

١١_ ثَمَرَةُ التَّوْبَةِ اسْتِدْرَاكُ فَوَارِطِ النَّفْسِ.

١٢. Sincere repentance erases misdeeds

١٢_ حُسْنُ التَّوْبَةِ يَمْحُو الْحَوْبَةَ.

١٣. [One who repents [with sincerity] has indeed returned [to Allah

١٣_ مَنْ تَابَ فَقَدْ أَنَابَ.

١٤. One who is granted repentance will not be deprived of its acceptance

١٤_ مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ.

١٥. [How devastating repentance is for the great crimes [one commits

١٥_ مَا أَهْدَمَ التَّوْبَةَ لِعَظِيمِ الْجُرْمِ.

١٦. 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

١٦_ لا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ: رَجُلٌ أَذْنَبَ ذُنُوبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ، وَرَجُلٌ يُجَاهِدُ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

The smallest [amount of] repentance and seeking forgiveness purges sins and . ١٧ .repeated misdeeds

١٧_ يَسِيرُ التَّوْبَةِ وَالِاسْتِغْفَارِ يُمَحِّصُ الْمَعَاصِيَ وَالْإِضْرَارَ.

.It is by returning [to Allah] that forgiveness is gained . ١٨

١٨_ مَعَ الْإِنَابَةِ تَكُونُ الْمَغْفِرَةُ.

Relying On Allah

Relying on Allah الثقة بالله

.The foundation of contentment is complete reliance on Allah . ١

١_ أَضَلُّ الرِّضَا حُسْنُ الثَّقَةِ بِاللَّهِ.

.Relying on Allah is the strongest hope . ٢

٢_ أَلْتَقَهُ بِاللَّهِ أَقْوَى أَمَلٍ.

Reward

Reward الثواب

Acquiring [divine] reward is the best achievement and coming close to Allah is the . ١ .pinnacle of success

١_ اِكْتِسَابُ الثَّوَابِ أَفْضَلُ الْأَرْبَاحِ، وَالْإِقْبَالُ عَلَى اللَّهِ رَأْسُ النَّجَاحِ.

.Reward is gained in proportion to the difficulty endured . ٢

٢_ الثَّوَابُ بِالمَشَقَّةِ.

٣. There is no gain like divine reward .

٣_ لا رِبْحَ كَالثَّوَابِ .

٤. [There is no provision [for the Hereafter] like reward [for good deeds .

٤_ لا ذُّخْرَ كَالثَّوَابِ .

Garments

Garments الثوب

١. 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 .

١_ اِرْفَعْ ثَوْبَكَ فَإِنَّهُ أَنْتَقَى لَكَ، وَأَنْتَقَى لِقَلْبِكَ، وَأَبْقَى عَلَيْكَ .

٢. Wear that which neither makes you famous nor degrades you .

٢_ اِبْسِ مَا لَا تَشْتَهَرُ بِهِ وَلَا يُزْرِي بِكَ .

Cowardice

Cowardice الجبن

١. Be wary of cowardice for it .

.is indeed disgraceful and [is] a deficiency

١_ اِحْذَرُوا الْجُبْنَ، فَإِنَّهُ عَارٌ، وَمَنْقَصَةٌ.

.Cowardice is an affliction and impuissance is feeble-mindedness .٢

٢_ الْجُبْنُ أَفٌّ، الْعَجْزُ سَخَافَةٌ.

.Extreme cowardice stems from impuissance of the self and weakness of conviction .٣

٣_ شِدَّةُ الْجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ الْيَقِينِ.

Diligence And Striving

Diligence and Striving الجِدُّ والاجْتِهَادُ

.The best striving is that which is accompanied by [divinely granted] success .١

١_ خَيْرُ الْإِجْتِهَادِ مَا قَارَنَهُ التَّوْفِيقُ.

.You must be diligent even if you are not assisted by [good] fortune .٢

٢_ عَلَيْكَ بِالْجِدِّ وَإِنْ لَمْ يُسَاعِدِ الْجِدُّ.

.One who is diligent becomes fortunate .٣

٣_ قَدْ سَعِدَ مَنْ جَدَّ.

.Striving has been linked to achievement .٤

٤_ قُرِنَ الْإِجْتِهَادُ بِالْوَجْدَانِ.

.One whose diligence becomes weaker, his opponent gets stronger .٥

٥_ مَنْ ضَعَفَ جِدَّهُ قَوِيَ ضِدُّهُ.

.Whoever embarks upon [any action with] diligence, overpowers his opponent .٦

٦_ مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ.

.One who employs diligence arrives at his goal .٧

٧_ مَنْ أَعْمَلَ اجْتِهَادَهُ بَلَغَ مُرَادَهُ.

.One who strives with all his effort arrives at the core of his desired objective .٨

٨_ مَنْ بَدَلَ جُهْدَ طاقَتِهِ بَلَغَ كُنْهَ إِرَادَتِهِ.

.Striving is useless without accomplishment .٩

٩_ لَا يَنْفَعُ اجْتِهَادٌ بِغَيْرِ تَحْقِيقٍ.

.Striving is useless without [divinely given] success .١٠

١٠_ لَا يَنْفَعُ اجْتِهَادٌ بِغَيْرِ تَوْفِيقٍ.

Experience

التجربه Experience

.Experiences don't end .١

١_ التَّجَارِبُ لَا تَنْقُضِي (وَالْعَاقِلُ مِنْهَا فِي زِيَادِهِ).

.Experiences are beneficial knowledge .٢

٢_ التَّجَارِبُ عِلْمٌ مُسْتَفَادٌ.

.Experience bears the fruit of learning .٣

٣_ التَّجْرِبَةُ تُثْمِرُ الإِعْتِبَارَ.

.The fruit of experience is making the right choice .٤

٤_ ثَمَرَةُ التَّجْرِبَةِ حُسْنُ الإِخْتِيَارِ.

.Preservation of experiences is the pinnacle of intelligence .٥

٥_ حِفْظُ التَّجَارِبِ رَأْسُ الْعَقْلِ.

The best of what you have experienced is that .

p: ۱۲۱

.which taught you a lesson

٦_ خَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ.

.In every experience there is an admonition .٧

٧_ فِي كُلِّ تَجْرِبَةٍ مَوْعِظَةٌ.

.Experiences suffice as educators .٨

٨_ كَفَى بِالتَّجَارِبِ مُؤَدِّبًا.

.One who experiences, increases in judiciousness .٩

٩_ مَنْ يُجَرِّبُ يَزِدُّ حَزْمًا.

.One whose experiences increase, his negligence decreases .١٠

١٠_ مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ.

.One who consolidates the experiences [he has had] will be safe from danger .١١

١١_ مَنْ أَحْكَمَ التَّجَارِبَ سَلِمَ مِنَ الْمَعَاطِبِ.

.[One who discards experiences becomes blind to the consequences [of his actions .١٢

١٢_ مَنْ غَنِيَ عَنِ التَّجَارِبِ عَمِيَ عَنِ الْعَوَاقِبِ.

.Whoever preserves [and learns from his] experiences, his actions become correct .١٣

١٣_ مَنْ حَفِظَ التَّجَارِبَ أَصَابَتْ أَعْمَالُهُ.

.One who lacks experience is [easily] deceived .١٤

١٤_ مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ.

The Experienced

The Experienced المجرب

1. [The experienced person is more proficient than a doctor [who is inexperienced .

١_ الْمَجْرِبُ أَحْكَمُ مِنَ الطَّيِّبِ.

Anxiety

Anxiety الجزع

1. Anxiety during hardship completes [and enhances] the calamity .

١_ الْجَزَعُ عِنْدَ الْبَلَاءِ مِنْ تَمَامِ الْمِحْنَةِ.

2. Anxiety during adversity is severer than the adversity itself .

٢_ الْجَزَعُ عِنْدَ الْمُصِيبَةِ أَشَدُّ مِنَ الْمُصِيبَةِ.

3. The adversity is one, but if you become anxious it becomes twofold .

٣_ الْمُصِيبَةُ وَاحِدَةٌ، وَإِنْ جَزَعْتَ صَارَتْ اِثْنَيْنِ.

4. Adversity [endured] with patience is the better of the two adversities .

٤_ الْمُصِيبَةُ بِالصَّبْرِ أَكْبَرُ الْمُصِيبَتَيْنِ.

5. Anxiety does not ward off destiny, rather it blocks recompense .

٥_ الْجَزَعُ لَا يَدْفَعُ الْقَدَرَ وَلَكِنْ يُحْبِطُ الْأَجْرَ.

6. Anxiety during adversity increases it whereas patience ends it .

٦_ الْجَزَعُ عِنْدَ الْمُصِيبَةِ يَزِيدُهَا، وَالصَّبْرُ عَلَيْهَا يُبِيدُهَا.

7. Overcome anxiety with patience, for anxiety voids recompense and magnifies the calamity .

٧_ إِغْلِبُوا الْجَزَعَ بِالصَّبْرِ، فَإِنَّ الْجَزَعَ يَحْبِطُ

الأجر، وَيُعْظَمُ الْفَجِيئَةَ.

٨. Anxiety is [a cause of] destruction .

٨_ الْجَزَعُ هَلَاكٌ.

٩. Anxiety is one of the assistants of the [difficult] time .

٩_ الْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ.

١٠. Anxiety magnifies the calamity .

١٠_ الْجَزَعُ يُعْظِمُ الْمِحْنَةَ.

١١. Anxiety is more exhausting than patience .

١١_ الْجَزَعُ أَتْعَبُ مِنَ الصَّبْرِ.

١٢. If you are [one who gets] anxious about all that has escaped from your hands, then
.be anxious about what has not reached you

١٢_ إِنْ كُنْتَ جَازِعًا عَلَى كُلِّ مَا يَفْلُتُ مِنْ يَدَيْكَ فَاجْزَعْ عَلَى مَا لَمْ يَصِلْ إِلَيْكَ.

١٣. With excessive anxiety, the calamity is magnified .

١٣_ بِكَثْرَةِ الْجَزَعِ تَعْظِمُ الْفَجِيئَةَ.

١٤. Counter anxiety with patience .

١٤_ ضَادُّوا الْجَزَعَ بِالصَّبْرِ.

١٥. There is no recompense with anxiety .

١٥_ لَيْسَ مَعَ الْجَزَعِ مَثْوَبَةٌ.

١٦. Whoever becomes anxious, his adversity increases .

١٦_ مَنْ جَزِعَ عَظُمَتْ مُصِيبَتُهُ.

.One who is overcome by anxiety is deprived of the merit of patience .١٧

١٧_ مَنْ مَلَكَهُ الْجَزَعُ حُرِمَ فَضِيلَةَ الصَّبْرِ.

One who becomes anxious has tormented himself, neglected the command of .١٨
Allah, the Glorified, and sold off his reward

١٨_ مَنْ جَزَعَ فَنَفْسَهُ عَذَّبَ، وَأَمَرَ اللَّهُ سُبْحَانَهُ أَضَاعَ، وَثَوَابَهُ بَاعَ.

Do not get anxious in the [face of] little that you dislike for it will put you in a lot of .١٩
.what you dislike

١٩_ لَا تَجْزَعُوا مِنْ قَلِيلٍ مَا أَكْرَهْتُمْ (كَرِهْتُمْ)، فَيُوقِعْكُمْ ذَلِكَ فِي كَثِيرٍ مِمَّا تَكْرَهُونَ.

.Patience and anxiety do not go together .٢٠

٢٠_ لَا تَجْتَمِعُ الصَّبْرُ وَالْجَزَعُ.

Requital And Reward

Requital and Reward المجازاه والجزاء

.One who believes in [divine] requital does not choose [to do] anything but good .١

١_ مَنْ صَدَّقَ بِالْمُجَازَاهِ لَمْ يُؤْثِرْ غَيْرَ الْحُسْنَى.

[One who is certain about requital does not choose [to do] .٢

.anything but good

٢_ مَنْ أَيَقَنَ بِالمُجَازَاهِ لَمْ يُؤَثِّرْ عَنَى رَ الحُسْنَى.

٣. [The reward is proportionate to the tribulation [endured

٣_ عَلَى قَدْرِ البَلَاءِ يُكُونُ الجَزَاءُ.

٤. The grant [of reward] from Allah is proportionate to the [sincerity of] intention

٤_ عَلَى قَدْرِ النَّيَّةِ تَ كُونُ مِنَ اللّهِ العَطِيَّةُ.

٥. One who is not certain of the recompense [for actions], doubt has corrupted his .certitude

٥_ مَنْ لَمْ يُوقِنَ بِالجَزَاءِ أَفْسَدَ الشَّكُّ يَقِينَهُ.

٦. 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

٦_ لَا تُسْرِعَنَّ إِلَى بَادِرِهِ وَلَا تُعَجِّلَنَّ بِعُقُوبِهِ وَجَدَّتْ عَنْهَا مَنُودِحَةٌ فَإِنَّ ذَلِكَ مَنَهَكَةٌ لِلدِّينِ مُقَرَّبٌ مِنَ العِيْرِ.

٧. The quickest punishment is the punishment for transgression

٧_ إِنَّ أَعْجَلَ العُقُوبَةِ عُقُوبَةُ البُعْيِ.

٨. Verily Allah, the Glorified, has ordained punishment for committing sins against Him .in order to save His servants from His chastisement

٨_ إِنَّ اللّهُ سُبْحَانَهُ قَدْ وَضَعَ العِقَابَ عَلَى مَعَاصِيهِ ذِيَادَةً لِعبَادِهِ عَن نَّقَمَتِهِ.

٩. The punishment of noble ones is better than the forgiveness of the vile ones

٩_ عُقُوبَةُ الكِرَامِ أَحْسَنُ مِنْ عَفْوِ اللُّثَامِ.

١٠. The punishment of the hot tempered, spiteful and jealous people starts from .[within] themselves

١٠_ عُقُوبَةُ الْغَضُوبِ وَالْحَقُودِ وَالْحَسُودِ تُبَدَأُ بِأَنْفُسِهِمْ.

١١. The punishment of the intelligent is [in the form of] insinuation .

١١_ عُقُوبَةُ الْعُقَلَاءِ التَّلْوِيحُ.

١٢. The punishment of the ignorant is [in the form of open] declaration .

١٢_ عُقُوبَةُ الْجُهَلَاءِ التَّصْرِيحُ.

١٣. [There is no protector for one who is sought by Allah [for punishment .

١٣_ لَيْسَ لِمَنْ طَلَبَهُ اللَّهُ مُجِيرٌ.

١٤. Whoever punishes the

.one who is apologetic has committed a grave injustice

١٤_ مَنْ عَاقَبَ مُعْتَدِرًا عَظُمَتْ إِسَاءَتُهُ.

١٥. (One who punishes [a person] for [having committed] an offence has no merit.)

١٥_ مَنْ عَاقَبَ بِالذَّنْبِ فَلَا فَضْلَ لَهُ.

١٦. Not every sinner deserves to be punished

١٦_ مَا كُلُّ مُذْنِبٍ يُعَاقَبُ.

١٧. How repulsive is punishment [that is meted out] despite apology

١٧_ مَا أَقْبَحَ الْعُقُوبَةِ مَعَ الْإِعْتِدَارِ.

The Body

The Body الجسد والأجسام

١. 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

١_ خِدْمَةُ الْجَسَدِ إِعْطَاؤُهُ مَا يَسْتَدْعِيهِ مِنَ الْمَلَذِّ وَالشَّهَوَاتِ وَالْمُقْتَنِيَاتِ وَفِي ذَلِكَ هِلَاكُ النَّفْسِ.

٢. Physical health is one of the most wholesome bounties

٢_ صِحَّةُ الْأَجْسَامِ مِنْ أَهْنَاءِ الْأَقْسَامِ.

٣. How can one be deceived by the health of a body that is prone to malady

٣_ كَيْفَ يُغْتَرُّ بِسَلَامَةِ جِسْمٍ مُعَرَّضٍ لِلآفَاتِ.

Antipathy

Antipathy الجفاء

١. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people

١_ إِيَّاكَ وَالْجَفَاءَ، فَإِنَّهُ يُفْسِدُ الْإِحَاءَ، وَيُمَقِّتُ إِلَى اللَّهِ وَالنَّاسِ.

٢. Antipathy is a disgrace and sinning is [a cause of] destruction

٢_ الْجَفَاءُ شَيْءٌ نُنُّ، الْمَعْصِيَةُ حَيْثُ.

٣. Antipathy spoils brotherhood

٣_ الْجَفَاءُ يُفْسِدُ الْإِحَاءَ.

Loftiness

Loftiness الجلالة

١. When acts of kindness increase and forbearance becomes strong, loftiness is attained

١_ عِنْدَ كَثْرَةِ الْإِفْضَالِ وَشِدَّةِ الْإِحْتِمَالِ تَتَحَقَّقُ الْجَلَالَةُ.

Intercourse

Intercourse الجماع

١. 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

p: ١٢٥

١- Rather, the merit is in forgiving

regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he dies, causes sadness

١- سُئِلَ - عَلَيْهِ السَّلَامُ - عَنِ الْجَمَاعِ، فَقَالَ: حَيَاءٌ يُزْتَفَعُ، وَعَوْرَاتٌ تَجْتَمِعُ، أَشْبَهُ شَيْءٍ بِالْجُنُونِ، الْإِصْرَارُ عَلَيْهِ هَرَمٌ، وَالْإِفَاقَةُ مِنْهُ نَدَمٌ، ثَمَرُهُ حَلَالُهُ الْوَالِدُ، إِنْ عَاشَ فَتَنَ، وَإِنْ مَاتَ حَزَنَ..

Beauty

Beauty الجمال

١. External beauty is [in possessing] good looks .١

١- الْجَمَالُ الظَّاهِرُ حُسْنُ الصُّورَةِ.

٢. Internal beauty is [in possessing] a good heart .٢

٢- الْجَمَالُ البَاطِنُ حُسْنُ السَّرِيرَةِ.

٣. The beauty of a man is his clemency .٣

٣- جَمَالُ الرَّجُلِ حِلْمُهُ.

٤. The beauty of a man is dignity .٤

٤- جَمَالُ الرَّجُلِ الوَقَارُ.

٥. Beauty of the freeman is [in] keeping away from dishonour .٥

٥- جَمَالُ الحُرِّ تَجَنُّبُ العَارِ.

٦. The purity of beauty is [in] chastity .٦

٦- زَكْوَةُ الْجَمَالِ العِفَافُ.

The Beautiful

The Beautiful الجميل

١. One whose beautiful actions increase, the people unite in elevating him .١

١- مَنْ كَثُرَ جَمِيلُهُ أَجْمَعَ النَّاسُ عَلَى تَفْضِيلِهِ.

Grooming

Grooming التَّجَمُّلُ

١. Grooming oneself is an apparent [form of] magnanimity.

١- التَّجَمُّلُ مُرُوءَةٌ ظَاهِرَةٌ.

٢. Self-grooming is a characteristic of the believers.

٢- التَّجَمُّلُ مِنْ أَخْلَاقِ الْمُؤْمِنِينَ.

Moderation

Moderation المجمل

١. (١) Not everyone who is moderate in seeking [his livelihood] is deprived.

١- لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُومٍ.

Paradise And The People Of Paradise

Paradise and the People of Paradise الْجَنَّةُ وَالْجَنَّةِيُّ وَأَهْلُ الْجَنَّةِ

١. Paradise is the best place of return and hellfire is the worst place of residence.

١- الْجَنَّةُ خَيْرُ مَالٍ، وَالنَّارُ شَرُّ مَقِيلٍ.

٢. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose flier is in slumber like hellfire.

٢- أَلَا وَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامٍ

p: ١٢٤

طالِبِهَا، وَلَا كَالنَّارِ نَامَ هَارِبُهَا.

Verily the people of Paradise constitute all the believers who are easygoing and .۳
.gentle

۳_ إِنَّ أَهْلَ الْجَنَّةِ كُلُّ مُؤْمِنٍ هَيِّنٍ لَيِّنٍ.

Verily Allah, the Exalted, makes whomever He wishes, from those of his servants .۴
.who posses sincere intentions and righteous hearts, enter Paradise

۴_ إِنَّ اللَّهَ تَعَالَى يُدْخِلُ بِحُسْنِ النَّيِّهِ وَصَالِحِ السَّرِيرَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

.۵ Paradise is the abode of peace

۵_ الْجَنَّةُ دَارُ الْأَمَانِ.

If you must be desirous of something, then be desirous of a Paradise, the span of .۶
.which covers the heavens and the earth

۶_ إِنْ كُنْتُمْ رَاغِبِينَ لِمُحَالَةٍ، فَارْغَبُوا فِي جَنَّةِ عَرْضِهَا السَّمَاوَاتِ وَالْأَرْضِ.

.۷ Paradise is the reward of the obedient

۷_ الْجَنَّةُ جَزَاءُ الْمُطِيعِ.

.۸ Paradise is the abode of the pious

۸_ الْجَنَّةُ دَارُ الْأَتْقِيَاءِ.

.۹ [Paradise is the goal of the foremost [in righteousness

۹_ الْجَنَّةُ غَايَةُ السَّابِقِينَ.

.۱۰ Paradise is the most excellent goal

۱۰_ الْجَنَّةُ أَفْضَلُ غَايَةٍ.

.۱۱ Paradise is the returning place of the victorious

١١_ الْجَنَّةُ مِ آَلُ الْفَائِزِ.

.١٢ Paradise is the reward of every righteous believer .١٢

١٢_ الْجَنَّةُ جَزَاءُ كُلِّ مُؤْمِنٍ مُحْسِنٍ.

.١٣ Paradise is attained through keeping away from sins .١٣

١٣_ نَيْلُ الْجَنَّةِ بِالتَّنْزُّهِ عَنِ الْمَأْثِمِ.

Verily you will not enter Paradise until you restrain yourself from misdeeds and .١٤
[stop [committing them]]; and deter yourself from sins and desist [from them

١٤_ إِنَّكَ لَنْ تَلِجَ الْجَنَّةَ حَتَّى تَزْدَجِرَ عَنْ غَيْبِكَ، وَتَنْتَهِيَ، وَتَزْنَدَعَ عَنْ مَعَاصِيكَ، وَتَرْعَوِي.

If you believe in Allah and abstain from what He has forbidden, He will put you in .١٥
the Abode of Peace, and if you please Him, He will cover you

.with [divine] favour

١٥_ إِذَا آمَنْتَ بِاللَّهِ وَاتَّقَيْتَ مَحَارِمَهُ أَحَلَّكَ دَارَ الْأَمَانِ، وَإِذَا أَرْضَيْتَهُ تَعَمَّدَكَ بِالرِّضْوَانِ.

.The price of Paradise is good deeds .١٥

١٦_ ثَمَنُ الْجَنَّةِ الْعَمَلُ الصَّالِحُ.

.The price of Paradise is renunciation of the [pleasures of this] world .١٦

١٧_ ثَمَنُ الْجَنَّةِ الزُّهْدُ فِي الدُّنْيَا.

.The chiefs of the people of Paradise are the generous and the pious .١٧

١٨_ سَادَةُ أَهْلِ الْجَنَّةِ الْأَشْخِيَاءُ، وَالْمُتَّقُونَ.

.The chiefs of the people of Paradise are the sincere ones .١٨

١٩_ سَادَةُ أَهْلِ الْجَنَّةِ الْمُخْلِصُونَ.

.The chiefs of the people of Paradise are the God-fearing and the virtuous .١٩

٢٠_ سَادَةُ أَهْلِ الْجَنَّةِ الْأَتْقِيَاءُ الْأَبْرَارُ.

.Seeking Paradise without good deeds is foolishness .٢٠

٢١_ طَلَبُ الْجَنَّةِ بِإِغْلَابِ عَمَلٍ حُمَقٌ.

.Paradise is not achieved [simply] by wishing for it .٢١

٢٢_ لَا تَحْصُلُ الْجَنَّةُ بِالتَّمَنَّى.

.Neither a swindler nor one who put others under obligation, will enter Paradise .٢٢

٢٣_ لَا يَدْخُلُ الْجَنَّةَ حَبٌّ وَلَا مَنَانٌ.

None will be victorious in attaining Paradise except one whose heart is good and .٢٣
.intention sincere

٢٤_ لَا يَفُوزُ بِالْجَنَّةِ إِلَّا مَنْ حَسَنَتْ سِرِيرَتُهُ وَخَلَصَتْ يَتُّهُ.

.Every bliss other than Paradise is derisory .٢٥

٢٥_ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ.

.None will be victorious in attaining Paradise except the one who works hard for it .٢٦

٢٦_ لَنْ يَفُوزَ بِالْجَنَّةِ إِلَّا السَّاعِي لَهَا.

.None shall attain Paradise except the one who struggles against his [lower] self .٢٧

٢٧_ لَنْ يَحُوزَ الْجَنَّةَ إِلَّا مَنْ جَاهَدَ نَفْسَهُ.

.One who yearns for Paradise forgets his [worldly] desires .٢٨

٢٨_ مَنْ اشْتَاقَ إِلَى الْحَجِّ نَهِيَ سَلَا عَنِ الشَّهَوَاتِ.

.Paradise is attained through abstaining from sins .٢٩

٢٩_ نَيْلُ الْجَنَّةِ بِالتَّنَزُّهِ عَنِ الْمَمِّ- آثِمٍ.

.One who shuns what is forbidden shall attain Paradise .٣٠

_٣٠

نالَ الْجَنَّةَ مَنْ اتَّقَى عَنِ الْمَحَارِمِ.

How impossible! Allah cannot be cheated of His Paradise, and none can attain what .٣١
is with Him except by His pleasure

٣١_ هَيْهَاتَ لَا يُخَدَعُ اللَّهُ عَنْ جَنَّتِهِ، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِمَرْضَاتِهِ.

.The delegation that enters Paradise is constantly showered with blessings .٣٢

٣٢_ وَفَدَّ الْجَنَّةِ أَبَدًا مُنْعَمُونَ.

.Those who enter Paradise are in perpetual bliss .٣٣

٣٣_ وَارْدُ الْجَنَّةِ مُخَلَّدُ النَّعْمَاءِ.

Generosity

الجود Generosity

.[Generosity for the sake of Allah is the worship of those who are close [to Allah .١

١_ الْجُودُ فِي اللَّهِ عِبَادَةُ الْمُقَرَّبِينَ.

.Generosity without fear or hope of recompense is true generosity .٢

٢_ الْجُودُ مِنْ غَيْرِ خَوْفٍ وَلَا رَجَاءٍ مُكَافَاهُ، حَقِيقَةُ الْجُودِ.

.Give generously and you will be honoured .٣

٣_ إِسْمَحْتُ - كَرَمٌ.

.The most generous of you is the one who will gain the most .٤

٤_ أَسْمَحُكُمْ أَرْبِحُكُمْ.

.The most excellent of noble traits is generosity .٥

٥_ أَحْسَنُ الْمَكَارِمِ الْجُودُ.

٦. The best generosity is to forgive after gaining the upper hand .٦

٦_ أَحْسَنُ الْجُودِ عَفْوٌ بَعْدَ مَقْدَرِهِ.

٧. The greatest generosity is being open-handed with whatever is available .٧

٧_ أَفْضَلُ الْجُودِ بَذْلُ الْمَوْجُودِ.

٨. The greatest generosity is delivering the rights to their [rightful] owners .٨

٨_ أَفْضَلُ الْجُودِ إِيْصَالُ الْحُقُوقِ إِلَى أَهْلِهَا.

٩. The greatest generosity is giving despite [facing] hard times .٩

٩_ أَفْضَلُ الْجُودِ مَا كَانَ عَنْ عُسْرِهِ.

١٠. Generosity is [true] leadership, sovereignty is [only] administration .١٠

١٠_ الْجُودُ رِيَّاسَةٌ، الْمُلْكُ سِيَاسَةٌ.

١١. Generosity is a present honour .١١

١١_ الْجُودُ عِزٌّ مَوْجُودٌ.

١٢. Generosity is the protector of honour .١٢

١٢_ الْجُودُ حَارِسُ الْأَعْرَاضِ.

١٣. The bane of generosity is poverty .١٣

١٣_ آفَةُ الْجُودِ الْفَقْرُ.

١٤. The bane of generosity is wastefulness .١٤

١٤_ آفَةُ الْجُودِ التَّبْذِيرُ.

١٥.

.Through generosity, authority is acquired

١٥_ بِالْجُودِ تَكُونُ السِّيَادَةُ.

.Generosity stems from nobility of character .١٦

١٦_ الْجُودُ مِنْ كَرَمِ الطَّبِيعَةِ.

.Through generosity, men gain authority .١٧

١٧_ بِالْجُودِ تَسْوَدُ الرِّجَالُ.

.Through generosity, distinction is established and praise is acquired .١٨

١٨_ بِالْجُودِ يُبَيِّنُ الْمَجْدُ وَيُجْتَلِبُ الْحَمْدُ.

.Be generous with whatever you have, [and] you will be praised .١٩

١٩_ جُدْ بِمَا تَجِدُ تُحْمَدُ.

.Be generous and you will gain authority; be patient and you will be triumphant .٢٠

٢٠_ جُدْ تَسُدْ، وَاصْبِرْ تَظْفُرْ.

.The generosity of the poor is the best generosity .٢١

٢١_ جُودُ الْفَقِيرِ أَفْضَلُ الْجُودِ.

Be generous with what is available, fulfil your promises and be loyal with the trusts .٢٢
.[[that have been entrusted to you

٢٢_ جُودُوا بِالْمَوْجُودِ، وَأَنْجِزُوا الْوَعُودَ، وَأَوْفُوا بِالْعُهُودِ.

The generosity of a poor person dignifies him and the stinginess of a rich person .٢٣
.debases him

٢٣_ جُودُ الْفَقِيرِ يُجِلُّهُ، وَبُخْلُ الْغَنِيِّ يُذِلُّهُ.

Be generous with that which perishes and you will be compensated for it with that .٢٤

.which lasts

٢٤_ جُودُوا بِمَا يَفْنَى تَعْتَاضُوا عَنْهُ بِمَا يَبْقَى.

Be generous for the sake of Allah and struggle against your selves in obedience to .٢٥
Him, He will [in return] magnify your reward and increase His favour upon you

٢٥_ جُودُوا فِي اللَّهِ وَجَاهِدُوا أَنْفُسَكُمْ عَلَى طَاعَتِهِ يُعْظِمَ لَكُمْ الْجَزَاءَ وَيُحْسِنَ لَكُمْ الْحَبَاءَ.

.Generosity is the practice of the honourable .٢٦

٢٦_ سُنَّةُ الْكِرَامِ الْجُودُ.

.The highest extent of generosity is giving [from] whatever is available .٢٧

٢٧_ غَايَةُ الْجُودِ بَدْلُ الْمُوجُودِ.

.One who is open-handed does good to others .٢٨

٢٨_ مَنْ جَادَ اضْطَنَعَ.

.One who is generous gains authority .٢٩

٢٩_ مَنْ جَادَ سَادَ.

One who does .٣٠

.not show generosity is not praised

٣٠- مَنْ لَمْ يَجِدْ لَمْ يُحَمَد.

٣١- How excellent is generosity when in straitened circumstances!

٣١- ما أَحْسَنَ الْجُودَ مَعَ الْإِعْسَارِ.

٣٢- One who does not give generously while he is praised has to give away while he is dispraised.

٣٢- مَنْ لَمْ يَسْمَحْ وَهُوَ مَحْمُودٌ سَمَحَ وَهُوَ مَلُومٌ.

٣٣- One who does not give generously does not gain authority.

٣٣- مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ.

٣٤- The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

٣٤- جُودُ الرَّجُلِ يُحَبِّبُهُ إِلَى أَعْدَادِهِ، وَبُخْلُهُ يُبْغِضُهُ إِلَى أَوْلَادِهِ.

The Generous

The Generous الجواد

١- 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.

١- الْجَوَادُ مَحْبُوبٌ، مَحْمُودٌ، وَإِنْ لَمْ يَصِلْ مِنْ جُودِهِ إِلَى مَا دَحِهِ شَيْءٌ، وَالْبَخِيلُ ضِدُّ ذَلِكَ.

٢- The one who is generous is praised in this world and felicitous in the Hereafter.

٢- الْجَوَادُ فِي الدُّنْيَا مَحْمُودٌ، وَفِي الْآخِرَةِ مَسْعُودٌ.

٣- Verily the masters of the people of this world (and the Hereafter) are the generous.

٣- إِنَّمَا سَادَةُ أَهْلِ الدُّنْيَا (وَالْآخِرَةِ) الْجَوَادُ.

.Be generous with the truth and miserly with falsehood .٤

٤_ كُنْ جَوَاداً بِالْحَقِّ، بَخِيلاً بِالْبَاطِلِ.

Be [either] selflessly generous or moderate in giving but do not be from the third .٥
(kind (i.e. the misers

٥_ كُنْ جَوَاداً مُؤَثِرًا، أَوْ مُقْتَصِدًا مُقَدِّرًا، وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

Proximity To Allah

Proximity to Allah جار الله وجواره

.One who is close to Allah is safe, while [one who is] His enemy is frightened .١

١_ جَارُ اللَّهِ سُبْحَانَهُ آمِنٌ،

وَعَدُوَّةٌ خَائِفَةٌ.

Proximity to Allah is granted to those who obey Him and keep away from . ٢
.disobedience to Him

٢_ جَوَارُ اللَّهِ مَبْدُولٌ لِمَنْ أَطَاعَهُ وَتَجَنَّبَ مُخَالَفَتَهُ.

Neighbours

الجيران Neighbours

.1 The worst of neighbours is the wicked neighbour . ١

١_ بِئْسَ الْجَارُ جَارُ الشُّوْءِ.

.2 A wicked neighbour is the greatest adversity and the most serious tribulation . ٢

٢_ جَارُ الشُّوْءِ أَكْبَرُ الضَّرِّ رَاءً، وَأَشَدُّ الْبَلَاءِ.

.3 Be a neighbour to one from whose evil you are safe and whose goodness does not
.turn away from you

٣_ جَاوِزْ مَنْ تَأْمَنُ شَيْئاً رَّءَهُ، وَلَا يَعْذُوكَ خَيْرٌ رَّءَهُ.

.4 Ask about the neighbour before the house . ٤

٤_ سَلْ عَنِ الْجَارِ قَبْلَ الدَّارِ.

.5 Being a bad neighbour and offending the virtuous are the worst forms of vileness . ٥

٥_ سُوءُ الْجَوَارِ وَالْإِسَاءَةُ إِلَى الْأَبْرَارِ مِنْ أَعْظَمِ اللَّؤْمِ.

.6 One who is neighbourly gets many neighbours . ٦

٦_ مَنْ حَسَّنَ جَوَارَهُ كَثُرَ جِيرَانُهُ.

.7 One who is good to his neighbours gets many helpers . ٧

٧_ مَنْ أَحْسَنَ إِلَى جِيرَانِهِ كَثُرَ خَدَمُهُ.

٨. Taking care of one's neighbour is an act of magnanimity .٨

٨_ مِنْ الـ مُرَوِّهِ تَعَهُدُ الْجِيرَانَ.

Hunger

Hunger الجُوعُ

١. Hunger is better than the humiliation of subjugation .١

١_ الْجُوعُ خَيْرٌ مِنْ ذُلِّ الْخُضُوعِ.

٢. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill .٢
increases maladies

٢_ التَّجْوَعُ أَنْفَعُ الدَّوَاءِ، أَلْسَبُعُ يُكْتَبَرُ الْأَدْوَاءِ.

٣. Hunger is better than subjugation .٣

٣_ الْجُوعُ خَيْرٌ مِنَ الْخُضُوعِ.

٤. Complement your food with hunger and discipline yourself with contentment .٤

٤_ تَأَدَّمُ بِالْجُوعِ وَتَأَدَّبُ بِالْقُنُوعِ.

٥. The best condiment is hunger .٥

٥_ نِعْمَ الْإِدَامُ الْجُوعُ.

٦. How good an assistant of piety hunger is .٦

٦_ نِعْمَ عَوْنُ الْوَرَعِ التَّجْوَعُ.

٧. How good an assistant in cutting down the [desires of .٧

[the carnal] self and breaking its [bad] habits hunger is

٧_ نِعْمَ الْعَوْنُ عَلَىٰ أَشْرَارِ (أَسْر) النَّفْسِ وَكَشْرِ عَادَتِهَا التَّجْوُعَ.

High Rank

High Rank الجاه وذو الجاه

١. The alms-tax of high rank [and power] is benefitting others with it .

١_ زَكْوَةُ الْجَاهِ بَدْلُهُ.

٢. 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

٢_ مِنَ الْوَاجِبِ عَلَىٰ ذِي الْجَاهِ أَنْ يَبْدُلَهُ لِطَالِبِهِ.

٣. One who benefits others with his high rank makes himself praiseworthy .

٣_ مَنْ بَدَلَ جَاهَهُ اسْتَحْمَدَ.

(Struggle (Jihad

(Struggle (Jihad الجهاد

١. 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

١_ إِنَّ مَنْ بَدَلَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَرَسُولِهِ كَانَتْ نَفْسُهُ نَاجِيَةً سَالِمَةً، وَصَفَقَتَهُ رَابِحَةً غَانِمَةً.

٢. 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

٢_ إِنَّ أَوَّلَ مَا تُغَابُونَ عَلَيْهِ مِنَ الْجِهَادِ، جِهَادٌ بِأَيْدِيكُمْ، ثُمَّ بِاللِّسَانِ تَتَكَلَّمُونَ، ثُمَّ بِقُلُوبِكُمْ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا، وَلَمْ يُنْكِرْ مُنْكَرًا، قَلْبٌ فَجُجِعَ أَعْلَاهُ أَسْفَلَهُ.

.Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous .٣

٣_ الْجِهَادُ عِمَادُ الدِّينِ، وَمِنْهَاجُ السُّعْدَاءِ.

The doors of the heavens are .٤

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[opened for those who strive [in the way of Allah

٤_ الْمُجَاهِدُونَ تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ.

٥. 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

٥_ إِنْ كَانَتْ الرِّعَايَا قَبْلِي تَشْكُوا حَيْفَ رِعَايَتِهَا فَإِنِّي الْيَوْمَ أَشْكُو حَيْفَ رِعَايَتِي، كَأَنِّي الْمَقُودُ وَهُمْ الْقَادَةُ، وَالْمُوزَعُ وَهُمْ الْوَزَعَةُ

٦. The reward for striving [in the way of Allah] is the greatest reward

٦_ ثَوَابُ الْجِهَادِ أَكْثَمُ الثَّوَابِ.

٧. And [Allah has prescribed] Jihād as [a means of preserving the] honour of Islam

٧_ وَالْجِهَادَ عِزًّا لِلْإِسْلَامِ.

٨. Strong determination and lavishness do not go together

٨_ لَا تَجْتَمِعُ عَزِيمَةٌ وَوَلِيمَةٌ.

٩. The purification of the body is [in] striving and fasting

٩_ زَكَاةُ الْبَدَنِ الْجِهَادُ وَالصِّيَامُ.

(Struggling Against The Self (Jihad An–Nafs

جِهَادِ النَّفْسِ (Struggling against the Self (Jihad an–Nafs

١. 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

١_ أَلَا وَإِنَّ الْجِهَادَ ثَمَنُ الْجَنَّةِ، فَمَنْ جَاهَدَ نَفْسَهُ مَلَكَهَا، وَهِيَ أَكْرَمُ ثَوَابِ اللَّهِ لِمَنْ عَرَفَهَا.

٢. The best Jihād is the struggle of a man against his [carnal] soul

٢_ أَفْضَلُ الْجِهَادِ مُجَاهَدَةُ الْمَرْءِ نَفْسَهُ.

The best Jihād is the struggle of the self against lustful desires, and its weaning .٣
.away from the pleasures of this world

٣_ أَفْضَلُ الْجِهَادِ جِهَادُ النَّفْسِ عَنِ الْهَوَى، وَفِطَامُهَا عَنْ لَذَاتِ الدُّنْيَا.

The first thing .٤

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.that you disavow from Jihād is struggling against your selves

٤_ أَوْلُ مَا تُتَكَبَّرُونَ مِنَ الْجِهَادِ، جِهَادُ أَنْفُسِكُمْ.

The last things that you [should] lose are: the struggling against your selves and .٥
.obedience to those who have authority among you

٥_ آخِرُ مَا تَفْقِدُونَ مُجَاهَدَهُ أَهْوَائِكُمْ وَطَاعَةَ أَوْلَى الْأَمْرِ مِنْكُمْ.

.Indeed the best Jihād is the struggle of a man against his [carnal] soul .٦

٦_ إِنَّ أَفْضَلَ الْجِهَادِ مُجَاهَدَةَ الرَّجُلِ نَفْسَهُ.

Verily struggling against the self restrains it from sins and protects it from .٧
.destruction

٧_ إِنَّ مُجَاهَدَةَ النَّفْسِ لَتَرْمُهَا عَنِ الْمَعَاصِي، وَتَعْصِمُهَا عَنِ الرَّدَى.

Verily the one who struggles with his [lower] self, in obedience to Allah and against .٨
.disobedience to Him, has the status of a virtuous martyr in the sight of Allah

٨_ إِنَّ الْمُجَاهِدَ نَفْسَهُ عَلَى طَاعَةِ اللَّهِ وَعَنْ مَعَاصِيهِ، عِنْدَ اللَّهِ سُبْحَانَهُ بِمَنْزِلَةِ بَرِّ شَهِيدٍ.

Indeed the one who struggles against his [lower] self, overcomes his anger and is .٩
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

٩_ إِنَّ الْمُجَاهِدَ نَفْسَهُ، وَالْمُغَالِبَ غَضَبَهُ، وَالْمُحَافِظَ عَلَى طَاعَةِ رَبِّهِ، يَرْفَعُ اللَّهُ سُبْحَانَهُ لَهُ ثَوَابَ الصَّائِمِ الْقَائِمِ وَيُنِيلُهُ دَرَجَةَ الْمُرَابِطِ
الصَّابِرِ.

.Verily if you struggle against your [lower] self you will obtain the pleasure of Allah .١٠

١٠_ إِنَّكَ إِنْ جَاهَدْتَ نَفْسَكَ حُرَّتَ رِضَى اللَّهِ.

.The fruit of struggle [against the self] is overpowering the self .١١

١١_ ثَمَرُهُ الْمُجَاهَدَةُ قَهْرُ النَّفْسِ.

Struggling against .۱۲

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.the self is the dowry for Paradise

١٢_ جِهَادُ النَّفْسِ مَهْرُ الْجَنَّةِ.

.Struggling against vain desires is the price of Paradise .١٣

١٣_ جِهَادُ الْهَوَى ثَمَنُ الْجَنَّةِ.

.Struggling against the self is the best Jihad .١٤

١٤_ جِهَادُ النَّفْسِ أَفْضَلُ جِهَادٍ.

Struggle against your [lower] self and seek repentance, you will be successful in .١٥
.the obedience of your Lord

١٥_ جَاهِدْ نَفْسَكَ، وَقَدِّمْ تَوْبَتَكَ، تَفُزْ بِطَاعَةِ رَبِّكَ.

Struggle against your vain desires, overcome your anger and resist your bad .١٦
habits, [by this] your soul will become pure, your intellect will become perfect and the
.reward of your Lord will be complete

١٦_ جَاهِدْ شَهْوَتَكَ، وَغَالِبْ غَضَبَكَ، وَخَالَفْ سُوءَ عَادَتِكَ، تَزْكُ نَفْسُكَ، وَيَكْمُلُ عَقْلُكَ، وَتَشْتَكِمِلُ ثَوَابَ رَبِّكَ.

Fight against your [lower] self in obedience to Allah the way an enemy would fight .١٧
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

١٧_ جَاهِدْ نَفْسَكَ عَلَى طَاعَةِ اللَّهِ مُجَاهِدَهُ الْعَدُوَّ عَدْوَهُ، وَغَالِبِهَا مُغَالِبَةَ الضُّدِّ ضِدَّهُ، فَإِنَّ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

Struggle against your [lower] self and call it to account the way a partner would .١٨
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

١٨_ جَاهِدْ نَفْسَكَ وَحَاسِبِهَا مُحَاسِبَةَ الشَّرِيكِ شَرِيكُهُ وَطَالِبِهَا بِحُقُوقِ اللَّهِ مُطَالِبَةَ الْخَصْمِ خَصْمُهُ، فَإِنَّ أَسْعَدَ النَّاسِ مَنْ انْتَدَبَ
لِمَحَاسَبَةِ نَفْسِهِ.

,Struggling against the [lower] self is the price of Paradise .۱۹

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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

١٩_ جِهَادُ النَّفْسِ تَمَنُّ الْجَنَّةِ، فَمَنْ جَاهَدَهَا مَلَكَهَا وَهِيَ أَكْرَمُ ثَوَابٍ لِلَّهِ لِمَنْ عَرَفَهَا.

٢٠. Struggling against the self with knowledge is a symbol of intelligence

٢٠_ جِهَادُ النَّفْسِ بِالْعِلْمِ عُنْوَانُ الْعَقْلِ.

٢١. Fighting anger with forbearance is evidence of nobility

٢١_ جِهَادُ الْغَضَبِ بِالْحِلْمِ بُرْهَانُ النُّبْلِ.

٢٢. The most excellent Jihād is struggling against the self

٢٢_ خَيْرُ الْجِهَادِ جِهَادُ النَّفْسِ.

٢٣. The highest form of struggle is for a man to struggle against his self

٢٣_ غَايَةُ الْمُجَاهَدَةِ أَنْ يُجَاهِدَ الْمَرْءُ نَفْسَهُ.

٢٤. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires

٢٤_ كَفَاكَ فِي مُجَاهَدَةِ نَفْسِكَ أَنْ لَا تَزَالَ أَبَدًا لَهَا مُغَالِبًا، وَعَلَى أَهْوِيَّتِهَا مُحَارِبًا.

٢٥. One who fights his [lower] self perfects his piety

٢٥_ مَنْ جَاهَدَ نَفْسَهُ أَكْمَلَ التَّقَى.

٢٦. One who knows his self struggles against it

٢٦_ مَنْ عَرَفَ نَفْسَهُ جَاهَدَهَا.

٢٧. One who does not struggle against his self will not achieve victory

٢٧_ مَنْ لَمْ يُجَاهِدْ نَفْسَهُ لَمْ يَنْلِ الْفَوْزَ.

٢٨. There is no struggle more worthy than struggling against the self

٢٨_ ما مِنْ جِهَادٍ أَفْضَلَ مِنْ جِهَادِ النَّفْسِ.

.Struggling against the self is a trait of the noble ones .٢٩

٢٩_ مُجَاهَدَةُ النَّفْسِ شِيمَةُ التُّبَلَاءِ.

.Struggling against the self is a symbol of nobility .٣٠

٣٠_ مُجَاهَدَةُ النَّفْسِ عُنْوَانُ التُّبَلِ.

.Struggling against the self is the best Jihād .٣١

٣١_ مُجَاهَدَةُ النَّفْسِ أَفْضَلُ جِهَادٍ.

.There is no Jihād like struggle against the self .٣٢

٣٢_ لَا جِهَادَ

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كَجِهَادِ النَّفْسِ.

Ignorance

الْجَهْلُ Ignorance

۱. Ignorance and miserliness are bad and harmful .

۱_ الْجَهْلُ، وَ الْبُخْلُ، مَسَاءَةٌ، وَمَضْرَةٌ.

۲. Ignorance in a human being is more harmful than gangrene [is] to the body .

۲_ الْجَهْلُ فِي الْإِنْسَانِ أَضْرُّ مِنَ الْآكِلِهِ فِي الْبَدَنِ.

۳. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it .
is led astray

۳_ الْجَهْلُ مَطِيَّةٌ شُمُوسٌ، مَنْ رَكَبَهَا زَلَّ، وَمَنْ صَحَبَهَا ضَلَّ.

۴. Ignorance of merits is one of the grossest demerits .

۴_ الْجَهْلُ بِالْفَضَائِلِ مِنْ أَقْبَحِ الرِّذَائِلِ.

۵. The greatest calamity is ignorance .

۵_ أَعْظَمُ الْمَصَائِبِ الْجَهْلُ.

۶. The worst ailment is ignorance .

۶_ أَسْوَأُ السُّقْمِ (الْقِسْمِ) الْجَهْلُ.

۷. The greatest ignorance is the ignorance of a person about himself .

۷_ أَعْظَمُ الْجَهْلِ جَهْلُ الْإِنْسَانِ أَمْرَ نَفْسِهِ.

۸. The greatest ignorance is making enmity with the powerful, befriending the .
immoral and trusting the traitor

۸_ أَعْظَمُ الْجَهْلِ مُعَادَاةُ الْقَادِرِ، وَمُصَّةُ الْفَاجِرِ، وَالثَّقَةُ بِالْغَادِرِ.

٩. Ignorance is a curse .

٩_ الْجَهْلُ وَبَالٌ .

١٠. Ignorance is [a form of] death .

١٠_ الْجَهْلُ مَوْتُ .

١١. People are enemies of that which they are ignorant of .

١١_ النَّاسُ أَعْدَاءُ مَا جَهِلُوا .

١٢. Ignorance is the most harmful foe .

١٢_ الْجَهْلُ أَنْكَى عَدُوٍّ .

١٣. Ignorance makes one stumble .

١٣_ الْجَهْلُ يُزِلُّ الْقَدَمَ .

١٤. Ignorance spoils the Hereafter .

١٤_ الْجَهْلُ يُفْسِدُ الْمَعَادَ .

١٥. Ignorance is the [primary] source of evil .

١٥_ الْجَهْلُ مَعْدِنُ الشَّرِّ .

١٦. Ignorance is an ailment and a chronic disease .

١٦_ الْجَهْلُ دَاءٌ وَعِيَاءٌ .

١٧. Ignorance attracts peril .

١٧_ الْجَهْلُ يَجْلِبُ الْعَرَزَ .

١٨. Ignorance is the root of all evil .

١٨_ الْجَهْلُ أَصْلُ كُلِّ شَرٍّ .

.19 Ignorance is the worst disease .19

١٩_ الْجَهْلُ أَدْوَى الدَّاءِ.

.20 Ignorance corrupts all matters .20

٢٠_ الْجَهْلُ فَسَادٌ كُلِّ أَمْرٍ.

.21 Ignorance makes one stumble and brings regret .21

٢١_ الْجَهْلُ يُزِلُّ

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الْقَدَمَ، وَيُورِثُ النَّدَمَ.

.٢٢ Ignorance causes the living to die and perpetuates misery

٢٢_ الْجَهْلُ مُمِيتٌ الْأَحْيَاءِ، وَمُخَلِّدٌ الشَّقَاءِ.

Verily you will not attain any goal by ignorance, nor will you achieve any goodness .٢٣
.by means of it, nor will you realize any of your wishes in the Hereafter through it

٢٣_ إِنَّكُمْ لَنْ تَحْصُلُوا بِالْجَهْلِ أَرْبًا، وَلَنْ تَبْلُغُوا بِهِ مِنَ الْخَيْرِ سَبَبًا، وَلَنْ تُدْرِكُوا بِهِ مِنَ الْآخِرَةِ مَطْلَبًا.

.٢٤ It is through ignorance that every evil is instigated

٢٤_ بِالْجَهْلِ يُسْتَنَارُ كُلُّ شَرٍّ.

.٢٥ (Many an ignorance is better than forbearance (or knowledge

٢٥_ زُبَّ جَهْلٍ أَنْفَعُ مِنْ حِلْمٍ (عِلْمٍ).

.٢٦ Ward off ignorance with knowledge

٢٦_ رُدُّوا الْجَهْلَ بِالْعِلْمِ.

.٢٧ Too much ignorance is destructive

٢٧_ زِيَادَةُ الْجَهْلِ تُزْدِي.

.٢٨ The worst affliction is ignorance

٢٨_ شَرُّ الْمَصَائِبِ الْجَهْلُ.

.٢٩ Counter ignorance with knowledge

٢٩_ ضَادُّوا الْجَهْلَ بِالْعِلْمِ.

.٣٠ The outcome of ignorance is loss; and the joy of the envious does not last

٣٠_ عُقْبَى الْجَهْلِ مَصْرَةٌ، وَالْحَسُودُ لَا تَدُومُ لَهُ مَسْرَةٌ.

.The pinnacle of ignorance is for a person to brag about his ignorance ٣١

٣١_ غَايَةُ الْجَهْلِ تَبُحُّجُ الْمَرْءِ بِجَهْلِهِ.

.Many a revered person has been humiliated by his ignorance ٣٢

٣٢_ كَمْ مِنْ عَزِيرٍ أَذَلَّهُ جَهْلُهُ.

.Ignorance suffices as ignobility ٣٣

٣٣_ كَفَى بِالْجَهْلِ ضِعَةً.

.It suffices as ignorance for a person to be ignorant about himself ٣٤

٣٤_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ نَفْسَهُ.

.It suffices as ignorance for a person to be pleased with himself ٣٥

٣٥_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَرْضَى عَنْ نَفْسِهِ.

.It suffices as ignorance for a person to laugh without [a reason for] amusement ٣٦

٣٦_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَضْحَكَ مِنْ غَيْرِ عَجَبٍ.

It suffices as ignorance ٣٧

[for a person to be ignorant of his limits [and standing in society

٣٧_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ قَدْرَهُ.

.It suffices as ignorance for a person to be ignorant of his flaw .٣٨

٣٨_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ عَيْبَهُ.

It suffices as ignorance for a person to be ignorant about his own faults and to .٣٩
.malign people for that which he [himself] cannot turn away from

٣٩_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يَجْهَلَ عُيُوبَ نَفْسِهِ، وَيَطْعَنَ عَلَى النَّاسِ بِمَا لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ.

It suffices as ignorance for a person to forbid people from that which he performs .٤٠
.himself

٤٠_ كَفَى بِالْمَرْءِ جَهْلًا أَنْ يُنْكَرَ عَلَى النَّاسِ مَا يَأْتِي مِثْلَهُ.

.The language of ignorance is impoliteness .٤١

٤١_ لِسَانُ الْجَهْلِ الْخُرْقُ.

.One who gets uplifted by ignorance has opposed the intellect .٤٢

٤٢_ مَنْ اسْتَطَارَهُ الْجَهْلُ فَقَدْ عَصَى الْعَقْلَ.

One who fights his ignorance with his knowledge succeeds with the most felicitous .٤٣
.victory

٤٣_ مَنْ قَاتَلَ جَهْلَهُ بِعِلْمِهِ فَازَ بِالْحِظِّ الْأَسْعَدِ.

.Being overcome by ignorance is one of the severest afflictions .٤٤

٤٤_ مِنْ أَشَدِّ الْمَصَائِبِ غَلَبَةُ الْجَهْلِ.

.There is no poverty like ignorance .٤٥

٤٥_ لَا فَقْرٌ كَالْجَهْلِ.

.With ignorance, no path is purified .٤٦

٤٦_ لَا يَزُكُّوْا مَعَ الْجَهْلِ مَذْهَبٌ.

.There is no poverty more severe than ignorance .٤٧

٤٧_ لَا فَقْرٌ أَشَدُّ مِنَ الْجَهْلِ.

.There is no abomination more disgraceful than ignorance .٤٨

٤٨_ لَا سَوْأَةٌ أَشْيُنُ مِنَ الْجَهْلِ.

.There is no adversity more severe than ignorance .٤٩

٤٩_ لَا مُصِيبَةٌ أَشَدُّ مِنْ جَهْلِ.

.The cornerstone of ignorance is animosity towards people .٥٠

٥٠_ رَأْسُ الْجَهْلِ مُعَادَاةُ النَّاسِ.

The Ignorant And The Foolish

The Ignorant and the Foolish الْجَاهِلُ وَالْجَهُولُ

.١ An ignorant person is never found to be

.anything but falling short or excessive

١_ الْجَاهِلُ لَنْ يُلْقَىٰ أَبَدًا إِلَّا مُفْرَطًا، أَوْ مُفْرَطًا.

Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit .٢
.from good advice

٢_ الْجَاهِلُ لَا يَزِدُّعُ، وَبِالْمَوَاعِظِ لَا يَنْتَفِعُ.

.An ignorant person is one who obeys his vain desires in disobedience to his Lord .٣

٣_ الْجَاهِلُ مَنْ أَطَاعَ هَوَاهُ فِي مَعْصِيَةِ رَبِّهِ.

The ignorant person feels aversion towards that which the wise person feels at .٤
.ease with

٤_ الْجَاهِلُ يَشْتَوِحُّشُ مِمَّا يَأْنَسُ بِهِ الْحَكِيمُ.

The ignorant person does not understand the learned because he [himself] was .٥
.never learned before

٥_ الْجَاهِلُ لَا يَعْرِفُ الْعَالِمَ لِأَنَّهُ لَمْ يَكُنْ قَبْلَ عَالِمًا.

An ignorant person does not recognize his failure and does not accept the [good] .٦
.advice given to him

٦_ الْجَاهِلُ لَا يَعْرِفُ تَقْصِيرَهُ، وَلَا يَقْبَلُ مِنَ النَّصِيحِ لَهُ.

.An ignorant person relies on his hopes and is negligent in his actions .٧

٧_ الْجَاهِلُ يَعْتَمِدُ عَلَىٰ أَمَلِهِ، وَيَقْصُرُ فِي عَمَلِهِ.

The ignorant person is like a rock through which water does not gush forth, and a .٨
tree, the branches of which do not become green, and a ground upon which foliage is
.not found

٨_ الْجَاهِلُ صَخْرَةٌ لَا يَنْفَجِرُ مَاؤُهَا، وَشَجْرَةٌ لَا يَخْضَرُ عُودُهَا، وَأَرْضٌ لَا يَظْهَرُ عُشْبُهَا.

٩. An ignorant person is [like the] dead among the living .

٩_ الْجَاهِلُ مَيِّتٌ بَيْنَ الْأَحْيَاءِ.

١٠. The most wretched of all people is the ignorant one .

١٠_ أَشَقَى النَّاسِ الْجَاهِلُ.

١١. An unremorseful sinner is the most ignorant person .

١١_ أَجْهَلُ النَّاسِ مُسِيئٌ مُسْتَأْنِفٌ.

١٢. The most ignorant person is one who is deceived by the praise of a flatterer who makes the ugly look appealing

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.to him and makes him hate the [sincere] adviser

١٢_ أَجْهَلُ النَّاسِ الْمُعْتَرِّ بِقَوْلِ مَادِحٍ مُتَمَلِّقٍ، يُحَسِّنُ لَهُ الْقَبِيحَ، وَيُبْغِضُ إِلَيْهِ النَّصِيحَ.

The most hated creature in the sight of Allah is the ignorant person, because He .١٣
.deprived him of what He bestowed on His creation, and that is intellect

١٣_ أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى، الْجَاهِلُ لِأَنَّهُ حَرَمَهُ مَا مَنَّ بِهِ عَلَى خَلْقِهِ، وَهُوَ الْعَقْلُ.

Verily the ignorant is one whose ignorance leads astray and whose vain desires .١٤
.entice [towards evil]; so his speech is unhealthy and his action is blameworthy

١٤_ إِنَّ الْجَاهِلَ مَنْ جَهَلَهُ فِي إِغْوَاءٍ، وَمَنْ هَوَاهُ فِي إِغْرَاءٍ، فَقَوْلُهُ سَقِيمٌ، وَفِعْلُهُ ذَمِيمٌ.

.The ignorant one is perplexed .١٥

١٥_ الْجَاهِلُ حَيْرَانٌ.

.The ignorant person inclines towards the one who is like him .١٦

١٦_ الْجَاهِلُ يَمِيلُ (يَأْلِفُهُ مِثْلَهُ) إِلَى شَكْلِهِ.

.Man is an enemy of that which he is ignorant of .١٧

١٧_ الْمَرْءُ عَدُوٌّ مَا جَهَلَ.

.The ignorant one does not restrain himself [from evil] .١٨

١٨_ الْجَاهِلُ لَا يَرْتَدِعُ.

.An ignorant person is a slave to his passions .١٩

١٩_ الْجَاهِلُ عَبْدٌ شَهْوَتِهِ.

.The ignorant person does not desist [from sinning] .٢٠

٢٠_ الْجَاهِلُ لَا يَزْعَوِي.

.An ignorant person seeks to raise himself but ends up abasing himself .٢١

٢١_ الْجَاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَّضِعُ.

.٢٢ The ignorant person is one who is ignorant of his own capability

٢٢_ الْجَاهِلُ مَنْ جَهِلَ قَدْرَهُ.

.٢٣ An ignorant person is dead, even when he is alive

٢٣_ الْجَاهِلُ مَيِّتٌ وَإِنْ كَانَ حَيًّا.

.٢٤ The correctness of an ignorant person is like the mistake of a learned person (i.e. it

.(happens rarely

٢٤_ الْجَاهِلُ كَزَلَّةِ الْعَالِمِ صَوَابُهُ.

.٢٥ The ignorant person

.is deceived by [false] claims

٢٥_ الْجَاهِلُ مَنْ خَدَعَتْهُ الْمَطَالِبُ.

.The ignorant person is one who is ignorant about his [own] affair .٢٦

٢٦_ الْجَاهِلُ مَنْ جَهَلَ أَمْرَهُ.

.The ignorant person is one who is deceived by his vain desires and his arrogance .٢٧

٢٧_ الْجَاهِلُ مَنْ انْخَدَعَ لِهَوَاهُ (بِهَوَاهُ) وَغُرُورِهِ.

.An ignorant person is one who takes his sincere advisor to be a deceiver .٢٨

٢٨_ الْجَاهِلُ مَنْ اسْتَعَشَّ النَّصِيحَ.

When the ignorant one becomes stingy (or denies), he obtains [wealth] and when .٢٩
he obtains [wealth] (or professes belief in one God), he apostatizes

٢٩_ الْجَاهِلُ إِذَا جَمَدَ (جحد) وَجَدَ، وَإِذَا وَجَدَ (وَحَدَّ) أَلْحَدَ.

.Indeed the ignorant person is one who is enslaved by [worldly] pursuits .٣٠

٣٠_ إِنَّمَا الْجَاهِلُ مَنْ اسْتَعْبَدَتْهُ الْمَطَالِبُ.

.When an ignorant person grows older, his ignorance rises .٣١

٣١_ إِذَا شَابَ الْجَاهِلُ شَبَّ جَهْلُهُ.

.The wealth of an ignorant person is in his worldly possessions and his hopes .٣٢

٣٢_ تَرْوُهُ الْجَاهِلُ فِي مَالِهِ وَأَمَلِهِ.

The reign of an ignorant person is like a stranger who [soon] moves to another .٣٣
place

٣٣_ دَوْلَةُ الْجَاهِلِ كَالْغَرِيبِ الْمُتَحَرِّكِ إِلَى النُّقْلَةِ.

.Many an ignorant person is saved by his ignorance .٣٤

٣٤_ رَبِّ جَاهِلٍ نَجَاتُهُ جَهْلُهُ.

.٣٥ The slip-ups of an ignorant person are excusable

٣٥_ زَلَّةُ الْجَاهِلِ مَغْدُورَةٌ.

.٣٦ An ignorant king exposes his [own] flaws

٣٦_ سُلْطَانُ الْجَاهِلِ يُبْدِي مَعَائِبَهُ.

.٣٧ The worst person you can accompany is an ignorant one

٣٧_ شَرُّ مَنْ صَاحَبْتَ الْجَاهِلُ.

.٣٨ The correct [action] of an ignorant person is like the slip-up of an intelligent person

٣٨_ صَوَابُ الْجَاهِلِ كَالزَّلَّةِ مِنَ الْعَاقِلِ.

.٣٩ The lost item of the ignorant person cannot be found

٣٩_ ضَالَّةُ الْجَاهِلِ غَيْرُ

.۴۰ Obedience to the foolish is a sign of ignorance

۴۰ _ طاعه الجهول تدل على الجهل.

Obedience to the foolish and being excessive [in speech or action] are two signs of .۴۱
ignorance

۴۱ _ طاعه الجهول، وكثرة الفضول تدلان على الجهل.

The habit of the inexperienced [and ignorant] ones is to cut off the elements of .۴۲
favour

۴۲ _ عادة الأعمار قطع مواد الإحسان.

.۴۳ The wealth of an ignorant person is in his worldly possessions

۴۳ _ غنى الجاهل بماله.

.۴۴ The ignorant one is deceived by futile absurdities

۴۴ _ غرور الجاهل بمجالات الباطل.

.۴۵ (۱) Every ignorant person is prone to temptation.

۴۵ _ كل جاهل مفتون.

.۴۶ For the ignorant there is loss in every situation

۴۶ _ للجاهل في كل حاله خسران.

.۴۷ [One who is ignorant is disregarded [by others

۴۷ _ من جهل أهمل.

.۴۸ When one is ignorant, his consideration is reduced

۴۸ _ من جهل قل إعتباره.

.One who is ignorant of [a branch of] knowledge is hostile towards it .٤٩

٤٩_ مَنْ جَهَلَ عِلْمًا عَادَاهُ.

.One who does not know where he is placing his foot, trips .٥٠

٥٠_ مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ زَلَّ.

.One who is ignorant makes many blunders .٥١

٥١_ مَنْ جَهَلَ كَثُرَ عَثَارُهُ.

One who is ignorant becomes self-conceited; and his ‘today’ is worse than his .٥٢
‘yesterday’.

٥٢_ مَنْ جَهَلَ اغْتَبَرَ بِنَفْسِهِ وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِيهِ.

.It is from the nature of the ignorant to get angry quickly, in every situation .٥٣

٥٣_ مِنْ طَبَايِعِ الْجُهَالِ التَّسُّرُّعُ إِلَى الْعَضْبِ فِي كُلِّ حَالٍ.

.[No one antagonizes the learned like the ignorant [do .٥٤

٥٤_ مَا ضَادَّ الْعُلَمَاءَ كَالْجُهَالِ.

Woe be to the one who persists in his ignorance and blessed is .٥٥

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.Or, if taken in the context of Q٦٨:٦: Every ignorant person is demented –١

.the one who realizes [his mistake] and finds the right course

٥٥_ وَيَلُّ لِمَنْ تَمَادَى فِي جَهْلِهِ، وَطُوبَى لِمَنْ عَقَلَ وَاهْتَدَى.

.There is no independence for an ignorant person .٥٦

٥٦_ لَاغْنَى لِجَاهِلٍ.

.The ignorant one is not seen to be anything but immoderate (or excessive .٥٧

٥٧_ لَا يُرَى الْجَاهِلُ إِلَّا مُفْرَطًا (مُفْرَطًا).

.Nothing restrains the foolish except the edge of a sword .٥٨

٥٨_ لَا يَزِدُّعَ الْجُهُولَ إِلَّا حَدُّ الْحُسَامِ.

.Disobey the ignorant and you will be safe .٥٩

٥٩_ إِعْصِ الْجَاهِلَ تَسْلَمَ.

Hell Fire

Hellfire جهنم والنار

.Hell is sufficient as a punishment .١

١_ كَفَى بِجَهَنَّمَ نَـ كَالآءِ.

He (‘a) said in his description of hell: [It is] a fire whose burning is intense, its roar is .٢
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

٢_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي وَصْفِ جَهَنَّمَ: نَارٌ شَدِيدٌ كَلْبُهَا، عَالٌ لِحَبِّهَا، سَاطِعٌ لَهْبُهَا، مُتَأَجِّجٌ سَعِيرٌهَا، مُتَعَيِّطٌ زَفِيرٌهَا، بَعِيدٌ
حُمُودُهَا، ذَاكٌ وَقُودُهَا، مُتَخَوِّفٌ وَعِيدُهَا.

He (‘a) said while describing hell: Its inmate cannot leave, its prisoner cannot be .٣
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

٣- وقال _ عليه السلام _ فى وصفِ جهنم: لا يُظعنُ مقيمها، ولا يُفادى أسيرها، ولا تُقَصمُ كِبولُها، لا مُدَّةَ لِلدَّارِ فَتُنَى، ولا أَجَلَ لِلقَوْمِ فَيُقْضَى.

.٤ Verily all disbelieving schemers are inmates of the fire .٤

٤- إِنَّ أَهْلَ النَّارِ كُلُّهُمْ كَفُورٌ مُكُورٌ.

٥. (a) (He

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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

٥_ وَقَالَ _ عَلَيْهِ السَّلَام _ فِي وَصْفِ النَّارِ: غَمْرٌ قَرَارُهَا، مُظْلِمَةٌ أَفْطَارُهَا، حَامِيَةٌ قُدُورُهَا، فَطِيْعَةٌ أُمُورُهَا.

None will be saved from the fire of hell except the one who abandons its actions .٦
(i.e. the actions that lead to it

٦_ لَنْ يَنْجُوَ مِنَ النَّارِ إِلَّا التَّارِكُ عَمَلَهَا.

[This tender skin does not have the tolerance to withstand the fire [of hell .٧

٧_ لَيْسَ لِهَذَا الْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ.

.One who is afraid of hellfire keeps away from that which has been forbidden .٨

٨_ مَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ.

.The inmates of hell are eternally tormented .٩

٩_ وَفَدُ النَّارِ أَبَدًا مُعَذَّبُونَ.

.The one who enters hellfire is forever wretched .١٠

١٠_ وَارِدُ النَّارِ مَوْبَدُّ الشَّقَاءِ.

The fuel of hellfire on the Day of Judgment will comprise of every rich person .١١
who was miserly towards the poor with his wealth and every learned scholar who sold
his Hereafter for the world

١١_ وَقُودُ النَّارِ يَوْمَ الْقِيَامِ كُلُّ غَنِيٍّ بَخِلَ بِمَالِهِ عَلَى الْفُقَرَاءِ، وَكُلُّ عَالِمٍ بَاعَ الدِّينَ بِالْدُّنْيَا.

Be wary of the fire whose heat is intense, whose pit is deep and whose .١٢
ornaments are made of [molten] iron

١٢_ إِخْذَرُوا نَارًا حَرُّهَا شَدِيدٌ وَقَعْرُهَا بَعِيدٌ وَحُجِيُّهَا حَدِيدٌ.

Be wary of the fire whose tumultuous blaze is ready, its flames are intense and .١٣

.its torment is forever renewed

١٣_ إْحْذَرُوا نَاراً لَّحِيْبِهَا عْتِيدُ و

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لَهَبُهَا شَدِيدٌ وَعَذَابُهَا أَبَدًا جَدِيدٌ.

.۱۴ Hellfire is the final end of the extremists

۱۴_ النَّارُ غَايَةُ الْمُفْرِطِينَ.

Lovers Of The Ahlulbayt

Lovers of the Ahlulbayt مَحِبُّ أَهْلِ الْبَيْتِ

۱. 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

۱_ مَنْ أَحَبَّنَا بِقَلْبِهِ وَكَانَ مَعَنَا بِلِسَانِهِ وَقَاتَلَ عَدُوَّنَا بِسَيْفِهِ فَهُوَ مَعَنَا فِي الْجَنَّةِ فِي دَرَجَتِنَا.

۲. 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

۲_ مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَعَانَنَا بِلِسَانِهِ وَلَمْ يُقَاتِلْ مَعَنَا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنَا.

۳. Whoever loves us with his heart but pretends to hate us with his tongue will go to
.Paradise

۳_ مَنْ أَحَبَّنَا بِقَلْبِهِ وَأَبْغَضَنَا بِلِسَانِهِ فَهُوَ فِي الْجَنَّةِ.

۴. He who loves us should emulate our actions and clothe himself with piety

۴_ مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا، وَلْيَتَجَلَّبَبِ الْوَرَعَ.

۵. One who loves us should prepare to be covered with afflictions

۵_ مَنْ أَحَبَّنَا فَلْيُعِدِّ لِلْبَلَاءِ جَلْبَابًا.

۶. [One who befriends us should have a thick skin for tribulations [that will befall him

۶_ مَنْ تَوَلَّانَا فَلْيَلْبَسِ لِلْمَحَنِ إِهَابًا.

۷. Two types of people are destroyed because of me: the fanatic lover and the
.extreme hater

٧_ هَلَكَ فِي رَجُلَانِ: مُحِبُّ غَالٍ، وَمُنِغِضٌ قَالَ.

٨. If a mountain loved me, it would crumble

٨_ لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ.

The Beloved

The Beloved المحب والمحبوب

١. Losing a loved one leads to forlornness

١_ فَقَدُ الْأَحِبِّهِ غُرْبَةٌ.

٢. One who loves you

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[forbids you [from evil

۲_ مَنْ أَحَبَّكَ نَهَاكَ.

۳. One who loves something speaks about it constantly

۳_ مَنْ أَحَبَّ شَيْئًا لَهَجَ بِذِكْرِهِ.

۴. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you

۴_ إِنَّمَا يُحِبُّكَ مَنْ لَا يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ لَا يَسْمِعُكَ.

۵. 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

۵_ لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ وَأَخْظَاهُمْ لَدَيْكَ أَكْثَرُهُمْ سَعْيًا فِي مَنَافِعِ النَّاسِ.

۶. Let the most beloved person to you be the compassionate adviser

۶_ لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ الْمُسْتَفِيقُ النَّاصِحُ.

Evidence

Evidence الحجَّة والدليل

۱. The strength of the authority of evidence is stronger than the strength of the authority of force

۱_ قُوَّةُ سُلْطَانِ الْحُجَّةِ أَعْظَمُ مِنْ قُوَّةِ سُلْطَانِ الْقُدْرَةِ.

(The Proof (Of Allah

(The Proof (of Allah الحجَّة

۱. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path

۱_ لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ حُجَّةٍ لَازِمَةٍ أَوْ مَحَجَّةٍ قَائِمَةٍ.

Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

٢_ لَمْ يَتْرِكِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مُعْفَلًا، وَلَا أَمْرَهُمْ مُهْمَلًا.

Allah, the Glorified, never lets His servants remain without a divinely appointed [Prophet or a revealed book] to guide them.

٣_ لَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ عِبَادَهُ مِنْ نَبِيِّ مُرْسَلٍ، أَوْ كِتَابٍ مُنْزَلٍ.

The Disproved

The Disproved المحجوج

1. One who is disproved has no right.

١_ لَا حَقَّ لِمَحْجُوجٍ.

The One Who Presents An Argument

The One who Presents an Argument المحتج

1. The one who presents a strong

.argument may get support

١_ قَدْ يَسْتَظْهَرُ الْمُحْتَجُّ.

.One who argues by truth, succeeds .٢

٢_ مَنْ اِحْتَجَّ بِالْحَقِّ فَلَجَّ.

The Hajj

The Hajj الحج

.The Hajj is a means of strengthening the religion .١

١_ وَالْحَجَّ تَقْوِيَةٌ لِلدِّينِ.

Rage

Rage الحِدَّة

Rage is a bout of insanity because its possessor regrets [afterwards], but if he does .١
.not feel regret, then his insanity is firmly established

١_ الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ، لِأَنَّ صَاحِبَهَا يَنْدَمُ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.

Repel [your] rage, think about the proof and protect yourself from nonsense – you .٢
.will be safe from slip-ups

٢_ دَعْ الْحِدَّةَ، وَتَفَكَّرْ فِي الْحُجْبَةِ، وَتَحَفَّظْ مِنَ الْخَطْلِ تَأْمِنَ الزَّلَلِ.

The Cautious

The Cautious الحَذِرُ وَالْمَتَحَذِّرُ

.One who is overly cautious may be destroyed .١

١_ قَدْ يَعْطِبُ الْمُتَحَذِّرُ.

.Harm comes to the cautious one from his [own] place of security .٢

٢_ مِنْ مَّأْمَنِهِ يُؤْتَى الْحَدْرُ.

The Warner

The Warner المحذر

١. One who warns you is like the one who brings you glad tidings .

١_ مَنْ حَذَرَكَ كَمَنْ بَشَّرَكَ.

War, Soldiers And Armies

War, Soldiers and Armies الحرب والجنود والزحف

١. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] .
leaders

١_ الْجُنُودُ عِزُّ الدِّينِ، وَحُصُونُ الْوِلَاةِ.

٢. Fleeing at the right moment is equivalent to victory in its time .

٢_ الْفِرَارُ فِي أَوَانِهِ يَغْدِلُ الظَّفَرَ فِي زَمَانِهِ.

٣. Soldiers are defenders of the people .

٣_ الْجُنُودُ حُصُونُ الرَّعِيَّةِ.

٤. The bane of an army is opposing its commanders .

٤_ آفَةُ الْجُنْدِ مُخَالَفَةُ الْقَادَةِ.

٥. One who abandons his army has helped his adversaries .

٥_ مَنْ خَذَلَ جُنْدَهُ نَصَرَ أَعْدَادَهُ.

٦. Cast down your gaze in battles, for this will make you calmer .

.and cause your hearts to be more tranquil

٦_ عَضُوا الْأَبْصَارَ فِي الْحُرُوبِ، فَإِنَّهُ أَرْبَطُ لِلْجَاشِ، وَأَسْكَنُ لِلْقُلُوبِ.

Put the armoured man forward and the unarmoured one behind, and grit your teeth .٧

.because this will make the swords skip off the skulls

٧_ قَدِّمُوا الدَّارِعَ، وَأَخِّرُوا الحَاسِرَ، وَعَضُّوا عَلَى الأَضْرَاسِ، فَإِنَّهُ أَنْبَا لِلشُّيُوفِ عَنِ الأَهَامِ.

.[He who is frightened by what is in front of him retreats [and flees .٨

٨_ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَـ كَصَّ عَلَى عَقْبَيْهِ.

Defend [yourselves] with the edge of blades, charge forward [against the enemy] .٩

with your swords, give up your lives [for the sake of Allah] and walk towards death

.with calm

٩_ نَافِحُوا بِالطَّبِي، وَصَلُّوا الشُّيُوفَ بِالْحَطِي، وَطَيَّبُوا عَن أَنْفُسِكُمْ نَفْسًا، وَامشُوا إِلَى المَوْتِ مَشْيًا سَجْحًا.

By the one who splits the seed and creates the human being! They did not accept .١٠

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

١٠_ وَالَّذِي فَلَقَ الحَبَّةَ وَبَرَآ النَّسِيمَةَ، مَا أَسْلَمْتُمْ، وَلَكِنْ اسْتَسْلِمْتُمْ، وَأَسْرُوا الكُفْرَ، فَلَمَّا وَجِدُوا أَعْوَانًا عَلَيْهِ أَعْلَنُوا مَا كَانُوا

أَسْرُوا، وَأَظْهَرُوا مَا كَانُوا أُبْطَنُوا.

I swear by Allah! Even if you run away from the sword of this transitory world you .١١

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

١١_ وَأَيْتُمُ اللَّهُ لَئِن فَرَرْتُمْ مِنْ سَيْفِ الْعَاجِلِ لَتَسْلِمُوا مِنْ سَيْفِ الْآخِرِ، وَأَنْتُمْ لَهَا مِيمُ الْعَرَبِ، وَالسَّيِّئُ الْأَعْظَمُ، فَاسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّ فِيهِ أَدْرَاعَ الْعَارِ، وَوُلُوحَ النَّارِ.

Do not fight against the one who seeks refuge in religion, for one who combats . ١٢
.religion is ruined

١٢_ لَا تَحَارِبْ مَنْ يَعْتَصِمُ بِالدِّينِ، فَإِنَّ مُغَالِبَ الدِّينِ مَحْرُوبٌ.

Do not combat the one who seeks the support of truth, for the one who fights the . ١٣
.truth is [always] defeated

١٣_ لَا تُغَالِبْ مَنْ يَسْتَظْهِرُ بِالْحَقِّ، فَإِنَّ مُغَالِبَ الْحَقِّ مَغْلُوبٌ.

Never seek to challenge anyone in combat, but if you are challenged, then . ١٤
.respond; for the one who seeks it is an aggressor, and the aggressor is struck down

١٤_ لَا تَدْعُونَ إِلَى مُبَارَزَةٍ، وَإِنْ دُعِيَ إِلَيْهَا فَاجِبْ، فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ، وَالْبَاغِي مَصْرُوعٌ.

Do not let the fleeing which is followed by return and the retreat that is followed by . ١٥
attack bear down on you. Give the swords their due right and prepare a place for the fallen [soldiers]^(١). Embolden yourselves to charge with intensity and strike with full
.force, and silence the voices, as this dispels cowardice

١٥_ لَا تَسْتَدَنَّ عَلَيْكُمْ قُوَّةَ بَعِيدِهَا كَرَّةً، وَلَا حِيَوْلَهُ بَعِيدِهَا صِيَوْلَهُ، وَأَعْطُوا السُّيُوفَ حُقُوقَهَا، وَقِصُّوا (وَ وَطَّنُوا لِلْجُنُوبِ) لِلْحَرْبِ مَصَارِعَهَا، وَادْمُرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ وَالضَّرْبِ الطَّلْحَفِيِّ، وَأَمِيتُوا الْأَصْوَاتَ، فَإِنَّهُ أَطْرُدُ لِلْفَسَلِ.

Keep on enduring and remain firm, until the pillar of truth illuminates upon you . ١٦
while you have the upper hand, and Allah is with you, and never will He stint [the
reward of] your

١٦_ صَمَدًا صَمَدًا، ح_تَّى يَنْجَلَى لَكُمْ عَمُودُ الْحَقِّ، وَأَنْتُمْ الْأَعْلُونَ، وَاللَّهُ مَعَكُمْ، وَلَنْ يَبْرِكُمْ أَعْمَالُكُمْ.

Defend your religion with the edge of blades, charge forward [against the enemy] .١٧
.with your swords and seek the help of Allah you will gain victory and [His] assistance

١٧_ ضَارِبُوا عَنْ دِينِكُمْ بِالطُّبَى، وَصَلُّوا السُّيُوفَ بِالْخُطَا، وَأَنْتَصِرُوا بِاللَّهِ تَظْفَرُوا وَتُنْصَرُوا.

.Give up your lives [for the sake of Allah] willingly and walk towards death with ease .١٨

١٨_ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَاْمَشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا.

.The survivors of war grow larger in number and have more children .١٩

١٩_ بَقِيَّةُ السَّيْفِ أَنْمَى عَدَدًا وَأَكْثَرَ وِلْدَانًا.

.Many a war is more beneficial than peace .٢٠

٢٠_ رَبِّ حَرْبٍ أَعْوَدُ مِنْ سَلَمٍ.

.Sometimes you may be attacked from within your sanctuary .٢١

٢١_ رَبِّمَا أَتَيْتَ مِنْ مَأْمِنِكَ.

.[The best of arsenals is seeking support [from Allah .٢٢

٢٢_ أَفْضَلُ الْعُدَدِ الْإِسْتِظْهَارُ.

Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, .٢٣
persistent disgrace and lasting shame; and certainly one who flees does not prolong
[his life, nor does he delay his day [of death

٢٣_ إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللَّهِ سُبْحَانَهُ، وَالذَّلَّ اللَّازِمَ، وَالْعَارَ الدَّائِمَ، وَإِنَّ الْفَارَّ غَيْرُ مَزِيدٍ فِي عُمُرِهِ، وَلَا مُؤَخَّرٌ عَنْ يَوْمِهِ.

Your intellects have decreased and your judgments have become fatuous. You are .٢٤
.thus targets for the archer, morsels for the eater and easy prey for the hunter

٢٤_ خَفَّتْ عُقُولَكُمْ، وَسَفِهَتْ حُلُومَكُمْ، فَأَنْتُمْ غَرَضٌ لِنَائِلٍ (عَرَضٌ لِنَائِلٍ)، وَأَكَلَهُ لَأَكِلٍ، وَفَرَيْسَهُ لِيَصَائِلٍ.

Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a .٢٥
disgrace for

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.the progenies and [a cause of entry into] hellfire on the Day of Reckoning

٢٥_ عَاوِدُوا الْكُرَىٰ، وَاسْتَحْيُوا مِنَ الْفَرِّ، فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ، وَنَارٌ يَوْمَ الْحِسَابِ.

.Grit your back teeth, for this makes the swords skip off the skull .٢٦

٢٦_ عَضُّوا عَلَى النَّوَاجِدِ، فَإِنَّهُ أُنْبَا لِلسُّيُوفِ عَنِ الْهَامِ.

.Fleeing [from the battle field] is one of the two humiliations .٢٧

٢٧_ الْفِرَارُ أَحَدُ الذُّلِّينِ.

Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a .٢٨
.cause of entry into] hellfire on the Day of Reckoning

٢٨_ اسْتَحْيُوا مِنَ الْفِرَارِ، فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ، وَنَارٌ يَوْمَ الْحِسَابِ.

Twist the sides of the spears [while attacking], for this makes the spearheads .٢٩
.move with more force

٢٩_ التَّوُوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أُمُورٌ لِلْأَسِنَّةِ.

Waging War

المحاربة Waging War

.One who opposes Allah is crushed .١

١_ مَنْ عَانَدَ اللَّهَ قُصِمَ.

.One who fights against Allah is ruined .٢

٢_ مَنْ حَارَبَ اللَّهَ حُورِبَ.

.Indeed, if you fight against Allah, you will be defeated and destroyed .٣

٣_ إِنَّكَ إِنْ حَارَبْتَ اللَّهَ حُورِبْتَ وَهَلَكْتَ.

One who fights against the people will be fought and one who considers himself to .٤

.be safe from plunder will be plundered

٤_ مَنْ حَارَبَ النَّاسَ حُرِبَ، وَمَنْ أَمِنَ السَّلْبَ سُلِبَ.

Freedom And The Free

Freedom and the Free الحُرّ والحريه

١. The freeman is free even if hardship befalls him .

١_ أَلْحُرُّ حُرٌّ وَإِنْ مَسَّهُ الضُّرُّ.

٢. Liberty is free of malice and deception .

٢_ أَلْحُرِّيَّةُ مُنْزَهَةٌ مِنَ الْغِلِّ وَالْمَكْرِ.

٣. Sometimes the free man may be treated unjustly .

٣_ قَدْ يُضَامُ الْحُرُّ.

٤. The free man will never become enslaved until distress is removed from .

.him

٤_ لَنْ يُتَّعَبَدَ الْمُحْرُ حَتَّى يُزَالَ عَنْهُ الضُّرُّ.

٥. [There is no reward for the free except honour [and respect

٥_ لَيْسَ لِلْأَحْرَارِ جَزَاءٌ إِلَّا الْإِكْرَامُ.

٦. 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

٦_ لَا تَكُنْ عَبْدًا غَيْرَكَ، وَقَدْ جَعَلَكَ اللَّهُ سُبْحَانَهُ حُرًّا، فَمَا خَيْرٌ خَيْرٍ لَا يُنَالُ إِلَّا بِشَرٍّ، وَيُسْرٌ لَا يُنَالُ إِلَّا بِعُسْرٍ.

The Careful

The Careful المحترس، الإحتراس

١. [One who is [overly] careful [not to put himself in any harm] is thrown [into it

١_ الْمُحْتَرِسُ مُلْقَى.

٢. One whose carefulness increases, his unseen [future] becomes sound

٢_ مَنْ كَثُرَ إِحْتِرَاسُهُ سَلِمَ غَيْبُهُ.

Greed

Greed الجِرْص

١. Greed is a disgrace and a humiliation for the one who espouses it

١_ الْجِرْصُ ذُلٌّ وَمَهَانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

٢. Greed is the cornerstone of poverty and the foundation of evil

٢_ الْجِرْصُ رَأْسُ الْفَقْرِ، وَأُسُّ الشَّرِّ.

٣. Greed is one of the two miseries

٣_ الْحِرْصُ أَحَدُ الشَّقَائِينِ.

٤. Greed, gluttony and stinginess are the result of ignorance

٤_ الْحِرْصُ، وَالشَّرُّ، وَالْبُخْلُ، نَتِيجَةُ الْجَهْلِ.

٥. Greed does not increase sustenance, rather it debases one's status

٥_ الْحِرْصُ لَا يَزِيدُ فِي الرِّزْقِ، وَلَكِنْ يُذِلُّ الْقَدْرَ.

٦. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation

٦_ اِنْتَقِمْ مِنْ حِرْصِكَ بِالقُنُوعِ، كَمَا تَنْتَقِمُ مِنْ عَدُوِّكَ بِالقِصَاصِ.

٧. Be cautious of greed, for its possessor is subject to humiliation and suffering

٧_ اِتَّقُوا الْحِرْصَ، فَإِنَّ صَاحِبَهُ رَهِينٌ ذُلٍّ وَعَنَاءٍ.

٨. Be wary of greed, for it is a disgrace to the religion and

.the worst companion

٨_ إِيَّاكَ وَالْحِرْصَ فَإِنَّهُ شَيْنُ الدِّينِ، وَبُؤْسُ الْقَرِينِ.

.Verily in greed there is suffering .٩

٩_ إِنَّ فِي الْحِرْصِ لَعَنَاءً.

.Greed is the riding mount of hardship .١٠

١٠_ الْحِرْصُ مَطِيئَةُ التَّعَبِ.

.Greed is a sign of penury .١١

١١_ الْحِرْصُ عِلَامَةُ الْفَقْرِ.

.Greed has blameworthy consequences .١٢

١٢_ الْحِرْصُ ذَمِيمٌ الْمَعْبِيهِ.

.Greed is a symbol of the wretched .١٣

١٣_ الْحِرْصُ عِلَامَةُ الْأَشْقِيَاءِ.

.Greed is [a trait that leads to] disgrace and suffering .١٤

١٤_ الْحِرْصُ ذُلٌّ، وَعَنَاءٌ.

.Greed corrupts conviction .١٥

١٥_ الْحِرْصُ يُفْسِدُ الْإِيْقَانَ.

.Greed humiliates and causes misery .١٦

١٦_ الْحِرْصُ يُذِلُّ وَيُسْقِي.

.Greed is [a trait that results in] endless suffering .١٧

١٧_ الْحِرْصُ عَنَاءٌ مُؤَبَّدٌ.

.18 Greed degrades magnanimity .18

١٨_ الْحِرْصُ يُزْرِى بِالْمُرُوَّةِ.

.19 Greed leads to many flaws (or great sins .19

١٩_ الْحِرْصُ مُوقِعٌ فِي كَثِيرٍ (كَبِيرٍ) الْعُيُوبِ (الذُّنُوبِ).

.20 Greed and gluttony earn wretchedness and humiliation .20

٢٠_ الْحِرْصُ، وَالشَّرُّ، يَكْسِبَانِ الشَّقَاءَ وَالذَّلَّةَ.

.21 Greed diminishes the status of a man and does not increase his sustenance .21

٢١_ الْحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ، وَلَا يَزِيدُ فِي رِزْقِهِ.

Verily you cannot outrun your death, nor acquire that which is not for you, so why .22

!do you debase yourself O wretched one

٢٢_ إِنَّكَ لَسَتْ بِسَابِقِ أَجْلِكَ، وَلَا بِمَرْزُوقٍ مَا لَيْسَ لَكَ، فَلِمَاذَا تُشَقِي نَفْسَكَ يَا شَقِيٌّ.

.23 It is through greed that hardship comes about .23

٢٣_ بِالْحِرْصِ يَكُونُ الْعَنَاءُ.

.24 The worst companion is greed .24

٢٤_ بُسَّ الرَّفِيقِ الْحِرْصُ.

.25 The fruit of greed is hardship .25

٢٥_ ثَمَرَةُ الْحِرْصِ الْعَنَاءُ.

.26 The fruit of greed is anguish .26

٢٦_ ثَمَرَةُ الْحِرْصِ النَّصَبُ.

.27 Shunning greed severs gluttony and cupidity .27

٢٧- رُدُّ الْحِرْصِ يَحْسِمُ الشَّيْءَ رَهًا، وَالْمَطَامِعَ.

٢٨. Intense greed comes from strong gluttony and weakness of faith .

٢٨- شِدَّةُ الْحِرْصِ مِنْ قُوَّةِ الشَّيْءِ رَهًا وَضَعْفِ

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.Counter greed with contentment .٢٩

٢٩_ ضَاذُّوا الْحِرْصَ بِالْقُنُوعِ .

.Yielding to greed corrupts certitude .٣٠

٣٠_ طَاعَهُ الْحِرْصِ تُفْسِدُ الْيَقِينَ .

.It is on doubt and lack of trust in Allah that greed and avarice are based .٣١

٣١_ عَلَى الشُّكِّ وَقَلَّةِ الثَّقَةِ بِاللَّهِ مَبْنَى الْحِرْصِ وَالشُّحِّ .

.The slave of greed is eternally wretched .٣٢

٣٢_ عَبْدُ الْحِرْصِ مُخَلَّدُ الشَّقَاءِ .

.In greed there is hardship .٣٣

٣٣_ فِي الْحِرْصِ الْعَنَاءُ .

.In greed there is misery and anguish .٣٤

٣٤_ فِي الْحِرْصِ الشَّقَاءُ، وَالنَّصَبُ .

.Greed has been paired up with hardship .٣٥

٣٥_ قُرِنَ الْحِرْصُ بِالْعَنَاءِ .

.Greed [is a mount that] kills its rider .٣٦

٣٦_ قَتَلَ الْحِرْصُ رَاكِبَهُ .

Reduce your greed and remain [satisfied] with what has been allocated to you of .٣٧

.your sustenance, [by this] you will protect your faith

٣٧_ قَصِّ رُ مِنْ حِرْصِكَ، وَقِفْ عِنْدَ الْمَقْدُورِ لَكَ مِنْ رِزْقِكَ، تُحْرِزْ دِينَكَ .

How can there be relief from the suffering of greed for one who has not truly .٣٨
? [trusted [in Allah

٣٨_ كَيْفَ يَتَخَلَّصُ مِنْ عَنَاءِ الْحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلَهُ!؟

.Too much greed makes its possessor miserable and abases him .٣٩

٣٩_ كَثْرَةُ الْحِرْصِ تُشْقِي صَاحِبَهُ، وَتُذِلُّ جَانِبَهُ.

.Not everyone who seeks, finds and not everyone who turns away, loses .٤٠

٤٠_ لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ، لَيْسَ كُلُّ مَنْ أَضَلَّ فَقَدَ.

.One who is greedy becomes wretched and undergoes hardship .٤١

٤١_ مَنْ حَرَصَ شَقِيَ وَتَعَنَّى.

.One whose greed increases, his status is lowered .٤٢

٤٢_ مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ.

.One who clothes himself with greed becomes poverty-stricken .٤٣

٤٣_ مَنْ اذَّرَعَ الْحِرْصَ افْتَقَرَ.

.One whose greed increases, his certitude decreases .٤٤

٤٤_ مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقِينُهُ.

One who is overcome by greed faces great .٤٥

.humiliation

٤٥_ مَنْ غَلَبَ عَلَيْهِ الْحِرْصُ عَظَمَتْ ذِلَّتُهُ.

Nothing debases the self like greed and nothing disgraces [one's] honour like .٤٦
.stinginess

٤٦_ مَا أَذَلَّ النَّفْسَ كَالْحِرْصِ، وَلَا شَانَ الْعِرْضَ كَالْبُخْلِ.

!How much agony is brought about by greed .٤٧

٤٧_ مَا أَجْلَبَ الْحِرْصَ لِلنَّصَبِ.

.One who acts greedily is wretched and dispraised .٤٨

٤٨_ مُسْتَعْمِلُ الْحِرْصِ شَقِيٌّ مَذْمُومٌ.

.Do not let greed overpower your patience .٤٩

٤٩_ لَا يَغْلِبُ الْحِرْصُ صَبْرَكُمْ.

.There is no [good] health with gluttony .٥٠

٥٠_ لَا صِحَّةَ مَعَ نَهَمٍ.

.A little greed leads to a lot of cupidity .٥١

٥١_ يَسِيرُ الْحِرْصِ يَحْمِلُ عَلَى كَثِيرِ الطَّمَعِ.

The Greedy

The Greedy الحريص

.The one who is greedy is poor, even if he owns the whole world in its entirety .١

١_ الْحَرِيصُ فَقِيرٌ، وَلَوْ مَلَكَ الدُّنْيَا بِحَدَافِيرِهَا.

.The greedy one is [always] weary .٢

٢_ الْحَرِيصُ تَعِبٌ.

٣. The greedy one is never satisfied

٣_ الْحَرِيصُ لَا يَكْتَفِي.

٤. The greedy person is a slave to [his] desires

٤_ الْحَرِيصُ عَبْدُ الْمَطَامِعِ.

٥. The greedy person toils for that which will harm him

٥_ الْحَرِيصُ مَتْعُوبٌ فِيمَا يَضُرُّهُ.

٦. The glutton is never satisfied

٦_ الشَّيْءُ لَا يَرْضَى.

٧. The greedy one is a prisoner of disgrace, never to be freed from his prison

٧_ الْحَرِيصُ أَسِيرٌ مَهَانَةً لَا يَنْفِكُ أَسْرَهُ.

٨. 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

٨_ إِنْ كُنْتَ حَرِيصاً عَلَى طَلَبِ الْمَضْمُونِ لَكَ فَكُنْ حَرِيصاً عَلَى أَدَاءِ الْمَفْرُوضِ عَلَيْكَ.

٩. Many a greedy person has been killed by his greed

٩_ رَبُّ حَرِيصٍ قَتَلَهُ حِرْصُهُ.

١٠. 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

١٠- عَجِبْتُ لِمَنْ عَلِمَ أَنَّ اللَّهَ قَدْ ضَمِنَ الْأَرْزَاقَ، وَقَدَّرَهَا، وَأَنَّ سَعْيَهُ لَا يَزِيدُهُ فِيمَا قُدِّرَ لَهُ مِنْهَا، وَهُوَ حَرِيصٌ دَائِبٌ فِي طَلَبِ الرِّزْقِ.

١١. Every greedy person is needy

١١- كُلُّ حَرِيصٍ فَقِيرٌ.

Many a greedy person has been frustrated and many a contented person has not been disappointed

١٢- كَمْ مِنْ حَرِيصٍ خَائِبٍ وَمُجْمِلٍ لَمْ يَخِبْ.

١٣. There is no adequacy for a greedy person

١٣- لَيْسَ لِحَرِيصٍ غَنَاءٌ.

١٤. One who acts greedily is not bereft of indignity

١٤- مَنْ كَانَ حَرِيصًا لَمْ يَغْدِمِ الْإِهَانَةَ.

١٥. One whose greed increases, his wretchedness [also] increases

١٥- مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقَائُهُ.

One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility

١٦- مَنْ جُمِعَ لَهُ مَعَ الْحِرْصِ عَلَى الدُّنْيَا الْبُخْلُ بِهَا فَقَدْ اسْتَمْسَكَ بِعَمُودَيْ اللُّؤْمِ.

١٧. A greedy person has no shame

١٧- لِأَحْيَاءِ لِحَرِيصٍ.

١٨. A greedy person is never found relaxing

١٨_ لا يُلْفَى الْحَرِيصُ مُسْتَرِيحًا.

Nothing makes one amass wealth except greed, and the greedy is wretched and .dispraised .١٩

١٩_ لا يَجْمَعُ الْمَالَ إِلَّا الْحَرِيصُ، وَالْحَرِيصُ شَقِيٌّ مَذْمُومٌ.

Vocation

الحِرْفَةُ Vocation

١. (The vocation [one undertakes] is based on the extent of deprivation.)

١_ عَلَى قَدْرِ الْحِرْمَانِ تَكُونُ الْحِرْفَةُ.

٢. A [simple] vocation with modesty is better than affluence with immorality .

٢_ الْحِرْفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنْ الْغِنَى مَعَ الْفُجُورِ.

The Prohibited

الحرام The Prohibited

١. The prohibited is illicit .

١_ الْحَرَامُ سُحْتٌ.

Deprivation And Frustration

Deprivation and Frustration

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١- Another meaning could be: To the extent of deprivation there is reward

۱. Deprivation is abandonment .

۱_ الْحِرْمَانُ خِذْلَانٌ.

۲. 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

۲_ عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ، كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

۳. The anguish of deprivation will not be calmed until acquisition is realized .

۳_ لَنْ تَسْكُنَ حُرْفَهُ الْحِرْمَانِ حَتَّى يَتَحَقَّقَ الْوِجْدَانُ.

۴. Do not deprive the distressed even if he is extravagant .

۴_ لَا تُحْرِمِ الْمُضْطَرَّ وَإِنْ أَشْرَفَ.

۵. [Do not frustrate the needy even if he insists [for more .

۵_ لَا تُحَيِّبِ الْمُحْتَاجَ وَإِنْ أَلْحَفَ.

The Party Of Allah

The Party of Allah حزب الله

۱. 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

۱_ أَيْسُرُ رُكَّ أَنْ تَكُونَ مِنْ حِزْبِ اللَّهِ الْغَالِبِينَ: إِتَّقِ اللَّهَ سُبْحَانَهُ، وَأَحْسِنْ فِي كُلِّ أُمُورِكَ، فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.

Judiciousness

Judiciousness الحزم

۱. Judiciousness means enduring agony until the opportunity [to react] avails itself .

١_ الْحَزْمُ تَجَرُّعُ الْغُصَّةِ، حَتَّى تُمْكِنَ الْفُرْصَةُ.

.The last sources of self-preservation are the first points of caution .٢

٢_ أَوَاحِرُ مَصَادِرِ التَّوَقُّيْ أَوَائِلُ مَوَارِدِ الْحَذَرِ.

.Judiciousness is considering the consequences [of actions] and consulting the wise .٣

٣_ الْحَزْمُ النَّظْرُ فِي الْعَوَاقِبِ، وَمُشَاوَرَةُ ذَوِي الْعُقُولِ.

Indeed, the one who gets involved in matters without thinking about the .٤
.consequences is vulnerable to grave calamities

٤_ أَلَا وَإِنَّ مَنْ تَوَرَّطَ فِي الْأُمُورِ مِنْ غَيْرِ نَظَرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ

لِمُفْدِحَاتِ النَّوَائِبِ.

.5 The root of determination is judiciousness, and its fruit is victory

٥_ أَضْلُ الْعَزْمِ الْحَزْمُ، وَثَمَرَتُهُ الظَّفَرُ.

.6 Judiciousness is a provision and negligence is a loss

٦_ الْحَزْمُ بِضَاعَةٌ (و) التَّوَانِي إِضَاعَةٌ.

.7 Judiciousness is a skill

٧_ الْحَزْمُ صِنَاعَةٌ.

.8 Judiciousness is [having] the most pertinent of views

٨_ الْحَزْمُ أَسَدُ الْآرَاءِ.

.9 Judiciousness is preserving the [lessons learned through] experience

٩_ الْحَزْمُ حِفْظُ التَّجْرِبَةِ.

.10 Judiciousness is [achieved] through weighing the opinions thoroughly

١٠_ الْحَزْمُ بِإِجَالِهِ الرَّأْيِ.

.11 Judiciousness is being extremely cautious

١١_ الْحَزْمُ شِدَّةُ الْإِسْتِظْهَارِ.

.12 Views are many but foresight is little

١٢_ الرَّأْيُ كَثِيرٌ، وَالْحَزْمُ قَلِيلٌ.

.13 Judiciousness is safeguarding that which you have been charged with and leaving
.that which has been guaranteed for you

١٣_ الْحَزْمُ حِفْظُ مَا كُفِّتَ، وَتَرْكُ مَا كُفِّتَ.

Tranquillity before [gaining] awareness [of the situation] is contrary to . ١٤
judiciousness

١٤_ اَلطَّمَانِيْنَةُ قَبْلَ الْخُبْرَةِ خِلَافُ الْحَزْمِ.

Verily judiciousness is only in obedience to Allah and disobedience to the [lower] . ١٥
self

١٥_ اِنَّمَا الْحَزْمُ طَاعَةُ اللّٰهِ، وَمَعْصِيَةُ النَّفْسِ.

.The bane of judiciousness is losing the matter . ١٦

١٦_ آفَةُ الْحَزْمِ فَوْتُ الْاَمْرِ.

.When judiciousness is coupled with determination, felicity becomes complete . ١٧

١٧_ اِذَا اقْتَرَنَ الْعَزْمُ بِالْحَزْمِ كَمَلَتِ السَّعَادَةُ.

.The fruit of judiciousness is wellbeing . ١٨

١٨_ ثَمَرَةُ الْحَزْمِ السَّلَامَةُ.

.Act with judiciousness and cling to knowledge your results will be praiseworthy . ١٩

١٩_ خُذْ بِالْحَزْمِ، وَالزِّمِ الْعِلْمَ، تُحْمَدُ عَوَاقِبُكَ.

.The end result of judiciousness is precaution . ٢٠

٢٠_ غَايَةُ الْحَزْمِ الْاِسْتِظْهَارُ.

The perfection of judiciousness is seeking to reform [one's] opponents and being . ٢١
amicable with [one's] enemies

٢١_ كَمَالُ الْحَزْمِ اِسْتِضْلَاحُ الْاَضْدَادِ، وَمُدَاجَاةُ الْاَعْدَاءِ.

.One who opposes judiciousness is destroyed . ٢٢

٢٢_ مَنْ خَالَفَ الْحَزْمَ هَلَكَ.

One who .۲۳

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.acts judiciously is cautious

٢٣_ مَنْ أَخَذَ بِالْحَزْمِ اسْتَظْهَرَ.

.One who fails to act with judiciousness is reckless .٢٤

٢٤_ مَنْ أَضَاعَ الْحَزْمَ تَهَوَّرَ.

.One whose judiciousness is reduced, his determination is weakened .٢٥

٢٥_ مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

.One who is not pushed forward by judiciousness is held back by impuissance .٢٦

٢٦_ مَنْ لَمْ يُقَدِّمُهُ الْحَزْمُ، أَخَّرَهُ الْعَجْزُ.

.From judiciousness comes strong determination .٢٧

٢٧_ مِنَ الْحَزْمِ قُوَّةُ الْعَزْمِ.

.From judiciousness comes preparedness and readiness .٢٨

٢٨_ مِنَ الْحَزْمِ التَّأَهُبُ وَالِاسْتِعْدَادُ.

.Preserving [the lessons learnt from] experience is from judiciousness .٢٩

٢٩_ مِنَ الْحَزْمِ حِفْظُ التَّجْرِبَةِ.

.Genuine determination comes from judiciousness .٣٠

٣٠_ مِنَ الْحَزْمِ صِحَّةُ الْعَزْمِ.

Stopping [and assessing the situation] when faced with doubt is part of . ٣١
judiciousness

٣١_ مِنَ الْحَزْمِ الْوُقُوفُ عِنْدَ الشُّبْهَةِ.

From the excellence of judiciousness is being prepared to move and being ready to .٣٢
[travel [from this world to the next

٣٢_ مِنْ كَمَالِ الْحَزْمِ الْإِسْتِعْدَادُ لِلنُّقْلَةِ، وَالتَّأَهُبُ لِلرَّحْلِ.

The Judicious

The Judicious الحازم

The judicious person is one who does not get too preoccupied with the blessing [he .1
.has been given] to work for his afterlife

١_ الْحَازِمُ مَنْ لَا يَشْغَلُهُ النُّعْمَةُ عَنِ الْعَمَلِ لِلْعَاقِبَةِ.

The judicious person is one who is generous with what he has in his possession and .2
.does not postpone his work of today to tomorrow

٢_ الْحَازِمُ مَنْ جَادَ بِمَا فِي يَدِهِ، وَلَمْ يُؤَخَّرْ عَمَلَ يَوْمِهِ إِلَى غَدِهِ.

The judicious person is one who is not too preoccupied with the deceptions of his .3
.world to work for his Hereafter

٣_ الْحَازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْيَاةٍ عَنِ الْعَمَلِ لِأُخْرَاةٍ.

The judicious person is one who is .4

.amicable with [the people of] his time

٤_ الْحَازِمُ مَنْ دَارَى زَمَانَهُ.

The judicious person is one who has been made worldly-wise by experience and .٥
.refined by calamities

٥_ الْحَازِمُ مَنْ حَنَّكَتُهُ التَّجَارِبُ، وَهَدَّبَتْهُ النَّوَابِئُ.

The judicious person is one who gives thanks for blessings that come to him and is .٦
.patient and thinks no more of it when the blessings turn away or turn back from him

٦_ الْحَازِمُ مَنْ شَكَرَ النُّعْمَةَ مُقْبِلَةً، وَصَبَرَ عَلَيْهَا، وَسَلَّهَا مُؤَلِّيَةً مُدْبِرَةً.

The judicious person is one who delays meting out punishment when [he is] under .٧
the yoke of anger and expedites the repayment of favours by taking advantage of the
.available opportunity

٧_ الْحَازِمُ مَنْ يُؤَخِّرُ الْعُقُوبَةَ فِي سُلْطَانِ الْغَضَبِ، وَيُعَجِّلُ مُكَافَأَةَ الْإِحْسَانِ إِغْتِنَامًا لِفُرْصَةِ الْإِمْكَانِ.

.[The most judicious of you is the most abstemious of you [from worldly pleasures ٨

٨_ أَحْزَمُكُمْ أَزْهَدُكُمْ.

The most judicious of all people is one who deems his worldly affairs to be .٩
.unimportant

٩_ أَحْزَمُ النَّاسِ مَنْ اسْتَهَانَ بِأَمْرِ دُنْيَاهُ.

The most judicious of people is the one who presumes his inability despite having .١٠
.numerous supporters

١٠_ أَحْزَمُ النَّاسِ مَنْ تَوَهَّمَ الْعَجْزَ لِفَرْطِ اسْتِظْهَارِهِ.

The most judicious of people is the one whose inner and outer garments are .١١
.[patience and consideration of the consequences [of his actions

١١_ أَحْزَمُ النَّاسِ مَنْ كَانَ الصَّبْرُ وَالنُّظْرُ فِي الْعَوَاقِبِ شِعَارَهُ وَدِتَارَهُ.

The most judicious of people is the one who fulfils his promise and does not . ١٢
.postpone his work of today to tomorrow

١٢_ أَحْزَمُ النَّاسِ رَأْيًا مَنْ أَنْجَزَ وَعْدَهُ، وَلَمْ يُؤَخِّرْ عَمَلَهُ يَوْمَهُ لِعَدِهِ.

Indeed the judicious . ١٣

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.person is one who does not get beguiled by deceptions

١٣_ إِنَّ الْحَازِمَ مَنْ لَا يَغْتَرُّ بِالْخُدَعِ.

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

١٤_ إِنَّ الْحَازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهَادِ نَفْسِهِ، فَأَصْلَحَ لِحُجَّتِهَا، وَحَبَسَهَا عَنْ أَهْوِيَّتِهَا وَلَذَائِهَا فَمَلَكَهَا، وَإِنَّ لِلْعَاقِلِ بِنَفْسِهِ عَنِ الدُّنْيَا وَمَا فِيهَا وَأَهْلِهَا شُغْلًا.

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

١٥_ إِنَّ الْحَازِمَ مَنْ قَاتَلَ نَفْسَهُ بِالمُحَاسَبَةِ، وَمَلَكَهَا بِالمُغَاضَبَةِ (بِالمُغَالَبَةِ)، وَقَتَلَهَا بِالمُجَاهَدَةِ.

.The judicious one is alert, the negligent one is sleepy ١٦

١٦_ الْحَازِمُ يَقْظَانُ، الْعَاقِلُ وَسْنَانٌ.

.The judicious person is one who does not harm others ١٧

١٧_ الْحَازِمُ مَنْ كَفَّ أَدَاهُ.

.The judicious person is one who discards [excessive] expenses and luxuries ١٨

١٨_ الْحَازِمُ مِنَ اطَّرَحَ المَمُونِ، وَالمُكَلَّفِ.

.The judicious person is one who abandons this world for the sake of the Hereafter ١٩

١٩_ الْحَازِمُ مَنْ تَرَكَ الدُّنْيَا لِالْآخِرَةِ.

.The judicious is one who eschews extravagance and loathes waste ٢٠

٢٠_ الْحَازِمُ مَنْ تَجَنَّبَ التَّبْدِيرَ، وَعَافَ السَّـرْفَ.

Only he is judicious whose preoccupation is entirely with himself, whose concern is .٢١
.entirely for his religion, and whose struggle is entirely for his Hereafter

٢١_ إِنَّمَا الْحَازِمُ

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مَنْ كَانَ بِنَفْسِهِ كُلِّ شَيْءٍ، وَلِدِينِهِ كُلِّ هَمٍّ، وَلَاخِرَتِهِ كُلِّ جِدٍّ.

.22 Many a young person is more judicious than an old person .22

22_ رُبُّ صَغِيرٍ أَحْزَمُ مِنْ كَبِيرٍ.

.23 The weapon of a judicious person is precaution .23

23_ سِلَاحُ الْحَازِمِ الْإِسْتِظْهَارُ.

.24 In every action of the judicious person, there is merit .24

24_ لِلْحَازِمِ فِي كُلِّ فِعْلٍ فَضْلٌ.

.25 The intellect of the judicious one acts as a deterrent from every demerit .25

25_ لِلْحَازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ ذَنْبٍ زَاجِرٌ.

.26 The judicious one does not become perplexed in times of adversity .26

26_ لَا يَدْهَشُ عِنْدَ الْبَلَاءِ الْحَازِمُ.

He who does not give generously from what he has and does not advance (or .27
save) his work of today for his morrow(1) is not a judicious person

27_ لَا يَكُونُ حَازِمًا مَنْ لَا يَجُودُ بِمَا فِي يَدِهِ، وَلَا يُؤَخِّرُ (وَلَا يَدَّخِرُ) عَمَلَ يَوْمِهِ إِلَى غَدِهِ.

.28 The judicious person never dispenses with a pertinent and superior opinion .28

28_ لَا يَسْتَعْنِي الْحَازِمُ أَبَدًا عَنْ رَأْيِ سَدِيدٍ رَاجِحٍ.

Grief For What Has Been Lost

Grief for what has been Lost الحزن على ما فات

.1 Do not grieve for that which is lost .1

1_ لَا تَأْسُ 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، الثَّوَابُ بَعْدَ الْحِسَابِ.

High Regard

High Regard الحسب

1. There is no beauty like high regard .

1_ لَا 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 الْأَمُّ الرَّذِيئَتَيْنِ.

3. Jealousy is an incurable disease, it does not end except by the destruction of the
envier or

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1- Meaning that he does not work in this world for his Hereafter

.the death of the envied

٣_ الْحَسَدُ دَاءٌ عَيَاءٌ، لَا يَزُولُ إِلَّا بِهَلْكَ الحَاسِدِ، أَوْ مَوْتِ المَحْسُودِ.

.Jealousy eats away good deeds just like fire consumes firewood .٤

٤_ الْحَسَدُ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَبَ.

Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not .٥
.cured except by realizing his hopes about the one whom he envies

٥_ الْحَسَدُ عَيْبٌ فَاضِحٌ، وَشُحٌّ (شَجِيٌّ) فَادِحٌ، لَا يَشْفَى صَاحِبَهُ إِلَّا بِبُلُوغِ آمَالِهِ فِيمَنْ يَحْسُدُهُ.

.Be cautious of jealousy, for it disparages the self .٦

٦_ إِحْذَرُوا الحَسَدَ، فَإِنَّهُ يُزْرِى بِالنَّفْسِ.

Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of .٧
.the Devil

٧_ إِيَّاكَ وَالحَسَدَ، فَإِنَّهُ شَرُّ شَيْمِهِ، وَأَقْبَحُ سَجِيئِهِ، وَخَلِيقَهُ إِبْلِيسَ.

.Jealousy is stressful .٨

٨_ الْحَسَدُ يُضْنِي.

.Jealousy is the worst of diseases .٩

٩_ الْحَسَدُ شَرُّ الأَمْرَاضِ.

.Jealousy is imprisonment of the soul .١٠

١٠_ الْحَسَدُ حَبْسُ الرُّوحِ.

.Jealousy is the principal of [all] flaws .١١

١١_ الْحَسَدُ رَأْسُ العُيُوبِ.

.Jealousy makes life miserable .١٢

١٢_ الْحَسَدُ يُنْ كَدُّ الْعَيْشِ.

.١٣ Jealousy emaciates (and exhausts) the body

١٣_ الْحَسَدُ يُنْضِي (يُضْنِي) الْجَسَدَ.

.١٤ Jealousy melts away the body

١٤_ الْحَسَدُ يُذِيبُ الْجَسَدَ.

.١٥ Jealousy gives rise to depression

١٥_ الْحَسَدُ يُنْشِئُ الْكَمَدَ.

.١٦ Jealousy is the great trap of the Devil

١٦_ الْحَسَدُ مِقْنَصُهُ (مَنْقَصُهُ) إِبْلِيسَ الْكُبْرَى.

.١٧ Jealousy is an ailment that cannot be cured

١٧_ الْحَسَدُ مَرَضٌ لَا يُوسِي.

.١٨ Jealousy is the habitude of the vile ones and the enemies of fortunes

١٨_ الْحَسَدُ دَابُّ السَّفِيلِ، وَأَعْدَاءِ الدُّوَلِ.

.١٩ When jealousy between the people rains, corruption grows

١٩_ إِذَا أَمْطَرَ النَّحَاسِدُ بَبَّتِ النَّفَاسِدُ.

.٢٠

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.The fruit of jealousy is wretchedness in this world and the Hereafter

٢٠_ ثَمَرَةُ الْحَسَدِ شَقَاءُ الدُّنْيَا وَالْآخِرَةِ.

Shun jealousy, dishonesty and malice, for indeed these three [characteristics] ٢١
[disgrace the religion and destroy the person [who possesses them

٢١_ دَعِ الْحَسَدَ، وَالْكَذِبَ، وَالْحِقْدَ، فَإِنَّهُنَّ ثَلَاثَةٌ تَشِينُ الدِّينَ، وَتُهْلِكُ الرَّجُلَ.

.The cornerstone of [all] depravities is jealousy ٢٢

٢٢_ رَأْسُ الرَّذَائِلِ الْحَسَدُ.

.The cause of depression is jealousy ٢٣

٢٣_ سَبَبُ الْكُمْدِ الْحَسَدُ.

.The weapon of ignobility is jealousy ٢٤

٢٤_ سِلَاحُ اللُّؤْمِ الْحَسَدُ.

.The worst thing that can accompany a person is jealousy ٢٥

٢٥_ شَرُّ مَا صَحِبَ الْمَرْءَ الْحَسَدُ.

.Purify your hearts of jealousy, for it is a depressing enfeeblener ٢٦

٢٦_ طَهَّرُوا قُلُوبَكُمْ مِنَ الْحَسَدِ، فَإِنَّهُ مُكْمِدٌ مُضْنِي.

Just as rust corrodes iron until it causes it to waste away, so too does jealousy ٢٧
.corrode the body until it wears away

٢٧_ كَمَا أَنَّ الصَّدَأَ يَأْكُلُ الْحَدِيدَ حَتَّى يُفْنِيَهُ، كَذَلِكَ الْحَسَدُ يُكْمِدُ الْجَسَدَ حَتَّى يُفْنِيَهُ.

.Jealousy is not from the characteristics of the God-wary ٢٨

٢٨_ لَيْسَ الْحَسَدُ مِنْ خُلُقِ الْأَتْقِيَاءِ.

Jealousy towards a friend for the blessing [he has been endowed with] stems ٢٩

(1) from low self-esteem.

٢٩_ مِنْ صِغَرِ الْهَمِّ حَسَدُ الصَّدِيقِ عَلَى النُّعْمَةِ.

30. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

٣٠_ وَيَحِ الحَسَدِ ما أَعَدَلَهُ، 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

٣١_ لَا تَحَاسَدُوا

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Or from weakness and lack of resolve -1

فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، وَلَا تَبَاغَضُوا فَإِنَّهَا الْحَالِقَةُ.

.There is no malady like jealousy ٣٢.

٣٢_ لاداء كالحسد.

The Jealous

The Jealous الحسود

.Happiness does not last for the jealous and the spiteful ١.

١_ الْحُسُودُ، وَالْحَقُودُ لَا تَدُومُ لُهُمَا مَسْرَّةٌ.

.The jealous one is always ill and the miser is always abased ٢.

٢_ الْحُسُودُ أَبَدًا عَلِيلٌ، وَالْبَخِيلُ أَبَدًا ذَلِيلٌ.

.The jealous one is always sick, even when his body is healthy ٣.

٣_ الْحُسُودُ دَائِمٌ السُّقْمِ وَإِنْ كَانَ صَحِيحَ الْجِسْمِ.

.The jealous person is always ill ٤.

٤_ الْحُسُودُ أَبَدًا عَلِيلٌ.

.The jealous one is never cured ٥.

٥_ الْحُسُودُ لَا يَبْرَأُ.

.The jealous one never gains authority ٦.

٦_ الْحُسُودُ لَا يُسَوِّدُ.

.The jealous one is angry at destiny ٧.

٧_ الْحُسُودُ غَضَبَانٌ عَلَى الْقَدْرِ.

.The jealous one has many regrets and his sins are multiplied ٨.

٨_ الْحَسُودُ كَثِيرُ الْحَسَرَاتِ، مُتَضَاعِفُ السِّئَاتِ.

٩. When blessings are [openly] displayed, the enviers increase

٩_ عِنْدَ تَظَاهِرِ النَّعْمِ يَكْثُرُ الْحَسَادُ.

١٠. I am amazed at the heedlessness of the jealous about the health of their bodies

١٠_ عَجِبْتُ لِعَقْلِهِ الْحَسَادِ عَنِ سَلَامَةِ الْأَجْسَادِ.

١١. The jealous one has no friendship

١١_ لَيْسَ لِحَسُودٍ خَلَّةٌ.

١٢. One whose jealousy increases, his depression becomes prolonged

١٢_ مَنْ كَثُرَ حَسَدُهُ، طَالَ كَمَدُهُ.

١٣. How little comfort the jealous person has

١٣_ مَا أَقَلَّ رَاحَةَ الْحَسُودِ.

١٤. Because of the favour of Allah upon you, do not be jealous

١٤_ لَا تَكُونُوا لِفَضْلِ اللَّهِ عَلَيْكُمْ حَسَادًا.

١٥. There is no comfort for the jealous

١٥_ لَا رَاحَةَ لِحَسُودٍ.

١٦. The jealous person will never be found happy

١٦_ لَا يُوجَدُ الْحَسُودُ مَسْرُورًا.

١٧. A believer is never jealous

١٧_ لَا يَكُونُ الْمُؤْمِنُ حَسُودًا.

١٨. No life is more miserable than the life of the

jealous and the spiteful

١٨_ لَا عَيْشَ أَنْكَدُ مِنْ عَيْشِ الْحُسُودِ وَالْحَقُودِ.

The jealous person is never pleased with the one whom he is jealous of except by .١٩
[his] death or cessation of the blessing

١٩_ لَا يَرْضَى الْحُسُودُ عَمَّنْ يَحْسُدُهُ إِلَّا بِالْمَوْتِ، أَوْ بِزَوَالِ النُّعْمَةِ.

It is a consolation for you that the one who is jealous of you becomes furious when .٢٠
you are happy

٢٠_ يَشْفِيكَ مِنْ حَاسِدِكَ أَنَّهُ يَغْتَاطُ عِنْدَ سُرُورِكَ.

.For the jealous one, there is no friendship .٢١

٢١_ الْحُسُودُ لَا خَلَّةَ لَهُ.

.For the jealous one, there is no cure .٢٢

٢٢_ الْحُسُودُ لَا شِفَاءَ لَهُ.

The jealous person considers the cessation of a blessing from the person whom he .٢٣
envies to be a blessing upon himself

٢٣_ الْحَاسِدُ يَرَى أَنْ زَوَالَ النُّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةً عَلَيْهِ.

!It is amazing how heedless the jealous are of the health of the bodies .٢٤

٢٤_ الْعَجَبُ لِعَفْلِهِ الْحُسَادِ عَنِ سَلَامَةِ الْأَجْسَادِ.

The jealous person displays his affection in his words and hides his hatred in his .٢٥
actions; he has the title of a friend and the attribute of an enemy

٢٥_ الْحَاسِدُ يُظْهِرُ وُدَّهُ فِي أَقْوَالِهِ، وَيُخْفِي بُغْضَهُ فِي أَعْمَالِهِ، فَلَهُ اسْمُ الصَّدِيقِ، وَصِفَةُ الْعَدُوِّ.

The jealous one is happy with disaster [befalling others] and saddened by [their] .٢٦
happiness

٢٦_ الْحَاسِدُ يَفْرَحُ بِالشُّرِّ زُورٍ، وَيَعْتَمُّ بِالشُّرِّ زُورٍ.

.٢٧ Nothing cures the jealous one but cessation of the blessing

٢٧_ الْحَاسِدُ لَا يَشْفِيهِ إِلَّا زَوَالُ النِّعْمَةِ.

The Envid

The Envid المحسود

.١ Every person of high rank is envied

١_ كُلُّ ذِي رُتْبَةٍ سَيِّئَةٍ مَحْسُودٌ.

The Sword And The Steed

The Sword and the Steed الحسام والجواد

.١ At times even a good steed may stumble

١_

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قَدْ يَكْبُو الْجَوَادُ.

.٢ At times the [sharp] sword becomes blunt .٢

٢_ قَدْ يَنْبُو الْحُسَامُ.

Good Deeds

الحسنات Good Deeds

.١ Acquiring of good deeds is one of the best of earnings .١

١_ اِكْتِسَابُ الْحَسَنَاتِ مِنْ اَفْضَلِ الْمَكَاسِبِ.

.٢ For every good deed there is recompense .٢

٢_ لِكُلِّ حَسَنَةٍ ثَوَابٌ.

.٣ In every good deed there is reward .٣

٣_ فِي كُلِّ حَسَنَةٍ مَثْوَبَةٌ.

.٤ Every good deed which is not done with the intention of seeking nearness to Allah, .٤
.٤ has the ugliness of ostentation in it and its fruit is an ugly requital

٤_ كُلُّ حَسَنَةٍ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ تَعَالَى فَعَلَيْهَا قُبْحُ الرِّيَاءِ وَتَمَرَّتُهَا قُبْحُ الْجَزَاءِ.

Good Turns And Benevolent Actions

الإحسان والصنيعه Good Turns and Benevolent Actions

.١ Showing kindness to the enemy is one of the two triumphs .١

١_ الْأَخْذُ عَلَى الْعَدُوِّ بِالْفَضْلِ أَحَدُ الظَّفَرَيْنِ.

.٢ Following up one favour with another favour is from the perfection of munificence .٢

٢_ اِتِّبَاعُ الْإِحْسَانِ بِالْإِحْسَانِ مِنْ كَمَالِ الْجُودِ.

۳. Doing good is the nature of the righteous and doing evil is the nature of the wicked .

۳_ الْإِحْسَانُ غَرِيظَةُ الْأَخْيَارِ، وَالْإِسَاءَةُ غَرِيظَةُ الْأَشْرَارِ.

۴. Benevolence from the wicked corrupts just as much as it reforms from the .
honourable

۴_ الْكِرَامَةُ تُفْسِدُ مِنَ اللَّئِيمِ بِقَدْرِ مَا تُصْلِحُ مِنَ الْكَرِيمِ.

۵. If a righteous act is not nurtured, it wears away, just like worn out garments and .
dilapidated buildings

۵_ الْأَصْنِيعَةُ إِذَا لَمْ تُرَبَّ أُخْلَقَتْ، كَالثَّوْبِ الْبَالِي وَالْأَيْتِيهِ الْمَتَدَاعِيهِ.

۶. Do good and you shall enthral .

۶_ أَحْسِنِ تَسْتَرِقَّ.

۷. Bestow goodness and you shall advance .

۷_ أَفْضِلْ تُقَدِّمَ.

۸. Do good and you will be thanked .

۸_ أَحْسِنِ تُشْكِرَ.

۹. Forget your gift, [and] remember your promise .

۹_ إِنْسَ رِفْدَكَ، أَدْكُرْ وَعْدَكَ.

.۱۰

.(Give and you shall become capable (or be chosen

١٠_ أَعْطِ تَسْتَطِيعَ (تَصْطَانِعَ).

.11 Give generously and you shall gain authority

١١_ إِسْمَحْ تَسُدَّ.

.12 Confer favours and you will be praised

١٢_ أَنْعِمِ تُحْمَدُ.

.13 Extend your goodness and do no harm

١٣_ أُبْدِلْ مَعْرُوفَكَ، وَكُفَّ أَذَاكَ.

.14 Be good [to others] and good will be done to you

١٤_ أَحْسِنِ يُحْسِنُ إِلَيْكَ.

.15 Be good to the evildoer and you will dominate him

١٥_ أَحْسِنِ إِلَى الْمُسِيءِ تَمْلِكُهُ.

.16 Bestow favours on the people and your status will increase

١٦_ أَفْضِلْ عَلَى النَّاسِ يَعْظُمَ قَدْرُكَ.

.17 Show kindness to whomever you wish and you will become his master

١٧_ أَحْسِنِ إِلَى مَنْ شِئْتَ وَكُنْ (تَـ كُنْ) أَمِيرَهُ.

.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

١٨_ أَنْعِمِ تُشْكِرُ، وَارْهَبْ تُحَذَرُ، وَلَا تُمَارِخْ فَتُحَقَّرُ.

.19 Seize the opportunity to perform righteous deeds and be careful of your
obligations towards your brothers

١٩_ اِعْتَنِم صَنَائِعَ الْإِحْسَانِ، وَارْزَعْ ذِمَمَ الْإِخْوَانِ.

٢٠. 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

٢٠_ اِبْدَأْ بِالْعَطِيَّةِ مَنْ لَمْ يَسْئَلْكَ، وَابْدَأْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ، وَإِيَّاكَ أَنْ تَرُدَّ السَّائِلَ.

٢١. 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

٢١_ اُبْدَأْ مَالَكَ فِي الْحُقُوقِ، وَوَاسِ بِهِ الصَّدِيقَ، فَإِنَّ السَّخَاءَ بِالْحُرِّ أُخْلَقُ.

٢٢. Do good to the one who is under your authority and the one

.under whose authority you are will do good to you

٢٢_ أَحْسَنُ إِلَى مَنْ تَمَلَّكَ رِقَّةً، يُحْسِنُ إِلَيْكَ مَنْ تَمَلَّكَ رِقَّةً.

.The best faith is [that which is accompanied by] righteousness ٢٣

٢٣_ أَفْضَلُ الْإِيمَانِ الْإِحْسَانُ.

.The best favours are those that correspond with divinely ordained laws ٢٤

٢٤_ أَحْسَنُ الصَّنَائِعِ مَا وَافَقَ الشَّرَائِعَ.

.The best act is that which benefits the pious ones ٢٥

٢٥_ أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ الْأَبْرَارُ.

.The best act is that which benefits those who are deserving of it ٢٦

٢٦_ أَفْضَلُ الْبِرِّ مَا أُصِيبَ بِهِ أَهْلُهُ.

.The merit of a righteous action is better than the action [itself] ٢٧

٢٧_ أَفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّتُهُ الصَّنِيعَةِ.

.The greatest righteous act is establishing ties with near relatives ٢٨

٢٨_ أَوْفَرُ الْبِرِّ صَلَّةُ الرَّحِمِ.

The most beautiful act of a person in a position of power is conferring of favours [to those under him]

٢٩_ أَجْمَلُ أَعْمَالِ ذَوِي الْقُدْرَةِ الْإِنْعَامُ.

The best treasure is a free man who has been reserved [in your friendship because of your kindness to him]

٣٠_ أَفْضَلُ الْكُنُوزِ حُرٌّ يُدَّخَرُ.

.The greatest good deed is supporting one's brothers [financially] ٣١

٣١_ أَحْسَنُ الْإِحْسَانِ مُوَسَاةُ الْإِخْوَانِ.

٣٢. The best gift is forgoing obligation

٣٢_ أَفْضَلُ الْعَطَاءِ تَرْكُ الْمَنِّ.

٣٣. The noblest of favours are the good turns of the munificent [and honourable] ones

٣٣_ أَشْرَفُ الصَّنَائِعِ إِصْطِنَاعُ الْكِرَامِ.

٣٤. The most worthy of giving [to] is the one who feels the least in need of asking [from
[others

٣٤_ أَوْلَى النَّاسِ بِالنَّوَالِ أَعْنَاهُمْ عَنِ السُّؤَالِ.

٣٥. The best grant is that which is given before it is sought

٣٥_ أَفْضَلُ النَّوَالِ مَا وَصَلَ قَبْلَ السُّؤَالِ.

٣٦. The most

[pleasing kindness is offering [something] without being asked [for it

٣٦_ أَحْلَى النَّوَالِ بَدَلُ بَعْثِ سُؤَالٍ.

The best grant is that which is [bestowed] before the humility of having to ask [for .٣٧
[it

٣٧_ أَفْضَلُ الْعَطِيَّةِ مَا كَانَ قَبْلَ مَذَلِّهِ السُّؤَالِ.

The best of all people who have preceded you is the one who has preceded you in .٣٨
his good expectation of you

٣٨_ أَفْضَلُ النَّاسِ سَالِفُهُ عِنْدَكَ، مَنْ أَسْلَفَكَ حُسْنَ التَّأْمِيلِ لَكَ.

The most worthy of favour among the people is one who is patient when he is put .٣٩
off, excuses when he is denied and shows gratitude when he is given

٣٩_ أَوْلَى النَّاسِ بِالْإِضْطِنَاعِ، مَنْ إِذَا مُطِّلَ صَبَرَ، وَإِذَا مُنِعَ عَدَرَ، وَإِذَا أُعْطِيَ شَكَرَ.

Of all people, the most worthy of doing good to others is the one upon whom Allah .٤٠
[has bestowed favours and granted with the ability [to do good to others

٤٠_ أَحَقُّ النَّاسِ بِالْإِحْسَانِ مَنْ أَحْسَنَ اللَّهُ إِلَيْهِ، وَبَسَطَ بِالْقُدْرَةِ يَدَيْهِ.

The most worthy of bestowing favours [to others] is the one upon whom numerous .٤١
favours of Allah have been bestowed

٤١_ أَوْلَى النَّاسِ بِالْإِنْعَامِ مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ.

.Verily the good act that brings reward quickest is the act of kindness .٤٢

٤٢_ إِنَّ أَسْرَعَ الْخَيْرِ ثَوَابًا الْبِرُّ.

Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it .٤٣
is an affliction

٤٣_ إِنَّ إِعْطَاءَ هَذَا الْمَالِ قِتْيَهُ، وَإِنَّ إِمْسَاكَهُ فِتْنَةٌ.

Verily spending this wealth in obedience to Allah is the greatest blessing and . ٤٤
.spending it in disobedience to Him is the greatest tribulation

٤٤_ إِنَّ إِتْفَاقَ هَذَا الْمَالِ

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فى طاعه الله اعظم نعمه، وإنَّ إنفاقه فى معاصيه اعظم محنه.

.Indeed extending greetings is from sublime morals .٤٥

٤٥_ إِنَّ بَدَلَ التَّحِيَّةِ مِنْ مَحَاسِنِ الْأَخْلَاقِ.

.Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith .٤٦

٤٦_ إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ كُلَّ سَمِيحِ الْيَدَيْنِ، حَرِيزِ الدِّينِ.

Verily the value of asking is greater than the worth of what is given, so do not .٤٧ regard that which you give as much, for it will never be equal to the humiliation of asking.

٤٧_ إِنَّ قَدْرَ السُّؤَالِ أَكْثَرُ مِنْ قِيَمَةِ النَّوَالِ، فَلَا تَسْتَكْثِرُوا مَا أُعْطِيْتُمْوهُ، فَإِنَّهُ لَنْ يُوَازِيَ قَدْرَ السُّؤَالِ.

Verily the little that is from Allah, the Glorified, is more valuable than the plenty .٤٨ [that is gotten] from His creatures

٤٨_ إِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ لِأَكْرَمٍ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ.

Verily the good turn that you did to one of the people was only a means to ennoble .٤٩ yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself

٤٩_ إِنَّ مَكْرَمَةً صَيَّرْتَهَا إِلَى أَحَدٍ مِنَ النَّاسِ، إِنَّمَا أَكْرَمْتَ بِهَا نَفْسَكَ، وَزَيَّنْتَ بِهَا عِرْضَكَ، فَلَا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ مَا صَنَعْتَ إِلَى نَفْسِكَ.

Indeed your goodness towards the ones who plots against you from your .٥٠ 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

٥٠_ إِنَّ إِحْسَانَكَ إِلَى مَنْ كَادَكَ مِنَ الْأَضْدَادِ وَالْحُسَادِ لِأَعْيُظَ عَلَيْهِمْ مِنْ مَوَاقِعِ إِسَائَتِكَ مِنْهُمْ وَهُوَ دَاعٍ إِلَى صِلَاحِهِمْ.

Verily your munificence does not .٥١

.extend to all of the creation, so aim it towards the noblest of creation

٥١_ إِنَّ كَرَامَتَكَ لَا تَنْسَعُ لِجَمِيعِ الْخَلْقِ، فَتَوَخَّ بِهَا أَفْضَلَ الْخَلْقِ.

.It is not from the practice of the virtuous to delay the bestowal of favours .٥٢

٥٢_ لَيْسَ مِنْ عَادَةِ الْكِرَامِ تَأْخِيرُ الْإِنْعَامِ.

.Benevolence is authority .٥٣

٥٣_ الْمَعْرُوفُ سِيَادَةٌ.

.Benevolence is distinction .٥٤

٥٤_ الْمَعْرُوفُ حَسَبٌ.

.Kindness is [a cause of] love .٥٥

٥٥_ الْإِحْسَانُ مَحَبَّةٌ.

.Benevolent acts are loans .٥٦

٥٦_ الْمَعْرُوفُ قُرُوضٌ.

.Doing good [to others] is beneficial .٥٧

٥٧_ الْإِحْسَانُ غُنْمٌ.

.Benevolence is merit, munificence is nobility .٥٨

٥٨_ الْمَعْرُوفُ فَضْلٌ، الْكَرْمُ نُبْلٌ.

.Benevolence is a treasure .٥٩

٥٩_ الْمَعْرُوفُ كَنْزٌ.

.The human being is a slave of kindness .٦٠

٦٠_ الْإِنْسَانُ عَبْدٌ الْإِحْسَانِ.

.61 Benevolence is the alms-tax for blessings

٦١_ الْمَعْرُوفُ زَكَاةُ النَّعْمِ.

.62 Benevolent acts are the best booty

٦٢_ الْمَعْرُوفُ أَفْضَلُ الْمَغَانِمِ.

.63 Kindness is the pinnacle of excellence

٦٣_ الْإِحْسَانُ رَأْسُ الْفَضْلِ.

.64 Kindness enslaves (or enthrals) human beings

٦٤_ الْإِحْسَانُ يَسْتَعْبِدُ (يَسْتَرْقُ) الْإِنْسَانَ.

.65 Benevolence is the most honourable authority

٦٥_ الْمَعْرُوفُ أَشْرَفُ سِيَادَةٍ.

.66 The evil deed is erased by a benevolent act

٦٦_ الْإِسَاءَةُ يَمْحَاهَا الْإِحْسَانُ.

.67 Merit is [acquired] with benevolence

٦٧_ الْفَضْلُ مَعَ الْإِحْسَانِ.

.68 Conferring favours is the most excellent munificence

٦٨_ الْإِفْضَالُ أَفْضَلُ الْكَرَمِ.

.69 Benevolence is an everlasting reserve

٦٩_ الْمَعْرُوفُ ذَخِيرَةٌ أَبَدِيَّةٌ.

.70 Kindness is a treasure and the munificent is one who obtains it

٧٠_ الْإِحْسَانُ ذُخْرٌ، وَالْكَرِيمُ مَنْ حَازَهُ (جَازَهُ).

71. (1) People are the followers of what they deem to be good.

71_ النَّاسُ أَتْبَاءُ مَا يُحْسِنُونَ.

The good turn done by an intelligent (or an honourable) person is most excellent .72
[in] merit

72_ اِضْطِنَاعُ الْعَاقِلِ (الْكَرِيمِ) أَحْسَنُ فَضِيلَةٍ.

The favour of an ignoble person is the worst .73

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.Or: People are the children of what they do best –1

.depravity

٧٣_ اِصْطِنَاعُ اللَّئِيمِ أَقْبَحُ رَذِيلَهُ.

.Rewarding good with evil is [the highest form of] ingratitude ٧٤

٧٤_ الْجَزَاءُ عَلَى الْإِحْسَانِ بِالْإِسَاءَةِ كُفْرَانٌ.

.Benevolence is the most thriving cultivation and the best treasure ٧٥

٧٥_ الْمَعْرُوفُ أَنْمَى زَرْعٍ وَأَفْضَلُ كَنْزٍ.

.Doing good to the one who offends you is the most excellent merit ٧٦

٧٦_ الْإِحْسَانُ إِلَى الْمُسِيءِ أَحْسَنُ الْفَضْلِ.

.A benevolent act is sullied by repeatedly putting one under obligation through it ٧٧

٧٧_ الْمَعْرُوفُ يُكَدِّرُهُ تَكَرُّرُ الْمَنْ بِهِ.

.Doing good to the honourable ones is the best provision and the noblest deed ٧٨

٧٨_ اِصْطِنَاعُ الْأَكْرَامِ أَفْضَلُ ذُخْرٍ وَأَكْرَمُ اِصْطِنَاعٍ.

.Doing good to the one who offends [you] reforms the enemy ٧٩

٧٩_ الْإِحْسَانُ إِلَى الْمُسِيءِ يَسْتَصْلِحُ الْعَدُوَّ.

.Benevolence is a treasure so consider whom you are leaving it with ٨٠

٨٠_ الْمَعْرُوفُ كَنْزٌ فَانظُرْ عِنْدَ مَنْ تُودِعُهُ.

.Righteous work is a provision, so be wary of whom you are placing it with ٨١

٨١_ اِصْطِنَاعُ ذُخْرٍ فَارْتَدَّ عِنْدَ مَنْ تَصَعَّعَهُ.

.If you confer favours, you will be served ٨٢

٨٢_ إِنْ تَفَضَّلْتَ خُدِمْتَ.

Verily if you do good [to others] then you are [actually] honouring your own soul .٨٣
.and doing good to it

٨٣_ إِنَّكَ إِنْ أَحْسَنْتَ فَنَفْسَكَ تُكْرِمُ وَإِلَيْهَا تُحْسِنُ.

Verily you are more in need of doing good to the people than of accumulating .٨٤
.wealth

٨٤_ إِنَّكُمْ إِلَىٰ اصْطِنَاعِ الرَّجَالِ أَخْوَجُ مِنْكُمْ إِلَىٰ جَمْعِ الْأَمْوَالِ.

.The bane of giving is procrastination .٨٥

٨٥_ آفَةُ الْعَطَاءِ الْمَطْلُ.

.When you perform a good turn then conceal it .٨٦

٨٦_ إِذَا صَنَعْتَ مَعْرُوفًا فَاسْتُرْهُ.

.When a good turn has been done to you then publicize it .٨٧

٨٧_ إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَانْشُرْهُ.

When you [wish .٨٨

.to] give, be quick

٨٨_ إِذَا أُعْطِيتَ فَأَوْجِزْ.

٨٩_ .When a good turn is done to you, recall it

٨٩_ إِذَا صُنِعَ إِلَيْكَ مَعْرُوفٌ فَادْكُرْ.

٩٠_ .When you do a good turn [to someone], forget it

٩٠_ إِذَا صَنَعْتَ مَعْرُوفًا فَانْسَهُ.

If you do good to a vile person, he will wrong you in return for your goodness to .٩١
him

٩١_ إِذَا أَحْسَنْتَ عَلَى اللَّيِّيمِ وَتَرَكَ بِإِحْسَانِكَ إِلَيْهِ.

I am free to choose with regards to the one upon whom I have not bestowed any .٩٢
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

٩٢_ أَنَا مُخَيَّرٌ فِي الْإِحْسَانِ إِلَى مَنْ لَمْ أَحْسِنْ إِلَيْهِ، وَمُرْتَهَنٌ بِإِتْمَامِ الْإِحْسَانِ إِلَى مَنْ أَحْسَنْتُ إِلَيْهِ، لِأَنِّي إِذَا أْتَمَمْتُهُ فَقَدْ حَفِظْتُهُ،
وَإِذَا قَطَعْتُهُ فَقَدْ أَضَعْتُهُ، وَإِذَا أَضَعْتُهُ فَلَمْ فَعَلْتُهُ.

If your bounty falls short of reaching the weak, then [at least] let your mercy reach .٩٣
them

٩٣_ إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلُكَ فَلتَسْعُهُمْ رَحْمَتُكَ.

If you find from the needy people one who will carry your provision for you up to .٩٤
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

٩٤_ إِذَا وَجِدْتِ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لِمَكَ زَادَكَ إِلَى يَوْمِ الْقِيَمَةِ، فَيُوفِيكَ بِهِ غَدًا حَيْثُ تَحْتَاجُ إِلَيْهِ فَأَعْتِنِي، وَحَمَلُهُ إِلَيْهِ وَأَكْثَرُ مِنْ تَرْوِيدِهِ، وَأَنْتِ قَادِرَةٌ عَلَيْهِ، فَلَعَلَّكَ أَنْ تَطْلُبَهُ فَلَا تَجِدُهُ.

.Through kindness, human beings are enslaved .٩٥

٩٥_ بِالْإِحْسَانِ يُسْتَعْبَدُ الْإِنْسَانُ.

.Through benevolence, gratitude lasts .٩٦

٩٦_ بِفِعْلِ الْمَعْرُوفِ يُسْتَدَامُ الشُّكْرُ.

.Through kindness, hearts are owned .٩٧

٩٧_ بِالْإِحْسَانِ تُمْلِكُ الْقُلُوبَ.

.Through kindness, freemen are owned .٩٨

٩٨_ بِالْإِحْسَانِ تُمْلِكُ الْأَحْرَارَ.

.Through kindness and covering faults with forgiveness, eminence increases .٩٩

٩٩_ بِالْإِحْسَانِ وَتَعْمُدِ الذُّنُوبِ بِالْغُفْرَانِ يَعْظُمُ الْمَجْدُ.

.Through kindness, people are enthralled .١٠٠

١٠٠_ بِالْإِحْسَانِ تُسْتَرْقُ الرِّقَابُ.

.Giving generously is the alms-tax of blessings .١٠١

١٠١_ بِذَلِّ الْعَطَاءِ زَكَاةُ النَّعْمَاءِ.

Extending the hand in giving is the most beautiful virtue and the most excellent .١٠٢
trait

١٠٢_ بِذَلِّ الْيَدِ بِالْعَطِيَّةِ أَجْمَلُ مَنْقَبِهِ، وَأَفْضَلُ سَجِيئِهِ.

.Stretching out the hand in giving increases reward and multiplies recompense .١٠٣

١٠٣_ بَسَطُ الْيَدِ بِالْعَطَاءِ يُجْزِلُ الْأَجْرَ، وَيُضَاعِفُ الْجَزَاءَ.

١٠٤. Expediting good turns is the basis of righteousness .

١٠٤_ تَعْجِيلُ الْمَعْرُوفِ مِلَاكُ الْمَعْرُوفِ.

١٠٥. Wasting benevolence is showing it to someone who does not comprehend [its
value].

١٠٥_ تَضْيِيعُ الْمَعْرُوفِ وَضَعُهُ فِي غَيْرِ عَرُوفٍ.

١٠٦. Do good [to people] and you will be served; be forbearing (or gain knowledge) and
you will advance

١٠٦_ تَفْضَلُ تُخْدَمُ وَاحْلُمَ (وَاعْلَمَ) تُقَدَّمَ.

١٠٧. The completion of benevolence is abandoning [putting one under] obligation by it .

١٠٧_ تَمَامُ الْإِحْسَانِ تَرْكُ الْمَنْ بِهِ.

١٠٨. The peoples' expectation of your kindness is better than their fear of your
retribution

١٠٨_ تَأْمِيلُ النَّاسِ نَوَالِكَ حَيْ-رٌ مِنْ حَوْفِهِمْ نَكَالِكَ.

١٠٩. Adorn yourselves by taking up kindness, stopping transgression .

acting upon the truth, being just and impartial, keeping away from corruption and
.improving your Hereafter

١٠٩_ تَحَلَّوْا بِالْأَخْذِ بِالْفَضْلِ، وَالْكَفِّ عَنِ الْبَغْيِ، وَالْعَمَلِ بِالْحَقِّ، وَالْإِنْصَافِ مِنَ النَّفْسِ، وَاجْتِنَابِ الْفَسَادِ، وَإِصْلَاحِ الْمَعَادِ.

١١٠. The beauty of benevolence is [in] relinquishing obligation

١١٠_ جَمَالُ الْإِحْسَانِ تَرْكُ الْإِمْتِنَانِ.

١١١. The beauty of a benevolent act is in completing it

١١١_ جَمَالُ الْمَعْرُوفِ إِتْمَامُهُ.

١١٢. Denying a favour instigates the ugliness of obligation

١١٢_ جُحُودُ الْإِحْسَانِ يَحْدُو عَلَى قُبْحِ الْإِمْتِنَانِ.

١١٣. Denying the benevolence [of others] leads to deprivation

١١٣_ جُحُودُ الْإِحْسَانِ يُوجِبُ الْحِرْمَانَ.

١١٤. The best good turn is one that benefits the righteous

١١٤_ خَيْرُ رُ الْمَعْرُوفِ مَا أُصِيبَ بِهِ الْأَبْرَارُ.

The best benevolent act is one that is neither preceded by delay nor followed by
.obligation

١١٥_ خَيْرُ رُ الْمَعْرُوفِ مَا لَمْ يَتَقَدَّمْهُ الْمَطْلُ، وَلَمْ يَتَّبِعْهُ الْمُنُّ.

١١٦. The best grant is that which is [given] without being sought

١١٦_ خَيْرُ رُ الْعَطَاءِ مَا كَانَ عَنْ غَيْرِ طَلْبٍ.

١١٧. Act with kindness towards your enemy for this is one of the two triumphs

١١٧_ حُدُّ عَلَى عَدُوِّكَ بِالْفَضْلِ، فَإِنَّهُ أَحَدُ الظَّفَرَيْنِ.

١١٨. Whoever bestows favours on others, they are thankful for his authority

١١٨_ ذُو الْإِفْضَالِ مَشْكُورُ السَّيَادَةِ.

.119. Whoever shows benevolence, his habit is praised

١١٩_ ذُو الْمَعْرُوفِ مَحْمُودُ الْعَادَةِ.

.120. The pinnacle of kindness is being kind to the believers

١٢٠_ رَأْسُ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

.121. The pinnacle of generosity is being expeditious in giving

١٢١_ رَأْسُ السَّخَاءِ تَعْجِيلُ الْعَطَاءِ.

.122. The pinnacle of faith is doing good to people

١٢٢_ رَأْسُ الْإِيمَانِ الْإِحْسَانُ إِلَى النَّاسِ.

.123. The pinnacle of excellence is doing good to the virtuous

١٢٣_ رَأْسُ الْفَضَائِلِ إِصْطِنَاعُ الْأَفْضَالِ.

.124. The pinnacle of depravity is doing good

.to the wicked

١٢٤_ رَأْسُ الرَّذَائِلِ إِضْطِنَاعُ الْأَرَادِلِ.

.Nurturing a good turn is better than starting it .١٢٥

١٢٥_ رَبُّ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

Increase your benevolent acts and bestow more favours, for this is a more lasting
.provision and a more beautiful legacy

١٢٦_ زِدْ فِي إِضْطِنَاعِ الْمَعْرُوفِ، وَأَكْثِرْ مِنْ إِسْدَاءِ الْإِحْسَانِ، فَإِنَّهُ أَبْقَى ذُخْرًا، وَأَجْمَلُ ذِكْرًا.

.The cause of affection is benevolence .١٢٧

١٢٧_ سَبَبُ الْمَحَبَّةِ الْإِحْسَانُ.

.Continuous bestowal [of favours] is the practice of the honourable .١٢٨

١٢٨_ سُنَّةُ الْكِرَامِ تَرَادُفُ الْإِنْعَامِ.

.Ask for good from one who forgets it and do good to the one who recalls it .١٢٩

١٢٩_ سَلِ الْمَعْرُوفَ مَنْ يَنْسَاهُ، وَاصْطِنِعْهُ إِلَى مَنْ يَذْكُرُهُ.

.The worst grant is that which is preceded by delay and followed by obligation .١٣٠

١٣٠_ شَرُّ النَّوَالِ مَا تَقَدَّمَهُ الْمَطْلُ، وَتَعَقَّبَهُ الْمَنْ.

.Performing benevolent actions protects one from falling into disgrace .١٣١

١٣١_ صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الْهَوَانِ.

.Doing good turns is from the merits of the human being .١٣٢

١٣٢_ صَنَائِعُ الْإِحْسَانِ مِنْ فَضَائِلِ الْإِنْسَانِ.

Performing benevolent actions causes the abundant flow of blessings and wards
.off calamity

١٣٣ _ صَنَائِعُ الْمَعْرُوفِ تُدِيرُ النَّعْمَاءَ، وَتَدْفَعُ الْبَلَاءَ.

.The good turn of wealth ceases with its cessation . ١٣٤

١٣٤ _ صَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ.

Blessed is the one who does good to the servants [of Allah] and prepares . ١٣٥
.provisions for the Hereafter

١٣٥ _ طُوبَى لِمَنْ أَحْسَنَ إِلَى الْعِبَادِ وَتَزَوَّدَ لِلْمَعَادِ.

.He who does a good turn to those who are undeserving of it has oppressed it . ١٣٦

١٣٦ _ ظَلَمَ الْمَعْرُوفَ مَنْ وَضَعَهُ فِي غَيْرِ أَهْلِهِ.

The one who confers his favours to the honourable ones acquires the most . ١٣٧
.sublime gains

١٣٧ _ ظَفَرَ بِسَنِيِّ

المغائِمِ واضِعُ صَنَائِعِهِ فِي الْأَكَارِمِ.

Espouse kindness, for it is the best cultivation and the most profitable . ١٣٨
.merchandise

١٣٨ _ عَلَيْكَ بِالْإِحْسَانِ فَإِنَّهُ أَفْضَلُ زِرَاعِهِ وَأَرْبَحُ بَضَاعِهِ.

Be good to the servants [of Allah] and act justly in the lands, [by this] you will safe . ١٣٩
.[when the witnesses are presented [on the Day of Judgment

١٣٩ _ عَلَيْكُمْ بِالْإِحْسَانِ إِلَى الْعِبَادِ وَالْعَدْلِ فِي الْبِلَادِ تَأْمِنُوا عِنْدَ قِيَامِ الْأَشْهَادِ.

.Perform benevolent works, for they are the best provisions for the Hereafter . ١٤٠

١٤٠ _ عَلَيْكُمْ بِصَنَائِعِ الْمَعْرُوفِ فَإِنَّهَا نِعْمَ الزَّادُ إِلَى الْمَعَادِ.

Perform benevolent acts and do good to your near relatives and neighbours, for . ١٤١
.these two actions prolong life and make the lands prosper

١٤١ _ عَلَيْكُمْ بِصَنَائِعِ الْإِحْسَانِ وَحُسْنِ الْبِرِّ بِذَوِي الرَّحِمِ وَالْجِيرَانِ فَإِنَّهُمَا تَزِيدَانِ فِي الْأَعْمَارِ وَيَعْمُرَانِ الدِّيَارَ.

.By successive acts of kindness and benevolence, the free man is enslaved . ١٤٢

١٤٢ _ عِنْدَ تَوَاتُرِ الْبِرِّ وَالْإِحْسَانِ يُتَعَبَّدُ الْحُرُّ.

.[The habit of benevolence is the source of capability [or power . ١٤٣

١٤٣ _ عَادَةُ الْإِحْسَانِ مَادَّةُ الْإِمْكَانِ.

I am amazed at the one who buys slaves with his wealth, how can he not buy the . ١٤٤
.freemen with his benevolence, thereby enthralling them

١٤٤ _ عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبِيدَ بِمَالِهِ فَيُعْتِقَهُمْ كَيْفَ لَا يَشْتَرِي الْأَحْرَارَ بِإِحْسَانِهِ فَيَسْتَرْقَهُمْ.

.In every [act of] benevolence there is kindness . ١٤٥

١٤٥ _ فِي كُلِّ مَعْرُوفٍ إِحْسَانٌ.

.In every good turn there is indebtedness .١٤٦

١٤٦_ فِي كُلِّ صَنِيعَةٍ إِمْتِنَانٌ.

.[Sometimes it is better to give in order to fulfil a promise [and not delay it .١٤٧

١٤٧_ قَدْ يَهْنَأُ الْعَطَاءُ لِلْإِنْجَازِ.

.Send your good turn ahead [for the Hereafter] and you will benefit .١٤٨

١٤٨_ قَدِّمِ إِحْسَانَكَ تَغْنَمِ.

Every [form .١٤٩

p: ١٨٠

.of] benevolence is a favour

١٤٩_ كُلُّ مَعْرُوفٍ إِحْسَانٌ.

!How many a human being has been enslaved by benevolence .١٥٠

١٥٠_ كَمِ مِنْ إِنْسَانٍ اسْتَعْبَدَهُ إِحْسَانٌ.

.Increased rendering of benevolent works prolongs life and spreads renown .١٥١

١٥١_ كَثْرَةُ اضْطِنَاعِ الْمَعْرُوفِ تَزِيدُ فِي الْعُمُرِ وَتَنْشُرُ الذِّكْرَ.

.Doing a lot of good turns raises one's honour and makes gratitude last .١٥٢

١٥٢_ كَثْرَةُ الصَّنَائِعِ تَرْفَعُ الشَّرَفَ وَتَسْتَدِيمُ الشُّكْرَ.

The guarantee of continued affluence and capability [and power] is [in] following .١٥٣
.up one favour with another favour

١٥٣_ كَافِلٌ دَوَامِ الْغِنَى وَالْإِمْكَانِ اتِّبَاعُ الْإِحْسَانِ الْإِحْسَانِ.

Everything has a merit and the merit of the honourable ones is doing good to the .١٥٤
.people

١٥٤_ لِكُلِّ شَيْءٍ فَضِيلَةٌ وَفَضِيلَةُ الْكِرَامِ اضْطِنَاعُ الرِّجَالِ.

.Let your traits be generosity and benevolence .١٥٥

١٥٥_ لِيَكُنْ سَجِيَّتُكَ السَّخَاءُ وَالْإِحْسَانُ.

One cannot show gratitude for blessings in a better way than using them to .١٥٦
.benefit others

١٥٦_ لَنْ يَسْتَطِيعَ أَحَدٌ أَنْ يَشْكُرَ النِّعَمَ بِمِثْلِ الْإِنْعَامِ بِهَا.

If you were to see benevolence in the form a person, you would surely see him as .١٥٧
.[a beautiful form that surpasses the worlds [in its beauty

١٥٧_ لَوْ رَأَيْتُمْ الْإِحْسَانَ شَخْصًا لَرَأَيْتُمُوهُ شَكْلًا جَمِيلًا يَفُوقُ الْعَالَمِينَ.

.[One who bestows goodness [to others] is served [by them] ١٥٨.

١٥٨_ مَنْ تَفَضَّلَ خُدِمَ.

.One who generously gives [from] his wealth becomes great ١٥٩.

١٥٩_ مَنْ بَدَلَ مَالَهُ جَلَّ.

.One who bestows favours fulfils the right of authority ١٦٠.

١٦٠_ مَنْ أَنْعَمَ قَضَى حَقَّ السِّيَادَةِ.

.One who puts others under obligation for his favour, spoils it ١٦١.

١٦١_ مَنْ مَنَّ بِإِحْسَانِهِ كَدَّرَهُ.

.One who extends his goodness [to the people] deserves leadership ١٦٢.

١٦٢_ مَنْ بَدَلَ مَعْرُوفَهُ اسْتَحَقَّ

.One who renders a beautiful deed acquires great praise .١٦٣

١٦٣_ مَنْ صَنَعَ الْعَارِفَةَ الْجَمِيلَةَ حَازَ الْمَحْمَدَةَ الْجَزِيلَةَ.

.One who performs a benevolent action gains reward and gratitude .١٦٤

١٦٤_ مَنْ صَنَعَ مَعْرُوفًا نَالَ أَجْرًا وَشُكْرًا.

.One who cuts off his usual favours, Allah will cut off his present capabilities .١٦٥

١٦٥_ مَنْ قَطَعَ مَعْهُودَ إِحْسَانِهِ قَطَعَ اللَّهُ مَوْجُودَ إِمْكَانِهِ.

.One who does not bestow favours will not achieve nobility .١٦٦

١٦٦_ مَنْ لَمْ يَتَفَضَّلْ لَمْ يُثْبَلْ.

One who does not give while he is sitting [in comfort] will not be given when he is .١٦٧
[standing [in a state of struggle

١٦٧_ مَنْ لَمْ يُعْطَ قَاعِدًا لَمْ يُعْطَ قَائِمًا.

One who does not give while he is sitting [in ease] will be deprived when he is .١٦٨
[standing [in adversity

١٦٨_ مَنْ لَمْ يُعْطَ قَاعِدًا مُنِعَ قَائِمًا.

One who favours an ignorant person demonstrates the extent of his own .١٦٩
ignorance

١٦٩_ مَنْ اضْطَنَعَ جَاهِلًا بَرَّهَنَ عَن وُفُورِ جَهْلِهِ.

One who conceals the favour [that has been done to him] is punished with .١٧٠
deprivation

١٧٠_ مَنْ كَتَمَ الْإِحْسَانَ عُوقِبَ بِالْحِزْمَانِ.

.One who withholds favours is stripped of [his] ability .١٧١

١٧١_ مَنْ مَنَعَ الْإِحْسَانَ سَلِبَ الْإِمْكَانَ.

.One who does good to a freeman gains a [great] reward .١٧٢

١٧٢_ مَنْ اضْطَنَعَ حُرًّا اسْتَفَادَ أَجْرًا.

.One who does a kind act earns good praise .١٧٣

١٧٣_ مَنْ أَحْسَنَ اكْتَسَبَ حُسْنَ الشَّاءِ.

.One whose benefactions are abundant demonstrates his great nobility .١٧٤

١٧٤_ مَنْ كَثُرَتْ عَوَارِفُهُ أَبَانَ عَنْ كَثْرِهِ نُبْلِهِ.

.One whose kindness is abundant is loved by his brothers .١٧٥

١٧٥_ مَنْ كَثُرَتْ إِحْسَانُهُ أَحَبَّهُ إِخْوَانُهُ.

Whoever extends his goodness [to others], more people .١٧٦

.are inclined towards him

١٧٦_ مَنْ بَدَلَ مَعْرُوفَهُ كَثُرَ الرَّغْبُ إِلَيْهِ.

.One who accepts your gift has [actually] assisted you in gaining honour .١٧٧

١٧٧_ مَنْ قَبِلَ عَطَاءَكَ فَقَدْ أَعَانَكَ عَلَى الْكَرَمِ.

.One who perfects his kindness gives generously before he is asked .١٧٨

١٧٨_ مَنْ أَكْمَلَ الْإِفْضَالَ بَدَلَ النَّوَالِ قَبْلَ السُّؤَالِ.

.One who does good to the undeserving has wronged his goodness .١٧٩

١٧٩_ مَنْ أَشَدَّى مَعْرُوفًا إِلَى غَيْرِ أَهْلِهِ ظَلَمَ مَعْرُوفَهُ.

One who gives in cases that are undeserving fails to give [the rights] to those who .١٨٠
.are deserving

١٨٠_ مَنْ أَعْطَى فِي غَيْرِ الْحُقُوقِ قَصَّ رَ عَنِ الْحُقُوقِ.

.One who is ungrateful for a good turn deserves an ugly separation .١٨١

١٨١_ مَنْ كَفَرَ حُسْنَ الصَّنِيعَةِ اسْتَوْجَبَ قُبْحَ الْقَطِيعَةِ.

.One who reciprocates a good turn with a better one has [appropriately] repaid it .١٨٢

١٨٢_ مَنْ قَابَلَ الْإِحْسَانَ بِأَفْضَلٍ مِنْهُ فَقَدْ جَاوَاهُ.

.One whose benefaction increases, his assistants and helpers [also] increase .١٨٣

١٨٣_ مَنْ كَثُرَ إِحْسَانُهُ كَثُرَ خَدَمُهُ وَأَعْوَانُهُ.

Whoever extends his benevolence [to others], the hearts become inclined . ١٨٤
.towards him

١٨٤_ مَنْ بَدَلَ مَعْرُوفَهُ مَالَتْ إِلَيْهِ الْقُلُوبُ.

One who grants generously before being asked, then he is truly honourable and .١٨٥

.much-loved

١٨٥_ مَنْ بَدَلَ النَّوَالِ قَبْلَ السُّؤَالِ فَهُوَ الْكَرِيمُ الْمَحْبُوبُ.

.One who repays goodness with evil has rid himself of magnanimity .١٨٦

١٨٦_ مَنْ كَفَى الْإِحْسَانَ بِالْإِسَاءَةِ فَقَدْ بَرَى مِنَ الْمُرُوَّةِ.

.Whoever does good to the people, their love for him lasts .١٨٧

١٨٧_ مَنْ أَحْسَنَ إِلَى النَّاسِ اسْتَدَامَ مِنْهُمْ الْمَحَبَّةَ.

One who fulfils the [debt of] goodness that was done to him in the past has . ١٨٨
.attained true freedom

١٨٨_ مَنْ قَضَى مَا أُسْلِفَ مِنَ الْإِحْسَانِ

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فَهُوَ الْكَامِلُ الْحَرِيَّةِ.

One who turns to you hopefully has already got a good impression of you, so do .۱۸۹
.not disappoint his expectation

۱۸۹_ مَنْ انْتَجَعَكَ مُؤَمَّلًا فَقَدْ أَسْلَفَكَ حُسْنَ الظَّنِّ بِكَ فَلَا تُخَيِّبْ ظَنَّهُ.

.Whoever fulfils the rights of one who does not fulfil his rights has enslaved him .۱۹۰

۱۹۰_ مَنْ قَضَى حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَقَدْ عَبَّدَهُ.

One who is kind to the people, his outcomes become good and the ways [to his .۱۹۱
.goals] become easy for him

۱۹۱_ مَنْ أَحْسَنَ إِلَى النَّاسِ حَسُنَتْ عَوَاقِبُهُ وَسَهَّلَتْ لَهُ طُرُقُهُ.

Whoever accepts a good turn has made the one who rendered it to him his .۱۹۲
.master

۱۹۲_ مَنْ قَبِلَ مَعْرُوفًا فَقَدْ مَلَكَ مُسَدِّدِهِ إِلَيْهِ رِقَّةً.

One who accepts your good turn has made his right over you mandatory [on .۱۹۳
.[himself

۱۹۳_ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَوْجَبَ عَلَيْكَ حَقَّهُ.

Whoever does good to the one who does evil to him has taken the all-. ۱۹۴
.encompassing excellence

۱۹۴_ مَنْ أَحْسَنَ إِلَى مَنْ أَسَاءَ إِلَيْهِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

.One who is not grateful for favours is not spared from deprivation .۱۹۵

۱۹۵_ مَنْ لَمْ يَشْكُرِ الْإِحْسَانَ لَمْ يَعْذُهِ الْحِرْمَانُ.

One who begins giving without being asked and completes good deeds without .۱۹۶
.any obligation has perfected his favour

١٩٦_ مَنْ بَدَأَ الْعَطِيَّةَ مِنْ غَيْرِ طَلَبَ وَأَكْمَلَ الْمَعْرُوفَ مِنْ غَيْرِ امْتِنَانَ فَقَدْ أَكْمَلَ الْإِحْسَانَ.

.197 One who bestows a favour on the ungrateful one prolongs his rage .

١٩٧_ مَنْ أَنْعَمَ عَلَى الْكَفُورِ طَالَ غَيْظُهُ.

.198 One who is generous in granting [favours], enthrals the people of this world .

١٩٨_ مَنْ سَمَحَتْ نَفْسُهُ بِالْعَطَاءِ اسْتَعْبَدَ أَبْنَاءَ الدُّنْيَا.

.199 One who

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.does not nurture his good turn has indeed lost it

١٩٩_ مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

.One who accepts your good turn has sold you his honour and magnanimity .٢٠٠

٢٠٠_ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ بَاعَكَ عِزَّتَهُ وَمُرُوتَهُ.

.One who accepts your good turn has humbled his prestige and honour before you .٢٠١

٢٠١_ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَذَلَّ لَكَ جَلَالَتَهُ وَعِزَّتَهُ.

.Whoever does not nurture his favour, then it is as if he did not bestow it .٢٠٢

٢٠٢_ مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَكَأَنَّهُ لَمْ يَصْنَعُهُ.

.Doing good to others is part of an honourable purpose .٢٠٣

٢٠٣_ مِنْ شَرَفِ الْهَمِّ بَدُلُ الْإِحْسَانِ.

.[One of the greatest afflictions is wasting good turns [on the undeserving] .٢٠٤

٢٠٤_ مِنْ أَعْظَمِ الْفَجَائِعِ إِضَاعَةُ الصَّنَائِعِ.

.One of the best favours is the favour that is done to the righteous .٢٠٥

٢٠٥_ مِنْ أَفْضَلِ الْإِحْسَانِ الْإِحْسَانُ إِلَى الْأَبْرَارِ.

.Nothing earns gratitude like doing good to others .٢٠٦

٢٠٦_ مَا اكْتَسِبَ الشُّكْرَ بِمِثْلِ بَدْلِ الْمَعْرُوفِ.

.Nothing enthrals people like doing [them] favours .٢٠٧

٢٠٧_ مَا اشْتَرَقَتِ الْأَعْنَاقُ بِمِثْلِ الْإِحْسَانِ.

No one has appealed to me with an intercession that is greater in my sight than a .٢٠٨
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

٢٠٨_ ما تَوَسَّلَ أَحَدٌ إِلَىٰ بَوْسِيلِهِ أَجَلَ عِنْدِي مِنْ يَدِ سَيِّبَتٍ مَنِيَّ إِلَيْهِ لِأَرْبِيئِهَا عِنْدَهُ بِاتِّبَاعِهَا أُخْتَهَا فَإِنَّ مَنَعَ الْأَوَّخِرِ يَقْطَعُ شُكْرَ الْأَوَّائِلِ.

.٢٠٩ The basis of goodness is abandoning obligation through it

٢٠٩_ مَلَائِكُ الْمَعْرُوفِ تَزُكُّ الْمَنِّ بِهِ.

٢١٠. [With goodness [to others],

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.there is loftiness

٢١٠_ مَعَ الْإِحْسَانِ تَ كُونَ الرَّفْعَةُ.

.[Nurturing a good turn [and completing it] is better than starting it [anew ٢١١

٢١١_ مَرْبَّةُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

!How good a store [for the future] benevolence is ٢١٢

٢١٢_ نِعْمَ الذُّخْرُ الْمَعْرُوفُ.

.The best provision for the Hereafter is doing good to the people ٢١٣

٢١٣_ نِعْمَ زَادُ الْمَعَادِ الْإِحْسَانُ إِلَى الْعِبَادِ.

.Achievement of glorious feats is through performing noble deeds ٢١٤

٢١٤_ نَيْلُ الْمِ آثَرِ بِنْدَلِ الْمَكَارِمِ.

Never regard what you give as too much, even if it is plenty, for indeed the good ٢١٥
.praise [you will get for your generosity] will be greater than it

٢١٥_ لَا تَسْتَكْبِرَنَّ الْعَطَاءَ وَإِنْ كَثُرَ فَإِنَّ حُسْنَ الشَّاءِ أَكْثَرُ مِنْهُ.

Never regard what you give as great, even if it is substantial, for indeed the extent ٢١٦
.of [humiliation undergone through] begging is greater than that

٢١٦_ لَا تَسْتَغْظَمَنَّ النَّوَالَ وَإِنْ عَظُمَ فَإِنَّ قَدْرَ السُّؤَالِ أَعْظَمُ مِنْهُ.

One who does not show kindness [to others] in times of fortune will be abandoned ٢١٧
.in times of misfortune

٢١٧_ مَنْ لَمْ يُحْسِنْ فِي دَوْلَتِهِ خُذِلَ فِي نَكْبَتِهِ.

.Whoever places his goodness with the one who does not deserve it has wasted it ٢١٨

٢١٨_ وَاضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

Doing a good turn to those who deserve it subdues the enemy and protects from .٢١٩
.falling into evil

٢١٩_ وَضَعُ الصَّنِيعَةِ فِي أَهْلِهَا يَكْبِتُ الْعَدُوَّ وَيَقِي مَصَارِعَ الشُّوْءِ.

Never show your benevolence to the one who does not understand its value (or .٢٢٠
.who is not good

٢٢٠_ لَا تَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوفٍ (مَعْرُوف).

Do not do a good turn to the one .٢٢١

.who is ungrateful for your kindness

٢٢١_ لَا تَضْطَنِعْ مَنْ يَكْفُرُ بِرِّكَ.

Never hold back an act of benevolence, even if you do not find one who .٢٢٢
.understands its value

٢٢٢_ لَا تَمْنَنَّ عَنِ الْمَعْرُوفِ، وَإِنْ لَمْ تَجِدْ عَرُوفًا.

.Do not be ashamed of giving little, for not giving at all is even less than that .٢٢٣

٢٢٣_ لَا تَسْتَحْيِ مِنْ إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْحِزْمَانَ أَقْلُ مِنْهُ.

Never regard the abundance of what you have given to be much, for you are [in .٢٢٤
.possession of] even more than that

٢٢٤_ لَا تَسْتَكْثِرَنَّ الْكَثِيرَ مِنْ نَوَالِكَ، فَإِنَّكَ أَكْثَرُ مِنْهُ.

Never hold back from doing good turns and favours thereby being stripped of .٢٢٥
.[your] ability

٢٢٥_ لَا تَمْتَنِعَنَّ مِنْ فِعْلِ الْمَعْرُوفِ وَالْإِحْسَانِ فَتُسَلَبَ الْإِمْكَانَ.

Do not delay giving the needy to tomorrow, for you do not know what will happen .٢٢٦
.to you or to him tomorrow

٢٢٦_ لَا تُؤَخِّرْهُ إِذَا لَمْ يَكُنْ فِي غَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَعْرِضُ لَكَ وَلَهُ فِي غَدٍ.

Let not your brother be stronger in his iniquity towards you than you are in your .٢٢٧
.[goodness [towards him

٢٢٧_ لَا يَكُونَنَّ أَخُوكَ عَلَى الْإِسَاءَةِ إِلَيْكَ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ.

Never let the paucity of those who show gratitude for your benevolence deter you .٢٢٨
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

٢٢٨_ لَا يُزْهِدَنَّكَ فِي اضْيَاعِ الْمَعْرُوفِ قَلْبُهُ مَنْ يَشْكُرُهُ، فَقَدْ يَشْكُرَكَ عَلَيْهِ مَنْ لَا يَنْتَفِعُ بِشَيْءٍ مِنْهُ، وَقَدْ يُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ.

[Do not help anyone .٢٢٩

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against the one who has favoured you, for the one who helps against the one who has
.favoured him is stripped of his ability

٢٢٩_ لَا تُعِينُ عَلَى مَنْ أَنْعَمَ عَلَيْكَ فَمَنْ أَعَانَ عَلَى مَنْ أَنْعَمَ عَلَيْهِ سَلَبَ الْإِمْكَانَ.

.٢٣٠. Goodness does not thrive with the ignoble

٢٣٠_ لَا تَزْكُو الصَّنِيعَةُ مَعَ غَيْرِ أَصِيلٍ.

.٢٣١. The wicked do not do good to anyone except those who are like them

٢٣١_ لَا يَصْطَنِعُ اللَّئِيمُ إِلَّا أَمْثَالَهُمْ.

.٢٣٢. There is no merit loftier than benevolence

٢٣٢_ لَا فَضِيلَةَ أَجْلُ مِنَ الْإِحْسَانِ.

.٢٣٣. There is no virtue greater than benevolence

٢٣٣_ لَا مَنْقَبَةَ أَفْضَلُ مِنَ الْإِحْسَانِ.

.٢٣٤. There is no benevolence more misused than doing good to the ingrate

٢٣٤_ لَا مَعْرُوفَ أَضْيَعُ مِنَ اضْطِنَاعِ الْكُفُورِ.

.٢٣٥. There is no virtue in doing good to one who does not know its value

٢٣٥_ لَا خَيْرَ لِمَنْ رَفِيَ الْمَعْرُوفِ إِلَى غَيْرِ عَرُوفٍ.

A good turn does not benefit except with one who possesses loyalty and self-
.restraint

٢٣٦_ لَا تَنْفَعُ الصَّنِيعَةُ إِلَّا فِي ذِي وِفَاءٍ وَحَفِيزَةٍ.

.[Giving little is better than offering excuses [for not giving] ٢٣٧

٢٣٧_ يَسِيرُ الْعَطَاءُ حَتَّى رُزِمَ التَّعَلُّلُ بِالْإِعْتِدَارِ.

.٢٣٨. Good turns do not thrive except with the honourable

٢٣٨_ لَا تَزُكُّوْا إِلَّا عِنْدَ الْكِرَامِ الصَّنَائِيْ عُ.

.[There is no virtue in the good turn that is reckoned [as a favour ٢٣٩.

٢٣٩_ لَا يَخْتِيْرُ فِي الْمَعْرُوفِ الْمُحْصَى.

.The consequences of kindness are never dispraised ٢٤٠.

٢٤٠_ لَا تُتَدَمُّ أَبَدًا عَوَاقِبُ الْإِحْسَانِ.

.None is praised except the one who shows his kindness ٢٤١.

٢٤١_ لَا يُحْمَدُ إِلَّا مَنْ بَدَلَ إِحْسَانَهُ.

.It is enough of a donation to give what is [readily] available ٢٤٢.

٢٤٢_ كَفَى بِالْمَيْسُورِ رِفْدًا.

.Benevolence is the better of the two treasures ٢٤٣.

٢٤٣_ الْمَعْرُوفُ أَفْضَلُ

Good turns are shackles that cannot be extricated except through gratitude or .۲۴۴
.requital

۲۴۴_ الْمَعْرُوفُ غُلٌّ لَا يَفُكُّهُ إِلَّا شُكْرٌ، أَوْ مُكَافَاةٌ.

.۲۴۵ Completing a good turn is better than starting it

۲۴۵_ إِكْمَالُ الْمَعْرُوفِ أَحْسَنُ مِنْ إِبْتِدَائِهِ.

A benevolent action is not completed except by three things: by taking it to be .۲۴۶
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

۲۴۶_ الْمَعْرُوفُ لَا يَتِمُّ إِلَّا بِثَلَاثٍ: بِتَضْيَعِ غَيْرِهِ، وَتَعْجِيلِهِ، وَسِتْرِهِ، فَإِنَّكَ إِذَا صَدَّعْتَهُ فَقَدَ عَظَمَتَهُ، وَإِذَا عَجَّلْتَهُ فَقَدَ هَيَأْتَتَهُ وَإِذَا سَتَّ رِزْقَهُ
فَقَدَ تَمَمَّتْهُ.

Doing a good turn is the best acquisition [for the Hereafter], and generosity is the .۲۴۷
.best ornament

۲۴۷_ الْإِفْضَالُ أَفْضَلُ قِتْيِهِ، وَالسَّخَاءُ أَحْسَنُ حِلْيَتِهِ.

.۲۴۸ When the kind people become fewer, those who adorn themselves get ruined

۲۴۸_ إِذَا قَلَّ أَهْلُ الْفَضْلِ هَلَكَ أَهْلُ التَّجْمُلِ.

.۲۴۹ By doing good to others, ranks get elevated

۲۴۹_ بِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ.

.۲۵۰ By conferring favours, people are enthralled

۲۵۰_ بِالْإِفْضَالِ تُسْتَرْقُّ الْأَعْنَاقُ.

.۲۵۱ Through [his] abundant favours, the munificent person is recognized

٢٥١_ بِكَثْرَةِ الْإِفْضَالِ يُعْرَفُ الْكَرِيمُ.

.٢٥٢ By conferring favours [to others], [one's] faults are hidden

٢٥٢_ بِالْإِفْضَالِ تُسْتَرُّ الْعُيُوبُ.

.٢٥٣ (Give life to your good deed by killing it (i.e. by forgetting it

٢٥٣_ أَحْيِ مَعْرُوفَكَ بِإِمَاتَتِهِ.

.٢٥٤ Do good whenever possible, and deter the evildoer with righteous action

٢٥٤_ إِفْعَلِ الْمَعْرُوفَ مَا أَمْكَنَ، وَازْجُرِ الْمُسِيءَ بِفِعْلِ الْمُحْسِنِ.

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

٢٥٥_ أُبْدِلُ مَعْرُوفَكَ لِلنَّاسِ كَافَّةً فَإِنَّ فَضِيلَةَ فِعْلِ الْمَعْرُوفِ لَا يَعْدِلُهَا عِنْدَ اللَّهِ سُبْحَانَهُ شَيْءٌ.

Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of .٢٥٦
.obligation destroys a good turn

٢٥٦_ أَحْيُوا الْمَعْرُوفَ بِإِمَاتَتِهِ، فَإِنَّ الْمِنَّةَ تَهْدِمُ الصَّنِيعَةَ.

.The best good deed is coming to the aid of the aggrieved .٢٥٧

٢٥٧_ أَفْضَلُ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

.The loftiest good turn is that which is done to those who deserve it .٢٥٨

٢٥٨_ أَجَلُّ الْمَعْرُوفِ مَا صُنِعَ إِلَى أَهْلِهِ.

.The best favour of the wicked person is holding back his harm [from others] .٢٥٩

٢٥٩_ أَفْضَلُ مَعْرُوفِ اللَّئِيمِ مَنَعُ أَذَائِهِ.

.The ugliest deed of an honourable person is withholding his contribution .٢٦٠

٢٦٠_ أَقْبَحُ أَعْمَالِ الْكَرِيمِ مَنَعُ عَطَائِهِ.

Verily the people who do good [to others] are more in need of doing it than those .٢٦١
.who request it from them

٢٦١_ إِنَّ بِأَهْلِ الْمَعْرُوفِ مِنَ الْحَاجَةِ إِلَى اضْطِنَاعِهِ أَكْثَرَ مِمَّا بِأَهْلِ الرَّغْبَةِ إِلَيْهِمْ مِنْهُ.

.Benevolence is [a means of] servitude .٢٦٢

٢٦٢_ الْمَعْرُوفُ رِقٌّ.

.The most profitable wares are the rendering of benevolent actions .٢٦٣

٢٦٣_ أَرْبَحُ الْبُضَايِ عِضْطِنَاعُ الصَّنَائِعِ.

.The perfection of giving is in expediting it .٢٦٤

٢٦٤_ كَمَالُ الْعَطِيَّةِ تَعْجِيلُهَا.

.٢٦٥ The human being is not enthralled until he is engulfed by favour

٢٦٥_ لَنْ يُشْتَرَقَ الْإِنْسَانُ حَتَّى يَغْمَرَهُ الْإِحْسَانُ.

٢٦٦. (١) One who is not good at seeking sympathy is faced with scorn.

٢٦٦_ مَنْ لَمْ يُحْسِنِ الْاسْتِعْطَافَ قُبِلَ بِالْإِسْتِخْفَافِ.

.٢٦٧ Nothing enthral the honourable ones like benevolence

٢٦٧_ مَا اسْتُعْبِدَ الْكِرَامُ بِمِثْلِ الْإِكْرَامِ.

.٢٦٨ (The best of treasures are: the good turn that is consigned to (or by

p: ١٩٠

.Or: One who does not consider compassion to be good is faced with scorn –١

.the free and the knowledge that is learned by the virtuous

٢٦٨_ أَفْضَلُ الْكُنُوزِ مَعْرُوفٌ يُودَعُ (يُودِعُهُ) الْأَخْرَاءُ، وَعِلْمٌ يَتَدَارَسُهُ الْأَخْيَارُ.

.Ingratitude for favours leads to deprivation .٢٦٩

٢٦٩_ كُفْرَانُ الْإِحْسَانِ يُوجِبُ الْحِرْمَانَ.

.One who withholds from giving is deprived of (or prevents) praise .٢٧٠

٢٧٠_ مَنْ مَنَعَ الْعَطَاءَ مَنَعَ الثَّنَاءَ.

.Giving after having refused is more graceful than refusing after having given .٢٧١

٢٧١_ أَلْعَطِيَّةُ بَعْدَ الْمَنَعِ أَجْمَلُ مِنَ الْمَنَعِ بَعْدَ الْعَطِيَّةِ.

Whoever does good to the people, Allah covers him with His mercy and places him
.in His pardon

٢٧٢_ مَنْ أَحْسَنَ إِلَى الرَّعِيَّةِ، نَشَرَ اللَّهُ عَلَيْهِ جَنَاحَ رَحْمَتِهِ وَأَدْخَلَهُ فِي مَغْفِرَتِهِ.

Give whatever you are giving expeditiously and beneficially, and if you refuse then
.let it be with politeness and apology

٢٧٣_ أَعْطِ مَا تُعْطِيهِ مُعْجَلًا مُهَيَّأً وَإِنْ مَنَعْتَ فَلْيَكُنْ فِي إِجْمَالٍ وَإِعْذَارٍ.

.One who finds it easy to give away [his] wealth has hopes directed towards him .٢٧٤

٢٧٤_ مَنْ هَانَ عَلَيْهِ بَدَلُ الْأَمْوَالِ تَوَجَّهَتْ إِلَيْهِ الْأَمَالُ.

One who loves to be remembered with praise should give generously from his
.wealth

٢٧٥_ مَنْ أَحَبَّ الذِّكْرَ الْجَمِيلَ فَلْيَبْدُلْ مَالَهُ.

.One who gives generously enthrals the people .٢٧٦

٢٧٦_ مَنْ بَدَلَ مَالَهُ اسْتَرْقَ الرِّقَابَ.

.Nothing spreads renown like generosity .٢٧٧

٢٧٧ _ مَا شَاعَ الذُّكْرُ بِمِثْلِ الْبَدْلِ .

.Generosity is the expander of ability .٢٧٨

٢٧٨ _ الْبَدْلُ مَادَّةُ الْإِمْكَانِ .

.Generosity earns praise .٢٧٩

٢٧٩ _ الْبَدْلُ يَكْسِبُ الْحَمْدَ .

.Through generosity, praises are increased .٢٨٠

٢٨٠ _ بِالْبَدْلِ تَكْتُمُرُ الْمَحَامِدُ .

.By being generous with blessings, the blessings last longer .٢٨١

٢٨١ _ بِبَدْلِ النِّعْمَةِ تُسْتَدَامُ النِّعْمَةُ .

.Increased generosity is a sign of nobility .٢٨٢

٢٨٢ _ كَثْرَةُ الْبَدْلِ آيَةُ التُّبَلِّ .

The Good Doer

The Good Doer المحسن

.١ 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

١_ لَا يَكُنِ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ سَوَاءً، فَإِنَّ ذَلِكَ يُزْهِدُ الْمُحْسِنَ فِي الْإِحْسَانِ، وَيُتَابِعُ الْمُسِيءَ إِلَى الْإِسَاءَةِ.

٢_ .The charitable one needs the beggar

٢_ يَحْتَاجُ ذُو النَّائِلِ إِلَى السَّائِلِ.

٣_ .Be open-handed but do not be wasteful

٣_ كُنْ سَمِيحًا وَلَا تَكُنْ مُبَدِّرًا.

٤_ .The good doer person is one who is benevolent to all people

٤_ الْمُحْسِنُ مَنْ عَمَّ النَّاسَ بِالْإِحْسَانِ.

٥_ .The benevolent is supported, the malevolent is scorned

٥_ الْمُحْسِنُ مُعَانٌ، وَالْمُسِيءُ مُهَانٌ.

٦_ .The good doer is one whose words are affirmed by his actions

٦_ الْمُحْسِنُ مَنْ صَدَّقَ أَقْوَالَهُ أَعْمَالُهُ.

٧_ .The benevolent one is alive, even if he is transferred to the dwellings of the dead

٧_ الْمُحْسِنُ حَيٌّ وَإِنْ نُقِلَ إِلَى مَنَازِلِ الْأَمْوَاتِ.

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

٨_ إِذَا رَأَيْتُمُ الْخَيْرَ فَسَارِعُوا إِلَيْهِ، وَرَأَيْتُمُ الشَّرَّ فَتَبَاعَدُوا عَنْهُ، وَكُنْتُمْ بِالطَّاعَاتِ عَامِلِينَ، وَفِي الْمَكَارِمِ مُتَنَافِسِينَ، كُنْتُمْ
مُحْسِنِينَ فَائِزِينَ.

٩_ .The worst of the benevolent ones is the one who puts others under obligation by his
favour

٩- شَرُّ الْمُحْسِنِينَ الْمُتَمَتِّنُ بِإِحْسَانِهِ.

١٠. The doer of good deeds does not stumble, and when he does stumble, he finds a [support] [to hold on to].

١٠- صَاحِبُ الْمَعْرُوفِ لَا يَعْثُرُ، وَإِذَا عَثَرَ وَجَدَ مَتَكًّا.

١١. Every good doer is affable.

١١- كُلُّ مُحْسِنٍ مُشْتَأَنَسٌ.

١٢. The good doers are recognized by what the righteous people speak.

.about them, and by their good deeds and virtuous conduct

١٢_ يُسْتَدَلُّ عَلَى الْمُحْسِنِينَ بِمَا يَجْرَى لَهُمْ عَلَى السُّنَنِ الْأَخْيَارِ، وَحُسْنِ الْأَفْعَالِ، وَجَمِيلِ السِّيَرِهِ.

Physical Beauty

الحُسن Physical Beauty

١. Physical beauty is of no benefit without nobility .

١_ لَا يَنْفَعُ الْحُسْنَ بِغَيْرِ نَجَابَتِهِ.

(Dyslogia (The Inability To Express Oneself Effectively

الحَصْر (Dyslogia (The Inability to Express Oneself Effectively

١. The ugliness of dyslogia is better than the harm of talking nonsense .

١_ قُبْحُ الْحَصْرِ خَيْرٌ مِنْ جُرْحِ الْهَذَرِ.

٢. The inability of effective expression weakens the argument .

٢_ الْحَصْرُ يُضَعِّفُ الْحُجَّةَ.

٣. Dyslogia is better than babble .

٣_ الْحَصْرُ خَيْرٌ مِنَ الْهَذَرِ.

Fortune

الحِظُّ Fortune

١. The fortune of a person that comes through the ears is for himself and that which is .
.on the tongue for others

١_ الْحِظُّ لِلْإِنْسَانِ فِي الْأُذُنِ لِنَفْسِهِ وَفِي اللِّسَانِ لِغَيْرِهِ.

٢. Fortune rushes towards the one who does not seek it .

٢_ الْحُظُّ يَسْعَى إِلَى مَنْ لَا يَخْطُبُهُ.

Gaining Favour

Gaining Favour الحُظُّوهُ

١. Favour is gained in the sight of the Creator by yearning for that which is with Him;
٢. favour is gained with the creatures by turning away from what they possess

١_ الْحُظُّوهُ عِنْدَ الْخَالِقِ بِالرَّغْبَةِ فِيمَا لَدَيْهِ، الْحُظُّوهُ عِنْدَ الْمَخْلُوقِ بِالرَّغْبَةِ عَمَّا فِي يَدَيْهِ.

Digging A Pit For A Brother

Digging a Pit for a Brother حفر البئر للأخ

١. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit .

١_ مَنْ حَفَرَ بئراً لِأَخِيهِ أَوْقَعَهُ اللَّهُ فِي بئْرِهِ.

٢. [One who digs a pit for his believing brother will fall into it [himself

٢_ مَنْ حَفَرَ لِأَخِيهِ الْمُؤْمِنِ بئراً أُوقِعَ فِيهَا.

Spite And Malice

Spite and Malice الحِقْدُ

١. Malice is from the nature of the

.wicked

١_ الْحِقْدُ مِنْ طَبَايِعِ الْأَشْرَارِ.

٢. 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

٢_ الْحِقْدُ نَارٌ لَا تُطْفِئُ إِلَّا بِالظَّفْرِ. (نَارٌ كَامِتَةٌ لَا يُطْفِئُهَا إِلَّا مَوْتُ أَوْ ظَفْرٌ).

٣. [Malice wears away [its possessor

٣_ الْحِقْدُ يُذْرِى.

٤. Spite is the trait of the jealous ones

٤_ الْحِقْدُ شِيْمَةُ الْحَسَدَةِ.

٥. Malice is the motive of rage

٥_ الْحِقْدُ مَنَارُ الْعَضْبِ.

٦. Spite is the vilest of flaws

٦_ الْحِقْدُ الْأَمُّ الْعُيُوبِ.

٧. Malice is a painful ailment and an infectious disease

٧_ الْحِقْدُ دَاءٌ دَوِيٌّ، وَمَرَضٌ مُوْبِيٌّ.

٨. Malice is a vile characteristic and a fatal sickness

٨_ الْحِقْدُ خُلُقٌ دَنِيٌّ، وَمَرَضٌ مُرْدِيٌّ.

٩. 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

٩_ تَجَبَّبُوا تَضَاعَنَ الْقُلُوبِ، وَتَشَاخَنَ الصُّدُورِ وَتَدَابَّرَ النَّفُوسِ، وَتَخَاذَلَ الْأَيُّدِ تَمْلِكُوا أَمْرَكُمْ.

۱۰. The cornerstone of flaws is spite

۱۰_ رَأْسُ الْعُيُوبِ الْحِقْدُ.

۱۱. The cause of discord is malice

۱۱_ سَبَبُ الْفِتَنِ الْحِقْدُ.

۱۲. The weapon of evil is spite

۱۲_ سِلَاحُ الشَّرِّ الْحِقْدُ.

۱۳. The worst thing that resides in the heart is malice

۱۳_ شَرُّ مَا سَكَنَ الْقَلْبَ الْحِقْدُ.

۱۴. Extreme malice stems from the intense jealousy

۱۴_ شِدَّةُ الْحِقْدِ مِنْ شِدَّةِ الْحَسَدِ.

۱۵. Purify your hearts from malice, for it is an infectious disease

۱۵_ طَهَّرُوا قُلُوبَكُمْ مِنَ الْحِقْدِ فَإِنَّهُ دَاءٌ مُوبِقٌ.

۱۶. In times of difficulty, feelings of malice disappear

۱۶_ عِنْدَ الشَّدَائِدِ تَذْهَبُ الْأَحْقَادُ.

One who eliminates malice [from his heart], his heart and mind become

.relaxed

١٧_ مَنْ اطَّرَحَ الْحِقْدَ اسْتَرَّاحَ قَلْبُهُ وَتُبُّهُ.

The Spiteful

The Spiteful الحقود

١. There is no brotherhood for the spiteful .١

١_ لَيْسَ لِحَقُودِ أُخُوَّةٍ.

٢. One whose spite increases, his censure decreases .٢

٢_ مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتَابُهُ.

٣. One who sows hatred reaps tribulations .٣

٣_ مَنْ زَرَعَ الْإِحْنَ حَصَدَ الْمِحْنَ.

٤. How miserable is the life of a spiteful person !٤

٤_ مَا أَنْكَدَ عَيْشَ الْحَقُودِ.

٥. The spiteful person has no love .٥

٥_ لَا مَوَدَّةَ لِحَقُودٍ.

٦. The spiteful one has a tormented soul is doubly distressed .٦

٦_ الْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضَاعِفُ الْهَمِّ.

٧. There is no repose for the spiteful .٧

٧_ الْحَقُودُ لَارَاحَةَ لَهُ.

Belittling Others

Belittling others التحقير

١. Do not belittle anyone until you have heard from him .

١_ لَا تَزْدَرِينَّ أَحَدًا حَتَّى تَسْمَعَنَّ طِقَهُ.

Verification

التحقيق Verification

١. There is no action like verification .

١_ لَا عَمَلَ كَالَّتَّحْقِيقِ.

٢. There is no practice better than verification .

٢_ لَا سُنَّةَ أَفْضَلَ مِنَ التَّحْقِيقِ.

The Truth

The Truth الحق

١. Truth is an incisive sword .

١_ الْحَقُّ سَيْفٌ قَاطِعٌ.

٢. Truth is the best way .

٢_ الْحَقُّ أَفْضَلُ سَبِيلٍ.

٣. Truth is the strongest supporter .

٣_ الْحَقُّ أَقْوَى ظَهِيرٍ.

٤. Truth is the clearest course .

٤_ الْحَقُّ أَوْضَحُ سَبِيلٍ.

٥. The truth is worthier of being followed .

٥_ الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ.

٦. Assisting one another to establish the truth is [a sign of] trustworthiness and faith .٦

٦_ التَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ أَمَانَةٌ وَدِيَانَةٌ.

٧. Truth is a sword [to fight] against the followers of falsehood .٧

٧_ الْحَقُّ سَيْفٌ عَلَى أَهْلِ الْبَاطِلِ.

٨. (Truth is a refuge for every worker (and an argument for every speaker .٨

٨_ الْحَقُّ مَنْجَاةٌ لِكُلِّ عَامِلٍ (وَحُجَّةٌ لِكُلِّ قَائِلٍ).

٩. Through truth, the petitioner gets support .٩

٩_ بِالْحَقِّ يَسْتَنْظِرُ الْمُحْتَاجُ.

١٠. It is by turning away from the .١٠

.truth that misguidance comes about

١٠_ بِالْعُدُولِ عَنِ الْحَقِّ تَـ كُونَ الضَّالَّةَ.

.By clinging to the truth, support is received ١١

١١_ بِلِزُومِ الْحَقِّ يَحْصُلُ الْإِسْتِظْهَارُ.

.There is truth and falsehood, and each has its followers ١٢

١٢_ حَقٌّ وَبَاطِلٌ، وَلِكُلِّ أَهْلٌ.

.Truth that harms is better than falsehood that brings joy ١٣

١٣_ حَقٌّ يَضُرُّ رُخَيْرٌ مِنْ بَاطِلٍ يَسُرُّ.

.Plunge into hardships to [arrive at] the truth wherever it may be ١٤

١٤_ خُضَّ الْعَمْرَاتِ إِلَى الْحَقِّ حَيْثُ كَانَ.

May Allah have mercy on the person who supports truth when he sees it, repels ١٥
.injustice when he sees it and assists his companion by truth

١٥_ رَحِمَ اللَّهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ، وَرَأَى جَوْرًا فَرَدَّهُ وَكَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ.

May Allah have mercy of the person who enlivens the truth, causes falsehood to ١٦
.die, fights against oppression and establishes justice

١٦_ رَحِمَ اللَّهُ امْرَأً أَحْيَى حَقًّا، وَأَمَاتَ بَاطِلًا، وَأَذْحَضَ الْجَوْرَ، وَأَقَامَ الْعَدْلَ.

The peak of wisdom is clinging to the truth and obeying the one who stands for the ١٧
.truth

١٧_ رَأْسُ الْحِكْمَةِ لُزُومُ الْحَقِّ، وَطَاعَةُ الْمُحِقِّ.

.Seeking assistance to establish the truth is [a sign of] faith and uprightness ١٨

١٨_ طَلَبُ 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

١٩_ عَلَيْنِكُمْ بِمُوجِبَاتِ الْحَقِّ فَالْزُمُوها، وَإِيَّاكُمْ وَمُحَالَاتِ الشُّرُهَاتِ.

20. Your return to the truth is better than your persisting in falsehood .

٢٠_ 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

٢١_ عَوْدُكَ إِلَى الْحَقِّ وَإِنْ تَعَبْتَ خَيْرٌ مِنْ رَاحَتِكَ مَعَ لُزُومِ الْبَاطِلِ.

.In adhering to the truth, there is prosperity .٢٢

٢٢_ فِي لُزُومِ الْحَقِّ تَـ كُونُ السَّعَادَةِ.

Abandon the one who has abandoned the truth for other than it, and leave him and .٢٣
.that which he has preferred for himself

٢٣_ فَارِقٌ مَنْ فَارِقَ الْحَقِّ إِلَى غَيْرِهِ، وَدَعَهُ وَمَا رَضِيَ لِنَفْسِهِ.

.Little truth repels much falsehood, just as a little fire burns a lot of firewood .٢٤

٢٤_ قَلِيلُ الْحَقِّ يَدْفَعُ كَثِيرَ الْبَاطِلِ كَمَا أَنَّ الْقَلِيلَ مِنَ النَّارِ يُحْرِقُ كَثِيرَ الْحَطَبِ.

.Speak the truth and you will benefit; do not utter falsehood and you will be safe .٢٥

٢٥_ قُولُوا الْحَقَّ تَعْنَمُوا، وَاشْكُتُوا عَنِ الْبَاطِلِ تَسْلَمُوا.

.For truth there is stability .٢٦

٢٦_ لِلْحَقِّ دَوْلَةٌ.

.Let your refuge be the truth, for verily truth is the strongest supporter .٢٧

٢٧_ لِيَكُنْ مَوْلُوكَ إِلَى الْحَقِّ، فَإِنَّ الْحَقَّ أَقْوَى مُعِينٍ.

.One who does not act upon the truth will never attain salvation .٢٨

٢٨_ لَنْ يُدْرِكَ النَّجَاةَ مَنْ لَمْ يَعْمَلْ بِالْحَقِّ.

.[One who acts upon the truth, gains [from it .٢٩

٢٩_ مَنْ عَمِلَ بِالْحَقِّ عَنِمَ.

.One who acts upon the truth, profits .٣٠

٣٠_ مَنْ عَمِلَ بِالْحَقِّ رَبِحَ.

.One who acts upon the truth is saved .٣١

٣١_ مَنْ عَمِلَ بِالْحَقِّ نَجَا.

.One who acts upon the truth becomes successful .٣٢

٣٢_ مَنْ عَمِلَ بِالْحَقِّ أَفْلَحَ.

.One who fights against the truth is thrown down .٣٣

٣٣_ مَنْ صَارَعَ الْحَقَّ صُرِعَ.

.One who speaks truthfully is believed .٣٤

٣٤_ مَنْ قَالَ بِالْحَقِّ صُدِّقَ.

.One who tries to prevail against the truth is overpowered [by it .٣٥

٣٥_ مَنْ غَالَبَ الْحَقَّ غُلِبَ.

.One who battles .٣٦

.against the truth is ruined

٣٦_ مَنْ حَارَبَ الْحَقَّ حُرِبَ.

.One who opposes the truth is killed (or thrown down) by it .٣٧

٣٧_ مَنْ عَانَدَ الْحَقَّ قَتَلَهُ (صِرَاعُهُ).

.One who opposes the truth is seized by powerlessness .٣٨

٣٨_ مَنْ عَانَدَ الْحَقَّ لَزِمَهُ الْوَهْنُ.

.One who opposes the truth has taken Allah as his adversary .٣٩

٣٩_ مَنْ عَانَدَ الْحَقَّ كَانَ اللَّهُ حَصْمَهُ.

.One who is not saved by the truth is destroyed by falsehood .٤٠

٤٠_ مَنْ لَمْ يُنَجِّهِ الْحَقُّ، أَهْلَكَهُ الْبَاطِلُ.

.One who transgresses the truth, his path becomes narrowed .٤١

٤١_ مَنْ تَعَدَّى الْحَقَّ، ضَاقَ مَذْهَبُهُ.

.One who seeks honour through truth will be honoured by truth .٤٢

٤٢_ مَنْ اِعْتَرَّ بِالْحَقِّ أُعِزَّهُ الْحَقُّ.

.One who shows his face [in opposition] to the truth is destroyed .٤٣

٤٣_ مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

.One who takes the truth as his reins, the people will take him to be their leader .٤٤

٤٤_ مَنْ اتَّخَذَ الْحَقَّ لِيَاجِمًا اتَّخَذَهُ النَّاسُ إِمَامًا.

.Whoever acts upon the truth, the creation incline towards him .٤٥

٤٥_ مَنْ عَمِلَ بِالْحَقِّ مَالَ إِلَيْهِ الْخَلْقُ.

.One who feels ashamed of speaking the truth is really a fool .٤٦

٤٦_ مَنْ اسْتَحْيَى مِنْ قَوْلِ الْحَقِّ فَهُوَ أحمقٌ.

.One who struggles to establish the truth is granted success [by Allah .٤٧

٤٧_ مَنْ جَاهَدَ عَلَى إِقَامَةِ الْحَقِّ وَفَّقَ.

.One who deviates from the truth, his end is dispraised .٤٨

٤٨_ مَنْ نَكَبَ عَنِ الْحَقِّ ذُمَّ عَاقِبَتُهُ.

Whoever surrenders to the truth and follows the rightful [leader] is [considered to .٤٩
.be] among the righteous

٤٩_ مَنْ اسْتَسْلَمَ لِلْحَقِّ، وَأَطَاعَ الْمُحِقَّ كَانَ مِنَ الْمُحْسِنِينَ.

Whoever makes the truth his goal, difficult things are made .٥٠

.easy for him and distant things are brought nearer to him

٥٠_ مَنْ جَعَلَ الْحَقَّ مَطْلَبَهُ، لَانَ لَهُ الشَّدِيدُ، وَقَرَّبَ عَلَيْهِ الْبَعِيدُ.

Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by .٥١
.it

٥١_ مَنْ أضعَفَ الْحَقَّ وَخَذَلَهُ أَهْلَكَهُ الْبَاطِلُ وَقَتَلَهُ.

.One whose goal is the truth will attain it, even if he is very uncertain .٥٢

٥٢_ مَنْ كَانَ مَقْصِدُهُ الْحَقَّ أَذْرَكَهُ، وَلَوْ كَانَ كَثِيرَ اللَّبِيسِ.

Whoever opposes the truth, it kills him and whoever tries to overpower it, it .٥٣
.humiliates him

٥٣_ مَنْ عَانَدَ الْحَقَّ قَتَلَهُ، وَمَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الْبَاطِلِ) ذَلَّلَهُ.

.Whoever helps the truth, benefits .٥٤

٥٤_ مَنْ نَصَرَ الْحَقَّ عَنِمَ.

!How numerous are those who admit to the truth but do not follow it .٥٥

٥٥_ مَا أَكْثَرَ مَنْ يَعْتَرِفُ بِالْحَقِّ وَلَا يُطِيعُهُ.

.One who contends with the truth is defeated .٥٦

٥٦_ مُنَازِعُ الْحَقِّ مَخْضُومٌ.

!How good a guide truth is .٥٧

٥٧_ نَعَمَ الدَّلِيلُ الْحَقُّ.

Do not hold back from presenting the truth when you find those who are worthy of .٥٨
.it

٥٨_ لَا تُمْسِكْ عَنْ إِظْهَارِ الْحَقِّ، إِذَا وَجَدْتَ لَهُ أَهْلًا.

Let nothing make you feel at ease but the truth and let nothing make you uneasy .۵۹
.except falsehood

۵۹_ لَا يُؤَسِّنُكَ إِلَّا الْحَقُّ، وَلَا يُوَحِّشَنَّكَ إِلَّا الْبَاطِلُ.

Let not your attention towards the rights of a person [who is close to you] prevent .۶۰
.you from establishing justice against him

۶۰_ لَا تَمْنَعَنَّكَ رِعَايَةُ الْحَقِّ لِأَحَدٍ عَنْ إِقَامَةِ الْحَقِّ عَلَيْهِ.

.Falsehood and truth do not go together .۶۱

۶۱_ لَا يَجْتَمِعُ الْبَاطِلُ وَالْحَقُّ.

.None is patient in the face of truth except the judicious and intelligent one .۶۲

۶۲_ لَا يَصْبِرُ

عَلَى الْحَقِّ إِلَّا الْحَازِمُ الْأَرِيْبُ.

.63 There is no messenger more conveying than the truth

٦٣_ لَا رَسُولَ أُبْلَغُ مِنَ الْحَقِّ.

.64 There is no adviser more sincere than the truth

٦٤_ لَا نَاصِحَ أَنْصَحُ مِنَ الْحَقِّ.

.65 There is no companion who is dearer than the truth

٦٥_ لَا صَاحِبَ أَعَزُّ مِنَ الْحَقِّ.

.66 One who takes the support of truth is not defeated

٦٦_ لَا يُغَلَبُ مَنْ يَسْتَنْظِرُ بِالْحَقِّ.

.67 One who argues by truth is not defeated

٦٧_ لَا يَخْصَمُ مَنْ يَخْتَجُّ بِالْحَقِّ.

.68 (One who elevates himself by truth is not overtaken (or abased

٦٨_ لَا يُدْرِكُ (لَا يَذِلُّ) مَنْ اغْتَرَّ بِالْحَقِّ.

.69 None is patient with the truth except the one who knows its merit

٦٩_ لَا يَصْبِرُ لِلْحَقِّ إِلَّا مَنْ يَعْرِفُ فَضْلَهُ.

A man cannot be faulted for taking his right, rather he can only be censured for

.taking that which is not [rightfully] his

٧٠_ لَا يُعَابُ الرَّجُلُ بِأَخْذِ حَقِّهِ، وَإِنَّمَا يُعَابُ بِأَخْذِ مَا لَيْسَ لَهُ.

.A little truth repels much falsehood

٧١_ يَسِيرُ الْحَقُّ يَدْفَعُ كَثِيرَ الْبَاطِلِ.

About the ones who did not participate in the battle]: They forsook the truth and] .٧٢
did not assist the falsehood

٧٢_ حَذَلُوا الْحَقَّ، وَلَمْ يَنْصُرُوا الْبَاطِلَ.

.The truth is illuminated and free from prejudice and hypocrisy .٧٣

٧٣_ الْحَقُّ أْبْلَجٌ مُنَزَّهٌ عَنِ الْمُحَابَاهِ وَالْمُرَايَاهِ.

Act upon the truth even if is against your desires and do not sell your Hereafter for .٧٤
.this world

٧٤_ إِزْكَبِ الْحَقَّ وَإِنْ خَالَفَ هَوَاكَ، وَلَا تَبِغِ آخِرَتَكَ بِدُنْيَاكَ.

Cling to the truth and it will take you to the place of the followers of truth, on the .٧٥
day when judgment will not be made

.except with truth

٧٥_إِلْ-زَمِ الْحَقَّ يُتَزَلَّكَ مَنَازِلَ أَهْلِ الْحَقِّ يَوْمَ لَا يُقْضَى إِلَّا بِالْحَقِّ.

.٧٦.Cling to the truth and salvation will cling to you

٧٦_إِلْ-زَمُوا الْحَقَّ تَلَزَمَكُمْ النَّجَاةُ.

Recognize the right of the one who knows your right, [be he] young or old, inferior .٧٧
.or superior

٧٧_إِغْرِفُوا الْحَقَّ لِمَنْ عَرَفَهُ لَكُمْ، صَغِيرًا كَانَ أَوْ كَبِيرًا، وَضِعًا كَانَ أَوْ رَفِيعًا.

Indeed, one who is not benefitted by the truth is harmed by falsehood, and one .٧٨
.who is not set straight by guidance is dragged down by misguidance

٧٨_أَلَا وَمَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ، وَمَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى.

.٧٩.The biggest loser is one who is able to speak the truth but still does not speak it

٧٩_أَخْسَرُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يَقُولَ الْحَقَّ وَلَمْ يَقُلْ.

The best of creation are those who judge more with truth, and the most beloved .٨٠
.among them in the sight of Allah are those who are more truthful in speech

٨٠_أَفْضَلُ الْخَلْقِ أَقْضَاهُمْ بِالْحَقِّ، وَأَحَبُّهُمْ إِلَى اللَّهِ سُبْحَانَهُ أَقْوَلُهُمْ لِلصِّدْقِ.

.٨١.One who is overcome [while he is] on the right, is victorious

٨١_الْمَغْلُوبُ بِالْحَقِّ غَالِبٌ.

.٨٢.One who wages war against the truth is ruined

٨٢_الْمُحَارِبُ لِلْحَقِّ مَحْرُوبٌ.

.٨٣.Speaking the truth is better than inarticulateness and silence

٨٣_الْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعِيِّ وَالصَّمْتِ.

One Who Is On The Right

المُحِقُّ One who is on the Right

.The goal of one who is on the right is [following or remaining on] the right course .١

١- عَرَضُ الْمُحِقِّ الرَّشَادُ.

The Rights Of Allah, The Most High

حقوق The Rights of Allah, The Most High

p: ٢٠١

Giving this wealth in order to fulfil the rights of Allah has been made part of . ١
generosity

١_ إِعْطَاءُ هَذَا الْمَالِ فِي حُقُوقِ اللَّهِ دَخَلَ فِي بَابِ الْجُودِ.

Take out the [rightful] dues from your wealth and share in your wealth with your . ٢
friend; let your speech be measured and your endeavour well thought-out, [for by
.this] you will remain safe from censure and regret

٢_ أَخْرَجَ مِنْ مَالِكَ الْحُقُوقَ، وَأَشْرَكَ فِيهِ الصَّدِيقَ، وَلْيَكُنْ كَلَامُكَ فِي تَقْدِيرِ، وَهَمَّتْكَ فِي تَفْكِيرِ، تَأْمَنِ الْمَلَامَةَ وَالنَّدَامَةَ.

The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and . ٣
in times of hardship, [to have] contentment and patience

٣_ حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ فِي الْيُسْرِ الْبُرِّ وَالشُّكْرِ وَفِي الْعُسْرِ الرِّضَا وَالصَّبْرُ.

Rights Of The People

Rights of the People حقوق الناس

Allah, the Glorified, has placed the rights of His servants before His rights, so . ١
whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights
of Allah

١_ جَعَلَ اللَّهُ سُبْحَانَهُ حُقُوقَ عِبَادِهِ مُقَدَّمَةً لِحُقُوقِهِ، فَمَنْ قَامَ بِحُقُوقِ عِبَادِ اللَّهِ كَانَ ذَلِكَ مُؤَدِّيًّا إِلَى الْقِيَامِ بِحُقُوقِ اللَّهِ.

Hoarding And Hoarders

Hoarding and Hoarders الإحتكار والمحتر

The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) . ١
(and proceeds towards the one who will not accept his excuse (i.e. Allah

١_ الْمُحْتَكِرُ الْبَخِيلُ جَامِعٌ لِمَنْ لَا يَشْكُرُهُ، وَقَادِمٌ عَلَى مَنْ لَا يَعْذُرُهُ.

.Hoarding is a vice . ٢

٢_ الْإِحْتِكَارُ رَذِيلَةٌ.

٣. Hoarding invites deprivation

٣_ الْإِحْتِكَارُ دَاعِيَةُ الْحِرْمَانِ.

٤. The hoarder is deprived of his blessing

٤_ الْمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

٥. It is from the nature

p: ٢٠٢

.of the inexperienced [and ignorant] to trouble the people by hoarding

٥_ مِنْ طَبَايِعِ الْأَعْمَارِ إِنْ عَابُ النَّفُوسِ فِي الْإِحْتِكَارِ.

.Be solvent (or an assessor), and do not be a hoarder .٦

٦_ كُنْ مُقْتَدِرًا (مُقَدِّرًا)، وَلَا تَكُنْ مُحْتَكِرًا.

.Hoarding is the practice of the vicious .٧

٧_ الْإِحْتِكَارُ شِيمَةُ الْفَجَّارِ.

The Ordinances Of Allah

The Ordinances of Allah أحكام الله وحدوده

.١ 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

١_ فِي حَمَلِ (عَمَلِ) عِبَادِ اللَّهِ عَلَى أَحْكَامِ اللَّهِ إِسْتِيفَاءُ الْحُقُوقِ وَكُلُّ الرَّفْقِ.

.٢ If you were to preserve the bounds of Allah, the Glorified, He would hasten for you

.His promised bounty

٢_ لَوْ حَفِظْتُمْ حُدُودَ اللَّهِ سُبْحَانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ الْمَوْعُودَ.

.٣ One who neglects the commandments of freedom is made to return to serfdom

٣_ مَنْ قَصَرَ عَنِ أَحْكَامِ الْحُرِّيَّةِ أُعِيدَ إِلَى الرِّقِّ.

Wisdom

Wisdom الحكمة

.١ Wisdom is a garden for the intelligent and a promenade for the noble

١_ الْحِكْمَةُ رَوْضَةُ الْعُقَلَاءِ، وَنُزْهُةُ التُّبَلَاءِ.

.٢ Wisdom does not settle in the heart of a hypocrite except that it departs from it

.[[soon after

٢_ الْحِكْمَةُ لَا تَجِلُّ لَاتَجِلُّ قَلْبَ الْمُنَافِقِ إِلَّا وَهِيَ عَلَىٰ أَرْتِحَالٍ.

Wisdom is the lost property of every believer, so take it even if it be from the .٣
.mouths of hypocrites

٣_ الْحِكْمَةُ ضَالَّةٌ كُلُّ مُؤْمِنٍ، فَخُذُوهَا وَلَوْ مِنْ أَفْوَاهِ الْمُنَافِقِينَ.

.Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue .٤

٤_ الْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ، وَتُثْمِرُ عَلَىٰ اللِّسَانِ.

Fill your heart with wisdom and don the attire .٥

p: ٢٠٣

.of tranquillity for these two are the ornaments of the virtuous

٥_ اسْتَشْعِرِ الْحِكْمَةَ، وَتَجَلِبِبِ السَّكِينَةَ، فَإِنَّهُمَا حِلْيَةُ الْأَبْرِارِ.

The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing
.the transitory

٦_ أَوَّلُ الْحِكْمَةِ تَرْكُ اللَّذَاتِ، وَآخِرُهَا مَقْتُ الْفَانِيَاتِ.

The greatest wisdom is for the human being to know himself and to remain within
.his limits

٧_ أَفْضَلُ الْحِكْمَةِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ، وَوُقُوفُهُ عِنْدَ قَدْرِهِ.

.Wisdom guides [one] to the right ٨

٨_ الْحِكْمَةُ تُرْشِدُ.

.Wisdom is protection ٩

٩_ الْحِكْمَةُ عِصْمَةٌ.

.Wisdoms are the gardens of the noble ones ١٠

١٠_ الْحِكْمُ رِيَاضُ التُّبَلَاءِ.

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

١١_ إِذَا ضَلَلْتَ عَنِ حِكْمَةِ اللَّهِ فَقِفْ عِنْدَ قُدْرَتِهِ، فَإِنَّكَ إِنْ فَاتَكَ مِنْ حِكْمَتِهِ مَا يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ مَا يَكْفِيكَ.

.Through wisdom, the veil of knowledge is removed ١٢

١٢_ بِالْحِكْمَةِ يُكْشَفُ غِطَاءُ الْعِلْمِ.

.The fruit of wisdom is success ١٣

١٣_ ثَمَرَةُ الْحِكْمَةِ الْفَوْزُ.

The fruit of wisdom is disdain for the world and infatuation with the Eternal . ١٤
.Paradise

١٤_ ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنْيَا، وَالْوَلَاءُ بِجَنَّةِ الْمَأْوَى.

.The beauty of wisdom is kindness and good amicability . ١٥

١٥_ جَمَالُ الْحِكْمَةِ الرَّفْقُ، وَحُسْنُ الْمُدَارَاةِ.

The boundary of wisdom is turning away from the perishing abode [of this world] . ١٦
.[and being infatuated with the Eternal Abode [of the Hereafter

١٦_ حُدُّ الْحِكْمَةِ الْإِعْرَاضُ عَنِ دَارِ الْفَنَاءِ، وَالتَّوَلُّهُ بِدَارِ الْبَقَاءِ.

The wisdom of a lowly person elevates . ١٧

.him and the ignorance of a respectable person degrades him

١٧_ حِكْمَةُ الدُّنْيَى تَرْفَعُهُ، وَجَهْلُ الشَّرِّ رِيْفٌ يَضَعُهُ.

Take wisdom from wherever it may be, for verily wisdom is the lost property of .١٨
.every believer

١٨_ خُذِ الْحِكْمَةَ أَتَى كَانَتْ، فَإِنَّ الْحِكْمَةَ ضَالَّةٌ كُلُّ مُؤْمِنٍ.

Take wisdom from the one who brings it to you, and look at what he is said and do .١٩
.not look at who said it

١٩_ خُذِ الْحِكْمَةَ مِمَّنْ أَتَاكَ بِهَا، وَأَنْظُرْ إِلَى مَا قَالَ، وَلَا تَنْظُرْهُ إِلَى مَنْ قَالَ.

.The embellishment of wisdom is being uninterested in the pleasures of this world .٢٠

٢٠_ زَيْنُ الْحِكْمَةِ الزُّهْدُ فِي الدُّنْيَا.

The lost possession of an intelligent person is wisdom, so he is more entitled to it .٢١
.wherever it may be

٢١_ ضَالَّةُ الْعَاقِلِ الْحِكْمَةُ، فَهُوَ أَحَقُّ بِهَا حَيْثُ كَانَتْ.

.The lost possession of a sage is wisdom, so he seeks it out wherever it may be .٢٢

٢٢_ ضَالَّةُ الْحَكِيمِ الْحِكْمَةُ، فَهُوَ يَطْلُبُهَا حَيْثُ كَانَتْ.

.Espouse wisdom, for indeed it is an exquisite ornament .٢٣

٢٣_ عَلَيْكَ بِالْحِكْمَةِ فَإِنَّهَا الْحِلْيَةُ الْفَاجِرَةُ.

.The prize of the sagacious is learning wisdom .٢٤

٢٤_ غَنِيمَةُ الْأَكْيَاسِ مُدَارَسَةُ الْحِكْمَةِ.

.Sometimes words of wisdom may be uttered by one who is not wise .٢٥

٢٥_ قَدْ يَقُولُ الْحِكْمَةَ غَيْرُ الْحَكِيمِ.

.[Wisdom has been paired with protection [from sins] .٢٦

٢٦_ قُرْنَتِ الْحِكْمَةُ بِالْعِصْمَةِ.

.Everything leads to weariness except novel wisdom .٢٧

٢٧_ كُلُّ شَيْءٍ يُمِلُّ مَا خِلا طَرَائِفِ الْحِكْمِ.

How can one be patient in disassociating from the enemies [of his felicity] when he .٢٨
?is not aided by wisdom

٢٨_ كَيْفَ يَصْبِرُ عَلَى مُبَايَنَةِ الْأَضْدَادِ مَنْ لَمْ تُعِنَهُ الْحِكْمَةُ.

Every time .٢٩

p: ٢٠٥

.wisdom grows stronger , lust grows weaker

٢٩_ كَلَّمَا قَوَّيْتِ الْحِكْمَهُ ضَعُفَتِ الشَّهْوَةُ.

.Acquiring wisdom is [a means of] beautifying speech and employing kindness .٣٠

٣٠_ كَسَبُ الْحِكْمَةِ إِجْمَالُ النُّطْقِ، وَاسْتِعْمَالُ الرِّفْقِ.

.One who enjoys the insights of wisdom is not bereft of delight .٣١

٣١_ مَنْ تَفَكَّهَ بِالْحِكْمِ لَمْ يَغْدِمِ اللَّذَّةَ.

.One who attaches himself to wisdom has ennobled himself .٣٢

٣٢_ مَنْ لَهَجَ بِالْحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ.

.One who is known for [his] wisdom is looked at with reverence .٣٣

٣٣_ مَنْ عُرِفَ بِالْحِكْمَةِ لَاحَظَتْهُ الْعُيُونُ بِالْوَقَارِ.

One whose wisdom becomes established understands the lessons [that can be .٣٤
.[learnt from the past

٣٤_ مَنْ ثَبَّتْ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ.

.From the treasures of the unseen comes forth wisdom .٣٥

٣٥_ مِنْ خَزَائِنِ الْغَيْبِ تَظْهَرُ الْحِكْمَةُ.

It is part of wisdom to obey the one who is above you, to respect those who are at .٣٦
.your level and to be fair to those who are below you

٣٦_ مِنَ الْحِكْمَةِ طَاعَتُكَ لِمَنْ فَوْقَكَ وَإِجْلَالُكَ مَنْ فِي طَبَقَتِكَ، وَإِنْصَافُكَ لِمَنْ دُونَكَ.

It is from [the dictates of] wisdom that you should not dispute with the one who is .٣٧
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

p: ٢٠٦

.passed

٣٧_ مِنَ الْحِكْمَةِ أَنْ لَا تُنَازِعَ مَنْ فَوْقَكَ، وَلَا تُسَدِّدَ لِمَنْ دُونَكَ، وَلَا تَتَعَاطَى مَا لَيْسَ فِي قُدْرَتِكَ، وَلَا يُخَالِفَ لِسَانُكَ قَلْبَكَ، وَلَا قَوْلُكَ فِعْلَكَ، وَلَا تَتَكَلَّمْ فِيمَا لَا تَعْلَمُ، وَلَا تَتْرُكْ الْأَمْرَ عِنْدَ الْإِقْبَالِ، وَتَطْلُبْهُ عِنْدَ الْإِدْبَارِ.

٣٨. Gatherings of wisdom are the plantations of the praiseworthy

٣٨_ مَجْلِسُ الْحِكْمَةِ غَرْسُ (عُرْسٍ) الْفَضْلِ.

٣٩. Lustful desire and wisdom do not go together

٣٩- لَا تَجْتَمِعُ الشَّهْوَةُ وَالْحِكْمَةُ.

٤٠. Wisdom does not reside in a heart [that is filled] with lust

٤٠_ لَا تَسْكُنُ الْحِكْمَةُ قَلْبًا مَعَ شَهْوَةٍ.

٤١. [There is no wisdom except with safeguarding [from sin

٤١_ لَا حِكْمَةَ إِلَّا بِعِصْمَةٍ.

The Wise

The Wise الحكماء

١. 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

١_ الْحُكَمَاءُ أَشْرَفُ النَّاسِ أَنْفُسًا، وَأَكْثَرُهُمْ صَبْرًا، وَأَسْرَعُهُمْ عَفْوًا، وَأَوْسَعُهُمْ أَخْلَاقًا.

٢. The wise person cures the asker [of his ignorance] and is generous with virtues

٢_ الْحَكِيمُ يَشْفِي السَّائِلَ، وَيَجُودُ بِالْفَضَائِلِ.

٣. 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

٣_ جَالِسِ الْحُكَمَاءِ يَكْمُلُ عَقْلُكَ، وَتَشْرُفُ نَفْسُكَ، وَيَنْتَفِ عَنكَ جَهْلُكَ.

.٤ A wise person may [at times also] make a mistake .٤

٤- قَدْ يَزِلُّ الْحَكِيمُ.

.٥ He who complains of his troubles to one who is not compassionate is not a wise .٥
.person

٥- لَيْسَ بِحَكِيمٍ مَنْ شَكِيَ ضُرَّهُ إِلَى غَيْرِ رَحِيمٍ.

.٦ He who expresses his joy to one who is not his close friend is not a wise person .٦

٦- لَيْسَ بِحَكِيمٍ مَنْ ابْتَدَلَ بِإِنْسَاطِهِ إِلَى غَيْرِ حَمِيمٍ.

He who intends .٧

p: ٢٠٧

.to take his request to one who is not wise (or generous) is not a wise person

٧- لَيْسَ بِحَكِيمٍ مَنْ قَصَدَ بِحَاجَتِهِ غَيْرَ حَكِيمٍ (كَرِيمٍ).

.One who unveils the words of the wise benefits from their hidden meanings ٨

٨- مَنْ كَشَفَ عَنْ مَقَالَتِ الْحُكَمَاءِ انْتَفَعَ بِحَقَائِقِهَا.

Indeed the speech of a wise person, when it is correct, is a cure and when it is .٩
.wrong, is a malady

٩- إِنْ كَلَامَ الْحَكِيمِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَإِذَا كَانَ خَطَاءً كَانَ دَاءً.

Government And Sovereignty

Government and Sovereignty الحكومہ والولايہ

.1. Obedience is the shield of the people and justice is the shield of governments

١- أَطَاعَهُ جُنٌّهُ الرِّعِيَّةِ، وَالْعَدْلُ جُنٌّهُ الدُّوَلِ.

.٢. The disgrace after being deposed is equal to the glory of sovereignty

٢- أَلذُّلُ بَعْدَ الْعَزْلِ يُوَازِي عِزَّ الْوَلَايَةِ.

.٣. The humiliation of the man being deposed is equivalent to his evil as a sovereign

٣- اسْتِكَانَةُ الرَّجُلِ فِي الْعَزْلِ، بِقَدْرِ شَرِّهِ فِي الْوَلَايَةِ.

.٤. Be just in that which you have been given authority and thank Allah for that which
.has been granted to you

٤- إِعْدِلْ فِي مَا أُؤْتِيَتْ، أَشْكُرْ لِلَّهِ فِي مَا أُؤْتِيَتْ.

.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

٥- أَحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ، وَاحْذَرْ أَنْ يُحْطِكَ عَنْهَا التَّهَؤُنُّ عَنْ حِفْظِ مَا رَقَاكَ إِلَيْهِ.

Direct the people [based] on their practices and religions; let the innocent from . ٤
among them be safe [from your wrath] and let the suspicious ones be afraid of you,
.and protect their frontiers and borders

٤- أقم

p: ٢٠٨

النَّاسَ عَلَى سُنَّتِهِمْ وَدِينِهِمْ، وَلِيَأْمَنَكَ بِرِئْتِهِمْ، وَلِيُخَفِكَ مِرْيَتُهُمْ، وَتَعَاهَدَ تُغُورَهُمْ وَأَطْرَافَهُمْ.

Make the religion your refuge and justice your sword, [then] you will be safe from .v
.every evil and will triumph over every foe

٧_ إَجْعَلِ الدِّينَ كَهْفَكَ، وَالْعَدْلَ سَيْفَكَ، تَنْجُ مِنْ كُلِّ سُوءٍ، وَتَظْفَرُ (تُظَهَرُ) عَلَى كُلِّ عَدُوٍّ.

Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny .٨
.leads to expulsion and hastens retribution and revenge

٨_ إِحْذَرِ الْحَيْفَ وَالْجَوْرَ، فَإِنَّ الْحَيْفَ يَدْعُو إِلَى السَّيْفِ، وَالْجَوْرَ يَعُودُ بِالْجَلَاءِ، وَيُعَجِّلُ الْعُقُوبَةَ وَالْإِنْتِقَامَ.

.The most loathsome thing is the tyranny of rulers .٩

٩_ أَقْبَحُ شَيْءٍ جَوْرُ الْوُلَاهِ.

.Kingship is politics .١٠

١٠_ الْمُلْكُ سِيَاسَةٌ.

.Kingship spoils brotherhood .١١

١١_ الْمُلْكُ (الْمَلَلُ) يُفْسِدُ الْإِخْوَةَ.

.Leadership is destruction .١٢

١٢_ الرِّيَاسَةُ عَطَبٌ.

.Equity is the embellishment of leadership .١٣

١٣_ الْإِنْصَافُ زِينَةُ الْإِمْرَةِ.

.Haughtiness in sovereignty leads to disgrace in deposition .١٤

١٤_ التَّكَبُّرُ فِي الْوِلَايَةِ ذُلٌّ فِي الْعَزْلِ.

.Sovereignties are the arenas of men .١٥

١٥_ الْوِلَايَاتُ مَضَامِيرُ الرِّجَالِ.

.16 The instrument of leadership is [patience and] large-heartedness .16

١٦ _ آله الرياسه سعه الصدر.

.17 The bane of leadership is arrogance .17

١٧ _ آفه الرياسه الفخر.

.18 When you are given a position of authority, [then] act justly .18

١٨ _ إذا وُلِّيتَ فاعِدِلْ.

.19 When the vile become sovereigns, the dignified ones are ruined .19

١٩ _ إذا مَلَكَ الأراذِلُ هَلَكَ الأفاضِلُ.

.20 When the depraved gain authority, hope turns into disappointment .20

٢٠ _ إذا سادَ السُّفَلُ خابَ الأملُ.

.21 When the wicked become rulers, the honourable are persecuted .21

٢١ _ إذا استولى اللئامُ أضطهدَ الكرامُ.

.22 The sovereignty of the vile and inexperienced over nations is the cause of their
.decline and regression

٢٢ _ تولى الأراذِلِ والأحداثِ الدولَ، دليلٌ إنحلالِها وإذبارِها.

.23 Your haughtiness .23

.in sovereignty will be [the cause of your] disgrace in deposition

٢٣_ تَكْبُرُكَ فِي الْوِلَايَةِ ذُلٌّ فِي الْعَزْلِ.

.The stability of nations is through the establishment of the practice of justice ٢٤

٢٤_ ثَبَاتُ الدُّوَلِ بِإِقَامَةِ سُنَنِ الْعَدْلِ.

.Love for authority is the primary source of tribulations ٢٥

٢٥_ حُبُّ الرِّيَاسَةِ رَأْسُ الْمِحَنِ.

.The embellishment of leadership is bestowing favours ٢٦

٢٦_ زَيْنُ الرِّيَاسَةِ الْإِفْضَالُ.

.The fall of nations results from the appointment of depraved leaders ٢٧

٢٧_ زَوَالُ الدُّوَلِ بِاصْطِنَاعِ السَّفَلِ.

.The excellence of leadership is [in] good governance ٢٨

٢٨_ فَضِيلَةُ الرِّيَاسَةِ حُسْنُ السِّيَاسَةِ.

.Lack of leaders is easier to bear than the leadership of the depraved ٢٩

٢٩_ فَقْدَانُ الرُّؤَسَاءِ أَهْوَنُ مِنْ رِيَاسَةِ السَّفَلِ.

.Every nation has its moment ٣٠

٣٠_ لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

.Nothing ever preserves nations like the exercising of justice in them ٣١

٣١_ لَنْ تُحَصِّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمَالِ الْعَدْلِ فِيهَا.

.One who oppresses his people helps his enemies ٣٢

٣٢_ مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أَعْدَاءَهُ.

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

۳۳_ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَءَ النَّسِيمَةَ، لَوْلَا حُضُورُ الْحَاضِرِ، وَقِيَامُ الْحُجَّهِ بِوُجُودِ النَّاصِرِ، وَمَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْعُلَمَاءِ أَنْ لَا يُقَارُوا عَلَى كِظِّهِ ظَالِمٍ، وَلَا سَيْعِ مَظْلُومٍ، لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا، وَلَسَيْتُ آخِرَهَا بِكَأْسِ أَوْلِهَا، وَلَا لَفَيْتُمْ دُنْيَاكُمْ هَذِهِ عِنْدِي أَرْهَدَ مِنْ عَفْطِهِ عَنز.

The Ruler And Governer

The Ruler and Governer الحاكم والوالى

۱. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice .
.and betrayal

۱_ جُودُ الْوَالِيَةِ بِفِيءِ الْمُسْلِمِينَ جَوْرٌ وَخَتْرٌ.

۲. A predatory animal that is rapacious and tears it prey apart is better than an unjust .
.and oppressive ruler

۲_ سَبْعُ أَكُولٍ حَطُومٌ، خَيْرٌ مِنْ وَالٍ ظَلُومٍ عَشُومٌ.

۳. The worst of rulers is one who is feared by the innocent .

۳_ شَرُّ الْوَالِيَةِ مَنْ يَخَافُهُ الْبَرِيُّ.

۴. One whose rule is oppressive, his regime collapses .

۴_ مَنْ جَارَتْ وَلايَ تَهُ زَالَتْ دَوْلَتُهُ.

۵. One who is haughty in his rule, his disgrace is greater when he is deposed .

۵_ مَنْ تَكَبَّرَ فِي وَلايَتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ.

۶. One who becomes vain in his rule exhibits his stupidity .

۶_ مَنْ اخْتَالَ فِي وَلايَتِهِ أَبَانَ عَنْ حِمَاقَتِهِ.

۷. It is from the right of the shepherd to choose for his flock that which he chooses for .
.himself

٧_ مِنْ حَقِّ الرَّاعِي أَنْ يَخْتَارَ لِرَعِيَّتِهِ مَا يَخْتَارُهُ لِنَفْسِهِ.

It is part of nobility that you [should] be attentive in fulfilling the rights of your .٨
.subjects upon you and that you disregard any [of their] offences towards you

٨_ مِنَ التُّبْلِ أَنْ تَتَّـ يَقْظَ لِإِجَابِ حَقِّ الرَّعِيَّةِ إِلَيْكَ، وَتَتَّغَابَى عَنِ الْجِنَايَةِ عَلَيْكَ.

An unjust and oppressive ruler is better than perpetual .٩

.strife

٩_ وال ظَلُومٌ غَشُومٌ، حَتَّى رُّ مِنْ فِتْنَتِهِ تَدُومٌ.

١٠. There is no oppression more severe than the oppression of a ruler .

١٠_ لاجُورٍ أَفْظَعُ مِنْ جُورِ حَاكِمٍ.

False Oaths

False Oaths الحلف واليمين الفاجره

١. How can one be safe from the punishment of Allah when he is quick in making false .oaths

١_ كَيْفَ يَسْلَمُ مِنْ عَذَابِ اللَّهِ الْمُسْرِعِ إِلَى الْيَمِينِ الْفَاجِرِهِ!؟

٢. 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

٢_ يَكْتَثِرُ حَلْفُ الرَّجُلِ لِأَرْبَعٍ: مَهَانَةٍ يَعْرِفُهَا مِنْ نَفْسِهِ، أَوْ ضَرَاعَةٍ يَجْعَلُهَا سَبِيلًا إِلَى تَصْدِيقِهِ، أَوْ عَيْ لِمَنْطِقِهِ فَيَتَّخِذُ الْإِيْمَانَ حَشْوًا وَصِلَةً لِكَلَامِهِ، أَوْ لِتُهْمَةٍ قَدْ عُرِفَ بِهَا.

٣. The thing that brings the quickest punishment is a false oath

٣_ أَسْرَعُ شَيْءٍ عُقُوبَةَ الْيَمِينِ الْفَاجِرِهِ.

٤. Do not habituate yourself to taking oaths, for verily the one who swears excessively .is not safe from sin

٤_ لَا تُعَوِّدْ نَفْسَكَ الْيَمِينِ، فَإِنَّ الْحَلَّافَ لَا يَسْلَمُ مِنَ الْإِثْمِ.

The Lawful

The Lawful الحلال

1. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

1_ عَلَيْنَكَ بِزُومِ الْحَلَالِ، وَحُسْنِ الْبِرِّ بِالْعِيَالِ، وَذِكْرِ اللَّهِ فِي كُلِّ حَالٍ.

Dreams

Dreams الأحلام والرؤيا

1. Dreams may [at times] come true.

1_ قَدْ تَصَدَّقُ الْأَحْلَامُ.

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

١_ أَوَّلُ عَوَاضِ الْحَلِيمِ عَنِ حِلْمِهِ 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

٢_ الْحَلِيمُ يُعَلِّي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمُكَافَاهِ.

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

٣_ إِنَّ أَفْضَلَ النَّاسِ مَنْ حَلِمَ عَنِ قُدْرِهِ، وَزَهَدَ عَنِ عُنْتِهِ، وَأَنْصَفَ عَنِ قُوَّهِ.

4. The forbearing is one who tolerates [the flaws of] his brothers .

٤_ الْحَلِيمُ مِنَ احْتَمَلِ إِخْوَانَهُ.

5. The forbearing is one for whom it is not difficult to act with tolerance .

٥_ الْحَلِيمُ الَّذِي لَا يَشْقُ عَلَيْهِ مَوْنُهُ الْحِلْمِ.

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

٦_ إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ، فَإِنَّهُ قَلٌّ مَنْ تَشَبَهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَصِيرَ مِنْهُمْ.

7. Indeed only he is forbearing who is patient when he is offended and forgives when .he is wronged

٧_ إِنَّمَا الْحَلِيمُ مَنْ إِذَا أُوْذِيَ صَبَرَ، وَإِذَا ظَلِمَ عَفَرَ.

٨. Sit in the company of the forbearing and you will increase your forbearance .٨

٨ _ جَالِسِ الْعُلَمَاءَ تَزِدَّ حِلْمًا.

٩. Sometimes the forbearing person may get .٩

p: ٢١٣

٩_ قَدْ يَزْهُقُ الْحَلِيمُ.

١٠. A person who is not forbearing may at times dress in the garb of forbearance .

١٠_ قَدْ يَتَزَيَّى بِالْحِلْمِ غَيْرُ الْحَلِيمِ.

Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] . ١١
.moderate in your request

١١_ كُنْ حَلِيمًا فِي الْغَضَبِ، صَبُورًا فِي الرَّهَبِ، مُجْمِلًا فِي الطَّلَبِ.

١٢. 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

١٢_ لَيْسَ الْحَلِيمُ مَنْ عَجَزَ فَهَجَمَ، وَإِذَا قَدَرَ انْتَقَمَ إِنَّمَا الْحَلِيمُ مَنْ إِذَا قَدَرَ عَفَا، وَكَانَ الْحِلْمُ غَالِبًا عَلَى كُلِّ أَمْرِهِ.

١٣. One who endeavours to act with forbearance becomes forbearing .

١٣_ مَنْ تَحَلَّمَ حَلَمَ.

١٤. One who shows forbearance is honoured .

١٤_ مَنْ حَلَمَ أُكْرِمَ.

١٥. One who adorns himself with forbearance, his recklessness subsides .

١٥_ مَنْ تَحَلَّى بِالْحِلْمِ سَكَنَ طَيْشُهُ.

١٦. One who does not endeavour to act with forbearance does not become forbearing .

١٦_ مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلَمْ.

١٧. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then
.infuriate him by the beauty of your forbearance towards him

١٧_ مَنْ غَاظَكَ بِقِيحِ السَّفَةِ عَلَيْكَ، فَعِظُهُ بِحُسْنِ الْحِلْمِ عَنْهُ.

One who seeks the support of forbearance against you defeats you and acts . ١٨
.graciously towards you

١٨_ مَنْ اسْتَعَانَ بِالْحِلْمِ عَلَيْكَ غَلَبَكَ وَتَفَضَّلَ عَلَيْكَ.

Forbearance

الحِلْمُ Forbearance

.1 Forbearance is one of the two excellent traits .

١_ الْحِلْمُ أَحَدُ الْمَنْقِبَتَيْنِ.

.2 Forbearance during intense rage protects [one] from the wrath of the Almighty .

٢_ الْحِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ غَضَبَ الْجَبَّارِ.

.3

.Forbearance puts out the fire of rage and acrimoniousness stokes it

٣_ اَلْحِلْمُ يُطْفِئُ نَارَ الْعُصْبِ، وَالْحِدَّةُ تُوجِّجُ اِخْرَاقَهُ.

.4. Be forbearing and you will be honoured

٤_ اُحْلُمْتُ تُكْرَمُ.

.5. Be forbearing and you will be respected

٥_ اُحْلُمُ تُوقَّرُ.

.6. Bear [the actions of others] with patience, otherwise you will never be pleased

٦_ اَعْضِ عَلَيِ الْقَدَى، وَإِلَّا لَمْ تَرْضَ أَبَدًا.

.7. Veil [your] anger with forbearance and ignore misconceptions with understanding

٧_ اِخْتَجِبْ عَنِ الْعُصْبِ بِالْحِلْمِ، وَغُضِّ عَنِ الْوَهْمِ بِالْفَهْمِ.

.8. The strongest of all people is the one who overcomes his anger with his
forbearance

٨_ اَقْوَى النَّاسِ مَنْ قَوَى عَلَى غَضَبِهِ بِالْحِلْمِ.

.9. The best forbearance is suppressing anger and exercising self-restraint despite
[having power [to exact revenge

٩_ اَفْضَلُ الْحِلْمِ كَظْمِ الْغَيْظِ، وَمِلْكُ النَّفْسِ مَعَ الْقُدْرَةِ.

.10. The most courageous of people is the one who defeats ignorance with
forbearance

١٠_ اَشَجَعُ النَّاسِ مَنْ غَلَبَ الْجَهْلَ بِالْحِلْمِ.

.11. Verily the best of characteristics of men is forbearance

١١_ اِنَّ اَفْضَلَ اَخْلَاقِ الرَّجَالِ الْحِلْمُ.

۱۲. Delaying punishment is from the perfection of forbearance .۱۲

۱۲_ مِنْ كَمَالِ الْحِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

۱۳. [Forbearance is [like] a tribe [as it protects those who belong to it .۱۳

۱۳_ الْحِلْمُ عَشِيرَةٌ.

۱۴. Forbearance is the ornament of [one's] character .۱۴

۱۴_ الْحِلْمُ زِينَةُ الْخُلُقِ.

۱۵. Forbearance is the symbol of excellence .۱۵

۱۵_ الْحِلْمُ عُنْوَانُ الْفَضْلِ.

۱۶. Forbearance is the cornerstone of [good] leadership .۱۶

۱۶_ الْحِلْمُ رَأْسُ الرِّيَاسَةِ.

۱۷. Forbearance is the fruit of knowledge .۱۷

۱۷_ الْحِلْمُ ثَمَرَةُ الْعِلْمِ.

۱۸. Forbearance is a means of silencing the foolish .۱۸

۱۸_ الْحِلْمُ فِدَامُ السَّفِيهِ.

۱۹. Forbearance is the embellishment of knowledge .۱۹

۱۹_ الْحِلْمُ زِينَةُ الْعِلْمِ.

۲۰. Forbearance is the perfection of intellect .۲۰

۲۰_ الْحِلْمُ تَمَامُ الْعَقْلِ.

(Forbearance (or wisdom .۲۱

.is light, [and] its essence is the intellect

٢١_ الْحِلْمُ (الْحِكْمَةُ) نُورٌ، جَوْهَرُهُ (جَوْهَرَتُهُ) الْعَقْلُ.

.22. Forbearance is the ornament of knowledge and the cause of peace .

٢٢_ الْحِلْمُ حِلْيَةُ الْعِلْمِ، وَعِلَّةُ السَّلَامِ.

.23. Forbearance is the system by which the affairs of a believer are organized .

٢٣_ الْحِلْمُ نِظَامُ أَمْرِ الْمُؤْمِنِ.

If in anger there is revenge, then in forbearance there is the reward of the . ٢٤ .virtuous

٢٤_ إِنْ كَانَ فِي الْعَضَبِ الْإِنْتِصَارُ، فَفِي الْحِلْمِ ثَوَابُ الْأَبْرَارِ.

.25. Verily forbearance is only suppression of anger and self-restraint .

٢٥_ إِنَّمَا الْحِلْمُ كَظْمِ الْغَيْظِ، وَمِلْكِ النَّفْسِ.

.26. The bane of forbearance is humiliation .

٢٦_ آفَةُ الْحِلْمِ الذُّلُّ.

When you are forbearing with a foolish person, you sadden him; so increase his .27 .sorrow by your forbearance towards him

٢٧_ إِذَا حَلَمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ، فَزِدْهُ غَمًّا بِحِلْمِكَ عَنْهُ.

When you are forbearing with an ignorant person, you have given him the best .28 .reply

٢٨_ إِذَا حَلَمْتَ عَنِ الْجَاهِلِ فَقَدْ أَوْسَعْتَهُ جَوَابًا.

When you hear something hateful that troubles you, then lower your head, taking .29 .no notice of it, and it will pass you by

٢٩_ إِذَا سَمِعْتَ مِنَ الْمَكْرُوهِ مَا يُؤْذِيكَ فَتَطَاطَأَ لَهُ يُخْطِكَ.

When forbearance brings about corruption [and defiance in the enemy], . ٣٠
.forgiveness becomes a weakness

٣٠_ إِذَا كَانَ الْحِلْمُ مَفْسَدَةً، كَانَ الْعَفْوُ مَعْجَزَةً.

.Through forbearance, supporters increase ٣١

٣١_ بِالْحِلْمِ تَكْثُرُ الْأَنْصَارُ.

.It is through suppression [of anger] that forbearance comes about ٣٢

٣٢_ بِالْكَظْمِ يَكُونُ الْحِلْمُ.

.Gulping down the agonies of forbearance extinguishes the fire of anger ٣٣

٣٣_ تَجْرُعُ غُصَصِ الْحِلْمِ يُطْفِئُ نَارَ الْغَضَبِ.

Gulp down the agonies, for indeed I have not seen any drink that ٣٤

.is sweeter than this in outcome, nor more tasteful in effect

٣٤_ تَجْرَعُ الْغَضَصَ، فَإِنِّي لَمْ أَرْ جُرْعَةً أَخْلَى مِنْهَا عَاقِبَةً وَلَا أَلَذَّ مَعْبَةً.

Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and
.the fruit of knowledge

٣٥_ تَجْرَعُ مَضَضَ الْحِلْمِ، فَإِنَّهُ رَأْسُ الْحِكْمَةِ، وَثَمَرُهُ الْعِلْمُ.

.The fruit of forbearance is kindness ٣٦

٣٦_ ثَمَرَةُ الْحِلْمِ الرَّفْقُ.

.Virtuous forbearance is a sign of abundant knowledge ٣٧

٣٧_ حُسْنُ الْحِلْمِ دَلِيلٌ وَفُورِ الْعِلْمِ.

.The best forbearance is accustoming yourself to act with forbearance ٣٨

٣٨_ حَيْ-رُ الْحِلْمِ اتَّحَلُّمٌ.

.The cornerstone of knowledge is forbearance ٣٩

٣٩_ رَأْسُ الْعِلْمِ الْحِلْمُ.

The alms-tax of forbearance is bearing patiently [with the bad behaviour of the
.people

٤٠_ زَكَاةُ الْحِلْمِ الْإِحْتِمَالُ.

.The cause of reverence is forbearance ٤١

٤١_ سَبَبُ الْوَقَارِ الْحِلْمُ.

.Espouse forbearance for verily it is the fruit of knowledge ٤٢

٤٢_ عَلَيْكَ بِالْحِلْمِ فَإِنَّهُ ثَمَرُهُ الْعِلْمُ.

.Espouse forbearance for indeed it is a pleasing characteristic ٤٣

٤٣_ عَلَيكَ بِالْحِلْمِ فَإِنَّهُ خُلِقَ مَرْضِيًّا.

.٤٤ It is when rage and anger prevails that the forbearance of the forbearing is tested

٤٤_ عِنْدَ غَلْبِهِ الْغَيْظِ وَالْغَضَبِ يُحْتَبَ رُحْمُ الْحُلَمَاءِ.

.٤٥ The strength [required] for forbearance in times of anger is greater than the
.strength [needed] for vengeance

٤٥_ قُوَّةُ الْحِلْمِ عِنْدَ الْغَضَبِ أَفْضَلُ مِنَ الْقُوَّةِ عَلَى الْإِنْتِقَامِ.

.٤٦ Forbearance is sufficient as vengeance

٤٦_ كَفَى بِالْحِلْمِ وَقَارًا.

.٤٧ Delaying punishment is from the perfection of forbearance

٤٧_ مِنْ كَمَالِ الْحِلْمِ تَأْخِيرُ الْعُقُوبَةِ.

.٤٨ The best vizier of knowledge is forbearance

٤٨_ نَعَمَ وَزِيرُ الْعِلْمِ الْحِلْمُ.

.٤٩ The dignity of forbearance is the adornment of knowledge

٤٩_ وَقَارُ الْحِلْمِ زِينَةُ الْعِلْمِ.

.٥٠ I found forbearance and tolerance more helpful to

.me than courageous men

٥٠_ وَجَدْتُ الْحِلْمَ وَالْإِحْتِمَالَ أَنْصَرَ لِي مِنْ شَجَعَانِ الرَّجَالِ.

Do not disgrace yourselves in order to alleviate your anger, and if an ignorant .٥١
.person acts ignorantly towards you then let your forbearance prevail over him

٥١_ لَا تَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ، وَإِنْ جَهَلَ عَلَيْكُمْ جَاهِلٌ فَلْيَسَعُهُ حِلْمُكُمْ.

.There is no virtue like forbearance .٥٢

٥٢_ لَا فَضِيلَةَ كَالْحِلْمِ.

.There is no supporter like forbearance .٥٣

٥٣_ لَا ظَهِيرَ كَالْحِلْمِ.

There is no forbearance like feigning inattention [and pretending not to have .٥٤
.[noticed

٥٤_ لَا حِلْمَ كَالْتَّغَافُلِ.

.There is no dignity loftier than forbearance .٥٥

٥٥_ لَا عِزَّ أَرْفَعُ مِنَ الْحِلْمِ.

.There is no honour higher than forbearance .٥٦

٥٦_ لَا شَرَفَ أَعْلَى مِنَ الْحِلْمِ.

.No one shows forbearance towards the foolish except the intelligent .٥٧

٥٧_ لَا يَحِلْمُ عَنِ السَّفِيهِ إِلَّا الْعَاقِلُ.

.One who has no forbearance has no knowledge .٥٨

٥٨_ لَا عِلْمَ لِمَنْ لَا حِلْمَ لَهُ.

The forbearance of a person is evinced from his abundant tolerance, and his .٥٩

.nobility [is evinced] from his abundant benefactions

٥٩_ يُسْتَدَلُّ عَلَى حِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمَالِهِ، وَعَلَى نُبْلِهِ بِكَثْرَةِ إِعْطَائِهِ.

Praise

الحمد Praise

.١ A Praiser should praise none but his Lord .

١_ لَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ.

.٢ Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, [makes it the key for more [blessings

٢_ مَنْ جَعَلَ الْحَمْدَ خِتَامَ النُّعْمَةِ جَعَلَهُ اللَّهُ سُبْحَانَهُ مِفْتَاحَ الْمَزِيدِ.

.٣ Whoever praises Allah, He makes him free from want .

٣_ مَنْ حَمِدَ اللَّهَ أَغْنَاهُ.

The Praiseworthy And The Disgraceful

The Praiseworthy and the Disgraceful المحامد والمذام

.١ Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them

١_ اسْتَكْبَرُوا

مِنَ الْمُحَامِدِ، فَإِنَّ الْمَدَامَ قَلَّ 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 .1
.will lead you to salvation

1_ اِرْضَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رَائِدًا، وَإِلَى التَّجَاهِ قَائِدًا.

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his .2
.practices for they are the most exemplary practices

2_ اِقْتَدُوا بِهَدْيِ نَبِيِّكُمْ، فَإِنَّهُ أَصْدَقُ الْهُدَى، وَاسْتَنْتُوا بِسُنَّتِهِ، فَإِنَّهَا أَهْدَى السُّنَنِ.

3. Be cautious of exceeding the limits with regards to us; say that we are servants of .3
.our Lord, and then you may believe anything you wish about our merits

3_ إِيَّاكُمْ وَالْغُلُوفَ فِينَا، قُولُوا: إِنَّا مَرْبُوبُونَ، وَاعْتَقِدُوا فِي فَضْلِنَا مَا شِئْتُمْ.

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that .4
.dispel darkness and the illumination of the nations

4_ أَلَا وَإِنَّا أَهْلَ الْبَيْتِ أَبْوَابُ الْحِكْمِ، وَأَنْوَارُ الظُّلْمِ، وَضِيَاءُ الْأُمَمِ.

5. Where are you wandering and where are you coming from and where are you .5
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 تَتَّبِعُونَ، وَمِنْ أَيْنَ تُوْتُونَ، وَأَيْنَ تُوْفِكُونَ، وَعِلَامَ تَعْمَهُونَ، وَبَيْنَ كُمْ عِثْرُهُ نَبِيِّكُمْ، وَهُمْ أَزِمُّهُ الصِّدْقِ وَالسِّتَةِ الْحَقِّ؟

6. Where are those who allege that they are firmly grounded in knowledge apart from .6
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 though them

٦_ أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاْسِخُونَ فِي الْعِلْمِ دُونَنَا كِدْبًا وَبَغْيًا عَلَيْنَا وَحَسِيدًا لَنَا، أَنْ رَفَعْنَا اللَّهُ سِيِّحَانَهُ وَوَضَعَهُمْ، وَأَعْطَانَا وَحَرَمَهُمْ، وَأَدْخَلْنَا وَأَخْرَجَهُمْ، بِنَا يُسْتَعطَى الْهُدَى، وَيُسْتَجَلَى الْعَمَى لَا بِهِمْ.

The most virtuous of good deeds is loving us and the most despicable of evil deeds .v
.is hating us

٧_ أَحْسَنُ الْحَسَنَاتِ حُبُّنَا، وَأَسْوَأُ السَّئِيَّاتِ بُغْضُنَا.

The most fortunate of all people is one who knows our merits, seeks nearness to .٨
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

٨_ أَشَدُّ النَّاسِ مَنْ عَرَفَ فَضْلَنَا، وَتَقَرَّبَ إِلَى اللَّهِ بِنَا، وَأَخْلَصَ حُبُّنَا، وَعَمِلَ بِمَا إِلَيْهِ نَدْبُنَا، وَانْتَهَى عَمَّا عَنْهُ نَهَيْنَا، فَذَاكَ مِنَّا، وَهُوَ فِي دَارِ الْمَقَامَةِ مَعَنَا.

The nearest of people to us is one who loyally supports us and has enmity for our .٩
.enemies

٩_ أَوْلَى النَّاسِ بِنَا مَنْ وَالَانَا، وَعَادَا مَنْ عَادَانَا.

Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there .١٠
.are some conditions, and verily I and my progeny are from its conditions

١٠_ إِنَّ لَـ (لَا إِلَهَ إِلَّا اللَّهُ) شُرُوطًا وَإِنِّي وَذُرِّيَّتِي مِنْ شُرُوطِهَا.

Verily, the beggar is a messenger of Allah, so one who gives .١١

to him gives to Allah and one who withholds from him, withholds from Allah, the
(Glorified).

١١_ إِنَّ الْمَشْكِينَ رَسُولُ اللَّهِ فَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ سُبْحَانَهُ.

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

١٢_ إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ، لَا يَحْتَمِلُهُ إِلَّا عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، وَلَا يَبْعِي حَدِيثَنَا إِلَّا صِدُورٌ أَمِينَةٌ، وَأَحْلَامٌ رَزِينَةٌ.

To us return the ones who exceed the bounds and the ones who lag behind [come
.forward to] meet up with us

١٣_ إَلَيْنَا يَرْجِعُ الْغَالِي، وَبِنَا يَلْحَقُ التَّالِي.

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

١٤_ إِنَّ اللَّهَ تَعَالَى أَطَّلَعَ عَلَى الْأَرْضِ فَاخْتَارَنَا، وَاخْتَارَ لَنَا شَيْعَةً يَنْصُرُونَنَا، وَيَفْرَحُونَ لِفَرَحِنَا، وَيَحْزَنُونَ لِحُزْنِنَا، وَيَبْذُلُونَ أَنْفُسَهُمْ
وَأَمْوَالَهُمْ فِيْنَا، فَأَوْلِيكَ مِنَّا، وَإِلَيْنَا، وَهُمْ مَعَنَا فِي الْجَنَانِ.

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

١٥_ إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ،

خَشِنٌ مُخْشَوْنٌ، سِرٌّ مُسْتَسِرٌّ، مُقْتَبِعٌ، لَا يَحْمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ، أَوْ نَبِيٌّ مُرْسَلٌ، أَوْ مُؤْمِنٌ إِمْتَحَنَ اللَّهُ سُبْحَانَهُ قَلْبَهُ لِلْإِيمَانِ.

Indeed here (and he pointed towards his chest) there is great knowledge; if only I .١٦ 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

١٦_ إِنَّ هِيْهْنَا «وَأَشَارَ بِيَدِهِ إِلَى صَدْرِهِ» لَعَلَّمَا جَمًّا، لَوْ أَصَابَتْ لَهُ حَمَلَةٌ، بَلَى أَصَيْبٌ لَقِنَّا غَى رَ مَا مُونَ عَلَيْهِ، مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا، أَوْ مُسْتِظْهِرًا بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ، وَبِحُجْبِهِ عَلَى أَوْلِيَائِهِ، أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ، لَا بَصِيرَةَ لَهُ فِي إِخْنَائِهِ، يَنْقَدِحُ الشُّكُّ فِي قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبُهَةٍ.

The People of Remembrance (or followers of the Qur'an) are the People of Allah .١٧ .and His favoured ones

١٧_ أَهْلُ الذِّكْرِ (الْقُرْآنِ)، أَهْلُ اللَّهِ، وَخَاصَّتُهُ (حَامَّتُهُ).

I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of .١٨ 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’)

١٨_ أَنَا قَسِيمُ النَّارِ، وَخَازِنُ الْجِنَانِ، وَصَاحِبُ الْحَوْضِ، وَصَاحِبُ الْأَعْرَافِ، وَلَيْسَ مِنَّا أَهْلُ الْبَيْتِ إِمَامٌ إِلَّا وَهُوَ عَارِفٌ (عَالِمٌ) بِأَهْلِ
وَلَايَتِهِ، وَذَلِكَ لِقَوْلِ اللَّهِ تَعَالَى: إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

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

١٩_ أَنَا صِنُو رَسُولِ اللَّهِ، وَالسَّابِقُ إِلَى الْإِسْلَامِ، وَكَاسِرُ الْأَصْنَامِ، وَمُجَاهِدُ الْكُفَّارِ، وَقَامِعُ الْأَضْدَادِ.

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

٢٠_ أَنَا كَاتِبُ الدُّنْيَا لَوَجْهِهَا، وَقَادِرُهَا بِقَدْرِهَا، وَرَادُّهَا عَلَى عَقِبِهَا.

I am the leader (ya‘sūb) of the believers and wealth is the leader of the wicked

٢١_ أَنَا يَعْسُوبُ الْمُؤْمِنِينَ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

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

٢٢_ أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعِيَ عِثْرَتِي عَلَى الْحَوْضِ (فَلْيَأْخُذْ أَخِذَكُمْ بِقَوْلِنَا، وَلْيَعْمَلْ بِعَمَلِنَا، إِنَّا لَنَنَافِسُ عَلَى
الْحَوْضِ) وَإِنَّا لَنَدُودُ عَنْهُ أَعْدَائِنَا، وَنَسْقَى مِنْهُ أَوْلِيَائِنَا، فَمَنْ شَرِبَ مِنْهُ شَرِبَهُ، لَمْ

p: ٢٢٣

Surah al-Ra'd [١٣]:٧-١

.A male bee which is followed by the other bees -٢

I put the chests of the Arab [warriors] on the ground and broke the backs (or the .٢٣
protruding horns) of the tribes of Rabī'ah and Mu

.ar .٢٤

٢٣_ أَنَا وَضَعْتُ بِكَالِكِلِ (بِكَالِكِلِ) الْعَرَبِ، وَكَسَرْتُ نَوَاجِمَ (قُرُونِ) رَبِيعَةَ وَمُضَرَ.

I am a witness for you [if you follow me] and a plaintiff against you [if you disobey .٢٥
.me] on the Day of Judgment

٢٤_ أَنَا شَاهِدٌ لَكُمْ، وَحَجِيجٌ يَوْمَ الْقِيَمَةِ عَلَيْكُمْ.

I am your inviter towards the obedience of your Lord, your mentor to performing .٢٦
.your religious obligations and your guide to that which will save you

٢٥_ أَنَا دَاعِيكُمْ إِلَى طَاعَةِ رَبِّكُمْ، وَمُرْشِدُكُمْ إِلَى فَرَائِضِ دِينِكُمْ، وَدَلِيلُكُمْ إِلَى مَا يُنْجِيكُمْ.

My household and I are the [means of] security for the people of earth just as the .٢٧
.stars are the [means of] security for the people of the heavens

٢٦_ أَنَا وَأَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ.

I am the representative of the Prophet of Allah among you, and the one who will .٢٨
keep you within the boundaries of your religion, and the one who calls you towards
.the Garden of the Abode

٢٧_ أَنَا خَلِيفَةُ رَسُولِ اللَّهِ فِيكُمْ وَمُقِيمُكُمْ عَلَى حُدُودِ دِينِكُمْ، وَدَاعِيكُمْ إِلَى جَنَّةِ الْمَأْوَى.

Verily I am standing on a manifest proof from my Lord, insight in my religion and .٢٩
.certitude in my affair

٢٨_ إِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي، وَبَصِيرَةٍ مِنْ دِينِي، وَيَقِينٍ مِنْ أَمْرِي.

Verily I am on the highway of truth and they are surely on the erroneous path of .٣٠
.falsehood

إِنِّي لَعَلَىٰ جَادَّةِ الْحَقِّ، وَإِنَّهُمْ لَعَلَىٰ مَرَلِهِ الْبَاطِلِ.

۳۱. 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

۳۰_ إِنِّي لَعَلَىٰ إِقَامِهِ حُجَجِ اللَّهِ أَقُولُ، وَعَلَىٰ نُضْرِهِ دِينِهِ أُجَاهِدُ وَأُقَاتِلُ.

۳۲. 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

۳۱_ إِنِّي لِأَرْفَعُ نَفْسِي أَنْ تَكُونَ حَاجَةً لَا يَسِيْرُ بِهَا جُودِي، أَوْ جَهْلٌ لَا يَسِيْرُ بِهُ حِلْمِي، أَوْ ذَنْبٌ لَا يَسِيْرُ بِهُ عَفْوِي، أَوْ أَنْ يَكُونَ زَمَانٌ أَطْوَلَ مِنْ زَمَانِي.

۳۳. 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

۳۲_ إِنِّي كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُعْطَانِي، وَإِذَا سَكَتُ عَنْ مَسْأَلَتِهِ إِبْتَدَأَنِي.

۳۴. The example of my presence among you is only like a lamp in the darkness, he who .enters upon it receives its light

۳۳_ إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَا لَسَّرَاجٍ فِي الظُّلْمَةِ، يَسْتَضِيءُ بِهَا مَنْ وَلَجَهَا.

۳۵. 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

٣٤_ إِنَّمَا الْأَئِمَّةُ قَوْمٌ اللَّهُ عَلَى خَلْقِهِ، وَعُرْفَاؤُهُ عَلَى عِبَادِهِ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ، وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ.

Indeed the protectors of the religion of Allah are the only ones who establish the ٣٦ religion, support it, surround it from all sides and protect it for the servants of Allah .and safeguard it

٣٥_ إِنَّمَا الْمُسْتَحْفَظُونَ لِذَيْنِ اللَّهِ هُمُ الَّذِينَ أَقَامُوا الدِّينَ، وَنَصَرُوهُ، وَحَاطُوهُ مِنْ جَمِيعِ جَوَانِبِهِ، وَحَفِظُوهُ عَلَى عِبَادِ اللَّهِ وَرَعَوْهُ.

In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] ٣٧ 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

٣٦_ (فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَلَغَ عَنْ رَبِّهِ مُغْدِرًا، وَنَصَحَ لِأُمَّتِهِ مُنْذِرًا، وَدَعَا إِلَى الْجَنَّةِ مُبَشِّرًا.

Through us you were guided in the darkness, and by us you ascended the peaks [of ٣٨ knowledge and faith], and by way of us did you break through the pitch-black night .[[into the light of day

٣٧_ بِنَا اهْتَدَيْتُمْ (فِي) الظُّلُمَاءِ، وَبِنَا تَسَنَّمْتُمُ الْعُلْيَاءَ، وَبِنَا انْفَجَرْتُمْ عَنِ السَّرَارِ.

Through us Allah opens and through us Allah seals, through us Allah effaces and ٣٩ 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

٣٨_ بِنَا فَتَحَ

اللَّهُ، وَبِنَا يَخْتِمُ، وَبِنَا يَمْحُو مَا يَشَاءُ، وَيُثَبِّتُ، وَبِنَا يَدْفَعُ اللَّهُ الزَّمَانَ الْكَلْبَ، وَبِنَا يُنَزِّلُ اللَّهُ الْعَيْثَ فَلَا يُغَرِّنَكُم بِاللَّهِ الْعَزُورِ.

Mingle with the people through that which they recognize and leave them in that .٤٠
which they reject, and do not burden them [by compelling them] to follow yourselves
and us, for indeed our affair is difficult and arduous

٣٩ _ خَالَطُوا النَّاسَ بِمَا يَعْرِفُونَ، وَدَعَوْهُمْ مِمَّا يُنْكِرُونَ، وَلَا تَحْمَلُوهُمْ عَلَى أَنْفُسِكُمْ وَعَلَيْنَا، فَإِنَّ أَمْرَنَا صَعْبٌ مُسْتَضْعَبٌ.

He (‘a) said about the Prophet of Allah (s): He left this world hungry but entered the .٤١
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

٤٠ _ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَرَجَ مِنَ الدُّنْيَا حَمِيصًا، وَوَرَدَ الْآخِرَةَ سَلِيمًا، لَمْ يَضَعِ
حَجْرًا عَلَى حَجْرٍ حَتَّى مَضَى لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ.

The caller is calling and the guardian is watching over you, so respond to the caller .٤٢
and follow the guardian

٤١ _ دَاعٍ دَعَا، وَرَاعٍ رَعَا، فَاسْتَجِيبُوا لِلدَّاعِي، وَاتَّبِعُوا الرَّاعِي.

Ask me [about what you need to know] before you lose me, for verily I am more .٤٣
aware of the ways of the heavens than you are of the ways of the earth

٤٢ _ سَـ لُونِي قَبْلَ أَنْ تَفْقُدُونِي، فَإِنِّي بِطُرُقِ السَّمَاءِ أَخْبِرُ (أَعْلَمُ) مِنْكُمْ بِطُرُقِ الْأَرْضِ.

Ask me before you lose me, for by Allah, there is no verse in the Qur’an but that I .٤٤
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

٤٣_ سِيلُونِي قَبِيلَ أَنْ تَفْقَهُونِي، فَوَاللَّهِ مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَأَنَا أَعْلَمُ فِيمَنْ نَزَلَتْ، وَأَيْنَ نَزَلَتْ، فِي سَهْلٍ أَوْ فِي جَبَلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا، وَلِسَانًا نَاطِقًا.

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.

٤٤_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سَيِّئَةُ الْقَضِيْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْفَضْلُ، وَحُكْمُهُ الْعَدْلُ، كَلَامُهُ بَيَانٌ، وَصَمْتُهُ أَفْصَحُ لِسَانٍ.

Attach yourselves to the one who is between you and Allah, [and] you will be . ٤٦ .felicitous

٤٥_ صَلُّوا الَّذِي بَيْنَكُمْ وَبَيْنَ اللَّهِ تَسْعُدُوا.

Establish your bond with the one who is between you and Allah, [and] you will be . ٤٧ .[felicitous in your final place of return [in the Hereafter

٤٦_ صَلِّ الَّذِي بَيْنَكَ وَبَيْنَ اللَّهِ تَسْعُدُ بِمُنْقَلَبِكَ.

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

٤٧_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

طَيِّبٌ دَوَارٌ بِطَيْبِهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَحْمَى مَوَاسِمَهُ، يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبِ عُمَى، وَآذَانَ صَمٍّ، وَالسِّنَّةَ بَكُمْ، يَتَّبِعُ (مُتَّبِعٌ) بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ، وَمَوَاطِنَ الْحَيْرَةِ.

You should love of the progeny of your Prophet, for this is the right of Allah over . ٤٩
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

٤٨_ عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإِنَّهُ حَقُّ اللَّهِ عَلَيْكُمْ، وَالْمُوجِبُ عَلَى اللَّهِ حَقِّكُمْ، أَلَا- تَرَوْنَ إِلَى قَوْلِ اللَّهِ تَعَالَى (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى).

You must obey your Imams, for they are witnesses over you today and . ٥٠
intercessors for you with Allah tomorrow

٤٩_ عَلَيْكُمْ بِطَاعَةِ أئِمَّتِكُمْ، فَإِنَّهُمْ الشُّهَدَاءُ عَلَيْكُمْ الْيَوْمَ، وَالشُّفَعَاءُ لَكُمْ عِنْدَ اللَّهِ غَدًا.

It is the duty of the Imam to teach the people who follow him about the boundaries . ٥١
(of Islam and Imān (faith

٥٠_ عَلَى الْإِمَامِ أَنْ يُعَلِّمَ أَهْلَ وِلَايَتِهِ حُدُودَ الْإِسْلَامِ وَالْإِيمَانِ.

The [leader and] guide must be truthful to his followers and must employ his . ٥٢
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

٥١_ فَلْيَضُدُّ رَائِدَ أَهْلِهِ، وَلْيُحْضِرْ عَقْلَهُ، وَلْيَكُنْ مِنْ أِبْنَاءِ الْآخِرَةِ، فَمِنْهَا قَدِمَ وَإِلَيْهَا يَنْقَلِبُ.

The riser has risen, the dazzler has dazzled, the apparent has appeared and the . ٥٣
(crooked has been straightened.)

٥٢_ قَدْ طَلَعَ طَالِعٌ، وَلَمَعَ لَامِعٌ، وَوَلَّحَ لَائِحٌ، وَاعْتَدَلَ مَائِلٌ.

He said . ٥٤

p: ٢٢٩

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

٥٣_ وَقَالَ _ عَلَيْهِ السَّلَام _ فِي ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَدْ حَقَّرَ الدُّنْيَا وَأَهْوَنَ بِهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا عَنْهُ اخْتِياراً، وَبَسَطَهَا لِغَيْرِهِ اخْتِباراً.

٥٥. 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

٥٤_ كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أُعْطَانِي، وَإِذَا أَمْسَكْتُ ابْتَدَأَنِي.

٥٦. For our hatred there are waves of wrath from Allah, the Glorified

٥٥_ لِبُغْضِنَا أَمْوَاجٌ مِنْ سَخَطِ اللَّهِ سُبْحَانَهُ.

٥٧. 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

٥٦_ لَقَدْ رَفَعْتُ مِطْرَعَتِي هَذِهِ حَتَّى اسْتَيْخَيْتُ مِنْ رَاقِعِهَا، فَقَالَ لِي قَائِلٌ أَلَا تَتَبَدُّهَا؟ فَقُلْتُ لَهُ: أُعْزِبُ عَنِّي، عَلَى الصَّبَاحِ يَحْمَدُ الْقَوْمُ الشَّرِي.

٥٨. This world will incline towards us after having been refractory just like the wild camel inclines towards its young

٥٧_ لَتُعْطِفَنَّ عَلَيْنَا الدُّنْيَا بَعْدَ شِمَاسِهَا عَطْفَ الضَّرُوسِ عَلَيَّ وَلَدِهَا.

٥٩. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords]

٥٨_ لَقَدْ كُنْتُ وَمَا أُهَدِّدُ بِالْحَرْبِ، وَلَا

أَرْهَبُ بِالضُّرْبِ.

٦٠. (١) If the veils were removed, my certitude would not increase.

٥٩_ لَوْ كُشِفَ الْغِطَاءَ مَا ازْدَدْتُ يَقِينًا.

If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

٦٠_ لَوْ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَعَيَّ زُتُ أَشْيَاءَ.

If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

٦١_ لَوْ كُنَّا نَأْتِي مَا تَأْتُونَ (آيَتِي)، لَمَا قَامَ لِلدِّينِ عُمُودٌ، وَلَا اخْضَ رَّ لِلْإِيمَانِ عُوْدٌ.

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.

٦٢_ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلَجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ، لَكِنِّي أَخَافُ أَنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ، إِلَّا أَنِّي مُفْضِيهِ

p: ٢٣١

١- Because he had already reached the peak of certitude

إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمَنُ ذَلِكَ مِنْهُ، وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصِرًا طِفَاهُ عَلَى الْخَلْقِ مَا أَنْطَقَ إِلَّا صَادِقًا، وَلَقَدْ عَاهَدَ إِلَيَّ بِذَلِكَ كُلَّهُ،
وَبِمَهْلِكِكَ مَنْ يَهْلِكُ، وَبِمَنْجَا مَنْ يَنْجُو (وَمَ آ لِ هَذَا الْأَمْرِ) وَمَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَعُهُ فِي أُذُنَيْهِ أَفْضَى بِهِ إِلَيَّ.

We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels (١) .٦٤
.even if the night journey is long

٦٣_ لَنَا حَقٌّ إِنْ أُعْطِينَاهُ، وَإِلَّا رَكَبْنَا أَعْجَازَ الْإِبِلِ وَإِنْ طَالَ الشَّرَى.

We have the right of obedience and love over the people, and for them [for this] .٦٥
.there is a goodly reward from Allah, the Glorified

٦٤_ لَنَا عَلَى النَّاسِ حَقُّ الطَّاعَةِ وَالْوِلَايَةِ، وَلَهُمْ مِنَ اللَّهِ سُبْحَانَهُ حُسْنُ الْجَزَاءِ.

.Whoever clings to us will join us .٦٦

٦٥_ مَنْ تَمَسَّكَ بِنَا لِحِقِّ.

.Whoever turns away from us will be annihilated .٦٧

٦٦_ مَنْ تَخَلَّفَ عَنَّا مُحِقِّ.

.One who follows our commandments advances .٦٨

٦٧_ مَنْ اتَّبَعَ أَمْرَنَا سَبَقَ.

.One who boards other than our ship, drowns .٦٩

٦٨_ مَنْ رَكِبَ غَيْرَ سَفِينَتِنَا غَرِقَ.

They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), .٧٠
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

٦٩_ هُمْ مَوْضِعُ سِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَحُمَاهُ أَمْرُهُ، وَعَيْبُهُ عِلْمُهُ، وَمَوْزِلُ حُكْمِهِ، وَكُهُوفُ كُتُبِهِ، وَجِبَالُ
دِينِهِ.

They are the gems of faith and the treasures of the Most Merciful. When they .٧١
.speak, they are truthful and when they remain silent

An expression that conveys humility as it was only slaves and prisoners who would –
.ride on the hinds of camels

.they are not surpassed

٧٠_ هُمْ كَرَائِمُ الْإِيمَانِ، وَكُنُوزُ الرَّحْمَنِ، إِنْ قَالُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا.

They are the treasures of faith and the sources of virtue; when they judge, they do .٧٢
justice and when they debate, they overcome

٧١_ هُمْ كُنُوزُ الْإِيمَانِ، وَمَعَادِنُ الْإِحْسَانِ، إِنْ حَكَمُوا عَدَلُوا، وَإِنْ حَاجُّوا خَصَمُوا.

They are the foundation of religion and the pillar of certitude; to them return those .٧٣
.who have exceeded the limits and those who are behind [come forward to] join them

٧٢_ هُمْ أُسَاسُ الدِّينِ، وَعِمَادُ الْيَقِينِ، إِلَيْهِمْ يَفِيءُ الْغَالِي، وَبِهِمْ يَلْحَقُ التَّالِي.

They are the lamps in the darkness, the springs of wisdom, the sources of .٧٤
.knowledge and the loci of forbearance

٧٣_ هُمْ مَصَابِيحُ الظُّلَمِ، وَيَنَابِيعُ الْحِكْمِ، وَمَعَادِنُ الْعِلْمِ، وَمَوَاطِنُ الْحِلْمِ.

They are the life of knowledge and the death of ignorance. Their forbearance (or .٧٥
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

٧٤_ هُمْ عَيْشُ الْعِلْمِ، وَمَوْتُ الْجَهْلِ، يُخْبِرُكُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ، وَصِيْمَتُهُمْ عَنْ مَنْطِقِهِمْ (وِظَاهِرُهُمْ عَنْ بَاطِنِهِمْ)، لَا
يُخَالِفُونَ الْحَقَّ (الدِّينَ)، وَلَا يَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ صَامِتٌ نَاطِقٌ، وَشَاهِدٌ صَادِقٌ.

Do not stray from the truth and its people, for verily whoever opts [to follow] other .٧٦
than us, the household [of the Prophet], perishes and loses in [both] this world and the
.Hereafter

٧٥_ لَا تَزَلُّوا عَنِ الْحَقِّ وَأَهْلِهِ، فَإِنَّهُ مَنِ اسْتَبَدَلَ

The world is never devoid of an establisher of the proof of Allah, either [as an] .٧٧
apparent and known [person] or [as a] hidden and unknown [person], so that the proof
.of Allah and His message does not become void

٧٦_ لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجَجِهِ (بِحُجَّتِهِ)، إِمَّا ظَاهِرًا مَشْهُورًا، وَإِمَّا بَاطِنًا (خَائِفًا) مَعْمُورًا، لِئَلَّا تَبْطُلَ حُجَجُ اللَّهِ وَبَيِّنَاتُهُ.

No one from this nation can be compared to the progeny of Muhammad, peace .٧٨
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

٧٧_ لَا يُقَاسُ بِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ، وَلَا يُسْتَوَى (وَلَا يُسَوَى) بِهِمْ مَنْ جَـ رَتَ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا.

People! There is no proof of Allah, the Glorified, on His earth greater than our .٧٩
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.)' (١)

٧٨_ يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ لِلَّهِ سُبْحَانَهُ حُجَّةٌ فِي أَرْضِهِ أَوْ كَدُّ مَنْ نَبَّيْنَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ،

وَلَا حِكْمَهُ أَبْلَغُ مِنْ كِتَابِهِ الْقُرْآنِ الْعَظِيمِ، وَلَا مِدْحَ اللَّهِ تَعَالَى مِنْكُمْ إِلَّا مَنْ اعْتَصَمَ بِحَبْلِهِ، وَاقْتَدَى بِنَبِيِّهِ، وَإِنَّمَا هَلَكَ مَنْ هَلَكَ عِنْدَ مَاعِصَاهُ وَخَالَفَهُ، وَاتَّبَعَ هَوَاهُ، فَلِذَلِكَ يَقُولُ عَزَّ مِنْ قَائِلٍ: (فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ).

The one who looks with the insight of the wise sees his path of guidance (or goal) .۸۰
and knows its valleys and its peaks

۷۹_ نَظِرٌ قَلْبِ اللَّيْبِ بِهِ يُنْصِرُ رُشْدَهُ (أَمْدَهُ)، وَيَعْرِفُ عَوْرَهُ وَنَجْدَهُ.

We are the callers to truth, the leaders of creation and the speakers of truth, he .۸۱
who obeys us acquires [success] and he who disobeys us is destroyed

۸۰_ نَحْنُ دُعَاةُ الْحَقِّ، وَأَنْمَةُ الْخَلْقِ، وَاللِّسَنَةُ الصَّادِقِ، مَنْ أَطَاعَنَا مَلَكَ، وَ مَنْ عَصَانَا هَلَكَ.

.By Allah! I have never hidden a single word nor have I ever spoken a lie .۸۲

۸۱_ وَاللَّهِ مَا كُنْتُ وَشَمَهُ، وَلَا كَذَبْتُ كَذِبَهُ.

By Allah! I do not hate the sudden coming of death to me, nor is it an event that I .۸۳
reject. I am but like a traveller who has come to his destination or a seeker who finds
.what he is looking for

۸۲_ وَاللَّهِ مَا فَجَعَنِي مِنَ الْمَوْتِ وَارِدٌ كَرِهْتُهُ، وَلَا طَالِعٌ أَنْكَرْتُهُ، وَمَا كُنْتُ إِلَّا كَغَارِبِ (كَقَارِبِ) وَرَدٍّ، أَوْ طَالِبِ وَجَدٍّ.

By Allah! If I were to spend a sleepless night on the thorns of al-Sa'dān(۱) or be .۸۴
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?

٨٣_ وَاللَّهِ لَأَنْ أبيتَ عَلَى حَسَبِكَ السَّعِيدَانِ مُسَيِّدًا، وَأَجْرًا فِي الْأَغْلَالِ مُصَيِّدًا، أَحَبُّ إِلَيَّ مِنْ أَنْ ألقىَ اللَّهَ وَرَسُولَهُ ظَالِمًا لِبَعْضِ الْعِبَادِ، أَوْ غَاصِبًا لَشَيْءٍ مِنَ الْحُطَامِ، وَكَيْفَ أَظْلِمُ لِنَفْسٍ يُسْرِعُ إِلَى الْبَلِيِّ قَوْلُهَا، وَيَطُولُ فِي الثَّرَى حُلُولُهَا.

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.

٨٤_ وَلَقَدْ عَلِمَ الْمُسْتَحْفِظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنِّي لَمْ أُرِدَّ عَلَى اللَّهِ سُبْحَانَهُ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ، وَلَقَدْ وَسَّيْتُهِ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكِصُ فِيهَا الْأَبْطَالُ، وَتَتَأَخَّرُ عَنْهَا الْأَقْدَامُ نَجْدَةً، أَكْرَمَنِي اللَّهُ بِهَا، وَلَقَدْ بَدَلْتُ فِي طَاعَتِهِ صِلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ جُهْدِي، وَجَاهَدْتُ أَعْدَاءَهُ بِكُلِّ طَاقَتِي، وَوَفَيْتُهُ بِنَفْسِي، وَلَقَدْ أَفْضَى إِلَيَّ مِنْ عِلْمِهِ بِمَا لَمْ يُفْضِ بِهِ إِلَى أَحَدٍ غَيْرِي.

Knowledge has led them to real understanding ٨٤

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

٨٥ _ هَجَمَ بِهِمُ الْعِلْمَ عَلَى حَقِيقَةِ الْإِيمَانِ (الْبَصِيرَةِ)، وَبَاشَ رُؤَاؤُا رُوحِ الْيَقِينِ، فَاسْتَسَيَّ هَلُوا (فَاسْتَلَانُوا)، مَا اسْتَوْعَرَ الْمُتَرَفُّونَ، وَأَنْسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَيَّحِبُوا الدُّنْيَا بِأَبْدَانِ أَرْوَاحِهَا مُعَلَّقَةً بِالْمَحَلِّ الْأَعْلَى، أُولَئِكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَالِدُّعَاءُ إِلَى دِينِهِ آه آه شَوْقًا إِلَى رُؤْيَيْهِمْ.

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

٨٦ _ هُمْ دَعَائِمُ الْإِسْلَامِ، وَوَلَاتِيحُ الْإِعْتِصَامِ، بِهِمْ عَادَ الْحَقُّ فِي نِصَابِهِ وَأَنْزَاحِ الْبَاطِلِ عَنْ مَقَامِهِ، وَانْقَطَعَ لِسَانُهُ مِنْ مَبْتَتِيهِ، عَقَلُوا الدِّينَ عَقْلًا وَعَايَهُ، وَرَعَايَهُ، لَاعْقَلَ سَمَاعَ وَرِوَايَهُ.

Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us

٨٧ _ وَإِنَّا لِأَمْرَاءِ الْكَلَامِ فِينَا تَشَبَّثَتْ (وَفِينَا تَنْشَبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَالَيْنَا تَهَدَّلَتْ أَغْصَانُهُ (عُصُونُهُ).

The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age

٨٨ _ لَنْ تَنْقَطِعَ سِلْسِلَةُ الْهَدَايَانِ حَتَّى

We are the door of 'Ḥiṭṭah' which is the door of peace; one who enters it is safe . ٩٠
.and secure, whereas one who turns away from it is destroyed

٨٩ _ نَحْنُ بَابُ حِطَّةٍ، وَهُوَ بَابُ السَّلَامِ، مَنْ دَخَلَهُ سَلِمَ وَنَجَا، وَمَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

We are the middle cushion which is joined by those who remain behind and to . ٩١
.which those who have exceeded the limits return

٩٠ _ نَحْنُ السُّمْرُقَةُ الْوَسْطَى، بِهَا يَلْحَقُ التَّالِي، وَإِلَيْهَا يَرْجِعُ الْغَالِي.

We are the trustees of Allah over His servants and the establishers of truth in His . ٩٢
.lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed

٩١ _ نَحْنُ أَمْنَاءُ اللَّهِ عَلَى عِبَادِهِ، وَمُقِيمُوا الْحَقَّ فِي بِلَادِهِ، بِنَا يَنْجُو الْمَوَالِي، وَبِنَا يَهْلِكُ الْمُعَادِي.

We are the [family] tree of Prophethood, the station of revelation, the ones upon . ٩٣
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

٩٢ _ نَحْنُ شَجَرَةُ النَّبُوَّةِ، وَمَحَطُّ الرِّسَالَةِ، وَمُخْتَلَفُ الْمَلَائِكَةِ، وَيَنَابِيعُ الْحِكْمِ، وَمَعَادِنُ الْعِلْمِ، نَاصِرُونَ وَمُحِبُّونَا يَنْتَظِرُونَ الرَّحْمَةَ، وَعَائِدُونَنا
وَمُبْغِضِينَا يَنْتَظِرُونَ السَّطْوَةَ.

We are the nearest ones [to the Prophet (s)], the companions, the custodians [of . ٩٤
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

٩٣ _ نَحْنُ الشُّعَارُ وَالْأَصْحَابُ، وَالسَّدَنَةُ وَالْأَبْوَابُ، وَلَا يُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا، وَمَنْ أَتَاهَا

مِنْ غَيْرِ أَبْوَابِهَا كَانَ سَارِقًا لَا نَعْدُوهُ الْعُقُوبَةَ.

Far be it! If there was no command of piety, I would have been the most cunning of .٩٥
.all the Arabs

٩٤_ هَيْهَاتَ لَوْلَا التَّقَى لَكُنْتُ أَذْهَى الْعَرَبِ.

.I have never rejected Allah from the time that I came to know Him .٩٤

٩٥_ مَا أَنْكَرْتُ اللَّهَ تَعَالَى مُنْذُ عَرَفْتُهُ.

.I have never doubted in the truth since the time it was shown to me .٩٧

٩٤_ مَا شَكَّكْتُ فِي الْحَقِّ مُنْذُ أُرِيْتُهُ.

.I have never lied nor have I been accused of lying .٩٨

٩٧_ مَا كَذَّبْتُ وَلَا كُذِّبْتُ.

I have never strayed [from the right path] nor has anyone gone astray because of .٩٩
.me

٩٨_ مَا ضَلَلْتُ وَلَا ضَلَّ بِي.

No verse [of the Qur'an] was revealed but that I knew the occasion of its . ١٠٠
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

٩٩_ مَا نَزَلَتْ آيَةٌ إِلَّا- وَقَدْ عَلِمْتُ فِيمَا نَزَلَتْ وَأَيْنَ نَزَلَتْ، فِي نَهَارٍ، أَوْ لَيْلٍ، فِي جَبَلٍ، أَوْ سَهْلٍ، وَإِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا،
وَلِسَانًا قَوُولًا.

.We have established the pillar of truth and vanquished the forces of falsehood . ١٠١

١٠٠_ نَحْنُ أَقْمَنُ عَمُودَ الْحَقِّ، وَهَزَمْنَا جُيُوشَ الْبَاطِلِ.

Foolishness

Foolishness الحُمُق

1. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

١_ الْحُمُقُ الْإِسْتِهْتَارُ بِالْفُضُولِ، وَمُصَاحَبَةُ الْجُهُولِ.

2. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

٢_ الْحُمُقُ دَاءٌ لَا يُدَاوَى، وَمَرَضٌ لَا يَبْرَأُ.

3. The worst indigence is foolishness.

٣_ أَفْقَرُ الْفَقْرِ الْحُمُقُ.

٤.

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.The most harmful thing is foolishness

٤_ أَضْرُ شَيْءِ الْحُمْقِ.

.The height of foolishness is being beguiled [by the pleasures of this world .5

٥_ أَحْمَقُ الْحُمْقِ الْإِغْتِرَارُ.

.The greatest foolishness is exaggeration in praise and censure .6

٦_ أَكْبَرُ الْحُمْقِ الْإِغْرَاقُ فِي الْمَدْحِ وَالذَّمِّ.

.The greatest foolishness is being conceited in [the state of] poverty .7

٧_ أَعْظَمُ الْحَمَاقَةِ الْإِخْتِيَالُ فِي الْفَاقَةِ.

.Foolishness is a disgrace .8

٨_ الْحُمْقُ شَيْنٌ.

.Foolishness is the most harmful companion .9

٩_ الْحُمْقُ أَضْرُ الْأَصْحَابِ.

.Foolishness is the worst ailment .10

١٠_ الْحُمْقُ أَدْوَأُ الدَّاءِ.

.Foolishness leads to superfluity .11

١١_ الْحُمْقُ يُوجِبُ الْفُضُولَ.

.Foolishness is from the fruits of ignorance .12

١٢_ الْحُمْقُ مِنْ ثِمَارِ الْجَهْلِ.

.Foolishness makes one a stranger in his own hometown .13

١٣_ الْحُمْقُ فِي الْوَطَنِ غُرْبَةٌ.

!How bad an ailment foolishness is .١٤

١٤_ بِسُّ الدَّاءِ الحُمُقُ.

.The poverty of foolishness is not alleviated by [material] wealth .١٥

١٥_ فَفَقْرُ الحُمُقِ لَا يُغْنِيهِ المَالُ.

.Being conceited in poverty is the height of foolishness .١٦

١٦_ مِنْ كَمَالِ الحَمَاقَةِ الإِخْتِيَالُ فِي الفَاقَةِ.

.Establishing brotherhood with the vicious is from the greatest [acts of] foolishness .١٧

١٧_ مِنْ أَعْظَمِ الحُمُقِ مُوَاحَاةُ الفُجَارِ.

.Being audacious in front of the king is an act of foolishness .١٨

١٨_ مِنْ الحُمُقِ الدَّالَّةُ عَلَى السُّلْطَانِ.

From the signs of foolishness are: being audacious without any means and .١٩
.boasting without [possessing] any nobility

١٩_ مِنْ دَلَائِلِ الحُمُقِ دَالَّةٌ بِغَيْرِ آلِهِ، وَصَلَفٌ بِغَيْرِ شَرَفِ.

.With foolishness, what is sought is not achieved .٢٠

٢٠_ لَا يُدْرِكُ مَعَ الحُمُقِ مَطْلَبٌ.

.There is no ailment worse than foolishness .٢١

٢١_ لِادَاءِ أَدْوَأُ مِنَ الحُمُقِ.

.There is no poverty more severe than foolishness .٢٣

٢٣_ لِإِفَاقَةِ أَشَدُّ مِنَ الحُمُقِ.

.Foolishness is wretchedness .٢٤

The Fool

The

p: ٢٤٠

1. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

1_ الأحمقُ غريبٌ في بلدته، مهانٌ بينَ أعزته.

2. A fool does not improve by abasement and he is does not separate from fault and loss.

2_ الأحمقُ لا يحسنُ بالهوانِ، ولا ينفكُ عن نقصٍ وخُسرانٍ.

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_ إخذرِ الأحمقَ، فإنَّ مداراته تُعنيك (تُعييك)، وموافقته تُزديك، ومخالفته تُؤذيك، ومصاحبته وبالٌ عليك.

4. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

4_ أحمقُ الناسِ من ظنَّ أنه أعقلُ الناسِ.

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_ أحمقُ الناسِ من يَمنعُ البرَّ، ويطلبُ الشُّكرَ، ويفعلُ الشرَّ، ويتوقَّعُ ثوابَ الخَيْرِ.

6. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

6_ أحمقُ الناسِ من أنكرَ على غيره رذيلَهُ وهو مُقيمٌ عليها.

7. The fool does not improve by being disgraced.

7_ الأحمقُ لا يحسنُ بالهوانِ.

8. The remoteness of a fool is better than his nearness and his silence is better than

.his speech

٨- بُعِدَ الْأَحْمَقُ خَيْرٌ مِنْ قُرْبِهِ، وَسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ.

The foolishness of a person is recognized by [his] cheerfulness .٩

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.in times of blessing and increased abjectness in times of tribulation

٩_ تُعْرَفُ حِمَاقَةُ الرَّجُلِ بِالْأَشْرِ فِي النَّعْمَةِ، وَكَثْرَةِ الذُّلِّ فِي الْمِحْنَةِ.

The foolishness of a person is recognized in three things: in his talking about that .١٠
which does not concern him, [in] his answering that which he was not asked and his
.recklessness in [his] affairs

١٠_ تُعْرَفُ حِمَاقَةُ الرَّجُلِ فِي ثَلَاثٍ: فِي كَلَامِهِ فِيْمَا لَا يَعْنيهِ، وَجَوَابِهِ عَمَّا لَا يُسْئَلُ عَنْهُ، وَتَهَوُّرِهِ فِي الْأُمُورِ.

.١١ Cutting off [ties with] the fool is judiciousness

١١_ قَطِيعَةُ الْأَحْمَقِ حَزْمٌ.

Be cautious of the fool when you are in his company, of the vicious when you .١٢
.associate with him and of the oppressor when you deal with him

١٢_ كُنْ عَلَى حَذَرٍ مِنَ الْأَحْمَقِ إِذَا صَاحَبْتَهُ، وَمِنَ الْفَاجِرِ إِذَا عَاشَرْتَهُ، وَمِنَ الظَّالِمِ إِذَا عَامَلْتَهُ.

١٣. (١) For the fool there is an oath with every statement.

١٣_ لِلْأَحْمَقِ مَعَ كُلِّ قَوْلٍ يَمِينٌ.

Be careful not to love the fool, for he will surely harm you while he thinks that he is .١٤
.benefitting you and will annoy you while he thinks that he is pleasing you

١٤_ إِيَّاكَ وَمَوَدَّةَ الْأَحْمَقِ، فَإِنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرَى أَنَّهُ يَنْفَعُكَ، وَيَسُوءُكَ وَهُوَ يَرَى أَنَّهُ يَسُرُّكَ.

.١٥ Keeping silent is the best response for a fool

١٥_ السُّكُوتُ عَلَى الْأَحْمَقِ أَفْضَلُ جَوَابِهِ.

.١٦ Increased fickleness is from the signs of a fool

١٦_ مِنْ أَمَارَاتِ الْأَحْمَقِ كَثْرَةُ تَلَوْنِهِ.

.١٧ Putting up with a fool is a torment for the soul

١٧_ مَقَاسُهُ الْأَحْمَقِ عَذَابُ الرُّوحِ.

١٨. Never show respect to a fool, even if he is [apparently] great.

١٨_ لَا تَعْظَمَنَّ الْأَحْمَقَ، وَإِنْ كَانَ

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١- .i.e. he swears with every statement that he makes

كَبِيرًا.

Tolerance

Tolerance الإِحتِمَال

1. Tolerance is proof of intelligence and a symbol of excellence .1

1_ الإِحتِمَالُ بُرْهَانُ العُقْلِ، وَعُتْوَانُ الفَضْلِ.

2. Tolerance is the ornament of companionship .2

2_ الإِحتِمَالُ زِينُ الرِّفَاقِ.

3. [Tolerance is the embellishment of politics [and leadership .3

3_ الإِحتِمَالُ زِينُ السِّيَاسَةِ.

4. Tolerance dignifies one's status .4

4_ الإِحتِمَالُ يُجَلُّ القَدْرَ.

5. Tolerance is a beautiful quality .5

5_ الإِحتِمَالُ خُلُقٌ سَجِيحٌ.

6. Tolerating meanness (or annoyance) is from nobility of character .6

6_ إِحتِمَالُ الدَّيْتِ (الأُدْيَةِ) مِنْ كَرَمِ السَّجِيهِ.

7. By bearing the burden of provision (for the people), praises increase .7

7_ بِتَحْمُلِ المُّوْنِ تَـ كَثُرَ المَحَامِدُ.

8. Through increased tolerance, one's merit (or intelligence) increases .8

8_ بِكَثْرِهِ الإِحتِمَالِ يَكْثُرُ الفَضْلُ (العُقْلُ).

9. Through tolerance and forbearance, people become your helpers and supporters .9

٩_ بِالِإِحْتِمَالِ وَالْحِلْمِ يَكُونُ لَكَ النَّاسُ أَنْصَارًا وَأَعْوَانًا.

١٠. The forbearing one is recognized by his increased tolerance

١٠_ بِكَثْرَةِ الْإِحْتِمَالِ يُعْرَفُ الْحَلِيمُ.

١١. Be tolerant, [and] your status will become lofty

١١_ تَحَمَّلْ يَجَلَّ قَدْرُكَ.

١٢. Adopt tolerance, for verily it is [a means of] concealing faults

١٢_ عَلَيْكَ بِالِإِحْتِمَالِ فَإِنَّهُ سَتُّ رُ الْعُيُوبِ.

١٣. One whose tolerance increases becomes noble

١٣_ مَنْ كَثُرَ حَمْلُهُ تَبَلَّ.

١٤. One who does not bear the burden of providing for the people has prepared his power for its transference

١٤_ مَنْ لَمْ يَحْتَمِلْ مَوْنَةَ النَّاسِ فَقَدْ أَهَّلَ قُدْرَتَهُ لِإِنْتِقَالِهَا.

١٥. It is part of honour to tolerate the wrongdoings of [one's] brothers

١٥_ مِنَ الْكَرَمِ إِحْتِمَالُ جُنَايَاتِ الْإِخْوَانِ.

١٦. 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

١٦_ إِحْتِمَالُ مَا يَمُرُّ عَلَيْكَ، فَإِنَّ الْإِحْتِمَالَ سَتْرُ الْعُيُوبِ، وَإِنَّ الْعَاقِلَ

نِصْفُهُ إِحْتِمَالٌ، وَنِصْفُهُ تَغَافُلٌ.

.17 [Continually bearing the liabilities [of others] causes loftiness [of character .17

17_ إِذْمَانٌ تَحْتَمِلُ الْمَغَارِمَ يُوجِبُ الْجَلَالَهَ.

Vehemence

1) Vehemence الحَمِيَّة

.1 It is to the extent of one's vehemence that one is protective of his honour .1

1_ عَلَى قَدْرِ الْحَمِيَّةِ تَ كُونُ الْغِيْرَةُ.

.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_ فَاللّٰهُ اللّٰهُ عِبَادَ اللّٰهِ فِي كِبْرِ الْحَمِيَّةِ وَفَخْرِ الْجَاهِلِيَّةِ فَإِنَّهُ مَلْفِجُ الشَّنَانِ وَمَنْفِجُ الشَّيْطَانِ.

.3 There is no vehemence in one who has no sense of honour .3

3_ لَاحَمِيَّةَ لِمَنْ لَا أَنْفَهَ لَهُ.

[Abstinence [From Food

[Abstinence [From Food الحَمِيَّةُ

.1 Fitness of the body is [in] abstinence from [harmful] foods .1

1_ صَلاَحُ الْبَدَنِ الْحَمِيَّةُ.

.2 One who cannot patiently bear the agony of abstinence [from food], his sickness will .2
.be prolonged

2_ مَنْ لَمْ يَصْبِرْ عَلَى مَضَضِ الْحَمِيَّةِ طَالَ سَقَمُهُ.

Fulfilling Needs

Verily the needs of the people that are addressed to you are a blessing from Allah . ١
upon you, so take advantage of them and do not be weary of them, lest they should
.turn into [divine] wrath

١- إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكُمْ فَاعْتَنِمُوا وَلَا تَمَلُّوها فَتَتَحَوَّلَ نِقْمًا.

Do not delay granting the needy to tomorrow, for you do not know what will happen . ٢
.to you and to him tomorrow

٢- لَا تُؤَخِّرْهُ إِنَّمَا إِلَهُ الْمُحْتَاجِ إِلَى عَدَدٍ، فَإِنَّكَ لَا تَدْرِي مَا يَعْزِضُ لَكَ وَلَهُ فِي عَدَدٍ.

You must seek the fulfilment of your needs through people of honourable . ٣
dispositions

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.In the sense of protecting one's dignity and integrity -١

and origins, you will be successful [in getting what you need] with them, without any .delay or any sense of obligation

٣_ عَلَيْنُكُمْ فِي قَضَاءِ حَوَائِجِكُمْ بِكِرَامِ الْأَنْفُسِ وَالْأُصُولِ تُنَجِّحَ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطَالٍ وَلَا مَنْ.

You must seek your needs from those who are honourable and of good origins, for .٤ they are more likely to fulfil them [quickly and without obligation] and they are purer in .your eyes

٤_ عَلَيْنُكُمْ فِي طَلْبِ الْحَوَائِجِ بِشِرَافِ النُّفُوسِ ذَوِي الْأُصُولِ الطَّيِّبَةِ، فَإِنَّهَا (فَإِنَّهُ) عِنْدَهُمْ أَقْصَى وَهِيَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أَزْكَى.

I am amazed at the person who is approached by his Muslim brother in need and .٥ 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

٥_ عَجِبْتُ لِرَجُلٍ يَأْتِيهِ أَخُوهُ الْمُسْلِمُ فِي حَاجِهِ، فَيَمْتَنِعُ عَنْ قَضَائِهَا وَلَا يَرَى نَفْسَهُ لِلْخَيْرِ أَهْلًا، فَهَبْ أَنَّهُ لِأَثْوَابِ يُرْجَى وَلَا عِقَابِ يُتَّقَى، أَفْتَرَهُدُونَ فِي مَكَارِمِ الْأَخْلَاقِ.

Not having your needs fulfilled is better than seeking them from those who are not .٦ .worthy

٦_ فَوْتُ الْحَاجَةِ حَىْ-رٌ مِنْ طَلْبِهَا مِنْ غَيْرِ أَهْلِهَا.

Being generous with power [and fulfilling the needs of the people with it] is the alms- .٧ .tax of power

٧_ بَذْلُ الْجَاهِ زَكَاةُ الْجَاهِ.

.Expediting the release [of the needy from his need] is [a means of] success .٨

٨_ تَعْجِيلُ السَّرَاحِ نَجَاحٌ.

The fulfilling of needs is not made righteous except by three things: by considering it .٩ 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

٩_ لا يَسْتَقِيمُ قِضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثَ: بِتَصْغِيرِهَا لِتَعْظُمَ، وَسِتْرِهَا لِتُظْهَرَ، وَتَعْجِيلِهَا لِتَهْتَأَ.

Everyone who has been given time [to do good before his death] gives excuses for .١٠
[postponement [of good deeds

١٠_ كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

.Turning away the needy is the cause of diminishment of affluence .١١

١١_ سَبَبُ زَوَالِ الْيَسَارِ مَعُ الْمُحْتَاجِ.

Expressing Your Needs

Expressing Your Needs الإحتياجات

.Express your needs to whomever you wish and (you will) become his captive .١

١_ إِخْتَجَ إِلَى مَنْ شِئْتَ وَكُنْ (تَ-كُنْ) أَسَى-رَهُ.

.When you express your needs to someone, you abase yourself before him .٢

٢_ مَنْ اخْتَجْتَ إِلَيْهِ هُنْتَ عَلَيْهِ.

One who seeks his needs from you, his obedience to you will be to the extent of his .٣
.need from you

٣_ مَنْ اخْتَجَ إِلَيْكَ كَانَتْ طَاعَتُهُ لَكَ بِقَدْرِ حَاجَتِهِ إِلَيْكَ.

When someone turns to you with his needs, it becomes obligatory upon you to help .٤
him

٤_ مَنْ اخْتَجَ إِلَيْكَ وَجَبَ إِسْعَافُهُ عَلَيْكَ.

?How Are You

?How are you كيف الحال؟

When he was asked ‘how are you O Amīr al-Mu’minīn?’, he replied: ﴿ How would he ﴾ .1
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- (وَقِيلَ لَهُ - عَلَيْهِ السَّلَامُ - كَيْفَ تَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: كَيْفَ يَكُونُ (حَالُ) مَنْ يَفْنَى بِبِقَائِهِ، وَيَسْتَقِمُّ بِصِحَّتِهِ وَيُؤْتَى
مِنْ مَأْمَنِهِ؟!)

The Perplexed

المتحير The Perplexed

.1 It is possible for the one who

.is perplexed and bewildered to be excused

١_ قَدْ يُعْذَرُ الْمُتَحَيِّرُ الْمَبْهُوتُ.

Recourse

Recourse الحيله

١. Subtlety in [seeking] recourse is the most advantageous of all ways .

١_ اَلَّتَلَطُّ فِي الْحِيلَةِ اُجْدَى مِنَ الْوَسِيلَةِ.

٢. For everything there is recourse .

٢_ لِكُلِّ شَيْءٍ حِيلَةٌ.

٣. One who neglects his recourse (or natural disposition) is made to rise [towards it] by .
tribulations

٣_ مَنْ قَعَدَ عَنِ حِيلَتِهِ (جِبَلَّتِهِ)، أَقَامَتْهُ الشَّدَائِدُ.

Life And Being Alive

Life and Being Alive الحى والحياء

١. [The living one is never satisfied [and always seeks more .

١_ اَلْحَى لَا يَكْتَفَى.

٢. The fruit of long life is illness and senility .

٢_ ثَمَرَةُ طَوْلِ الْحَيَاةِ السُّقْمُ وَالْهَرَمُ.

٣. The end of [this] life is death .

٣_ غَايَةُ الْحَيَاةِ الْمَوْتُ.

٤. How close is life to death !

٤_ ما أَقْرَبَ الْحَيَاءَ مِنَ الْمَوْتِ.

٥. !How near is the living one to the dead because he will soon join him

٥_ ما أَقْرَبَ الْحَيِّ مِنَ الْمَيِّتِ لِلْحَاقِقِ بِهِ.

٦. !How far is the dead one from the living by his separation from him

٦_ ما أَبْعَدَ الْمَيِّتَ مِنَ الْحَيِّ لِإِنْقِطَاعِهِ عَنْهُ.

Modesty And Shame

Modesty and Shame الحياء

١. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

١_ الْحَيَاءُ مِنَ اللَّهِ سُبْحَانَهُ تَقِي عَذَابَ النَّارِ.

٢. The most modest among you are the most forbearing among you

٢_ أَحْيَاكُمْ أَخْلَمُكُمْ.

٣. The best of religious attires is modesty

٣_ أَحْسَنُ مَلَابِسِ الدِّينِ الْحَيَاءُ.

٤. The greatest modesty is your being ashamed in front of Allah

٤_ أَفْضَلُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنَ اللَّهِ.

٥. [The best modesty is your being ashamed of yourself [in front of Allah

٥_ أَحْسَنُ الْحَيَاءِ إِسْتِحْيَاؤُكَ مِنْ نَفْسِكَ.

٦. Verily modesty and chastity are

from the characteristics of faith, and they are the traits of the free and the qualities of
the virtuous

٦_ إِنَّ الْحَيَاءَ وَالْعِفَّةَ مِنْ خَلَائِقِ الْإِيمَانِ، وَإِنَّهُمَا لَسَجِيَّهَةُ الْأَخْرَارِ، وَشِيمَةُ الْأَبْرَارِ.

.Modesty is beautiful .٧

٧_ الْحَيَاءُ جَمِيلٌ.

.Modesty is preventive .٨

٨_ الْحَيَاءُ مَحْرَمَةٌ.

.٩ (١). Shame prevents livelihood.

٩_ الْحَيَاءُ يَمْنَعُ الرِّزْقَ.

.Modesty is the key to (every) good .١٠

١٠_ الْحَيَاءُ مِفْتَاحُ (كُلِّ) الْخَيْرِ.

.Shame is accompanied by deprivation .١١

١١_ الْحَيَاءُ مَقْرُونٌ بِالْحِرْمَانِ.

.Modesty is the lowering of one's gaze .١٢

١٢_ الْحَيَاءُ غَضُّ الطَّرْفِ.

.Modesty is the perfection of honour .١٣

١٣_ الْحَيَاءُ تَمَامُ الْكِرَامِ.

.Modesty is the partner of chastity .١٤

١٤_ الْحَيَاءُ قَرِينُ الْعِفَافِ.

.Modesty is a beautiful quality .١٥

١٥_ الْحَيَاءُ خُلِقَ جَمِيلٌ.

١٦. Modesty is a pleasing characteristic

١٦_ الْحَيَاءُ خُلِقَ مَرْضِيٌّ.

١٧. Modesty is the perfection of honour and the best of traits

١٧_ الْحَيَاءُ تَمَامُ الْكَرَمِ، وَأَحْسَنُ الشُّيْمِ.

١٨. Modesty prevents one from ugly actions

١٨_ الْحَيَاءُ يَصُدُّ عَنِ فِعْلِ الْقَبِيحِ.

١٩. [Being ashamed in front of Allah effaces many of the sins [that one has committed

١٩_ الْحَيَاءُ مِنَ اللَّهِ يَمْحُو كَثِيرًا مِنَ الْخَطَايَا.

٢٠. 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

٢٠_ تَسْرِبَلُ الْحَيَاءِ، وَادَّرَعَ الْوَفَاءِ، وَاحْفَظِ الْإِخَاءَ، وَأَقْلِلْ مُحَادَثَةَ النِّسَاءِ يَكْمَلُ لَكَ السَّنَاءُ.

٢١. The fruit of modesty is chastity

٢١_ ثَمَرَةُ الْحَيَاءِ الْعِفَّةُ.

٢٢. 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

—٢٢

p: ٢٤٨

١_ Here shame is used in the negative sense of excessive bashfulness, timidity etc

ثَلَاثٌ لَا يُسْتَحْيَى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ، وَقِيَامُهُ عَنِ مَجْلِسِهِ لِأَبِيهِ وَمُعَلِّمِهِ، وَطَلَبُ الْحَقِّ وَإِنْ قَلَّ.

.23 The shame of person feels from himself is the fruit of [his] faith

٢٣ _ حَيَاءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الْإِيمَانِ.

.24 The source of chastity is modesty

٢٤ _ سَبَبُ الْعِفَّةِ الْحَيَاءُ.

.25 Espouse modesty, for it is the symbol of nobility

٢٥ _ عَلَيْكَ بِالْحَيَاءِ فَإِنَّهُ عُنْوَانُ النَّبْلِ.

.26 The pinnacle of modesty is for a man to feel ashamed of himself

٢٦ _ غَايَةُ الْحَيَاءِ أَنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ.

.27 Shame has been paired with deprivation

٢٧ _ قُرِنَ الْحَيَاءُ بِالْحِرْمَانِ.

.28 The increased modesty of a person is the sign of his faith

٢٨ _ كَثْرَةُ حَيَاءِ الرَّجُلِ دَلِيلٌ إِيْمَانِهِ.

.29 One who is shy is deprived

٢٩ _ مَنْ اسْتَحْيَا حُرِمَ.

.30 Whoever has no modesty has no good in him

٣٠ _ مَنْ لَاحِيَاءٌ لَهُ فَلَا خَيْرَ رَفِيَهُ.

.31 One whose modesty is reduced, his piety is [also] reduced

٣١ _ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ.

.32 Whoever is clothed with the garment of modesty, his faults are hidden from the

.people

٣٢_ مَنْ كَسَاهُ الْحَيَاءُ تَوْبَهُ خَفِيَ عَنِ النَّاسِ عَيْبُهُ.

One who does not fear facing the people [after having been caught doing evil] does .٣٣
.not fear Allah, the Glorified

٣٣_ مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجَالِ لَمْ يَتَّقِ اللَّهَ سُبْحَانَهُ.

One who is not ashamed of the people will not feel ashamed in front of Allah, the .٣٤
.Glorified

٣٤_ مَنْ لَمْ يَسْتَحِ مِنَ النَّاسِ لَمْ يَسْتَحِ مِنَ اللَّهِ سُبْحَانَهُ.

That which is not appropriate for you to do in the open should not be done by you in .٣٥
.private

٣٥_ مَا لَا يَنْبَغِي أَنْ تَفْعَلَهُ فِي الْجَهْرِ

p: ٢٤٩

فَلَا تَفْعَلْهُ فِي السَّـرِّ.

.The best partner of generosity is modesty .٣٦

٣٦_ نَعْمَ قَرِينُ السَّخَاءِ الْحَيَاءِ.

.The best partner of faith is modesty .٣٧

٣٧_ نَعْمَ قَرِينُ الْإِيمَانِ الْحَيَاءِ.

.There is no [good] trait like modesty .٣٨

٣٨_ لَا شَيْمَةَ كَالْحَيَاءِ.

Narration And Transmission Of Information

Narration and Transmission of Information الإخبار والخبر والحديث

.Do not relate that which you have no knowledge about .١

١_ لَا تُخْبِرْ بِمَا لَمْ تُحِطْ بِهِ عِلْمًا.

Never transmit information except from a reliable person otherwise you will .٢
become a liar, and if you transmit from other than him then surely telling lies is [a
.cause of] disgrace and dishonour

٢_ لَا تُخْبِرَنَّ إِلَّا عَنِ ثِقَةٍ فَتَكُونَ كَذَّابًا، وَإِنْ أَخْبَرْتَ عَنْ غَيْرِهِ فَإِنَّ الْكَذِبَ مَهَانَةٌ وَذُلٌّ.

Do not hasten to the people with that which they dislike so that they [begin to] speak .٣
.about you that which they do not know

٣_ لَا تُسْرِعْ إِلَى النَّاسِ بِمَا يَكْرَهُونَ، فَيَقُولُوا فِيكَ مَا لَا يَعْلَمُونَ.

Analyze the information when you hear it with the analysis of understanding (i.e. in .٤
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

٤_ اغفلوا الخبر إذا سمعتموه عقل درايه لا عقل روايه، فإن رواه العلم كثير، ورعاه قليل.

٥. Reports will never be accepted as true until [they are] verified by the eyes.

٥_ لَنْ يُصَدَّقَ الْخَبْرُ حَتَّى يَتَحَقَّقَ الْعَيَانُ.

Gauging People

الإختبار Gauging People

١. [Accompany [people] so that you may gauge [their true nature .

١_ إِصْحَبْ تَخْتَبِرْ.

٢. (One who gauges [the people] detests (or keeps away from .

[them]

٢_ مَن اَحْتَّ بِرَقْلَا (وَهَجَرَ).

٣_ Being at ease with every person before gauging [them] is from lack of intellect.

٣_ اَطْمَأْنَيْنَهُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِخْتِبَارِ مِنْ قُصُورِ الْعَقْلِ.

٤_ One who feels at ease [with people] before gauging them, regrets.

٤_ مَن اَطْمَأَنَّ قَبْلَ الْإِخْتِبَارِ نَدِمَ.

Deception And The Deceitful

Deception and the Deceitful الخُدَاعُ والخَدِيعَةُ والخُدَاعُ

١_ Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

١_ إِيَّاكَ - وَالْخَدِيعَةَ، فَإِنَّ الْخَدِيعَةَ مِنْ خُلُقِ اللَّئِيمِ.

٢_ He who makes his intelligence follow deceptions has deluded it.

٢_ عَرَّ عَقْلَهُ مَن أَتْبَعَهُ الْخُدَاعَ.

٣_ One who tries to deceive Allah is [himself] deceived.

٣_ مَن خَادَعَ اللَّهَ خُدِعَ.

٤_ The deceiver has no religion.

٤_ لَا دِينَ لِخُدَاعٍ.

The Servant

The Servant الخَادِمُ

١_ Beat your servant when he disobeys Allah but forgive him when he disobeys you.

١- إِضْرِبْ خَادِمَكَ إِذَا عَصَى اللَّهَ، وَاعْفُ عَنْهُ إِذَا عَصَاكَ.

The One Who Is Forsaken By Allah

١) The One who is forsaken by Allah الخذلان والمخذول

١. From the signs of being forsaken by Allah is considering that which is evil as something good.

١- مِنْ عَلامَاتِ الْخِذْلانِ اسْتِحْسانُ الْقَبِيحِ.

٢. One of the indications of being forsaken by Allah is taking the rights of [one's] brothers lightly.

٢- مِنْ دَلالِلِ الْخِذْلانِ الْاسْتِهْانَةُ بِحُقُوقِ الْإِخوانِ.

٣. Abandonment is a support for ignorance.

٣- الْخِذْلانُ مُمِدُّ الْجَهْلِ.

٤. The forsaken is he who has to ask for something from the ignoble.

٤- الْمَخْذُولُ مَنْ لَهٗ إِلَى اللَّئامِ حاجَةٌ.

Muteness

Muteness الخرس

١. Muteness is better than lying.

١- الْخَرْسُ خَيْرٌ مِنَ الْكِذْبِ.

Ineptness

Ineptness الخُزُق

١. Ineptness is opposing [others'] views and having enmity with one who is capable of

Because of the evil actions that one performs. See Q۳:۱۶۰ -۱

.causing harm

١_ الْمُخْرَقُ مُعَادَاةُ الْآرَاءِ، وَمُعَادَاةُ مَنْ يَقْدِرُ عَلَى الضَّرِّ رَاءٍ.

٢. Be cautious of ineptness for it is disgraces [one's] character

٢_ إِيَّاكَ وَالْمُخْرَقَ، فَإِنَّهُ شَيْنٌ الْأَخْلَاقِ.

٣. The ugliest thing is ineptness

٣_ أَقْبَحُ شَيْءٍ الْمُخْرَقُ.

٤. The worst thing is ineptness

٤_ أَسْوَأُ شَيْءٍ الْمُخْرَقُ.

٥. Ineptness is a disgraceful attribute

٥_ الْمُخْرَقُ شَيْنٌ الْخُلُقِ.

٦. Ineptness is the worst quality

٦_ الْمُخْرَقُ شَرُّ خُلُقٍ.

٧. How bad a quality ineptness is

٧_ بِئْسَ الشَّيْمَةُ الْمُخْرَقُ.

٨. The height of ignorance is ineptness

٨_ رَأْسُ الْجَهْلِ الْمُخْرَقُ.

٩. One whose ineptness increases is scorned

٩_ مَنْ كَثُرَ خُرْقُهُ أُسْتُزِدِلَ.

١٠. How many an elevated person has been degraded by the ugliness of his ineptitude

١٠_ كَمْ مِنْ رَفِيعٍ وَضَعَهُ قُبْحُ خُرْقِهِ.

It is from ineptness to make haste before [having] ability, and to act slowly after .١١
.getting the opportunity

١١_ مِنَ الْخُرْقِ الْعَجَلِ-هُ قَبْلَ الْإِمْكَانِ، وَالْأَنَاءُ بَعْدَ إِصَابِهِ الْفُرْصَةِ.

.Increased ineptness is an abomination .١٢

١٢_ مِنَ الْفُحْشِ كَثْرَةُ الْخُرْقِ.

.It is from ineptitude to let go of an opportunity when one is able to take it .١٣

١٣_ مِنَ الْخُرْقِ تَوَكُّ الْفُرْصَةِ عِنْدَ الْإِمْكَانِ.

.Ineptness is not in anything but that it tarnishes it .١٤

١٤_ مَا كَانَ الْخُرْقُ فِي شَيْءٍ إِلَّا شَانَهُ.

.There is no quality more disgraceful than ineptitude .١٥

١٥_ لَا خُلُقٌ أَشَى-نُ مِنَ الْخُرْقِ.

.There is no attribute more belittling than ineptitude .١٦

١٦_ لَا خُلَّةٌ أَزْرَى مِنَ الْخُرْقِ.

The Loser

The Loser الخاسر والخسران

.Many a person who gains is [actually] a loser .١

١_ رَبِّ رَابِحٍ خَاسِرٍ.

.The biggest loser from among you is the most unjust from among you .٢

٢_ أَخْسَرُكُمْ أَظْلَمُكُمْ.

.How great a loser is he for whom there is no .٣

share [of reward] in the Hereafter

٣_ ما أُخْسِرَ مَنْ لَيْسَ لَهُ فِي الْآخِرَةِ نَصِيبٌ.

Submissiveness And Humility In Front Of Allah

Submissiveness and Humility in front of Allah, The Most High الخشوع والخضوع لله تعالى

١. When you are guided to your goal then be most submissive in front of your Lord .

١_ إذا أنت هُديت لِقْصْدِكَ فَكُنْ أَخْشَعَ مَا ت_ كُنْ لِرَبِّكَ.

٢. Everything is humble in front of Allah .

٢_ كُلُّ شَيْءٍ خَاضِعٌ لِلَّهِ.

٣. Everything is submissive in front of Allah .

٣_ كُلُّ شَيْءٍ خَاشِعٌ لِلَّهِ.

٤. One whose heart submits, his limbs [also] submit .

٤_ مَنْ خَشَعَ قَلْبُهُ حَشَعَتْ جَوَارِحُهُ.

٥. Whoever is humble in front of the majesty of Allah, people become submissive to .him

٥_ مَنْ خَضَعَ لِعَظَمَةِ اللَّهِ ذَلَّتْ لَهُ الرِّقَابُ.

٦. The best form of obedience is submission and humility .

٦_ نِعَمَ الطَّاعَةِ الْأَتْقِيَاءُ، وَالْخُضُوعِ.

٧. How good a supporter of supplication submissiveness !

٧_ نِعَمَ عَوْنِ الدُّعَاءِ الْخُشُوعِ.

٨. There is no worship like [that which is accompanied by] humility .

٨_ لا عِبَادَةَ كَالْخُضُوعِ.

٩. [Humility means servility [in front of Allah .

٩_ الخُضُوعُ دِنَاءَةٌ

The Foe Of Allah

The Foe of Allah من خصمه الله

١. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in .
.this world and in his Hereafter

١_ مَنْ يَكُنُ اللَّهُ سُبْحَانَهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيُعَذِّبُهُ فِي الدُّنْيَا وَمَعَادِهِ.

٢. One whose enemy is Allah, his proof is refuted and Allah wages war with him .

٢_ مَنْ يَكُنُ اللَّهُ خَصْمَهُ يُدْحِضُ حُجَّتَهُ، وَيَكُونُ لَهُ حَرْبًا.

Writing

Writing الخطُّ والقلم والكتابه

١. 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

١_ اَلْقِ دَوَاتَكَ، وَاَطْلُ جَلْفَةَ قَلَمِكَ، وَفَرِّقْ بَيْنَ سَطُورِكَ، وَقَرِّمِطْ بَيْنَ حُرُوفِكَ، فَاِنَّ ذٰلِكَ اَجْدَرُ بِصَبَاحِهِ الْخَطُّ.

Open the sharpened nib of your pen, thicken its point [so that it does not break . ٢ .easily] and cut the edge on the right side so that your handwriting becomes good

٢_ اِفْتَحْ بَرْيَةَ قَلَمِكَ، وَاَسْمِكْ شَحْمَتَهُ، وَاَيْمِنْ قَطَّتَكَ، يَجِدُ خَطُّكَ.

.Writing is the tongue of the hand ٣.

٣_ الْخَطُّ لِسَانُ الْيَدِ.

Ideas

Ideas الخواطر

.The imbue ment of ideas is through deliberation ١.

١_ لِقَاحُ الْخَوَاطِرِ الْمُدَاكَّرَةُ.

The Daring

The Daring الْمُخَاطِرِ

.The daring risk-taker charges towards danger ١.

١_ اَلْمُخَاطِرُ مَتَهَجِّمٌ عَلٰى الْعَرْرِ.

Mistakes

Mistakes الْخَطَا

.Making many mistakes points towards excessive ignorance ١.

١_ كَثْرَةُ الْخَطَا يُنْدِرُ بِوُفُورِ الْجَهْلِ.

Sincerity And Devotion

Sincerity and Devotion الْاِخْلَاصُ وَالْخَالِصُ وَالْمُخْلِصُ

۱. Sincerity is in grave danger, until it is seen what it concludes with .

۱_ الْإِخْلَاصُ خَطَرٌ عَظِيمٌ حَتَّى يُنْتَظَرَ بِمَا يُخْتَمُ لَهُ.

۲. [Be sincere and you will attain [success .

۲_ أَخْلِصْ تَتَلُ.

۳. 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

۳_ أَخْلِصْ لِلَّهِ عَمَلَكَ، وَعِلْمَكَ، وَحُبَّكَ، وَبُغْضَكَ، وَأَخْذَكَ، وَتَرْكَكَ، وَكَلَامَكَ، وَصَمْتَكَ.

۴. 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

۴_ اِلْزَمِ الْإِخْلَاصَ فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْخَشْيَةَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَالْعَدْلَ فِي الرِّضَا وَالسَّخَطِ.

۵. [Be sincere when you perform an action [and do it only for the pleasure of Allah .

۵_ أَخْلِصُوا إِذَا

عَمِلْتُمْ.

٦. [Sincerity is the goal [of worship

٦_الإِخْلَاصُ غَايَةٌ.

٧. Sincerity is [a means of attaining] success

٧_الإِخْلَاصُ فَوْزٌ.

٨. Being sincere is the best of actions

٨_الإِخْلَاصُ خَيْرُ الْعَمَلِ.

٩. Sincerity is the fruit of worship

٩_الإِخْلَاصُ ثَمَرَةُ الْعِبَادَةِ.

١٠. Sincerity is the attribute of the most excellent people

١٠_الإِخْلَاصُ شِيْمَةُ أَفْضَلِ النَّاسِ.

١١. Sincerity is the highest [form of] success

١١_الإِخْلَاصُ أَعْلَى فَوْزٍ.

١٢. [Sincerity is the worship of the Near Ones [to Allah

١٢_الإِخْلَاصُ عِبَادَةُ الْمُقَرَّبِينَ.

١٣. Sincerity is the goal of religion

١٣_الإِخْلَاصُ غَايَةُ الدِّينِ.

١٤. Sincerity is the most honourable end

١٤_الإِخْلَاصُ أَشْرَفُ نَهَائِهِ.

١٥. Sincerity is the fruit of certitude

١٥_ الإِخْلَاصُ ثَمَرَةُ الْيَقِينِ.

.Sincerity is the foundation of worship .١٥

١٦_ الإِخْلَاصُ مِلَاكُ الْعِبَادَةِ.

.Sincerity is the highest [level of] faith .١٦

١٧_ الإِخْلَاصُ أَعْلَى الْإِيمَانِ.

.Sincerity in action stems from strong faith and righteous intention .١٧

١٨_ إِخْلَاصُ الْعَمَلِ مِنْ قُوَّةِ الْيَقِينِ، وَصَلَاحِ النَّيِّ.

.If you are sincere, you will be successful .١٨

١٩_ إِنْ تَخَلَّصْتَ تَفُزَ.

.Through sincerity, deeds are raised (i.e. are accepted) .١٩

٢٠_ بِالْإِخْلَاصِ تُرْفَعُ الْأَعْمَالُ.

.Through sincerity, the doers of good deeds contend for excellence .٢٠

٢١_ بِالْإِخْلَاصِ يَتَفَاوَضُ الْعَمَالُ.

The true sincerity of a person makes his nearness [to Allah] greater and his reward .٢١
.abundant

٢٢_ صِدْقُ إِخْلَاصِ الْمَرْءِ يُعْظِمُ زُلْفَتَهُ وَيُجْزِلُ مَثْوَبَتَهُ.

.Blessed is one who anticipates his death and makes his actions sincere .٢٢

٢٣_ طُوبَى لِمَنْ بَادَرَ أَجَلَهُ وَأَخْلَصَ عَمَلَهُ.

Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, .٢٣
.his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah

٢٤_ طُوبَى لِمَنْ أَخْلَصَ لِلَّهِ عِلْمَهُ، وَعَمَلَهُ، وَحُبَّهُ، وَبُغْضَهُ، وَأَخَذَهُ،

وَتَزَكَّهُ وَكَلَامَهُ، 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 خَالِصاً، وَعَمِلَ صَالِحاً، وَانْتَسَبَ مَذْخُوراً، وَاجْتَنَبَ مَحْذُوراً.

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 الْإِخْلَاصِ، وَحُسْنِ الْيَقِينِ، فَإِنَّهُمَا أَفْضَلُ عِبَادَةِ الْمُقَرَّبِينَ.

27. [The goal of sincerity is [attaining] deliverance [from the punishment of Allah

27_ غَايَةُ الْإِخْلَاصِ الْخَلَاصُ.

28. It is for making actions sincere that the people of intellect and understanding .contend

28_ فِي إِخْلَاصِ الْأَعْمَالِ تَنَافُسُ أَوْلِي النُّهْيِ وَالْأَلْبَابِ.

29. ?How can one be capable of sincerity when he has been overcome by vain desire

29_ كَيْفَ يَسْتَطِيعُ الْإِخْلَاصَ 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 الْإِخْلَاصَ عَمَلُهُ لَمْ يُقْبَلْ.

32. (With sincerity, deeds are raised (i.e. accepted

32_ مَعَ الْإِخْلَاصِ تُرْفَعُ الْأَعْمَالُ.

.No one preserves his reward except the one who makes his action sincere .٣٣

٣٣_ لَا يُحْرِزُ الْأَجْرَ إِلَّا مَنْ أَخْلَصَ عَمَلَهُ.

There is nothing better than making action sincere in [accordance with] its true .٣٤
.intention

٣٤_ لَا شَيْءَ أَفْضَلَ مِنْ إِخْلَاصِ عَمَلٍ فِي صِدْقِ نِيَّتِهِ.

.The sincere one is worthy of getting [his prayers] answered .٣٥

٣٥_ الْمُخْلِصُ حَرِيُّ بِالْإِجَابَةِ.

.One who makes his actions sincere, attains his hopes .٣٦

٣٦_ مَنْ أَخْلَصَ بَلَغَ الْأَمَالَ.

Sucession

الخلافه Sucession

.١

p: ٢٥٦

How strange it is that the succession [to the Prophet] is [decided] by companionship
[only] and not by companionship and kinship

١- واعجبا أن تـ كُونِ الْخِلَافَةَ بِالصَّحَابِهِ وَلَا تـ كُونِ بِالصَّحَابِهِ وَالْقَرَابَةِ.

The Caliphs

[Uthman and The Caliphs] الخلفاء (عثمان و...)

١. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] [\(1\)](#)
[\(1\)](#) and the protestor [who was responsible for his assassination].

١- لِلَّهِ سُبْحَانَهُ مُحْكَمٌ بَيْنَ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ.

Disagreement

Disagreement الإختلاف

١. Disagreement wrecks [good] ideas .

١- الْخِلَافُ يَهْدِمُ الْآرَاءَ.

٢. Organized affairs are disrupted by disagreement .

٢- الْأُمُورُ الْمُنتَظِمَةُ يُفْسِدُهَا الْخِلَافُ.

٣. The cause of disunity is disagreement .

٣- سَبَبُ الْفُرْقَةِ الْإِخْتِلَافُ.

٤. With disagreement there is no harmony .

٤- لَيْسَ مَعَ الْخِلَافِ إِيْتِلَافٌ.

٥. [\(2\)](#) From disagreement stems repulsion [and hatred].

٥- مِنَ الْخِلَافِ تـ كُونُ النَّبُوَّةِ.

٦. Too much disagreement is discord .

٦_ كَثْرَةُ الْخِلَافِ شِقَاقٌ.

.Disagreement is the motive for wars .٧

٧_ الْخُلْفُ مَثَارُ الْحُرُوبِ.

.Disputes demonstrate the foolishness of a person and do not increase his claim .٨

٨_ الْمُخَاصِمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَلَا تَزِيدُ فِي حَقِّهِ.

Good Character

Good Character الأخلاق

.A refined character is one of the two blessings .١

١_ الْخُلُقُ السَّجِيحُ أَحَدُ النُّعْمَتَيْنِ.

.The best thing is [good] character .٢

٢_ أَحْسَنُ شَيْءٍ الْخُلُقُ.

.The most honourable distinction is [good] character .٣

٣_ أَكْرَمُ الْحَسَبِ الْخُلُقُ.

.The best of qualities is honourable ambition .٤

٤_ أَحْسَنُ الشَّيْءِ شَرَفُ الْهِمَمِ.

.The most beautiful qualities are forbearance and chastity .٥

٥_ أَزْيَنُ الشَّيْءِ الْحِلْمُ وَالْعِفَافُ.

.The purest of all people in lineage is the best of them in character .٦

٦_ أَطْهَرُ النَّاسِ أَغْرَاقًا أَحْسَنُهُمْ أَخْلَاقًا.

.The most pleased of all people is one whose character is agreeable .٧

٧_ أَرْضَى النَّاسِ مَنْ كَانَتْ أَخْلَاقُهُ رَضِيَّةً.

٨ The best eminence

p: ٢٥٧

١- Part of sermon no. ٣٠ of Nahj al-Balāgha

٢- From another possible translation as mentioned by 'Allāma Khwānsari (r) is: From opposition (to vain desires) loftiness is achieved

.is [in possessing] a beautiful character

٨_ أَحْسَنُ السَّنَاءِ الْخُلُقِ السَّجِيحِ.

The most honourable quality of the noble one is his feigning inattention [and . ٩
[ignorance] about that which he is aware [regarding the negative traits of others

٩_ أَشْرَفُ أَخْلَاقِ الْكَرِيمِ تَغَافُلُهُ عَمَّا يَعْلَمُ.

.The best of qualities are generosity, chastity and tranquillity . ١٠

١٠_ أَفْضَلُ الشُّيَمِ السَّخَاءُ وَالْعِفَّةُ وَالسَّكِينَةُ.

.The best of morals are those which drive you towards noble deeds . ١١

١١_ أَحْسَنُ الْأَخْلَاقِ مَا حَمَلَكَ عَلَى الْمَكَارِمِ.

Verily Allah, the Glorified and Exalted, loves the person who is approachable [and . ١٢
.courteous], of tolerant disposition and prompt in getting things done

١٢_ إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُحِبُّ السَّهْلَ النَّفْسِ، السَّمِيحَ الْخَلِيقَةِ، الْقَرِيبَ الْأَمْرِ.

Verily it is from nobility of character to build ties with the one who cuts you off, to . ١٣
.give one who deprives you and to forgive one who wrongs you

١٣_ إِنَّ مِنْ مَكَارِمِ الْأَخْلَاقِ: أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

.Noble traits are [acquired] through difficulties . ١٤

١٤_ الْمَكَارِمُ بِالْمَكَارِهِ.

.A praiseworthy character is one of the fruits of intelligence . ١٥

١٥_ الْخُلُقُ الْمَحْمُودُ مِنْ ثَمَارِ الْعَقْلِ.

He (‘a) said about those whom he praised: When they speak, they are truthful and . ١٦
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

١٦ _ «وقال _ عليه السلام _ فيمن أثنى عليه»: إن نطقوا صدقوا، وإن صمتوا لم يسبقوا، إن نظروا اعتبروا، وإن أعرضوا لم يلها،
إن

p: ٢٥٨

تَـ كَلِّمُوا ذَكَرُوا، وَإِنْ سَكَتُوا تَفَكَّرُوا.

If you must compete with each other, then vie for [acquiring] desirable qualities . ١٧
and praiseworthy traits

١٧_ إِنْ كُنْتُمْ لَامِحَالَهُ مُتَنَافِسِينَ فَتَنَافَسُوا فِي الْخِصَالِ الرَّغِيْبَةِ، وَخِلَالِ الْمَجْدِ.

.One whose character is bad, his death is [considered a time of] happiness . ١٨

١٨_ مَنْ سَاءَتْ سَجِيَّتُهُ سَرَتْ مَيِّتُهُ.

.When the character is good, the speech becomes gentle . ١٩

١٩_ إِذَا حَسَنَ الْخُلُقُ لَطَفَ النُّطْقُ.

When there is an admirable quality in a man, then expect from him other such . ٢٠
qualities

٢٠_ إِذَا كَانَ فِي الرَّجُلِ خَلَّةٌ رَائِقَةٌ فَانْتَظِرْ مِنْهُ أَخَوَاتِهَا.

When the Qur'an calls you towards [acquiring] a beautiful quality, then compel . ٢١
yourself to adopt [a quality] like it

٢١_ إِذَا دَعَاكَ الْقُرْآنُ إِلَى خَلَّةٍ جَمِيلَةٍ فَخُذْ نَفْسَكَ بِأَمْثَالِهَا.

.With good character, life becomes pleasant . ٢٢

٢٢_ بِحُسْنِ الْأَخْلَاقِ يَطِيبُ الْعَيْشُ.

.By [adopting] good character, sustenance becomes abundant . ٢٣

٢٣_ بِحُسْنِ الْأَخْلَاقِ تَدْرُ الْأَرْزَاقُ.

Opting for the truth and keeping away from untruth is the most beautiful quality . ٢٤
and the best etiquette

٢٤_ تَحَرَّى الصِّدْقِ، وَتَجَنَّبَ الْكِذْبِ، أَجْمَلُ شَيْمَةٍ وَأَفْضَلُ أَدَبٍ.

Compete in acquiring [a] desirable character, great forbearance and lofty ideas, .٢٥
.[and] your reward will become great

٢٥_ تَنَافَسُوا فِي الْأَخْلَاقِ الرَّغِيْبَةِ، وَالْأَخْلَامِ الْعَظِيْمَةِ، وَالْأَخْطَارِ الْجَلِيْلَةِ، يَعْظُمَ لَكُمْ الْجَزَاءُ.

You should be zealous for praiseworthy qualities like protecting the [rights of the] .٢٦
neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and
.beautify yourselves with excellent traits

٢٦_ تَعْصَبُوا لِخِلَالِ الْحَمْدِ، مِنْ الْحِفْظِ لِلْجَارِ، وَالْوَفَاءِ بِالذُّمَامِ، وَالطَّاعَةِ لِلْبِرِّ، وَالْمَعْصِيَةِ لِلْكَبْرِ، وَتَحَلَّوْا بِمَكَارِمِ الْخِلَالِ.

Choose for yourself the best from every character [trait], for indeed virtue is .٢٧

.a habit

٢٧_ تَخَيَّرْتُ لِنَفْسِكَ مِنْ كُلِّ خُلُقٍ أَحْسَنَهُ، فَإِنَّ الْخَيْرَ عَادَةٌ.

Good character is [an embellishment] for the soul and good appearance is [a . ٢٨
beautification] for the body

٢٨_ حُسْنُ الْخُلُقِ لِلنَّفْسِ، وَحُسْنُ الْخُلُقِ لِلْبَدَنِ.

.Adopting a good character is the best [means of following the] religion .٢٩

٢٩_ حُسْنُ الْخُلُقِ أَفْضَلُ الدِّينِ.

.Good character is the best companion and self-conceit is a hidden ailment .٣٠

٣٠_ حُسْنُ الْخُلُقِ خَيْرُ قَرِينٍ، وَالْعُجْبُ دَاءٌ دَفِينٌ.

.Good character is from the best allotment and the most virtuous of qualities .٣١

٣١_ حُسْنُ الْخُلُقِ مِنْ أَفْضَلِ الْقِسَمِ، وَأَحْسَنِ الشُّيَمِ.

.[Good character is one of the two bounties [of Allah .٣٢

٣٢_ حُسْنُ الْخُلُقِ أَحَدُ الْعَطَائِنِ.

.Good character is proof of an honourable ancestry .٣٣

٣٣_ حُسْنُ الْأَخْلَاقِ بُرْهَانُ كَرَمِ الْأَعْرَاقِ.

.Good character increases sustenance and makes companions feel at ease .٣٤

٣٤_ حُسْنُ الْأَخْلَاقِ يُدِيرُ الْأَرْزَاقَ، وَيُؤْنِسُ الرَّفَاقَ.

.Good character is the cornerstone of all virtuous acts .٣٥

٣٥_ حُسْنُ الْخُلُقِ رَأْسُ كُلِّ بَرٍّ.

.Good character brings about adoration and strengthens love .٣٦

٣٦_ حُسْنُ الْخُلُقِ يُورِثُ الْمَحَبَّةَ وَيُؤَكِّدُ الْمَوَدَّةَ.

.The best character is the one that is furthest from obstinacy .٣٧

٣٧_ خَيْرُ الْأَخْلَاقِ أْبَعْدُهَا عَنِ اللَّجَاجِ.

.The best of qualities is the most agreeable of them .٣٨

٣٨_ حَيٌّ خَيْرٌ مِنَ الشَّيْمِ أَرْضَاهَا.

.The best of attributes is kindness .٣٩

٣٩_ حَيٌّ خَيْرٌ مِنَ الْخَلَائِقِ الرَّفُوقِ.

.The best of all qualities is truthfulness in speech and noble actions .٤٠

٤٠_ حَيٌّ خَيْرٌ مِنَ الْخِلَالِ صِدْقُ الْمَقَالِ، وَمَكَارِمُ الْأَفْعَالِ.

The foundation of belief is [adopting a] good character and adorning oneself with .٤١
.the truth

٤١_ رَأْسُ الْإِيمَانِ حُسْنُ الْخُلُقِ، وَالتَّحَلِّي بِالصِّدْقِ.

I had, in the past, a brother-in-faith and his view of the world .٤٢

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

٤٢_ كَانَ لِي فِيهَا مَضَى أَخٌ فِي اللَّهِ وَكَانَ يُعْظِمُهُ فِي عَيْنِي صَغُرُ الدُّنْيَا فِي عَيْنِهِ وَكَانَ خَارِجاً مِنْ (عَنْ) سُلْطَانِ بَطْنِهِ،

فلا يَشْتَهِي ما لا يَجِدُ ولا يُكْثِرُ إذا وَجَدَ وكانَ أَكْثَرَ دَهْرِهِ صامِتاً فَإِنْ قالَ بَدَّ القائِلِينَ ونَقَعَ غَليْلَ السَّائِلِينَ وكانَ ضَعِيفاً مُسْتَضْعَفاً فَإِنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عادَ وَصِلُّ واد لا يُدَلِي بِحُجَّتِهِ حَتَّى يَأْتِيَ قاضِياً وكانَ لا يُلومُ أَحِداً عَلى ما (لا) يَجِدُ العُذْرَ فى مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذارَهُ وكانَ لا يَشكو وَجَعاً إِلا عِندَ بُزْئِهِ وكانَ يَفْعَلُ ما يَقولُ ولا يَقولُ ما لا يَفْعَلُ كانَ إذا (إن) غُلبَ عَلى الكَلامِ لَم يَغْلِبْ عَلى السُّكوتِ وكانَ عَلى أن يَسْمَعَ أَحْرَصَ مِنْهُ عَلى أن يَتَكَلَّمَ وكانَ إذا يَدَهُهُ أمرانِ نَظَرَ أَيُّهُما أَقْرَبُ إلى الهوى فَخالَفَهُ فَعالِيكُمْ بِهَذِهِ الخِلائِقِ فَالزُّمُواها وَتَنافَسُوا فيها فَإِنْ لَم تَسْتَطِيعُواها فَاعْلَمُوا أنْ أَخَذَ القَليلُ خَيراً مِنْ تَرَكَ الكَثيرِ.

.43. Nothing gets constricted with good character .43.

43_ لَم يَضِيقْ شَيْءٌ مَعَ حُسنِ الخُلُقِ.

.44. One whose character is noble, his sustenance is increased .44.

44_ مَنْ كَرَّمَ خُلُقَهُ اتَّسَعَ رِزْقُهُ.

.45. One whose qualities are good, his companionship is pleasant .45.

45_ مَنْ حَسَنَتْ خَلِيقَتُهُ طابَتْ عِشْرَتُهُ.

.46. One whose character is good, his ways become easy .46.

46_ مَنْ حَسَنَ خُلُقَهُ سَهَلَتْ لَهُ طَرِيقُهُ.

.47. One whose character is good, more people adore him and feel at ease with him .47.

47_ مَنْ حَسَنَ خُلُقَهُ كَثُرَ مُحِبُّوهُ، وَأَنَسَتْ النُّفوسُ بِهِ.

Allah, the Glorified, does not give a servant anything from the good of this world or .48
.the Hereafter but because of his good character and his good intention

48_ ما أَعْطَى اللهُ سُبْحانَهُ العَبْدَ شَيْئاً مِنْ خَيرِ الدُّنيا والآخِرَةِ إِلا بِحُسنِ خُلُقِهِ، وَحُسنِ نِيَّتِهِ.

.49. The best distinction is good character .49.

49_ نِعَمَ الحَسَبِ حُسنُ الخُلُقِ.

.50. The best trait is [having a] good character .50.

50_ نِعَمَ

الشَّيْمَةُ حُسْنُ الْخُلُقِ.

٥١. The best [form of] faith is a beautiful character .

٥١_ نِعَمَ الْإِيمَانُ جَمِيلُ الْخُلُقِ.

٥٢. The hidden aspects of [one's] character are uncovered by [companionship and] .
.social interaction

٥٢_ خَوَافِي الْأَخْلَاقِ ت_ كَشَفُهَا الْمَعَاشِرَةُ.

٥٣. The pinnacle of knowledge is distinguishing between character traits, manifesting .
.the praiseworthy among them and suppressing the blameworthy among them

٥٣_ رَأْسُ الْعِلْمِ التَّمْيِيزُ بَيْنَ الْأَخْلَاقِ وَإِظْهَارِ مَحْمُودِهَا وَقَمْعِ مَذْمُومِهَا.

٥٤. The adornment of [all] traits is being careful [in fulfilling] the sureties .

٥٤_ زَيْنُ الشَّيْمِ رَعْيُ الذَّمِّ.

٥٥. Six things are used to gauge the character of men: [their behaviour in times of] .
.happiness and anger, security and fear, deprivation and desire

٥٥_ سِتَّةُ ت_ خُتِبَتْ بِهَا أَخْلَاقُ الرِّجَالِ: الرِّضَا، والغَضَبُ، والأَمْنُ، وَالرَّهْبُ، والمَنْعُ، والرَّغْبُ.

٥٦. [You must adopt a good character for this will earn you adoration [of others] .

٥٦_ عَلَيْكَ بِحُسْنِ الْخُلُقِ فَإِنَّهُ يُكْسِبُكَ الْمَحَبَّةَ.

٥٧. In good character, there are treasures of [blessings and] sustenance .

٥٧_ فِي سَعَةِ الْأَخْلَاقِ كُنُوزُ الْأَزْوَاقِ.

٥٨. Everything is possible except [changing and] transferring of natural dispositions [of] .
. [character and personality

٥٨_ كُلُّ شَيْءٍ يُسْتَطَاعُ إِلَّا نَقَلَ الطَّبَاعَ.

!How many a lowly person has been elevated by his good character .٥٩

٥٩_ كَمْ مِنْ وَضِيعٍ رَفَعَهُ حُسْنُ خُلُقِهِ.

Whoever does not make his character good, his companion will not benefit from .٦٠
him

٦٠_ مَنْ لَمْ يُحَسِّنْ خُلُقَهُ لَمْ يَنْتَفِعْ بِهِ قَرِينُهُ.

.One whose attributes are not good, his [methods and] ways will not be praised .٦١

٦١_ مَنْ لَمْ تُحَسِّنْ خَلَاتِقُهُ لَمْ تُتْ حَمْدُ طَرَائِقُهُ.

.There is no companion like good character .٦٢

٦٢_ لَا قَرِينَ كَحُسْنِ الْخُلُقِ.

There is no life more satisfying than [one lived with] good .٦٣

٦٣_ لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ.

When you see in others a quality which is objectionable, then keep similar qualities .٦٤
.away from yourself

٦٤_ إِذَا رَأَيْتَ فِي غَيْرِكَ خُلُقًا ذَمِيمًا فَتَجَنَّبْ مِنْ نَفْسِكَ أَمْثَالَهُ.

.Verily your natural disposition invites you towards that which you are familiar with .٦٥

٦٥_ إِنَّ طِبَاعَكَ تَدْعُوكَ إِلَى مَا أَلْفَتُهُ.

Indeed these natural dispositions are different, and the best of them is the furthest .٦٦
.of them from evil

٦٦_ إِنَّ هَذِهِ الطَّبَائِعَ مُتَبَايِنَةٌ، وَخَيْرُهَا أَبْعَدُهَا مِنَ الشَّرِّ.

Verily only the dispositions of the virtuous are dispositions that have the potential .٦٧
.of supporting good, so whenever they are laden with it, they carry it

٦٧_ إِنَّمَا طَّبَائِعُ الْأَبْرَارِ طَّبَائِعُ مُحْتَمِلَةٌ لِلْخَيْرِ، فَمَهْمَا حُمِّلَتْ مِنْهُ إِحْتَمَلَتْهُ.

He (‘a) said about the one whom he censured: If he falls sick he regrets having .٦٨
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

٦٨_ وقال _ عليه السلام _ في حق من ذمّه: إن سيقم فهو نادٍ على ترك العمل، وإن صحح أمن معتزلاً فأخّر العمل، إن دعى إلى حرث الدنيا عمل، وإن دعى إلى حرث الآخرة كسل، إن استغنى بطر وفتن، إن افتقر قنط وهين، إن أحسن إليه جحد، وإن أحسن تطاول، وامتن، إن عرضت له معصيته واقعها بالأتكال على التوبة، إن عزم على التوبة سوفها، وأصير على الحوبه إن عوفى ظن أن قد تاب، إن ابتلى ظن وارتاب، إن مرض أخلص وأتاب، إن صحح نسي وعاد واجتري على مظالم العباد، إن أمن إفتتن لاهياً بالعاجله، فنسى الآخرة وغفل عن المعاد.

When you see in others a quality which is objectionable, then keep similar qualities .٦٩
away from yourself

٦٩_ إذا رأيت في غيرك خلقاً ذمياً فتجنب من نفسك أمثاله.

.The worst quality is treachery .٧٠

٧٠_ بسّ السجيه الغلول.

.A person's distance from vice is [the source of his] magnanimity .٧١

٧١_ بعد المرء عن الدينه فتوه.

Keep away from miserliness and hypocrisy, for these two are from .٧٢

.the most reprehensible qualities

٧٢_ تَجَنَّبُوا الْبُخْلَ وَالنَّفَاقَ، فَهُمَا مِنْ أَدَمِّ الْأَخْلَاقِ.

Keep away from the worst of every character trait and struggle with yourself in .٧٣
.keeping away from it, for indeed evil is obstinate

٧٣_ تَجَنَّبْ مِنْ كُلِّ خُلُقٍ أَسْوَأَهُ، وَجَاهِدْ نَفْسَكَ عَلَى تَجَنُّبِهِ فَإِنَّ الشَّرَّ رَّ لَجَاجَةٌ.

Two attributes never come together in the heart of a believer: bad character and .٧٤
.miserliness

٧٤_ خَلَّتَانِ لَا تَجْتَمِعَانِ فِي قَلْبِ مُؤْمِنٍ: سُوءُ الْخُلُقِ وَالْبُخْلُ.

.Bad character is inauspicious and offending a benefactor is wickedness .٧٥

٧٥_ سُوءُ الْخُلُقِ شُؤْمٌ، وَالْإِسَاءَةُ إِلَى الْمُحْسِنِ لُؤْمٌ.

.Bad character is the worst companion .٧٦

٧٦_ سُوءُ الْخُلُقِ شَرُّ قَرِينٍ.

.Bad character alienates the near one and repels the distant one .٧٧

٧٧_ سُوءُ الْخُلُقِ يُوحِشُ الْقَرِيبَ، وَيُنْفِرُ الْبَعِيدَ.

.Bad character makes life bitter and is a torment for the soul .٧٨

٧٨_ سُوءُ الْخُلُقِ نَكْدُ الْعَيْشِ وَعَذَابُ النَّفْسِ.

.The attributes that lead to evil are lying, stinginess, injustice and ignorance .٧٩

٧٩_ الْخِلَالُ الْمُنْتَجِعَةُ لِلشَّرِّ الْكِبْرُ، وَالْبُخْلُ، وَالْجَوْرُ، وَالْجَهْلُ.

.Bad character alienates the soul and removes amiability .٨٠

٨٠_ سُوءُ الْخُلُقِ يُوحِشُ النَّفْسَ وَيَرْفَعُ الْأُنْسَ.

.The worst qualities are dishonesty and hypocrisy .٨١

٨١_ شَرُّ الْأَخْلَاقِ الْكِذْبُ وَالنَّفَاقُ.

٨٢. The worst of habits is lying

٨٢_ شَرُّ الشَّيَمِ الْكِذْبُ.

٨٣. [A vice may debase [the one who commits it

٨٣_ قَدْ تُزْرِى الدَّيِّئُهُ.

٨٤. Every malady has a cure except bad character

٨٤_ كُلُّ دَاءٍ يُدَاوَى إِلَّا سُوءَ الْخُلُقِ.

٨٥. One who is rude by nature, his surroundings are deserted

٨٥_ مَنْ خَشِنَتْ عَرِيكَتُهُ أَفْفَرَتْ حَاشِيَتُهُ.

٨٦. One whose character is bad torments his [own] soul

٨٦_ مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ.

٨٧. One whose character is bad, his [own] family becomes fed

.up with him

٨٧_ مَنْ سَاءَ خُلُقُهُ مَلَهُ أَهْلُهُ.

٨٨. One who is of bad character is detested by his companion and associate

٨٨_ مَنْ سَاءَ خُلُقُهُ قَلَاهُ مُصَاحِبُهُ وَرَفِيقُهُ.

٨٩. One who is of bad character lacks friends and associates

٨٩_ مَنْ سَاءَ خُلُقُهُ أَعْوَزَهُ الصَّدِيقُ، وَالرَّفِيقُ.

٩٠. It is from bad character to be stingy and abusive in demanding your right

٩٠_ مِنْ سُوءِ الْخُلُقِ الْبُخْلُ، وَسُوءُ التَّقَاضِي.

٩١. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks

٩١_ إِحْذَرِ الْهَزْلَ، وَاللَّعِبَ، وَكَثْرَةَ الْمَزْحِ، وَالضُّحْكَ، وَالتَّرَهَاتِ.

٩٢. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry
.of the age of ignorance

٩٢_ إِحْذَرُوا مَنَافِخَ الْكِبْرِ، وَغَلْبَةَ الْحَمِيَّةِ، وَتَعَصُّبَ الْجَاهِلِيَّةِ.

٩٣. Beware of a wicked heart, corruption of intention, embarking on vice and the
.deception of [false] aspiration

٩٣_ إِيَّاكَ وَخُبْتَ الطَّوِيِّ، وَإِفْسَادَ النَّيِّ، وَرُكُوبَ الدَّيِّ، وَغُرُورَ الْأُمِّيَّةِ.

٩٤. The most detestable of morals is treachery

٩٤_ أَقْبَحُ الْأَخْلَاقِ الْخِيَانَةُ.

٩٥. The most wicked characteristic is spite

٩٥_ أَلَمُّ الْخُلُقِ الْحِقْدُ.

٩٦. The worst of morals is adorning oneself with vices

٩٦_ أَسْوَأُ الْخَلَائِقِ أَلْتَحَلَّى بِالرِّذَائِلِ.

.٩٧ A dispraised character is from the fruits of ignorance

٩٧_ أَلْخُلُقُ الْمَذْمُومُ مِنْ ثِمَارِ الْجَهْلِ.

.٩٨ How detestable are the traits of the vile and how good are the qualities of the
!honourable

٩٨_ مَا أَقْبَحَ شَيْمِ اللَّئَامِ، وَأَحْسَنَ سَجَايَا الْكِرَامِ.

.٩٩ Being close to the people in their morals [and habits] is a safeguard from their
.malice

٩٩_ مُقَارَبَةُ الرَّجَالِ فِي خَلَائِقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.

.١٠٠ There is no good in a character that is not adorned with forbearance

١٠٠_ لَا خَيْرَ فِي خُلُقٍ لَا يَزِينُهُ حِلْمٌ.

.١٠١ There is no

.good in the trait of arrogance, haughtiness and pride

١٠١_ لا خَيْرَ فِي شَيْمِهِ كِبَرًا، وَتَجَبُّرًا، وَفَخْرًا.

.102. There is no life for the one who has a bad character

١٠٢_ لا عَيْشَ لِسَيِّئِ الْخُلُقِ.

.103. There is no loneliness worse than [that which is brought about by] bad character

١٠٣_ لا وَحْشَةَ أَوْحَشَ مِنْ سُوءِ الْخُلُقِ.

.104. The one who has a bad character is very impetuous and has a bitter life

١٠٤_ أَلْسَيُّ الْخُلُقِ كَثِيرُ الطَّيْشِ مُنْغَصُّ الْعَيْشِ.

.105. A bad character is one of the two torments

١٠٥_ أَلْخُلُقُ السَّيِّئُ أَحَدُ الْعَذَابَيْنِ.

.106. One who makes his character bad, torments his [own] soul

١٠٦_ مَنْ أَسَاءَ خُلُقَهُ عَذَّبَ نَفْسَهُ.

.107. One whose character is bad, his [own] family becomes fed up with him

١٠٧_ مَنْ ضَاقَ خُلُقُهُ مَلَّهُ أَهْلُهُ.

.108. One whose character is bad, his sustenance is restricted

١٠٨_ 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

١٠٩_ مَنْ لَمْ يُؤَكِّدْ قَدِيمَهُ بِحَدِيثِهِ، شَانَ سَلْفَهُ وَخَانَ خَلْفَهُ.

.1 Every creation is moving towards that which it has no knowledge of .1

1_ كُلُّ مَخْلُوقٍ يَجْرِي إِلَى مَا لَا يَدْرِي

Seclusion

Seclusion الخلوه

.1 The cause of immorality is seclusion .1

1_ سَبَبُ الْفُجُورِ الْخَلْوَةُ.

.2 Remaining in seclusion (when it is required to safeguard faith) is the habit of the .2
righteous

2_ مُلَازِمَةُ الْخَلْوَةِ دَأْبُ الصُّلَحَاءِ.

Wine

Wine الخمر

.1 Abandoning the drinking of wine is [commanded as] a protection for the mind .1

1_ وَتَرْكُ شُرْبِ الْخَمْرِ تَحْصِينٌ لِلْعَقْلِ.

Five Bad Qualities

Five Bad Qualities خمس وخمسه

.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

١- خ- مَسَّهُ يَتَّبَعِي أَنْ يُهَانُوا: الدَّاخِلُ بَيْنَ اثْنَيْنِ، لَمْ يُدْخِلَاهُ فِي أَمْرِهِمَا، وَالْمُتَأَمِّرُ عَلَى صَاحِبِ الْبَيْتِ فِي بَيْتِهِ، وَالْمُتَقَدِّمُ عَلَى مَائِدَةٍ لَمْ يُدْعَ إِلَيْهَا، وَالْمُقْبِلُ بِحَدِيثِهِ عَلَى غَيْرِ مُسْتَمْعٍ، وَالْجَالِسُ فِي الْمَجَالِسِ الَّتِي لَا يَسْتَحِقُّهَا.

Five qualities are detested from five [people]: Excessive licentiousness from ٢ scholars, greed from sages, stinginess from the wealthy, shamelessness from women .and from the elders, adultery

٢- خَمْسٌ يُسَيِّئُ تَقْبَحَنَّ مِنْ خَمْسٍ: كَثْرَةُ الْفُجُورِ مِنَ الْعُلَمَاءِ، وَالْحِرْصُ فِي الْحُكَمَاءِ، وَالْبُخْلُ فِي الْأَغْنِيَاءِ، وَالْقِحَّةُ فِي النِّسَاءِ وَمِنَ الْمَشَايخِ الرَّنَا.

Anonymity

الخمول Anonymity

١. Verily in anonymity [and lack of fame and prominence] there is peace of mind .

١- إِنَّ فِي الْخُمُولِ لِرَاحَةً.

Fear

Fear الخوف والخشيه

١. Fear [of Allah] is the imprisonment of the self from sins and its impediment from .vices

١- الْخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ، وَرَادِعُهَا عَنِ الْمَعَاصِي.

٢. Fear of Allah in this world makes one safe from fear of Him in the Hereafter .

٢- الْخَوْفُ مِنَ اللَّهِ فِي الدُّنْيَا، يُؤْمِنُ الْخَوْفُ فِي الْآخِرَةِ مِنْهُ.

﴿Fear [Allah] and you will be feared by the people.﴾ ٣

٣- إِزْهَبْ تُحَذَّرْ.

Fear [Allah] and you ٤

p: ٢٤٩

[Or in another reading: Fear [Allah] and you will be cautious [not to disobey Him -١]

.will be feared; and do not act jokingly such that you are belittled

٤ _ إِرْهَبْ تُحَدَّرْ، وَلَا تَهْزِلْ فَتُحْتَقَرْ.

.The most fearful [of Allah] among you are the ones who know [Him] the most .٥

٥ _ أَخَوْفُكُمْ أَعْرَفُكُمْ.

.Fear [of Allah] is security .٦

٦ _ الْخَوْفُ أَمَانٌ.

.Fear of the punishment of Allah is a quality of the God-wary .٧

٧ _ الْخَشْيَةُ مِنْ عَذَابِ اللَّهِ شِيْمَةُ الْمُتَّقِينَ.

.Fear [of Allah] is the gown of the Gnostics .٨

٨ _ الْخَوْفُ جِلْبَابُ الْعَارِفِينَ.

.Fear [of Allah] is the distinguishing feature of the believers .٩

٩ _ أَلْوَجَلُ شِعَارُ الْمُؤْمِنِينَ.

.When you fear the Creator, you flee towards Him .١٠

١٠ _ إِذَا خِفْتَ الْخَالِقَ فَارْتَفِعْ إِلَيْهِ.

.The fruit of fear is security .١١

١١ _ ثَمَرَةُ الْخَوْفِ الْأَمْنُ.

Fear your Lord and seek His mercy, He will save you from that which you fear [in .١٢
.this world] and will bestow [upon you] what you hope for

١٢ _ خَفْ رَبَّكَ، وَارْجُ رَحْمَتَهُ، يُؤْمِنُكَ مِمَّا تَخَافُ وَيُنِيلُكَ مَا رَجَوْتَ.

Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear .١٣
.[[Him

١٣_ خَفْ تَأْمَنْ وَلَا تَأْمَنْ فَتَخَفْ.

١٤. 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

١٤_ خَفْ رَبُّكَ خَوْفًا يَشْغُلُكَ عَنِ رَجَائِهِ، وَارْجُهُ رَجَاءً مَنْ لَا يَأْمَنْ خَوْفَهُ.

١٥. The best action is striking a balance between hope [of His mercy] and fear [of His [wrath

١٥_ خَيْرُ الْأَعْمَالِ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

١٦. Fear Allah with the fearing of one who busies his mind

p: ٢٧٠

with contemplation, for indeed fear [of Allah] is the best place to find security and is a
.restraint for the self from vices

١٦_ حَفِ اللَّهُ خَوْفَ مَنْ شَعَلَ بِالْفِكْرِ قَلْبَهُ، فَإِنَّ الْخَوْفَ مِظَنُّهُ الْأَمْنُ، وَسِجْنُ (وَشَجْنُ) النَّفْسِ عَنِ الْمَعَاصِي.

.Fear of Allah is the consolidation of faith .١٧

١٧_ خَشِيَهُ اللَّهُ جَمَاعَ الْإِيمَانِ.

.Fear of Allah brings security for the one who is filled with it .١٨

١٨_ خَوْفُ اللَّهِ يَجْلِبُ لِمُسْتَشْعِرِهِ الْأَمَانَ.

Fear Allah and He will protect you, and do not feel safe from Him [to the extent that .١٩
.you begin committing sins] so that He punishes you

١٩_ حَفِ اللَّهُ يُؤْمِنُكَ، وَلَا تَأْمَنُ فَيُعَذِّبَكَ.

.Many a fear turns into security .٢٠

٢٠_ رَبِّ خَوْفٌ يَعُودُ بِالْأَمَانِ.

.There is many a frightening thing that you are not cautious of .٢١

٢١_ رَبِّ مَخُوفٌ لَا تَحْذَرُهُ.

.Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin .٢٢

٢٢_ طُوبَى لِمَنْ رَاقَبَ رَبَّهُ وَخَافَ ذَنْبَهُ.

Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in .٢٣
.secret and in the open

٢٣_ طُوبَى لِمَنْ أَلْزَمَ نَفْسَهُ مَخَافَةَ رَبِّهِ، وَأَطَاعَهُ فِي السِّرِّ وَالْجَهْرِ.

Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and .٢٤
.eschews missteps

٢٤_ طُوبَى لِمَنِ اسْتَشَعَرَ الْوَجَلَ، وَكَذَّبَ الْأَمَلَ وَتَجَنَّبَ الزَّلَلَ.

Blessed be the one who fears Allah and thus becomes safe [from chastisement in .٢٥
[the Hereafter

٢٥_ طُوبَى لِمَنِ خَافَ اللَّهَ فَأَمِنَ.

I am amazed at the one who knows Allah, how can his fear [of Him] not become .٢٦
!?!intensified

٢٦_ عَجِبْتُ لِمَنْ عَرَفَ اللَّهَ

كَيْفَ لَا يَشْتَدُّ خَوْفُهُ.

I am amazed at the one who is incapable of warding off that which comes upon .٢٧
!him, how does he feel safe from the one whom (or the thing which) he is afraid of

٢٧_ عَجِبْتُ لِمَنْ يَعْجُزُ عَنِ دَفْعِ مَا عَرَاهُ كَيْفَ يَقَعُ لَهُ الْأَمْنُ مِمَّنْ (مِمَّا) يَخْشَاهُ.

.Fear [of Allah] is sufficient as knowledge .٢٨

٢٨_ كَفَى بِالْحَشْيِيهِ عِلْمًا.

.Just as you hope, fear .٢٩

٢٩_ كَمَا تَرْجُو خَفُ.

.One who fears [Allah] is safe .٣٠

٣٠_ مَنْ خَافَ أَمِنَ.

.One who fears [Allah] gets up [to worship Him] in the night .٣١

٣١_ مَنْ خَافَ أَذْلَجَ (أَذْلَجَ).

.Whoever fears Allah, his knowledge is complete .٣٢

٣٢_ مَنْ خَشِيَ اللَّهَ كَمَلَ عِلْمُهُ.

.Whoever fears Allah, his [other] fears are reduced .٣٣

٣٣_ مَنْ خَافَ اللَّهَ قَلَّتْ مَخَافَتُهُ.

.One whose fear [of Allah] increases, his affliction is reduced .٣٤

٣٤_ مَنْ كَثُرَتْ مَخَافَتُهُ قَلَّتْ آفَاتُهُ.

.[One who fears Allah does not quench his anger [by taking revenge .٣٥

٣٥_ مَنْ خَافَ اللَّهَ لَمْ يَشْفِ غَيْظَهُ.

.[One who fears his Lord refrains from being unjust [to anyone .٣٦

٣٦_ مَنْ خَافَ رَبَّهُ كَفَّ عَنِ ظُلْمِهِ.

.One whose fear [of Allah] reduces, his affliction increases .٣٧

٣٧_ مَنْ قَلَّتْ مَخَافَتُهُ كَثُرَتْ آفَاتُهُ.

.One who does not truly fear Allah will not gain His security .٣٨

٣٨_ مَنْ لَمْ يَصُدُقْ مِنَ اللَّهِ خَوْفُهُ لَمْ يَنْلُ مِنْهُ الْأَمَانُ.

.One who fears Allah is protected by Allah, the Glorified, from everything .٣٩

٣٩_ مَنْ خَافَ اللَّهَ آمَنَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

.The best form of worship is fear [and awe] of Allah .٤٠

٤٠_ نِعَمَ الْعِبَادَةِ الْحَشِيَّةُ.

.[The best barrier from sins is fear [of Allah .٤١

٤١_ نِعَمَ الْحَاجِزِ

عَنِ الْمَعَاصِي الْخَوْفُ.

.[The best means of [arriving at] security is fear [of Allah ٤٢.

٤٢_ نِعْمَ مَطِيئُهُ الْأَمْنِ الْخَوْفُ.

.Let no fearful one fear anything other than his sins ٤٣.

٤٣_ لَا يَخْفُ خَائِفٌ إِلَّا ذَنْبَهُ.

.Do not fear anything other than your sins ٤٤.

٤٤_ لَا تَخَفُ إِلَّا ذَنْبَكَ.

.There is no knowledge like the fear [and awe] of Allah ٤٥.

٤٥_ لَا عِلْمَ كَالْخَشْيَةِ.

.Fear [and awe] of Allah is the attribute of the felicitous ٤٦.

٤٦_ الْخَشْيَةُ شِمَةٌ السُّعْدَاءِ.

One who fears the threat of Allah [to the evildoers] brings close to himself that ٤٧.
.which is far

٤٧_ مَنْ خَافَ الْوَعِيدَ قَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ.

.Fear [of Allah] is a backing ٤٨.

٤٨_ الْخَوْفُ إِسْتِظْهَارٌ.

.One who fears [divine] punishment desists from evil actions ٤٩.

٤٩_ مَنْ خَافَ الْعِقَابَ انْصَرَفَ عَنِ السَّيِّئَاتِ.

Fearing Other Than Allah

Fearing Other than Allah من غير الله

1. Whenever you fear the created [as opposed to the Creator], you flee from him .1

1_ إِذَا خِفْتَ الْمَخْلُوقَ فَرَزْتَ 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 هَبَّتْ أَمْرًا فَفَعَّ فِيهِ، فَإِنَّ شِدَّةَ تَوَقُّيهِ أَشَدُّ مِنْ 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 ذَمَّهُ: 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

٤_ مَنْ خَافَ النَّاسَ أَخَافَهُ اللَّهُ سُبْحَانَهُ مِنْ كُلِّ شَيْءٍ.

The Fearful

The Fearful الخائف

١. The fearful one has no life .

١_ الْخَائِفُ لَا عَيْشَ لَهُ.

٢. How many a fearful person has been taken to a place of safety by his fear .

٢_ كَمْ مِنْ خَائِفٍ وَقَدَ بِهِ خَوْفُهُ عَلَى قَرَارِهِ الْأَمْنِ.

٣. One who fears, fails .

٣_ مَنْ هَابَ خَابَ.

Frightening Others

Frightening Others الإخافه

١. [One who does not frighten others will never be frightened [by anyone .

١_ مَنْ لَمْ يُخِفْ أَحَدًا لَمْ يَخَفْ أَبَدًا.

٢. 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 .

٢_ مَنْ أَخَافَكَ لَكَ يُؤْمِنُكَ حَتَّى رُكَّ لَكَ مِمَّنْ يُؤْمِنُكَ لَكَ يُخِيفُكَ.

The Frustrated

The Frustrated الخائب

١. [For the frustrated and hopeless one there is the anguish of ruin [and loss .

١_ لِلْخَائِبِ الْآئِسِ مَضُّهُ الْهَلَاكُ.

Good

Good الخير

١. Good does not perish .

١_ الْخَيْرُ لَا يَفْنَى.

٢. Good is easier [to do] than an evil action .

٢_ الْخَيْرُ رُ أَسهَلُ مِنْ فِعْلِ الشَّرِّ.

٣. The bane of goodness is an evil companion .

٣_ آفَةُ الْخَيْرِ قَرِينُ السُّوءِ.

٤. When you make the intention of doing good, then execute it .

٤_ إِذَا عَقَدْتُمْ عَلَى عَزَائِمِ خَيْرٍ فَاْمُضُواها.

٥. When you witness [a] good [deed] then take to it .

٥_ إِذَا رَأَيْتُمْ الْخَيْرَ فَخُذُوا بِهِ.

٦. Three things consolidate that which is good: bestowing favours, guarding [one's]

.sureties and keeping ties with near relatives

٦_ ثَلَاثٌ هُنَّ جِمَاعُ الْخَيْرِ: إِسْدَاءُ النُّعْمِ، وَرِعَايَةُ الدُّمَمِ، وَصِلَةُ الرَّحِمِ.

٧. Consolidation of good is in acting on that .

.which lasts and making light of that which perishes

٧- جَمَاعُ الْخَيْرِ فِي الْعَمَلِ بِمَا يَبْقَى، وَالْأَشْتِهَانَهُ بِمَا يَفْنَى.

Reform the evildoer with your good actions and guide [others] towards good by
.your beautiful [and kind] words

٨- أَصْلَحِ الْمُسِيءَ بِحُسْنِ فِعَالِكَ وَدُلَّ عَلَى الْخَيْرِ بِجَمِيلِ مَقَالِكَ.

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

٩- أَفْعَلِ الْخَيْرَ وَلَا تُحَقِّرْ مِنْهُ شَيْئًا، فَإِنَّ قَلِيلَهُ كَثِيرٌ وَفَاعِلُهُ مَحْبُورٌ.

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

١٠- أَكْثِرْ سُورَكَ عَلَى مَا قَدَّمْتَ مِنَ الْخَيْرِ، وَخُزِّنْكَ عَلَى مَا فَاتَ مِنْهُ.

.The good deed that brings the quickest reward is piety

١١- أَعْجَلُ الْخَيْرِ ثَوَابًا الْبِرُّ.

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

١٢- إِنَّ مَا تُقَدِّمُ مِنْ خَيْرٍ يَكُنْ لَكَ ذُخْرُهُ، وَمَا تُؤَخِّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

Indeed the best of good deeds are giving charity anonymously, being good with
.your parents and keeping ties with near relations

١٣- إِنَّ أَفْضَلَ الْخَيْرِ صَدَقَةَ السِّرِّ، وَبِرُّ الْوَالِدَيْنِ، وَصِلَةَ الرَّحِمِ.

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

١٤- أَفْعَلِ الْخَيْرَ، وَلَا تَفْعَلِ الشَّرَّ، فَخَيْرٌ مِنَ الْخَيْرِ مَنْ يَفْعَلُهُ، وَشَرٌّ مِنَ الشَّرِّ مَنْ يَأْتِيهِ بِفِعْلِهِ.

Do good deeds as much as you can, for better than the good deed is the one who .does it

١٥_ اَفْعَلُوا الْخَيْرَ مَا اسْتَطَعْتُمْ، فَخَيْرٌ مِّنَ الْخَيْرِ فَاعِلُهُ.

Indeed, the most perceptive of seers is one whose gaze penetrates into good .١٦
.actions

١٦_ اَلَا إِنَّ اَبْصَرَ الْاَبْصَارِ، مَنْ نَفَذَ فِي الْخَيْرِ طَرْفُهُ.

The consolidation of good is in seeking advice and acting upon words of the sincere .١٧
.adviser

١٧_ جَمَاعُ الْخَيْرِ فِي الْمَشَاوِرَةِ، وَالْاِخْذُ بِقَوْلِ النَّصِيحِ.

The consolidation of good is in making friendship for the sake of Allah and making .١٨
enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of
Allah

١٨_ جَمَاعُ الْخَيْرِ فِي الْمُوَالَاهِ فِي اللَّهِ، وَالْمُعَادَاهِ فِي اللَّهِ، وَالْمَحَبَّهِ فِي اللَّهِ، وَالْبُغْضِ فِي اللَّهِ.

.Consolidation of good is in [performing] virtuous actions .١٩

١٩_ جَمَاعُ الْخَيْرِ فِي اَعْمَالِ الْبِرِّ.

.Sometimes good may come upon you from where you least expect it .٢٠

٢٠_ رُبَّ خَيْرٍ وَاَفَاكٍ مِّنْ حَيْثُ لَا تَرْقُبُهُ.

.Whoever wears [the garment of] virtue disrobes himself of evil .٢١

٢١_ مَنْ لَبَسَ الْخَيْرَ تَعَرَّى مِنَ الشَّرِّ.

.One who does good has [actually] started with [gaining its benefit] himself .٢٢

٢٢_ مَنْ فَعَلَ الْخَيْرَ فَبِنَفْسِهِ بَدَأَ.

.One who plants good, reaps reward .٢٣

٢٣- مَنْ زَرَعَ خَيْرًا حَصَدَ أَجْرًا.

Whoever does not know how to distinguish good from evil, then he is [actually] .٢٤
.from the beasts

٢٤- مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ مِنَ الْبَهَائِمِ.

One who does not know the benefit of a good action will not be capable of .٢٥
.performing it

٢٥- مَنْ لَمْ يَعْرِفْ مَنَفِعَةَ الْخَيْرِ لَمْ

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يَقْدِرُ عَلَى الْعَمَلِ بِهِ.

٢٦. [One who sends forth a good deed will find it [in the Hereafter

٢٦_ مَنْ قَدَّمَ خَيْرًا وَجَدَهُ.

٢٧. One who falls short in performing good deeds, loses and regrets

٢٧_ مَنْ قَصَرَ رَّ عَنْ فِعْلِ الْخَيْرِ حَسَرَ وَنَدِمَ.

٢٨. From the signs of goodness is refraining from harming others

٢٨_ مِنْ أَمَارَاتِ الْخَيْرِ الْكُفُّ عَنِ الْأَذَى.

٢٩. The good deed that is followed by hellfire is not a good deed

٢٩_ مَا خَيْرٌ بَعْدَهُ النَّارُ بِخَيْرٍ.

٣٠. Never count as evil that through which you realized good

٣٠_ لَا تُعَدَّنْ شَرًّا مَا أُدْرِكْتَ بِهِ خَيْرًا.

٣١. Do not perform any good action in order to show off and do not abandon it out of shame

٣١_ لَا تَعْمَلْ شَيْئًا مِنَ الْخَيْرِ رِيَاءً، وَلَا تَتْرُكْهُ حِيَاءً.

٣٢. 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

٣٢_ لَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرَكْتُمُوهُ كَفَاكُمْوَهُ أَهْلُهُ.

٣٣. 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

٣٣_ ما قَدَّمْتَهُ مِنْ خَيْرٍ فَعِنْدَ مَنْ لَا يَفْخَسُ الثَّوَابَ، وَمَا أَرْتَكِبْتَهُ مِنْ شَرٍّ فَعِنْدَ مَنْ لَا يُعْجِزُهُ الْعِقَابُ.

The essential prerequisite of good action is .٣٤

p: ٢٧٧

.taking the initiative in [performing] it

٣٤_ مَلَائِكُ الْخَيْرِ مُبَادِرَتُهُ.

.The basis of every good deed is obedience to Allah, the Glorified ٣٥

٣٥_ مَلَائِكُ كُلِّ خَيْرٍ طَاعَةُ اللَّهِ سُبْحَانَهُ.

.The key to goodness is renouncing evil ٣٦

٣٦_ مِفْتَاحُ الْخَيْرِ التَّيْبُ-رِي مِنَ الشَّرِّ-ر.

.An evil [action] that does not last is better than a good [deed] that does not last ٣٧

٣٧_ شَرٌّ لَا يَدُومُ خَيْرٌ مِنْ خَيْرٍ لَا يَدُومُ.

.The one who seeks goodness through evil action, his mind and senses are corrupt ٣٨

٣٨_ طَالِبُ الْخَيْرِ بِعَمَلِ الشَّرِّ-رُ فَاسِدُ الْعَقْلِ وَالْحِسِّ.

.He who seeks good will triumph by it ٣٩

٣٩_ ظَفَرَ بِالْخَيْرِ مَنْ طَلَبَهُ.

.The determination to do good extinguishes the fire of evil ٤٠

٤٠_ عَزِيمَةُ الْخَيْرِ تُطْفِئُ نَارَ الشَّرِّ-ر.

.The planter of the tree of good reaps the sweetest fruit ٤١

٤١_ غَارِسُ شَجَرِهِ الْخَيْرِ تَجْتَنِيهَا أَحْلَى ثَمَرِهِ.

.You will never realize good until you renounce evil ٤٢

٤٢_ لَنْ تَتَحَقَّقَ الْخَيْرَ حَتَّى تَتَّبَ-رَأَ مِنَ الشَّرِّ-ر.

.There is nothing better than [a] good [deed] except its reward ٤٣

٤٣_ لَيْسَ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ.

Goodness is not in having more wealth and children, rather goodness is only in .٤٤
.possessing more knowledge and greater forbearance

٤٤_ لَيْسَ الْخَيْرُ رُءُوسَ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ، إِنَّمَا الْخَيْرُ أَنْ يَكْثُرَ عِلْمُكَ، وَيَعْتَظَمَ حِلْمُكَ.

.One who advances good, gains .٤٥

٤٥_ مَنْ قَدَّمَ الْخَيْرَ غَنِمَ.

.The doer of [a] good [deed] is better than it .٤٦

٤٦_ فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ.

.The good action is a lasting store and a pure fruitage .٤٧

٤٧_ فِعْلُ الْخَيْرِ ذَخِيرَةٌ بَاقِيَةٌ، وَثَمَرَةٌ زَاكِيَةٌ.

Send forth good actions and you will gain [in the Hereafter]; purify your actions [by .٤٨
performing

.them sincerely for Allah] and you will be felicitous

٤٨_ قَدُّمُوا خَيْرًا تَعْمُوا، وَأَخْلِصُوا أَعْمَالَكُمْ تَسْعُدُوا.

.Indeed, being a follower in good is [much] better for you than being a leader in evil .٤٩

٤٩_ لَأَنْتَ كُونَ تَابِعًا لِلْخَيْرِ خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ مَتَّبِعًا فِي الشَّرِّ.

Nobody will ever be given the reward of a good action except the one who . ٥٠ .performs it

٥٠_ لَنْ يُجْزَى جِزَاءَ الْخَيْرِ إِلَّا فَاعِلُهُ.

Good Of This World And The Hereafter

Good of this World and the Hereafter خير الدنيا والآخرة

Four [qualities] are such that whoever they have been given to has been given the . ١
good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence
from consuming what is forbidden and good character

١_ أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: صِدْقُ حَدِيثٍ، وَأَدَاءُ أَمَانَةٍ، وَعِفَّةُ بَطْنٍ، وَحُسْنُ خُلُقٍ.

Three [traits] are such that whoever possesses them has been bestowed with the . ٢
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

٢_ ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: هُنَّ الرِّضَا بِالْقَضَاءِ، وَالصَّبْرُ عَلَى الْبَلَاءِ، وَالشُّكْرُ فِي الرِّخَاءِ.

Seeking What Is Best

Seeking What is Best الاستخاره

Seek what is best and do not chose what you want, for how many a person who has . ١
!chosen what he wanted and found his own destruction in it

١_ اسْتَخِرْ وَلَا تَتَخَيَّرْ، فَكَمْ مَنْ تَخَيَّرَ أَمْرًا كَانَ هَلَاكُهُ فِيهِ.

.When you embark on something, seek what is best from it .۲

۲_إِذَا

p: ۲۷۹

أَمْضَيْتَ فَاسْتَخِرْ.

۳. He who seeks what is best [in his actions] does not regret.

۳_ ما نَدِمَ مَنْ اسْتَخَارَ.

The Virtuous

The Virtuous الأخيار

۱. The practice of the virtuous ones is polite speech and spreading peace.

۱_ سُنَّةُ الْأَخْيَارِ لِينُ الْكَلَامِ، وَإِفْشَاءُ السَّلَامِ.

Choice

Choice الاختيار

۱. One whose choice is bad, his results become ugly.

۱_ مَنْ سَاءَ إِخْتِيَارُهُ قَبَحَتْ آثَارُهُ.

۲. Some bad choices are seeking to overpower one's equals and making enmity with people.

۲_ مِنْ سُوءِ الْإِخْتِيَارِ مُغَالَبَةُ الْأَكْفَاءِ، وَمُعَادَاةُ الرَّجَالِ.

۳. One of the best choices is accompanying the virtuous.

۳_ مِنْ أَحْسَنِ الْإِخْتِيَارِ صُحْبَةُ الْأَخْيَارِ.

۴. 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

۴_ مِنْ سُوءِ الْإِخْتِيَارِ مُغَالَبَةُ الْأَكْفَاءِ، وَمُكَاشَفَةُ الْأَعْدَاءِ وَمُنَاوَاةُ مَنْ يَقْدِرُ عَلَى الضَّرِّ.

۵. 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.

٥- مِنْ أَفْضَلِ الْإِخْتِيَارِ وَأَحْسَنِ الْإِسْتِظْهَارِ أَنْ تَعْدَلَ فِي الْحُكْمِ (القضاء)، وَتَجْرِبَهُ فِي الْخَاصِّ وَالْعَامِّ عَلَى السَّوَاءِ.

٦. From the best of choices is adorning oneself with selflessness

٦- مِنْ أَفْضَلِ الْإِخْتِيَارِ التَّحَلَّى بِالْإِيثَارِ.

٧. From the good choices [one makes] is keeping company with the virtuous and .
.keeping a distance from the wicked

٧- مِنْ حُسْنِ الْإِخْتِيَارِ مُقَارَنَةُ الْأَخْيَارِ، وَمُفَارَقَةُ الْأَشْرَارِ.

٨. The worst choice is being satisfied with deficiency

٨- بِئْسَ الْإِخْتِيَارُ الرِّضَا بِالنَّقْصِ.

The Choice Of Allah

The Choice of Allah اختيار الله

١. Whoever does not get reformed by that which

.Allah has chosen [for him] will not be reformed by what he chooses for himself

١_ مَنْ لَمْ يَصْلُحْ عَلَى اخْتِيَارِ اللَّهِ لَمْ يَصْلُحْ عَلَى اخْتِيَارِهِ لِنَفْسِهِ.

Treachery And Disloyalty

Treachery and Disloyalty الخيانة

١. Keep away from treachery for it is [a cause of] turning away from Islam .

١_ جَاءَتِهَا الْخِيَانَةُ فَإِنَّهَا مُجَانِبَةُ الْإِسْلَامِ.

٢. The cornerstone of hypocrisy is treachery .

٢_ رَأْسُ التُّفَاقِ الْخِيَانَةُ.

٣. The peak of ingratitude is disloyalty .

٣_ رَأْسُ الْكُفْرِ الْخِيَانَةُ.

٤. The highest form of treachery is the treachery of a beloved friend and the breaking .
of pledges

٤_ غَايَةُ الْخِيَانَةِ خِيَانَةُ الْخَلِّ الْوَدُودِ وَنَقْضُ الْعُهُودِ.

٥. One who acts with treachery has done injustice to the trust [that was entrusted to .
him].

٥_ مَنْ عَمِلَ بِالْخِيَانَةِ فَقَدْ ظَلَمَ الْأَمَانَةَ.

٦. From the most grievous forms of treachery is being treacherous with trusts or .
[deposits [that one has been entrusted with

٦_ مِنْ أَفْحَشِ الْخِيَانَةِ خِيَانَةُ الْوَدَائِعِ.

٧. 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

٧_ لَا تَخُنْ مَنْ ائْتَمَنَكَ وَإِنْ خَانَكَ، وَلَا تَشُنْ عَدُوَّكَ وَإِنْ شَانَكَ.

٨. Treachery and brotherhood do not go together .

٨_ لَا تَجْتَمِعُ الْخِيَانَةُ وَالْأُخُوَّةُ.

٩. Keep away from treachery for it is the worst offence, and verily the treacherous .
one is surely punished with fire for his treachery

٩_ إِيَّاكَ وَالْخِيَانَةَ، فَإِنَّهَا شَرُّ مَعْصِيَةٍ، وَإِنَّ الْخَائِنَ لَمُعَذَّبٌ بِالنَّارِ عَلَى خِيَانَتِهِ.

١٠. The worst treachery is treachery against the nation .

١٠_ أَعْظَمُ الْخِيَانَةِ خِيَانَةُ الْأُمَّةِ.

١١. Treachery is betrayal .

١١_ الْخِيَانَةُ عَدْوٌ.

١٢. Treachery is the brother of dishonesty .

١٢_ الْخِيَانَةُ أُخُ الْكِذْبِ.

١٣. Treachery is the

.double of deceit

١٣_ الْخِيَانَةُ صِنُّ الْإِفْكِ.

.14 Treachery is the cornerstone of hypocrisy

١٤_ الْخِيَانَةُ رَأْسُ النِّفَاقِ.

.15 Treachery is an indication of lack of piety and absence of religiosity

١٥_ الْخِيَانَةُ دَلِيلٌ عَلَى قِلَّةِ الْوَرَعِ، وَعَدَمِ الدِّيَانَةِ.

.16 When treacheries (or offenses) become manifest, blessings are taken away

١٦_ إِذَا ظَهَرَتِ الْخِيَانَاتُ (الْجَنَائِاتُ) إِزْتَفَعَتِ الْبَرَكَاتُ.

.17 Unwelcome are the faces that are not seen except in every evil situation

١٧_ لَا مَرْحَبًا بِوُجُوهِ لَا تُرَى إِلَّا عِنْدَ كُلِّ سُوءٍ.

The Treacherous

The Treacherous الخائن والمزيع

.1 The treacherous person is one who busies himself with other than his self and his
'today' is worse than his 'yesterday'

١_ الْخَائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ، وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِيهِ.

.2 (The enticer [towards deviance] and the treacherous one are alike.)

٢_ الْمُزِيعُ وَالْخَائِنُ سَوَاءٌ.

.3 The treacherous person has no loyalty in him

٣_ الْخَائِنُ لَا وِفَاءَ لَهُ.

.4 From the signs of being forsaken [by Allah] is considering the treacherous to be
.trustworthy

٤- مِنْ عَلامَاتِ الْخِذْلَانِ اِئْتِمَانُ الْخَوَّانِ.

The Diligent And The Hardworking

The Diligent and the Hardworking الدائب والكادح

١. (Many a diligent person also loses (or causes loss).

١- رَبُّ دَائِبٍ مُضَيِّعٍ.

٢. Many a person toils for the one who is not grateful to him.

٢- رَبُّ كَادِحٍ لِمَنْ لَا يَشْكُرُهُ.

Following Up Matters

Following up Matters استدبار الأمور

١. One who follows up [and thinks about] matters [that have passed], gets perplexed.

١- مَنْ اسْتَدْبَرَ الْأُمُورَ تَحَيَّرَ.

One Who Turns Back And The One Who Moves Forward

One who Turns Back and the One who Moves Forward المدبر والمقبل

١. Never hold on to one who turns back and do not separate from the one who moves forward.

١- لَا تَتَمَسَّكَنَّ بِمُدْبِرٍ، وَلَا تُفَارِقَنَّ مُقْبِلًا.

٢.

p: ٢٨٢

١- Or in another reading: The discloser [of secrets] and the treacherous one are alike

It may be that sometimes the one who turns back moves forward and the one who moves forward turns back

٢_ لَرَبَّمَا أَقْبَلَ الْمُدْبِرُ، وَأَدْبَرَ الْمُقْبِلُ.

Planning

التدبير Planning

١. Little [done] with planning is more lasting than a lot done with wastefulness .

١_ الْقَلِيلُ مَعَ التَّدْبِيرِ أَبْقَى مِنَ الْكَثِيرِ مَعَ التَّبْذِيرِ.

٢. The most manifest sign of abundant intelligence is good planning .

٢_ أَدَلُّ شَيْءٍ عَلَى غَزَارِهِ الْعَقْلِ حُسْنُ التَّدْبِيرِ.

٣. Planning comes with consideration and consideration comes with contemplation .

٣_ التَّدْبِيرُ بِالرَّأْيِ، وَالرَّأْيُ بِالْفِكْرِ.

٤. Planning is half of the assistance .

٤_ التَّدْبِيرُ نِصْفُ الْمَعُونَةِ.

٥. Planning before action saves one from regret .

٥_ التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُ النَّدَمَ.

٦. Planning before action saves one from error .

٦_ التَّدْبِيرُ قَبْلَ الْفِعْلِ يُؤْمِنُ الْعِتَارَ.

٧. Good planning and keeping away from wastefulness are from good politics .

٧_ حُسْنُ التَّدْبِيرِ، وَتَجَنُّبُ التَّبْذِيرِ مِنْ حُسْنِ السِّيَاسَةِ.

٨. Good planning makes little wealth grow while bad planning causes abundant wealth .to perish

٨_ حُسْنُ التَّدْبِيرِ يُنْمِي قَلِيلَ المَالِ، وَسُوءُ التَّدْبِيرِ يُفْنِي كَثِيرَهُ.

.The cause of ruin is bad planning .٩

٩_ سَبَبُ التَّدْمِيرِ سُوءُ التَّدْبِيرِ (سُوءُ التَّدْبِيرِ سَبَبُ التَّدْمِيرِ).

.Bad planning is the key to poverty .١٠

١٠_ سُوءُ التَّدْبِيرِ مِفْتَاحُ الفَقْرِ.

.One whose planning is bad, his ruin in hastened .١١

١١_ مَنْ سَاءَ تَدْبِيرُهُ تَعَجَّلَ تَدْمِيرُهُ.

.One whose planning is delayed, his destruction is expedited .١٢

١٢_ مَنْ تَأَخَّرَ تَدْبِيرُهُ تَقَدَّمَ تَدْمِيرُهُ.

.One whose panning is bad, his estimation is nullified .١٣

١٣_ مَنْ سَاءَ تَدْبِيرُهُ بَطَلَ تَقْدِيرُهُ.

.One whose planning is bad, his destruction is in his planning .١٤

١٤_ مَنْ سَاءَ تَدْبِيرُهُ كَانَ هَلَاكُهُ فِي تَدْبِيرِهِ.

.There is no wisdom like planning .١٥

١٥_ لَا عَقْلَ كَالتَّدْبِيرِ.

.There is .١٦

.no benefit in the planning of one who is not obeyed

١٦_ لَا يَنْجَعُ تَدْبِيرُ مَنْ لَا يُطَاعُ.

Desertion And Abandonment

Desertion and Abandonment التَّدَابِيرُ وَالتَّخَاذُلُ

١. Keep away from abandonment, desertion and severing of ties with near relatives .

١_ جَانِبُوا التَّخَاذُلَ، وَالتَّدَابِيرَ، وَقَطِيعَةَ الْأَرْحَامِ.

Turning Backward

Turning Backward الإِدْبَارُ

١. It is seldom that one who turns back [and retreats] returns to the front .

١_ قَلَّمَا يَعُودُ الإِدْبَارُ إِقْبَالًا.

٢. From the signs of turning backward is accompanying the vile .

٢_ مِنْ عِلَامَاتِ الإِدْبَارِ مُقَارَنَةُ الْأَرْذَالِ.

٣. From the signs of turning backward is thinking ill of the one who gives you good .
advice

٣_ مِنْ عِلَامَاتِ الإِدْبَارِ سُوءُ الظَّنِّ بِالنَّصِيحِ.

٤. Turning backward is evinced by four things: bad planning, foul extravagance, lack of
.consideration and too many excuses

٤_ يُسْتَدَلُّ عَلَى الإِدْبَارِ بِأَرْبَعِ: سُوءِ التَّدْبِيرِ، وَقُبْحِ التَّبَذِيرِ، وَقِلَّةِ الإِعْتِبَارِ، وَكَثْرَةِ الإِعْتِدَارِ (الاعْتِرَارِ).

٥. The merits in advancing forward are the demerits in turning backward .

٥_ الْمَحَاسِنُ فِي الإِقْبَالِ هِيَ الْمَسَاوِي فِي الإِدْبَارِ.

Entrance

1. One who enters into a place of evil is [suspected and] accused .

١_ مَنْ دَخَلَ مَدَاخِلَ الشُّوْءِ اتُّهِمَ.

2. For everyone who enters [into an unfamiliar place] there is consternation and .
perplexity

٢_ لِكُلِّ دَاخِلٍ دَهْشَةٌ وَذُهُولٌ.

3. For everyone who enters there is [a feeling of] consternation, so begin with .
(1) salaam.

٣_ لِكُلِّ دَاخِلٍ دَهْشَةٌ فَابْدَأُوا بِالسَّلَامِ.

4. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with .
[kind] words

٤_ لِكُلِّ قَادِمٍ حَيْرَةٌ فَابْسُطُوهُ بِالْكَلَامِ.

Gradually Drawing Closer To Destruction

الاستدراج والمستدرج Gradually Drawing Closer to Destruction

1. Of all people, the person who needs to be most careful is the one who is most safe .

p: ٢٨٤

1- The Islamic greeting: Salāmun ‘alaykum

from abrupt changes [as this may be a means of gradually being drawn to his
destruction].

١_ أَوْلَى النَّاسِ بِالْحَذَرِ أَسْلَمُهُمْ عَنِ الْغَيْرِ.

How many a person is gradually drawn to his destruction through the good that is
done to him.

٢_ كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ.

Study

Study الدرس

One who does not continue his study does not acquire deep understanding [of his
subject].

١_ لَا فِقْهَ لِمَنْ لَا يُدِيمُ الدَّرْسَ.

Rectification And Making Amends

Rectification and Making Amends الاستدراك والتدارك

١. One who makes amends is on the brink of righteousness.

١_ الْمُسْتَدْرِكُ عَلَى شَفَا صَلاَحٍ.

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.

٢_ تَدَارَكَ فِي آخِرِ عُمْرِكَ مَا أَضَعْتَهُ فِي أَوَّلِهِ تَسْعَدُ بِمُنْقَلَبِكَ.

٣. Proper rectification [of one's mistakes] is the symbol of righteousness.

٣_ حُسْنُ الْاِسْتِدْرَاكِ عُنْوَانُ الصَّلاَحِ.

Successful is the one who reforms his current actions and makes amends for his
past mistakes.

٤_ فَازَ مَنْ أَصْلَحَ عَمَلَ يَوْمِهِ، وَاسْتَدْرَكَ فَوَارِطَ أَمْسِهِ.

٥. [One who makes amends [for his past mistakes] reforms [himself].

٥_ مَنْ اسْتَدْرَكَ أَصْلَحَ.

٦. [One who rectifies his [past] mistakes reforms [himself].

٦_ مَنْ اسْتَدْرَكَ فَوَارِطَهُ أَصْلَحَ.

٧. How far is making amends [for something] from [its initial] loss.

٧_ مَا أَبْعَدَ الْاسْتِدْرَاكَ مِنَ الْفَوْتِ.

٨. Hastening rectification is reformation.

٨_ تَعْجِيلُ الْاسْتِدْرَاكِ إِصْلَاحٌ.

Amicableness

Amicableness المداراه

١. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

١_ دَارِ النَّاسِ تَأْمَنُ غَوَائِلَهُمْ، وَتَسْلَمُ مِنْ مَكَائِدِهِمْ.

٢. Be amicable with the people and you

will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away

٢_ دارِ النَّاسِ تَسْتَمْنَعُ بِإِخَائِهِمْ، وَالْقَهْمُ بِالْبِشْرِ تُمْتُ أَضْغَانَهُمْ.

Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity

٣_ دارِ عَدُوِّكَ، وَأَخْلِصْ لِدُودِكَ، تَحْفَظِ الْأُخُوَّةَ، وَتُحْرِزِ الْمُرُوءَةَ.

.The cornerstone of wisdom is being amicable with the people ٤.

٤_ رَأْسُ الْحِكْمَةِ مُدَارَاةُ النَّاسِ.

.[The soundness of life is in being amicable [with people ٥.

٥_ سَلَامَةُ الْعَيْشِ فِي الْمُدَارَاةِ.

.One who is amicable with people remains safe ٦.

٦_ مَنْ دَارَى النَّاسَ سَلِمَ.

One who is not improved by the virtue of amicableness becomes improved by the evil of retribution ٧.

٧_ مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَارَاةِ أَصْلَحَهُ سُوءُ الْمُكَافَاةِ.

.One who is amicable with the people is protected from their plotting ٨.

٨_ مَنْ دَارَى النَّاسَ أَمِنَ مَكْرَهُمْ.

.He who is not amicable with the one who is above him will not realize his goal ٩.

٩_ مَنْ لَمْ يَدَارِ مَنْ فَوْقَهُ لَمْ يَدْرِكْ بَعِيَّتَهُ.

Being amicable with people is one of the best actions ١٠.

١٠_ مُدَارَاةُ الرَّجَالِ مِنْ أَفْضَلِ الْأَعْمَالِ.

١١. Being amicable with a fool is one of the most severe difficulties .

١١_ مُدَارَاهُ الْأَحْمَقِ مِنْ أَشَدِّ الْعَنَاءِ.

١٢. Being amicable is the most praiseworthy attribute .

١٢_ الْمُدَارَاهُ أَحْمَدُ الْخِلَالِ.

Supplication And The Supplicant

Supplication and the Supplicant الدعاءُ والداعى

١. [Supplication for a beggar is one of the two charities [that one can give .

١_ الدُّعَاءُ لِلسَّائِلِ أَحَدُ الصَّدَقَتَيْنِ.

٢. The most piercing arrow is the supplication of the oppressed .

٢_ أَنْفَذُ السَّهَامِ دَعْوَةُ الْمَظْلُومِ.

٣. The most incapable of all people .

.is the one who is unable to supplicate

٣_ أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.

The kindness of Allah does not annul His wisdom; it is for this reason that not all .٤
.supplications are answered

٤_ إِنَّ كَرَمَ اللَّهِ سُبْحَانَهُ لَا يَنْقُضُ حِكْمَتَهُ، فَلِذَلِكَ لَا يَقَعُ الإِجَابَةُ فِي كُلِّ دَعْوَةٍ.

Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends .٥
upon you, repel it with supplication; for indeed nothing can repel tribulation except
.supplication

٥_ إِنَّ لِلَّهِ سُبْحَانَهُ سَطَوَاتٍ وَنَقِمَاتٍ، فَإِذَا نَزَلَتْ بِكُمْ فَادْفَعُوهَا بالدُّعَاءِ، فَإِنَّهُ لَا يَدْفَعُ البَلَاءَ إِلَّا الدُّعَاءُ.

.[Supplication is the weapon of the close friends [of Allah] .٦

٦_ الدُّعَاءُ سِلَاحُ الأَوْلِيَاءِ.

If any one of you wishes that he should never ask Allah, the Glorified, for anything .٧
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

٧_ إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يُسْأَلَ اللَّهَ سُبْحَانَهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَيْتَسَسْ مِنَ النَّاسِ، وَلَا يَكُونْ لَهُ رَجَاءٌ إِلَّا اللَّهَ سُبْحَانَهُ.

When you have any need [that you wish for] from Allah, the Glorified, then start by .٨
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

٨_ إِذَا كَانَتْ لِمَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، ثُمَّ اسْأَلِ اللَّهَ حَاجَتَكَ، فَإِنَّ اللَّهَ
تَعَالَى أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَيْهِمَا وَيَمْنَعُ

الأخرى.

٩. Through supplication, tribulations are repelled .

٩_ بِالدُّعَاءِ يُسْتَدْفَعُ الْبَلَاءُ.

١٠. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it .

١٠_ رَبِّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهُ وَأُعْطَيْتَ خَيْرًا مِنْهُ.

١١. The weapon of a believer is supplication .

١١_ سِلَاحُ الْمُؤْمِنِ الدُّعَاءُ.

١٢. Ask Allah for forgiveness, well-being and good success [in carrying out His ordinances .

١٢_ سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ وَحُسْنَ التَّوْفِيقِ.

١٣. Make your supplication sincere, for this makes it more worthy of a response .

١٣_ عَلَيْكَ بِإِخْلَاصِ الدُّعَاءِ فَإِنَّهُ أُخْلِقُ بِالْإِجَابَةِ.

١٤. Not every supplication is answered .

١٤_ لَيْسَ كُلُّ دُعَاءٍ يُجَابُ.

١٥. One who is given the [opportunity of] supplication will not be deprived of the response .

١٥_ مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ.

١٦. Whoever calls upon [and supplicates to] Allah, He answers him .

١٦_ مَنْ دَعَا اللَّهَ أَجَابَهُ.

١٧. 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

١٧_ مَا الْمُبْتَلَى الَّذِي قَدْ اشْتَدَّ بِهِ الْبَلَاءُ أَحْوَجَ إِلَى الدُّعَاءِ مِنَ الْمُعَافَى الَّذِي لَا يَأْمَنُ الْبَلَاءَ.

!What a good weapon supplication is .١٨

١٨_ نِعَمَ السَّلَاحِ الدُّعَاءُ.

Do not reckon that your supplication is being answered [too] slowly while you have .١٩
.obstructed its path with [your] sins

١٩_ لَا تَسْتَبْطِئْ إِجَابَةَ دُعَائِكَ وَقَدْ سَدَدْتَ طَرِيقَهُ بِالذُّنُوبِ.

Never get disheartened by a delayed answer to [your] supplication, for indeed that .٢٠
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

٢٠- لا يُقْتَنَطُكَ تَأْخِيرُ إِجَابَةِ الدُّعَاءِ فَإِنَّ العَطِيَّةَ عَلَى قَدْرِ التَّيِّبَةِ، وَرُبَّمَا تَأَخَّرَتِ الإِجَابَةُ لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ، وَأَجْزَلَ لِعَطَاءِ النَّائِلِ.

.Whoever asks Allah, He grants to him .٢١

٢١- مَنْ سَأَلَ اللَّهَ أَعْطَاهُ.

.There is nothing more beloved to Allah, the Glorified, than being beseeched .٢٢

٢٢- مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللَّهِ سُبْحَانَهُ مِنْ أَنْ يُسْأَلَ.

Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants .٢٣ [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

٢٣- لَا تَسْأَلُوا إِلَّا اللَّهَ سُبْحَانَهُ، فَإِنَّهُ إِنْ أَعْطَاكُمْ أَكْرَمَكُمْ، وَإِنْ مَنَعَكُمْ خَارَ (حَاز) لَكُمْ.

Allah, spare our lives and their lives, restore the ties between us and them, rescue .٢٤ them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those are persistent in sinning and disloyalty [and in their (1)enmity towards us] may desist from it.

٢٤- اللَّهُمَّ احْقِنِ دِمَائَنَا وَدِمَائِهِمْ، وَأَصْلِحْ ذَاتَ بَيْنِنَا وَبَيْنَهُمْ، وَأَنْتِزِمْنَاهُمْ (وَ أَهْدِهِمْ) مِنْ ضَلَالَتِهِمْ، حَتَّى يَعْرِفَ الْحَقَّ مِنْ جَهْلِهِ، وَيَرْعَوِيَ عَنِ العِيِّ وَالْعَدْرِ مَنْ لَهَجَ بِهِ.

.Whoever knocks on the door of Allah, it is opened for him .٢٥

٢٥- مَنْ قَرَعَ بَابَ اللَّهِ فَتَحَ لَهُ.

.The one who supplicates without action is like a bow without a bowstring .٢٦

٢٦- الدَّاعِي بِلا عَمَلٍ كَالْقَوْسِ بِلا وَتَرٍ.

The Call

The Call الدعوه والداعيه

1. [Deaf is the ear that does not hear the call [of guidance .

١- وَقَرَّ سَمْعٌ لَمْ تَسْمَعْ الدَّاعِيَةَ.

2. Two

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1 - This was the supplication taught by Amīr al-Mu'minīn ('a) to his men during the Battle of Siffin.

.calls never differ but that one of them leads to misguidance

٢_ ما اختلفت دَعَوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً.

The Guide

The Guide الدليل

١. Deviation of the guide is the destruction of the seeker of guidance .

١_ ضَلَالُ الدَّلِيلِ هَلَاكُ المُسْتَدِلِّ.

Seriously Ill

Seriously Ill الدَّنِف

١. How many [times has] a seriously ill person been saved while a healthy person died .

١_ كَمْ دَنِفَ نَجَا وَصَحِيحٌ هَوَى.

The Despicable

The Despicable الدَّنِيَّة

١. One who comes near the despicable is accused .

١_ مَنْ قَرَّبَ مِنَ الدَّنِيَّةِ أُتُّهُمَ.

Loathsome Actions And Traits

Loathsome Actions and Traits الدَّنَايَا

١. Disassociating oneself from loathsome actions and traits subdues the enemy .

١_ مُبَايَنَةُ الدَّنَايَا تَكْبِتُ العَدُوَّ.

This World

This World الدنيا

.1 This world is neither clean for any drinker [to drink from] nor is it loyal to any owner .1

١_ الدُّنْيَا لَا تَصْفُو لِشَارِبٍ، وَلَا تَفِي لِصَاحِبٍ.

.2 This world is filled with tribulations [and] stricken with tragedies and calamities .2

٢_ الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ طَارِقَةٌ بِالْفَجَائِعِ وَالنَّوَابِ.

.3 This world is fleeting and perishing; [even] if it remains for you, you will not remain .3
for it

٣_ الدُّنْيَا مُنْتَقِلَةٌ فَائِيئَةً، إِنْ بَقِيََتْ لَكَ لَمْ تَبْقَ لَهَا.

.4 This world is smaller, more lowly and more insignificant than for one to keep .4
grudges in [and because of] it

٤_ الدُّنْيَا أَصْعَرُ وَأَحْقَرُ وَأَنْزَرُ مِنْ أَنْ تُطَاعَ فِيهَا الْأَحْقَادُ.

.5 This world is a prison for the believer, death is his gift and Paradise is his .5
[permanent] abode

٥_ الدُّنْيَا سِجْنُ الْمُؤْمِنِ، وَالْمَوْتُ تُحْفَتُهُ، وَالْجَنَّةُ مَأْوَاهُ.

.6 This world is a Paradise for the disbeliever, death is his dispatcher and hell is his .6
[permanent] dwelling

٦_ الدُّنْيَا جَنَّةُ الْكَافِرِ، وَالْمَوْتُ مُشْخِصُهُ،

وَالنَّارُ مَثْوَاهُ.

This world is a deal of the [one who has been] defrauded and human being is .v
.defrauded by it

٧_ الدُّنْيَا صَفَقَةٌ مَغْبُونٌ وَالْإِنْسَانُ مَغْبُونٌ بِهَا.

.If this world unfolds, it opens up and when it disperses, it departs ٨

٨_ الدُّنْيَا إِنْ أَنْجَلَتْ أَنْجَلَتْ، وَإِذَا جَلَّتْ إِزْتَحَلَّتْ.

This world takes turns, so be moderate in seeking it, and be patient until your turn .٩
.comes to you

٩_ الدُّنْيَا دَوْلٌ فَأَجْمِلْ فِي طَلِبِهَا، وَاصْطَبِرْ حَتَّى تَأْتِيكَ دَوْلَتُكَ.

This world is a present offering, [both] the virtuous and the vicious partake of it, but .١٠
.the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules

١٠_ الدُّنْيَا عَرَضٌ حَاضِرٌ، يَأْكُلُ مِنْهُ الْبُرُّ وَالْفَاجِرُ، وَالْآخِرَةُ دَارُ حَقٍّ يَحْكُمُ فِيهَا مَلِكٌ قَادِرٌ.

.This world is [like] the shadow of clouds and the dream that is seen while asleep .١١

١١_ الدُّنْيَا ظِلُّ الْعَمَامِ، وَحُلْمُ الْمَنَامِ.

.Reliance on this world, despite what is seen of its vicissitudes, is ignorance .١٢

١٢_ الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايَنُ مِنْ غَيْرِهَا جَهْلٌ.

.This world is full of misfortunes. It afflicts with disasters and adversities .١٣

١٣_ الدُّنْيَا مَلِيئَةٌ بِالْمَصَائِبِ، طَارِقَةٌ بِالْفَجَائِعِ عِ وَالنَّوَابِ.

The conditions of this world are based on convention whereas the conditions of the .١٤
.Hereafter are based on merit

١٤_ أَحْوَالُ الدُّنْيَا تَتَّبِعُ الْإِتِّفَاقَ، وَأَحْوَالُ الْآخِرَةِ تَتَّبِعُ الْإِسْتِحْقَاقَ.

This world is [made up of] agonizing hardships, painful deaths and sharp lessons .١٥
.(or drastic changes

١٥_ الدُّنْيَا مَصَائِبٌ مُفْجِعَةٌ، وَمَنَايَا مُوَجِعَةٌ، وَعِبْرَةٌ مُقَطَّعَةٌ (غَيْرٌ مُفْطَّعَةٌ).

.This world is a trap for the souls and settling place of every detriment and misery .١٦

١٦_ الدُّنْيَا شَرَكُ النَّفُوسِ،

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وَقَرَارَهُ كُلِّ ضُرٍّ وَبُؤْسٍ.

17. This world is a hindering deception, a vanishing mirage and a bent pillar .

17_ الدُّنْيَا غَرُورٌ 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، وَالْمُتَعَةُ (وَالْمُنْعَةُ) بِهَا وَإِنْ كَثُرَتْ يَسِيرَةٌ.

19. One who desires it (this world), it troubles him and makes him wretched .

19_ مَنْ رَغِبَ فِيهَا أُتْعِبَتْهُ وَأَشَقَّتْهُ.

20. The winner is one who sells his world for his Hereafter .

20_ الرَّابِحُ مَنْ بَاعَ الْعَاجِلَةَ بِالْآجِلَةِ.

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 لِلْخَلَاصِ مِنْ مَحَلِّ الشَّقَاءِ وَالْعِقَابِ، وَالنَّجَاهِ مِنْ مَقَامِ الْبَلَاءِ وَالْعَذَابِ.

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you .

22_ اِرْضُوا 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_ أَخْرِجُوا 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

٢٤ _ أَقْبِلُوا عَلَىٰ مَنْ أَقْبَلَتْ عَلَيْهِ الدُّنْيَا فَإِنَّهُ أَجْدَرُ بِالْغِنَى.

Flee .٢٥

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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

٢٥_ أَهْرُبُوا مِنَ الدُّنْيَا، وَاصْرِفُوا قُلُوبَكُمْ عَنْهَا، فَإِنَّهَا سِجْنُ الْمُؤْمِنِ، حَظُّهَا مِنْهَا قَلِيلٌ، وَعَقْلُهُ بِهَا عَلِيلٌ، وَنَاظِرُهُ فِيهَا كَلِيلٌ.

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

٢٦_ أَنْظُرُوا إِلَى الدُّنْيَا نَظَرَ الرَّاهِدِينَ فِيهَا، الصَّارِفِينَ عَنْهَا، فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ تُزِيلُ النَّارِىَ السَّاكِنَ، وَتَفْجَعُ الْمُتَرَفَّ الآمِنَ.

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

٢٧_ اتَّقُوا عُزُورَ الدُّنْيَا، فَإِنَّهَا تَسْتَرْجِعُ أَبَدًا مَا خَدَعَتْ بِهِ مِنَ المَحَاسِنِ، وَتَزَعِجُ المُطْمَئِنِّ إِلَيْهَا والقَاطِنَ.

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

٢٨_ أَرْفُضُوا هَذِهِ الدُّنْيَا، الَّتِي تَارِكَةٌ لَكُمْ، وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا، وَالمُتَبَلِّغَةُ أَجْسَادَكُمْ عَلَى مَحَبَّتِكُمْ لِتَجْدِيدِهَا.

.Be cautious of the vanishing desirable and the perishing beloved ٢٩

٢٩_ إِحْذَرُوا الزَّائِلَ الشَّهَى، وَالفَانِي المَحْبُوبَ.

Be cautious of this world, for it is the net of the devil and the ٣٠

[place of] corruption of faith]

٣٠_ اخذِرِ الدُّنْيَا، فَإِنَّهَا شَبَكَةُ الشَّيْطَانِ، وَمُفْسَدَةُ الْإِيمَانِ.

Keep away from love of this world, for it is the root of every misdeed and the .٣١
.source of every affliction

٣١_ إِيَّاكَ وَحُبَّ الدُّنْيَا فَإِنَّهَا أَضَلُّ كُلِّ خَطِيئَةٍ، وَمَعْدَنُ كُلِّ بَلِيَّةٍ.

Be careful that death does not descend upon you while you are a fugitive [who has .٣٢
.run away] from Allah in your seeking [the pleasures of] this world

٣٢_ إِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ، وَأَنْتَ ابْتِغَاءَ رِزْقٍ عَنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا.

Beware of selling your share from your Lord and your rank with Him for the .٣٣
.worthless vanities of this world

٣٣_ إِيَّاكَ أَنْ تَبِيعَ حِظَّكَ مِنْ رَبِّكَ، وَزُلْفَتَكَ لَدَيْهِ، بِحَقِيرٍ مِنْ حُطَامِ الدُّنْيَا.

Do not be infatuated with this world, for it brings you wretchedness and tribulation .٣٤
.and impels you to sell the eternal for the transient

٣٤_ إِيَّاكَ وَالْوَلَةَ بِالدُّنْيَا، فَإِنَّهَا تُورِثُكَ السَّقَاءَ وَالْبَلَاءَ وَتَحْدُوكَ عَلَى بَيْعِ الْبَقَاءِ بِالْفَنَاءِ.

Beware of letting your [lower] self overwhelm you in that which it presumes [of this .٣٥
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

٣٥_ إِيَّاكَ أَنْ تَغْلِبَكَ نَفْسُكَ عَلَى مَا تَظُنُّ، وَلَا تَغْلِبَهَا عَلَى مَا تَسْتَيْقِنُ، فَإِنَّ ذَلِكَ مِنْ أَعْظَمِ الشَّرِّ.

Do not be deceived by what you see the people of this world inclined towards and .٣٦
what they rush greedily after, for Allah has informed you about it and has exposed its
.faults and evils for you

٣٦_ إِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى مِنْ

إِخْلَادِ أَهْلِ الدُّنْيَا إِلَيْهَا، وَتَكَالُفِهِمْ عَلَيْهَا، فَقَدْ تَبَّأَكَ اللَّهُ عَنْهَا، وَتَكَشَّفَتْ لَكَ عَنْ عُيُوبِهَا وَمَسَاوِيهَا.

Do not let this world get the better of you, for indeed its present is bitter and its .۳۷
.future is distressful

۳۷_ إِيَّاكُمْ وَعَلَبَهُ الدُّنْيَا عَلَى أَنْفُسِكُمْ فَإِنَّ عَاجِلَهَا نَعْصَةٌ وَآجِلَهَا غُصَّةٌ.

Verily this world is an abode where no one remains safe except by renouncing its .۳۸
.pleasures and none is saved from it by anything that is part of it

۳۸_ أَلَا وَإِنَّ الدُّنْيَا دَارٌ لَا يُشَلِّمُ مِنْهَا إِلَّا بِالزُّهْدِ فِيهَا وَلَا يُنْجِي مِنْهَا بِشَيْءٍ كَانَ لَهَا.

?Is there no freeman who would forsake this leftover (۱) for those who deserve it .۳۹

۳۹_ أَلَا حُرٌّ يَدْعُ هَذِهِ اللَّمَازَةَ لِأَهْلِهَا.

Verily this world has elapsed and is on the verge of expiry; its good has been .۴۰
.shunned, its novelty has become old and its fat has become lean

۴۰_ أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَأَذْنَتْ بِانْقِضَاءِ، وَتَنَكَّرَ مَعْرُوفُهَا، وَصَارَ جَدِيدُهَا رَثًّا، وَسَمِينُهَا غَنًّا.

Indeed, what must one who has been created for the Hereafter do with this world? .۴۱
And what can one do with wealth when it will be taken away from him shortly while its
?accountability and consequences remain with him

۴۱_ أَلَا وَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ، وَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَيَبْقَى عَلَيْهِ حِسَابُهُ وَتَبَعَتُهُ.

Verily today is the time for preparation and tomorrow is the race; the prize is .۴۲
.Paradise and [at] the [other] extreme is hell

۴۲_ أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارَ، وَعَدَا السُّبَاقَ، وَالسَّبَقَةَ الْجَنَّةَ، وَالغَايَةَ النَّارَ.

Verily that which was advancing towards this world .۴۳

.eating and is licked off by the tongue

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

٤٣_ أَلَا وَإِنَّهُ قَدْ أَذْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلًا، وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِرًا، وَأَزْمَعَ التَّزْحَالَ عِبَادُ اللَّهِ الْأَخْيَارُ، وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى، بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنَى.

Do you not see the people of this world passing the evenings and mornings in ٤٤ different states? The dead being mourned and the living being condoled, 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

٤٤_ أَوْ لَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُمْسُونَ وَيُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى، فَمَيَّتْ يُبْكِي، وَحَيٌّ يُعْزَى، وَصَرِيحٌ مُبْتَلَى، وَعَائِدٌ يَعُودُ، وَآخِرٌ بِنَفْسِهِ يَجُودُ، وَطَالِبٌ لِدُنْيَا وَالْمَوْتُ يَطْلُبُهُ، وَغَافِلٌ لَيْسَ بِمَغْفُولٍ عَنْهُ، وَعَلَى أَثَرِ الْمَاضِينَ مَا يَمْضِي الْبَاقُونَ.

٤٥. The gravest of errors is loving this world

٤٥_ أَعْظَمُ الْخَطَايَا حُبُّ الدُّنْيَا.

The gravest of afflictions and wretchedness is [caused by] infatuation with this ٤٦ world

٤٦_ أَعْظَمُ الْمَصَائِبِ وَالشَّقَاءِ الْوَلَةُ بِالدُّنْيَا.

The people of this world are the target of calamities, the dispersal of afflictions and ٤٧ the spoils of adversities

٤٧_ أَهْلُ الدُّنْيَا عَرَضُ النَّوَائِبِ، وَذَرِيَّةُ الْمَصَائِبِ، وَنَهْبُ

The most felicitous of all people is one who abandons the perishing pleasures [of ٤٨ .
[this world] for the lasting pleasures [of the Hereafter

٤٨_ أَسْعَدُ النَّاسِ مَنْ تَرَكَ لَدَّهُ فَاثْبَتَهُ لِلدَّهِّ بَاقِيَهُ.

The happiest of all people with this world is the one who abandons it and the ٤٩ .
happiest of them with the Hereafter is the one who works for it

٤٩_ أَسْعَدُ النَّاسِ بِالْأَدْنِيَا التَّارِكُ لَهَا، وَأَسْعَدُهُمْ بِالْآخِرَةِ الْعَامِلُ لَهَا.

٥٠. [\(١\)](#) Verily the interior of this world is dead and its exterior is sick.

٥٠_ إِنَّ بَطْنَ الْأَرْضِ مَيِّتٌ، وَظَهْرُهُ سَقِيمٌ.

Verily today there is action without accounting and tomorrow [in the Hereafter] ٥١ .
.there is accounting without action

٥١_ إِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ لَا عَمَلَ.

Verily the seriousness of this world is jest, its honour is disgrace and its height is ٥٢ .
.lowliness

٥٢_ إِنَّ جَدَّ الدُّنْيَا هَزْلٌ، وَعِزُّهَا ذُلٌّ، وَعِلْوُهَا سِفْلٌ.

Verily this world is the abode of troubles, plague, termination and transition; its ٥٣ .
pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes
.and its risings do not substitute its collapses

٥٣_ إِنَّ الدُّنْيَا دَارُ خَبَالٍ، وَوَبَالٍ، وَزَوَالٍ، وَانْتِقَالٍ، لَا تُسَاوِي لِدَاتِهَا تَنْغِيصَهَا، وَلَا تَفِي سَعُودُهَا بِنُحُوسِهَا، وَلَا يَقُومُ صُعُودُهَا بِهُبُوطِهَا.

Verily the one who sells the Garden of the [permanent] Abode for this transient ٥٤ .
.world, his effort will be futile and his transaction will have made a loss

٥٤_ إِنَّ مَنْ بَاعَ جَنَّةَ الْمَأْوَى لِعَاجِلِهِ الدُّنْيَا، تَعَسَّ جِدُّهُ وَخَسِرَتْ صَفَقَتُهُ.

Verily this world is passing you by in its normal fashion, and you are connected to ٥٥ .

.the Hereafter

٥٥_ إِنَّ الدُّنْيَا

p: ٢٩٧

Possibly referring to the fact the interior of the earth is the place of the dead and – ١
.the exterior is the place of sickness and afflictions

مَاضِيَهُ بِكُمْ عَلَى سُنَنِ، وَأَنْتُمْ وَالْآخِرَةُ فِي قَرْنٍ.

Verily this world is the corruptor of faith and the dispossessor of certitude; it is the .٥٦
.source of [all] troubles and root of tribulations

٥٦_ إِنَّ الدُّنْيَا لَمُفْسِدَةٌ لِلدِّينِ، مُشَابِهَةٌ الْيَقِينِ، وَإِنَّهَا لَرَأْسُ الْفِتَنِ، وَأَصْلُ الْمِحَنِ.

Indeed the similitude of this world and the Hereafter is like a man who has two .٥٧
.wives, when he pleases one of them he angers the other

٥٧_ إِنَّ مَثَلَ الدُّنْيَا وَالْآخِرَةِ كَرَجُلٍ لَهُ إِمْرَأَتَانِ إِذَا أَرْضَى إِحْدَيْهِمَا أَسَخَطَ الْآخَرَى.

Verily the one whom this world has deceived through unfeasible aspirations and .٥٨
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

٥٨_ إِنَّ مَنْ غَرَّتْهُ الدُّنْيَا بِمُحَالِ الْأَمَالِ، وَخَدَعَتْهُ بِزُورِ الْأَمَانِي، أَوْرَثَتْهُ كَمَهَا، وَأَلْبَسَتْهُ عَمَى، وَقَطَعَتْهُ عَنِ الْآخِرَى، وَأَوْرَدَتْهُ مَوَارِدَ
الرَّدى.

Verily Allah, the Glorified, has an angel who calls out every day: “O people of the .٥٩
”!world, procreate for death, construct for destruction and gather up for departure

٥٩_ إِنَّ لِلَّهِ سُبْحَانَهُ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ، يَا أَهْلَ الدُّنْيَا لِدُوا لِلْمَوْتِ، وَابْنُوا لِلْخَرَابِ، وَاجْمَعُوا لِلذَّهَابِ.

Verily those who are pleased with this world tomorrow are the ones who run away .٦٠
.from it today

٦٠_ إِنَّ السُّعْدَاءَ بِالذُّنْيَا غَدًا هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ.

Verily the one who is more possessive of this world than of the Hereafter and is .٦١
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

٦١_ إِنَّ مَنْ كَانَتْ الْعَاجِلَةُ أَمْلَكَ بِهِ مِنَ الْآجِلِهِ، وَأُمُورُ الدُّنْيَا أَعْلَبُ عَلَيْهِ مِنْ أُمُورِ الْآخِرَةِ، فَقَدُ بَاعَ الْبَاقِيَ بِالْفَانِي، وَتَعَوَّضَ الْبَائِدَ عَنِ الْخَالِدِ، وَأَهْلَكَ نَفْسَهُ، وَرَضِيَ لَهَا بِالْحَائِلِ الزَّائِلِ، وَنَكَبَ بِهَا عَنْ نَهْجِ السَّبِيلِ.

Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the .٦٢ place of trials and tribulations

٦٢_ إِنَّ الدُّنْيَا دَارُ عَنَاءٍ، وَفَنَاءٍ، وَغَيْرٍ، وَعَبْرٍ، وَمَحَلُّ فِتْنَةٍ وَمِخْنَةٍ.

Verily this world is the abode of adversities, one who is hastened in it [and dies .٦٣ earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones

٦٣_ إِنَّ الدُّنْيَا دَارُ فَجَائِعٍ، مَنْ عُوِجِلَ فِيهَا فَجِعَ بِنَفْسِهِ، وَمَنْ أُمُهِّلَ فِيهَا فَجِعَ بِأَحِبَّتِهِ.

Verily this world has turned back and announced its departure, and indeed the .٦٤ Hereafter has advanced and is about to emerge

٦٤_ إِنَّ الدُّنْيَا قَدْ أُذْبِرَتْ وَأَذْنَتْ بِوَدَاعٍ، وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ.

Verily this world is inverted [and] reversed, its pleasures are [causes of] .٦٥ 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

٦٥_ إِنَّ الدُّنْيَا مَعْكُوسَةٌ، مَنكُوسَةٌ، لَمَذَاتُهَا تَنعِصُ، وَمَوَاهِبُهَا تَعْصِيصُ، وَعَيْشُهَا عَنَاءٌ، وَبَقَائُهَا فَنَاءٌ، تَجْمَحُ بِطَالِبِهَا، وَتُزْدَى رَاكِبِهَا، وَتُخُونُ الْوَاقِعَ بِهَا، وَتَزَعُجُ الْمُطْمَئِنِّ إِلَيْهَا، وَإِنَّ جَمْعَهَا إِلَى انْصِدَاعٍ، وَوَضْلُهَا إِلَى انْقِطَاعٍ.

Verily it is from the abasement of this world before Allah that He is not disobeyed .٦٦ [anywhere] except in it and that which is with Him cannot be attained except by .abandoning it

٦٦_ إِنَّ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُعْصَى إِلَّا فِيهَا، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away .٦٧ 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

٦٧_ إِنَّ الدُّنْيَا كَالْحَيَّةِ، لَيٌّ نُسُّهَا، قَاتِلُ سَمُّهَا، فَأَعْرِضْ عَمَّا يُعْجِبُكَ فِيهَا لِقَلِّهِ مَا يَصْحَبُكَ مِنْهَا، وَكُنْ آنَسَ مَا تَكُونُ بِهَا أَحْذَرَ مَا تَكُونُ مِنْهَا.

This world of yours is more lowly in my view than the [decayed] bone of a pig in the .٦٨ 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

٦٨_ إِنَّ دُنْيَاكُمْ هَذِهِ لِأَهْوَنُ فِي عَيْنِي مِنْ عِرَاقِ خَنْزِيرٍ فِي يَدِ مَجْدُومٍ، وَأَحْقَرُ مِنْ وَرَقَةٍ فِي جِرَادِهِ، مَا لِعَلِيٍّ وَنَعِيمٍ يَفْنَى، وَلَسَدِهِ لَا تَبْقَى.

Verily this world is like a ghoul, it misguides the one who follows it and destroys the .٦٩ one who responds

.to it. It is quick in its disappearance and imminent in its transference

٦٩_ إِنَّ الدُّنْيَا كَالْعُوقُلِ، تُعْوَى مَنْ أَطَاعَهَا، وَتُهْلِكُ مَنْ أَجَابَهَا، وَأَنَّهَا لَسَرِيعَةُ الزَّوَالِ، وَشِيكَةُ الْإِنْتِقَالِ.

Verily this world approaches as a seeker would approach and turns back as one .٧٠
.who flees turns back, it arrives as the kings arrive and departs as the hasty departs

٧٠_ إِنَّ الدُّنْيَا تُقْبَلُ إِقْبَالَ الطَّالِبِ، وَتُدْبَرُ إِدْبَارَ الْهَارِبِ، وَتَصِلُ مُوَاصِلَةَ الْمُلُوكِ، وَتُفَارِقُ مُفَارِقَةَ الْعُجُولِ.

Verily this world is an abode unfit for permanent residence, and is not the house for .٧١
foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and
.its habitation faces desolation

٧١_ إِنَّ الدُّنْيَا مَنْزِلٌ قُلْعُهُ، وَلَيْسَتْ بِدَارِ نَجْعِهِ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَمِلْكُهَا يُسَلَبُ، وَعَامِرُهَا يَخْرُبُ.

Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting .٧٢
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

٧٢_ إِنَّ الدُّنْيَا لَهِيَ الْكِنُودُ الْعُنُودُ، وَالصَّدُودُ الْجَحُودُ، وَالْحَيُودُ الْمَيُودُ، حَالُهَا إِنْتِقَالٌ، وَسُيُكُونُهَا زَلْزَالٌ، وَعِزُّهَا ذُلٌّ، وَجِدُّهَا هَزْلٌ،
وَكَثْرَتُهَا قَلٌّ، وَعِلْوُهَا سِفْلٌ، أَهْلُهَا عَلَى سَاقٍ وَسِيَّاقٍ، وَلِحَاقٍ وَفِرَاقٍ، وَهِيَ دَارُ حَرْبٍ وَسَلْبٍ وَنَهَبٍ وَعَطَبٍ.

Verily this world is a hindering deception, a disappearing shadow and a bent pillar, .٧٣
.it connects bounty with calamity and aspiration with death

٧٣_ إِنَّ الدُّنْيَا غَرُورٌ حَائِلٌ، وَظِلٌّ زَائِلٌ، وَسِنَادٌ مَائِلٌ، تَصِلُ الْعَطِيَّةَ بِالرِّزْيَةِ، وَالْأُمِّيَّةَ

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.

٧٤_ إِنَّ الدُّنْيَا عَيْشٌ قَاصِرٌ، وَخَيْرُهَا يَسِيرٌ، وَإِقْبَالُهَا حَدِيدَةٌ، وَإِذْبَارُهَا فَجِيعَةٌ، وَلَدَائِبُهَا فَايَةٌ، وَتَبَعَاتُهَا بَاقِيَةٌ.

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

٧٥_ إِنَّ الدُّنْيَا دَارٌ أَوْلَاهَا عَنَاءٌ، وَآخِرُهَا فَنَاءٌ، فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ، مَنْ اسْتَعْنَى فِيهَا فَتَنَ وَمَنْ افْتَقَرَ فِيهَا حَزَنَ.

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

٧٦_ إِنَّ الدُّنْيَا دَارٌ شُخُوصٌ، وَمَحَلُّهُ تَنَغِيصٌ، سَاكِنُهَا ظَاعِنٌ، وَقَاطِنُهَا بَائِنٌ، وَبَرْقُهَا خَالِبٌ، وَنُطْقُهَا كَاذِبٌ، وَأَمْوَالُهَا مَحْرُوبَةٌ، وَأَعْلَاقُهَا مَسْلُوبَةٌ، أَلَا وَهِيَ الْمُتَصَدِّيقَةُ (العُنُونُ)، وَالْجَامِحَةُ الْحَرُونَ، وَالْمَائِنَةُ الْحُونُ.

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

٧٧_ إِنَّ الدُّنْيَا

دَارٌ مَحْنٌ، وَمَحَلٌّ فِتْنٌ، مَنْ سَاعَاها فَاتَتْهُ، وَمَنْ قَعَدَ عَنْها وَاتَتْهُ، وَمَنْ أَبْصَرَ إِلَيْها أَعْمَتْهُ، وَمَنْ بَصَرَ بِها (أَبْصَرَ بِها) بَصَّرَتْهُ.

Verily this world brings the appointed terms closer, takes aspirations further away, .٧٨ 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

٧٨_ إِنَّ الدُّنْيَا تُدْنِي الآجَالَ، وَتَبَاعِدُ الآمَالَ، وَتُبِيدُ الرِّجَالَ، وَتُغَيِّرُ الأَحْوالَ، مَنْ غَالَبَهَا غَالَبَتْهُ (غَلَبَتْهُ)، وَمَنْ صَارَ عَها صَيَّرَ عَتَهُ، وَمَنْ عَصَاها أَطَاعَتْهُ، وَمَنْ تَرَكَها أَتَتْهُ.

Verily this world wears out the bodies, renews hopes, brings death near and takes .٧٩ aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity

٧٩_ إِنَّ الدُّنْيَا تُخْلِقُ الأَبْيدَانَ، وَتُجَدِّدُ الآمَالَ، وَتَقْرِبُ المَيِّتَةَ، وَتُبَاعِدُ الأُمِّيَّةَ، كُلِّما أَطْمَئَنَّ صاحِبُها مِنْها إلى سُرورِ أَشْخَصِيَّتِها مِنْها إلى مَحْذُورِ.

Verily the good of this world is insignificant, its evil is ready at hand, its pleasures .٨٠ 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

٨٠_ إِنَّ الدُّنْيَا حَيٌّ رُها زَهِيدٌ، وَشَرُّها عَتِيدٌ، وَلَذَّتُها قَلِيلَةٌ وَحَسِرَتْها طَوِيلَةٌ، تَشُوبُ نَعيْمِها بِؤُوسٌ، وَتَقْرِنُ سُعُودَها بِنُحُوسٍ وَتَصِلُ نَفْعَها بِضَرٍّ، وَتَمزِجُ حُلُوها بِمَرٍّ.

Verily this world is a deceiving beguiler, it gives and takes back, clothes and then .٨١ unclothes; its comforts do not last, its hardships do not cease and its

٨١_ إِنَّ الدُّنْيَا غَرَارَةٌ خَدُوعٌ، مُعْطِيَةٌ مَنْوَعٌ، مُلْبَسَةٌ نَزُوعٌ، لَا يَدُومُ رَخَاؤُهَا، وَلَا يَنْقُضِي عَنَاؤُهَا، وَلَا يَزُكُّدُ بَلَاؤُهَا.

Indeed this world is like a net that becomes twisted around the one who desires it .٨٢ 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

٨٢_ إِنَّ الدُّنْيَا كَالشَّبَكَةِ، تَلْتَفُّ عَلَى مَنْ رَغِبَ فِيهَا، وَتَتَحَرَّزُ عَمَّنْ أَعْرَضَ عَنْهَا، فَلَا تَمِلُ إِلَيْهَا بِقَلْبِكَ، وَلَا تُقْبِلُ عَلَيْهَا بِوَجْهِكَ، فَتُوقِعَكَ فِي شَبَكَتِهَا، وَتُلْقِيكَ فِي هَلَكَتِهَا.

Verily this world gives and takes back, yields and spurns, forsakes and shows .٨٣ friendship, entices and disheartens; the felicitous turn away from it while the .wretched desire it

٨٣_ إِنَّ الدُّنْيَا تُعْطِي وَتَرْجِعُ، وَتَنْقَادُ وَتَمْتَنِعُ، وَتُوحِشُ وَتُؤْنِسُ، وَتَطْمَعُ وَتُؤْيِسُ، يُعْرِضُ عَنْهَا السُّعْدَاءُ، وَيَرْغَبُ فِيهَا الْأَشْقِيَاءُ.

Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. .٨٤ 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

٨٤_ إِنَّ الدُّنْيَا دَارٌ بِالْبَلَاءِ مَعْرُوفَةٌ، وَبِالْعَدْرِ مَوْصُوفَةٌ، لَا تَدُومُ أَحْوَالُهَا، وَلَا يَسْلَمُ نَزَالُهَا، أَلْعَيْشُ فِيهَا مَذْمُومٌ، وَالْأَمَانُ فِيهَا مَعْدُومٌ.

Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, .٨٥ 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

٨٥_ إِنَّ الدُّنْيَا

ظِلُّ الْغَمَامِ، وَحُلْمُ الْمَنَامِ، وَالْفَرْحُ الْمَوْصُولُ بِالْغَمِّ، وَالْعَسَلُ الْمَشُوبُ بِالسَّمِّ، سَلَابَةُ النَّعْمِ، أَكَالَةُ الْأَمَمِ، جَلَابَةُ النَّعْمِ.

Neither is this world faithful with any companion nor is it clean for any drinker [to .٨٦ 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

٨٦_ إِنَّ الدُّنْيَا لَا تَفِي لِصَاحِبِ، وَلَا تَضِي فُو لِمُشَارِبِ، نَعِيمُهَا يَنْتَقِلُ، وَأَحْوَالُهَا تَتَبَدَّلُ، وَلَذَاتُهَا تَفْنَى، وَتَبِعَاتُهَا تَبْقَى، فَأَعْرِضْ عَنْهَا قَبْلَ أَنْ تُعْرِضَ عَنْكَ، وَاسْتَبَدِلْ بِهَا قَبْلَ أَنْ تَسْتَبَدِلَ بِكَ.

Verily this world sometimes advances towards the ignorant by convention and .٨٧ 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

٨٧_ إِنَّ الدُّنْيَا رُبَّمَا أَقْبَلَتْ عَلَى الْجَاهِلِ بِالِاتِّفَاقِ، وَأَدْبَرَ رَتْ عَنِ الْعَاقِلِ بِالِاسْتِحْقَاقِ، فَإِنْ أَتَتْكَ مِنْهَا سَيِّئَةٌ مَعَ جَهْلٍ أَوْ فَاتَتْكَ مِنْهَا بَغِيَّةٌ مَعَ عَقْلٍ، فَإِيَّاكَ أَنْ يَحْمِلَكَ ذَلِكَ عَلَى الرَّغْبَةِ فِي الْجَهْلِ، وَالرُّهْدِ فِي الْعَقْلِ، فَإِنَّ ذَلِكَ يُرَى بِكَ وَيُرْدِيكَ.

Indeed one of the troubles of this world is that it does not remain in its [present] .٨٨ 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

٨٨_ إِنَّ مِنْ نَكَدِ الدُّنْيَا، أَنَّهَا لَا تَبْقَى عَلَى حَالِهِ، وَلَا تَخْلُو مِنْ اسْتِحَالِهِ، تُصَيِّحُ جَانِبًا بِفَسَادِ جَانِبٍ، وَتَسِيرُ صَاحِبًا بِمَسَاءِهِ صَاحِبًا، فَالْكُونُ فِيهَا حَظَرٌ، وَالثَّقَةُ بِهَا عَزْرٌ، وَالْإِخْلَادُ إِلَيْهَا مُحَالٌ، وَالْاعْتِمَادُ عَلَيْهَا ضَلَالٌ.

Verily this world is quick in changing, frequent in moving, intense in treachery and ٨٩ 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.

٨٩_ إِنَّ الدُّنْيَا سَرِيعَةُ التَّحَوُّلِ، كَثِيرَةُ التَّنْقِيلِ، شَدِيدَةُ الْغَدْرِ، دَائِمَةُ الْمَكْرِ، فَأَحْوَالُهَا تَتَزَلُّزَلُ، وَنَعِيمُهَا يَتَبَدَّلُ، وَرَخَاؤُهَا يَتَنَقِّصُ، وَلَذَائِهَا تَتَنَغِّصُ، وَطَالِبُهَا يَذَلُّ، وَرَاكِبُهَا يَزَلُّ.

Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights ٩٠ 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.

٩٠_ إِنَّ الدُّنْيَا حُلْوَةٌ نَضْرَةٌ، حُفَّتْ بِالشَّهَوَاتِ، وَرَاقَتْ بِالْقَلِيلِ، وَتَحَلَّتْ بِالْأَمَالِ، وَتَزَيَّنَتْ بِالْغُرُورِ، لَا تَدُومُ حَبْرَتُهَا، وَلَا تُؤْمَنُ فَجَعَتُهَا، عَزْرَةٌ، ضَرَارَةٌ، حَائِلَةٌ زَائِلَةٌ، نَافِدَةٌ بَائِدَةٌ، أَكَالَةٌ غَوَالَةٌ.

Verily the outer appearance of this world delights while its reality annihilates. It has ٩١ 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

٩١_ إِنَّ الدُّنْيَا يُورَثُ مَنْظَرُهَا، وَيُورِثُ مَخْبَرُهَا، قَدْ تَزَيَّنَتْ بِالْعُرُورِ، وَغَرَّتْ بِزِينَتِهَا، دَارُ هَانَتْ عَلَى رَبِّهَا، فَخُلِطَ حَلَالُهَا بِحَرَامِهَا، وَخَيْرُهَا بِشَرِّهَا، وَحُلُوها بِمُرِّهَا، لَمْ يُصَفِّهَا اللَّهُ لِأَوْلِيَائِهِ، وَلَمْ يَضُنَّ بِهَا عَلَى أَعْدَائِهِ.

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.

٩٢_ إِنَّ لِلدُّنْيَا مَعَ كُلِّ شَرْبَةٍ شَرْقًا، وَمَعَ كُلِّ أَكْلَةٍ غَصِيصًا، لِأَنَّهَا مِنْهَا نِعْمَةٌ إِلَّا بِفِرَاقٍ أُخْرَى، وَلَا يَسْتَقْبِلُ فِيهَا الْمَرْءُ يَوْمًا مِنْ عُمْرِهِ إِلَّا بِفِرَاقٍ آخَرَ مِنْ أَجَلِهِ، وَلَا يَحْيِي لَهُ فِيهَا أَثَرٌ إِلَّا مَاتَ لَهُ أَثَرٌ.

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

٩٣_ إِنَّ الدُّنْيَا دَارٌ صِدْقٌ لِمَنْ صَدَّقَهَا، وَدَارٌ عَافِيَةٌ لِمَنْ فَهَمَّ عَنْهَا، وَدَارٌ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا، وَدَارٌ مَوْعِظَةٌ لِمَنْ اتَّعَظَ بِهَا، قَدْ آذَنْتَ بَيْنَهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا وَأَهْلَهَا، فَمَثَلَتْ لَهُمْ بِلَايَتِهَا الْبَلَاءَ، وَشَوَّقَتْهُمْ بِسُرُورِهَا إِلَى الشُّرُورِ، رَاحَتْ بِعَافِيَتِهَا، وَتَبَكَّرَتْ (ابتكرت) بِفَجِيعَتِهَا، تَزْغِيئاً وَتَرْهِيئاً، وَتَخْوِيفاً وَتَحْذِيراً، فَذَمَّهَا رِجَالُ غَدَاةِ النَّدَامَةِ وَحَمَدَهَا آخِرُونَ، ذَكَرْتَهُمْ فَذَكَرُوا، وَحَدَّثْتَهُمْ فَصَدَّقُوا، وَوَعَّظْتَهُمْ فَاتَّعَظُوا مِنْهَا الْغَيْرَ وَالْعَبْرَ (بِالْغَيْرِ وَالْعَبْرِ).

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.

٩٤_ إِنَّ الدُّنْيَا مُنْتَهَى بَصِيرِ الْأَعْمَى لَا يُبْصِرُ مِمَّا وَرَائِهَا شَيْئاً، وَالْبَصِيرُ يَنْفُذُهَا بَصَرَهُ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَائِهَا، فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَى لَهَا مُتَزَوِّدٌ.

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 [\(1\)](#) tyrants of the lands.

٩٥_ إِنَّ لِلدُّنْيَا رِجَالًا لَدَيْهِمْ كُنُوزٌ مَذْخُورَةٌ، مَذْمُومَةٌ عِنْدَكُمْ مَذْخُورَةٌ، يُكْشَفُ بِهِمُ الدِّينُ، كَكَشْفِ أَحَدِكُمْ رَأْسَ قَدْرِهِ، يَلُوزُونَ كَالْجَرَادِ، فَيُهْلِكُونَ جَابِرَةَ الْبِلَادِ.

Indeed this world and the Hereafter are two unequal enemies and two separate .٩٦ 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

٩٦_ إِنَّ الدُّنْيَا وَالْآخِرَةَ عَيْدَوَانٍ مُتَفَاوِتَانِ، وَسَيِّلَانِ مُخْتَلِفَانِ، فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَالَاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا، وَهُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا شَبَّيْتُهُمَا، فَكَلَّمَا قَرَّبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ، وَهُمَا بَعْدُ ضَرَّتَانِ.

Verily this world is a means of distraction from the Hereafter. Its companion .٩٧ obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it

٩٧_ إِنَّ الدُّنْيَا لَمِشْغَلَةٌ عَنِ الْآخِرَةِ، لَمْ يُصَبَّ صَاحِبُهَا مِنْهَا سَبَبًا (سَبَبًا)، إِلَّا فَتَحَتْ عَلَيْهِ حِرْصًا عَلَيْهَا وَلَهَجًا بِهَا.

Indeed Allah, the Exalted, has made this world for that which comes after it, and in .٩٨ it He has tests its inhabitants so that He may know who from among of them is best

p: ٣٠٩

Jamāl al-Dīn Muḥammad al-Khwānsari says that it is possible that this is referring – ١ .(to the companions of the ١٢th Imam (‘a) (Ref: Sharhe Ghurar al-Hikam vol. ٢ pg. ٦٥٦)

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

٩٨_ إِنَّ اللَّهَ تَعَالَى جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى فِيهَا أَهْلَهَا لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلَسَيْنَا لِلدُّنْيَا خُلُقْنَا، وَلَا بِالسَّعْيِ لَهَا أَمْرُنَا، وَإِنَّمَا وَضَعْنَا فِيهَا لِنُبْتَلَى بِهَا، وَنَعْمَلَ فِيهَا لِمَا بَعْدَهَا.

Verily this world is a place for which destruction has been ordained, and departure .٩٩ 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

٩٩_ إِنَّ الدُّنْيَا دَارٌ مُنَى لَهَا (مِنْهَا لَهَا) الْفَنَاءُ، وَأَهْلِهَا مِنْهَا الْجَلَاءُ، وَهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجِلَتْ لِلطَّالِبِ، وَالتَّبَسَّتْ بِقَلْبِ النَّاطِرِ، فَارْتَحِلُوا عَنْهَا بِأَحْسَنِ مَا يَحْضُرُكُمْ مِنَ الزَّادِ، وَلَا تَسْأَلُوا فِيهَا إِلَّا الْكَفَافَ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ.

This world was neither created for you as a permanent abode nor as a place to .١٠٠ 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

١٠٠_ إِنَّ الدُّنْيَا لَمْ تَخْلُقْ لَكُمْ دَارَ مَقَامٍ، وَلَا مَحَلَّ قَرَارٍ، وَإِنَّمَا جُعِلَتْ لَكُمْ مَجَازاً لِيَتَزَوَّدُوا مِنْهَا الْأَعْمَالَ الصَّالِحَةَ لِدَارِ الْقَرَارِ، فَكُونُوا مِنْهَا عَلَى أَوْفَازٍ، وَلَا تَخْدَعَنَّكُمْ مِنْهَا الْعَاجِلَةُ، وَلَا تَغُرَّنَّكُمْ 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

١٠١_ إِنَّ الدُّنْيَا لَا يَسِيْلِمُ مِنْهَا إِلَّا بِالزُّهْدِ فِيهَا، أُبْتَلِيَ النَّاسُ بِهَا فِتْنَةً، فَمَا أَخَذُوا مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ، وَمَا أَخَذُوا مِنْهَا لِغَيْرِهَا قَسَدُوا عَلَيْهِ وَأَقَامُوا فِيهِ، وَإِنَّمَا عِنْدَ ذَوِي الْعُقُولِ كَالظَّلِّ بَيْنَا تَرَاهُ سَائِغًا حَتَّى قَلَصَ وَزَائِدًا حَتَّى نَقَصَ وَقَدْ أَعْدَرَ اللَّهُ سُدَّ بِيْحَانَهُ إِلَيْكُمْ فِي النَّهْيِ عَنْهَا، وَأَنْذَرَكُمْ وَحَذَّرَكُمْ مِنْهَا فَأَبْلَغَ.

102. (This world betrays.)

١٠٢_ الدُّنْيَا تُسْلِمُ.

103. This world humiliates

١٠٣_ الدُّنْيَا تُذِلُّ.

104. This world is limited [in duration], the Hereafter is eternal

١٠٤_ الدُّنْيَا أَمَدٌ، الْآخِرَةُ أَبَدٌ.

105. When lastingness is not found, then bounties are short-lived

١٠٥_ إِذَا كَانَ الْبَقَاءُ لَا يُوجَدُ فَالْتَّعِيمُ زَائِلٌ.

106. Perpetuity is not

.Or: This world makes one submit -1

.granted to [any] one who loves [and wishes for] it

١٠٦_ ما يُعْطَى الْبَقَاءَ مَنْ أَحَبَّهُ.

Inclination towards this world despite what is seen of its fickleness is [a sign of] ١٠٧ .
ignorance

١٠٧_ أَلْزُكُونُ إِلَى الدُّنْيَا مَعَ مَا يُعَايِنُ مِنْ سُوءِ تَقَلُّبِهَا جَهْلٌ.

.Every perishing thing is insignificant ١٠٨ .

١٠٨_ كُلُّ فَا نِ يَسِيرٌ.

.Do not elevate the one who has been elevated by this world ١٠٩ .

١٠٩_ لَا تَرْفَعْ مَنْ رَفَعَتْهُ الدُّنْيَا.

people of delusion [who have been deluded by this world], what has made you ١١٠ .
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

١١٠_ يَا أَهْلَ الْعُرُورِ مَا أَلْهَجَكُم بِبِدَارِ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ، وَنَعِيمُهَا مَسْلُوبٌ، وَمُسَالِمُهَا مَحْرُوبٌ، وَمَالُكُهَا مَمْلُوكٌ،
وَوُثْرَاتُهَا مَتْرُوكٌ.

world, O world! Get away from me! Is it me that you present yourself to? Or is it I ١١١ .
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

١١١_ يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَنِّي، أَبِي تَعَرَّضْتُ أُمِّ إِلَى تَشَوُّقِي، لِحَانَ حَيْنِكَ، غُرَى غَيْرِي لِاحَاجَةِ لِي فِيكَ، قَدْ طَلَّقْتُكَ ثَلَاثًا لَا
رَجْعَةَ لِي فِيهَا، فَعَيْشُكَ قَصِيرٌ، وَخَطْرُكَ

يَسِيرٌ، وَأَمْلِكِ حَقِيرٌ، آه مِنْ قَلْبِهِ الزَّادِ وَطُولِ الطَّرِيقِ، وَبُعْدِ السَّفَرِ، وَعِظَمِ الْمَوْرِدِ.

servants of the world and those who work for it! When you are selling and buying ١١٢ 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

١١٢_ يَا عَبِيدَ الدُّنْيَا، وَالْعَامِلِينَ لَهَا إِذَا كُنْتُمْ فِي النَّهَارِ تَبِيعُونَ وَتَشْتَرُونَ، وَفِي اللَّيْلِ عَلَى فُرُوشِكُمْ تَتَقَلَّبُونَ، وَتَنَامُونَ وَفِيمَا بَيْنَ ذَلِكَ عَنِ الْآخِرَةِ تَغْفُلُونَ، وَبِالْعَمَلِ تُسَوِّفُونَ، فَمَتَى تُفَكِّرُونَ فِي الْإِزْشَادِ وَتُقَدِّمُونَ الزَّادَ، وَمَتَى تَهْتَمُّونَ بِأَمْرِ الْمَعَادِ.

people! Renounce the pleasures of this world, for indeed its life is short and its ١١٣ 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

١١٣_ يَا أَيُّهَا النَّاسُ ازْهَدُوا فِي الدُّنْيَا، فَإِنَّ عَيْشَهَا قَصِيرٌ، وَخَيْرُهَا يَسِيرٌ، وَإِنَّهَا لِدَارُ شُحُوصٍ، وَمَحَلُّهُ تَنْغِيصٌ، وَإِنَّهَا لَتُدْنِي الْأَجَالَ، وَتَقْطَعُ الْأَمَالَ، أَلَا وَهِيَ الْمُتَصَدِّيقَةُ الْعُنُونُ، وَالْجَامِحَةُ الْحَزُونُ، وَالْمَائِيَّةُ (الْمَائِيَّةُ) الْحَزُونُ.

١١٤. This world misguides .

١١٤_ الدُّنْيَا تُغْوِي.

١١٥. This world harms, the Hereafter delights .

١١٥_ الدُّنْيَا تَضُرُّ، الْآخِرَةُ تَسُرُّ.

١١٦. [This world is a loss [for those who seek it .

١١٦_ الدُّنْيَا حُسْرَانٌ.

١١٧. This world is [obtained] by convention, the Hereafter is [gained] by merit .

١١٧_ الدُّنْيَا بِالْإِتْفَاقِ، الْآخِرَةُ بِالِاسْتِحْقَاقِ.

١١٨. [This world is [filled

.with hope

١١٨_ أَلدُّنْيَا بِالْأَمَلِ.

.119. This world is transient

١١٩_ أَلدُّنْيَا فَانِيَةٌ.

.120. This world is a waning shadow

١٢٠_ أَلدُّنْيَا ظِلٌّ زَائِلٌ.

.121. This world is a market of loss

١٢١_ أَلدُّنْيَا سُوقُ الْخُسْرَانِ.

.122. This world is the plantation of evil

١٢٢_ أَلدُّنْيَا مَزْرَعَةُ الشَّرِّ.

This world is a laugh for the one whose tears flow [in sadness] (or for the one who
(is deluded by it

١٢٣_ أَلدُّنْيَا ضُحْكَةٌ مُسْتَعْبِرٌ (مُعْتَرٍ).

.124. This world is the abode of tribulations

١٢٤_ أَلدُّنْيَا دَارُ الْمِحْنِ.

.125. This world is the abode of the wretched

١٢٥_ أَلدُّنْيَا دَارُ الْأَشْقِيَاءِ.

.126. This world is the corridor to the Hereafter

١٢٦_ أَلدُّنْيَا مَعْبَبٌ رَهْ الْآخِرَةِ.

.127. This world is the divorcée of the sagacious

١٢٧_ الدُّنْيَا مُطَلَّقَةٌ الْأَكْيَاسِ .

.The transient world is the desire of the filthy .١٢٨

١٢٨_ الْعَاجِلَةُ مُنِيَّةُ الْأَرْجَاسِ .

.Being pleased with this world is foolishness .١٢٩

١٢٩_ الْفَرَحُ بِالدُّنْيَا حُمُقٌ .

.Being dazzled by this world [and being proud because of it] is stupidity .١٣٠

١٣٠_ الْإِغْتِرَارُ بِالْعَاجِلِ خُرُقٌ .

.This world deceives, harms and passes by .١٣١

١٣١_ الدُّنْيَا تَغُرُّ، وَتَضُرُّ، وَتَمُرُّ .

.This world is the place of catastrophes .١٣٢

١٣٢_ الدُّنْيَا مَحَلُّ الْآفَاتِ .

.[The one who is attached to this world is cut off [from Allah .١٣٣

١٣٣_ الْمَوَاصِلُ لِلدُّنْيَا مَقْطُوعٌ .

.This world is the aspiration of the wretched .١٣٤

١٣٤_ الدُّنْيَا مُنِيَّةُ الْأَشْقِيَاءِ .

.The transient world is the delusion [or the deluder] of the unintelligent .١٣٥

١٣٥_ الْعَاجِلَةُ غُرُورُ الْحَمَقِيِّ .

.This world is the place where the intellects fall .١٣٦

١٣٦_ الدُّنْيَا مَضْرَعُ الْعُقُولِ .

.This world is the place of vicissitudes .١٣٧

١٣٧_ أَلدُّنْيَا مَحَلُّ الْغَيْرِ.

.138 This world is the abode of tribulation .

١٣٨_ أَلدُّنْيَا دَارُ الْمِحْنَةِ.

.139 This world is the prize of the unintelligent .

١٣٩_ أَلدُّنْيَا عَنِيمَةٌ

p: ٣١٤

140. Being occupied with the transient is a waste of time .

١٤٠_ الْأَشْتِغَالُ بِالْفَائِتِ يُضَيِّعُ الْوَقْتَ.

141. Longing for this world brings about hatred .

١٤١_ الرَّغْبَةُ فِي الدُّنْيَا تُوجِبُ الْمَقْتَ.

142. This world is like the day that has passed and the month that has elapsed .

١٤٢_ أَلدُّنْيَا كَيَوْمٍ مَضَى، وَشَهْرٍ انْقَضَى.

143. This world is the abode of strangers and the dwelling of the wretched .

١٤٣_ الدُّنْيَا دَارُ الْغُرَبَاءِ، وَمَوْطِنُ الْأَشْقِيَاءِ.

144. Infatuation with this world is the greatest trial .

١٤٤_ الْوَلَةُ بِالدُّنْيَا أَكْبَرُ فِتْنَةٍ.

145. Just as [wealth and] authority comes towards you, it turns away from you .

١٤٥_ الدُّوْلَةُ كَمَا تُقْبَلُ تُدْبِرُ.

146. Just as this world mends, it [also] breaks .

١٤٦_ الدُّنْيَا 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

١٤٧_ أَسْبَابُ الدُّنْيَا مُنْقَطِعَةٌ، وَعَوَارِيهَا مُرْتَجِعَةٌ.

148. This world is a dream and being deceived by it is [a cause of] regret .

١٤٨_ الدُّنْيَا حُلْمٌ، وَالْإِغْتِرَارُ بِهَا نَدَمٌ.

.This world is a poison that is ingested by the one who does not know it .۱۴۹

۱۴۹_ الدُّنْيَا سُمٌَّ يَأْكُلُهُ (اِكْلُهُ) مَنْ لَا يَعْرِفُهُ.

.This world is the source of evil and the place of deception .۱۵۰

۱۵۰_ الدُّنْيَا مَعْدِنُ الشَّرِّ، وَمَحَلُّ الْغُرُورِ.

If you have understood your affair or have been able to recognize yourself then .۱۵۱
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

١٥١_ إِنْ عَقَلْتَ أَمْرَكَ، أَوْ أَصَيْبَتْ مَعْرِفَهُ نَفْسَكَ فَأَعْرِضْ عَنِ الدُّنْيَا، وَازْهَيْدْ فِيهَا، فَإِنَّهَا دَارُ الْأَشْقِيَاءِ، وَلَيْسَتْ بِدَارِ السُّعِيدَاءِ،
بَهْجَتِهَا زُورٌ، وَزِينَتُهَا غُرُورٌ، وَسَحَابَتُهَا مُتَّقَشِّعَةٌ، وَمَوَاهِبُهَا مُرْتَجِعَةٌ.

If you are after [abundant] bliss than free yourselves from the abode of . ١٥٢
.wretchedness

١٥٢_ إِنْ كُنْتُمْ لِلنَّعِيمِ طَالِبِينَ فَأَعْتِقُوا أَنْفُسَكُمْ مِنْ دَارِ الشَّقَاءِ.

.If you love Allah then remove from your hearts the love of this world . ١٥٣

١٥٣_ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَخْرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنْيَا.

If you make your [life in this] world a means of following your religion, you will . ١٥٤
have saved [both] your religion and your world, and you will be among the successful
.in the Hereafter

١٥٤_ إِنْ جَعَلْتَ دُنْيَاكَ تَبَعًا لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ.

Verily I have divorced this world thrice uncompromisingly, [such that] there is no . ١٥٥
.return to it for me, and I have released it completely

١٥٥_ إِنِّي طَلَّقْتُ الدُّنْيَا ثَلَاثًا بَتَاتًا لَا رَجْعَةَ لِي فِيهَا، وَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا.

Indeed, if you approach this world you have turned your back [from the . ١٥٦
(Hereafter)].(1)

١٥٦_ إِنَّكَ إِنْ أَقْبَلْتَ إِلَى الدُّنْيَا أَدْبَرْتَ.

Indeed, when you turn your back on this world, you have approached [the . ١٥٧
(Hereafter)].(2)

١٥٧_ إِنَّكَ إِنْ أَدْبَرْتَ عَنِ الدُّنْيَا أَقْبَلْتَ.

Verily you have not been created for this world, so renounce it and turn away . ١٥٨
.from it

١٥٨_ إِنَّكَ لَنْ تَخْلُقَ لِلدُّنْيَا فَآزْهَدْ فِيهَا وَأَعْرِضْ عَنْهَا.

.If you work for this world, your transaction will have made a loss .١٥٩

١٥٩_ إِنَّكَ إِنْ عَمِلْتَ لِلدُّنْيَا

p: ٣١٤

١- Or: Indeed if you approach this world, it will turn its back towards you

٢- Or: Indeed if you turn your back on this world, it will come towards you

Verily you will never meet Allah, the Glorified, with an action more harmful to you .۱۶۰
than love for this world

۱۶۰_ إِنَّكَ لَنْ تَلْقَى اللَّهَ سُبْحَانَهُ بِعَمَلٍ أَضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيَا.

Indeed, if you crave after this world, you will waste your lives for that which you .۱۶۱
will not remain for and that which will not remain for you

۱۶۱_ إِنَّكُمْ إِنْ رَغِبْتُمْ فِي الدُّنْيَا أَفْنَيْتُمْ أَعْمَارَكُمْ فِيمَا لَا تَبْقُونَ لَهُ وَلَا يَبْقَى لَكُمْ.

.Indeed, this world is only a trap into which those who do not recognize it fall .۱۶۲

۱۶۲_ إِنَّمَا الدُّنْيَا شَرَكٌ وَقَعَ فِيهِ مَنْ لَا يَعْرِفُهُ.

This world is only [a place of] varying circumstances, changing situations and .۱۶۳
marked targets

۱۶۳_ إِنَّمَا الدُّنْيَا أَحْوَالٌ مُخْتَلِفَةٌ، وَتَارَاتٌ مُتَصَرِّفَةٌ، وَأَغْرَاضٌ مُسْتَهْدِفَةٌ.

This world is only a corpse and those who establish bonds of brotherhood for .۱۶۴
[acquiring] it are similar to dogs, such that their brotherhood does not prevent them
from harming each other for it

۱۶۴_ إِنَّمَا الدُّنْيَا جِيفَةٌ، وَالْمُتَوَاخُونَ عَلَيْهَا أَشْبَاهُ الْكِلَابِ، فَلَا تَمْنَعُهُمْ أَخَوْتُهُمْ لَهَا مِنَ التَّهَارُشِ عَلَيْهَا.

The people [who seek] of this world are just like howling dogs or starving .۱۶۵
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

۱۶۵_ إِنَّمَا أَهْلُ الدُّنْيَا كِلَابٌ عَاوِيَةٌ، وَسَبَاعٌ ضَارِيَةٌ، يَهْرُ بَعْضُهَا بَعْضًا، وَيَأْكُلُ عَزِيْزُهَا ذَلِيْلَهَا، وَيَقْهَرُ كَبِيْرُهَا صَغِيْرَهَا، نَعْمٌ مُعَقَّلَةٌ،
وَأُخْرَى مُهْمَلَةٌ، قَدْ أَضَلَّتْ عُقُولَهَا، وَرَكِبَتْ مَجْهُولَهَا.

You are only like the standing [and ready] riders who do not know when they will be
.ordered to march

١٦٦_ إِنَّمَا أَنْتُمْ كَرَكِبٌ وَقُوفٌ لَا يَدْرُونَ مَتَى بِالْيَسِيرِ يُؤْمَرُونَ.

This world is only an enjoyment for a few days, then it will disappear like the .١٦٧
.mirage disappears and pass by like the clouds pass by

١٦٧_ إِنَّمَا الدُّنْيَا مَتَاعٌ أَيَّامٌ قَلِيلٌ، ثُمَّ تَزُولُ كَمَا يَزُولُ السَّرَابُ وَتَقْنَعُ كَمَا يَقْنَعُ السَّحَابُ.

Indeed, the only share of the earth for every one of you is the length and breadth .١٦٨
of his own stature, [of the grave] wherein he would lie on his cheeks covered with
.dust

١٦٨_ إِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّولِ وَالْعَرْضِ قَيْدُ قَدِّهِ مُتَعَفِّراً عَلَى خَدِّهِ.

Indeed this world is only the abode of passage and the Hereafter is the abode of .١٦٩
[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

١٦٩_ إِنَّمَا الدُّنْيَا دَارٌ مَمَرٌ، وَالْآخِرَةُ دَارٌ مُسْتَقَرٌّ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ، وَلَا تَنْهَتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

The example of those who have known this world is like a group of travellers who .١٧٠
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

١٧٠_ إِنَّمَا مَثَلُ مَنْ خَبَرَ (خَيْرِ) الدُّنْيَا كَمَثَلِ

قَوْمٍ سَافِرٍ، نَبَأَ بِهِمْ مَنْزِلٌ حَرِيدٌ، فَأَمُّوا مَنْزِلًا خَصِيْبًا، وَجَنَابًا مَرِيْعًا، فَاحْتَمَلُوا وَعَثَاءَ الطَّرِيْقِ، وَخَشُونَةَ السَّفَرِ، وَجُشُوْبَةَ المَطْعَمِ لِيَأْتُوا
سَعَةَ دَارِهِمْ، وَمَحَلَّ قَرَارِهِمْ.

Indeed man (in this world) is only a target that is struck by [the arrows of] death .١٧١
.and a booty that is rushed towards by tribulations and calamities

١٧١_ إِنَّمَا المَرْمِيُّ (فِي الدُّنْيَا) عَرَضٌ تَنْتَضِلُهُ المَنَايَا وَنَهَبٌ تُبَادِرُهُ المَصَائِبُ وَالحَوَادِثُ.

.The bane of the soul is being infatuated with this world .١٧٢

١٧٢_ آفَةُ النَّفْسِ أَلْوَلَةٌ بِالدُّنْيَا.

When this world comes towards a servant, it covers him with the merits of others .١٧٣
.and when it turns its back from him it snatches away his [own] merits

١٧٣_ إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى عَبْدٍ كَسَتْهُ مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَهُ.

When something of this world slips away from you then do not despair, and when .١٧٤
.you do good, do not put others under obligation

١٧٤_ إِذَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَلَا تَحْزَنْ، وَإِذَا أَحْسَنْتَ فَلَا تَمُنُّ.

.This world ends with annihilation .١٧٥

١٧٥_ بِالفَنَاءِ تُحْتَمُّ الدُّنْيَا.

By preferring the love of this transient world, one ends up in an unpleasant state .١٧٦
.in the Hereafter

١٧٦_ بِإِيْتَارِ حُبِّ العَاجِلِ صَارَ مَنْ صَارَ إِلَى سُوءِ الآجِلِ.

!How bad an abode this world is .١٧٧

١٧٧_ بِسُسْتِ الدَّارِ الدُّنْيَا.

.The worst choice is exchanging the everlasting with the transient .١٧٨

١٧٨_ بِسُسِّ الاِخْتِيَارِ التَّعْوِضِ بِمَا يَفْنَى عَمَّا يَبْقَى.

Your remaining [in this world] is towards annihilation and your annihilation [from .۱۷۹
.this world] is towards eternity

۱۷۹_ بَقَاؤُكُمْ إِلَىٰ فَنَاءٍ، وَفَنَاءُكُمْ إِلَىٰ بَقَاءٍ.

Sell that which perishes for that which remains and exchange the .۱۸۰

p: ۳۱۹

.wretchedness of this world for the abundant bounties of the Hereafter

١٨٠ _ بِيَعُوا مَا يَفْنَى بِمَا يَبْقَى، وَتَعَوَّضُوا بِنَعِيمِ الْآخِرَةِ عَنْ شَقَاءِ الدُّنْيَا.

When you are deprived of something in this world, take comfort in the fact that it .١٨١
.would have been with you [only] for a little while

١٨١ _ تَعَزَّ عَنِ الشَّيْءِ إِذَا مُنِعْتَهُ بِقَلِّهِ مَا يَصْحَبُكَ إِذَا أُوتِيَتْهُ.

.The fruit of infatuation with this world is great tribulation .١٨٢

١٨٢ _ ثَمَرُهُ الْوَلَهَ بِالدُّنْيَا عَظِيمِ المِخْنَةِ.

The one who seeks refuge in this world is ruined and the one who takes his fill .١٨٣
.from it is destroyed

١٨٣ _ جَارُ الدُّنْيَا مَحْزُوبٌ، وَمَوْفُورٌهَا مَنْكُوبٌ.

The bounty of this world is transient, its comfort is [marred by] trouble, its .١٨٤
.soundness is destruction and its gifts are taken away

١٨٤ _ جُودُ الدُّنْيَا فَنَاءٌ، وَرَاحَتُهَا عَنَاءٌ، وَسَلَامَتُهَا عَطْبٌ وَمَوَاهِبُهَا سَبَبٌ.

.Love of this world is the source of every misdeed .١٨٥

١٨٥ _ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

.Love of this world is the source of trials and the root of tribulations .١٨٦

١٨٦ _ حُبُّ الدُّنْيَا رَأْسُ الفِتَنِ وَأَصْلُ المِخْنِ.

.Love of this world gives rise to avarice .١٨٧

١٨٧ _ حُبُّ الدُّنْيَا يُوجِبُ الطَّمَعَ.

Love of this world corrupts the intellect, preoccupies the heart from listening to .١٨٨
.[[words of] wisdom and leads to a painful chastisement [in the Hereafter

١٨٨_ حُبُّ الدُّنْيَا يُفْسِدُ العَقْلَ، وَيُهَيِّمُ القَلْبَ، عَن سَمَاعِ الحِكْمَةِ، وَيُوجِبُ أَلِيمَ العِقَابِ.

The sweetness of this world leads to the bitterness of the Hereafter and an . ١٨٩
.unpleasant ending

١٨٩_ حَلَاوَةُ الدُّنْيَا تُوجِبُ مَرَارَةَ الآخِرَةِ وَسُوءَ العُقُوبِ.

The sweets of this world are like myrrh, its foods are poisons .١٩٠

p: ٣٢٠

.and its means are worn-out [and weak] ropes

١٩٠ _ حُلُو الدُّنْيَا صَبْرٌ، وَغِذَاؤُهَا سِمَامٌ، وَأَسْبَابُهَا رُمَامٌ.

The living of this world are prone to death and its healthy are prone to sicknesses .١٩١
.and the target of [the arrow of] death

١٩١ _ حَتَّى الدُّنْيَا بَعْرَضِ مَوْتٍ، وَصَحِيحُهَا عَرَضُ الْأَسْقَامِ، وَدَرِيئَةُ الْحِمَامِ.

Wretchedness, annihilation, destruction and ruin have been decreed for the .١٩٢
.people of this world

١٩٢ _ حُكِمَ عَلَى أَهْلِ الدُّنْيَا بِالشَّقَاءِ، وَالْفَنَاءِ، وَالذَّمَارِ، وَالْبَوَارِ.

This world has been surrounded with lustful desires, liked for its immediate .١٩٣
.enjoyments, embellished with deceptions and sweetened with aspirations

١٩٣ _ حُفَّتِ الدُّنْيَا بِالشَّهَوَاتِ، وَتَحَبَّبَتْ بِالْعَاجِلِ، وَتَزَيَّنَتْ بِالْغُرُورِ وَتَحَلَّتْ بِالْآمَالِ.

Wage war against yourselves for [keeping away from] this world and turn .١٩٤
.yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon

١٩٤ _ حَارِبُوا أَنْفُسَكُمْ عَلَى الدُّنْيَا، وَاصْرِفُوهَا عَنْهَا، فَإِنَّهَا سَرِيعَةُ الزَّوَالِ، كَثِيرَةُ الزَّلْزَالِ، وَشَيْكَةُ الْإِنْتِقَالِ.

Neediness has been decreed for those from among the people of this world who .١٩٥
seek to increase their wealth while those who get along without it have been assisted
.with comfort

١٩٥ _ حُكِمَ عَلَى مُكْثِرِي أَهْلِ الدُّنْيَا بِالْفَاقَةِ، وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ.

.The good of this world is [a cause of] sorrow and its evil is [a cause of] regret .١٩٦

١٩٦ _ خَيْرُ الدُّنْيَا حَسْرَةٌ، وَشَرُّهَا نَدَمٌ.

.The good of this world is insignificant and its evil is ready at hand .١٩٧

١٩٧ _ خَيْرُ الدُّنْيَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ.

Take from that which will not last for you for that which will last for you and will .١٩٨
.not separate from you

١٩٨_ حُذِّ مِمَّا لَا يَبْقَى لَكَ لِمَا يَبْقَى

p: ٣٢١

لَكَ وَلَا يُفَارِقُكَ.

Take from the little of this world that which suffices you and leave from its . ١٩٩
.abundance that which makes you transgress

١٩٩_ حُذِّ مِنْ قَلِيلِ الدُّنْيَا مَا يَكْفِيكَ، وَدَعْ مِنْ كَثِيرِهَا مَا يُطْغِيكَ.

Take from this world that which comes to you and turn away from that which . ٢٠٠
turns away from you, but if you don't do this then [at least] be moderate in what you
.seek

٢٠٠_ حُذِّ مِنَ الدُّنْيَا مَا أَتَاكَ، وَتَوَلَّ عَمَّا تَوَلَّى مِنْهَا عَنْكَ فَإِنْ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

Mingling with those who are attached to this world is the primary cause of . ٢٠١
.affliction and corruption of piety

٢٠١_ خُلِطَةُ أُنْبَاءِ الدُّنْيَا رَأْسُ الْبَلْوَى وَفَسَادُ التَّقْوَى.

Mingling with those who are attached to this world tarnishes religion and weakens . ٢٠٢
.certitude

٢٠٢_ خُلِطَةُ أُنْبَاءِ الدُّنْيَا تَشِينُ الدِّينَ، وَتُضْعِفُ الْيَقِينَ.

The significance of this world is little, its product is inferior, its delight is false and . ٢٠٣
.its bounties are illusory

٢٠٣_ خَطَرُ الدُّنْيَا يَسِيرٌ، وَحَاصِلُهَا حَقِيرٌ، وَبَهْجَتُهَا زُورٌ، وَمَوَاهِبُهَا غُرُورٌ.

The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] . ٢٠٤
.this world, is frustrated

٢٠٤_ خَابَ رَجَاؤُهُ وَمَطْلَبُهُ مَنْ كَانَتِ الدُّنْيَا أَمَلَهُ وَأَرْبَهُ.

It is an abode which is fraught with tribulations and known for its treachery. Its . ٢٠٥
.circumstances do not last and its dwellers are not safe

٢٠٥_ دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ، وَبِالْعَدْرِ مَوْصُوفَةٌ (مَعْرُوفَةٌ)، لَا تَدُومُ أَحْوَالُهَا، وَلَا يَسْلَمُ نَزَالُهَا.

It is an abode which is lowly before its Lord, so its lawful has been mixed with its .۲۰۶
forbidden, its good with its evil and its sweetness

p: ۳۲۲

.with its bitterness

٢٠٦_ دارٌ هانتُ على ربِّها، فخلطَ حلالها بحرامها، وخيَّرها بشرِّها، وحلَّوها بمُرِّها.

It is the abode of transience, the resting place of the sinners, the residence of the .٢٠٧
(wretched and the transgressors (or the repulsed and those who exceed the limits

٢٠٧_ دارُ الفناءِ مَقِيلُ العاصيِّنَ ومَحَلُّ الأشقياءِ والمُعْتَدِيِّنَ (المُبْعَدِيِّنَ، المُتَعَدِّيِّنَ).

Allah, the Glorified, called you to the Eternal Abode and the permanent residence, .٢٠٨
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

٢٠٨_ دَعَاكُمْ اللَّهُ سُبْحَانَهُ إِلَى دَارِ الْبَقَاءِ، وَقَرَارِهِ الْخُلُودِ، وَالنَّعْمَاءِ، وَمُجَاوَرِهِ الْأَنْبِيَاءِ وَالسُّعْدَاءِ، فَعَصَيْتُمْ، وَأَعْرَضْتُمْ، وَدَعْتُمْ الدُّنْيَا
إِلَى قَرَارِهِ الشَّقَاءِ وَمَحَلِّ الْفَنَاءِ وَأَنْوَاعِ الْبَلَاءِ وَالْعَنَاءِ فَطَعْتُمْ وَبَادَرْتُمْ وَأَسْرَعْتُمْ.

.Recalling [the pleasures of] this world is the worst of all maladies .٢٠٩

٢٠٩_ ذِكْرُ الدُّنْيَا أَدْوَأُ الْأَدْوَاءِ.

.The humiliation of this world is the glory of the Hereafter .٢١٠

٢١٠_ ذُلُّ الدُّنْيَا عِزُّ الْآخِرَةِ.

Leave that which is little for that which is abundant and that which is limited for .٢١١
.that which is vast

٢١١_ ذَرِّ مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا اتَّسَعَ.

.The cornerstone of calamities is infatuation with this world .٢١٢

٢١٢_ رَأْسُ الْآفَاتِ الْوَلَهُ بِالدُّنْيَا.

.Many an adviser from this world may be suspected by you .٢١٣

٢١٣_ رَبِّ نَاصِحٍ مِنَ الدُّنْيَا عِنْدَكَ مُتَّهَمٌ.

.Many a person who is truthful about this world is considered a liar by you .۲۱۴

۲۱۴_رُبَّ صَادِقٍ مِّنْ خَيْرٍ (خَبِرِ)

p: ۳۲۳

الدُّنْيَا عِنْدَكَ مُكَذَّبٌ.

Many a thing which one should be cautious of in this world is not taken into .٢١٥
consideration by you

٢١٥_ رُبَّ مَخْذُورٍ مِنَ الدُّنْيَا عِنْدَكَ غَيْرُ مُحْتَسِبٍ.

.You desire for the unachievable is [a sign of] ignorance .٢١٦

٢١٦_ رَغَبْتُكَ فِي الْمُسْتَحِيلِ جَهْلٌ.

Your being content with this world is from your bad choices and your wretched .٢١٧
endeavours

٢١٧_ رِضَاكَ بِالدُّنْيَا مِنْ سُوءِ اخْتِيَارِكَ وَشَقَاءِ جَدِّكَ.

.Increase in [one's desire for] this world corrupts the Hereafter .٢١٨

٢١٨_ زِيَادَةُ الدُّنْيَا تُفْسِدُ الآخِرَةَ.

.The ornaments of this world corrupt weak minds .٢١٩

٢١٩_ زَخَارِفُ الدُّنْيَا تُفْسِدُ الْعُقُولَ الضَّعِيفَةَ.

.The cause of wretchedness is love of this world .٢٢٠

٢٢٠_ سَبَبُ الشَّقَاءِ حُبُّ الدُّنْيَا.

.The cause of corruption of the mind is love of this world .٢٢١

٢٢١_ سَبَبُ فَسَادِ الْعَقْلِ حُبُّ الدُّنْيَا.

.The sovereignty of this world is disgrace and its loftiness is lowness .٢٢٢

٢٢٢_ سُلْطَانُ الدُّنْيَا ذُلٌّ، وَعِلْوُهَا سِفْلٌ.

.The joy of this world is deception and its enjoyment is destruction .٢٢٣

٢٢٣_ سُرُورُ الدُّنْيَا غُرُورٌ، وَمَتَاعُهَا تُبُورٌ.

One's seeking tranquillity in [the delights of] this world is from the greatest . ٢٢٤
.deceptions

٢٢٤_ سُكُونُ النَّفْسِ إِلَى الدُّنْيَا مِنْ أَعْظَمِ الغُرُورِ.

.The worst of tribulations is love of this world . ٢٢٥

٢٢٥_ شَرُّ المِحْنِ حُبُّ الدُّنْيَا.

.The worst of afflictions is love for this world . ٢٢٦

٢٢٦_ شَرُّ الفِتَنِ مَحَبَّةُ الدُّنْيَا.

The health of this world is [fraught with] sicknesses and its pleasures are [fraught . ٢٢٧
.with] pains

٢٢٧_ صِحَّةُ الدُّنْيَا أَشْقَاؤُهَا، وَلَذَاتُهَا آلَامٌ.

Adultery has become the key to lineage in the world (or among the people), . ٢٢٨
chastity is rare and Islam is worn the wrong way up like

٢٢٨ _ صَارَ الْفُسُوقُ فِي الدُّنْيَا (النَّاسِ) نَسْبًا، وَالْعَفَافُ عَجَبًا، وَلَيْسَ الْإِسْلَامُ لُبْسَ الْفَرَزِ مَقْلُوبًا.

.Divorcing this world is the dowry for Paradise .٢٢٩

٢٢٩ _ طَلَقَ الدُّنْيَا مَهْرَ الْجَنَّةِ.

.Seeking this world is the primary cause of tribulation .٢٣٠

٢٣٠ _ طَلَبَ الدُّنْيَا رَأْسَ الْفِتْنَةِ.

.The one who seeks this world through religion is chastised and condemned .٢٣١

٢٣١ _ طَالِبُ الدُّنْيَا بِالَّذِينَ مُعَاقَبٌ مَدْمُومٌ .*

.Seeking to join this world with the Hereafter is from the deceptions of the self .٢٣٢

٢٣٢ _ طَلَبُ الْجَمْعِ بَيْنَ الدُّنْيَا وَالْآخِرَةِ مِنْ خِدَاعِ النَّفْسِ.

The seeker of this world misses [the opportunity to work for] the Hereafter and .٢٣٣
death comes to him unexpectedly, and he does not get from this world except what
.has been apportioned for him

٢٣٣ _ طَالِبُ الدُّنْيَا تَفُوتُهُ الْآخِرَةُ، وَيُدْرِكُهُ الْمَوْتُ حَتَّى يَأْخُذَهُ بَعْتَهُ (بِعُنْفِهِ)، وَلَا يُدْرِكُ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ لَهُ.

He who turns away from the embellishments of this world gains the joy of the .٢٣٤
.[glad tidings [of Paradise

٢٣٤ _ ظَفَرَ بِفَرْحِهِ الْبُشْرَى مَنْ أَعْرَضَ عَنِ زَخَارِفِ الدُّنْيَا.

I am amazed at the one who builds his transient abode and abandons his Eternal .٢٣٥
.Abode

٢٣٥ _ عَجِبْتُ لِعَامِرٍ دَارِ الْفَنَاءِ، وَتَارِكِ دَارِ الْبَقَاءِ.

.The servant of this world faces continuous afflictions and calamities .٢٣٦

٢٣٦ _ عَبْدُ الدُّنْيَا مُؤَيَّدُ الْفِتْنَةِ وَالْبَلَاءِ.

.The end of this world is annihilation .٢٣٧

٢٣٧ _ غَايَةُ الدُّنْيَا الْفَنَاءُ.

.The deception of this world strikes [a person] down .٢٣٨

٢٣٨ _ عُزُورُ الدُّنْيَا يَصْرَعُ.

World, deceive the one who is ignorant of your tricks and for whom your traps of .٢٣٩
.deceit are concealed

٢٣٩ _ عُرِّيَ يَا دُنْيَا مَنْ جَهَلَ حِيلَكَ، وَخَفِيَ عَلَيْهِ حَبَائِلُ كَيْدِكَ.

(He 'a .٢٤٠

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said about this world: It is deceitful – that which is in it is illusory; it is perishing all that
.is upon it perishes

٢٤٠ _ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي وَصْفِ الدُّنْيَا: غَرَارَةٌ، غُرُورٌ مَا فِيهَا، فَائِيَةٌ فَانٌ مَنْ عَلَيْهَا.

.It is deceitful, harmful, volatile, evanescent, transient and perishing ٢٤١

٢٤١ _ غَرَارَةٌ، ضَرٌّ رَّارَةٌ، حَائِلَةٌ، زَائِلَةٌ، بَائِدَةٌ، نَافِذَةٌ.

.The foods of this world are poisons and its means are worn-out [and weak] ropes ٢٤٢

٢٤٢ _ غِذَاءُ الدُّنْيَا سِمْامٌ، وَأَسْبَابُهَا رِمْامٌ.

.In being averse to this world there is attainment of prosperity ٢٤٣

٢٤٣ _ فِي العُرُوفِ عَنِ الدُّنْيَا دَرَكُ النِّجَاحِ.

.In the vicissitudes of this world there are lessons to be learnt ٢٤٤

٢٤٤ _ فِي تَصَارِيفِ الدُّنْيَا إِعْتِبَارٌ.

.In this world there is action without reckoning ٢٤٥

٢٤٥ _ فِي الدُّنْيَا عَمَلٌ، وَلَا حِسَابٌ.

.This world is what the wretched desire ٢٤٦

٢٤٦ _ فِي الدُّنْيَا رَغْبَةُ الْأَشْقِيَاءِ.

The two that are attached to each other may get detached and the two groups ٢٤٧
.that are united may get separated

٢٤٧ _ قَدْ يَتَفَاصِلُ الْمُتَوَاصِلَانِ (الْمُتَفَاصِلَانِ)، وَيَشْتُ جَمْعُ الْأَلْيَفَيْنِ.

Indeed, that which was sweet of this world has become bitter, and that which was ٢٤٨
.clean of it has become dirty

٢٤٨ _ قَدْ أَمَرَ مِنَ الدُّنْيَا مَا كَانَ حُلُوءًا، وَكَدَّرَ مِنْهَا مَا كَانَ صَفُوءًا.

Indeed this world has embellished itself with its deception and it deceives [its . ٢٤٩
.inhabitants] with its embellishments

٢٤٩_ قَدْ تَزَيَّنَتِ الدُّنْيَا بِعُرُورِهَا، وَعَرَّتْ بِزِينَتِهَا.

.Little of this world takes away a lot of the Hereafter .٢٥٠

٢٥٠_ قَلِيلُ الدُّنْيَا يَذْهَبُ بِكَثِيرِ الْآخِرَةِ.

.The little of this world does not last and its abundance is not safe from calamities .٢٥١

٢٥١_ قَلِيلُ الدُّنْيَا

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لا يَدُومُ بَقَائُهُ، وَكَثِيرُهَا لَا يُؤْمَنُ بِلَاؤُهُ.

The mainstay of this world is by four [groups]: A scholar who acts on his . ٢٥٢ 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

٢٥٢_ قِوَامُ الدُّنْيَا بِأَرْبَعٍ: عَالِمٌ يَعْمَلُ بِعِلْمِهِ، وَجَاهِلٌ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ، وَغَنِيٌّ يَجُودُ بِمَالِهِ عَلَى الْفُقَرَاءِ، وَفَقِيرٌ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا لَمْ يَعْمَلِ الْعَالِمُ بِعِلْمِهِ، اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ، وَإِذَا بَخِلَ الْغَنِيُّ بِمَالِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ.

.Every gathering is [headed] towards dispersion .٢٥٣

٢٥٣_ كُلُّ جَمْعٍ إِلَى شَتَاتٍ.

.Every profit of this world is a loss .٢٥٤

٢٥٤_ كُلُّ أَرْبَاحِ الدُّنْيَا خُسْرَانٌ.

.Everything that passes [away] is as if it never was .٢٥٥

٢٥٥_ كُلُّ مَاضٍ فَكَأَنَّهُ لَمْ يَكُنْ.

.Every ease of this world is difficulty .٢٥٦

٢٥٦_ كُلُّ يَسَارِ الدُّنْيَا إِعْسَارٌ.

.Every provision of this world is trivial for the contented and the chaste .٢٥٧

٢٥٧_ كُلُّ مُؤْنِ الدُّنْيَا خَفِيفَةٌ عَلَى الْقَانِعِ وَالْعَفِيفِ.

Everything in this world [is such that it] seems greater when heard than when .٢٥٨
.seen

٢٥٨_ كُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ.

All the circumstances of this world change abruptly and its ownership is taken .٢٥٩

[away and transferred [to others

٢٥٩_ كُلُّ أحوالِ الدُّنيا زَلْزَالٌ، وَمِلْكُهَا سَلْبٌ وَانْتِقَالٌ.

Every moment of this world .٢٦٠

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is [taking it] towards the end and every living thing in it is [moving] towards its death
.and annihilation

٢٦٠ _ كُلُّ مُدَّةٍ مِنَ الدُّنْيَا إِلَى انْتِهَاءِهَا، وَكُلُّ حَيٍّ فِيهَا إِلَى مَمَاتٍ وَفَنَاءٍ.

٢٦١ .!How many a person who relied upon this world has been made to suffer by it

٢٦١ _ كَمْ مِنْ وَائِقٍ بِالدُّنْيَا قَدْ فَجَعَتْهُ.

٢٦٢ .!How many a person who had confidence in this world has been struck down by it

٢٦٢ _ كَمْ مِنْ ذِي طَمَأْنِينَةٍ إِلَى الدُّنْيَا قَدْ صَرَعَتْهُ.

٢٦٣ .!How many a person who possesses grandeur has this world abased

٢٦٣ _ كَمْ ذِي أُبْهَةٍ جَعَلَتْهُ الدُّنْيَا حَقِيرًا.

How many a person who possesses high standing has this world returned to . ٢٦٤
!humility

٢٦٤ _ كَمْ ذِي عِزٍّ رَدَّتْهُ الدُّنْيَا ذَلِيلًا.

That which has passed from this world suffices as an informer of what remains of . ٢٦٥
.this world

٢٦٥ _ كَفَى مُخْبِرًا عَمَّا بَقِيَ مِنَ الدُّنْيَا مَا مَضَى مِنْهَا.

The abundance of this world is paucity, its grandeur is humiliation, its . ٢٦٦
.embellishments are misleading and its gifts are a trial

٢٦٦ _ كَثْرَةُ الدُّنْيَا قِلَّةٌ، وَعِزُّهَا ذِلَّةٌ، وَزَخَارِفُهَا مُضِلَّةٌ، وَمَوَاهِبُهَا فِتْنَةٌ.

Be in this world with your body and in the Hereafter with your heart and your . ٢٦٧
.actions

٢٦٧ _ كُنْ فِي الدُّنْيَا بِجَسَدِكَ، وَفِي الْآخِرَةِ بِقَلْبِكَ وَعَمَلِكَ.

٢٦٨ .!Be most cautious of this world when you are most at ease with it

٢٦٨_ كُنْ آتِسَ مَا تَكُونُ بِالدُّنْيَا أَحَدَرَ مَا تَكُونُ مِنْهَا.

.٢٦٩. Become uninterested in this world and be infatuated with the Hereafter .

٢٦٩_ كُونُوا عَنِ الدُّنْيَا نَزَاهًا، وَإِلَى الآخِرَةِ وُلاَهَا.

.٢٧٠. Be among those who recognize the transience of this world so they renounce it .

and

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.know about the eternity of the Hereafter so they work for it

٢٧٠_ كُونُوا مِمَّنْ عَرَفَ فَنَاءَ الدُّنْيَا فَرْهَدَ فِيهَا وَعَلِمَ بَقَاءَ الْآخِرَةِ فَعَمِلَ لَهَا.

Be a community that understands that this world is not their [permanent] abode .٢٧١
.[so they exchange it [for the Hereafter

٢٧١_ كُونُوا قَوْمًا عَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ بِدَارِهِمْ فَاسْتَبَدَّلُوا.

Be from the children of the Hereafter and do not be from the children of this .٢٧٢
.world, for every child will cling to his mother on the Day of Resurrection

٢٧٢_ كُونُوا مِنْ أَوْلَادِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَوْلَادِ الدُّنْيَا فَإِنَّ كُلَّ وَادٍ سَيَلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ.

Whenever a person becomes more preoccupied and infatuated with this world, it .٢٧٣
.makes him enter paths [of danger] and fall into places of destruction

٢٧٣_ كُلَّمَا إِزْدَادَ الْمَرْءُ بِالدُّنْيَا شُغْلًا وَزَادَ بِهَا وَلَهًا أَوْرَدَتْهُ الْمَسَالِكُ وَأَوْقَعَتْهُ فِي الْمَهَالِكِ.

Whatever does not benefit, harms, and this world with its sweetness, becomes .٢٧٤
.bitter whereas poverty with [seeking] sufficiency through Allah, never harms

٢٧٤_ كُلَّمَا لَا يَنْفَعُ يَضُرُّ، وَالدُّنْيَا مَعَ حَلَاوَتِهَا تَمُرٌّ، وَالْفَقْرُ مَعَ الْغِنَى بِاللَّهِ لَا يَضُرُّ.

Every time something of this world slips away from you, it is an advantage [and a .٢٧٥
.[blessing

٢٧٥_ كُلَّمَا فَاتَكَ مِنَ الدُّنْيَا شَيْءٌ فَهُوَ غَنِيمَةٌ.

Just as the sun and the night do not come together, similarly love for Allah and .٢٧٦
.love for this world do not come together

٢٧٦_ كَمَا أَنَّ الشَّمْسَ وَاللَّيْلَ لَا يَجْتَمِعَانِ كَذَلِكَ حُبُّ اللَّهِ وَحُبُّ الدُّنْيَا لَا يَجْتَمِعَانِ.

He who claims [to have] certitude in the eternal while he is still attached to the .٢٧٧
.transient, has lied

٢٧٧_ كَذِبٌ

مَنْ ادَّعَى الْيَقِينَ بِالْبَاقِي وَهُوَ مُوَاصِلٌ لِلْفَانِي.

.For every abundance [in this world] there is paucity ٢٧٨

٢٧٨_ لِكُلِّ كَثْرَةٍ قَلَّةٌ.

.For everything in this world there is expiry and annihilation ٢٧٩

٢٧٩_ لِكُلِّ شَيْءٍ مِنَ الدُّنْيَا انْقِضَاءٌ وَفَنَاءٌ.

For the one who finds delight in the pleasures of this world there is distress [and
[regret in the Hereafter

٢٨٠_ لِلْمُسْتَحْلِي لَذَّةَ الدُّنْيَا غُصَّةٌ.

Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all ٢٨١
.equally

٢٨١_ لَقَدْ كَاشَفْتَكُمْ الدُّنْيَا الْغِطَاءَ، وَأَدْنَيْتَكُمْ عَلَى سَوَاءٍ.

Verily this world of yours is more lowly in my view than the [dry] bone of a pig in ٢٨٢
.the hand of a leper

٢٨٢_ لِدُنْيَاكُمْ عِنْدِي أَهْوَنُ مِنْ عُرَاقِ خِنْزِيرٍ عَلَى يَدِ مَجْدُومٍ.

It is not a [good] trade to consider this world to be a price for your soul and a ٢٨٣
.substitute to that which is for you with Allah

٢٨٣_ لَيْسَ الْمَتَجَرُّ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ تَمَنَّا، وَمِمَّا لَكَ عِنْدَ اللَّهِ عَوْضًا.

For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts ٢٨٤
.become blind to the light of insight

٢٨٤_ لِحُبِّ الدُّنْيَا صَمَّتِ الْأَسْمَاعُ عَنِ سَمَاعِ الْحِكْمَةِ، وَعَمِيَّتِ الْقُلُوبُ عَنِ نُورِ الْبَصِيرَةِ.

.[Nobody gains any joy from this world but that it is followed by tears [of sorrow ٢٨٥

٢٨٥_ لَمْ يَنْلُ أَحَدٌ مِنَ الدُّنْيَا حَبْرَةً إِلَّا أَعْقَبَتْهُ عَبْرَةٌ.

Allah, the Glorified, has not cleansed this world for His friends nor has He withheld .٢٨٦
it from His enemies

٢٨٦_ لَمْ يُصِفِ اللَّهُ سُبْحَانَهُ الدُّنْيَا لِأَوْلِيَائِهِ، وَلَمْ يَضُنَّ بِهَا عَلَى أَعْدَائِهِ.

Nobody gets the comforts of this .٢٨٧

p: ٣٣٠

﴿world internally but that he has to face its hardships externally﴾.

٢٨٧_ لَمْ يَلْقَ أَحَدٌ مِنْ سِـرَاءِ الدُّنْيَا بَطْنًا إِلَّا مَنَحْتَهُ مِنْ ضِـرَائِهَا ظَهْرًا.

One whose effort was for this world did not earn any recompense [for it] nor did .he fulfil any obligation

٢٨٨_ لَمْ يُفِدْ مَنْ كَانَتْ هِمَّتُهُ الدُّنْيَا عَوْضًا، وَلَمْ يَقْضِ مُفْتَرَضًا.

No person in this world is covered by the light rain of ease but that the heavy rain .of distress pours upon him

٢٨٩_ لَمْ تُظِلَّ امْرَأَةٌ مِنَ الدُّنْيَا دِيمَهُ رِخَاءً إِلَّا هَتَّتْ عَلَيْهِ مُرْنَهُ بِلَاءً.

If the people of the world understood [the truth about it], this world would surely .be ruined

٢٩٠_ لَوْ عَقَلَ أَهْلُ الدُّنْيَا لَخَرِبَتِ الدُّنْيَا.

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

٢٩١_ لَوْ كَانَتِ الدُّنْيَا عِنْدَ اللَّهِ مَحْمُودًا لَأَخْتَصَّ بِهَا أَوْلِيَائَهُ لَكِنَّهُ صَـرَفَ قُلُوبَهُمْ عَنْهَا وَمَحَا عَنْهُمْ مِنْهَا الْمَطَامِعَ.

If this world was to remain with one of you, it would not have reached the one in .[whose hands it is [now

٢٩٢_ لَوْ بَقِيَتِ الدُّنْيَا عَلَى أَحَدِكُمْ لَمْ تَصِلْ إِلَى مَنْ هِيَ فِي يَدَيْهِ.

.One who strives for this world is eluded by it .

٢٩٣_ مَنْ سَاعَى الدُّنْيَا فَاتَتْهُ.

.One who holds back from this world is sought by it .

٢٩٤_ مَنْ قَعَدَ عَنِ الدُّنْيَا طَلَبَتْهُ.

.One who wrestles this world is knocked down by it .

٢٩٥_ مَنْ صَارَعَ الدُّنْيَا صَـ رَعَتْهُ.

٢٩٦. One who disobeys this world is obeyed by it.

٢٩٦_ مَنْ عَصَى الدُّنْيَا

p: ٣٣١

Or: Nobody gets the comforts of this world before him but that he has to suffer its -١
hardships afterwards

.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 تَزَهَّدَ.

.299. One who thinks little of this world, it comes to him humiliated.

299_ مَنْ سَلَ عَنِ الدُّنْيَا أَتَتْهُ رَاغِمَةً.

.300. One who is owned by this world falls down often.

300_ مَنْ مَلَكَتْهُ الدُّنْيَا كَثُرَ صَرْعُهُ.

One who is delighted by the embellishments of this world is owned by [its] 301. deceptions

301_ مَنْ رَاقَهُ زِبْرُجُ الدُّنْيَا مَلَكَتْهُ الخُدْعُ.

.302. One who buys his Hereafter with his world, gains both of them.

302_ مَنْ ابْتَاعَ آخِرَتَهُ بِدُنْيَاةٍ رَبِحَهُمَا.

.303. One who sells his Hereafter for his world loses both of them.

303_ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاةٍ خَسِرَهُمَا.

One who seeks less of this world gains more of that which keeps him secure [in 304. the Hereafter

304_ مَنْ اسْتَقَلَّ مِنَ الدُّنْيَا اسْتَكْتَرَّ مِمَّا يُؤَمِّقُهُ.

.305. One who seeks more of this world gains more of that which will ruin him.

305_ مَنْ اسْتَكْتَرَّ مِنَ الدُّنْيَا اسْتَكْتَرَّ مِمَّا يُؤَبِّقُهُ.

.[One who builds his world destroys his place of return [in the Hereafter] ٣٠٦.

٣٠٦_ مَنْ عَمَرَ دُنْيَاهُ خَرَّبَ مَآلَهُ.

.One who is deceived by this world is deceived by [his] aspirations ٣٠٧.

٣٠٧_ مَنْ اِعْتَرَّ بِالدُّنْيَا اِعْتَرَّ بِالْمُنَى.

.One who is pleased with this world is eluded by the Hereafter ٣٠٨.

٣٠٨_ مَنْ رَضِيَ بِالدُّنْيَا فَاتَتْهُ الْآخِرَةُ.

.One who is greedy for this world is destroyed ٣٠٩.

٣٠٩_ مَنْ حَرَصَ عَلَى الدُّنْيَا هَلَكَ.

One who is not content with the little [he has] of this world will not be satisfied ٣١٠.

.with the much that he accumulates from it

٣١٠_ مَنْ كَانَ بَيْسِيرِ الدُّنْيَا لَا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثِيرِهَا مَا يَجْمَعُ.

Who is more at a disadvantage than the one who sells the eternal [Hereafter] for [the transient [world

٣١١_ مَنْ أُغْبِنُ مِمَّنْ بَاعَ البَقَاءَ بِالفَنَاءِ!؟

?Who is more at a loss than the one who exchanges the Hereafter for this world ٣١٢

٣١٢_ مَنْ أَخْسَرَ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنْيَا!؟

One who seeks from this world that which pleases him, his crime (and sinfulness) ٣١٣ .increases and his transgression prolongs

٣١٣_ مَنْ طَلَبَ مِنَ الدُّنْيَا مَا يُرْضِيهِ كَثُرَ تَجَنُّبِهِ وَطَالَ تَعَدُّيهِ.

One who relies on the deceptions of this world considers himself safe from its ٣١٤ .perils

٣١٤_ مَنْ وَثِقَ بِغُرُورِ الدُّنْيَا أَمِنَ مَخُوفَهُ.

.Whoever keeps back from seeking this world, it rises towards him ٣١٥

٣١٥_ مَنْ قَعَدَ عَنِ طَلْبِ الدُّنْيَا قَامَتْ إِلَيْهِ.

.One who exceeds the limits in seeking this world dies a pauper ٣١٦

٣١٦_ مَنْ أَسْرَفَ فِي طَلْبِ الدُّنْيَا مَاتَ فَقِيرًا.

.Whoever turns away from this world, it comes to him belittled ٣١٧

٣١٧_ مَنْ عَرَفَ عَنِ الدُّنْيَا أَتَتْهُ صَاغِرَةً.

One whose heart is attached to the love of this world catches three things from it: ٣١٨
worry that never leaves him, greed that never abandons him and hopes that are
.never realized by him

٣١٨ _ مَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا اِلْتَاطَ مِنْهَا بِثَلَاثٍ: هَمٌّ لَا يُغْنِيهِ (لَا يُعْبِئُهُ)، وَحِرْصٌ لَا يَتْرُكُهُ، وَأَمَلٌ لَا يُدْرِكُهُ.

.Whoever is attracted by the dazzle of this world, it blinds both his eyes .٣١٩

٣١٩ _ مَنْ رَاقَهُ زِبْرُجُ الدُّنْيَا اُعْقَبَ نَاطِرِيهِ كَمَا.

One who desires the adornments of .٣٢٠

p: ٣٣٣

[this world is eluded by the sought after eternal bliss [of the Hereafter

٣٢٠_ مَنْ رَغِبَ فِي زَخَارِفِ الدُّنْيَا فَاتَهُ الْبَقَاءُ الْمَطْلُوبُ.

.One who has been overcome by this world is blind to that which is in front of him .٣٢١

٣٢١_ مَنْ غَلَبَتِ الدُّنْيَا عَلَيْهِ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ.

.One who builds his world corrupts his religion and ruins his Hereafter .٣٢٢

٣٢٢_ مَنْ عَمَرَ دُنْيَاهُ أَفْسَدَ دِينَهُ وَأَخْرَبَ أُخْرَاهُ.

One who loves [to acquire] the prestige of [both] this world and the Hereafter .٣٢٣
.must detest prestige in this world

٣٢٣_ مَنْ أَحَبَّ رِفْعَةَ الدُّنْيَا وَالْآخِرَةِ فَلْيَمُتْ فِي الدُّنْيَا الرُّفْعَةَ.

One who humbles himself for the children of this world takes off the garment of .٣٢٤
.piety

٣٢٤_ مَنْ تَذَلَّلَ لِأَبْنَاءِ الدُّنْيَا، تَعَرَّى مِنْ لِبَاسِ التَّقْوَى.

One who fixes his gaze on the children of this world is blinded from the path of .٣٢٥
.guidance

٣٢٥_ مَنْ قَصَّرَ نَظْرَهُ عَلَى أَبْنَاءِ الدُّنْيَا، عَمِيَ عَنِ سَبِيلِ الْهُدَى.

One who seeks something from this world is eluded by something greater from .٣٢٦
.[the Hereafter than what he seeks [from this world

٣٢٦_ مَنْ طَلَبَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا طَلَبَ.

Whoever seeks [the profits of] this world through the work of the Hereafter, it .٣٢٧
.takes him further away from that which he seeks

٣٢٧_ مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، كَانَ أَبْعَدَ لَهُ مِمَّا طَلَبَ.

One who is glad to relinquish the bounties of this world [for the sake of the .٣٢٨

.Hereafter] has certainly perfected his intellect

٣٢٨_ مَنْ سَخَتْ نَفْسُهُ عَنْ مَوَاهِبِ الدُّنْيَا، فَقَدْ اسْتَكْمَلَ الْعَقْلَ.

Whoever gains possession of something of this .٣٢٩

p: ٣٣٤

[world loses much more of the Hereafter than what he possesses [of this world

٣٢٩_ مَنْ مَلَكَ مِنَ الدُّنْيَا شَيْئًا، فَاتَهُ مِنَ الْآخِرَةِ أَكْثَرُ مِمَّا مَلَكَ.

One who knows [the reality of] this world is not saddened by that which befalls .٣٣٠
[him [in it

٣٣٠_ مَنْ عَرَفَ الدُّنْيَا لَمْ يَحْزَنْ عَلَى مَا أَصَابَهُ.

One who recognizes the deceptions of this world will not be deceived by its .٣٣١
.impossible dreams

٣٣١_ مَنْ عَرَفَ خِدَاعَ الدُّنْيَا لَمْ يَعْتَرَّ مِنْهَا بِمُحَالَاتِ الْأَحْلَامِ.

One who triumphs in this world becomes troubled and one whom it eludes gets .٣٣٢
.distressed

٣٣٢_ مَنْ ظَفِرَ بِالدُّنْيَا نَصَبَ، وَمَنْ فَاتَتْهُ تَعَبَ.

One in whose eyes this world is grand and in whose heart its position is great, .٣٣٣
.prefers it over Allah and devotes himself to it and becomes a slave to it

٣٣٣_ مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ، وَكَبُرَ مَوْقِعُهَا فِي قَلْبِهِ، أَثَرَهَا عَلَى اللَّهِ، وَانْقَطَعَ إِلَيْهَا، وَصَارَ عَبْدًا لَهَا.

One who becomes infatuated with this world, it fills his heart with a sadness which .٣٣٤
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

٣٣٤_ مَنْ اسْتَشَعَرَ الشَّغْفَ بِالدُّنْيَا، مَلَأَتْ ضَمِيرَهُ أَشْجَانًا لَهَا رَقِصٌ عَلَى سُوَيْدَاءِ قَلْبِهِ، هَمٌّ يَشْغَلُهُ، وَغَمٌّ يَحْزُنُهُ حَتَّى يُؤْخَذَ بِكَظْمِهِ،

فَيَلْقَى بِالْفَضَاءِ مُنْقَطِعاً أَبْهَرَاهُ، هَيِّنًا عَلَى اللَّهِ فَنَاءُهُ بَعِيداً عَلَى الْإِخْوَانِ لِقَاؤُهُ (بِقَائِهِ).

.335 One who relies on this world is indeed wretched and deprived.

335 _ مَنْ اعْتَمَدَ عَلَى الدُّنْيَا فَهُوَ الشَّقِيُّ الْمَحْرُومُ.

Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, .336
.it (this world) serves him

336 _ مَنْ خَدَمَ الدُّنْيَا اسْتُخْدِمَتْهُ، وَمَنْ خَدَمَ اللَّهَ سُبِحَانَهُ خَدَمَتْهُ.

One whose concern [and effort] is for this world, his wretchedness and misery will .337
.be prolonged on the Day of Resurrection

337 _ مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، طَالَ يَوْمَ الْقِيَامَةِ شَقَاؤُهُ وَعَظْمُهُ.

.338 One who does not think about the bounties of his world becomes powerful

338 _ مَنْ سَلَ عَنْ مَوَاهِبِ الدُّنْيَا عَزَّ.

One of the troubles of this world is the spoiling of union by separation and .339
.happiness by distress

339 _ مِنْ نَكَدِ الدُّنْيَا تَنْغِيصُ الْإِجْتِمَاعِ بِالْفُرْقَةِ، وَالسُّرُورِ بِالْغُصِّ.

It is from the lowliness of this world in front Allah is that He is not disobeyed .340
.anywhere except in it

340 _ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنْ لَا يُعْصَى إِلَّا فِيهَا.

From the [signs of the] contemptibleness of this world in the sight of Allah is that .341
.one does not gain that which is with Him except by abandoning it

341 _ مِنْ ذِمَامِهِ الدُّنْيَا عِنْدَ اللَّهِ أَنْ لَا يُنَالَ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

.342 Nothing corrupts the faith like this world

342 _ مَا أَفْسَدَ الدِّينَ كَالدُّنْيَا.

?How will the offshoot remain after the root has gone .۳۴۳

۳۴۳_ ما بقاء فروع بعد ذهاب أصل.

This world of yours which endears itself to you is not better than the Hereafter .۳۴۴
which is made to

p: ۳۳۶

[of it appear ugly by your negative perception .

٣٤٤_ ما دُنْيَاكَ الَّتِي تَحَبَّبْتَ إِلَيْكَ بِخَيْرٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَكَ.

٣٤٥. 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

٣٤٥_ ما قَدَّمْتَ مِنْ دُنْيَاكَ فَلِنَفْسِكَ، وَمَا أَخَّرْتَ مِنْهَا فَلِلْعَدُوِّ.

٣٤٦. That which [one] increases in this world, [he] diminishes in the Hereafter .

٣٤٦_ مَا زَادَ فِي الدُّنْيَا نَقَصَ فِي الْآخِرَةِ.

٣٤٧. That which [one] diminishes in this world, [he] increases in the Hereafter .

٣٤٧_ مَا نَقَصَ فِي الدُّنْيَا زَادَ فِي الْآخِرَةِ.

٣٤٨. 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

٣٤٨_ مَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْتَبِرْ بِهِ فَرْحًا، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ حُزْنًا.

٣٤٩. What is good in a house that falls down like demolished construction and in a
?lifetime that expires as [its] provisions get exhausted

٣٤٩_ مَا خَيْرٌ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ، وَعُمُرٌ يَفْنَى فَنَاءَ الزَّادِ.

٣٥٠. 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

٣٥٠_ مَا بِالْكُمِّ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ، وَلَا يَحْزَنُكُمْ الْكَثِيرُ مِنَ الْآخِرَةِ تُحْرَمُونَهُ.

٣٥١. This world has not deceived you, rather through it you have been deceived .

٣٥١_ مَا الدُّنْيَا غَرَّتْكَ، وَلَكِنْ بِهَا اغْتَرَزْتَ.

٣٥٢. The transient world has not beguiled you, rather through it you have been .

.beguiled

٣٥٢_ مَا الْعَاجِلُ خَدَعْتِكَ، وَلَكِنْ بِهَا انْخَدَعْتَ.

What is [the ٣٥٣.

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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

٣٥٣_ مَا لَكَ وَمَا إِنْ أَدْرَكَتْهُ شَغْلَكَ بِصَلَاحِهِ عَنِ اسْتِمْتَاعِ بِهِ، وَإِنْ تَمَتَّعْتَ بِهِ نَعَّصَهُ عَلَيْكَ ظَفَرُ الْمَوْتِ بِكَ.

The deceived person who gains success in this world through its smallest portion .٣٥٤ is not like the other person who is gains success in the Hereafter by exerting his [\(1.greatest effort.](#)

٣٥٤_ مَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَذْنَى سُهُمَتِهِ كَالْآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَعْلَى هِمَّتِهِ.

How close this world is to departure, old age is to youth, and doubt is to .٣٥٥ !uncertainty

٣٥٥_ مَا أَقْرَبَ الدُّنْيَا مِنَ الذَّهَابِ، وَالشَّيْبِ مِنَ الشَّبَابِ، وَالشَّكِّ مِنَ الْإِرْتِيَابِ.

.The bitterness of this world is the sweetness of the Hereafter .٣٥٦

٣٥٦_ مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ.

.One who accompanies this world is a target of calamities and mishaps .٣٥٧

٣٥٧_ مُصَاحِبُ الدُّنْيَا هَدَفُ النَّوَائِبِ وَالْعِيْرِ.

The similitude of this world is like your shadow, if you stop it stops and if you seek .٣٥٨ .it, it moves further away

٣٥٨_ مَثَلُ الدُّنْيَا كَظِلِّكَ، إِنْ وَقَفْتَ وَقَفَ، وَإِنْ طَلَبْتَهُ بَعُدَ.

The similitude of this world is like the snake, its feel is soft but it has deadly venom .٣٥٩ in its fangs. The inexperienced and ignorant one reaches towards it while the wise .and intelligent one is cautious of it

٣٥٩_ مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ، لَيْسَ مِنْ مَسِّهَا، وَالسَّـمُّ الْقَاتِلُ فِي جَوْفِهَا،

In Nahj al-Balāgha the converse has been mentioned i.e. the vain person who is – ۱ –
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. ۳۸.

يَهْوَى إِلَيْهَا الْغُرُ الْجَاهِلُ، وَيَحَذَرُهَا اللَّيْبُ الْعَاقِلُ.

The wares of this world are [like] broken orts that cause epidemics, therefore . ٣٦٠
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

٣٦٠ _ مَتَاعُ الدُّنْيَا حُطَامٌ مُؤَبِّيٌّ، فَتَجَنَّبُوا مَرْعَاهَا، قُلِّعْتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا، وَبُلَّغْتُهَا أَزْكَى مِنْ نَزْوَاتِهَا.

Destroyed is one who finds reassurance in this world and makes his religion its . ٣٦١
dower, so he turns towards it wherever it turns, having taken it to be his [only]
.concern and his deity

٣٦١ _ هَلَكَ مَنْ اسْتَنَامَ إِلَى الدُّنْيَا، وَأَمَّهَرَهَا دِينَهُ فَهُوَ حَيْثَمَا مَالَتْ مَالٌ إِلَيْهَا، قَدِ اتَّخَذَهَا هَمَّهُ وَمَعْبُودَهُ.

Take it easy, for indeed the matter is near, the companionship is short and the . ٣٦٢
.sojourn is brief

٣٦٢ _ هَوْنٌ عَلَيْكَ فَإِنَّ الْأَمْرَ قَرِيبٌ، وَالْإِصْطِحَابَ قَلِيلٌ، وَالْمُقَامَ يَسِيرٌ.

It (this world) is obstructive and obdurate, deviating and swaying, deceiving and . ٣٦٣
.ungrateful

٣٦٣ _ هِيَ الصَّدُودُ الْعَنُودُ، وَالْحَيُودُ الْمَيُودُ، وَالْخَدُوعُ الْكَنُودُ.

Those who are pleased with this world are destroyed on the Day of Resurrection . ٣٦٤
.and those who are disheartened by it are saved

٣٦٤ _ هَلَكَ الْفَرِحُونَ بِالدُّنْيَا يَوْمَ الْقِيَامَةِ، وَنَجَا الْمَحْزُونُونَ بِهَا.

Do not desire anything that perishes and goes away, for this enough of a . ٣٦٥
.detriment

٣٦٥ _ لَا تَرْغَبْ فِي كُلِّ مَا يَفْنَى وَيَذْهَبُ، فَكَفَى بِذَلِكَ مَضْرَّةً.

.Do not desire this world thereby losing your Hereafter . ٣٦٦

٣٦٦_ لَا تَرْغَبْ فِي الدُّنْيَا فَتُخْسَرَ آخِرَتَكَ.

.٣٦٧. Do not desire that which perishes, and take from the transient for the eternal

٣٦٧_ لَا تَرْغَبْ

p: ٣٣٩

فيما يفنى، وخذ من الفناء للبقاء.

.Do not jostle for the bounties of this world, for indeed its bounties are trifling ٣٦٨.

٣٦٨_ لا تُتَافَسُ فِي مَوَاهِبِ الدُّنْيَا، فَإِنَّ مَوَاهِبَهَا حَقِيرَةٌ.

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.

٣٦٩_ لا تَمَهِّرِ الدُّنْيَا دِينَكَ، فَإِنَّ مَنْ مَهَرَ الدُّنْيَا دِينَهُ زُفَّتْ إِلَيْهِ بِالشَّقَاءِ، وَالْعَنَاءِ، وَالْمِحْنَةِ، وَالْبَلَاءِ.

Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

٣٧٠_ لا تَبِيعُوا الآخِرَةَ بِالدُّنْيَا، وَلَا تَسْتَبَدِّلُوا الْفَنَاءَ بِالْبَقَاءِ.

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.

٣٧١_ لا تَفْتِنَنَّكَ الدُّنْيَا، وَلَا يَغْلِبَنَّكَ الْهَوَى، وَلَا يَطُولَنَّ عَلَيْكَ الْأَمْدُ، وَلَا يُعَزِّنَنَّكَ الْأَمَلُ، فَإِنَّ الْأَمَلَ لَيْسَ مِنَ الدِّينِ فِي شَيْءٍ.

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.

٣٧٢_ لَا يَكُونَنَّ أَفْضَلَ مَا نَلْتِ مِنْ دُنْيَاكَ بُلُوغَ لَذَّةٍ، وَشِفَاءَ غَيْظٍ، وَلَيْكُنْ أَحْيَاءَ حَقٍّ، وَإِمَاتِهِ بَاطِلٍ.

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.

٣٧٣_ لَا تَفْتِنَنَّكَ دُنْيَاكَ بِحُسْنِ الْعَوَارِي، فَعَوَارِي الدُّنْيَا تُرْتَجَعُ، وَيَبْقَى عَلَيْكَ

مَا اخْتَفَبْتَهُ مِنَ الْمَحَارِمِ.

Do not let the transient world deceive you with its false amusements, for indeed .٣٧٤
.its amusement ceases while the vices which you have acquired remain with you

٣٧٤_ لَا تُغَرَّنَكَ الْعَاجِلَةُ بِزُورِ الْمَلَاهِي، فَإِنَّ اللَّهَوَ يَنْقَطِعُ، وَيَلْزُمُكَ مَا اكْتَسَبْتَ مِنَ الْمِ آثِمِ.

Let not any of you pine the way a servant girl pines, for that which has departed .٣٧٥
.from him of this world

٣٧٥_ لَا يَحِنُّ أَحَدُكُمْ حَنِينَ الْأَمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنَ الدُّنْيَا.

Do not solicit this world by the work of the Hereafter and do not prefer the .٣٧٦
transient over the eternal, for this is the trait of the hypocrites and the character of
.the apostates

٣٧٦_ لَا تَلْتَمِسِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَلَا تُؤَثِّرِ الْعَاجِلَةَ عَلَى الْآجِلَةِ، فَإِنَّ ذَلِكَ شِيَمَةُ الْمُنَافِقِينَ، وَسَجِيَّةُ الْمَارِقِينَ.

Never be deceived by the condition of the people of vanities [and what they enjoy .٣٧٧
.of this world], for indeed it is an extended shadow [which lasts] until a fixed time

٣٧٧_ لَا يُغَرَّنَكَ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ بِالدُّنْيَا، فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجْلِ مَحْدُودِ.

.The deceptions of this world do not excite the learned .٣٧٨

٣٧٨_ لَا يَسْتَفِزُّ خُدْعُ الدُّنْيَا الْعَالِمَ.

.This world does not protect the one who seeks refuge in it .٣٧٩

٣٧٩_ لَا تَعْصِمُ الدُّنْيَا مَنْ لَجَأَ إِلَيْهَا.

People do not abandon anything from their religion for the sake of this world but .٣٨٠
.that Allah opens for them that which is more harmful for them

٣٨٠_ لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ دِينِهِمْ لِإِضْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ.

The delights of this world do .٣٨١

.not continue and its joys do not last, and there is no security from its afflictions

٣٨١_ لَا تَدُوْمُ حَبْرَةُ الدُّنْيَا، وَلَا يَبْقَى سُرُوْرُهَا، وَلَا تُؤْمِنُ فَجَعَتْهَا.

It behoves the one who recognizes this world to renounce its pleasures and to .٣٨٢
.turn away from it

٣٨٢_ يَتَّبِعِي لِمَنْ عَرَفَ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا، وَيَعْرِفَ عَنْهَا.

It behoves the one who recognizes the transient abode to work for the Eternal .٣٨٣
.Abode

٣٨٣_ يَتَّبِعِي لِمَنْ عَرَفَ دَارَ الْفَنَاءِ أَنْ يَعْمَلَ لِدَارِ الْبَقَاءِ.

It behoves the one who knows how fleeting this world is, to renounce its . ٣٨٤
.pleasures

٣٨٤_ يَتَّبِعِي لِمَنْ عَلِمَ سُرْعَةَ زَوَالِ الدُّنْيَا أَنْ يَزْهَدَ فِيهَا.

It behoves a person to seek a cure from the ailments of this world just like a sick .٣٨٥
person seeks treatment, and he should avoid its lusts and pleasures just as a sick
.person avoids certain foods

٣٨٥_ يَتَّبِعِي أَنْ يَتَدَاوَى الْمَرْءُ مِنْ أَدْوَاءِ الدُّنْيَا كَمَا يَتَدَاوَى ذُو الْعِلَّةِ، وَيَحْتَمِي مِنْ شَهَوَاتِهَا وَلَذَائِهَا كَمَا يَحْتَمِي الْمَرِيضُ.

.Little of this world corrupts the faith .٣٨٦

٣٨٦_ يَسِيرُ الدُّنْيَا يُفْسِدُ الدِّينَ.

.Little of this world suffices and plenty of it destroys .٣٨٧

٣٨٧_ يَسِيرُ الدُّنْيَا يَكْفِي، وَكَثِيرُهَا يُرْدِي.

Little of this world is better than plenty of it, and that of it which suffices for . ٣٨٨
.subsistence in it is better than that which destroys

٣٨٨_ يَسِيرُ الدُّنْيَا خَيْرٌ مِنْ كَثِيرِهَا، وَبُلْغَتُهَا أَجْدَرُ مِنْ هَلَكَتِهَا.

Slaves of desire, cut them short! For indeed, the one who leans on this world gets ٣٨٩ .
.nothing out of it but the grating sound of hardship

٣٨٩_ يا أَسْرِ الرِّغْبَةَ أَقْصِرُوا، فَإِنَّ الْمَعْرَجَ عَلَى الدُّنْيَا لَا يُرْوَعُهُ

p: ٣٤٢

مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ.

.One who works for this world makes a loss .٣٩٠

٣٩٠_ مَنْ عَمِلَ لِلدُّنْيَا خَسِرَ.

Remedy And Ailment

الدَّوَاءُ وَالِدَاءُ Remedy and Ailment

.١ Many a remedy brings about an ailment .١

١_ رُبَّ دَوَاءٍ جَلَبَ دَاءً.

.٢ Many an ailment turns into a remedy .٢

٢_ رُبَّ دَاءٍ انْقَلَبَ دَوَاءً.

.٣ Sometimes the remedy is [itself] an ailment .٣

٣_ رُبَّمَا كَانَ الدَّوَاءُ دَاءً.

.٤ Sometimes the ailment is [itself] a cure .٤

٤_ رُبَّمَا كَانَ الدَّاءُ شِفَاءً.

.٥ One whose ailments are many, his cure will not be known .٥

٥_ مَنْ كَثُرَتْ أَدْوَاؤُهُ لَمْ يُعْرِفْ شِفَاؤَهُ.

.٦ One who does not bear the bitterness of the remedy, his pain persists .٦

٦_ مَنْ لَمْ يَحْتَمِلْ مَرَارَةَ الدَّوَاءِ دَامَ أَلْمُهُ.

.٧ There is no remedy for the one who is fond of his ailment .٧

٧_ لَا دَوَاءَ لِمَشْغُوفٍ (لِمَشْعُوفٍ) بِدَائِهِ.

.٨ There is no cure for the one who hides his ailment from his doctor .٨

٨_ لَا شِفَاءَ لِمَنْ كَتَمَ طَبِيبَهُ دَاءَهُ.

I am amazed at the one who knows the remedy of his ailment yet does not seek it, .٩
[and if he finds it he does not apply it [to cure his ailment

٩_ عَجِبْتُ لِمَنْ عَرَفَ دَوَاءَ دَائِهِ فَلَا يَطْلُبُهُ وَإِنْ وَجَدَهُ لَمْ يَتَدَاوِ بِهِ.

.١٠ For every living thing there is an ailment .

١٠_ لِكُلِّ حَيٍّ دَاءٌ.

.١١ For every sickness there is a remedy .

١١_ لِكُلِّ عِلَّةٍ دَوَاءٌ.

.١٢ [1](#) Walk with your ailment as long as you can.

١٢_ اِمْشِ بِدَائِكَ (بِدَائِكَ) مَا مَشَى بِكَ.

Alternation Of Power And Sovereignty

الدولة والدولة Alternation of Power and Sovereignty

.١ The signs of alternation of power are the creation of stratagems .

١_ أَمَارَاتُ الدُّوَلِ إِتْنَاءُ الْحَيْلِ.

.٢ One of the signs of

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Meaning one must try to bear the ailment without using any medication for as long –١
as he can

.alternation of power is vigilance in safeguarding affairs

٢_ مِنْ أَمَارَاتِ الدَّوْلَةِ التِّيَقُظُ (الْيَقْظَةُ) لِجِرَاسَةِ الْأُمُورِ.

.The sovereignty of the honourable is one of the most beneficial gains ٣.

٣_ مِنْ أَعْوَادِ الْغَنَائِمِ دَوْلَةُ الْأَكَارِمِ.

.From the indicators of alternation of power is decrease of negligence ٤.

٤_ مِنْ دَلَائِلِ الدَّوْلَةِ قَلَّةُ الْغَفْلَةِ.

.Nothing protects empires like justice ٥.

٥_ مَا حُصِّنَ الدُّوْلُ بِمِثْلِ الْعَدْلِ.

The decline [and imminent fall] of empires is evinced by four things: neglecting the ٦. principles [and core values of justice and equity], clinging to vanities, promotion of the wicked and demotion of the virtuous

٦_ يُسْتَدَلُّ عَلَى إِدْبَارِ الدُّوْلِ بِأَرْبَعٍ: تَضْيِيعُ الْأَصُولِ، وَالتَّمَسُّكُ بِالْغُرُورِ، وَتَقْدِيمُ الْأَرَادِلِ، وَتَأْخِيرُ الْأَفْضَالِ.

.The sovereignty of scoundrels is founded on oppression and corruption ٧.

٧_ دَوْلَةُ الْأَوْغَادِ مَبْنِيَّةٌ عَلَى الْجَوْرِ وَالْفَسَادِ.

.The sovereignty of the great (or honourable) people is one of the best of bounties ٨.

٨_ دَوْلَةُ الْأَكَابِرِ (الْأَكَارِمِ) مِنْ أَفْضَلِ الْمَغَانِمِ.

.[For every empire there is a period [after which it falls ٩.

٩_ لِكُلِّ دَوْلَةٍ بُرْهَةٌ.

Flattery

Flattery المداهنه

.Do not flatter each other thereby letting flattery plunge you into sin ١.

١_ لا تُدَاهِنُوا فَيَقْتَحِمَ بِكُمْ الْإِذْهَانُ عَلَى الْمَعْصِيَةِ.

Debt

Debt الدَّيْنِ

١. The worst collar is the collar of debt .

١_ بِئْسَ الْقِلَادَةُ قِلَادَةُ الدَّيْنِ.

٢. Too much debt makes a truthful person a liar and an honest person dishonest .

٢_ كَثْرَةُ الدَّيْنِ تُصَيِّرُ الصَّادِقَ كَاذِبًا، وَالْمُنْجِرَ مُخْلِفًا.

٣. Debt is one of the two bondages .

٣_ الدَّيْنُ أَحَدُ الرَّقَقَيْنِ.

٤. Debt is bondage, repayment is freedom .

٤_ الدَّيْنُ رِقٌّ، الْقَضَاءُ عِتْقٌ.

Religion And Sharia Law

Religion and Sharia Law الدَّيْنِ وَالشَّرِيعَةَ

١. Religion is the more honourable of the two .

١_ الدِّينُ أَشْرَفُ السَّبِيحِينَ.

٢. Religion and good manners are a result of intelligence

٢_ الدِّينُ وَالْأَدَبُ، نَتِيجَةُ الْعَقْلِ.

٣. The foundation of religion is returning trusts [to their owners] and fulfilling pledges

٣_ أَصْلُ الدِّينِ أَدَاءُ الْأَمَانَةِ، وَالْوَفَاءُ بِالْعُهُودِ.

٤. Know that the beginning of religion is submission and its end is sincere devotion

٤_ اعْلَمْ أَنَّ أَوَّلَ الدِّينِ التَّسْلِيمَ، وَآخِرُهُ الْإِخْلَاصُ.

٥. 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

٥_ أَلَا وَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ، وَسُبُلُهُ قَاصِدَةٌ، فَمَنْ أَخَذَ بِهَا لِحَقٍّ وَعِنَمٍ، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ.

٦. ?Where are the different paths taking you

٦_ أَيْنَ تَذْهَبُ بِكُمْ الْمَذَاهِبُ؟

٧. ?Where is the darkness misleading you and [how are] the falsehoods deceiving you

٧_ أَيْنَ تَتِيهُ بِكُمْ الْغِيَاهِبُ، وَتُخْتَدِعُكُمْ الْكَوَاذِبُ؟

٨. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood

٨_ أَيْنَ تَضِلُّ عُقُولُكُمْ، وَتَزِيغُ نُفُوسُكُمْ، أَتَسْتَبْدِلُونَ الْكِذْبَ بِالصِّدْقِ، وَتَعْتَاضُونَ الْبَاطِلَ بِالْحَقِّ؟

٩. The greatest felicity is [in] the uprightness of religion

٩_ أَفْضَلُ السَّعَادَةِ اسْتِقَامَةُ الدِّينِ.

١٠. Little religion is better than plenty of worldly possession .

١٠_ يَسِيرُ الدِّينِ خَيْرٌ مِنْ كَثِيرِ الدُّنْيَا.

١١. The most religious of all people is one whose religiosity is not corrupted by [lustful] .
.desire

١١_ أَذْيَنُ النَّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دِينَهُ.

١٢. The best religion is cutting short [false] aspirations, and the highest worship is .
.being sincere in your action

١٢_ أَفْضَلُ الدِّينِ قَصْرُ الْأَمَلِ، وَأَعْلَى الْعِبَادَةِ إِخْلَاصُ

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Verily Allah, the Glorified, grants this world to [both] the one whom He loves and .۱۳
.the one whom He does not love, but He grants religion only to the one whom He loves

۱۳_ إِنَّ اللَّهَ سُبْحَانَهُ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا مَنْ يُحِبُّ.

Verily Allah, the Most High, does not give the religion except to His chosen ones and .۱۴
.the elite from among His creation

۱۴_ إِنَّ اللَّهَ تَعَالَى لَا يُعْطِي الدِّينَ إِلَّا لِخَاصَّتِهِ وَصَفْوَتِهِ مِنْ خَلْقِهِ.

Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, .۱۵
.taking for the sake of Allah and giving for the sake of Allah, the Glorified

۱۵_ إِنَّ أَفْضَلَ الدِّينِ الْحُبُّ فِي اللَّهِ، وَالْبُغْضُ فِي اللَّهِ وَالْأَخْذُ فِي اللَّهِ، وَالْعَطَاءُ فِي اللَّهِ سُبْحَانَهُ.

Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its .۱۶
fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the
.Glorified

۱۶_ إِنَّ الدِّينَ كَشَجَرَةٍ أَصْلُهَا الْيَقِينُ بِاللَّهِ، وَثَمَرُهَا الْمُؤَالَاةُ فِي اللَّهِ وَالْمُعَادَاةُ فِي اللَّهِ سُبْحَانَهُ.

Verily Allah, the Glorified, has illuminated the path of truth and has clarified its .۱۷
.ways, so [there is] either inescapable wretchedness or eternal felicity

۱۷_ إِنَّ اللَّهَ سُبْحَانَهُ قَدْ أَنَارَ سَبِيلَ الْحَقِّ، وَأَوْضَحَ طُرُقَهُ، فَشَقْوَةٌ لَازِمَةٌ، أَوْ سَعَادَةٌ دَائِمَةٌ.

.Religion safeguards .۱۸

۱۸_ الدِّينُ يَعِصِمُ.

.Religion exalts, this world humiliates .۱۹

۱۹_ الدِّينُ يُجَلُّ، الدُّنْيَا تُذِلُّ.

.Religion is [the path to] joy .۲۰

٢٠_ الدِّينُ حُبُّورٌ.

.٢١ Religion is light, certitude is joy

٢١_ الدِّينُ نُورٌ، الْيَقِينُ حُبُّورٌ.

Religion is .٢٢

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.the greatest pursuit

٢٢_ الدِّينُ أَفْضَلُ مَطْلُوبٍ.

.Religion is the strongest pillar .٢٣

٢٣_ الدِّينُ أَقْوَى عِمَادٍ.

.The Sharī‘ah is [for] disciplining the self .٢٤

٢٤_ الشَّرِيعَةُ رِيَاضَةُ النَّفْسِ.

.The Sharī‘ah is for the benefit [and reformation] of mankind .٢٥

٢٥_ الشَّرِيعَةُ صَلاَحُ الْبَرِيَّةِ.

.Religion is a treasure and knowledge is a guide [to it] .٢٦

٢٦_ الدِّينُ ذُخْرٌ، وَالْعِلْمُ دَلِيلٌ.

.Religion is a tree whose roots are submission and contentment .٢٧

٢٧_ الدِّينُ شَجَرَةٌ، أَصْلُهَا التَّسْلِيمُ وَالرِّضَا.

.Religion deters [one] from the unlawful .٢٨

٢٨_ الدِّينُ يَصُدُّ عَنِ الْمَحَارِمِ.

.Religion is not reformed except by the intellect .٢٩

٢٩_ الدِّينُ لَا يُصْلِحُهُ إِلَّا الْعَقْلُ.

If you make your religion follow your worldly desires, you will have destroyed your .٣٠
.religion and your [life in this] world, and you will be among the losers in the Hereafter

٣٠_ إِنْ جَعَلْتَ دِينَكَ تَـ بَعَا لِدُنْيَاكَ أَهْلَكَتَ دِينَكَ وَدُنْيَاكَ، وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

.The fruit of religion is trustworthiness .٣١

٣١_ ثَمَرَةُ الدِّينِ الْأَمَانَةُ.

.٣٢ The fruit of religion is strong conviction

٣٢_ ثَمَرَةُ الدِّينِ قُوَّةُ الْيَقِينِ.

Three things are the disgrace of religion: lewdness, treachery and betrayal [of .٣٣
[trust

٣٣_ ثَلَاثٌ هُنَّ شَيْنُ الدِّينِ: الْفُجُورُ، وَالْعَدْرُ، وَالْخِيَانَةُ.

.٣٤ Three things are the consolidators of religion: chastity, piety and modesty

٣٤_ ثَلَاثٌ هُنَّ جَمَاعُ الدِّينِ: الْوَرَعُ، وَالْحَيَاءُ، وَالْعِفَّةُ.

.٣٥ Three things are the perfection of religion: sincerity, certitude and contentment

٣٥_ ثَلَاثٌ هُنَّ كَمَالُ الدِّينِ: الْإِخْلَاصُ، وَالْيَقِينُ، وَالْتَقَنُّ.

.٣٦ The steadfastness of religion is through the strength of conviction

٣٦_ ثَبَاتُ الدِّينِ بِقُوَّةِ الْيَقِينِ.

The consolidation of religion is in sincerity of action, cutting short [false] .٣٧
.aspirations, doing good to others and refraining from ugly deeds

٣٧_ جَمَاعُ الدِّينِ فِي إِخْلَاصِ الْعَمَلِ،

وَتَقْصِيرِ الْأَمَلِ، وَبَذْلِ الْإِحْسَانِ، وَالْكَفِّ عَنِ الْقَبِيحِ.

.The beauty of religion is piety ٣٨

٣٨ _ جَمَالُ الدِّينِ الْوَرَعُ.

The excellence of [one's adherence to] religion stems from the strength of [one's] .٣٩
.certitude

٣٩ _ حُسْنُ الدِّينِ مِنْ قُوَّةِ الْيَقِينِ.

.Preserving the faith is the fruit of cognizance and the peak of wisdom ٤٠

٤٠ _ حِفْظُ الدِّينِ ثَمَرَةُ الْمَعْرِفَةِ، وَرَأْسُ الْحِكْمَةِ.

Safeguard the religion through [the means of] this world and do not safeguard this .٤١
.world through the religion

٤١ _ حَصِّنُوا الدِّينَ بِالدُّنْيَا، وَلَا تُحَصِّنُوا الدُّنْيَا بِالدِّينِ.

.The best course of religion is piety ٤٢

٤٢ _ خَيْرُ أُمُورِ الدِّينِ الْوَرَعُ.

.The sign of a servant's faith is his piety ٤٣

٤٣ _ دَلِيلُ دِينِ الْعَبْدِ وَرَعُهُ.

Defend the religious laws, protect the borders of the Muslim lands and safeguard .٤٤
your religion and your trust through your impartiality towards yourself and acting
justly among your subjects

٤٤ _ دُؤْدُ عَنْ شَرَائِعِ الدِّينِ، وَحُطُّ تُغُورِ الْمُسْلِمِينَ، وَأَحْرَازِ دِينِكَ وَأَمَانَتِكَ بِإِنْصَافِكَ مِنْ نَفْسِكَ، وَالْعَمَلِ بِالْعَدْلِ فِي رِعَايَتِكَ.

.The cornerstone of religion is acquiring good deeds ٤٥

٤٥ _ رَأْسُ الدِّينِ إِكْتِسَابُ الْحَسَنَاتِ.

.The adornment of religion is intelligence .٤٦

٤٦_ زَيْنُ الدِّينِ العَقْلُ.

.The adornment of religion is patience and contentment .٤٧

٤٧_ زَيْنُ الدِّينِ الصَّبْرُ والرِّضَا.

.The cause of piety is soundness of faith .٤٨

٤٨_ سَبَبُ الوَرَعِ صِحَّةُ الدِّينِ.

.The uprightness of religion is through virtuous piety and certitude .٤٩

٤٩_ سِيَّاسَةُ الدِّينِ بِحُسْنِ الوَرَعِ، واليَقِينِ.

.The safety of religion is in seclusion from the people .٥٠

٥٠_ سَلَامَةُ الدِّينِ فِي اعْتِرَالِ النَّاسِ.

.The safety of [one's] religion and worldly life is in being amicable with the people .٥١

٥١_ سَلَامَةُ الدِّينِ والدُّنْيَا فِي مُدَارَاهِ النَّاسِ.

Six things are used .٥٢

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

٥٢_ سِتَّةٌ يُحْتَبَرُ بِهَا دِينُ الرَّجُلِ: قُوَّةُ الدِّينِ، وَصِدْقُ اليَقِينِ، وَشِدَّةُ التَّقْوَى، وَمُغَالَبَةُ الهَوَى، وَقَلَّةُ الرَّغْبِ، وَالْإِجْمَالُ فِي الطَّلَبِ.

٥٣. The pinnacle of religion is patience, certitude and struggling against vain desires

٥٣_ سَنَامُ الدِّينِ: الصَّبْرُ، وَالْيَقِينُ، وَمُجَاهَدَةُ الهَوَى.

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

٥٤_ سِتُّ مِنْ قَوَاعِدِ الدِّينِ: إِخْلَاصُ اليَقِينِ، وَنُصْحُ المُسْلِمِينَ، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحُجُّ البَيْتِ، وَالزُّهْدُ فِي الدُّنْيَا.

٥٥. The rectitude of religion is [through] piety

٥٥_ صِلَاحُ الدِّينِ الوَرَعُ.

٥٦. The rectitude of religion is through strong conviction

٥٦_ صِلَاحُ الدِّينِ بِحُسْنِ اليَقِينِ.

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

٥٧_ صَيِّرِ الدِّينَ حِصْنَ دَوْلَتِكَ، وَالشُّكْرَ حِزْزَ نِعْمَتِكَ، فَكُلُّ دَوْلَةٍ يَحُوطُهَا الدِّينُ لَا تُغْلَبُ، وَكُلُّ نِعْمَةٍ يَحْرُزُهَا الشُّكْرُ لَا تُسَلَبُ.

٥٨. Make religion the shield of your life and piety the preparation for your death

٥٨_ صَيِّرِ الدِّينَ جُنَّةً لِحَيَاتِكَ، وَالتَّقْوَى عُدَّةً وَفَاتِكَ.

٥٩. A person's preservation [of himself from sin] is to the extent of his religiousness

٥٩_ صِيَانُهُ المَرءِ عَلَى قَدْرِ دِيَانَتِهِ.

Safeguard your religion .۶۰

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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

٦٠_ صُنْ دِينَكَ بِدُنْيَاكَ تَرْبَحَهُمَا، وَلَا تَصُنْ دُنْيَاكَ بِدِينِكَ فَتُخْسِرَهُمَا.

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

٦١_ صُنْ الدِّينَ بالدُّنْيَا يُنْجِكَ، وَلَا تَصُنِ الدُّنْيَا بِالدِّينِ فَتُرْدِيكَ.

Blessed is he who acts upon the teachings of religion and follows the footsteps of
.the Prophets

٦٢_ طُوبَى لِمَنْ عَمِلَ بِسُنَّةِ الدِّينِ، وَاقْتَفَى آثَارَ النَّبِيِّينَ.

You must cling to religion, piety and certitude, for these are the best of virtues and
.through them the lofty stations are attained

٦٣_ عَلَيْكُمْ بِزُورِ الدِّينِ، وَالتَّقْوَى، وَاليَقِينِ، فَهِنَّ أَحْسَنُ الْحَسَنَاتِ، وَبِهِنَّ يُنَالُ رَفِيعُ الدَّرَجَاتِ.

.One's religiousness is proportionate to his intellect ٦٤

٦٤_ عَلَى قَدْرِ الْعَقْلِ يَكُونُ الدِّينُ.

.[The height of religion is faith [and conviction ٦٥

٦٥_ غَايَةُ الدِّينِ الْإِيمَانُ.

.[The height of religion is satisfaction [with the decree of Allah ٦٦

٦٦_ غَايَةُ الدِّينِ الرِّضَا.

The height of religion is enjoining good, forbidding evil and upholding the
. [boundaries [of Islamic law

٦٧_ غَايَةُ الدِّينِ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَإِقَامَةُ الْحُدُودِ.

.The one who lacks religion falls into disbelief and misguidance ٦٨

٤٨_ فَاقِدُ الدِّينِ مُتَّزِدٌ فِي الكُفْرِ وَالضَّلَالِ.

.٤٩ This world is the corruptor of religion

٤٩_ فَسَادُ الدِّينِ الدُّنْيَا.

The basis of religious law is enjoining good, forbidding evil and upholding the .٧٠
[boundaries [of Islamic law

٧٠_ قِوَامُ الشَّرِيعَةِ الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَإِقَامَةُ الْحُدُودِ.

.٧١

p: ٣٥٠

Just as a body and its shadow do not separate, so too religion and success do not separate.

٧١_ كَمَا أَنَّ الْجِسْمَ وَالظِّلَّ لَا يَفْتَرِقَانِ، كَذَلِكَ الدِّينُ وَالتَّوْفِيقُ لَا يَفْتَرِقَانِ.

٧٢. For every religion there is a character and the character of faith is kindness.

٧٢_ لِكُلِّ دِينٍ خُلُقٌ، وَخُلُقُ الْإِيمَانِ الرَّفْقُ.

٧٣. One who becomes religious fortifies himself.

٧٣_ مَنْ دَانَ تَحَصَّنَ.

One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

٧٤_ مَنْ بَخِلَ بِدِينِهِ جَلَّ.

٧٥. He who has no religion has no magnanimity.

٧٥_ مَنْ لَا دِينَ لَهُ لَا مُرُوءَةَ لَهُ.

٧٦. [One who becomes learned in religion increases [his prosperity]

٧٦_ مَنْ تَفَقَّهَ فِي الدِّينِ كَثُرَ.

٧٧. One whose religiousness is sound, his trustworthiness is stronger.

٧٧_ مَنْ صَحَّتْ دِيَانَتُهُ قَوِيَتْ أَمَانَتُهُ.

٧٨. One who corrupts his faith corrupts his Hereafter.

٧٨_ مَنْ أَفْسَدَ دِينَهُ أَفْسَدَ مَعَادَهُ.

One who is endowed with religion is endowed with the good of this world and the Hereafter.

٧٩_ مَنْ رُزِقَ الدِّينَ فَقَدْ رُزِقَ حَيِّ رَ الدُّنْيَا وَالْآخِرَةِ.

One who considers his religion to be precious, [the hardship of] this world becomes .۸۰
[easy for him [to bear

۸۰_ مَنْ كَرَّمَ دِينَهُ عِنْدَهُ هَانَتْ الدُّنْيَا عَلَيْهِ.

One whose faith is strong is certain about the reward [he will get for his good .۸۱
[actions] and is satisfied with whatever has been decreed [for him by Allah

۸۱_ مَنْ قَوِيَ دِينُهُ أُيْقِنَ بِالْجَزَاءِ وَرَضِيَ بِمَوَاقِعِ الْقَضَاءِ.

.One who has no religion has no salvation .۸۲

۸۲_ مَنْ لَا دِينَ لَهُ لَا نَجَاةَ لَهُ.

One whose observance of religion is thorough, his position in the Hereafter .۸۳

.will be exalted

٨٣_ مَنْ دَقَّ فِي الدِّينِ نَظْرُهُ، جَلَّ يَوْمَ الْقِيَمَةِ حَظْرُهُ.

One who is careless in his religion becomes lowly and one who fights with the truth, .٨٤
[is forced to yield [to it

٨٤_ مَنْ تَهَاوَنَ بِالدِّينِ هَانَ، وَمَنْ غَالَبَ الْحَقَّ لَانَ.

Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will .٨٥
.put him into the fire for eternity

٨٥_ مَنْ اتَّخَذَ دِينَ اللَّهِ لَهْوًا وَلَعِبًا أَدْخَلَهُ اللَّهُ سُبْحَانَهُ النَّارَ مُخَلَّدًا فِيهَا.

.One who is cautious [and concerned] about this religion is safe from destruction .٨٦

٨٦_ مَنْ أَشْفَقَ عَلَى دِينِهِ سَلِمَ مِنَ الرَّدَى.

Nothing undermines religion like abandoning the upholding of Allah's religion and .٨٧
[neglecting the obligatory [actions

٨٧_ مَا أَوْهَنَ الدِّينَ كَثْرَتُكَ إِقَامَةَ دِينِ اللَّهِ وَتَضْيِيعَ الْفَرَائِضِ.

.The basis of religion is piety .٨٨

٨٨_ مَلَائِكُ الدِّينِ الْوَرَعُ.

.The basis of religion is opposing vain desires .٨٩

٨٩_ مَلَائِكُ الدِّينِ مُخَالَفَةُ الْهَوَى.

!What a good companion religion is .٩٠

٩٠_ نِعْمَ الْقَرِينُ الدِّينُ.

Keep your religions unsullied by uncertainties and safeguard yourselves from .٩١
.situations of destructive doubts

٩١_ نَزُّهُوا أَدْيَانَكُمْ عَنِ الشُّبُهَاتِ، وَصُونُوا أَنْفُسَكُمْ عَنْ مَوَاقِعِ الرَّيْبِ الْمُوَبِقَاتِ.

The structure of religion is [based on] opposing vain desires and keeping away .٩٢
.from [the unlawful pleasures of] this world

٩٢_ نِظَامُ الدِّينِ مُخَالَفَةُ الْهَوَى، وَالْتِنَازُ عَنِ الدُّنْيَا.

The structure of religion is [based on] two qualities: your impartiality towards .٩٣
.yourself and supporting your brethren

٩٣_ نِ ظَا مِ الدِّينِ حَاصِلَتَانِ: إِئْتِصَافُكَ مِنْ نَفْسِكَ، وَمُؤَاسَاةُ إِخْوَانِكَ.

.Guided is the one who puts on the garment of religion .٩٤

٩٤_ هُدَى مَنْ تَجَلَّبَبَ جِلْبَابَ الدِّينِ.

(In describing the religion of Islam [he ('a .٩٥

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

٩٥_ فى ذِكْرِ دِينِ الْإِسْلَامِ: هُوَ أْبْلَجُ الْمَنَاهِجِ، نَيِّرُ الْوَلَائِحِ، مُشْرِفُ الْأَقْطَارِ، رَفِيعُ الْغَايَةِ.

.Guard your religion by seeking help from Allah .٩٦

٩٦_ وَقُوا دِينَكُمْ بِالِاسْتِعَانَةِ بِاللَّهِ.

Do not be neglectful of your religion and eager for your world by seeking more of .٩٧
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

٩٧_ لَا تَكُنْ غَافِلًا عَن دِينِكَ، حَرِيصًا عَلَى دُنْيَاكَ، مُسْتَكْرِأً مِمَّا لَا يَبْقَى عَلَيْكَ، مُسْتَقِلًّا مِمَّا يَبْقَى لَكَ، فَيُورِدَكَ ذَلِكَ الْعَذَابَ
الشَّدِيدَ.

.Religion does not remain safe with avarice .٩٨

٩٨_ لَا يَسْلَمُ الدِّينُ مَعَ الطَّمَعِ.

.Religion does not surrender the one who takes refuge in it .٩٩

٩٩_ لَا يَسْلِمُ الدِّينُ مَن تَحَصَّنَ بِهِ.

The religiousness of a man is deduced by the virtue of his God-wariness and the .١٠٠
.truth of his piety

١٠٠_ يُسْتَدَلُّ عَلَى دِينِ الرَّجُلِ بِحُسْنِ تَقْوَاهُ وَصِدْقِ وَرَعِهِ.

The Savings

The Savings الذَّخْرُ (١)

.The best savings are good actions .١

١_ أَفْضَلُ الذُّخْرِ الصَّنَائِعُ

.The best of (all) savings are good actions .٢

٢- أَفْضَلُ الذَّخَائِرِ حُسْنُ الصَّنَائِعِ

The best of (all) savings is knowledge that is acted upon and good that is not . ٣
followed by obligation

٣- أَفْضَلُ الذَّخَائِرِ عِلْمٌ يُعْمَلُ بِهِ، وَمَعْرُوفٌ لَا يَمُنُّ بِهِ.

Remembrance [Of Allah] And The Reminder

الذِّكْرُ وَالتَّذَكُّرُ Remembrance [of Allah] and the Reminder

.١ Remembering [Allah] is the better of the two gains .

١- الذِّكْرُ أَفْضَلُ الْغَنِيمَتَيْنِ.

.٢ Remembering [Allah] comforts the soul, illuminates the heart and

p: ٣٥٣

The literal meaning of this word is: a thing that is stored or repositied for a time of - ١
.need

[brings down the mercy [of Allah

٢_ أَلذِّكْرُ يُؤْنِسُ اللَّبَّ، وَيُنِيرُ الْقَلْبَ، وَيَسْتَنْزِلُ الرَّحْمَةَ.

Remembering [Allah] is the light of intellect, the life of the souls and the polishing of .٣
.the hearts

٣_ أَلذِّكْرُ نُورُ الْعَقْلِ، وَحَيَاةُ النَّفْسِ، وَجَلَاءُ الصُّدُورِ.

Sitting in the masjid from after dawn up to sunrise in order to remember [and .٤
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

٤_ أَلْجُلُوسُ فِي الْمَسْجِدِ مِنْ بَعْدِ طُلُوعِ الْفَجْرِ إِلَى حِينَ طُلُوعِ الشَّمْسِ لِلِاسْتِغَالِ بِذِكْرِ اللَّهِ سُبْحَانَهُ أَسْرِعُ فِي تَيْسِيرِ الرِّزْقِ مِنَ الضَّرْبِ فِي أَقْطَارِ الْأَرْضِ.

٥. (١). (A beautiful remembrance is one of the two lives.

٥_ أَلذِّكْرُ الْجَمِيلُ أَحَدُ الْحَيَاتَيْنِ.

.٦ A beautiful remembrance is one of the two lifetimes .

٦_ أَلذِّكْرُ الْجَمِيلُ أَحَدُ الْعُمَرَيْنِ.

Remembering [Allah] is not from rituals of the tongue nor is it from the passing of .٧
.thoughts rather it is first from the remembered and then from the rememberer

٧_ أَلذِّكْرُ لَيْسَ مِنْ مَرَامِ اللِّسَانِ، وَلَا مِنْ مَنَاسِمِ الْفِكْرِ، وَلَكِنَّهُ أَوَّلُ مِنَ الْمَذْكُورِ، وَثَانٍ مِنَ الذَّاكِرِ.

Fill your solitude with the remembrance [of Allah] and accompany blessings with .٨
.gratitude

٨_ إِشْحَنِ الْخَلْوَةَ بِالذِّكْرِ، وَاصْحَبِ النَّعَمَ بِالشُّكْرِ.

.٩ Be abundant in your remembrance of Allah, for it is the best remembrance .

٩_ أَفِيضُوا فِي ذِكْرِ اللَّهِ، فَإِنَّهُ أَحْسَنُ الذِّكْرِ.

Be constant in your remembrance [of Allah] for it illuminates the heart and is surely .۱۰
.the best [form of] worship

۱۰_ اِسْتَدِيْمُوا الذِّكْرَ، فَانَّهُ يُنِيْرُ الْقَلْبَ، وَهُوَ اَفْضَلُ الْعِبَادَةِ.

The most deserving to be remembered by you is .۱۱

p: ۳۵۴

.Meaning one who is fondly remembered after his death is like one who is still alive -۱

.the one who does not forget you

١١_ أَحَقُّ مَنْ ذَكَرْتِ، مَنْ لَا يُنْسَاكَ.

Remember the disperser of gatherings, the dasher of hopes, the bringer of .١٢
.death[s] and the announcer of disunion and separation

١٢_ أُذْكَرُوا مُفَرِّقَ الْجَمَاعَاتِ، وَمُبَاعِدَ الْأُمِّيَّاتِ، وَمُدْنِي الْمَيِّتَاتِ، وَالْمُؤَذِّنَ بِالْبَيْنِ وَالشَّتَاتِ.

The basis of reformation of the heart is occupying it with the remembrance of .١٣
Allah

١٣_ أَضْلُ صَلاَحِ الْقَلْبِ إِشْتِغَالُهُ بِذِكْرِ اللَّهِ.

Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, .١٤
to see with after blindness and listen with after deafness and to become submissive
.with it after obduracy

١٤_ إِنَّ اللَّهَ سُبْحَانُهُ جَعَلَ الذِّكْرَ جَلَاءَ الْقُلُوبِ، تَبْصُرُ بِهِ بَعْدَ الْعِشْوَةِ، وَتَسْمَعُ بِهِ بَعْدَ الْوَقْرِ، وَتَنْقَادُ بِهِ بَعْدَ الْمُعَانَدَةِ.

Verily there are those who hold on to the remembrance of Allah and have taken it .١٥
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

١٥_ إِنَّ لِلذِّكْرِ أَهْلًا- أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا، فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِهِ، يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ، وَيَهْتَفُونَ بِهِ فِي آذَانِ
الْغَافِلِينَ.

.Remembrance is being in the company of the beloved .١٦

١٦_ الذِّكْرُ مُجَالَسَةُ الْمُحِبُّوبِ.

.[Remembering] [Allah] is the key to intimacy [and nearness with Him] .١٧

١٧_ الذِّكْرُ مِفْتَاحُ الْأَنْسِ.

.The remembrance [of Allah] is a light and guidance .١٨

١٨_ الذِّكْرُ نُورٌ، وَرُشْدٌ.

.١٩ The remembrance [of Allah] is the delight of the lovers .

١٩_ الذِّكْرُ لَذَّةٌ الْمُحِبِّينَ.

.٢٠ [Remembrance of Allah brings comfort [and delight .

_٢٠

p: ٣٥٥

الذِّكْرُ يَشْرَحُ الصَّدْرَ.

Remembrance of Allah is the polishing of visions and illumination of the inner .٢١
selves.

٢١_ الذِّكْرُ جَلَاءُ البصائرِ ونُورُ السرائِرِ.

Remembrance [of Allah] is the guidance of the intellects and the enlightenment of .٢٢
the souls

٢٢_ الذِّكْرُ هِدَايَةُ العُقُولِ، وَتَبْصِيرَةُ النُّفُوسِ.

When you see that Allah is making you comfortable with His remembrance, then .٢٣
[know that] He loves you

٢٣_ إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ.

When you see that Allah is making you comfortable with His creation and isolating .٢٤
you from His remembrance, then (know that) He dislikes you

٢٤_ إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِخَلْقِهِ، وَيُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أَبْغَضَكَ.

.It is through the remembrance of Allah that mercy descends .٢٥

٢٥_ بِذِكْرِ اللَّهِ تُسْتَنْزَلُ الرَّحْمَةُ.

.Through the constant remembrance of Allah, heedlessness is dispelled .٢٦

٢٦_ بِدَاوِمِ ذِكْرِ اللَّهِ تَنْجَابُ العَقْلُ.

.The fruit of remembrance [of Allah] is illumination of the hearts .٢٧

٢٧_ ثَمَرَةُ الذِّكْرِ اسْتِنَارَةُ القُلُوبِ.

The best means by which you achieve success in [all] matters is the remembrance .٢٨
of Allah, the Glorified

٢٨_ خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الْأُمُورَ ذِكْرُ اللَّهِ سُبْحَانَهُ.

۲۹. Constant remembrance [of Allah] illuminates the heart and mind .۲۹

۲۹_ دَوَائِمُ الذِّكْرِ يُنِيرُ الْقَلْبَ وَالْفِكْرَ.

۳۰. Remembrance of Allah is the light of faith .۳۰

۳۰_ ذِكْرُ اللَّهِ نُورُ الْإِيمَانِ.

۳۱. Remembrance of Allah is a means of driving away Satan .۳۱

۳۱_ ذِكْرُ اللَّهِ مَطْرَدُهُ الشَّيْطَانِ.

۳۲. Remembrance of Allah is the practice of the Near Ones .۳۲

۳۲_ ذِكْرُ اللَّهِ شِيْمَةُ الْمُتَّقِينَ.

۳۳. Remembrance of Allah is the polishing of the breasts and the tranquillity of the .۳۳
hearts

۳۳_ ذِكْرُ اللَّهِ جَلَاءُ الصُّدُورِ وَطُمَأْنِينَةُ الْقُلُوبِ.

۳۴. The remembrance of Allah is .۳۴

.nourishment for the souls and [being in] the company of the [most] Beloved

٣٤_ ذِكْرُ اللَّهِ قُوَّةٌ تُقْوِي النَّفْسَ وَمُجَالَسَةُ الْمَحْبُوبِ.

.Remembrance of Allah illuminates the visions and comforts the consciences .٣٥

٣٥_ ذِكْرُ اللَّهِ يُنِيرُ الْبَصَائِرَ، وَيُؤْنِسُ الضَّمَائِرَ.

The remembrance of Allah is what makes matters successful and inner selves .٣٦
.illuminated

٣٦_ ذِكْرُ اللَّهِ تُسْتَنْجِحُ بِهِ الْأُمُورُ وَتَسْتَنِيرُ بِهِ السَّرَائِرُ.

.Remembrance of Allah is the cure for the maladies of the souls .٣٧

٣٧_ ذِكْرُ اللَّهِ دَوَاءٌ أَعْلَالِ النَّفُوسِ.

.The remembrance of Allah is a dispeller of hardships (or maladies) and misery .٣٨

٣٨_ ذِكْرُ اللَّهِ طَارِدُ اللَّوَاءِ (الْأَدْوَاءِ) وَالْبُؤْسِ.

Remembrance of Allah is the [principal] asset of every believer and its profit is .٣٩
.safety against Satan

٣٩_ ذِكْرُ اللَّهِ رَأْسُ مَالِ كُلِّ مُؤْمِنٍ، وَرَبْحُهُ السَّلَامَةُ مِنَ الشَّيْطَانِ.

.The remembrance of Allah is the pillar of faith and a protection against Satan .٤٠

٤٠_ ذِكْرُ اللَّهِ دِعَامَةُ الْإِيمَانِ، وَعِضْمَةٌ مِنَ الشَّيْطَانِ.

Remembering Allah [at all times] is the trait of every good-doer and the quality of .٤١
.every believer

٤١_ ذِكْرُ اللَّهِ سَجِيَّةُ كُلِّ مُحْسِنٍ، وَشِيْمَةٌ كُلِّ مُؤْمِنٍ.

Remembrance of Allah is the joy of every God-wary person and the delight of .٤٢
.every possessor of certitude

٤٢_ ذِكْرُ اللَّهِ مَسْرَهُ كُلِّ مُتَّقٍ، وَلَذَهُ كُلُّ مُؤْمِنٍ.

The one who listens to the [remembrance and] glorification of Allah is [himself] a .٤٣
glorifier

٤٣_ سَامِعٌ ذِكْرِ اللَّهِ ذَاكِرٌ.

.You must espouse the remembrance of Allah for it is surely the light of the heart .٤٤

٤٤_ عَلَيْكَ بِذِكْرِ اللَّهِ فَإِنَّهُ نُورُ الْقَلْبِ.

.In the remembrance of Allah there is life for the hearts .٤٥

٤٥_ فِي الذُّكْرِ حَيَاةُ الْقُلُوبِ.

,Whoever remembers Allah .٤٦

.He remembers him

٤٦_ مَنْ ذَكَرَ اللَّهَ ذَكَرَهُ.

.One who remembers Allah is gains insight .٤٧

٤٧_ مَنْ ذَكَرَ اللَّهَ اسْتَبْصَرَ.

Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him .٤٨
.off from His remembrance

٤٨_ مَنْ اشْتَغَلَ بِذِكْرِ النَّاسِ قَطَعَهُ اللَّهُ سُبْحَانَهُ عَنِ ذِكْرِهِ.

Whoever is preoccupied in the remembrance of Allah, Allah makes his . ٤٩
.remembrance good

٤٩_ مَنْ اشْتَغَلَ بِذِكْرِ اللَّهِ طَيَّبَ اللَّهُ ذِكْرَهُ.

Whoever fills his heart with the constant remembrance of Allah, his actions . ٥٠
.become good [both] in secret and in the open

٥٠_ مَنْ عَمَرَ قَلْبَهُ بِدَوَامِ الذِّكْرِ حَسَّنَتْ أَعْمَالُهُ فِي السِّرِّ وَالْجَهْرِ.

Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates .٥١
.his intellect and his mind

٥١_ مَنْ ذَكَرَ اللَّهَ سُبْحَانَهُ أَحْيَى اللَّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَلُبَّهُ.

.One whose remembrance [of Allah] increases, his mind becomes illuminated .٥٢

٥٢_ مَنْ كَثُرَ ذِكْرُهُ اسْتَنَارَ لُبُّهُ.

.[Constant remembrance [of Allah] is the quality of the friends [of Allah .٥٣

٥٣_ مُدَاوِمَةُ الذِّكْرِ خُلُصَانُ الْأَوْلِيَاءِ.

The constant remembrance [of Allah] is nourishment for the souls and the key to .٥٤
.righteousness

Do not remember Allah, the Glorified, in a state of inattentiveness, and do not . ٥٥ 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

لَا تَذْكُرِ اللَّهَ سُبْحَانَهُ سَاهِيًا، وَلَا تَنْسَهُ لَاهِيًا، وَادْكُرْهُ كَامِلًا يُوَافِقُ فِيهِ قَلْبُكَ لِسَانَكَ، وَيُطَابِقُ إِضْمَارُكَ إِعْلَانُكَ، وَلَنْ تَذْكُرَهُ حَقِيقَةَ الذِّكْرِ حَتَّى تَنْسَى نَفْسَكَ فِي ذِكْرِكَ، وَتَفْقِدَهَا فِي أَمْرِكَ.

56. [There is no guidance like remembrance [and glorification of Allah

56_ لَا هِدَايَةَ 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 أَنْذَرَكَ.

Vices And Those Who Commit Them

Vices and Those who commit them الذُّنُوبُ وَالْمَعَاصِي وَأَهْلِهَا

1. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not .
[repeating [the vices

1_ الذُّنُوبُ الدَّاءُ، وَالذُّوَاءُ الْإِسْتِغْفَارُ، وَالشُّفَاءُ أَنْ لَا تَعُودَ.

2. Taking a sin lightly is worse than committing the sin

2_ تَهْوِينُ الذَّنْبِ أَكْبَرُ مِنْ رُكُوبِ الذَّنْبِ.

3. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult

٣_ تَزُكُّ الذَّنْبِ شَدِيدٌ، وَأَشَدُّ مِنْهُ تَزُكُّ الْجَنَّةِ.

Things come to us that seem to be much when we amass them but which we .٤
.consider to be less when we divide them

٤_ تَأْتِنَا أَشْيَاءُ نَسْتَكْثِرُهَا إِذَا جَمَعْنَاهَا، وَنَسْتَقِلُّهَا إِذَا قَسَمْنَاهَا.

Be careful of the sins that lead you to deep trouble the vices that bring the wrath of .٥
Allah

٥_ إِحْذَرُوا الذُّنُوبَ الْمُورِطَةَ، وَالْعُيُوبَ الْمُسْخِطَةَ.

Refrain from desecration of the sacred, for indeed this is the practice of the wicked .٦
and the people of depravity and

٦- إِيَّاكَ وَأَنْتِهَاكَ الْمَحَارِمِ، فَإِنَّهَا شِيمَةُ الْفُسَاقِ وَأُولَى الْفُجُورِ، وَالْعَوَايَةِ.

Refrain from persistence [in committing vices] for it is surely the gravest of great .٧
.sins and the worst of offences

٧- إِيَّاكَ وَالْإِضْرَارَ، فَإِنَّهُ مِنْ أَكْبَرِ الْكِبَائِرِ وَأَعْظَمِ الْجَرَائِمِ.

.Refrain from exposing [your] sins, for this is one of the worst of offences .٨

٨- إِيَّاكَ وَالْمُجَاهِرَةَ بِالْفُجُورِ، فَإِنَّهَا مِنْ أَشَدِّ الْمَآثِمِ.

Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the .٩
.sins of this world is indeed wretched

٩- إِيَّاكَ وَالْمَعْصِيَةَ، فَإِنَّ اللَّيْمَ (الشَّقِيَّ) مَنْ بَاعَ جَنَّةَ الْمَأْوَى بِمَعْصِيَةِ دُنْيَاهُ مِنْ مَعْصِيَةِ الدُّنْيَا.

Do not take the committing of vices lightly, for verily it will cover you with .١٠
.humiliation in this world and earn you the wrath of Allah in the Hereafter

١٠- إِيَّاكَ أَنْ تَسْتَسْهَلَ رُكُوبَ الْمَعَاصِي، فَإِنَّهَا تَكْسُوكَ فِي الدُّنْيَا ذُلًّا، وَتَكْسِبُكَ فِي الْآخِرَةِ سَخَطَ اللَّهِ.

Verily wrongdoings are [like] wild horses that carry their riders on their backs while .١١
.their bridles have been thrown off, so they take them [straight] into the fire of hell

١١- أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسُ حُمُلَ عَلَيْهَا أَهْلُهَا، وَخُلِعَتْ لُجْمُهَا فَأُورِدَتْهُمْ النَّارَ.

.The greatest misdeed is recommending the vicious .١٢

١٢- أَكْبَرُ الْأَوْزَارِ تَرْكِيهُ الْأَشْرَارِ.

.The worst misdeed is refusing to accept an excuse [that is valid] .١٣

١٣- أَعْظَمُ الْوِزْرِ مَنْعُ قَبُولِ الْعُذْرِ.

.The worst of sins in the sight of Allah is the sin upon which its doer persists .١٤

١٤_ أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ ذَنْبٌ أَصْرَّ عَلَيْهِ عَامِلُهُ.

The gravest of sins in the sight of Allah, the Glorified, is the .١٥

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.sin which is taken lightly by the one who commits it

١٥_ أَشَدُّ الذُّنُوبِ عِنْدَ اللَّهِ سُبْحَانَهُ ذَنْبٌ إِسْتَهَانَ بِهِ رَاكِبُهُ.

The vice that brings the quickest retribution is oppressing the one who does not .١٦
.oppress you

١٦_ أَسْرَعُ الْمَعَاصِي عُقُوبَهُ أَنْ تَبْغِيَ عَلَى مَنْ لَا يَبْغِي عَلَيْكَ.

The vilest of sins is cutting off ties with near relatives and impiety [with one's .١٧
[parents

١٧_ أَفْبَحُ الْمَعَاصِي فَطْيَعُهُ الرَّحِمَ وَالْعُقُوقُ.

.The gravest of sins is the sin upon which the sinner persists .١٨

١٨_ أَعْظَمُ الذُّنُوبِ ذَنْبٌ أَصْرَرَ عَلَيْهِ صَاحِبُهُ.

.[Verily the vice with the worst of consequences is error [and misguidance .١٩

١٩_ إِنَّ أَسْوَأَ الْمَعَاصِي مَعَبَهُ أَلْعَى.

.Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins .٢٠

٢٠_ إِنَّ اللَّهَ سُبْحَانَهُ لَيُبْغِضُ الْوَقَّاحَ الْمُتَجَرِّئَ عَلَى الْمَاصِي.

Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the .٢١
.nearest of his relatives

٢١_ إِنَّ عَدُوَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ عَصَى اللَّهَ وَإِنْ قَرَّبَتْ قَرَابَتُهُ.

Verily the clemency shown by Allah, the Most High, despite [your] acts of .٢٢
disobedience has made you bold and has driven you to [do things that will] destroy
.yourself

٢٢_ إِنَّ حِلْمَ اللَّهِ تَعَالَى عَلَى الْمَعَاصِي جَرَأُكَ، وَبِهَلَاكِهِ نَفْسِكَ أَغْرَاكَ.

.Persistence [in sinning] is the practice of the depraved .٢٣

٢٣_ الإصرارُ شيمَةُ الفجارِ.

.Persistence [in sinning] leads one to hellfire ٢٤.

٢٤_ الإصرارُ يُوجبُ النارَ.

.[The one who openly declares his sin is an advertiser [of his disobedience to Allah ٢٥.

٢٥_ المعلنُ بالمعصيةِ مُجاهِرٌ.

.(Disobedience [to Allah] is the negligence of the vicious (or the weak ٢٦.

_٢٦

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الْمَعْصِيَةُ تَفْرِيطُ الْفَجْرَةَ (الْعَجْزَةَ).

27. Sin prevents the one's supplication from being answered

27_ الْمَعْصِيَةُ تَمْنَعُ الْإِجَابَةَ.

28. Persistence [in sinning] is the worst of ideas

28_ الْإِصْرَارُ شَرُّ الْأَرْاءِ.

29. Persistence [in sinning] is the gravest of sins

29_ الْإِصْرَارُ أَكْثَمُ حَوْبَةً.

30. Persistence [in sinning] is the trait of the doomed

30_ الْإِصْرَارُ سَجِيَّةُ الْهَلْكَى.

31. Retribution is the fruit of misdeeds

31_ الْعِقَابُ ثَمَارُ السَّيِّئَاتِ.

32. Persistence [in sinning] brings [divine] wrath

32_ الْمَعْصِيَةُ تَمْنَعُ الْإِجَابَةَ.

33. Disobedience [to Allah] brings retribution

33_ الْإِصْرَارُ يَجْلِبُ النُّقْمَةَ.

34. [Returning to sin [and repeating it] is persistence [in sinning

34_ الْمَعْصِيَةُ تَجْتَلِبُ الْعُقُوبَةَ.

35. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution

35_ الْمَعَاوَدَةُ إِلَى الذَّنْبِ إِصْرَارٌ.

36. Keeping away from vices is more important [and better] than earning good deeds

٣٦_ الإصرارُ أعظمُ حَوْبَةً، وأسرعُ عُقُوبَةً.

.If you must, by all means, be pure, then purify yourselves from vices of the hearts ٣٧

٣٧_ اجْتِنَابُ السَّيِّئَاتِ أَوْلَى مِنْ اكْتِسَابِ الْحَسَنَاتِ.

If you must, by all means, be clean, then clean yourselves from the filth of flaws ٣٨
.and vices

٣٨_ إِنْ كُنْتُمْ لَامُحَالَةً مُتَنَزِّهِينَ، فَتَنَزَّهُوا عَنِ مَعَاصِي الْقُلُوبِ.

.If you purify yourselves from vices, Allah will love you ٣٩

٣٩_ إِنْ كُنْتُمْ لَا مُحَالَةَ مُتَطَهِّرِينَ، فَتَطَهَّرُوا مِنْ دَنَسِ الْعُيُوبِ وَالذُّنُوبِ.

.Verily if you keep away from vices you will attain elevated ranks ٤٠

٤٠_ إِنْ تَنَزَّهُوا عَنِ الْمَعَاصِي يُحِبِّبْكُمْ اللَّهُ.

.The bane of obedience is insubordination ٤١

٤١_ إِنَّكَ إِنْ اجْتَنَبْتَ السَّيِّئَاتِ نَلْتَ رَفِيعَ الدَّرَجَاتِ.

.When you commit a sin then be remorseful for it ٤٢

٤٢_ آفَةُ الطَّاعَةِ الْعِضْيَانُ.

.It is through disobedience [to Allah] that wretchedness comes about ٤٣

٤٣_ إِذَا قَارَفْتَ ذَنْبًا فَكُنْ عَلَيْهِ

Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and .٤٤
[they are unable to escape it

٤٤_ بِالْمَعْصِيَةِ تَكُونُ الشَّقَاءُ.

!How evil an action disobedience [to Allah] is .٤٥

٤٥_ بِالْمَعْصِيَةِ تُؤْصَدُ النَّارُ لِلْغَاوِينَ.

.Avoid disobeying Allah and you will be successful .٤٦

٤٦_ بِئْسَ الْعَمَلُ الْمَعْصِيَةَ.

Guard yourself against sins and restrain yourselves from them, for indeed, .٤٧
.wretched is the one who gives them free rein

٤٧_ تَوَقَّ مَعْاصِيَ اللَّهِ تُفْلِحْ.

Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet .٤٨
!how bold you are in your disobedience to Him

٤٨_ تَوَقُّوا الْمَعْاصِيَ، وَاحْبِسُوا أَنْفُسَكُمْ عَنْهَا، فَإِنَّ الشَّقِيَّ مَنْ أَطْلَقَ فِيهَا عِنَانَهُ.

.The sweetness of sin is spoilt by the pain of retribution .٤٩

٤٩_ تَعَالَى اللَّهُ مِنْ قَوِيٍّ مَا أَحْلَمَهُ، وَتَوَاضَعَتْ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعْصِيَةٍ.

.[The outcome of sins is loss [and destruction .٥٠

٥٠_ حَلَاوَةُ الْمَعْصِيَةِ يُفْسِدُهَا أَلِيمُ الْعُقُوبَةِ.

.Many a great sin of yours is deemed by you as [being] small .٥١

٥١_ حَاصِلُ الْمَعْصِيَةِ التَّلَفُ.

.The one who embarks upon sin, his [final] abode is hellfire .٥٢

٥٢_ رَبِّ كَبِيرٍ مِنْ ذَنْبِكَ تَسْتَصْغِرُهُ.

٥٣. Submission to sin is the trait of the doomed

٥٣_ رَاكِبُ الْمَعْصِيَةِ مَثْوَاهُ النَّارُ.

I am amazed at the person who knows the severity of Allah's retribution and [yet] ٥٤
[he still continues being persistent [in sinning

٥٤_ طَاعَةُ الْمَعْصِيَةِ سَجِيئَةُ الْهَلْكَى.

٥٥. The companion of vices is the hostage of [his] misdeeds

٥٥_ عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقَامِ اللَّهِ مِنْهُ وَهُوَ مُقِيمٌ عَلَى الْإِصْرَارِ.

٥٦. For every evil act there is punishment

٥٦_ قَرِينُ الْمَعَاصِي رَهِيْنُ السَّيِّئَاتِ.

٥٧. For the

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one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified

٥٧_ لِكُلِّ سَيِّئَةٍ عِقَابٌ.

If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it .٥٨ .would have [still] been mandatory for the intelligent one to keep away from it

٥٨_ لِلْمُجْتَرِي عَلَى الْمَعَاصِي نِقَمٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

.٥٩ Rejoicing in vices is uglier than committing them

٥٩_ لَوْ لَمْ يَنْهَ اللَّهُ سُبْحَانَهُ عَنْ مَحَارِمِهِ لَوْجِبَ أَنْ يَجْتَنِبَهَا الْعَاقِلُ.

Is there any place of protection or shelter, or any sanctuary or asylum, or any .٦٠ ?place to flee or return back to

٦٠_ اَلْتَّبَجُّجُ بِالْمَعَاصِي أَفْبَحُّ مِنْ رُكُوبِهَا.

.٦١ Do not persist in that which is followed by sin

٦١_ هَلْ مِنْ خَلَاصٍ أَوْ مَنَاصٍ أَوْ مَلَاذٍ أَوْ مَعَاذٍ أَوْ فِرَارٍ أَوْ مَحَارٍ.

.٦٢ Do not tear your veils [of innocence] in front of the One who knows your secrets

٦٢_ لَا تُصِرَّ عَلَى مَا يُعَقَّبُ الْإِثْمَ.

Do not undertake acts of disobedience to Allah, the Glorified, and act with .٦٣ .[obedience to Him, as this will be a provision for you [in the Hereafter

٦٣_ لَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ.

Never belittle the small sins, for they are indeed dangerous [and destructive]; and .٦٤ .one who is surrounded by his belittled [sins] is destroyed by them

٦٤_ لَا تَعْرِضْ لِمَعَاصِي اللَّهِ سُبْحَانَهُ، وَاعْمَلْ بِطَاعَتِهِ يَكُنْ لَكَ ذُخْرًا.

Those who remain behind [in this world after others have passed away before .٦٥

.them] do not stop from committing sins

٦٥_ لَا تُحَقِّرَنَّ صَغَائِرَ الْآثَامِ، فَإِنَّهَا الْمُؤَبِّقَاتُ، وَمَنْ أَحَاطَ بِهِ مُحَقَّرَاتُهُ أَهْلَكَتُهُ.

There is no .٦٦

p: ٣٦٤

[vice greater than persistence [in sinning

٦٦_ لَا يَزِيدُ عَوِيَّ الْبَاقُونَ اجْتِرَامًا.

.There is no vice greater than rejoicing in acts of depravity ٦٧.

٦٧_ لَا وِزْرَ أَغْظَمَ مِنَ الْإِضْرَارِ.

.One who is persistent in his sin shows audacity in front of the wrath of his Lord ٦٨.

٦٨_ لَا وِزْرَ أَغْظَمَ مِنَ التَّبَجُّجِ بِالْفُجُورِ.

Whoever takes pleasure in the disobedience of Allah is made to suffer utter . ٦٩
humiliation by Allah

٦٩_ مَنْ أَصْرَّ عَلَى ذَنْبِهِ اجْتَرَى عَلَى سَخَطِ رَبِّهِ.

.One whose sins increase, his disparagement becomes necessary ٧٠.

٧٠_ مَنْ تَلَدَّدَ بِمَعَاصِي اللَّهِ أَوْرَثَهُ اللَّهُ ذُلًّا.

Neither are blessings taken away from you nor are you deprived of any comforts ٧١
.of life but because of the sins that you commit, and Allah is not unjust to the Servants

٧١_ مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إِهَانَتُهُ.

None of the acts of disobedience to Allah, the Glorified, come about except in [the ٧٢
.garb of] desire

٧٢_ مَا زَالَتْ عَنْكُمْ نِعْمَةٌ وَلَا غَضَارَةٌ عَيْشٍ إِلَّا بِذُنُوبٍ اجْتَرَحْتُمُوهَا، وَمَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ.

.Constant sinning cuts [one's] sustenance ٧٣.

٧٣_ مَا مِنْ شَيْءٍ مِنْ مَعْصِيَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِلَّا فِي شَهْوَةٍ.

Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] ٧٤
.retributions

٧٤_ مُدَاوِمَةُ الْمَعَاصِي تَقْطَعُ الرِّزْقَ.

We seek refuge with Allah from the evils of the intellect (or from evil actions) and .٧٥
[the ugliness of errors, and from Him do we seek assistance [against all this

٧٥_ مُجَاهَرَةُ اللَّهِ سُبْحَانَهُ بِالْمَعَاصِي تُعَجِّلُ النَّقْمَ.

Far be it! You have not feigned ignorance except because of what has passed .٧٦
.before you of mistakes and sins

٧٦_ نَعُوذُ بِاللَّهِ مِنْ سَيِّئَاتِ الْعَقْلِ (الْعَمَلِ) وَقُبْحِ

p: ٣٦٥

الزَّلِيلِ وَبِهِ نَسْتَعِينُ.

.Every disobedient one is a sinner .٧٧

٧٧_ هَيْهَاتَ مَا تَنَازَرْتُمْ إِلَّا لِمَا قَبْلَكُمْ مِنَ الْخَطَايَا وَالذُّنُوبِ.

.Whoever disobeys Allah, his status gets lowered .٧٨

٧٨_ كُلُّ عَاصٍ مُنْتَأْتِمٌ.

Woe be to the sinner, how ignorant he is and how much of his share he has .٧٩
!relinquished

٧٩_ مَنْ عَصَى اللَّهَ ذَلَّ قَدْرُهُ.

.Woe to the one who is afflicted with disobedience, deprivation and abandonment .٨٠

٨٠_ وَيَحِ الْعَاصِي مَا أَجْهَلَهُ وَعَنْ حَظِّهِ مَا أَعْدَلَهُ.

.Rushing into vices causes [one to face] the chastisement of hellfire .٨١

٨١_ وَيَلُ لِمَنْ بُلِيَ بِعِضْيَانٍ وَحِزْمَانٍ وَخِذْلَانٍ.

When committing sins, recall how the pleasures will [soon] end and the .٨٢
.consequences that follow will remain

٨٢_ أَلْتَهْتَجُّمُ عَلَى الْمَعَاصِي يُوجِبُ عِقَابَ النَّارِ.

.Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge .٨٣

٨٣_ أَذْكُرُوا عِنْدَ الْمَعَاصِي ذَهَابَ اللَّذَاتِ، وَبَقَاءَ التَّبَعَاتِ.

Caution, caution O listener! Strive, strive O intelligent one! None can inform you like .٨٤
.the One who is all-aware

٨٤_ اتَّقُوا مَعَاصِيَ الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

I am amazed at the one who avoids the food that could harm him, how does he not .٨٥

!avoid the sin that would bring painful chastisement

٨٥_ الْحَذَرَ الْحَذَرَ أَيُّهَا الْمُسْتَمِعُ، وَالْجِدَّ الْجِدَّ أَيُّهَا الْعَاقِلُ، وَلَا يَتَّبِعُكَ مِثْلُ خَبِيرٍ.

.Vice is the endeavour of the filthy ٨٦.

٨٦_ عَجِبْتُ لِمَنْ يَحْتَمِي الطَّعَامَ لِأَذِيَّتِهِ كَيْفَ لَا يَحْتَمِي الذَّنْبَ لِأَلِيمِ عُقُوبَتِهِ.

!How bad a leash is the leash of vices ٨٧

٨٧_ الْمَعْصِيَةُ هِمَّةُ الْأَرْجَاسِ.

.In every evil act there is retribution ٨٨

٨٨_ بِئْسَ الْقِلَادَةُ قِلَادَةُ الْآثَامِ.

.The one who sins knowingly does not deserve pardon ٨٩

٨٩_ فِي كُلِّ

۹۰. [Denial [of sin] is persistence [in it].

۹۰_ الْمُدْنِبُ عَلَى بَصِيرَةٍ غَيْرِ مُسْتَحِقِّ لِلْعَفْوِ.

۹۱. The one who sins without knowing is free from sin.

۹۱_ الْإِنْكَارُ إِصْرًا.

۹۲. The weapon of the sinner is repentance.

۹۲_ الْمُدْنِبُ عَنْ غَيْرِ عِلْمٍ بَرِيءٌ مِنَ الذَّنْبِ.

۹۳. A sinner who confesses his sin is better than the obedient one who is proud of his action.

۹۳_ سِلَاحُ الْمُدْنِبِ الْإِسْتِغْفَارُ.

۹۴. 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.

۹۴_ عَاصٍ يُقِرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطِيعٍ يَفْتَحِرُ بِعَمَلِهِ.

۹۵_ لَا تُؤَيِّسَنَّ مُدْنِبًا فَكَمْ عَاكِفٍ عَلَى ذَنْبِهِ خُتِمَ لَهُ بِالْمَغْفِرَةِ، وَكَمْ مُقْبِلٍ عَلَى عَمَلٍ هُوَ مُفْسِدٌ لَهُ خُتِمَ لَهُ فِي آخِرِ عُمُرِهِ بِالنَّارِ.

[Divulgence [Of Secrets

[Divulgence [of Secrets الإِذَاعَةُ

۱. Divulgence [of secrets] is [and act of] disloyalty.

۱_ الإِذَاعَةُ خِيَانَةٌ.

۲. [Divulgence [of secrets] is the practice of the others [and not of the believers].

۲_ الإِذَاعَةُ شِمَّةُ الْأَغْيَارِ.

The Compassionate

The Compassionate الرَّؤُف

!What an excellent person the compassionate one is .١

١- نِعَمَ الْمَرْءِ الرَّؤُفِ (المعروف).

Opinions And The Opinoned

Opinions and the Opinoned (الرأى والآراء والمستبد بالرأى

Restrict your opinion to that which is necessary and you will be safe; avoid entering .١
into that which does not concern you and you will be honoured

١- أَقْضِرْ رَأْيَكَ عَلَى مَا يَلْزِمُكَ تَسْلَمَ، وَدَعِ الْخَوْضَ فِيمَا لَا يَعْنِيكَ تَكْرُمَ.

Churn the opinion [like] the churning of a water-skin, and the outcome will be the .٢
most

p: ٣٤٧

Literally translated as: one who stubbornly holds on to his own opinion without - ١
.considering the opinions of others

.pertinent of opinions

٢_ اِمْخِضُوا الرَّأْيَ مَخْضَ السَّقَاءِ، يُنْتِجَ سَدِيدَ الْآرَاءِ.

.3. The closest of opinions to reason will be the furthest of them from vain desire

٣_ اقْرَبُ الْآرَاءِ مِنَ النَّهْيِ اَبْعَدُهَا مِنَ الْهَوَى.

.4. The ones who possess most pertinent opinions are those who have experience

٤_ اَمْلِكُ 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

٥_ اَفْضَلُ النَّاسِ رَأْيًا مَنْ لَا يَسْتَعْنِي عَنْ رَأْيِ مُشِيرٍ.

.6. The best opinion is one which neither causes opportunities to be wasted nor brings
.about distress

٦_ اَفْضَلُ الرَّأْيِ مَا لَمْ يُفِتِ الْفُرْصَ، وَلَمْ يُورِثِ الْغُصَصَ.

.7. Indeed your opinion cannot encompass everything, so leave it for the important
.[[issues

٧_ اِنَّ رَأْيَكَ لَا يَتَّسِعُ لِكُلِّ شَيْءٍ، فَفَرِّغْهُ لِلْمُهْمِّ.

.8. The [right] opinion is [acquired] by protecting secrets

٨_ الرَّأْيُ بِتَحْصِينِ الْأَسْرَارِ.

.9. Through correct opinion (or prudence), ones judiciousness is strengthened

٩_ بِإِصَابِهِ (بِأَصَالِهِ) الرَّأْيِ يَقْوَى الْحَزْمُ.

.10. The best of opinions is the furthest of them from vain desire and the closest of
.them to pertinence

١٠- خَيْرُ الآرَاءِ أَبْعَدُهَا عَنِ الْهَوَى، وَأَقْرَبُهَا مِنَ السَّدَادِ.

١١. Hidden opinions are revealed through consultation .

١١- خَوَافِي الآرَاءِ تَكْشِفُهَا الْمَشَاوِرَةُ.

The opinion of an elderly person is more beloved to me than the fortitude [and .١٢
.bravery] of a youth

١٢- رَأَى الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلَدِ الْغُلَامِ.

١٣. A person's opinion is the gauge of his intelligence .

١٣- رَأَى الرَّجُلِ مِيزَانَ عَقْلِهِ.

١٤. The opinion of an intelligent person saves .

١٤- رَأَى الْعَاقِلِ يُنْجِي.

١٥. The opinion of an ignorant person destroys .

١٥- رَأَى الْجَاهِلِ يُرْدِي.

١٦. The opinion of a

.person is in accordance with his experience

١٦_ رَأَى الرَّجُلِ عَلَى قَدْرِ تَجْرِبَتِهِ.

.Erroneous opinion annihilates the kingdom and heralds destruction .١٧

١٧_ زَلَّهَ الرَّأْيِ تَأْتِي عَلَى الْمُلْكِ وَتُوذِنُ بِالْهَلْكِ.

.The most evil of opinions is that which goes against the laws of Islam .١٨

١٨_ شَرُّ الْأَرْأَاءِ مَا خَالَفَ الشَّرِيعَةَ.

.The validity of an opinion is [measured] by the sincerity of the adviser .١٩

١٩_ صَلَابَةُ الرَّأْيِ بِنُصْحِ الْمُسْتَشِيرِ.

.Correct opinion saves [one] from errors .٢٠

٢٠_ صَوَابُ الرَّأْيِ يُؤْمِنُ الزَّلَلَ.

Correct opinion [and decision] comes with [the coming of] power and it vanishes .٢١
.with its disappearance

٢١_ صَوَابُ الرَّأْيِ بِالذُّوْلِ وَيَذْهَبُ بِذَهَابِهَا.

.Correct opinion is [derived] through careful consideration .٢٢

٢٢_ صَوَابُ الرَّأْيِ بِإِجَالِهِ الْأَفْكَارِ.

.Misguided opinion corrupts the goals .٢٣

٢٣_ ضَلَّهَ الرَّأْيِ تُفْسِدُ الْمَقَاصِدَ.

.Determination [and resolve] is proportionate to the strength of one's opinion .٢٤

٢٤_ عَلَى قَدْرِ الرَّأْيِ تَكُونُ الْعَزِيمَةُ.

.Indeed the lone opinion [without any consultation] may be erroneous .٢٥

٢٥_ قَدْ يَزِلُّ الرَّأْيُ الْفَذَّ.

Indeed one who thinks his opinion is sufficient [and does not seek advice] has .٢٦
taken a [huge] risk

٢٦_ قَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ.

One who is ignorant of the different opinions is incapacitated by ruses [and is .٢٧
[unable to decide on the correct course

٢٧_ مَنْ جَهِلَ وُجُوهَ الْأَرَآءِ أُعْيِنَتْهُ الْحِيَلُ.

.One who fails to apply the [correct] opinion becomes disconcerted .٢٨

٢٨_ مَنْ أَضَاعَ الرَّأْيَ إِزْتَبَكَ.

[One who acts on the [correct] opinion, benefits [from it .٢٩

٢٩_ مَنْ أَعْمَلَ الرَّأْيَ غَنِمَ.

.One whose opinions are weak, his enemies become stronger .٣٠

٣٠_ مَنْ ضَعَّفَتْ آرَاؤُهُ قَوَّيَتْ أَعْدَاؤُهُ.

.One who is impressed by his [own] opinions is defeated by his enemies .٣١

٣١_ مَنْ

p: ٣٦٩

أَعْجَبَتْهُ آرَأُوهُ غَلَبَتْهُ أَعْدَاؤُهُ.

One who admires his [own] opinion is overwhelmed (or destroyed) by . ٣٢
.incompetence

٣٢_ مَنْ أَعْجَبَ بِرَأْيِهِ مَلَكَهُ (أَهْلَكَهُ) الْعَجْزُ.

Do not become opinionated [and headstrong], for the one who is opinionated is . ٣٣
.destroyed

٣٣_ لَا تَسْتَبِدَّ بِرَأْيِكَ، فَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ.

Do not use opinion [and conjecture] in that which is neither perceived by sight nor . ٣٤
.penetrated by thought

٣٤_ لَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يَدْرِكُهُ الْبَصَرُ، وَلَا تَتَغَلَّغُ فِيهِ الْفِكْرُ.

.One who is not obeyed has no opinion . ٣٥

٣٥_ لَا رَأْيَ لِمَنْ لَا يُطَاعُ.

.One who is content with his [own] opinion is indeed doomed . ٣٦

٣٦_ مَنْ قَنِعَ بِرَأْيِهِ فَقَدْ هَلَكَ.

.When one is opinionated, it becomes easy for his enemies to defeat him . ٣٧

٣٧_ مَنْ اسْتَبَدَّ بِرَأْيِهِ خَفَّتْ وَطْأَتُهُ عَلَى أَعْدَائِهِ.

One who takes the different opinions into consideration recognizes the points of . ٣٨
.error

٣٨_ مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَءِ عَرَفَ مَوَاقِعَ الْخَطَاِ.

.[One who is opinionated has endangered and imperilled [himself] . ٣٩

٣٩_ مَنْ اسْتَبَدَّ بِرَأْيِهِ خَاطَرَ وَغَرَّرَ.

٤٠. The opinionated one falls into error and blunder .

٤٠_ الْمُسْتَبِدُّ مَتَهَوِّرٌ فِي الْخَطَاِ وَالْعَلَطِ.

Indeed the opinionated one has made an error [by not considering the other .
[opinions

٤١_ قَدْ أَخْطَأَ الْمُسْتَبِدُّ.

٤٢. One who is opinionated [and headstrong] slips .

٤٢_ مَنْ اسْتَبَدَّ بِرَأْيِهِ زَلَّ.

٤٣. Being opinionated will make you slip and will cause you to fall into an abyss .

٤٣_ الْإِسْتِبْدَادُ بِرَأْيِكَ يُزِلُّكَ، وَيُهَوِّرُكَ فِي الْمَهَاوِي.

٤٤. How bad a disposition opinionatedness [and arbitrariness] is !

٤٤_ بُسَّ الْإِسْتِعْدَادُ الْإِسْتِبْدَادُ.

Showing Off

Showing Off الرِّيا والمُرَائِي

١. The outside of the one who shows off is beautiful but his inside is sickly .

١_ الْمُرَائِي ظَاهِرُهُ جَمِيلٌ، وَبَاطِنُهُ

Work without seeking to show off or for the sake of renown, for indeed the one who .۲
.works for other than Allah is left by Allah to the one whom he worked for

۲_ اِعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ، فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكُلْهُ اللَّهُ سُبْحَانَهُ إِلَى مَنْ عَمِلَ لَهُ.

۳. [Showing off is [a form of] ascribing partners [to Allah

۳_ الرِّيَاءُ إِشْرَاكٌ.

۴. The bane of worship is showing off

۴_ آفَةُ الْعِبَادَةِ الرِّيَاءُ.

۵. The smallest amount of showing off is polytheism

۵_ يَسِيرُ الرِّيَاءِ شِرْكٌ.

The words of the one who shows off are beautiful, but in his heart there is an .۶
.internal disease

۶_ لِسَانُ الْمُرَائِي جَمِيلٌ، وَفِي قَلْبِهِ الدَّاءُ الدَّخِيلُ.

Profit And Gain

Profit and Gain الرباح والرباح

۱. Many a profit turns back into loss

۱_ زُبَّ رِبَاحٍ (أَرْبَاحٌ تَوُّلٌ) يُؤَلُّ إِلَى خُسْرَانٍ.

The gainer is one who has sold this world for the Hereafter and has exchanged the .۲
.transient for the eternal

۲_ الرِّابِحُ مَنْ بَاعَ الدُّنْيَا بِالْآخِرَةِ، وَاسْتَبَدَلَ بِالْآجِلِ عَنِ الْعَاجِلِ.

Hope In [The Mercy Of] Allah And [In] Others

Hope in [The Mercy of] Allah and [in] others الرجاء من الله وغيره

Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other .١
than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has
.been disappointed

١_ اجْعَلُوا كُلَّ رَجَائِكُمْ لِلَّهِ سُبْحَانَهُ، وَلَا تَرْجُوا أَحَدًا سِوَاهُ فَإِنَّهُ مَا رَجَا أَحَدٌ غَيْرَ اللَّهِ تَعَالَى إِلَّا خَابَ.

.٢ The greatest affliction is the severance of hope .٢

٢_ أَعْظَمُ الْبَلَاءِ انْقِطَاعُ الرَّجَاءِ.

.٣ Hope in the mercy of Allah brings more success .٣

٣_ الرَّجَاءُ

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لِرَحْمَةِ اللَّهِ أَنْجَحُ.

Verily, if you have hope in Allah you will attain your hopes, but if you have hope in .٤
.other than Allah then your hopes and aspirations will be frustrated

٤_ إِنْكُمْ إِنْ رَجَوْتُمْ اللَّهَ بَلَّغْتُمْ آمَالَكُمْ، وَإِنْ رَجَوْتُمْ غَيْرَ اللَّهِ خَابَتْ آمَالُكُمْ وَأَمَالُكُمْ.

.Many a hope leads to deprivation .٥

٥_ رَبِّ رَجَاءٌ يُؤَدِّي إِلَى حِزْمَانٍ.

.Many a frustrated hope is brought about by a false aspiration .٦

٦_ رَبِّ رَجَاءٌ خَائِبٌ لِأَمَلٍ كَاذِبٍ.

Be closer to that which you do not hope for than [you are to] that which you hope .٧
for

٧_ كُنْ لِمَا لَا تَرْجُو أَقْرَبُ مِنْكَ لِمَا تَرْجُو.

.For every absence, there is a return .٨

٨_ لِكُلِّ غَيْبٍ إِيَابٌ.

.At times the distant may come close and the close may become distant .٩

٩_ لَرُبَّمَا قَرَّبَ الْبَعِيدُ وَبَعَدَ الْقَرِيبُ.

.When one has hope in you, [then] do not disappoint his hope .١٠

١٠_ مَنْ رَجَاكَ فَلَا تُخَيِّبْ أَمَلَهُ.

.When one is not known to have a generous nature, [then] do not have hope in him .١١

١١_ مَنْ لَمْ تَعْرِفِ الْكِرَامَ مِنْ طَبْعِهِ فَلَا تَرْجُهُ.

Who would have hope in your kindness when you have cut off ties with your near .١٢
!relatives

١٢_ مَنْ ذَا الَّذِي يَرْجُو فَضْلَكَ إِذَا قَطَعْتَ ذَوَى رَحِمِكَ.

Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in .١٣
his religious and worldly affairs

١٣_ مَنْ جَعَلَ اللَّهَ سُبْحَانَهُ مَوْئِلَ رَجَائِهِ كَفَاهُ أَمْرَ دِينِهِ وَدُنْيَاهُ.

When one takes himself to be lowly, [then] do not expect [or hope] for any good .١٤
from him

١٤_ مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَرْجُحْ خَيْرُهُ.

One .١٥

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.who does no evil to others, [then] expect good from him

١٥_ مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرُهُ.

.Do not have hope [or expectation] except from your Lord .١٦

١٦_ لَا تَرْجُ إِلَّا رَبَّكَ.

.Do not hope in that which will cause you to receive rebuke for your hope .١٧

١٧_ لَا تَرْجُ مَا تُعْنَفُ بِرَجَائِكَ.

.Do not risk anything with the hope of getting more than it .١٨

١٨_ لَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرٍ مِنْهُ.

Never have hope in the favour of one who makes you feel obliged, and do not rely .١٩
.upon the fool and the traitor

١٩_ لَا تَرْجُونَ فَضْلَ مَنْنٍ، وَلَا تَأْتَمِنِ الْأَحْمَقَ وَالْخَوَانَ.

Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One .٢٠
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

٢٠_ يا أَبَاذَرٍّ إِنَّكَ (إِنْ) غَضِبْتَ لِلَّهِ فَارْجُ مِنْ غَضِبَتِّ لَهُ، إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَخِفْتَهُمْ عَلَى دِينِكَ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ، وَاهْرُبْ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجُهُمْ إِلَى مَا مَنَعْتَهُمْ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ، وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عَبِيدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهُ لَجَعَلَ لَهُ مِنْهُمَا مَخْرَجًا، فَلَا يُؤَسِّدُ نَكَ إِلَّا الْحَقُّ، وَلَا يُوحِشُ نَكَ إِلَّا الْبَاطِلُ، فَلَوْ قَبِلْتَ دُنْيَاهُمْ لِأَحْبُوكَ، وَلَوْ قَرَضْتَ مِنْهَا لِأَمْنُوكَ.

Mercy And Compassion

Mercy and Compassion الرَّحْمِ وَالرَّحْمَةِ

١. By showing compassion, [divine] mercy descends .١

١_ بِبَدَلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ.

٢. Being compassionate to the weak brings down [divine] mercy .٢

٢_ رَحْمَةُ الضُّعْفَاءِ تَسْتَنْزِلُ الرَّحْمَةَ.

٣. 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 .٣

٣_ رَحْمَةُ مَنْ لَا يَرْحَمُ تَمْنَعُ الرَّحْمَةَ، وَاسْتِيقَاءُ مَنْ لَا يُبْقِي يُهْلِكُ الْأُمَّةَ.

٤. 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 .٤

٤_ عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةَ مَنْ فَوْقَهُ كَيْفَ لَا يَرْحَمُ مَنْ دُونَهُ.

٥. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them .٥

٥_ أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِجَمِيعِ النَّاسِ وَالْإِحْسَانَ إِلَيْهِمْ تُنَلِّهِمْ حَيْفًا وَلَا تَكُنْ عَلَيْهِمْ سَيْفًا.

٦. The most deserving of [showing] mercy among the people is the one who is most in [need of it] [himself] .٦

٦_ أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

The best thing that draws forth mercy is having compassion for all people .v

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[in your heart]

٧_ أْبْلَغُ مَا تَسْتَدِرُّ بِهِ الرَّحْمَهُ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَهُ.

When you are incapable of helping the weak [and needy] then let your compassion .٨
.encompass them

٨_ إِذَا عَجَزَ عَنِ الضُّعْفَاءِ نَيْلَكَ فَلْتَسْعُهُمْ رَحْمَتُكَ.

.Just as you show mercy, mercy will be shown to you .٩

٩_ كَمَا تَرْحَمُ تُرْحَمُ.

.One who shows no mercy will be shown no mercy .١٠

١٠_ مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

.One who shows no mercy to the people, Allah will withhold His mercy from him .١١

١١_ مَنْ لَمْ يَرْحَمْ النَّاسَ مَنَعَهُ اللَّهُ رَحْمَتَهُ.

One in whose heart there exists no mercy, meets less of it (mercy) when he needs .١٢
.it

١٢_ مَنْ لَمْ تَسْكُنِ الرَّحْمَهُ قَلْبُهُ قَلَّ لِقَاؤُهَا لَهُ عِنْدَ حَاجَتِهِ.

.One who shows mercy is shown mercy .١٣

١٣_ مَنْ تَرَحَّمَ رُحِمَ.

.It is by the honourable that mercy is shown .١٤

١٤_ مِنَ الْكِرَامِ تُكُونُ الرَّحْمَهُ.

.One of the surest means of intelligence is showing mercy to the ignorant .١٥

١٥_ مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَالِ.

Near Relatives And Keeping Or Cutting Off Ties With Them

الأرحام وصلتها وقطيعتها Near Relatives and Keeping or Cutting off Ties with Them

١. [By keeping ties with near relatives, blessings flow forth [abundantly .

١_ بِصَلِّهِ الرَّحِمِ تَشْتَدِرُ النَّعْمُ.

٢. By cutting off ties with near relatives, [divine] retributions are brought down .

٢_ بِقَطِيعِهِ الرَّحِمِ تُسْتَجَلَبُ النَّقْمُ.

٣. The kindness of a person towards his near relatives is a [form of] charity .

٣_ بُرُّ الرَّجُلِ ذَوَى رَحِمِهِ صَدَقَةٌ.

٤. The protection of blessings is in keeping ties with near relatives .

٤_ حِرَاسَةُ النَّعْمِ فِي صَلِّهِ الرَّحِمِ.

٥. The descending of [divine] retributions is in cutting off ties with near relatives .

٥_ حُلُولُ النَّقْمِ

فِي قَطِيعَةِ الرَّحِمِ .

٦. [Many a near relative is farther away than one who is distant [or unrelated

٦_ رُبَّ قَرِيبٍ أْبْعَدُ مِنْ بَعِيدٍ .

٧. Many ties are better to cut off than to keep

٧_ رُبَّ مُوَاصَلَةٍ خَيْرٌ مِنْهَا الْقَطِيعَةُ .

٨. [Sometimes [certain] ties may result in heavy burdens [and obligations

٨_ رُبَّ مُوَاصَلَةٍ أَدَّتْ إِلَى تَثْقِيلٍ .

٩. Keeping ties with near relatives makes blessings flow forth and repels calamities

٩_ صَلَّةُ الرَّحِمِ تُدْرِي النَّعْمَ وَتَدْفَعُ النَّعْمَ .

١٠. Keeping ties with near relatives is one of the best practices

١٠_ صَلَّةُ الرَّحِمِ مِنْ أَحْسَنِ الشُّيَمِ .

١١. Keeping ties with near relatives makes the numbers grow and multiplies the .
blessings

١١_ صَلَّةُ الرَّحِمِ مَنَّمَةٌ لِلْعَدَدِ مَثْرَاءٌ لِلنَّعْمِ .

١٢. Keeping ties with near relatives hurts the enemy and protects one from falling into .
evil places of destruction

١٢_ صَلَّةُ الرَّحِمِ تَسْوَأُ الْعَدُوَّ، وَتَقِي مَصَارِعَ السُّوءِ .

١٣. Keeping ties with near relatives produces wealth and delays death

١٣_ صَلَّةُ الْأَرْحَامِ تُثْمِرُ الْأَمْوَالَ، وَتُسَيِّ فِي الْأَجَالِ .

١٤. Keeping ties with near relatives brings about love and restrains the enemy

١٤_ صَلَّةُ الرَّحِمِ تُوجِبُ الْمَحَبَّةَ، وَتَكْبِتُ الْعَدُوَّ .

Keeping ties with near relatives increases [one's] lifespan and makes wealth grow .١٥
.[[and multiply

١٥ _ صَلَّهِ الرَّحِمِ تُوسِّعُ الْأَجَالَ، وَتُنْمِي الْأَمْوَالَ.

Keeping ties with near relatives is a means of increasing wealth and a raiser of .١٦
.[good] deeds

١٦ _ صَلَّهِ الْأَرْحَامِ مِثْرَاهُ فِي الْأَمْوَالِ، مِرْفَعُهُ لِلْأَعْمَالِ.

.Keeping ties with near relatives is from the best practices of the honourable ones .١٧

١٧ _ صَلَّهِ الْأَرْحَامِ مِنْ أَفْضَلِ شَيْمِ الْكِرَامِ.

Keeping ties with near relatives makes blessings flourish and repels [divine] . ١٨
.retributions

١٨ _ صَلَّهِ الرَّحِمِ عِمَارَةُ النَّعْمِ، وَدِفَاعُهُ النَّقْمِ.

.١٩

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.Keeping ties with near relatives makes the numbers grow and results in eminence

١٩_ صِلَةُ الرَّحِمِ تُنْمِي الْعَدَدَ، وَتُوجِبُ السُّؤْدَدَ.

One who is neglected by the near one is [made dear to and] supported by the .٢٠
.distant [unrelated] one

٢٠_ مَنْ ضَيَّعَهُ الْأَقْرَبُ، أُفِيحَ لَهُ الْأَبْعَدُ.

.One who wrongs his near relative has indeed disgraced his honour .٢١

٢١_ مَنْ جَفَا أَهْلَ رَحِمِهِ، فَقَدْ شَانَ كَرَمَهُ.

.Part of honour is keeping ties with near relatives .٢٢

٢٢_ مِنَ الْكِرَامِ صِلَةُ الرَّحِمِ.

.In keeping ties with near relatives there is the safeguarding of blessings .٢٣

٢٣_ فِي صِلَةِ الرَّحِمِ حِرَاسَةُ النَّعْمِ.

In cutting off ties with near relatives there is the coming down of [divine] .٢٤
.retributions

٢٤_ فِي قَطْعِهِ الرَّحِمِ حُلُولُ النَّقْمِ.

.Keeping ties with near relatives is a means of growing the numbers .٢٥

٢٥_ وَصِلَةُ الْأَرْحَامِ مَنَمَاءٌ لِلْعَدَدِ.

.Cutting off ties with near relatives brings [divine] retributions .٢٦

٢٦_ قَطْعُهُ الرَّحِمِ تَجْلِبُ النَّقْمَ.

.Cutting off ties with near relatives is one of the ugliest practices .٢٧

٢٧_ قَطْعُهُ الرَّحِمِ مِنْ أَفْبَحِ الشُّيْمِ.

.Cutting off ties with near relatives causes the cessation of blessings .٢٨

٢٨ _ قَطِيعُهُ الرَّحِمِ تُزِيلُ النُّعْمَ.

29. There is no increase [in wealth] with cutting off ties with near relatives

٢٩ _ لَيْسَ مَعَ قَطِيعِهِ الرَّحِمِ نَمَاءٌ.

30. No one is considered close by the one who cuts off ties with his near relatives

٣٠ _ لَيْسَ لِقَاطِعِ رَحِمِ قَرِيبٌ.

31. It is not part of honour to cut off ties with near relatives

٣١ _ لَيْسَ مِنَ الْكِرَامِ قَطِيعُهُ الرَّحِمِ.

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

٣٢_ أَكْرِمْ عَشِيرَتَكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ، وَيَدُكَ الَّتِي بِهَا تَصُولُ.

Honour your near relatives, revere the forbearing from among them, be patient .٣٣
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

٣٣_ أَكْرِمْ ذَوَى رَحِمِكَ، وَوَقِّرْ حَلِيمَهُمْ، وَاخْلُمْ عَنْ سَفِيهِهِمْ وَتَيَسَّرْ لِمُعْسِرِهِمْ، فَإِنَّهُمْ لَكَ نِعْمَ الْعُدَّةُ فِي الشَّدَّةِ وَالرَّخَاءِ.

.The best practice is keeping ties with near relatives .٣٤

٣٤_ أَفْضَلُ الشَّيْمِ صَلَةُ الْأَرْحَامِ.

.Indeed when near relatives are in contact, they become kind to each other .٣٥

٣٥_ إِنَّ الرَّحِمَ إِذَا تَمَاسَّتْ تَعَاطَفَتْ.

Verily keeping ties with near relatives is from the obligatory acts of Islam, and .٣٦
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

٣٦_ إِنَّ صَلَةَ الْأَرْحَامِ لَمِنْ مُوجِبَاتِ الْإِسْلَامِ، وَإِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِأَكْرَامِهَا، وَإِنَّهُ تَعَالَى يَصِلُ مَنْ وَصَلَهَا، وَيَقْطَعُ مَنْ قَطَعَهَا،
وَيُكْرِمُ مَنْ أَكْرَمَهَا.

.Making false accusations is the first step in cutting off ties .٣٧

٣٧_ التَّجَنَّى أَوَّلُ الْقَطِيعَةِ.

Beware! None of you should ever abandon [any of] his near relatives whom he .٣٨
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

٣٨_ أَلَا لَيَعْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ، يَرَى بِهَا الْخِصَاصَةَ أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِلَّا أَمْسَكَهُ وَلَا يَنْقُصُهُ إِلَّا أَنْفَقَهُ.

٣٩. False accusation is the messenger of severance of ties

٣٩_ التَّجَنِّي رَسُولُ الْقَطِيعَةِ.

٤٠. He who cuts off ties [with near relatives] does not believe in Allah

٤٠_ مَا آمَنَ بِاللَّهِ مَنْ قَطَعَ رَحِمَهُ.

٤١. 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

٤١_ مَا أَقْبَحَ الْقَطِيعَةَ بَعْدَ الصُّلْحِ وَالْجَفَاءَ بَعْدَ الْإِحَاءِ وَالْعِدَاوَةَ بَعْدَ الصَّفَاءِ، وَزَوَالَ الْأُلْفَةِ بَعْدَ اسْتِحْكَامِهَا.

٤٢. Who will ever trust you when you are disloyal to your near relatives

٤٢_ مَنْ ذَا الَّذِي يَتَّقُ بِكَ إِذَا عَدَرْتَ بِذَوَى رَحِمِكَ.

٤٣. Many a distant one is closer than every near one

٤٣_ رُبَّ بَعِيدٍ أَقْرَبُ مِنْ كُلِّ قَرِيبٍ.

Ease

Ease الرِّخَاءِ

١. When the circle of affliction tightens, ease follows

١_ عِنْدَ تَضَائِقِ حَلْقِ الْبَلَاءِ يَكُونُ الرِّخَاءُ.

٢. The excellence of gratitude is in times of ease

٢_ فِي الرِّخَاءِ تَكُونُ فَضِيلَةُ الشُّكْرِ.

Restraint

١. One who does not restrain himself [from evils and excesses] is ignorant .١

١_ مَنْ لَمْ تَزِدْ يَجْهَلُ.

Depravities

Depravities الرذائل

١. By keeping away from depravities, you are saved from disgrace .١

١_ بِتَجَنُّبِ الرَّذَائِلِ تَنْجُو مِنَ الْعَابِ.

٢. Do not make yourself needless through depravities such that your value is dropped .٢

٢_ لَا تَغْنِ بِالرَّذَائِلِ فَتَسْقُطَ قِيَمَتُكَ.

٣. He who delights in depravities will never succeed .٣

٣_ لَا يُفْلِحُ مَنْ يَتَبَجَّجُ بِالرَّذَائِلِ.

٤. It is sufficient of a depravity for one to be pleased [and impressed] with himself .٤

٤_ كَفَى بِالْمَرْءِ رَذِيلَهُ أَنْ

يُعْجَبُ بِنَفْسِهِ.

۵. Decline into depravities easily destroys

۵_ الْإِنْحِطَاطُ إِلَى الرِّذَائِلِ سَهْلٌ مُرْدٌ.

Sustenance And One Who Seeks It

Sustenance and One Who Seeks It الرزق وطالبه

۱. Make sustenance come down by [giving] charity .

۱_ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

۲. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants .
except [in places] from where they least expect it

۲_ إِنَّ اللَّهَ سُبْحَانَهُ أَبَى أَنْ يَجْعَلَ أَرْزَاقَ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا مِنْ حَيْثُ لَا يَحْتَسِبُونَ.

۳. Assistance comes down from Allah to the extent of the provisions [that are required
].[for sustenance

۳_ تَنْزِلُ مِنَ اللَّهِ الْمَعُونَةُ عَلَى قَدْرِ الْمُؤْنَةِ.

۴. Your sustenance is seeking you, so spare yourself the trouble of seeking it .

۴_ رِزْقُكَ يَطْلُبُكَ، فَأَرِخْ نَفْسَكَ مِنْ طَلْبِهِ.

۵. He who seeks sustenance from the wicked has accepted deprivation .

۵_ رَضِيَ بِالْحِرْمَانِ طَالِبُ الرِّزْقِ مِنَ اللُّثَامِ.

۶. The sustenance of every person is preordained just as the end of his life is .
.predetermined

۶_ رِزْقُ كُلِّ امْرِءٍ مُقَدَّرٌ كَتَقْدِيرِ أَجَلِهِ.

۷. The sustenance of a person is proportionate to his intention .

٧_ رِزْقُ الْمَرْءِ عَلَى قَدْرِ نَيْتِهِ.

That which has been decreed for you will come to you, so take it easy in your .٨
earning

٨_ سَوْفَ يَأْتِيكَ مَا قُدِرَ لَكَ، فَخَفِّضْ فِي الْمُكْتَسَبِ.

All of you are the dependants of Allah, and Allah, the Glorified, takes care of His .٩
dependants

٩_ كُلُّكُمْ عِيَالُ اللَّهِ وَاللَّهُ سُبْحَانَهُ كَافِلُ عِيَالِهِ.

[For every sustenance there is a means, so be moderate in your seeking [it] .١٠

١٠_ لِكُلِّ رِزْقٍ سَبَبٌ، فَأَجْمِلُوا فِي الطَّلَبِ.

.No [other] seeker will ever overtake you in [acquiring] your sustenance .١١

١١_ لَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ.

Nobody will ever .١٢

.overcome you in getting that which has been decreed for you

١٢_ لَنْ يَغْلِبَكَ عَلَى مَا قُدِّرَ لَكَ غَالِبٌ.

That which has been apportioned for you will never escape you so be moderate in .١٣
.what you seek

١٣_ لَنْ يَفُوتَكَ مَا قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ.

.That sustenance which has been decreed for a soul shall not escape it .١٤

١٤_ لَمْ يَفُتْ نَفْسًا مَا قُدِّرَ لَهَا مِنَ الرِّزْقِ.

If sustenance was bestowed based on understanding and intellect, the animals .١٥
.and foolish ones would not live

١٥_ لَوْ جَرَّتِ الْأَرْزَاقُ بِالْأَلْبَابِ وَالْعُقُولِ لَمْ تَعِشِ الْبَهَائِمُ وَالْحَمَقَى.

One who is [too] concerned about his next day's sustenance will never be .١٦
.successful

١٦_ مَنْ اهْتَمَّ بِرِزْقِ غَدٍ لَمْ يُفْلِحْ أَبَدًا.

.One of the most pleasant blessings is abundant sustenance .١٧

١٧_ مِنْ هَنَىءِ النَّعْمِ سَعَةُ الْأَرْزَاقِ.

!What a good blessing abundant sustenance is .١٨

١٨_ نِعْمَ الْبَرَكَهَةُ سَعَةُ الرِّزْقِ.

Do not let seeking that which is guaranteed for you be more important to you than .١٩
.the action which has been made obligatory upon you to perform

١٩_ لَا يَكُنِ الْمَضْمُونُ لَكَ طَلَبُهُ أَوْلَى بِكَ مِنَ الْمَفْرُوضِ عَلَيْكَ عَمَلُهُ.

Do not let the worry of the day which has not come upon you bear on the day .٢٠
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

٢٠_ لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدَّاتَاكَ، فَإِنَّهُ إِنْ

p: ٣٨١

يَكُنْ مِنْ عُمْرِكَ يَا تَكَ اللَّهُ سُبْحَانَهُ فِيهِ بِرِزْقِكَ وَإِنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَمَا هُمُّكَ بِمَا لَيْسَ مِنْ أَجْلِكَ.

۲۱. (۱). (Sustenance is not acquired by toiling [for it].)

۲۱_ لا يَمْنَالُ الرِّزْقُ بِالتَّعْنَى.

۲۲. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

۲۲_ لا يَمْلِكُ إِمْسَاكَ الْأُزْزَاقِ وَإِدْرَارَهَا إِلَّا الرِّزَّاقُ.

۲۳. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

۲۳_ يَطْلُبُكَ رِزْقُكَ أَشَدَّ مِنْ طَلْبِكَ لَهُ فَأَجْمِلْ فِي طَلْبِهِ.

۲۴. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful.

۲۴_ أَجْمِلُوا فِي الطَّلَبِ، فَكَمْ مِنْ حَرِيصٍ خَائِبٍ، وَكَمْ مِنْ مُجْمِلٍ لَمْ يَخِبْ.

۲۵. Sustenance seeks the one who does not seek it.

۲۵_ الرِّزْقُ يَطْلُبُ مَنْ لَا يَطْلُبُهُ.

۲۶. Sustenance is not acquired by greed or by being sought after.

۲۶_ الْأُزْزَاقُ لَا تُنَالُ بِالْحِرْصِ وَالْمُطَالَبَةِ.

۲۷. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

۲۷_ إِنِّي مُسْتَوْفٍ رِزْقِي، وَمُجَاهِدٌ نَفْسِي، وَمُنْتَهٍ إِلَى قِسْمِي.

۲۸. 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.

٢٨_ إِنَّكَ مُدْرِكٌ قِسْمِكَ، وَمُضْمُونٌ رِزْقِكَ، وَمُسْتَوْفٍ مَا كُتِبَ لَكَ، فَأَرِحْ نَفْسَكَ مِنْ شَقَاءِ الْحِرْصِ، وَمَذَلَّةِ الطَّلَبِ، وَثِقْ بِاللَّهِ، وَخَفِّضْ فِي الْمَكْتَسَبِ.

.Be satisfied and you will be relaxed .٢٩

٢٩_ اِرْضَ تَشْتَرِخَ.

Be satisfied with that .٣٠

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١- Rather it is granted by Allah and provided by Him in accordance to His allotment

.which has been apportioned for you and you will be a [true] believer

٣٠_ اِرْضَ بِمَا قُسِمَ لَكَ تَكُنْ مُؤْمِنًا.

Be satisfied with the sustenance that has been apportioned for you and you will .٣١
.live a life of prosperity

٣١_ اِرْضَ مِنَ الرِّزْقِ بِمَا قُسِمَ لَكَ تَعِشْ غَنِيًّا.

The sustenance has been apportioned; the greedy has been deprived [of what he .٣٢
].[seeks beyond his share

٣٢_ الرِّزْقُ مَقْسُومٌ، الْحَرِيصُ مَحْرُومٌ.

.One who seeks more [than what has been apportioned for him], falls into loss .٣٣

٣٣_ مَنْ طَلَبَ الزِّيَادَةَ وَقَعَ فِي التَّقْصَانِ.

.The deprived may [also] be granted sustenance .٣٤

٣٤_ قَدْ يُرْزَقُ الْمَحْرُومُ.

Neither you overtake your death nor will you get the sustenance that is not .٣٥
!?[decreed] for you, so why are you making yourself miserable O wretched one

٣٥_ إِنَّكَ لَسْتَ بِسَابِقِ أَجْلِكَ وَلَا بِمَرْزُوقٍ مَا لَيْسَ لَكَ فَلِمَاذَا تُشْقِي نَفْسَكَ يَا شَقِيًّا.

Confiding In Others

Confiding in others الاسترسال

.1 .One who confides less in others is safe .١

١_ مَنْ أَقَلَّ الْإِسْتِرْسَالَ سَلِمَ.

.2 .One who confides a lot in others regrets .٢

٢_ مَنْ أَكْثَرَ الْإِسْتِرْسَالَ نَدِمَ.

۳. Confiding less in people [and not telling them your secrets] is more judicious .۳

۳_ قَلَّ الْإِسْتِرْسَالِ إِلَى النَّاسِ أَحْرَمٌ.

The Messenger And His Message

The Messenger and His Message الرسول وأدبه والكتاب

۱. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged

۱_ بِعَقْلِ الرَّسُولِ وَأَدْبِهِ يُسْتَدَلُّ عَلَى عَقْلِ الْمُرْسِلِ.

۲. A person's messenger is the interpreter of his reason, and his written message is more conveying than his speech

۲_ رَسُولُ الرَّجُلِ تَرْجُمَانُ عَقْلِهِ، وَكِتَابُهُ أَبْلَغُ مِنْ نُطْقِهِ.

۳. You messenger

is the interpreter of your intellect, and your tolerance is an indication of your
forbearance

٣_ رَسُولُكَ تَرْجُمَانُ عَقْلِكَ، وَاحْتِمَالُكَ دَلِيلُ حِلْمِكَ.

Your messenger is the gauge of your nobility, and your pen is the most eloquent
thing that speaks on your behalf

٤_ رَسُولُكَ مِيزَانُ نُبْلِكَ، وَقَلَمُكَ أَبْلَغُ مَنْ يَنْطِقُ عَنْكَ.

Rectitude And Right Guidance

Rectitude and Right Guidance الرُّشْدُ وَالْإِسْتِرْشَادُ وَالْمُسْتِرْشِدُ

Indeed the intelligent one who is heedless strays from the path of right guidance . ١
and the one who strives with seriousness [to find it] gets it

١_ لَقَدْ أَخْطَاءَ الْعَاقِلُ اللَّاهِي الرُّشْدَ، وَأَصَابَهُ ذُو الْإِجْتِهَادِ وَالْجِدِّ.

.You will never know rectitude until you know the one who has abandoned it . ٢

٢_ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَهُ.

.[One who seeks right guidance becomes knowledgeable [about it] . ٣

٣_ مَنْ اسْتَرَشَدَ عَلِمَ.

.One who seeks right guidance from the deviated, goes astray . ٤

٤_ مَنْ اسْتَرَشَدَ غَوِيًّا ضَلَّ.

.One who opposes his reason follows his desires . ٥

٥_ مَنْ خَالَفَ رُشْدَهُ تَبِعَ هَوَاهُ.

.The best of paths is [the path of] right guidance . ٦

٦_ أَفْضَلُ السُّبُلِ الرُّشْدُ.

.It is possible for the seeker of right guidance to attain it .٧

٧_ قَدْ أَصَابَ الْمُسْتَرْشِدُ.

.One who is truthful to you about yourself has indeed guided you aright .٨

٨_ مَنْ أَصَدَّقَكَ فِي نَفْسِكَ فَقَدْ أُرْشَدَكَ.

.There is no going astray with right guidance .٩

٩_ لَا ضَلَالٌ مَعَ إِرْشَادٍ.

One who is successful in his [attaining] rectitude acquires provisions for his . ١٠
.Hereafter

١٠_ مَنْ وَفَّقَ لِرِشَادِهِ تَزَوَّدَ لِمَعَادِهِ.

Being Pleased And Satisfied

الرِّضَا وَالرَّاضِي Being Pleased and Satisfied

.One who is pleased with the decree [of Allah] is at ease . ١

١_ مَنْ رَضِيَ بِالْقَضَاءِ

The thing which is most befitting of true faith is being satisfied [with what has been .۲
[decrees] and total submission [to Allah

۲_ أَجْدَرُ الْأَشْيَاءِ بِصَدَقِ الْإِيمَانِ الرِّضَا وَالتَّسْلِيمِ.

.3.Satisfaction is abundance while disappointment is agony

۳_ الرِّضَا عَنَاءٌ وَالسُّخْطُ عَنَاءٌ.

.4.Satisfaction dispels sadness

۴_ الرِّضَا يَنْفِي الْحَزْنَ.

.5.Satisfaction [with the decree of Allah] is the fruit of certitude

۵_ الرِّضَا ثَمَرَةُ الْيَقِينِ.

.6.[Satisfaction with the decree of Allah makes great calamities easy [to bear

۶_ الرِّضَا بِقَضَاءِ اللَّهِ يُهَوِّنُ عَظِيمَ الرِّزَايَا.

If you have made a covenant [to believe in Allah] then be satisfied with that which .۷
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

۷_ إِنْ عَقَدْتَ أَيْمَانَكَ فَارْضَ بِالْمَقْضِيِّ عَلَيْكَ وَلَكَ وَلَا تَرْجُ أَحَدًا إِلَّا اللَّهَ سُبْحَانَهُ، وَانْتَظِرْ مَا أَتَاكَ بِهِ الْقَدَرُ.

Indeed if you are pleased with the decree [of Allah], your lives will become . ۸
enjoyable and you will attain prosperity

۸_ إِنَّكُمْ إِنْ رَضِيْتُمْ بِالْقَضَاءِ طَابَتْ عَيْشَتُكُمْ وَفُرْتُمْ بِالْعَنَاءِ.

When what you want does not happen, then do not fret about how you were [and .۹
[be satisfied with the decree of Allah

۹_ إِذَا لَمْ يَكُنْ مَا تُرِيدُ، فَلَا تُبَلِّ كَيْفَ كُنْتَ.

.By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced .۱۰

۱۰_ بِالرِّضَا بِقَضَاءِ اللَّهِ يُسْتَدَلُّ عَلَى حُسْنِ الْيَقِينِ.

Seek the pleasure of Allah and fear His displeasure, and let your heart become .۱۱
.unsettled by [your] fear of Him

۱۱_ تَوَخَّ رِضَا اللَّهِ، وَتَوَقَّ سَخَطَهُ، وَزَعَزَعَ

قَلْبِكَ بِخَوْفِهِ.

۱۲. Seek the pleasure of Allah by being satisfied with His decree .

۱۲_ تَحَرَّ رِضَا اللَّهِ بِرِضَاكَ بِقَدَرِهِ.

۱۳. 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

۱۳_ تَحَرَّ رِضَا اللَّهِ، وَتَجَنَّبَ سَخَطَهُ، فَإِنَّهُ لَا يَدُ (يُ) لَكَ بِنِقْمَتِهِ، وَلَا غِنَى بِكَ عَنْ مَغْفِرَتِهِ، وَلَا مَلْجَأَ لَكَ مِنْهُ إِلَّا إِلَيْهِ.

۱۴. The fruit of satisfaction is prosperity .

۱۴_ ثَمَرَةُ الرِّضَا العَنَاءُ.

۱۵. [The pinnacle of worship is satisfaction [with the decree of Allah

۱۵_ رَأْسُ الطَّاعَةِ الرِّضَا.

۱۶. [The cornerstone of contentment is satisfaction [with the decree of Allah

۱۶_ رَأْسُ القَنَاةِ الرِّضَا.

۱۷. Remain satisfied in times of difficulty and ease .

۱۷_ عَلَيْكَ بِالرِّضَا فِي الشَّدَّةِ وَالرَّخَاءِ.

۱۸. Whoever is pleased with [Allah's] decree, his life becomes pleasant .

۱۸_ مَنْ رَضِيَ بِالْقَضَاءِ طَابَتْ عَيْشَتُهُ.

۱۹. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly

۱۹_ مَنْ رَضِيَ بِالْقَدْرِ اسْتَخَفَّ بِالْغَيْرِ.

۲۰. Whoever is satisfied with what has been decreed, his certitude is strengthened .

٢٠_ مَنْ رَضِيَ بِالْمَقْدُورِ قَوِيَ يَقِينُهُ.

One whose satisfaction with what is decreed is good, his patience in [times of] .٢١
.tribulation will be good

٢١_ مَنْ حَسِنَ رِضَاهُ بِالْقَضَاءِ حَسِنَ صَبْرُهُ عَلَى الْبَلَاءِ.

One who is pleased with the share allotted to him by Allah does not grieve for that .٢٢
.which escapes him

٢٢_ مَنْ رَضِيَ بِقِسْمِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ.

One who is satisfied with .٢٣

.what Allah has allotted for him does not become sad about what others possess

٢٣_ مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ لَمْ يَحْزَنْ عَلَى مَا فِي يَدِ غَيْرِهِ.

.Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion .٢٤

٢٤_ مَنْ لَمْ يَرْضَ بِالْقَضَاءِ دَخَلَ الْكُفْرَ دِينَهُ.

From the most excellent faith is being pleased with whatever [divine] decree .٢٥
.brings

٢٥_ مِنْ أَفْضَلِ الْإِيمَانِ الرِّضَا بِمَا يَأْتِي بِهِ الْقَدْرُ.

Allah, the Glorified, does not pass any decree for the servant who is satisfied with it .٢٦
.but that there is benefit in it for him

٢٦_ مَا قَضَى اللَّهُ سُبْحَانَهُ عَلَى عَبْدٍ قَضَاءً فَرَضِي بِهِ إِلَّا كَانَتْ الْخَيْرَةُ لَهُ فِيهِ.

Allah, the Glorified, does not repel any of the afflictions of this world and .٢٧
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

٢٧_ مَا دَفَعَ اللَّهُ سُبْحَانَهُ عَنِ الْمُؤْمِنِ شَيْئًا مِنْ بَلَاءِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ إِلَّا بِرِضَاهُ بِقَضَائِهِ، وَحُسْنِ صَبْرِهِ عَلَى بَلَائِهِ.

!What a good companion of faith satisfaction is .٢٨

٢٨_ نِعَمَ قَرِينُ الْإِيمَانِ الرِّضَا.

!What a good expeller of sadness satisfaction with [divine] decree is .٢٩

٢٩_ نِعَمَ الطَّارِدُ لِلْهَمِّ الرِّضَا بِالْقَضَاءِ.

.He who is satisfied with the decree [of Allah] has acquired abundance .٣٠

٣٠_ نَالَ الْغِنَى مَنْ رَضِيَ بِالْقَضَاءِ.

.[There is no submission like satisfaction [with what has been decreed .٣١

٣١_ لا إِسْلَامَ كَالرِّضَا.

٣٢. Nothing takes away poverty like satisfaction and contentment .

٣٢_ لَا يُذْهِبُ الْفَاقَةَ مِثْلُ الرِّضَا، وَالْقَنُوعِ.

٣٣. It behoves one who is pleased with the decree of Allah .

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.the Glorified, to rely upon Him

٣٣_ يَتَّبِعِي لِمَنْ رَضِيَ بِقَضَاءِ اللَّهِ سُبْحَانَهُ أَنْ يَتَوَكَّلَ عَلَيْهِ.

.The pleasure of Allah, the Glorified, is the nearest goal that can be achieved .٣٤

٣٤_ رِضَا اللَّهِ سُبْحَانَهُ أَقْرَبُ غَايَةٍ تُدْرَكُ.

.The pleasure of Allah, the Glorified, is linked to His obedience .٣٥

٣٥_ رِضَا اللَّهِ سُبْحَانَهُ مَقْرُونٌ بِطَاعَتِهِ.

The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) .٣٦
.satisfaction with that which He, the Glorified, has decreed for or against him

٣٦_ عِلْمُهُ رِضَا اللَّهِ سُبْحَانَهُ عَنِ الْعَبْدِ رِضَاهُ بِمَا قَضَى بِهِ سُبْحَانَهُ لَهُ وَعَلَيْهِ.

.The highest goal is in [attaining] the pleasure of Allah .٣٧

٣٧_ فِي رِضَا اللَّهِ غَايَةُ الْمَطْلُوبِ.

How can the heart that is inclined to this world be capable of being satisfied [with .٣٨
!?![what has been decreed

٣٨_ كَيْفَ يَقْدِرُ عَلَى إِعْمَالِ الرِّضَا الْقَلْبُ الْمُتَوَلِّئُ بِالدُّنْيَا!؟

.Satisfaction suffices as abundance .٣٩

٣٩_ كَفَى بِالرِّضَا غِنًى.

Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with .٤٠
.words of justice in the presence of the tyrannical ruler

٤٠_ مَنْ آثَرَ رِضَا رَبِّ قَادِرٍ فَلْيَتَكَلَّمْ بِكَلِمَةٍ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ.

Whoever seeks the pleasure of Allah at the expense of displeasing the people, .٤١
.Allah will turn his dispraiser among the people into his praiser

٤١_ مَنْ طَلَبَ رِضَا اللَّهِ بِسَخِطِ النَّاسِ رَدَّ اللَّهُ ذَامَّهُ مِنَ النَّاسِ حَامِدًا.

One who hastens towards the actions that please Allah, the Glorified, and delays .٤٢
.acts of disobedience to Him has indeed perfected [his] obedience

٤٢_ مَنْ بَادَرَ إِلَى مَرَاضِي اللَّهِ سُبْحَانَهُ، وَتَأَخَّرَ عَنْ مَعَاصِيهِ فَقَدْ أَكْمَلَ الطَّاعَةَ.

Allah! Grant us .٤٣

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your pleasure and make us needless of having to stretch out our hands to other than .you

٤٣_ هَبِ اللَّهُمَّ لَنَا رِضَاكَ، وَأَغْنِنَا عَنْ مَدِّ الْأَيْدِي إِلَى سِوَاكَ.

Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one .٤٤
.who praises him among the people into one who dispraises him

٤٤_ مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ رَدَّ اللَّهُ حَامِدَهُ مِنَ النَّاسِ دَائِمًا.

How great is the wrongdoing of the one who seeks the pleasure of the creation by .٤٥
.angering the Creator

٤٥_ مَا أَعْظَمَ وِزْرَ مَنْ طَلَبَ رِضَى الْمَخْلُوقِينَ بِسَخَطِ الْخَالِقِ.

.One who is pleased with what has been decreed becomes content with little .٤٦

٤٦_ مَنْ رَضِيَ بِالْمَقْدُورِ اِكْتَفَى بِالْمَيْسُورِ.

.One who is satisfied with his portion will not be angered by anyone .٤٧

٤٧_ مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسَخِطْهُ أَحَدٌ.

.One who is pleased with his state will not be affected by jealousy .٤٨

٤٨_ مَنْ رَضِيَ بِحَالِهِ لَمْ يَعْتَوِرْهُ الْحَسَدُ.

The one who is pleased with the action of a group is like one who participates in it .٤٩
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

٤٩_ الرَّاضِي بِفِعْلِ قَوْمٍ كَالِدَّاخِلِ فِيهِ مَعَهُمْ وَلِكُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ: إِثْمُ الرِّضَا بِهِ وَإِثْمُ الْعَمَلِ بِهِ.

.Every satisfied one is at ease .٥٠

٥٠_ كُلُّ رَاضٍ مُشْتَرِيحٌ.

.Be pleased [with Allah's decree] and He will be pleased with you .٥١

٥١_ كُنْ رَاضِيًا تَكُنْ مَرَضِيًّا.

٥٢. Always be pleased with what is brought by [divine] decree

٥٢_ كُنْ أَبْدًا رَاضِيًا بِمَا يَأْتِي

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.One who is satisfied with his [allotted] portion is at ease ٥٣.

٥٣- مَنْ رَضِيَ بِقِسْمِهِ اسْتَرَاخَ.

Desire And Longing

الرَّغْبَةُ Desire And Longing

.1. [Desire is the key to difficulty [and hardship .

١- الرَّغْبَةُ مِفْتَاحُ النَّصَبِ.

.2. The fruit of desire is hardship .

٢- ثَمَرَةُ الرَّغْبَةِ التَّعَبُ.

.3. Your longing for the one who has no interest in you is a humiliation .

٣- 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

٤- مَنْ رَغِبَ فِيكَ عِنْدَ إِقْبَالِكَ زَهَدَ فِيكَ عِنْدَ إِدْبَارِكَ.

.5. [1](#). One who desires that you remain alive has clutched on to your cord .

٥- مَنْ رَغِبَ فِي حَيَاتِكَ فَقَدْ تَعَلَّقَ بِحَبَالِكَ.

.6. One who desires that which is with Allah, his prostrations and bowings increase .

٦- مَنْ رَغِبَ فِي مَا عِنْدَ اللَّهِ كَثُرَ سُجُودُهُ وَرُكُوعُهُ.

.7. One who desires that which is with Allah makes his actions sincere .

٧- مَنْ رَغِبَ فِي مَا عِنْدَ اللَّهِ أَخْلَصَ عَمَلَهُ.

٨. One who desires that which is with Allah attains his hopes .

٨- مَنْ رَغِبَ فِي مَا عِنْدَ اللَّهِ بَلَغَ آمَالَهُ.

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

٩- إِنَّكُمْ إِنْ رَغِبْتُمْ إِلَى اللَّهِ غَنِمْتُمْ وَنَجَوْتُمْ وَإِنْ رَغِبْتُمْ إِلَى الدُّنْيَا خَسِرْتُمْ وَهَلَكْتُمْ.

Leniency And Gentleness

Leniency And Gentleness الرِّفْقُ وَاللِّينُ

١. Leniency is the key to rightness and the trait of the people of understanding .

١- الرِّفْقُ مِفْتَاحُ الصَّوَابِ، وَشِيْمَةُ ذَوِي الْأَبَابِ.

٢. Leniency makes difficulties bearable and eases the harshness .

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١- Some commentators say that this means that just by wishing that someone remain alive, a link is established with that person

.of situations

٢_ الرَّفْقُ يُبَسِّرُ الصَّعَابَ، وَيُسَهِّلُ شَدِيدَ الْأَسْبَابِ.

.Leniency is the infusion of goodness and the symbol of success ٣.

٣_ الرَّفْقُ لِقَاحُ الصَّلَاحِ، وَعُنْوَانُ النَّجَاحِ.

.Be lenient and you shall gain success ٤.

٤_ أَرْفُقْ تُرْفَقْ.

.The best thing is gentleness ٥.

٥_ أَفْضَلُ شَيْءٍ الرَّفْقُ.

.The greatest [form of] piety is gentleness ٦.

٦_ أَكْبَرُ الْبِرِّ الرَّفْقُ.

.Leniency is the key to success ٧.

٧_ الرَّفْقُ مِفْتَاحُ النَّجَاحِ.

.Leniency is the key to rightness ٨.

٨_ الرَّفْقُ مِفْتَاحُ الصَّوَابِ.

.Gentleness blunts the edge of opposition ٩.

٩_ الرَّفْقُ يَفْلُحُ حَدَّ الْمُخَالَفَةِ.

.Leniency is the symbol of nobility ١٠.

١٠_ الرَّفْقُ عُنْوَانُ النَّبِيلِ.

.Leniency is the symbol of aptness ١١.

١١_ الرَّفْقُ عُنْوَانُ سَدَادِ.

.۱۲ With leniency there is auspiciousness .۱۲

۱۲_ الیْمُنُ مَعَ الرَّفِیقِ .

.۱۳ Leniency leads to peace .۱۳

۱۳_ الرَّفِیقُ یُوَدِّیْ اِلَی السَّلْمِ .

.۱۴ (۱) Gentleness is the brother of a believer .۱۴

۱۴_ الرَّفِیقُ اُخُو الْمُؤْمِنِ .

Being lenient with one's subjects [and dependents] stems from an honourable .۱۵
disposition .۱۵

۱۵_ الرَّفِیقُ بِالْاِتِّبَاعِ مِنْ كَرَمِ الطَّبَاعِ .

.۱۶ When you punish, be lenient .۱۶

۱۶_ اِذَا عَاقَبْتَ فَارْفُقْ .

.۱۷ When leniency is unsuitable, then harshness is lenience .۱۷

۱۷_ اِذَا كَانَ الرَّفِیقُ حُرْفًا كَانَ الْخُرْقُ رِفْقًا .

.۱۸ Through leniency, magnanimity is completed .۱۸

۱۸_ بِالرَّفِیقِ تَتِمُّ الْمُرُوَّةُ .

.۱۹ Through gentleness, goals are achieved .۱۹

۱۹_ بِالرَّفِیقِ تُدْرِكُ الْمَقَاصِدُ .

.۲۰ [Through gentleness, difficulties become easy [to bear .۲۰

۲۰_ بِالرَّفِیقِ تَهْوَنُ الصَّعَابُ .

.۲۱ Through gentleness, companionship lasts longer .۲۱

٢١_ بِالرَّفْقِ تَدُومُ الصُّحْبَةُ.

٢٢. [The pinnacle of knowledge is leniency [and compassion

٢٢_ رَأْسُ الْعِلْمِ الرِّفْقُ.

٢٣. The cornerstone of politics is employing leniency

٢٣_ رَأْسُ السِّيَاسَةِ اسْتِعْمَالُ الرِّفْقِ.

٢٤. The gentleness of a person and his generosity endear him to his enemies

٢٤_ رِفْقُ الْمَرْءِ وَسَخَاؤُهُ يُحَبِّبُهُ إِلَى أَعْدَائِهِ.

٢٥. Adopt leniency, for indeed it is the key to rightness and the

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١- Meaning that it never separates from a believer

.quality of the people of understanding

٢٥_ عَلَيْكَ بِالرَّفْقِ فَإِنَّهُ مِفْتَاحُ الصَّوَابِ وَسَجِيَّةُ أُولَى الْأَبَابِ.

Adopt gentleness, for whoever is gentle in his actions, his matters will be .٢٦
[successfully] completed

٢٦_ عَلَيْكَ بِالرَّفْقِ، فَمَنْ رَفَقَ فِي أَعْمَالِهِ تَمَّ أَمْرُهُ.

.How many difficulties are made easy with gentleness .٢٧

٢٧_ كَمْ مِنْ صَعْبٍ تَسَهَّلَ بِالرَّفْقِ.

Let the most favoured of people in your sight be the one who is the most lenient in .٢٨
his actions

٢٨_ لِيَكُنْ أَحْظَى النَّاسِ عِنْدَكَ أَعْمَلُهُمْ بِالرَّفْقِ.

Be gentle with the one who is harsh with you, for he will soon become gentle with .٢٩
you

٢٩_ لَنْ لِمَنْ غَالَطَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ.

.One who acts with leniency, prospers .٣٠

٣٠_ مَنْ عَامَلَ بِالرَّفْقِ غَنِمَ.

.One who treats others with gentleness, gains success .٣١

٣١_ مَنْ عَامَلَ بِالرَّفْقِ وَفَّقَ.

.One who employs leniency, prospers .٣٢

٣٢_ مَنْ اسْتَعْمَلَ الرَّفْقَ غَنِمَ.

.Whoever employs gentleness, the hard becomes soft for him .٣٣

٣٣_ مَنْ اسْتَعْمَلَ الرَّفْقَ لَانَ لَهُ الشَّدِيدُ.

.One who proceeds with leniency in his matters, acquires his objectives from them .٣٤

٣٤_ مَنْ تَرَفَّقَ فِي الْأُمُورِ، أَدْرَكَ أَرْبَهُ مِنْهَا.

.[One who employs leniency causes sustenance to flow [in abundance .٣٥

٣٥_ مَنْ اسْتَعْمَلَ الرَّفْقَ اسْتَدْرَرَ الرَّزْقَ.

.Gentleness does not exist in anything but that it beautifies it .٣٦

٣٦_ مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ.

!What a good companion leniency is .٣٧

٣٧_ نَعَمَ الرَّفِيقُ الرَّفْقُ.

.The best quality is employing leniency .٣٨

٣٨_ نَعَمَ الْحَلِيقَةُ اسْتِعْمَالُ الرَّفْقِ.

.The best policy is leniency .٣٩

٣٩_ نَعَمَ السِّيَاسَةُ الرَّفْقُ.

.There is no regret for the one who is very lenient .٤٠

٤٠_ لَا نَدَمَ لِكَثِيرِ الرَّفْقِ.

.Violence and gentleness do not go together .٤١

_٤١

p: ٣٩٢

لا يَجْتَمِعُ العُنْفُ والرِّقُّ.

.42 There is no quality more honourable than leniency .42

42_ لا سَجِيَّةَ أَشْرَفَ مِنَ الرِّقِّ.

Self-Scrutiny

المراقبه Self-Scrutiny

.1 May Allah have mercy on the servant who scrutinizes his sins and fears his Lord .1

1_ رَحِمَ اللهُ عَبْدًا راقِبَ ذَنْبِهِ، وخافَ رَبَّهُ.

Mode Of Transport

المركب Mode Of Transport

.1 A comfortable mode of transport is one of the two comforts .1

1_ المَرْكَبُ الهَنِيُّ أَحَدُ الرَّاحَتَيْنِ.

The Souls

الأرواح The Souls

.1 In the Hereafter] the souls are held at ransom by the weight of their sins and have] .1
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_ فَالْأَرْواحُ مُرْتَهَنَةٌ بِثِقَلِ أَعْبائِهَا، مُوقِنَةٌ بِغَيْبِ أَنْبَائِهَا، لا تُسْتَرَادُّ مِنْ صالِحِ عَمَلِهَا، ولا تُشْتَعْتَبُ مِنْ سَيِّئِ زَلِّهَا.

Peace Of Mind

الراحة Peace Of Mind

.1 Peace of mind is in abstinence from worldly pleasures .1

١_ الرَّاحَةُ فِي الزُّهْدِ.

٢_ [How close is peace of mind to hardship [and discomfort]!

٢_ مَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ.

The Intended Objective

The Intended Objective المراد

١_ Sometimes the intended objective may be acquired .

١_ قَدْ يُدْرِكُ الْمُرَادُ.

Discipline

Discipline الرياضه

١_ That which infuses discipline is the study of wisdom and overcoming [bad] habits .

١_ لِقَاخُ الرِّيَاضَةِ دِرَاسَةُ الْحِكْمَةِ وَغَلَبَةُ الْعَادَةِ.

٢_ Discipline is not beneficial except in a woken soul .

٢_ لَا تَنْجَعُ الرِّيَاضَةُ إِلَّا فِي نَفْسٍ يَقْظُهُ (يَقْظُهُ وَهَمَّهُ).

Restraint

Restraint الازدجار

١_ He who has no desistance has no restraint .

١_ لَا أَزْدِجَارَ لِمَنْ لَا إِقْلَاعَ لَهُ.

Charity

Charity الزكاه

١_ Fortify [and protect] your wealth by [giving] charity .

١- حَصِّنُوا أَمْوَالَكُمْ

p: ٣٩٣

بِالزَّكَاةِ.

۲. And charity [was prescribed as] a means of sustenance

۲_ وَالزَّكَاةَ تَسْبِيحًا (تَسْبِيحًا) لِلرِّزْقِ.

۳. One who pays his zakāt is protected from the greediness of his soul

۳_ مَنْ أَدَّى زَكَاةَ مَالِهِ وَقِيَ شُحَّ نَفْسِهِ.

Lapses

الزَّلل Lapses

۱. Whoever looks at his own lapses, the faults of others seem trivial to him

۱_ مَنْ أَبْصَرَ زَلَّتُهُ صَغُرَتْ عِنْدَهُ زَلَّةُ غَيْرِهِ.

۲. Whoever is blind to his own lapses, the errors of others seem great to him

۲_ مَنْ عَمِيَ عَنِ زَلَّتِهِ إِشْتَعَطَمَ زَلَّةَ غَيْرِهِ.

۳. Lapses are a cause of regret

۳_ الزَّلَلُ مَنْدَمَةٌ.

۴. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of

ignobility is the most repulsive of sicknesses

۴_ زَلَّةُ الْمُتَوَقِّي أَشَدُّ زَلَّةً، وَعَلَّةُ اللَّؤْمِ أَقْبَحُ عَلَّةً.

۵. [The slip of the foot is the easiest to recover from [unlike other lapses

۵_ زَلَّةُ الْقَدَمِ أَهْوَنُ اسْتِدْرَاكٍ.

Adultery

الزنا Adultery

١. The most despised of creatures in the sight of Allah is the old adulterer .

١_ أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ الشَّيْخُ الزَّانِي.

٢. The abandoning of adultery is [prescribed] for safeguarding the descendants and
.the renouncing of homosexuality is a means of increasing the progeny

٢_ وَتَزَكُ الزَّانَا تَحْصِينًا لِلْأَنْسَابِ وَتَزَكُ اللَّوَاطِ تَكْثِيرًا لِلنَّسْلِ.

٣. A dignified person would never commit adultery .

٣_ مَا زَنَى عَزِيزٌ قَطُّ.

٤. A chaste person does not commit adultery .

٤_ مَا زَنَى عَفِيفٌ.

The Wife

The Wife الزوجه

١. A righteous wife is one of the two [lofty] acquisitions .

١_ الزَّوْجَةُ الصَّالِحَةُ أَحَدُ الْكَسْبَيْنِ.

٢. An agreeable wife is one of the two comforts .

٢_ الزَّوْجَةُ الْمُوَافِقَةُ إِحْدَى الرَّاحَتَيْنِ.

٣. The worst of wives is .

[the one who does not comply [with her husband's wishes

٣_ شَرُّ الرِّجَالِ مَنْ لَا تُؤَاتِي (لَا تُؤَاتِي).

.٤ The death of one's wife is the sadness of the hour

٤_ مَوْتُ الزَّوْجَةِ حُزْنُ سَاعَةٍ.

Provision

Provision الزاد

١. 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

١_ أَلَا وَقَدْ أُمِرْتُمْ بِالظَّنَنِ، وَدَلِلْتُمْ عَلَى الزَّادِ، فَتَزَوَّدُوا مِنَ الدُّنْيَا مَا تَحُوزُونَ (تَحُزُونَ) بِهِ أَنْفُسَكُمْ غَدًا.

.٢ Verily the wasting of provisions is from corruption

٢_ إِنَّ مِنَ الْفَسَادِ إِضَاعَةَ الزَّادِ.

٣. 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

٣_ تَزَوَّدُوا مِنْ أَيَّامِ الْفَنَاءِ لِلْبَقَاءِ، فَقَدْ دَلِلْتُمْ عَلَى الزَّادِ، وَأُمِرْتُمْ بِالظَّنَنِ، وَحُشِنْتُمْ عَلَى الْمَسِيرِ.

٤. 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

٤_ تَزَوَّدُوا مِنَ الدُّنْيَا مَا تَحُوزُونَ (تَحُوزُونَ) بِهِ أَنْفُسَكُمْ غَدًا، وَخُذُوا مِنَ الْفَنَاءِ لِلْبَقَاءِ.

.٥ The provision of a person for the Hereafter is piety and God-wariness

٥_ زَادُ الْمَرْءِ إِلَى الْآخِرَةِ الْوَرَعُ، وَالتَّقَى.

.٦ You must be well prepared and ready, and increase in your provision [for the

.[Hereafter

٦_ عَلَيْنِكَ بِحُسْنِ التَّأَهُبِ وَالِاسْتِعْدَادِ، وَالِاسْتِكْتَارِ مِنَ الزَّادِ.

I am amazed at the one who knows that he will surely be moving away from his .٧
!world, how can he not acquire a goodly provision for his Hereafter

_٧

p: ٣٩٥

عَجِبْتُ لِمَنْ عَرَفَ أَنَّهُ مُنْتَقِلٌ عَنْ دُنْيَاهُ كَيْفَ لَا يُحْسِنُ التَّرْوُدَ لِأَخْرَاهُ.

Every person is approaching that which he has sent forward and will be . ٨
.recompensed for his actions

٨_ كُلُّ امْرِءٍ عَلَى مَا قَدَّمَ قَادِمٌ وَبِمَا عَمِلَ مَجْزِيٌّ.

.[As you send forth, so you shall find [waiting for you in the Hereafter . ٩

٩_ كَمَا تُقَدِّمُ تَجِدُ.

.As you sow, so shall you reap . ١٠

١٠_ كَمَا تَزْرَعُ تَحْصُدُ.

.Let your provision be God-wariness . ١١

١١_ لِيُكُنْ زَادُكَ التَّقْوَى.

.Wasting of provision is from corruption . ١٢

١٢_ مِنَ الْفَسَادِ إِضَائُهُ الزَّادِ.

That which you send forth today is what you shall come upon tomorrow, so make . ١٣
.arrangements for your arrival and send forth [provisions] for your day

١٣_ مَا قَدَّمْتَ الْيَوْمَ تَقْدِمُ عَلَيْهِ غَدًا، فَاْمَهْدُ لِقَدَمِكَ، وَقَدِّمُ لِيَوْمِكَ.

Renunciation Of Worldly Pleasures

١) Renunciation Of Worldly Pleasures (الزهد والزهدين

.Renunciation of worldly pleasures is the better of the two comforts . ١

١_ الزُّهْدُ أَفْضَلُ الرَّاحَتَيْنِ.

Renunciation of worldly pleasures is the attribute of the God-wary and the quality of . ٢
.the repentant

٢_ أَلْزُهْدُ شِيْمَةُ الْمُتَّقِينَ، وَسَجِيَّةُ الْأَوَّابِينَ.

Renunciation of worldly pleasures means cutting short [one's] aspirations and . ٣
.performing actions with sincerity

٣_ أَلْزُهْدُ تَقْصِيرُ الْأَمَالِ، وَإِخْلَاصُ الْأَعْمَالِ.

Renunciation of worldly pleasures is rarely found [among the people] and is the . ٤
loftiest thing that is observed; it is praised by everyone but left [unpractised] by the
.majority of people

٤_ أَلْزُهْدُ أَقْلٌ مَا يُوجَدُ، وَأَجَلٌ مَا يُعْهَدُ، وَيَمْدَحُهُ الْكُلُّ، وَيَتْرُكُهُ الْجُلُّ.

.Renounce the pleasures of this world and [divine] mercy will descend upon you . ٥

٥_ إِزْهَدْ فِي الدُّنْيَا، تَنْزِلُ عَلَيْكَ الرَّحْمَةُ.

Turn away from your [vain desires in this] world . ٦

p: ٣٩٦

Zuhd is a term that means being uninterested in and indifferent towards worldly – ١
pleasures, material wealth etc. and it is considered to be one of the qualities of the
.pious people

and you will be happy with your place of return [in the Hereafter] and will reform your
[final] abode

٦- اِعْرِفْ عَنِ دُنْيَاكَ تَسْعُدُ بِمُنْقَلَبِكَ وَتُصْلِحْ مَثْوَاكَ.

Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not
.be negligent, for you are not neglected

٧- اِزْهَدْ فِي الدُّنْيَا يُبْصِرَكَ اللَّهُ عُيُوبَهَا، وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.

.The best act of worship is renouncing worldly pleasures ٨

٨- أَفْضَلُ الْعِبَادَةِ الزَّهَادَةُ.

.The first step of asceticism is renouncing worldly pleasures ٩

٩- أَوَّلُ الزُّهْدِ التَّرْهُدُ.

The best [form of] renunciation of worldly pleasures is concealing [one's]
.asceticism

١٠- أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ.

The best garment (or better than wearing the garment) of this world is renouncing
.it

١١- أَحْسَنُ مَلَابِسِ (مَنْ مَلَابَسَهُ) الدُّنْيَا رَفْضُهَا.

The one who is most deserving of renouncing worldly pleasures is he who knows
.the flaws of this world

١٢- أَحَقُّ النَّاسِ بِالزَّهَادَةِ مَنْ عَرَفَ نَقْصَ الدُّنْيَا.

Verily the renunciation of ignorance is proportionate to the desire for [knowledge
.and] intelligence

١٣- إِنَّ الزُّهْدَ فِي الْجَهْلِ بِقَدْرِ الرَّغْبَةِ فِي الْعَقْلِ.

Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign .١٤
of a just ruler

١٤_ إِنَّ الزُّهْدَ فِي وِلَايَةِ الظَّالِمِ بِقَدْرِ الرَّغْبَةِ فِي وِلَايَةِ العَادِلِ.

Verily, renunciation of worldly pleasures means shortening aspirations, being . ١٥
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

p: ٣٩٧

for excuse through manifest and clear proofs and books that are open and .unambiguous

١٥_ إِنَّ الزَّهَادَةَ قَصِيرُ الْأَمَلِ، وَالشُّكْرُ عَلَى النَّعْمِ وَالْوَرَعُ عَنِ الْمَحَارِمِ، فَإِنْ غَرَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ، وَلَا تَنْسُوا عِنْدَ النَّعْمِ شُكْرَكُمْ، فَقَدْ أَعَدَّ اللَّهُ سُبْحَانَهُ إِلَيْكُمْ بِحُجَجٍ مُسْفِرَةٍ ظَاهِرَةٍ، وَكُتِبَ بَارِزُهُ الْعُدْرِ وَاضِحَهُ.

١٦. Renunciation of worldly pleasures is affluence

١٦_ الزُّهْدُ ثَرْوَةٌ.

The root of renunciation of worldly pleasures is the desire for that which is with .١٧
Allah

١٧_ أَصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فِي مَا عِنْدَ اللَّهِ.

١٨. Renunciation of worldly pleasures is the fruit of religion

١٨_ الزُّهْدُ ثَمَرَةُ الدِّينِ.

١٩. Renunciation of worldly pleasures is the fruit of certitude

١٩_ الزُّهْدُ ثَمَرَةُ الْيَقِينِ.

٢٠. Renunciation of worldly pleasures is the root of religion

٢٠_ الزُّهْدُ أَصْلُ الدِّينِ.

٢١. Renunciation of worldly pleasures is the foundation of certitude

٢١_ الزُّهْدُ أُسَاسُ الْيَقِينِ.

٢٢. Renunciation of worldly pleasures is a profitable trade

٢٢_ الزُّهْدُ مَتَجَرٌّ رَابٍ حُ.

٢٣. Renunciation of worldly pleasures is a quality of the sincere

٢٣_ الزُّهْدُ سَجِيَّةُ الْمُخْلِصِينَ.

.۲۴ Renunciation of worldly pleasures is the key to goodness .۲۴

۲۴_ الزُّهْدُ مِفْتَاحُ صَلَاحٍ.

.۲۵ Renunciation of worldly pleasures means shortening aspirations .۲۵

۲۵_ الزُّهْدُ قَصْرُ الْأَمَلِ.

.۲۶ Renunciation of worldly pleasures leads to asceticism .۲۶

۲۶_ التَّرَهُّدُ يُؤَدِّي إِلَى الزُّهْدِ.

Renunciation of worldly pleasures means not seeking that which is absent until .۲۷
.that which is present [and available] perishes

۲۷_ الزُّهْدُ أَنْ لَا تَطْلُبَ الْمَفْقُودَ حَتَّى يَعْذَمَ الْمَوْجُودُ.

.۲۸ Renunciation of worldly pleasures is the greatest comfort .۲۸

۲۸_ الزُّهْدُ فِي الدُّنْيَا الرَّاحَةُ الْعُظْمَى.

.۲۹ If you desire the eternal, then renounce the pleasures of the evanescent world .۲۹

۲۹_ إِنْ كُنْتُمْ فِي الْبَقَاءِ رَاغِبِينَ، فَارْزَهُدُوا فِي عَالَمِ الْفَنَاءِ.

If you renounce .۳۰

worldly pleasures, you will be free from the wretchedness of this world and
.prosperous in the everlasting abode

٣٠_ إِنْ كُنْتُمْ زَاهِدْتُمْ خَلَصْتُمْ مِنْ شَقَاءِ الدُّنْيَا، وَفَزْتُمْ بِدَارِ الْبَقَاءِ.

.Through renunciation of worldly pleasures, wisdom is brought forth .٣١

٣١_ بِالزُّهْدِ تُثْمِرُ الْحِكْمَةُ.

.The fruit of renouncing worldly pleasures is repose .٣٢

٣٢_ ثَمَرَةُ الزُّهْدِ الرَّاحَةُ.

Complete renunciation of worldly pleasures is from the best [act of] faith while .٣٣
.desire for this world corrupts conviction

٣٣_ حُسْنُ الزُّهْدِ مِنْ أَفْضَلِ الْإِيمَانِ، وَالرَّغْبَةُ فِي الدُّنْيَا تُفْسِدُ الْإِيْقَانَ.

.The foundation of generosity is renunciation of worldly pleasures .٣٤

٣٤_ رَأْسُ السَّخَاءِ الزُّهْدُ فِي الدُّنْيَا.

Your renunciation of this world will save you and your desire for it will cause you to .٣٥
.fall into destruction

٣٥_ زُهْدُكَ فِي الدُّنْيَا يُنْجِيكَ، وَرَغْبَتُكَ فِيهَا تُرْذِيكَ.

A person's renunciation of that which perishes is proportionate to his certainty .٣٦
.about that which is everlasting

٣٦_ زُهْدُ الْمَرْءِ فِيمَا يَفْنَى عَلَى قَدْرِ يَقِينِهِ بِمَا يَبْقَى.

Restraining the soul from the pleasures of this world is the praiseworthy .٣٧
.asceticism

٣٧_ ظَلَفَ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا هُوَ الزُّهْدُ الْمَحْمُودُ.

.Espouse the renunciation of worldly pleasures, for indeed it helps the religion .٣٨

٣٨_ عَلَيْكَ بِالزُّهْدِ فَإِنَّهُ عَوْنُ الدِّينِ.

How can one who does not know the value of the Hereafter renounce worldly . ٣٩
!pleasures

٣٩_ كَيْفَ يَزْهَدُ فِي الدُّنْيَا مَنْ لَا يَعْرِفُ قَدْرَ الآخِرَةِ!؟

How can one who has not killed off his lustful desires reach the essence of . ٤٠
!asceticism

٤٠_ كَيْفَ يَصِلُ إِلَى حَقِيقَةِ الزُّهْدِ مَنْ لَمْ يُمِثْ شَهْوَتَهُ!؟

Let your renunciation be of that thing which perishes and disappears, for indeed . ٤١
neither will it

p: ٣٩٩

.remain for you nor will you remain for it

٤١_ لِيَكُنْ زُهْدُكَ فِيمَا يَنْفَدُ وَيَزُولُ، فَإِنَّهُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ.

.٤٢ He who renounces worldly pleasures will never become poor

٤٢_ لَنْ يَفْتَقِرَ مَنْ زَهَدَ.

.٤٣ [Whoever renounces worldly pleasures, tribulations become easy for him [to bear

٤٣_ مَنْ زَهَدَ هَانَتْ عَلَيْهِ الْمِحْنُ.

.٤٤ One who renounces pleasures in this world fortifies [and protects] his religion

٤٤_ مَنْ زَهَدَ فِي الدُّنْيَا حَصَّنَ دِينَهُ.

.٤٥ Whoever renounces this world, it will not elude him

٤٥_ مَنْ زَهَدَ فِي الدُّنْيَا لَمْ تَفْتُهُ.

.٤٦ By renouncing worldly pleasures, the fruit of wisdom comes forth

٤٦_ مَعَ الزُّهْدِ تُثْمِرُ الْحِكْمَةُ.

.٤٧ Never renounce anything until you know what it is

٤٧_ لَا تَزْهَدْ فِي شَيْءٍ حَتَّى تَعْرِفَهُ.

.٤٨ There is no asceticism like refraining from that which is forbidden

٤٨_ لَا زُهْدَ كَالْكَفِّ عَنِ الْحَرَامِ.

.٤٩ There is no benefit in the asceticism of one who does not renounce avarice and
.adorn himself with piety

٤٩_ لَا يَنْفَعُ زُهْدُ مَنْ لَمْ يَتَّخِلْ عَنِ الطَّمَعِ، وَيَتَّخِلْ بِالْوَرَعِ.

.٥٠ 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

٥٠_ إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا لَتَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا، وَيَسْتَدُّ حُرْنُهُمْ وَإِنْ فَرِحُوا، وَيَكْتُرُ مَقْتَهُمْ أَنْفُسُهُمْ وَإِنْ اُعْتَبَطُوا بِمَا أُوتُوا.

When the one who renounces worldly pleasures flees from the people, seek him .٥١
.out

٥١_ إِذَا هَرَبَ الزَّاهِدُ مِنَ النَّاسِ فَاطْلُبْهُ.

.When the one who renounces worldly pleasures seeks people, flee from him .٥٢

٥٢_ إِذَا طَلَبَ الزَّاهِدُ النَّاسَ فَاهْرُبْ مِنْهُ.

Be .٥٣

p: ٤٠٠

.one who renounces that which the ignorant ones desire

٥٣_ كُنْ زَاهِدًا فِيمَا يَرْغَبُ فِيهِ الْجَاهِلُونَ.

Blessed be the ones who renounce pleasures in the world and desire the [bounties .٥٤ 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

٥٤_ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاعِبِينَ فِي الْآخِرَةِ، أُولَئِكَ اتَّخَذُوا الْأَرْضَ بَسَاطًا، وَتُرَابَهَا فِرَاشًا، وَمَائَهَا طِيبًا، وَالْقُرْآنَ شِعْرًا، وَالدُّعَاءَ دِثَارًا، وَقَرَضُوا الدُّنْيَا عَلَى مِنْهَاجِ الْمَسِيحِ عِيسَى بْنِ مَرْيَمَ _ عَلَى نَبِيِّنَا وَآلِهِ وَعَلَيْهِ السَّلَامُ.

One who neither despairs over the past nor becomes overjoyed with the future .٥٥ .has taken asceticism from both its sides

٥٥_ مَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

One who renounces [the pleasures of] this world makes light of the tribulations [he .٥٦ .[faces in it

٥٦_ مَنْ زَهَدَ فِي الدُّنْيَا إِشْتَهَانَ بِالْمَصَائِبِ.

One who renounces [the pleasures of] this world frees himself and pleases his .٥٧ .Lord

٥٧_ مَنْ زَهَدَ فِي الدُّنْيَا أَعْتَقَ نَفْسَهُ وَأَرْضَى رَبَّهُ.

One who renounces [the pleasures of] this world will be delighted by the garden of .٥٨ .[the abode [of perpetual bliss in the Hereafter

٥٨_ مَنْ زَهَدَ فِي الدُّنْيَا قَرَّتْ عَيْنُهُ بِجَنَّةِ الْمَأْوَى.

One who does not renounces [the pleasures of] this world will not have a share in .٥٩ .the Garden of the Abode

٥٩_ مَنْ لَمْ يَزْهَدْ فِي الدُّنْيَا لَمْ يَكُنْ

لَهُ نَصِيبٌ فِي جَنَّةِ الْمَأْوَى.

٦٠. Repose is in renouncing worldly pleasures

٦٠_ الرَّاحَةُ فِي الرَّهْدِ.

٦١. 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

٦١_ أَنْظُرْ إِلَى الدُّنْيَا نَظْرَ الرَّاهِدِ الْمَفَارِقِ، وَلَا تَنْظُرْ إِلَيْهَا نَظْرَ الْعَاشِقِ الْوَامِقِ.

٦٢. 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

٦٢_ اِرْهَدْ فِي الدُّنْيَا، وَاغْرِفْ عَنْهَا، وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ (وَأَنْتَ ابْقُ مِنْ رَبِّكَ فِي طَلَبِهَا فَتَشْقَى) وَقَلْبُكَ مُتَعَلِّقٌ بِشَيْءٍ مِنْهَا فَتَهْلِكَ.

Visiting

Visiting الزِّيَارَةُ

١. Visiting [one's brothers in faith] on a regular basis is protection from lethargy

١_ إِعْبَابُ الزِّيَارَةِ أَمَانٌ مِنَ الْمَلَالَةِ.

٢. Visit those who are obedient to Allah for His sake and take guidance from those who
have been vested with His authority

٢_ زُرْ فِي اللَّهِ أَهْلَ طَاعَتِهِ، وَخُذِ الْهَدَايَةَ مِنْ أَهْلِ وِلَايَتِهِ.

٣. 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

٣_ زُورُوا فِي اللَّهِ، وَجَالِسُوا فِي اللَّهِ، وَاعْطُوا فِي اللَّهِ، وَامْتَنَعُوا فِي اللَّهِ.

٤. One whose visits increase, his cheerfulness decreases

٤_ مَنْ كَثُرَتْ زِيَارَتُهُ قَلَّتْ بَشَاشَتُهُ.

Adornment

الزَّيْنَةُ Adornment

Adornment is in righteous probity, not in elegant .١

p: ٤٠٢

.clothing

١_ الزَّيْنَةُ بِحُسْنِ الصَّوَابِ، لَا بِحُسْنِ الثِّيَابِ.

Begging And Asking People

Begging And Asking People السُّؤال والطلب عن الناس

١. 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

١_ السُّؤَالُ يُضْعِفُ لِسَانَ الْمُتَكَلِّمِ، وَيَكْسِرُ قَلْبَ الشُّجَاعِ الْبَطْلِ، وَيُوقِفُ الْحُرَّ الْعَزِيزَ مَوْقِفَ الْعَبِيدِ الدَّلِيلِ، وَيُذْهِبُ بِهَاءِ الْوَجْهِ، وَيَمْحَقُ الرِّزْقَ.

٢. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble

٢_ الْمَسْئَلَةُ طَوْقُ الْمَذَلَّةِ، تَسْلُبُ الْعَزِيزَ عِزَّهُ، وَالْحَسِيبَ حَسَبَهُ.

٣. Humiliation [and disgrace] is in asking from people

٣_ الذُّلُّ فِي مَسْئَلَةِ النَّاسِ.

٤. Begging is the key to poverty

٤_ الْمَسْئَلَةُ مِفْتَاحُ الْفَقْرِ.

٥. [The bane of asking [others] is lack of success [in getting what one asks for

٥_ آفَةُ الطَّلْبِ عَدَمُ النَّجَاحِ.

٦. If you want to be obeyed [or your request to be granted] then ask for that which is feasible

٦_ إِذَا أَرَدْتَ أَنْ تُطَاعَ فَاسْأَلْ مَا يُسْتَطَاعُ.

٧. 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

٧_ لِيَكُنْ مَسْأَلَتَكَ مَا يَنْفِي لَكَ جَمَالَهُ وَيُنْفِي عَنْكَ وَبَالُهُ.

.One who asks properly is aided ٨

٨_ مَنْ أَحْسَنَ الْمَسْأَلَةَ أُسْعِفَ.

.Whoever asks [from] other than Allah deserves to be deprived ٩

٩_ مَنْ سَأَلَ غَيْرَ اللَّهِ اسْتَحَقَّ الْحُزْمَانَ.

.One who increases his requests from people is humiliated ١٠

١٠_ مَنْ أَكْثَرَ مَسْئَلَةَ النَّاسِ ذَلَّ.

One who asks for that which he does not ١١

.deserve is faced with deprivation

١١_ مَنْ سَأَلَ مَا لَا يَسْتَحِقُّ قُبِلَ بِالْحِرْمَانِ.

.One who repeats his request to the people, they get irritated by him .١٢

١٢_ مَنْ تَكَرَّرَ سُؤَالُهُ لِلنَّاسِ ضَجِرُوا.

.One who asks for that which is above his rank deserves to be deprived .١٣

١٣_ مَنْ سَأَلَ فَوْقَ قَدْرِهِ اسْتَحَقَّ الْحِرْمَانَ.

When one does not protect his dignity from [the humiliation of] asking you, then .١٤
.preserve your honour by not turning him away

١٤_ مَنْ لَمْ يَصُنْ وَجْهَهُ عَنِ مَسْأَلَتِكَ فَأَكْرَمَ وَجْهَكَ عَنْ رَدِّهِ.

Your countenance is like frozen water that is melted by asking; so [be careful and] .١٥
.consider whose presence you are melting it in

١٥_ وَجْهَكَ مَاءٌ جَامِدٌ يُقَطَّرُهُ السُّؤَالُ، فَانْظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

.Do not ask the one from whom you fear deprival .١٦

١٦_ لَا تَسْأَلْ مَنْ تَخَافُ مَنَعَهُ.

.Never turn away the beggar, even if he exceeds the limits .١٧

١٧_ لَا تَرُدَّنَّ السَّائِلَ وَإِنْ أَشْرَفَ.

Do not turn away the beggar and safeguard your magnanimity by not depriving .١٨
him

١٨_ لَا تَرُدَّ السَّائِلَ وَصُنْ مُرُوتَكَ عَنْ حِرْمَانِهِ.

.There is no humiliation like asking [for something from others] .١٩

١٩_ لَا ذُلٌّ كَالطَّلَبِ.

There is nothing more tormenting than having to ask from the ignorant out of .۲۰
.desperation

۲۰_ لَا شَيْءَ أَوْجَعُ مِنَ الْإِضْطِرَارِ إِلَى مَسْتَلِّهِ الْأَعْمَارِ.

Verily you are in greater need of the reward for that which you give than the asker .۲۱
.is [in need] of that which he takes from you

۲۱_ إِنَّكُمْ إِلَى إِجْرَاءِ (جَزَاءِ) مَا أُعْطَيْتُمْ أَشَدُّ حَاجَةً مِنَ السَّائِلِ إِلَى مَا أَخَذَ مِنْكُمْ.

Verily you will gain more joy by [the reward .۲۲

of] what you have given than the one who seeks from you gains in what he has received from you

٢٢_ إِنْكُمْ أُعْطِيَ بِمَا بَدَلْتُمْ مِنَ الرَّغْبِ إِلَيْكُمْ فِيمَا وَصَلَهُ مِنْكُمْ.

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

٢٣_ إِبْدَاءُ السَّائِلِ بِالنَّوَالِ قَبْلَ السُّؤَالِ، فَإِنَّكَ إِنْ أَحْوَجْتَهُ إِلَى سُؤَالِكَ أَخَذْتَ مِنْ حُرِّ وَجْهِهِ أَفْضَلَ مِمَّا أُعْطِيَتْهُ.

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

٢٤_ أُبْدِلُ مَالَكَ لِمَنْ بَدَلَ لَكَ وَجْهَهُ، فَإِنَّ بَدَلَ الْوَجْهِ لَا يُوَازِيهِ شَيْءٌ.

.Give generously when you are asked ٢٥.

٢٥_ إِسْمَحُوا إِذَا سُئِلْتُمْ.

Seeking one's need from he who is not worthy [of being asked] is harder than death

٢٦_ أَشَدُّ مِنَ الْمَوْتِ طَلْبُ الْحَاجَةِ مِنْ غَيْرِ أَهْلِهَا.

!What an evil trait importunity is ٢٧.

٢٧_ بَسَّسَ الشَّيْمَةَ الْإِلْحَاحُ.

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

٢٨_ بَدَلَ مَاءِ الْوَجْهِ فِي الطَّلَبِ أَعْظَمُ مِنْ قَدْرِ الْحَاجَةِ وَإِنْ عَظُمَتْ وَأُنْجِحَ فِيهَا الطَّلَبُ.

.Sacrificing one's dignity in front of the wicked is the greatest death ٢٩.

٢٩_ بَدَلَ الْوَجْهِ إِلَى اللَّئَامِ الْمَوْتُ الْأَكْبَرُ.

Question And Answer

السؤال والجواب Question And Answer

١. Make your address polite and you will hear a polite reply .

١- أَجْمِلُوا فِي الْخِطَابِ تَسْمَعُوا جَمِيلَ الْجَوَابِ.

٢. One who hastens to reply does not .

p: ٤٠٥

[arrive at the right [answer

٢_ مَنْ أَسْرَعَ فِي الْجَوَابِ لَمْ يُدْرِكِ الصَّوَابَ.

٣_ Giving correct reply is an evidence of merit .

٣_ مِنْ بُرْهَانِ الْفَضْلِ صَائِبُ الْجَوَابِ.

٤_ A discourteous reply stems from a discourteous address .

٤_ نَكِيرُ الْجَوَابِ مِنْ نَكِيرِ الْخِطَابِ.

٥_ When one is asked about that which he knows not, he should never feel ashamed to say: I do not know

٥_ لَا يَسْتَحْيِينِ أَحَدٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: لَا أَعْلَمُ.

٦_ Do not use harsh words [or foul language] even if you are unable to reply .

٦_ لَا تُسِيءِ اللَّفْظَ وَإِنْ ضَاقَ عَلَيْكَ الْجَوَابُ.

٧_ 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

٧_ لَا تَسْأَلَنَّ عَمَّا لَمْ يَكُنْ فِيهِ الَّذِي قَدْ كَانَ عِلْمٌ كَافٍ.

٨_ Do not be offensive in your address thereby being offended by the rudeness of the reply .

٨_ لَا تُسِيءِ الْخِطَابَ فَيُسُوءَكَ نَكِيرُ الْجَوَابِ.

٩_ One who abandons the words “I don’t know” comes upon his [place of] destruction .

٩_ مَنْ تَرَكَ قَوْلَ «لَا أَدْرِي» أُصِيبَ مَقَاتِلَهُ.

١٠_ The person most prepared to [give a] reply is one who does not get angry .

١٠_ أَحْضَرُ النَّاسِ جَوَاباً مَنْ لَمْ يَغْضَبْ.

.۱۱ Ask and you will learn .۱۱

۱۱_ إِسْأَلُ تَعَلَّمَ.

When you ask, ask in order to learn and do not ask in order to embarrass [the one .۱۲ 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

۱۲_ إِذَا سَأَلْتَ فَاسْأَلْ

p: ۴۰۶

تَفَقَّهًا، وَلَا تَسْأَلُ تَعْتَنَّا، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهُ بِالْجَاهِلِ.

If you are ignorant then learn, and when you are asked about that which you do . ١٣
.not know then say: Allah and His Prophet know better

١٣_ إِذَا كُنْتَ جَاهِلًا فَتَعَلَّمْ، وَإِذَا سُئِلْتَ عَمَّا لَا تَعْلَمُ فَقُلْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

.14 Too much asking leads to restlessness .14

١٤_ كَثْرَةُ السُّؤَالِ تُورِثُ الْمَلَالَ.

.15 One who asks, learns .15

١٥_ مَنْ سَأَلَ عِلِمَ.

.16 One who asks, benefits .16

١٦_ مَنْ سَأَلَ إِسْتِفَادًا.

.17 One who asks properly, learns .17

١٧_ مَنْ أَحْسَنَ السُّؤَالَ عِلِمَ.

.18 One who asks in his young age, answers in his old age .18

١٨_ مَنْ سَأَلَ فِي صِغَرِهِ أَجَابَ فِي كِبَرِهِ.

Causes And Means

Causes And Means الأسباب والوسائل

The means by which an incapable person achieves his goal is the same one (means) . ١
.that makes the powerful person incapable to achieving what he seeks

١_ السَّبَبُ الَّذِي أُذِرَكَ بِهِ الْعَاجِزُ بُعَيْتُهُ، هُوَ الَّذِي أُعْجِزَ الْقَادِرَ عَنْ طَلِبَتِهِ.

.2 The firmest rope that you can hold on to is the rope between you and Allah .2

٢_ أَوْثَقُ سَبَبٍ أَخَذْتُ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللَّهِ.

٣. For everything there is a cause .

٣_ لِكُلِّ شَيْءٍ سَبَبٌ.

٤. The strongest means [of gaining success in this world and the next] is having .
.excellent [qualities and] merits

٤_ أَقْوَى الْوَسَائِلِ حُسْنُ الْفَضَائِلِ.

٥. The best means [to achieve closeness to Allah] is refraining from anger and keeping .
.[away from the humiliation of asking [others

٥_ أَفْضَلُ سَبَبٍ كَفُّ الْغَضَبِ، وَالتَّنَزُّهُ عَنِ مَذَلَّةِ الطَّلَبِ.

Competition

المسابقه Competition

١. If you must be competitors, then compete with each other in establishing .

.the ordinances of Allah and in enjoining good

١_ إِنْ كُنْتُمْ لَامُحَالَهُ مُتَسَابِقِينَ فَتَسَابِقُوا إِلَىٰ إِقَامَةِ حَدُودِ اللَّهِ، وَالْأَمْرِ بِالْمَعْرُوفِ.

Prostration And Bowing

Prostration And Bowing السجود والركوع

١. 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.

١_ السُّجُودُ الْجِسْمَانِيُّ: هُوَ وَضْعُ عَتَائِقِ الْوُجُوهِ عَلَى التُّرَابِ، وَاسْتِيقْبَالُ الْأَرْضِ بِالرَّاحَتَيْنِ وَالْكَفَّيْنِ (وَالرُّكْبَتَيْنِ)، وَأَطْرَافِ الْقَدَمَيْنِ مَعَ خُشُوعِ الْقَلْبِ وَإِخْلَاصِ النِّيَّةِ.

٢. 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.

٢_ وَالسُّجُودُ النَّفْسَانِيُّ: فَرَاغُ الْقَلْبِ مِنَ الْفَانِيَّاتِ، وَالْإِقْبَالُ بِكُنْهِ الْهَمَمِ عَلَى الْبَاقِيَّاتِ، وَخَلْعُ الْكِبْرِ وَالْحَمِيَّةِ، وَقَطْعُ الْعَلَائِقِ الدُّنْيَوِيَّةِ، وَالتَّحَلِّيُ بِالْخَلَائِقِ النَّبَوِيَّةِ.

٣. What good forms of worship Prostration (sujūd) and bowing (rukū') are

٣_ نَعْمَ الْعِبَادَةُ السُّجُودُ وَالرُّكُوعُ.

Prison

Prison السجن

١. The prison is one of the two [types of] graves.

١_ السَّجُنُ أَحَدُ الْقَبْرَيْنِ.

Displeasure

Displeasure السَّخَطُ

١. One whose displeasure is much, his pleasure is not known .

١_ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضَاؤُهُ.

٢. One whose displeasure is much is not admonished .

٢_ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبَ.

٣. How ugly is displeasure and how nice pleasure is !

٣_ مَا أَقْبَحَ السُّخْطُ وَأَحْسَنَ الرِّضَى.

٤. Displeasure is enough of a suffering .

٤_ كَفَى بِالسَّخَطِ عَنَاءً.

٥. Whoever is displeased with what has been destined, adversity befalls him .

٥_ مَنْ تَسَخَّطَ بِالْمَقْدُورِ حَلَّ بِهِ الْمَحْذُورُ.

٦. Do not

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.be upset by the displeasure of the one who is pleased with falsehood

٦_ لَا تَكْرَهُوا سُخْطَ مَنْ يُؤْذِيهِ الْبَاطِلُ.

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

٧_ تَوَقَّ سَخْطَ مَنْ لَا يُنْجِيكَ إِلَّا طَاعَتُهُ، وَلَا يَزِيدُكَ إِلَّا مَعْصِيَتَهُ، وَلَا يَسْعُكَ إِلَّا رَحْمَتُهُ، وَالتَّجِيءُ إِلَيْهِ، وَتَوَكَّلْ عَلَيْهِ.

Generosity

السَّخَاءُ Generosity

١. Generosity earns love [of people] and adorns one's character .

١_ السَّخَاءُ يَكْسِبُ الْمَحَبَّةَ، وَيَزِينُ الْأَخْلَاقَ.

٢. Generosity is one of the two felicities .

٢_ السَّخَاءُ أَحَدُ السَّعَادَتَيْنِ.

٣. Generosity clears away sins and attracts the love of the hearts .

٣_ السَّخَاءُ يُمَحِّصُ الذُّنُوبَ، وَيَجْلِبُ مَحَبَّةَ الْقُلُوبِ.

٤. Generosity and courage are honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials

٤_ السَّخَاءُ، وَالشَّجَاعَةُ، غَرَائِزُ شَرِيفَةٌ، يَضَعُهَا اللَّهُ سُبْحَانَهُ فِيمَنْ أَحَبَّهُ، وَامْتَحَنَهُ.

٥. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others

٥_ السَّخَاءُ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعاً وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعاً.

Generosity is that which one gives [himself], for if he gives after being asked, then it .٤
.is [a result of] shame and embarrassment

٤_ السَّخَاءُ مَا كَانَ ابْتِدَاءً فَإِنْ كَانَ

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عَنْ مَسْئَلِهِ فَحَيَاءٌ وَتَدَمُّمٌ.

.Generosity is the fruit of the intellect and contentment is the evidence of nobility .۷

۷_ السَّخَاءُ ثَمَرَةُ الْعَقْلِ، وَالْقَنَاعَةُ بُرْهَانُ النَّبْلِ.

.Generosity and shame are the best characteristics .۸

۸_ السَّخَاءُ وَالْحَيَاءُ أَفْضَلُ الْخُلُقِ.

.The most courageous of people is the most generous of them .۹

۹_ أَشَجَعُ النَّاسِ أَسْخَاهُمْ.

The most honourable of qualities is generosity, and the most universal in benefit is .۱۰
justice

۱۰_ أَكْرَمُ الْأَخْلَاقِ السَّخَاءُ، وَأَعْمَمُا نَفْعًا الْعَدْلُ.

The best [form of] generosity is for you to be open-handed with your wealth while .۱۱
.being cautious with the wealth of others

۱۱_ أَفْضَلُ السَّخَاءِ أَنْ تَكُونَ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالِ غَيْرِكَ مُتَوَرِّعًا.

Verily the generosity of keeping oneself away from that which others possess is .۱۲
.better than the generosity of giving

۱۲_ إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ لِأَفْضَلُ مِنْ سَخَاءِ الْبَدْلِ.

The best thing by which praise is gained, is generosity; and the thing that draws .۱۳
forth the most abundant, lasting benefits is charity

۱۳_ إِنَّ أَفْضَلَ مَا اسْتُجِلِبَ بِهِ الثَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْزَلَ مَا اسْتُدِرَّتْ بِهِ الْأَرْبَاحُ الْبَاقِيَةُ، الصَّدَقَةُ.

.Generosity is a [righteous] trait; honour is a virtue .۱۴

۱۴_ السَّخَاءُ سَجِيَّةٌ، الشَّرَفُ مَزِيَّةٌ.

.۱۵ Generosity is a [virtuous] quality .۱۵

۱۵_ السَّخَاءُ خُلُقٌ.

.۱۶ Generosity is the adornment of a human being .۱۶

۱۶_ السَّخَاءُ زِينَةُ الْإِنْسَانِ.

.۱۷ Generosity sows [the seeds of] love .۱۷

۱۷_ السَّخَاءُ يَزْرَعُ الْمَحَبَّةَ.

.۱۸ Generosity is the most honourable habit .۱۸

۱۸_ السَّخَاءُ أَشْرَفُ عَادِهِ.

.۱۹ Generosity is a quality of the Prophets .۱۹

۱۹_ السَّخَاءُ خُلُقُ الْأَنْبِيَاءِ.

.۲۰ Generosity bears the fruit of [spiritual] purity .۲۰

۲۰_ السَّخَاءُ يُثْمِرُ الصَّفَاءَ.

.۲۱ Generosity covers up [one's] faults .۲۱

۲۱_ السَّخَاءُ سِتْرُ الْعُيُوبِ.

.۲۲ Generosity earns praise .۲۲

_۲۲

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السَّخَاءُ يَكْسِبُ الْحَمْدَ.

.۲۳ Generosity is the symbol of magnanimity and nobility

۲۳_ السَّخَاءُ عُنْوَانُ الْمُرُوَّةِ وَالنُّبْلِ.

.۲۴ Through generosity, actions become beautiful

۲۴_ بِالسَّخَاءِ تُزَانُ الْأَفْعَالُ.

.۲۵ Through generosity, faults are hidden

۲۵_ بِالسَّخَاءِ تُسْتَرُّ الْعُيُوبُ.

Adorn yourself with generosity and piety, for these two are the embellishments of
.۲۶ faith and the most honourable of your traits

۲۶_ تَحَلَّ بِالسَّخَاءِ وَالْوَرَعِ فَهُمَا حِلْيَةُ الْإِيمَانِ وَأَشْرَفُ خِلَاقِكَ.

.۲۷ The best generosity is that which corresponds to the situations of need

۲۷_ خَيْرُ السَّخَاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

.۲۸ Generosity is the cause of adoration

۲۸_ سَبَبُ الْمَحَبَّةِ السَّخَاءُ.

.۲۹ The cause of ascendancy is generosity

۲۹_ سَبَبُ السِّيَادَةِ السَّخَاءُ.

.۳۰ The disgrace of generosity is extravagance

۳۰_ شَيْنُ السَّخَاءِ السَّرْفُ.

.۳۱ He who holds back from giving has oppressed generosity

۳۱_ ظَلَمَ السَّخَاءَ مَنْ مَنَعَ الْعَطَاءَ.

۳۲. Espouse generosity, for indeed it is the fruit of the intellect.

۳۲_ عَلَيْنِكَ بِالسَّخَاءِ فَإِنَّهُ ثَمَرَةُ الْعَقْلِ.

۳۳. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

۳۳_ عَلَيْنِكُمْ بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ، فَإِنَّهُمَا يَزِيدَانِ الرَّزْقَ، وَيُوجِبَانِ الْمَحَبَّةَ.

۳۴. One's generosity is proportionate to one's magnanimity.

۳۴_ عَلَى قَدْرِ الْمُرُوءَةِ تَكُونُ السَّخَاوَةُ.

۳۵. Cover up your faults with generosity for it is indeed a covering for faults.

۳۵_ عَطُوا مَعَائِبِكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

۳۶. In generosity there is affection.

۳۶_ فِي السَّخَاءِ الْمَحَبَّةُ.

۳۷. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

۱۲_ إِنَّ سَخَاءَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ لَأَفْضَلُ مِنْ سَخَاءِ الْبَدْلِ.

۳۸. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting

.benefits is charity

١٣_ إِنَّ أَفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّنَاءُ، السَّخَاءُ، وَإِنَّ أَجْرَ مَا اسْتُدِرَّتْ بِهِ الْأَرْبَاحُ الْبَاقِيَةُ، الصَّدَقَةُ.

.Generosity is a [righteous] trait; honour is a virtue ٣٩

١٤_ السَّخَاءُ سَجِيَّةٌ، الشَّرُّ رَفُ مَزِيَّةٌ.

.Generosity is a [virtuous] quality ٤٠

١٥_ السَّخَاءُ خُلُقٌ.

.Generosity is the adornment of a human being ٤١

١٦_ السَّخَاءُ زَيْنُ الْإِنْسَانِ.

.Generosity sows [the seeds of] love ٤٢

١٧_ السَّخَاءُ يَزْرَعُ الْمَحَبَّةَ.

.Generosity is the most honourable habit ٤٣

١٨_ السَّخَاءُ أَشْرَفُ عَادِهِ.

.Generosity is a quality of the Prophets ٤٤

١٩_ السَّخَاءُ خُلُقُ الْأَنْبِيَاءِ.

.Generosity bears the fruit of [spiritual] purity ٤٥

٢٠_ السَّخَاءُ يُثْمِرُ الصَّفَاءَ.

.Generosity covers up [one's] faults ٤٦

٢١_ السَّخَاءُ سِتْرُ الْعُيُوبِ.

.Generosity earns praise ٤٧

٢٢_ السَّخَاءُ يَكْسِبُ الْحَمْدَ.

٤٨. Generosity is the symbol of magnanimity and nobility.

٢٣_ أَلْسَخَاءُ عُنْوَانُ الْمُرُوءَةِ وَالنُّبْلِ.

٤٩. Through generosity, actions become beautiful.

٢٤_ بِالسَّخَاءِ تُرَانُ الْأَفْعَالُ.

٥٠. Through generosity, faults are hidden.

٢٥_ بِالسَّخَاءِ تُسْتَرُّ الْعُيُوبُ.

٥١. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

٢٦_ تَحَلَّ بِالسَّخَاءِ وَالْوَرَعِ فَهُمَا حِلْيَةُ الْإِيمَانِ وَأَشْرَفُ خِلَالِكَ.

٥٢. The best generosity is that which corresponds to the situations of need.

٢٧_ خَيْرُ السَّخَاءِ مَا صَادَفَ مَوْضِعَ الْحَاجَةِ.

٥٣. Generosity is the cause of adoration.

٢٨_ سَبَبُ الْمَحَبَّةِ السَّخَاءُ.

٥٤. The cause of ascendancy is generosity.

٢٩_ سَبَبُ السِّيَادَةِ السَّخَاءُ.

٥٥. The disgrace of generosity is extravagance.

٣٠_ شَيْنُ السَّخَاءِ السَّرْفُ.

٥٦. He who holds back from giving has oppressed generosity.

٣١_ ظَلَمَ السَّخَاءَ مَنْ مَنَعَ الْعَطَاءَ.

٥٧. Espouse generosity, for indeed it is the fruit of the intellect.

٣٢_ عَلَيْكَ بِالسَّخَاءِ فَإِنَّهُ ثَمَرَةُ الْعَقْلِ.

Espouse generosity and good etiquette for verily these two [traits] increase . ٥٨
.sustenance and bring about adoration

٣٣_ عَلَيْكُمْ

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بِالسَّخَاءِ وَحُسْنِ الْخُلُقِ، فَإِنَّهُمَا يَزِيدَانِ الرَّزْقَ، وَيُوجِبَانِ الْمَحَبَّةَ.

.59 One's generosity is proportionate to one's magnanimity

٣٤_ عَلَى قَدْرِ الْمُرُوءَةِ تَكُونُ السَّخَاوَةُ.

.60 Cover up your faults with generosity for it is indeed a covering for faults

٣٥_ عَطُوا مَعَائِبِكُمْ بِالسَّخَاءِ فَإِنَّهُ سِتْرُ الْعُيُوبِ.

.61 In generosity there is affection

٣٦_ فِي السَّخَاءِ الْمَحَبَّةُ.

.62 Abundance of generosity increases [one's] friends and reforms [one's] enemies

٣٧_ كَثْرَةُ السَّخَاءِ تَكْثُرُ الْأَوْلِيَاءَ وَتَسْتَصْلِحُ الْأَعْدَاءَ.

.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

٣٨_ لَوْ رَأَيْتُمْ السَّخَاءَ رَجُلًا، لَرَأَيْتُمُوهُ حَسَنًا يَسُرُّ النَّاطِرِينَ.

.64 When there is neither generosity nor shame in a person, then death is better for him than life

٣٩_ مَنْ لَمْ يَكُنْ لَهُ سَخَاءٌ وَلَا حَيَاءٌ، فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ.

.65 What a good trait generosity is!

٤٠_ نِعَمَ السَّجِيَّةِ السَّخَاءُ.

.66 There is no merit like generosity

٤١_ لَا فَضِيلَةَ كَالسَّخَاءِ.

.67 (There can be no generosity with nothingness.)

٤٢_ لَا سَخَاءَ مَعَ عَدَمٍ.

.Generosity is showing affection to the beggar and giving open-handedly .٤٨

٤٣_ أَلَسَخَاءُ حُبِّ السَّائِلِ وَبَدْلُ النَّائِلِ.

Aptness

السَّدَادِ Aptness

.1 [One who acts aptly, acquires [success .1

١_ مَنْ عَمِلَ بِالسَّدَادِ مَلَكَ.

Mirage

السَّرَابِ Mirage

One who strives in seeking a mirage, his hardship is prolonged and his thirst . ١
.increases

١_ مَنْ سَعَى فِي طَلَبِ السَّرَابِ طَالَ تَعَبُهُ، وَكَثُرَ عَطَشُهُ.

One who hopes to quench his thirst from a mirage, his hope will be dashed and he .٢
.will die of thirst

٢_ مَنْ أَمَلَ الرَّيِّ مِنَ السَّرَابِ، خَابَ أَمَلُهُ وَمَاتَ بِعَطَشِهِ.

One who is deceived by the mirage [of .٣

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.Meaning one has to possess something in order to be generous with it -١

.this world], the means [of attaining prosperity in the Hereafter] are cut off for him

٣_ مَنْ غَرَّهُ السَّرَابُ تَقَطَّعَتْ بِهِ الْأَسْبَابُ.

Dismissal

Dismissal السَّرَاحِ

١. Dismissal with kindness is one of the two reliefs .

١_ حُسْنُ السَّرَاحِ أَحَدُ الرَّاحَتَيْنِ.

Inward Thoughts And Feelings

Inward Thoughts And Feelings السَّرَائِرِ

١. The goodness of inward thoughts is evidence of the soundness of insight .

١_ صَلَاحُ السَّرَائِرِ بُرْهَانُ صِحَّةِ الْبَصَائِرِ.

٢. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people

٢_ طُوبَى لِمَنْ صَلَحَتْ سَرِيرَتُهُ، وَحَسُنَتْ عِلَانِيَتُهُ، وَعَزَلَ عَنِ النَّاسِ شَرَّهُ.

٣. When the consciences are being reformed, the hidden rancour becomes evident .

٣_ عِنْدَ تَصْحِيحِ الضَّمَائِرِ يَبْدُو غِلُّ السَّرَائِرِ.

٤. When the outward gets corrupted, the inward also get corrupted .

٤_ عِنْدَ فَسَادِ الْعِلَانِيَةِ تَفْسُدُ السَّرِيرَةُ.

٥. One whose inward [feeling] is good, his outward [character] is righteous .

٥_ مَنْ حَسُنَتْ سَرِيرَتُهُ حَسُنَتْ عِلَانِيَتُهُ.

٦. One whose inward [feeling] is good [and honourable] is not afraid of anyone .

٤- مَنْ حَسُنَتْ سِرِّيَّتُهُ لَمْ يَخْفَ أَحَدًا.

Secret And Confidential Discussions

السُّرُّ وَالنَّجْوَى Secret And Confidential Discussions

١. Protect your affair and do not give away your secret in marriage to whoever
!proposes

١- اِحْفَظْ أَمْرَكَ، وَلَا تُتَكِّحْ خَاطِبًا سِرَّكَ.

٢. 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

٢- اِنْفِرِدْ بِسِرِّكَ، وَلَا تُودِعْهُ حَازِمًا فَيَزِلَّ، وَلَا جَاهِلًا فَيُخُونَ.

٣. 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

٣_ أَفْضَلُ النَّجْوَى، مَا كَانَ عَلَى الدِّينِ وَالتَّقَى، وَأَسْفَرَ عَنِ اتِّبَاعِ الْهُدَى، وَمُخَالَفَةِ الْهَوَى.

٤. Man is more protective of his secret .

٤_ الْمَرْءُ أَحْفَظُ لِسِرِّهِ.

٥. [Divulging [secrets] is the trait of outsiders [not that of believing Muslims .

٥_ الْإِذَاعَةُ شِمَّةُ الْأَغْيَارِ.

٦. Divulging the secret that has been entrusted to you is a [form of] betrayal .

٦_ إِذَاعَةُ سِرِّ أَوْدِعَتْهُ عَذْرٌ.

٧. Three people are not to be trusted with a secret: the woman, the telltale and the fool .

٧_ ثَلَاثٌ لَا يُسْتَوَدَعْنَ سِرًّا: الْمَرْأَةُ، وَالنَّمَامُ، وَالْأَحْمَقُ.

٨. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction .

٨_ سِرُّكَ سُرُورُكَ إِنْ كَتَمْتَهُ وَإِنْ أَدَعْتَهُ كَانَ تُبُورُكَ.

٩. He who divulges his secrets does not remain safe .

٩_ لَا يَسْلَمُ مَنْ أَدَاعَ سِرَّهُ.

١٠. Your secret is your prisoner but if you divulge it, you become its prisoner .

١٠_ سِرُّكَ أَسِيرُكَ فَإِنْ أَفْشَيْتَهُ صِرْتَ أَسِيرَهُ.

١١. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal .

١١_ كُنْ بِأَشْرَارِكَ بَخِيلًا، وَلَا تُدْعِ سِرًّا أَوْدِعْتَهُ، فَإِنَّ الْإِذَاعَةَ خِيَانَةٌ.

Every time the keepers of secrets increase, [chances of] its divulgence becomes .۱۲
.greater

۱۲_ كَلَّمَا كَثُرَ خَزَانُ الْأَسْرَارِ كَثُرَ ضَيَاعُهَا.

One who conceals the secret [that has been entrusted to him] is loyal and .۱۳
.trustworthy

۱۳_ كَاتِمُ السِّرِّ وَفِيٍّ أَمِينٌ.

If a person were to use his intellect, he would protect his secret from the one who .۱۴
.has revealed [another's secret] to him and would not inform anyone of it

۱۴_ لَوْ عَقَلَ الْمَرْءُ عَقْلَهُ لِأَحْرَزَ

سِرِّهِ عَمَّنْ أَفْشَاهُ إِلَيْهِ وَلَمْ يُطْلِعْ أَحَدًا عَلَيْهِ.

.15 One who reveals your secret has ruined your affair .15

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

16_ مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخِيَرَةُ بِيَدِهِ.

.17 One who entrusts his secret to an unreliable person has forfeited his secret .17

17_ مَنْ أَسْرَّ إِلَى غَيْرِ ثَقَةٍ ضَيَّعَ سِرَّهُ.

.18 [One who divulges a secret that has been entrusted to him has betrayed [a trust .18

18_ مَنْ أَفْشَى سِرًّا أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خَانَ.

Whoever is weak in keeping his own secret, he will be even weaker in keeping the .19
.secret of others

19_ مَنْ ضَعْفَ عَنْ سِرِّهِ (شَرَّهُ) فَهُوَ عَنْ سِرِّ غَيْرِهِ أَضْعَفُ.

One who is too weak to protect his [own] secret will not be strong enough to .20
.protect the secret of others

20_ مَنْ ضَعْفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَقْوِ لِسِرِّ غَيْرِهِ.

One who safeguards his secret from you has actually accused you [of being .21
.[untrustworthy

21_ مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدْ اتَّهَمَكَ.

.22 From the ugliest form of betrayal is divulging a secret .22

22_ مِنْ أَقْبَحِ الْعَدْرِ إِذَاعَةُ السُّرِّ.

I have never blamed anyone for divulging my secret when I was more .23

[unaccommodating of it than him [by revealing it to him in the first place

٢٣_ مَا لَمْ تُ أَحَدًا عَلَى إِذَاعِهِ سِرِّي إِذْ كُنْتُ بِهِ أَضْيَقَ (مِنْهُ).

.٢٤ .The basis of a secret is its concealment

٢٤_ مَلَائِكُ السِّرِّ رُسُلٌ رُؤُة.

.٢٥ .Do not entrust your secret to one who has no trustworthiness

٢٥_ لَا تُؤَدِّعَنَّ سِرَّكَ مَنْ لَا أَمَانَةَ لَهُ.

٢٦ .Do not

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.confide in the one who would divulge your secret

٢٦_ لَا تُتِّقُ بِمَنْ يُذِيعُ سِرَّكَ.

Do not inform your wife and your servant about your secret as they will [use it to] .٢٧
subjugate you

٢٧_ لَا تُطْلِعْ زَوْجَكَ، وَعَبْدَكَ عَلَى سِرِّكَ، فَيَسْتَرْقَاكَ.

.Do not confide in the ignorant one with any secret that he is unable to conceal .٢٨

٢٨_ لَا تُسِرَّ إِلَى الْجَاهِلِ شَيْئًا لَا يُطِيقُ كِتْمَانَهُ.

One whose breast cannot accommodate his secret has no preservation (or . ٢٩
(prudence)

٢٩_ لَا حِرْزَ (لَا حَزْمَ) لِمَنْ لَا يَسْعُ سِرَّهُ صَدْرُهُ.

.The speech of every gathering is [supposed to be] rolled up with its carpet .٣٠

٣٠_ حَدِيثُ كُلِّ مَجْلِسٍ يُطَوَّى مَعَ بَسَاطِهِ.

If you gain confidence in your close friend then safeguard some of your affairs and .٣١
conceal some of your secrets [from him], for it is possible that you may regret
[revealing it all to him] sometime in the future

٣١_ إِنْ اسْتَمْتَّ إِلَى وَدُودِكَ فَأَحْرِزْ لَهُ مِنْ أَمْرِكَ وَاسْتَبِقْ لَهُ مِنْ سِرِّكَ مَا لَعَلَّكَ أَنْ تَنْدِمَ عَلَيْهِ وَقْتًا مَا.

Happiness And Putting Joy In The Hearts

Happiness And Putting Joy In The Hearts السرور وادخال السرور

.١ Happiness opens up the spirit and stimulates vitality .١

١_ أَلْسُرُورٌ يَبْسُطُ النَّفْسَ وَيُثِيرُ النَّشَاطَ.

.٢ At times happiness becomes roiled .٢

٢_ رُبَّمَا تَتَغَصَّ السُّرُورُ.

.Perhaps [the joy of] happiness may turn bitter .۳

۳_ قَدْ يَتَغَصُّ السُّرُورُ.

.[Every joy [in this world] turns sour [eventually] .۴

۴_ كُلُّ سُرُورٍ مُتَنَغِّصٌ.

No one puts joy in a [believer's] heart except that Allah creates a grace from that .۵
joy, so whenever any calamity befalls him, it (the grace) flows over it just like the
flowing of

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water until it expels the calamity from him just as the unfamiliar camel is expelled
from the group of camels

٥_ ما أودَعَ أَحَدٌ (ما مِنْ أَحَدٍ أودَعَ) قَلْبًا سُرُورًا إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورَ لُطْفًا، فَإِذَا نَزَلَتْ بِهِ نَائِبُهُ جَرَى إِلَيْهَا كَالْمَاءِ فِي
أَنْحِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تَطْرُدُ الْغَرِيبَةَ مِنَ الْإِبِلِ.

Extravagance

الإسراف Extravagance

١. Extravagance is blameworthy in everything except in doing good deeds .

١_ الإسرافُ مَذْمُومٌ فِي كُلِّ شَيْءٍ إِلَّا فِي أَفْعَالِ الْخَيْرِ.

٢. Verily giving this wealth where it has no right to be given is wastefulness and
extravagance

٢_ أَلَا وَإِنَّ إِعْطَاءَ هَذَا الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ.

٣. The ugliest [form of] giving is extravagance .

٣_ أَقْبَحُ الْبَدْلِ السَّـرَفُ.

٤. The refusal of the economizer is better than the granting of the extravagant .

٤_ إِنَّ مَنَعَ الْمُقْتَصِدِ أَحْسَنُ مِنْ عَطَاءِ الْمُبْذِرِ.

٥. Verily the withholding of preserver is more graceful than the giving of the
squanderer

٥_ إِنَّ إِمْسَاكَ الْحَافِظِ أَجْمَلُ مِنْ بَدْلِ الْمُضَيِّعِ.

٦. Extravagance wipes out the plentiful .

٦_ الإسرافُ يُفْنِي الْجَزِيلَ.

٧. Extravagance depletes the abundant .

٧_ الإسرافُ يُفْنِي الْكَثِيرَ.

٨. Wastefulness is the symbol [and cause] of poverty .

٨_ التَّبَذِيرُ عُنْوَانُ الْفَاقَةِ.

٩. Wastefulness is a penniless companion .

٩_ التَّبَذِيرُ قَرِينٌ مُفْلِسٌ.

١٠. Abandon extravagance by economizing, and recall [your] tomorrow today .

١٠_ ذَرِ الْإِسْرَافَ مُقْتَصِدًا، وَاذْكُرْ فِي الْيَوْمِ غَدًا.

١١. Eschew extravagance, for neither is the generosity of the extravagant praised nor [is his indigence sympathized with].

١١_ ذَرِ السَّـرَفَ فَإِنَّ الْمُسْرِفَ لَا يُحَمَدُ جُودَهُ، وَلَا يُرْحَمُ فَقْرُهُ.

١٢. The cause of poverty is extravagance .

١٢_ سَبَبُ الْفَقْرِ الْإِسْرَافُ.

١٣. You must abandon wastefulness and extravagance, and adopt the qualities .

.of justice and equity

١٣_ عَلَيْكَ بِتَوَكُّلِ التَّبَذِيرِ وَالْإِسْرَافِ وَالتَّخَلُّقِ بِالْعَدْلِ وَالْإِنْصَافِ.

Extravagance is censured in everything except in performance of virtuous acts and ١٤ .
[excessiveness in obedience [and worship of Allah

١٤_ فِي كُلِّ شَيْءٍ يُدْمَمُ السَّرْفُ إِلَّا فِي صَنَائِعِ الْمَعْرُوفِ وَالْمُبَالَغَةِ فِي الطَّاعَةِ.

Then shun extravagance by economizing, and recall today [what you will need] ١٥ .
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

١٥_ فَدَعِ الْإِسْرَافَ مُقْتَصِدًا، وَادْكُرْ فِي الْيَوْمِ غَدًا، وَأَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَقَدِّمِ الْفَضْلَ لِيَوْمِ حَاجَتِكَ.

.Wastefulness is enough of an extravagance ١٦ .

١٦_ كَفَى بِالتَّبَذِيرِ سَرَفًا.

.Too much extravagance destroys ١٧ .

١٧_ كَثْرَةُ السَّرْفِ تُدْمِرُ.

.There is no honour in extravagance ١٨ .

١٨_ لَيْسَ فِي سَرَفٍ شَرَفٌ.

.One who takes pride in wastefulness will be humiliated by indigence ١٩ .

١٩_ مَنْ افْتَخَرَ بِالتَّبَذِيرِ احْتَقَرَ بِالإِفْلَاسِ.

.That which is above sufficiency is extravagance ٢٠ .

٢٠_ مَا فَوْقَ الْكَفَافِ إِسْرَافٌ.

.There is no ignorance like wastefulness ٢١ .

٢١_ لِاجْهَلٍ كَالْتَّبَذِيرِ.

٢٢. There is no affluence with extravagance .٢٢

٢٢_ لا غِنَى مَعَ إِسْرَافٍ.

٢٣. Woe be to the extravagant! How far he is from reforming himself and setting right
his affair

٢٣_ وَيَحِ الْمُسْرِيفُ، مَا أَبْعَدَهُ عَنِّ صَلَاحِ نَفْسِهِ وَإِسْتِدْرَاكِ أَمْرِهِ.

Theft

Theft السَّرْقَةُ

١. And the shunning of theft [has been prescribed] as a means of instilling virtue .١

١_ وَمُجَابَبَةُ السَّرْقَةِ، إِجَابًا لِلْعَفَّةِ.

Aid

Aid المساعدة

١. Aid your brother in every situation, and go with him wherever he goes .١

١_ سَاعِدْ أَخَاكَ عَلَى كُلِّ حَالٍ، وَزُلْ مَعَهُ حَيْثُمَا زَالَ.

Felicity

Felicity السَّعَادَةُ

١. Felicity is that .١

.which leads [one] to success

١_ السَّعَادَةُ مَا أَفْضَتْ إِلَى الْفَوْزِ.

٢. The signs of felicity are sincerity [of intentions] in action

٢_ أَمَارَاتُ السَّعَادَةِ إِخْلَاصُ الْعَمَلِ.

٣. Having a heart that is free of rancour and jealousy is from the felicity of a servant

٣_ خُلُوقُ الصَّدْرِ مِنَ الْغِلِّ وَالْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ.

٤. Felicity is gained by hastening good deeds and pure [and virtuous] actions

٤_ دَرَكُ السَّعَادَةِ بِمُبَادَرَةِ الْخَيْرَاتِ وَالْأَعْمَالِ الزَّكَايَاتِ.

٥. The felicity of a person is [in] contentment and satisfaction

٥_ سَعَادَةُ الْمَرْءِ الْقَنَاعَةُ وَالرِّضَا.

٦. The felicity of a man is in safeguarding his faith and working for his Hereafter

٦_ سَعَادَةُ الرَّجُلِ فِي إِحْرَازِ دِينِهِ وَالْعَمَلِ لِآخِرَتِهِ.

٧. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs

٧_ كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يُوثَقَ بِهِ فِي أُمُورِ الدِّينِ وَالدُّنْيَا.

٨. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting

٨_ كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يَغْرِفَ عَمَّا يَفْنَى، وَيَتَوَلَّهَ بِمَا يَبْقَى.

٩. You will never know the sweetness of felicity until you taste the bitterness of misfortune

٩_ لَنْ تُعْرِفَ حَلَاوَةَ السَّعَادَةِ حَتَّى تُذَاقَ مَرَارَةَ النَّحْسِ.

.10 It is part of felicity to be granted success in performing righteous deeds .10

10_ مِنْ السَّعَادَةِ التَّوْفِيقُ لِصَالِحِ الْأَعْمَالِ.

It is from the perfection of felicity for one to strive for the betterment of the [whole] .11
.community

11_ مِنْ كَمَالِ السَّعَادَةِ السَّعْيُ فِي صَلَاحِ الْجُمْهُورِ.

.12 Successfully attaining what is sought is part of felicity .12

12_ مِنْ السَّعَادَةِ نُجْحُ الطَّلِبِ.

From the felicity of a .13

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.person is his showing benevolence to those who are deserving of it

١٣_ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أَهْلِهِ.

A person does not attain felicity except through the obedience of Allah, the .١٤
.Glorified, and a person does not become wretched except by disobeying Allah

١٤_ لَا يَسْعَدُ امْرُءٌ إِلَّا بِطَاعَةِ اللَّهِ سُبْحَانَهُ، وَلَا يَشْقَى امْرُءٌ إِلَّا بِمَعْصِيَةِ اللَّهِ.

No one attains felicity except by upholding the bounds of Allah and no one .١٥
.becomes wretched except by disregarding them

١٥_ لَا يَسْعَدُ أَحَدٌ إِلَّا بِإِقَامَةِ حُدُودِ اللَّهِ وَلَا يَشْقَى أَحَدٌ إِلَّا بِإِضَاعَتِهَا.

It is from the felicity of a person that his good turns are done to one who thanks .١٦
.him and his benevolence is shown to one who is not ungrateful to him

١٦_ مِنْ سَعَادَةِ الْمَرْءِ أَنْ تَكُونَ صَنَائِعُهُ عِنْدَ مَنْ يَشْكُرُهُ وَمَعْرُوفُهُ عِنْدَ مَنْ لَا يَكْفُرُهُ.

.١٧ He who makes his brothers miserable does not gain felicity

١٧_ مَا سَعِدَ مَنْ شَقَى إِخْوَانَهُ.

!١٨ How close are felicities to misfortunes

١٨_ مَا أَقْرَبَ السُّعُودَ مِنَ التُّحُوسِ.

!١٩ How far is repose in ease and inactivity from acquiring felicity

١٩_ هَيْهَاتَ مِنْ نَيْلِ السَّعَادَةِ الشُّكُونُ إِلَى الْهُوَيْنِ وَالْبِطَالَةِ.

When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity .٢٠
.is differentiated from wretchedness

٢٠_ عِنْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ تَتَحَقَّقُ السَّعَادَةُ مِنَ الشَّقَاءِ.

The Felicitous

The Felicitous - السعيد

١. The felicitous is one who considers that which is lost [to him] as insignificant .

١_ السَّعِيدُ مَنْ اسْتَهَانَ بِالْمَفْقُودِ.

٢. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does

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.good deeds

٢_ أَلْسَعِيدُ مَنْ خَافَ الْعِقَابَ فَأَمَّنَ، وَرَجَا الثَّوَابَ فَأَحْسَنَ.

Verily the most felicitous of people is one who has an exhorter in himself [that urges .٣
him] to obey Allah

٣_ إِنَّ أَسْعَدَ النَّاسِ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ بِطَاعَةِ اللَّهِ مُتَقَاضٍ.

.٤ Felicitous is one who makes his obedience [and worship] sincere

٤_ أَلْسَعِيدُ مَنْ أَخْلَصَ الطَّاعَةَ.

If you would like to be the most felicitous of people through what you have learnt, .٥
then act upon it

٥_ إِنْ أُحْبِبْتَ أَنْ تَكُونَ أَسْعَدَ النَّاسِ بِمَا عَلِمْتَ فَاعْمَلْ.

Indeed only he is felicitous who fears divine punishment so he safeguards himself, .٦
and hopes for divine reward so he does good, and longs for Paradise so he wakes up
[to worship] in the night

٦_ إِنَّمَا السَّعِيدُ مَنْ خَافَ الْعِقَابَ فَأَمَّنَ، وَرَجَا الثَّوَابَ فَأَحْسَنَ، وَاشْتَقَّ إِلَى الْجَنَّةِ فَادَّلَجَ.

Striving And Seeking

السعي والإسراع والطلب -Striving and Seeking

Rolling up one's clothes [in preparation] for serious work is from [one's] good . ١
fortune

١_ التَّشْمُرُ لِلْجِدِّ مِنْ سَعَادَةِ الْجِدِّ.

.٢ Seek and you shall find

٢_ أُطْلُبُ تَجِدُ.

.٣ It is upon you to strive but it is not upon you to succeed

٣- عَلَيْكَ بِالسَّعْيِ وَلَيْسَ عَلَيْكَ بِالنُّجْحِ.

Never will your striving for that which improves you and earns divine reward be .٤
.wasted

٤- لَنْ يَضِيْعَ مِنْ سَعْيِكَ مَا أَصْلَحَكَ وَأَكْسَبَكَ الْأَجْرَ.

.٥ [One who hastens his pace arrives at the place of rest [and repose .

٥- مَنْ أَسْرَعَ الْمَسِيرَ أَذْرَكَ الْمَقِيلَ.

.٦ One whose efforts are good, his place in the Hereafter will be good .

٦- مَنْ حَسُنَتْ مَسَاعِيهِ طَابَتْ مَرَاعِيهِ.

.٧ Strive to free your necks [from the shackles .

.of this world] before the doors of ransom are shut

٧_ اسْعَوْا فِي فِكَائِكِ رِقَابِكُمْ قَبْلَ أَنْ تُعَلَّقَ رَهَائِنُهَا.

Whoever hastens to the people with that which they dislike, they will speak about .٨
him that which they do not know

٨_ مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ قَالُوا فِيهِ مَا لَا يَعْلَمُونَ.

.Many a person strives in that which is harmful for him .٩

٩_ رَبِّ سَاعٍ فِيمَا يَضُرُّهُ.

.Many a person is awake so that another can sleep .١٠

١٠_ رَبِّ سَاهِرٍ لِرَاقِدٍ.

.Many a person strives for one who is seated [doing nothing .١١

١١_ رَبِّ سَاعٍ لِقَاعِدٍ.

Travel

Travel السفر-

.Travelling is one of the two torments .١

١_ اَلسَّفَرُ أَحَدُ الْعَذَابَيْنِ.

The Envoy

The Envoy - السفير

The lies of an envoy give rise to corruption, cause the failure of the intended .١
objective, nullify judiciousness and invalidate firm resolution

١_ كَذِبُ السَّفِيرِ يُؤَلِّدُ الْفَسَادَ، وَيُفَوِّتُ الْمُرَادَ وَيُبْطِلُ الْحَزْمَ، وَيَنْقُضُ الْعَزْمَ.

Spilling Blood

Spilling blood سفك الدماء-

Spilling blood without just cause invites the descending of divine wrath and the . ١
cessation of blessings

١_ سَفَكَ الدَّمَاءَ بِغَيْرِ حَقِّهَا يَدْعُوا إِلَى حُلُولِ النِّقْمَةِ وَزَوَالِ النُّعْمَةِ.

The Ships Of Salvation

Ships of Salvation - سفن النجاة

. ١ Cut through the waves of discord by [embarking on] the ships of salvation

١_ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاهِ.

Dimwittedness

Dimwittedness - السَّفَه

. ١ Beware of dimwittedness for verily it causes one to be deserted by his friends

١_ إِيَّاكَ وَالسَّفَهَ فَإِنَّهُ يُوحِشُ الرَّفَاقَ.

. ٢ Dimwittedness is idiocy

٢_ أَلْسَفُهُ خُرْقٌ.

. ٣ Dimwittedness [and insolence] is an offence

٣_ أَلْسَفُهُ جَرِيرَةٌ.

. ٤ Dimwittedness is the key to ridicule

٤_ أَلْسَفُهُ مِفْتَاحُ السَّبَابِ.

. ٥ Dimwittedness attracts evil

٥_ أَلْسَفُهُ يَجْلِبُ الشَّرَّ.

Shun dimwittedness, for verily it belittles .ᶑ

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.a person and dishonor's him

٦_ دَعِ السَّفَهَ فَإِنَّهُ يُزْرَى بِالْمَرْءِ وَيَشِينُهُ.

.The weapon of ignorance is dimwittedness .٧

٧_ سِلَاحُ الْجَهْلِ السَّفَهُ.

.Dimwittedness is enough as a disgrace .٨

٨_ كَفَى بِالسَّفَهِ عَارًا.

.Increased dimwittedness brings about ill feelings and gives rise to hatred .٩

٩_ كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَّ آناً وَتَجْلِبُ الْبُغْضَاءَ.

.Dimwittedness is not like intelligence .١٠

١٠_ لَيْسَ السَّفَهُ كَالْحِلْمِ.

The Dimwit

The Dimwit – السَّفِيهِ وَالسَّفَهَاءِ

.The wise person gets most fatigued when he speaks to a dimwit .١

١_ أَعْيَى مَا يَكُونُ الْحَكِيمُ إِذَا خَاطَبَ سَفِيهًا.

.The most dim-witted of all fools is the one who boasts with foul language .٢

٢_ أَسْفَهُ السُّفَهَاءِ الْمُبْتَجِحُ بِفُحْشِ الْكَلَامِ.

.One who enters the circle of dimwits is debased .٣

٣_ مَنْ دَاخَلَ السُّفَهَاءَ حُقُرٌ.

.One who censures a dimwit has exposed himself to insult .٤

٤_ مَنْ عَدَلَ سَفِيهًا فَقَدْ عَرَّضَ لِّلْسَبِّ نَفْسَهُ.

٥. Refraining from replying a dimwit is the best reply you can give him .٥

٥_ تَزَكُّ جَوَابِ السَّفِيهِ أْبْلَغُ جَوَابِهِ.

٦. The dimwit does not know the right of the wise one .٦

٦_ لَا يَعْرِفُ السَّفِيهُ حَقَّ الْحَلِيمِ.

٧. Nothing corrects the dimwit but bitter [and harsh] speech .٧

٧_ لَا يُقَوِّمُ السَّفِيَةَ إِلَّا مُرُّ الْكَلَامِ.

٨. Accompanying the dimwit corrupts one's character .٨

٨_ مُقَارَنَةُ السُّفَهَاءِ تُفْسِدُ الْخُلُقَ.

Maladies

الأسقام -Maladies

١. (It is from the [good] health of the bodies that maladies originate.) ١

١_ مِنْ صِحَّةِ الْأَجْسَامِ تَوَلَّدَ الْأَسْقَامُ.

٢. There is no affliction greater than the unrelenting physical ailment .٢

٢_ لَا رَزِيَّةَ أَعْظَمَ مِنْ دَوَامِ سُقْمِ الْجَسَدِ.

٣. There is no escape for bodies from maladies .٣

٣_ لَيْسَ لِلْأَجْسَامِ نَجَاةٌ مِنَ الْأَسْقَامِ.

Calmness and Solemnity

السكينة والوقار -Calmness and Solemnity

١. Solemnity is the ornament of the intellect .١

Because when one is healthy, he tends to forget that he can fall sick and does or – ۱
.consumes things that make him sick

الْوَقَارُ حِلْيَةُ الْعَقْلِ.

۲. Solemnity supports (or gives rise to) forbearance

۲_ الْوَقَارُ يُنْجِدُ (نَتِيجَةُ) الْحِلْمِ.

۳. Calmness is a sign of intelligence

۳_ السَّكِينَةُ عُنْوَانُ الْعَقْلِ.

۴. Solemnity is evidence of nobility

۴_ الْوَقَارُ بُرْهَانُ النَّبْلِ.

۵. If you act with solemnity you will be honored

۵_ إِنْ تَوَقَّرْتَ أُكْرِمْتَ.

۶. Through solemnity, one's reverence increases

۶_ بِالْوَقَارِ تَكْتُرُ الْهَيْبَةُ.

۷. Espouse calmness, for indeed it is the best embellishment

۷_ عَلَيْكَ بِالسَّكِينَةِ فَإِنَّهَا أَفْضَلُ زِينَةٍ.

۸. Be solemn when among the people and oft-remembering [of Allah and His bounties]

.when alone

۸_ كُنْ فِي الْمَلَأِ وَقُورًا، وَكُنْ فِي الْخَلَاءِ ذَكُورًا.

۹. Let solemnity be your trait, for one whose silliness increases is scorned

۹_ لِتَكُنْ شَيْمَتُكَ الْوَقَارَ فَمَنْ كَثُرَ خُرْفُهُ اسْتُرْذِلَ.

۱۰. One who acts with solemnity is revered

۱۰_ مَنْ تَوَقَّرَ وُقِّرَ.

11. One whose solemnity increases, his exaltedness increases .11

11_ مَنْ كَثُرَ وَقَارُهُ، كَثُرَتْ جَلَالَتُهُ.

12. Espousing solemnity protects one from the lowliness of impetuosity .12

12_ مُلَازِمَةُ الْوَقَارِ تُؤَمِّنُ دَنَاءَةَ الطَّيْشِ.

13. Calmness is an excellent quality .13

13_ نِعَمَ الشَّيْمَةِ السَّكِينَةُ.

14. Solemnity is an excellent trait .14

14_ نِعَمَ الشَّيْمَةِ الْوَقَارُ.

15. The solemnity of a man adorns him and his silliness tarnishes him .15

15_ وَقَارُ الرَّجُلِ يَزِينُهُ، وَخُرْقُهُ يَشِينُهُ.

16. The solemnity of an elderly person is a light and an embellishment .16

16_ وَقَارُ الشَّيْبِ (الرَّجُلِ) نُورٌ وَزِينَةٌ.

17. The solemnity of old age is more beloved to me than the vigor of youth .17

17_ وَقَارُ الشَّيْبِ أَحَبُّ إِلَيَّ مِنْ نَضَارَةِ الشَّبَابِ.

The Preceding

The Preceding-السلف

Many a thing that has been sent ahead (or has been pillaged) returns back [as it was .1
[before

1_ رَبِّ سَلَفٍ (سَلَبٍ) عَادَ خَلْفًا.

Salāms And Greetings

1. The most miserly of people .

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.is the only who is stingy with his Salām

١_ أَبْخَلَ النَّاسِ مَنْ بَخَلَ بِالسَّلَامِ.

.٢ Offering greetings is one of the virtuous morals and traits

٢_ بَذُلُ التَّحِيَّةِ مِنْ حُسْنِ الْأَخْلَاقِ وَالسَّجِيَّةِ.

Peace and Reconciliation

Peace and Reconciliation-السَّلَامُ وَالْمَسَالِمَةُ

.١ Peace is the fruit of forbearance

١_ أَلْسَلِمُ ثَمَرَةُ الْحِلْمِ.

.٢ Peace is the cause of security and the sign of steadfastness

٢_ أَلْسَلِمُ عَلَّةُ السَّلَامَةِ وَعَلَامَةُ الْإِسْتِقَامَةِ.

.٣ Be peaceful with people and you will be safe; work for the Hereafter and you will be successful

٣_ سَالِمِ النَّاسِ تَسَلِمٌ، وَاعْمَلْ لِلْآخِرَةِ تَغْنَمٌ.

.٤ Whoever is peaceful with the people, his friends increase and his enemies decrease

٤_ مَنْ سَالَمَ النَّاسَ كَثُرَ أَصْدِقَائُهُ وَقَلَّ أَعْدَائُهُ.

.٥ Whoever is peaceful with the people, his faults remain hidden

٥_ مَنْ سَالَمَ النَّاسَ سَتِرَتْ عُيُوبُهُ.

.٦ One who is peaceful with the people gains security

٦_ مَنْ سَالَمَ النَّاسَ رَبِحَ السَّلَامَةَ.

.٧ One who is pleased to live peacefully with the people will be safe from their

.adversities

٧_ مَنْ رَضِيَ مِنَ النَّاسِ بِالْمُسَالَمَةِ سَلِمَ مِنْ غَوَائِلِهِمْ.

I found the reconciliation that does not weaken Islam to be more beneficial than .٨
.war

٨_ وَجَدْتُ الْمُسَالَمَةَ مَا لَمْ يَكُنْ وَهْنٌ فِي الْإِسْلَامِ أَنْجَعَ مِنَ الْقِتَالِ.

.There is no outcome sounder than the outcomes of peace .٩

٩_ لَا عَاقِبَةَ أَسْلَمٌ مِنْ عَوَاقِبِ السُّلْمِ.

Islam

Islam-الإسلام

Islam means submission [to the will of Allah], and submission means certitude, and .١
certitude means attestation, and attestation means confirmation, and confirmation
.means execution, and execution means action

١_ الْإِسْلَامُ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمُ هُوَ الْيَقِينُ-نُ، وَ الْيَقِينُ-نُ هُوَ التَّصَدُّقُ، وَالتَّصَدُّقُ هُوَ الْإِقْرَارُ، وَالْإِقْرَارُ هُوَ الْأَدَاءُ، وَالْأَدَاءُ هُوَ الْعَمَلُ.

Verily Islam has a .٢

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goal, so strive towards its goal and proceed towards Allah by fulfilling that which He
.has ordained upon you of His rights

٢_ إِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ، وَاخْرُجُوا إِلَى اللَّهِ مِمَّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.

٣. Islam is the most illuminated course

٣_ الْإِسْلَامُ أْبْلَجُ الْمَنَاهِجِ.

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

٤_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ الْإِسْلَامِ: تَبْصِرَةٌ لِمَنْ عَزَمَ، وَآيَةٌ لِمَنْ تَوَسَّمَ، وَعِبْرَةٌ لِمَنْ اتَّعَظَ، وَنَجَاةٌ لِمَنْ صَدَّقَ.

٥. The embellishment of Islam is performing righteous actions

٥_ زِينَةُ الْإِسْلَامِ إِعْمَالُ الْإِحْسَانِ.

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

٦_ شَرَعَ اللَّهُ لَكُمْ الْإِسْلَامَ، فَسَهَّلَ شَرَايِعَهُ، وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ حَارَبَهُ.

٧. The outward side of Islam is radiant and its inward aspect is elegant

٧_ ظَاهِرُ الْإِسْلَامِ مُشْرِقٌ، وَبَاطِنُهُ مُوْتِقٌ.

٨. [The objective of Islam is [complete] submission [to the will of Allah

٨_ غَايَةُ الْإِسْلَامِ التَّسْلِيمُ.

٩. Islam [has been prescribed] as a security form dangers

٩_ وَالْإِسْلَامُ أَمَانًا مِنَ الْمَخَاوِفِ.

١٠. [The basis of Islam is truthfulness [in speech

١٠_ مِلاَكُ الْإِسْلَامِ صِدْقُ اللِّسَانِ.

١١. There is no fortress better fortified than Islam

١١_ لا مَعْقِلَ أَمْنَعُ مِنَ الْإِسْلَامِ.

١٢. Islam is in need of faith

١٢_ يَحْتَاجُ الْإِسْلَامُ إِلَى الْإِيْمَانِ.

١٣. [Become a Muslim and you shall be safe [in the Hereafter

١٣_ أَسْلِمَ تَسْلَمَ.

The Muslims

The Muslims-المسلمون

١. The best

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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

١_ أَفْضَلُ الْمُسْلِمِينَ إِسْلَامًا مَنْ كَانَ هَمُّهُ لِأُخْرَاهُ، وَاعْتَدَلَ خَوْفُهُ وَرَجَاهُ.

٢. Verily the Muslims (or the believers) are humble.

٢_ إِنَّ الْمُسْلِمِينَ (الْمُؤْمِنِينَ) مُسْتَكِينُونَ.

One who accepts Islam [and submits to the will of Allah] remains safe [in the
[Hereafter

٣_ مَنْ أَسْلَمَ سَلِمَ.

٤. One who practices Islam properly is [truly] guided.

٤_ هُدَى مَنْ حَسَنَ إِسْلَامَهُ.

Submission To The Will Of Allah

Submission to the Will of Allah –المسالمة مع الله والتسليم والإنقياد

١. [Submission means not blaming [Allah for what happens .

١_ أَلْتَسْلِيمُ أَنْ لَا تَتَّهِمَ.

٢. If you submit your soul to Allah, your soul remains safe.

٢_ إِنْ أَسْلَمْتَ نَفْسَكَ لِلَّهِ سَلِمَتْ نَفْسُكَ.

٣. [The practice of the righteous people is complete submission [to the will of Allah .

٣_ سُنَّةُ الْأَبِّ رَارٍ حُسْنُ الْإِسْتِشْلَامِ.

٤. Submit to Allah and your Hereafter will be saved.

٤_ سَالِمِ اللَّهُ تَسَلَّمَ أُخْرَاكَ.

٥. Submit yourselves to the command of Allah and the command of His chosen .

.servant, for verily you will never go astray with submission

٥_ سَلِّمُوا لِأَمْرِ اللَّهِ، وَلَا مَرٍ وَلِيَّهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

The end result of [complete] submission [to the will of Allah] is success in reaching .٦
.the Abode of Bounties

٦_ غَايَةُ التَّسْلِيمِ الْفَوْزُ بِدَارِ النَّعِيمِ.

.In submission there is faith .٧

٧_ فِي التَّسْلِيمِ إِيمَانٌ.

Guided is the one who submits to the guidance of Allah and His Prophet and the one .٨
.vested with His authority

٨_ هُدًى مَنْ سَلَّمَ مَقَادَتَهُ إِلَى اللَّهِ وَرَسُولِهِ وَوَلَّى أَمْرَهُ.

There is .٩

.no faith better than surrendering to the will of Allah

٩_ لا إِيمَانَ أَفْضَلُ مِنَ الْإِسْتِسْلَامِ.

.10. Verily if you submit to Allah, you will be safe and successful

١٠_ إِنَّكَ إِنْ سَأَلْتَ اللَّهَ سَلِمْتَ وَفُزْتَ.

.11. The root of faith is complete submission to the command of Allah

١١_ أَضَلُّ الْإِيمَانِ حُسْنُ التَّسْلِيمِ لِأَمْرِ اللَّهِ.

.12. One who submits to Allah remains safe

١٢_ 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

١٣_ مَنْ سَأَلَ اللَّهَ سَلَّمَهُ وَمَنْ حَارَبَ اللَّهَ حَرَبَهُ.

Security

Security-السلامة

.1. [One who seeks security remains steadfast [on the straight path

١_ مَنْ طَلَبَ السَّلَامَةَ لَزِمَ الْإِسْتِقَامَةَ.

.2. One who desires security should adopt moderation

٢_ مَنْ أَرَادَ السَّلَامَةَ فَعَلَيْهِ بِالْقَصْدِ.

.3. One who wishes for security keeps himself steadfast on the straight path

٣_ مَنْ رَغِبَ فِي السَّلَامَةِ أَلْزَمَ نَفْسَهُ الْإِسْتِقَامَةَ.

.4. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world

٤_ مَنْ أَحَبَّ السَّلَامَةَ فَلْيُؤْثِرِ الْفَقْرَ، وَمَنْ أَحَبَّ الرَّاحَةَ فَلْيُؤْثِرِ الزُّهْدَ فِي الدُّنْيَا.

One who has three [qualities] in him, will remain safe both in this world and the next: .٥
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

٥_ مَنْ كَانَ فِيهِ ثَلَاثٌ سَلِمَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ: يَأْمُرُ بِالْمَعْرُوفِ وَيَأْتِمُرُ بِهِ، وَيَنْهَى عَنِ الْمُنْكَرِ وَيَنْتَهِي عَنْهُ وَيُحَافِظُ عَلَى حُدُودِ اللَّهِ
جَلَّ وَعَلَا.

.٦ There is no preservation more averting

[of harm] than security [that is granted by Allah]

٦_ لَا وَقَايَةَ أَمْنٌ مِّنَ السَّلَامَةِ.

. [There is no attire more appealing than security [and well-being

٧_ لَا لِبَاسٍ أَجْمَلُ مِّنَ السَّلَامَةِ.

. Many a person remains safe after regret

٨_ رَبِّ سَالِمٍ بَعْدَ النَّدَامَةِ.

The One Who Surrenders

The One Who Surrenders - المستسلم

. 1. Everyone who surrenders [to Allah] is protected

١_ كُلُّ مُسْتَسْلِمٍ مُّوَقَّئٍ.

. 2. One who surrenders [to Allah] remains safe

٢_ مَنِ اسْتَسْلَمَ سَلِمَ.

. 3. [One who surrenders himself to Allah is supported [by Him

٣_ مَنِ اسْتَسْلَمَ إِلَى اللَّهِ اسْتَظَّهَرَ.

. 4. [One who submits his affair to Allah is supported [by Him

٤_ مَنِ سَلَّمَ أَمْرَهُ إِلَى اللَّهِ اسْتَظَّهَرَ.

. 5. The one who surrenders [to Allah] is protected

٥_ الْمُسْتَسْلِمُ مُوَقَّئٍ.

Forgetfulness

Forgetfulness - السلو والنسيان

۱. [Forgetfulness is the reaper of longing [and desire .

۱_ أَسْلُوُ حَاصِدُ الشُّوقِ.

۲. One who forgets about what has been robbed from him, it is as if he has not been robbed.

۲_ مَنْ سَلَ عَنِ الْمَسْلُوبِ كَأَنْ لَمْ يُسَلَبْ.

Condolences and Congratulations

Condolences and Congratulations-التسليه والتهنیه

۱. 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

۱_ وَعَزَى _ عَلَيْهِ السَّلَامُ _ رَجُلًا مَاتَ لَهُ وَوَلَدٌ وَرُزِقَ لَهُ وَوَلَدٌ فَقَالَ: عَظَّمَ اللَّهُ أَجْرَكَ فِيمَا أَبَادَ، وَبَارَكَ لَكَ فِيمَا أَفَادَ.

Mien

Mien-السَّمْت

۱. How good a guidance having a good mien is !

۱_ نِعْمَ الدَّلَالَةُ حُسْنُ السَّمْتِ.

Hearing and Sight

Hearing and Sight-السَّمْعُ والبصر

۱. Allah

the Glorified, has granted you with hearing so that it may heed [and comprehend] that which is concerns it and with sight so that what is dark for it may be brought to light [and seen clearly].

١_ جَعَلَ اللَّهُ سُبْحَانَهُ لَكُمْ أَسْمَاعاً لَتَعِيَ مَا عَنَّا هَا، وَ أَبْصَاراً لَتَجُلُو مِنْ عَشَاهَا.

Listening and The Listener

Listening and the listener-الإستماع والسامع والمستمع

١. 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

١_ رَحِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى، وَ دُعَى إِلَى رِشَادِ فَدَنَى، وَ أَخَذَ بِحُجْرَتِهِ هَادٍ فَجَا.

٢. Knowledge is not ruined except by the miscomprehension of the listener .

٢_ لَا يُؤْتَى الْعِلْمَ إِلَّا مِنْ سُوءِ فَهْمِ السَّامِعِ.

٣. Listen and you will learn; remain silent and you will be safe .

٣_ إِسْمَعْ تَعَلَّمْ، وَ اصْمُتْ تَسَلَّمَ.

٤. One who listens well benefits quickly .

٤_ مَنْ أَحْسَنَ الْإِسْتِمَاعَ تَعَجَّلَ الْإِنْتِفَاعَ.

٥. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

٥_ لَا تَطْمَعْ فِي كُلِّ مَا تَسْمَعُ، فَكَفَى بِذَلِكَ غِرَّةً (خُرْقًا).

٦. 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

٦_ عَوِّدْ أُذُنَكَ حُسْنَ الْإِسْتِمَاعِ، وَ لَا تُصْغِ إِلَى مَا لَا يَزِيدُ فِي صَلَاحِكَ إِسْتِمَاعُهُ، فَإِنَّ ذَلِكَ يُصْدِي الْقُلُوبَ وَيُوجِبُ الْمَدَامَ.

.The listener is a partner of the speaker .٧

٧_ السَّامِعُ شَرِيكُ الْقَائِلِ.

Righteous Practices

Righteous Practices-السنة الصالحة

.١ Do not discontinue the good .١

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practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable

١_ لَا تَنْقُضُ سُنَّةَ صَالِحَةٍ عَمِلَ بِهَا، وَاجْتَمَعَتِ الْأَلْفَةُ لَهَا، وَصَلَحَتِ الرَّعِيَّةُ عَلَيْهِا.

Doing Wrong To Others

الإساءة-Doing Wrong to Others

١. 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

١_ إِيَّاكَ وَ الْإِسَاءَةَ، فَإِنَّهَا خُلِقَ اللَّئَامُ، وَإِنَّ الْمُسِيءَ لَمُتَرَدِّ فِي جَهَنَّمَ بِإِسَاءَتِهِ.

٢. Verily if you do wrong [to others] then you are only debasing and harming yourself

٢_ إِنَّكَ إِنْ أَسَأْتَ فَتَفْسُكَ تَمْتَهُنُ، وَإِيَّاهَا تَعْبِنُ.

٣. [Counter the wrongs [of others] by doing good [to them

٣_ ضَادُّوا الْإِسَاءَةَ بِالْإِحْسَانِ.

٤. One who is thanked for doing wrong is [actually] mocked for it

٤_ مَنْ شُكِرَ عَلَى الْإِسَاءَةِ سُخِرَ بِهِ.

٥. One who wrongs his subjects pleases his enviers

٥_ مَنْ أَسَاءَ إِلَى رَعِيَّتِهِ سَرَ حُسَادَهُ.

٦. One who wrongs others brings upon himself a severe reprisal

٦_ مَنْ أَسَاءَ اجْتَلَبَ سُوءَ الْجَزَاءِ.

٧. Whoever treats people badly, they requite him with the same treatment

٧_ مَنْ عَامَلَ النَّاسَ بِالْإِسَاءَةِ كَافَوْهُ بِهَا.

٨. One who proceeds in the course of his offences stumbles in his progress

٨- مَنْ جَرَى فِي مَيْدَانِ إِسَاءَتِهِ كَبَا فِي جَرِيهِ.

Do not wrong the person who does good to you, for one who wrongs the person .٩
[who does him a favour will be denied favours [in the future

٩- لَا تُسِيْ إِلَى مَنْ أَحْسَنَ إِلَيْكَ، فَمَنْ أَسَاءَ إِلَى مَنْ أَحْسَنَ إِلَيْهِ مُنِعَ الْإِحْسَانُ.

[Whoever wrongs his [own .١٠

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.family, no hope [of any goodness] can be attached to him

١٠_ مَنْ أَسَاءَ إِلَى أَهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْمِيلٌ.

Procrastination

Procrastination-التسويف

١. How many a person has postponed doing something until death falls upon him !

١_ كَمْ مِنْ مُسَوِّفٍ بِالْعَمَلِ حَتَّى هَجَمَ عَلَيْهِ الْأَجَلُ.

٢. The one who delays seeking repentance is in the greatest danger of the onslaught .of death

٢_ مُسَوِّفٌ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الْأَجَلِ عَلَى أَكْثَرِ الْخَطَرِ.

٣. One who procrastinates in seeking repentance has no faith .

٣_ لَا دِينَ لِمُسَوِّفٍ بِتَوْبَتِهِ.

Eminence And The Eminent

Eminence and Eminent-السَّيِّدُ وَالسُّؤْدَدُ

١. The eminent one is envied and the munificent one is loved and adored .

١_ أَلْسَـيِّدٌ مَحْسُودٌ، وَ الْجَوَادُ مَحْبُوبٌ مَوْدُودٌ.

٢. The eminent person is one who bears the burdens of his brothers and is neighborly .to his neighbor

٢_ أَلْسَـيِّدٌ مَنْ تَحَمَّلَ أَثْقَالَ إِخْوَانِهِ، وَ أَحْسَنَ مُجَاوِرَةَ جِيرَانِهِ.

٣. The eminent person is one who neither flatters nor deceives, nor is he beguiled by .greedy ambitions

٣_ أَلْسَـيِّدٌ مَنْ لَا يُصَانِعُ، وَلَا يُخَادِعُ، وَلَا تَغْرَهُ الْمَطَامِعُ.

The eminent person is one who bears the responsibility of providing [for others] and .٤
is generous with his assistance

٤_ أَلْسٌ يُّدُّ مَنْ تَحَمَّلَ الْمُوْنَةَ، وَجَادَ بِالْمَعُوْنَةِ.

.The completion of eminence is in taking the initiative to do good to others .٥

٥_ تَمَامُ السُّوْدِدِ اِبْتِدَاءُ الصَّنَائِعِ.

The eminent among the people in this world are the generous ones and in the .٦
.Hereafter, the God-wary

٦_ سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْحِيَاءُ، وَفِي الْآخِرَةِ الْأَتْقِيَاءُ.

.The excellence of the eminent ones is in [their] devout worship [of Allah .٧

٧_ فَضِيلَةُ السَّادَةِ حُسْنُ الْعِبَادَةِ.

Righteous action, aiding the aggrieved and inviting .٨

.guests [to one's home] are instruments [and means] of eminence

٨_ فِعْلُ الْمَعْرُوفِ، وَ إِغَانَةُ الْمَلْهُوفِ، وَ إِقْرَاءُ الضُّيُوفِ آلَهُ السِّيَادَةِ.

One whose brothers have to turn to other than him [for their needs] has not .٩
.attained eminence

٩_ لَمْ يَسُدْ مَنْ افْتَقَرَ إِخْوَانَهُ إِلَى غَيْرِهِ.

.Listening to the complaint of the aggrieved is part of eminence .١٠

١٠_ مِنَ السُّؤْدَدِ الصَّبْرُ، لِاسْتِمَاعِ شَكْوَى الْمَلْهُوفِ.

.He who does not grant generously has not perfected [his] eminence .١١

١١_ مَا أَكْمَلَ السِّيَادَةَ مَنْ لَمْ يَسْمَخَ.

He whose brothers need to turn to other than him [for help] has not achieved .١٢
.eminence

١٢_ مَاسَادَ مَنْ اِحْتَاَجَ إِخْوَانَهُ إِلَى غَيْرِهِ.

.There is no honour like eminence .١٣

١٣_ لَا شَـرَفَ كَالسُّؤْدَدِ.

.There is no eminence with vengeance .١٤

١٤_ لَا سُؤْدَدَ مَعَ انْتِقَامٍ.

.There is no eminence in one who has a bad character .١٥

١٥_ لَا سُؤْدَدَ لِسَيِّئِ الْخُلُقِ.

.He who does not support [and provide for] his brothers does not gain eminence .١٦

١٦_ لَا يَسُودُ مَنْ لَا يَحْتَمِلُ إِخْوَانَهُ.

.There is no eminence in the one who lacks generosity .١٧

١٧_ لا سِيَادَةَ لِمَنْ لاسِخَاءَ لَهُ.

Eminence is not perfected except by bearing the burdens [of others] and doing . ١٨
.good turns

١٨_ لا يَكْمُلُ السُّؤْدُودُ إِلَّا بِتَحْمُلِ الْأَثْقَالِ وَ إِسْدَاءِ الصَّنَائِعِ ع.

Markets

Markets-الأسواق

Be wary of the sitting in the marketplaces, for indeed they are the locations of . ١
.mischievous and the visiting places of Satan

١_ إِيَّاكَ وَ مَقَاعِدَ الْأَسْوَاقِ، فَإِنَّهَا مَعَارِضُ الْفِتَنِ، وَمَحَاضِرُ الشَّيْطَانِ.

.2 The gatherings of the marketplaces are the visiting places of Satan .

٢_ مَجَالِسُ الْأَسْوَاقِ مَحَاضِرُ الشَّيْطَانِ.

Night Vigil

Night Vigil-السَّهْر

.1 Night vigil is one of the two lives .

_١

p: ٤٣٤

السَّهْرُ أَحَدُ الْحَيَاتَيْنِ.

٢. [Night vigil is the garden of those who yearn [nearness of Allah

٢_ السَّهْرُ رَوْضَةُ الْمُشْتَاقِينَ.

٣. Night vigil is the insignia of the pious and the quality of those who yearn

٣_ سَهْرُ اللَّيْلِ شِعَارُ الْمُتَّقِينَ، وَ شِيمَةُ الْمُشْتَاقِينَ.

٤. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of
.the Gnostics and the delight of the Near Ones

٤_ سَهْرُ الْعُيُونِ بِذِكْرِ اللَّهِ خُلْصَانُ الْعَارِفِينَ، وَ حُلْوَانُ الْمُقَرَّبِينَ.

٥. Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and
.the garden of the felicitous

٥_ سَهْرُ اللَّيْلِ فِي طَاعَةِ اللَّهِ رَبِيعُ الْأَوْلِيَاءِ، وَ رَوْضَةُ السُّعْدَاءِ.

٦. 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

٦_ سَهْرُ اللَّيْلِ (الْعُيُونِ) بِذِكْرِ اللَّهِ غَنِيمَةُ الْأَوْلِيَاءِ، وَ سَجِيَّةُ الْأَتْقِيَاءِ.

٧. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous
.[and the promenade of the friends [of Allah

٧_ سَهْرُ الْعُيُونِ بِذِكْرِ اللَّهِ فُرْصَةُ السُّعْدَاءِ، وَ نَزْهَةُ الْأَوْلِيَاءِ.

٨. 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

٨_ أَشْهَرُوا عُيُونَكُمْ، وَ ضَمَّرُوا بُطُونَكُمْ، وَ خُذُوا مِنْ أَجْسَادِكُمْ تَجَوَّدُوا بِهَا عَلَى أَنْفُسِكُمْ.

٩. The best of worship is staying awake at night in the remembrance of Allah, the
.Glorified

٩- أَفْضَلُ الْعِبَادَةِ سَهْرُ الْعِيُونِ بِذِكْرِ اللَّهِ سُبْحَانَهُ.

١٠. What a good helper of worship night vigil is!

١٠- نَعْمَ عَوْنُ الْعِبَادَةِ السَّهْرِ.

Facilitation

التَّسَهُلُ-Facilitation

Facilitating [and ١.

p: ٤٣٥

.making things easy for others] makes sustenance flow abundantly

١_ أَلْتَسَهَّلُ يُدِرُّ الْأَزْزَاقَ.

Mode Of Conduct

السيره-Mode of Conduct

١. The most loathsome mode of conduct is inequity .

١_ أَفْبَحُ السَّيْرِ الظُّلْمُ.

٢. Through an equitable conduct, the adversary is overpowered .

٢_ بِالسَّيْرِ الْعَادِلِ يُقَهَّرُ الْمُنَاوِي.

٣. Good conduct is the sign of a good conscience .

٣_ حُسْنُ السَّيْرِ عُنْوَانُ حُسْنِ السَّرِيرَةِ.

٤. Good conduct is the beauty of power and the fortress of authority .

٤_ حُسْنُ السَّيْرِ جَمَالُ الْقُدْرَةِ وَحِصْنُ الْإِمْرَةِ.

٥. One whose conduct is evil, his demise makes the people happy .

٥_ مَنْ سَاءَتْ سِيرَتُهُ سَرَّتْ مَمِيَّتُهُ.

٦. One whose conduct is evil will never be safe at any time .

٦_ مَنْ سَاءَتْ سِيرَتُهُ لَمْ يَأْمَنْ أَبَدًا.

٧. 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

٧_ وَيْلٌ لِمَنْ سَاءَتْ سِيرَتُهُ، وَجَارَتْ مَلَكَتُهُ وَتَجَبَّرَ وَاعْتَدَى.

Administrative Policies

1. The most difficult of administrative policies is the removal of habits [and customs].

١- أَضْعَبُ السِّيَاسَاتِ نَقْلُ الْعَادَاتِ.

2. Tyranny is indeed an evil administrative policy.

٢- بِئْسَ السِّيَاسَةُ الْجَوْرُ.

3. The beauty of politics is [maintaining] justice in authority and pardoning despite [having power [to punish].

٣- جَمَالُ السِّيَاسَةِ الْعَدْلُ فِي الْإِمْرَةِ، وَالْعَفْوُ مَعَ الْقُدْرَةِ.

4. Good administration is the mainstay of the citizenry.

٤- حُسْنُ السِّيَاسَةِ قِوَامُ الرَّعِيَّةِ.

5. Good administration makes leadership last.

٥- حُسْنُ السِّيَاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ.

6. One whose administration is good, obeying him becomes obligatory.

٦- مَنْ حَسَّنَتْ سِيَاسَتَهُ وَجَبَتْ طَاعَتُهُ.

7. One whose administration is good, his leadership lasts.

٧- مَنْ حَسَّنَتْ سِيَاسَتَهُ دَامَتْ رِيَاسَتُهُ.

8. One who falls

.short in administration [and politics] is poor in [and incapable of] leadership

٨_ مَنْ قَصُرَ عَنِ السِّيَاسَةِ صَغُرَ عَنِ الرِّيَاسَةِ.

.9. The foundation of administration is justice

٩_ مَلَكَ السِّيَاسَةِ الْعَدْلُ.

.10. There is no leadership like [practicing] justice in administration

١٠_ لَارِيَّاسَةَ كَالْعَدْلِ فِي السِّيَاسَةِ.

.11. Sovereignty is administration

١١_ الْمُلْكُ سِيَّاسَةٌ.

.12. One who aspires to rise to power is patient in the face of the torment of politics

١٢_ مَنْ سَمَا إِلَى الرِّيَاسَةِ صَبَرَ عَلَى مَضْضِ السِّيَاسَةِ.

Youth

Youth-الشباب

.1. Two things whose value is not understood except by the one who has lost them are
.youth and health

١_ شَيْئَانِ لَا يَعْرِفُ فَضْلَهُمَا إِلَّا مَنْ فَقَدَهُمَا الشَّبَابُ وَالْعَافِيَةُ.

.2. The ignorance of a youth is excused and his knowledge is undermined

٢_ جَهْلُ الشَّبَابِ مَعْدُورٌ، وَ عِلْمُهُ مَحْقُورٌ.

.3. Are those who are the prime of youth awaiting anything other than the stooping of
?old age

٣_ هَلْ يَنْتَظِرُ أَهْلُ غَضَاضِهِ (بِضَاضِهِ) الشَّبَابِ إِلَّا حَوَانِي الْهَرَمِ.

.4. Youthfulness and senility do not go together

٤_ لا تَجْتَمِعُ الشَّيْبَةُ وَالْهَرَمُ.

Overeating And Gluttony

Overeating and Gluttony-الشبع والبطنه

١. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams .
.get corrupted

١_ إِيَّاكَ وَالْبُطْنَةَ، فَمَنْ لَزِمَهَا كَثُرَتْ أَسْقَامُهُ، وَفَسَدَتْ أَحْلَامُهُ.

٢. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in .
.prayer and corruption of the body

٢_ إِيَّاكُمْ وَالْبُطْنَةَ، فَإِنَّهَا مَقْسَاهُ لِلْقَلْبِ مَكْسَلُهُ عَنِ الصَّلَاةِ مَفْسَدُهُ لِلْجَسَدِ.

٣. Gluttony prevents astuteness .

٣_ الْبُطْنَةُ تَمْنَعُ الْفِطْنَةَ.

٤. One who is cloyed by gluttony is obstructed by it from astuteness .

٤_ مَنْ كَظَّنَّهُ الْبُطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

٥. There is no astuteness with gluttony .

٥_ لَا فِطْنَةَ

مَعَ بَطْنِهِ.

٦. Gluttony and astuteness do not go together .٦

٦_ لَا تَجْتَمِعُ الْفِطْنَةُ وَالْبَطْنَةُ.

٧. Overeating corrupts wisdom .٧

٧_ التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ.

٨. Gluttony obstructs astuteness .٨

٨_ الْبَطْنَةُ تَحْجُبُ الْفِطْنَةَ.

٩. Eating to one's fill corrupts piety .٩

٩_ الشَّبَعُ يُفْسِدُ الْوَرَعَ.

١٠. When the stomach gets filled with the permissible, the heart becomes blind to .١٠
righteousness

١٠_ إِذَا مَلِئَ الْبَطْنُ مِنَ الْمُبَاحِ عَمِيَ الْقَلْبُ عَنِ الصَّلَاحِ.

١١. What an evil companion of piety overeating is .١١

١١_ بِئْسَ قَرِينُ الْوَرَعِ الشَّبَعُ.

١٢. Habitual overeating leads to a variety of ailments .١٢

١٢_ إِذْمَانُ الشَّبَعِ يُورِثُ أَنْوَاعَ الْوَجَعِ.

١٣. Overeating brings about insolence and corrupts piety .١٣

١٣_ الشَّبَعُ يُورِثُ الْأَشْرَ، وَ يُفْسِدُ الْوَرَعَ.

١٤. One who increases his overeating is cloyed by his gluttony .١٤

١٤_ مَنْ زَادَ شَبَعَهُ كَظَّتْهُ الْبَطْنَةُ.

15. Overeating and performing one's obligation do not go together .15

15_ لا تَجْتَمِعُ الشَّبَعُ وَالْقِيَامُ بِالْمُفْتَرِضِ.

16. How helpful to sins overeating is !.16

16_ نَعْمَ عَوْنُ الْمَعَاصِي الشُّبُعِ.

You must avoid habitual overeating, for verily it induces maladies and foments .17
.diseases

17_ إِيَّاكَ وَإِذْمَانَ الشُّبُعِ، فَإِنَّهُ يَهَيِّجُ الْأَسْقَامَ، وَيُثِيرُ الْعِلَلَ.

Vilification

Vilification-الشَّتْم

1. One who informs you of your vilification has [himself] vilified you .1

1_ مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

Courage And The Courageous

Courage and the courageous-الشجاعة والشجاعه

1. Courage is one of the two honours .1

1_ الشَّجَاعَةُ أَحَدُ الْعِزِّينِ.

2. Courage is a ready support and an evident merit .2

2_ الشَّجَاعَةُ نُصْرَةٌ حَاضِرَةٌ، وَفَضِيلَةٌ ظَاهِرَةٌ.

3. Courage is an embellishment, cowardice is a disgrace .3

3_ الشَّجَاعَةُ زِينٌ، الْجُبْنُ شَيْنٌ.

4. Courage is present honour, cowardice is evident dishonour .4

٤_ الشَّجَاعَةُ عِزٌّ حَاضِرٌ، الْجُبْنُ ذُلٌّ ظَاهِرٌ.

٥. The fruit of courage is a sense of honour .

٥_ ثَمَرَةُ الشَّجَاعَةِ الْغَيْرَةُ.

٦. The alms-tax of courage is .

p: ٤٣٨

.struggling in the way of Allah

٦_ زَكَاهُ الشَّجَاعَةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

The courage of a man is proportionate to his ambition, and his sense of honour is .v
.equivalent to his zeal

٧_ شَجَاعَةُ الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ، وَغَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

.It is to the extent of [one's] zeal that courage is shown .٨

٨_ عَلَى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجَاعَةُ.

.Fighting while dismounted [in battle] demonstrates the courage of champions .٩

٩_ مُعَالَجَةُ النَّزَالِ تُظْهِرُ شَجَاعَةَ الْأَبْطَالِ.

.The bane of courage is loss of resolve .١٠

١٠_ آفَةُ الشُّجَاعِ إِضَاعَةُ الْحَزْمِ.

Difficulties

Difficulties-الشَّدَائِدُ

.Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals .١

١_ كُنْ فِي الشَّدَائِدِ صَبُورًا، وَفِي الزَّلَازِلِ وَقُورًا.

.It is for difficult times that [the friendships of important] men are preserved .٢

٢_ لِلشَّدَائِدِ تُدَخَّرُ الرَّجَالُ.

.Be intent on [braving] difficulty when nothing will free you except difficulty .٣

٣_ اعْتَرِمَ (اعْتَرِمَ) بِالشِّدَّةِ حِينَ لَا يُعْنَى عَنْكَ إِلَّا الشِّدَّةُ.

Evil And The Wicked

۱. 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

۱- إِيَّاكَ وَمَلَابَسَهُ الشَّرُّ، فَإِنَّكَ تُنِيلُهُ نَفْسَكَ قَبْلَ عَدُوِّكَ، وَتُهْلِكُ بِهِ دِينَكَ قَبْلَ إِبْصَالِهِ إِلَى غَيْرِكَ.

۲. 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

۲- أَكْبَرُ (أَكْثَرُ) الشَّرِّ فِي الإِسْتِخْفَافِ بِمَوْلِمِ عِظَةِ المَشْفِقِ النَّاصِحِ، وَالإِغْتِرَارِ بِحَلَاوِهِ تَنَاءِ المَادِحِ الكَاشِحِ.

۳. Verily in evil there is impudence

۳- إِنَّ فِي الشَّرِّ لَوَقَاحَةً.

۴. Evil is

.impudence

٤_ أَلَشُّ رُّ وَقَاحَةٌ.

.5. Delaying of evil is advantageous to good

٥_ تَأْخِيرُ الشَّ رِّ إِفَادَةٌ خَيْرٌ.

.6. Evil is [a cause of] regret

٦_ أَلَشُّ رُّ نَدَامَةٌ.

.7. Evil makes its rider fall

٧_ أَلَشُّ رُّ يَكْجُو بِرَاكِبِهِ.

.8. Evil is the ugliest of gates

٨_ أَلَشُّ رُّ أَقْبَحُ الْأَبْوَابِ.

.9. Evil is pestilent speech

٩_ أَلَشُّ رُّ مَنْطِقٌ وَبِيٌّ.

.10. Evil is the symbol of destruction

١٠_ أَلَشُّ رُّ (الشَّ رَّةُ) عُنْوَانُ الْعُطْبِ.

.11. Evil is the carrier of misdeeds

١١_ أَلَشُّ رُّ (الشَّرُّهُ) حَمَالُ الْآثَامِ.

.12. Evil degrades and strikes down

١٢_ أَلَشُّ رُّ يُزْرِى وَيُزْدَى.

.13. (Evil is punishable and brings dishonour (or is requited

١٣_ أَلَشُّ رُّ يُعَاقَبُ عَلَيْهِ وَيُخْزَى (يُجْزَى).

.۱۴ Considering evil to be loathsome impels one to refrain from it .۱۴

۱۴_ اِسْتِقْبَاحُ (اِسْتِفْتَاْح) الشَّرِّ يَحْدُو عَلَى تَجَنُّبِهِ.

.۱۵ Delaying of evil is a benefit for good .۱۵

۱۵_ تَأْخِيرُ الشَّرِّ إِفَادَةٌ خَيْرٍ.

The consolidation of evil is in being deceived by respite [from chastisement] and .۱۶
.reliance on [one's own] action

۱۶_ جَمَاعُ الشَّرِّ فِي الْاِغْتِرَارِ بِالْمَهَلِ، وَالْاِتِّكَالِ عَلَى الْعَمَلِ.

.۱۷ The consolidation of evil is in association with a wicked companion .۱۷

۱۷_ جَمَاعُ الشَّرِّ فِي مُقَارَنَةِ (مُقَارَفَةِ) قَرِينِ الشُّوْءِ.

.۱۸ The attractiveness of evil is avarice .۱۸

۱۸_ جَمَالُ الشَّرِّ الرَّطْمُوعُ.

.۱۹ The consolidators of evil are obstinacy and increased quarrelsomeness .۱۹

۱۹_ جَمَاعُ الشَّرِّ الرَّالْجَاجُ، وَكَثْرَةُ الْمُمَارَاةِ.

.۲۱ Many an evil may suddenly come upon you from whence you least expect it .۲۱

۲۰_ رُبَّ شَرٍّ فَاجَاكَ مِنْ حَيْثُ لَا تَحْتَسِبُهُ.

.۲۲ Increased wickedness is [a sign of] vileness and abjectness .۲۲

۲۱_ زِيَادَةُ الشَّرِّ دِنَاءَةٌ وَمَذَلَّةٌ.

.۲۳ Counter evil with good .۲۳

۲۲_ ضَادُّوا الشَّرَّ بِالْخَيْرِ.

.۲۴ Obedience to the calls of the wicked corrupts the outcome of matters .۲۴

٢٣_ طَاعَهُ دَوَاعِيَ الشُّرِّ زُورٍ تُفْسِدُ عَوَاقِبَ الْأُمُورِ.

.٢٥. He who embarks on evil is successful in attaining it.

_٢٤

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ظَفِرَ بِالشِّئْرِ مَنْ رَكِبَهُ.

[The doer of evil is worse than the evil [itself]. ٢٦.

٢٥_ فاعِلُ الشِّئْرِ شَرٌّ مِنْهُ.

٢٨. Doing evil is a [means of] revilement.

٢٦_ فِعْلُ الشِّئْرِ مَسْبَبُهُ.

٢٩. None shall be punished for an evil act except its doer.

٢٧_ لَنْ يَلْقَى جَزَاءَ الشِّئْرِ إِلَّا عَامِلُهُ.

٣٠. There is nothing worse than evil except its retribution.

٢٨_ لَيْسَ بِشَرِّ مِنَ الشِّئْرِ إِلَّا عِقَابُهُ.

٣١. There is nothing more corrupting for affairs or more destructive to the community than evil.

٢٩_ لَيْسَ شَيْءٌ أَفْسَدَ لِلْأُمُورِ، وَلَا أَبْلَغَ فِي هَلَاكِ الْجُمْهُورِ مِنَ الشِّئْرِ.

٣٢. He who does not wear the gown of good has not disrobed from evil.

٣٠_ لَمْ يَتَعَرَّ مِنَ الشِّئْرِ مَنْ لَمْ يَتَجَلَّبَبِ الْخَيْرِ.

٣٣. [One who plunges into the depths of evil meets with danger [and adversity.

٣١_ مَنْ اقْتَحَمَ لُجَجَ الشُّرُورِ لَقِيَ الْمَحْذُورَ.

٣٤. One who does evil has [actually] transgressed against his soul.

٣٢_ مَنْ فَعَلَ الشِّئْرَ فَعَلَى نَفْسِهِ اعْتَدَى.

٣٥. One whose evil is too much, [even] his companion is not safe from him.

٣٣_ مَنْ كَثُرَ شَرُّهُ لَمْ يَأْمَنَّهُ مُصَاحِبُهُ.

.Whoever abandons evil, the doors of good are opened for him .٣٦

٣٤_ مَنْ تَرَكَ الشَّرَّ رَفُتْحَتْ عَلَيْهِ أَبْوَابُ الْخَيْرِ.

One who lays the foundation of evil cause has [actually] instituted it against .٣٧
.himself

٣٥_ مَنْ أَسَّسَ أَسَاسَ الشَّرِّ رَأْسَهُ عَلَى نَفْسِهِ.

.One who provokes a latent evil, in it will be his own destruction .٣٨

٣٦_ مَنْ أَثَارَ كَامِنَ الشَّرِّ كَانَ فِيهِ عَظِيمُهُ.

.One who harbor's evil feelings [and ill will] for others has actually harmed himself .٣٩

٣٧_ مَنْ أَضْمَرَ الشَّرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

Whoever strips his heart of .٤٠

.evil, his religion is secured and his conviction is confirmed

٣٨- مَنْ عَرَى مِنَ الشَّرِّ قَلْبُهُ سَلِمَ لَهُ دِينُهُ، وَصَدَقَ يَقِينُهُ.

.One who does not know the harmfulness of evil is not capable of desisting from it .٤١

٣٩- مَنْ لَمْ يَعْرِفْ مَضْرَرَةَ الشَّرِّ لَمْ يَقْدِرْ عَلَى الْإِمْتِنَاعِ مِنْهُ.

?One who repels evil with good, triumphs .٤٢

٤٠- مَنْ دَفَعَ الشَّرَّ بِالْخَيْرِ غَلَبَ.

.[One who hates evil is safeguarded [from it .٤٣

٤١- مَنْ كَرِهَ الشَّرَّ رَزَّ عَصِمَ.

.One of the greatest deceptions is making evil appear good .٤٤

٤٢- مِنْ أَعْظَمِ الْمَكْرِ تَحْسِينُ الشَّرِّ.

.The ‘evil’ that is followed by Paradise is not [really] evil .٤٥

٤٣- مَا شَرٌّ بَعْدَهُ الْجَنَّةُ بِشَرِّ.

.The foundation of evil is avarice .٤٦

٤٤- مِلَاكُ الشَّرِّ الرَّطْمَعُ.

.One who is cautious of evil is like the one who does good .٤٧

٤٥- مُتَّقِي الشَّرِّ رُكْفَاعِلِ الْخَيْرِ.

.Never count as good that by which you attain evil .٤٨

٤٦- لَا تَعُدَّنْ خَيْرًا مَا أَدْرَكَتْ بِهِ شَرًّا.

.It behooves the one who recognizes the wicked to disassociate himself from them .٤٩

٤٧- يَتَّبَعِي لِمَنْ عَرَفَ الْأَشْرَارَ أَنْ يَعْتَزِلَهُمْ.

50. The evil of a man is evinced by his increased greed and his intense avarice .

٤٨- يُسْتَدَلُّ عَلَى شَرِّ الرَّجُلِ بِكَثْرَةِ شَرِّهِ وَشِدَّةِ طَمَعِهِ.

51. How bad a provision evil action is !

٤٩- بِنَسِّ الذُّخْرِ فِعْلُ الشَّرِّ.

52. The most severely punished thing is evil .

٥٠- أَشَدُّ شَيْءٍ عِقَابًا الشَّرُّ.

53. Evil is the riding mount of greed and vain desire is the riding mount of discord .

٥١- الشَّرُّ مَرْكَبُ الْغِرْصِ، وَالْهَوَى مَرْكَبُ الْفِتْنَةِ.

54. Evil is the ugliest of gates and its doer is the worst of companions .

٥٢- الشَّرُّ أَقْبَحُ الْأَبْوَابِ، وَفَاعِلُهُ شَرُّ الْأَصْحَابِ.

Evil .55

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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

٥٣_ الشَّرُّ كَامِنٌ فِي طَبِيعِهِ كُلِّ أَحَدٍ، فَإِنْ غَلَبَهُ صَاحِبُهُ بَطْنًا، وَإِنْ لَمْ يَغْلِبْهُ ظَهَرَ.

56. Scythe the evil from the breasts of others be uprooting it from your [own] breast

٥٤_ أُحْصِدِ الشَّرَّ رَّ 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

٥٥_ أَمْحُ الشَّرَّ رَّ مِنْ قَلْبِكَ، تَتْرَكَ نَفْسُكَ، وَيُقَبَّلُ عَمَلُكَ.

58. When you see evil then distance yourselves from it

٥٦_ إِذَا رَأَيْتُمُ الشَّرَّ رَّ فَابْعُدُوا عَنْهُ.

59. The one who gains victory by evil is [in actual fact] defeated

٥٧_ الْغَالِبُ بِالشَّرِّ رَّ مَغْلُوبٌ.

60. Keep away from evil, for verily more evil than the evil [itself] is its doer

٥٨_ اجْتَنِبُوا الشَّرَّ رَّ فَإِنَّ شَرَّ رَّ مِنْ الشَّرِّ رَّ فَاعِلُهُ.

61. It is the habit of the wicked to trouble [their] friends

٥٩_ عَادَةُ الْأَشْرَارِ أَذِيَّةُ الرَّفَاقِ.

62. The habit of the wicked is harboring enmity for the righteous

٦٠_ عَادَةُ الْأَشْرَارِ مُعَادَاةُ الْأَخْيَارِ.

63. Every victor who gains victory by evil is [in actual fact] defeated

٦١_ كُلُّ غَالِبٍ بِالشَّرِّ رَّ 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

٦٢_ الشَّرِيرُ لَا يَظُنُّ بِأَحَدٍ خَيْرًا لِأَنَّهُ لَا يَرَاهُ إِلَّا بِطَبَعِ نَفْسِهِ.

Be wary of the wicked one during the coming of power [and authority], that he .٦٥
does not cause it to be taken away from you and during its departure [from you], that
he

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.does not gather support against you

٦٣_ إِحْذِرِ الشَّرِيرَ عِنْدَ إِقْبَالِ الدَّوْلَةِ لِئَلَّا يُزِيلَهَا عَنْكَ وَعِنْدَ إِذْبَارِهَا لِئَلَّا يُعِينَنَّ عَلَيْكَ.

.Be careful not to be deceived by the good act that the wicked one does by mistake .٦٤

٦٤_ إِيَّاكَ أَنْ تَغْتَرَّ بِغَلَطِهِ شِـرِّيرٍ بِالْخَيْرِ.

.Be careful not to be repelled by the evil act that the righteous one does by mistake .٦٧

٦٥_ إِيَّاكَ أَنْ تَسْتَوْحِشَ مِنْ غَلَطِهِ خَيْرٍ بِالشِّـرِّ.

.Keep away from the wicked and sit in the company the virtuous .٦٨

٦٦_ جَانِبُوا الْأَشْرَارَ وَجَالِسُوا الْأَخْيَارَ.

.The coming to power of the wicked is the tribulation of the virtuous .٦٩

٦٧_ دَوْلُ الْأَشْرَارِ مِحْنُ الْأَخْيَارِ.

The most evil of all is one who is not ashamed of [his actions in front of] the people .٧٠
.and does not fear Allah, the Glorified

٦٨_ شَرُّ الْأَشْرَارِ مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ وَلَا يَخَافُ اللَّهَ سُبْحَانَهُ.

.The most evil of all people is one who boasts about his evil .٧١

٦٩_ شَرُّ الْأَشْرَارِ مَنْ يَتَبَجَّحُ بِالشِّـرِّ.

Honour And The Honourable

Honor and the honorable-الشرف وذو الشرف

Honor is attained by earnest endeavors not by worn-out bones [of one's . ١
(ancestors)].(١)

١_ أَلشَّـرْفُ بِالْهَمَمِ الْعَالِيَةِ لَا بِالرَّمَمِ الْبَالِيَةِ.

.The greatest honour is humility .٢

٢_ أَعْظَمُ الشَّيْءِ رِفَ التَّوَاضُّعِ.

٣. The best honour is good etiquette

٣_ أَفْضَلُ الشَّيْءِ رِفَ الأَدَبِ.

٤. The most honourable of honours is knowledge

٤_ أَشْرَفُ الشَّيْءِ رِفَ العِلْمِ.

٥. The best honour is doing good to others

٥_ أَفْضَلُ الشَّيْءِ رِفَ بَدَلِ الإِحْسَانِ.

٦. The best honour is desisting from harming others and doing good to others

٦_ أَفْضَلُ الشَّيْءِ رِفَ كَفِّ الأَذَى، وَبَدَلِ الإِحْسَانِ.

٧. Honour is a virtue

٧_ الشَّيْءُ رِفَ مَزِيَّةٍ.

٨. Honour is doing good to one's

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١_ One should not consider himself honourable just because of his lineage

٨_ الشَّرَفُ إِصْطِنَاعُ الْعَشِيرَةِ.

Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

٩_ إِنَّمَا الشَّرَفُ بِالْعَقْلِ وَالْأَدَبِ، لَا بِالْمَالِ وَالْحَسَبِ.

١٠. The ladder of honour is humility and generosity

١٠_ سَلَّمَ الشَّرَفُ التَّوَّاضُعُ، وَالسَّخَاءُ.

١١. [The honour of a believer is his faith and his prestige is by his obedience [to Allah

١١_ شَرَفُ الْمُؤْمِنِ إِيْمَانُهُ، وَعِزُّهُ بِطَاعَتِهِ.

١٢. The honour of a man is his integrity and his beauty is his magnanimity

١٢_ شَرَفُ الرَّجُلِ نَزَاهَتُهُ، وَجَمَالُهُ مُرْوَتُهُ.

One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations

١٣_ مَنْ عَرَفَ شَرَفَ مَعْنَاهُ صَانَهُ عَنِ دَنَاءِ شَهْوَتِهِ وَزُورِ مَنَاهُ.

١٤. Holding on to comprehensive merit (or merits) is from the perfection of honour

١٤_ مِنْ كَمَالِ الشَّرَفِ الْأَخْذُ بِجَوَامِعِ الْفَضْلِ (الْفَضَائِلِ).

١٥. Honour is not perfected except through generosity and humility

١٥_ لَا يَكْمُلُ الشَّرَفُ إِلَّا بِالسَّخَاءِ وَالتَّوَّاضُعِ.

١٦. The honourable person is the one whose attributes are honourable

١٦_ الشَّرِيفُ مَنْ شَرُفَتْ خِلَالُهُ.

١٧. The peripheries are the sitting places of the honourable

١٧_ الأَطْرَافُ مَجَالِسُ الأَشْرَافِ.

The honourable person is not made reckless by the status he attains, even if it . ١٨
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

١٨_ ذُو الشَّـ رَفٍ لا- تُبْطِرُهُ مَنزِلَةٌ نَالَهَا، وَإِنْ عَظُمَتْ كَالجَبَلِ الَّذِي لا- تُرْعِزُهُ الرِّيحُ، وَالذَّنْبِيُّ تُبْطِرُهُ أَذْنَى مَنزِلَةٍ كَالكَلَاءِ الَّذِي
يُحَرِّكُهُ مَرُّ النَّسِيمِ.

.[The honourable one never oppresses [others . ١٩

١٩_ ما جَارَ شَرِيفٌ.

East And West

East

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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 _ عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ؟ فَقَالَ: مَسِيرُ يَوْمٍ لِلشَّمْسِ.

Polytheism

Polytheism- الشرك

1. The most harmful thing is polytheism .

1_ أَضْرُّ شَيْءٍ الشُّرْكُ.

2. The smallest amount of showing off is polytheism .

2_ أَيْسَرُ الرِّيَاءِ الشُّرْكُ.

3. Verily the slightest showing off is polytheism .

3_ إِنَّ أَدْنَى الرِّيَاءِ شِرْكٌ.

4. Ascribing partners [to Allah] is disbelief .

4_ الْأَشْرَاكُ كُفْرٌ.

5. The bane of faith is ascribing partners to Allah .

5_ آفَةُ الْإِيمَانِ الشُّرْكُ.

6. The cause of destruction is polytheism .

6_ سَبَبُ الْهَلَاكِ الشُّرْكُ.

Partnership

Partnership-الشركه

1. establish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity

١- شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَجْدَرُ بِالْحِطِّ، وَأَخْلَقُ بِالْغِنَى.

Voraciousness And The Voracious

Voraciousness and the voracious - الشَّرُّ وَالشَّرُّهُ

1. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry

١- الشَّرُّهُ يَشِينُ النَّفْسَ، وَيُفْسِدُ الدِّينَ، وَيُزْرِى بِالْمُتَوَّهِ.

2. Beware of voraciousness, for verily it is a destructive quality

٢- إِحْذَرُوا الشَّرُّهُ فَإِنَّهُ خُلُقٌ مُرْدَى.

3. Beware of voraciousness, for how many a food has prevented numerous other [foods [from being consumed

٣- إِحْذَرِ الشَّرُّهُ، فَكَمْ مِنْ أَكْلِهِ مَ نَعَتْ أَكْلَات.

4. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell

٤- إِيَّاكَ وَالشَّرُّهُ، فَإِنَّهُ يُفْسِدُ الْوَرَعَ، وَيُدْخِلُ النَّارَ.

5. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity

٥- إِيَّاكَ وَالشَّرُّهُ، فَإِنَّهُ

رَأْسُ كُلِّ دَنِيَّةٍ، وَأَسُّ كُلِّ رَذِيلَةٍ.

Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, .٦
.the plantation of disgrace, the debaser of the soul and the exhauster of the body

٦_ إِيَّاكُمْ وَدَنَاءَةَ الشَّيْءِ الرَّهِّ وَالطَّمَعِ، فَإِنَّهُ رَأْسُ كُلِّ شَيْءٍ رَّذِيٍّ، وَمَرْزَعَةُ الدُّلِّ، وَمُهَيِّنُ النَّفْسِ، وَمُتَعَبُ الْجَسَدِ.

.Voraciousness is [a cause of] ignominy .٧

٧_ أَلَشَّرُهُ مَذَلَّةٌ.

.Voraciousness invites [one] towards evil .٨

٨_ أَلَشَّرَهُ دَاعِيَةُ الشَّيْءِ الرَّهِّ.

.Voraciousness is the beginning of avarice .٩

٩_ أَلَشَّرَهُ أَوَّلُ الطَّمَعِ.

.Voraciousness is the trait of the filthy .١٠

١٠_ أَلَشَّرَهُ سَجِيَّةُ الْأَرْجَاسِ.

.Voraciousness increases anger .١١

١١_ أَلَشَّرَهُ يُكْثِرُ الْعُصَبَ.

.Voraciousness is an accumulator of the worst faults .١٢

١٢_ أَلَشَّرَهُ جَامِعٌ لِمَسَاوِي الْعُيُوبِ.

.Voraciousness is the foundation of every evil .١٣

١٣_ أَلَشَّرَهُ أَسُّ كُلِّ شَيْءٍ رَّذِيٍّ.

.Voraciousness is from bad morals .١٤

١٤_ أَلَشَّرَهُ مِنْ مَسَاوِي الْأَخْلَاقِ.

15. Through voraciousness morals are tainted .15

15_ بِالشِّ رَه تُشَانُ الأَخْلَاقُ.

!What a bad character trait voraciousness is .16

16_ بِسَسِ الطَّنْبُجِ الشِّ رَه.

[The fruit of voraciousness is rushing towards faults [and vices .17

17_ ثَمَرَهُ الشِّ رَه التَّهْجُمُ عَلَي العُيُوبِ.

The cornerstone of [all] flaws is voraciousness .18

18_ رَأْسُ المَعَائِبِ الشِّ رَه.

The weapon of avarice is voraciousness .19

19_ سِلَاحُ الجِرْصِ الشِّ رَه.

[Counter voraciousness with chastity [and moderation .20

20_ ضَادُّوا الشِّ رَه بِالْعِفَّةِ.

Voraciousness is enough of a destruction .21

21_ كَفَى بِالشِّ رَه هُلْكَاءً.

For everything there is a seed, and the seed of evil is voraciousness .22

22_ لِكُلِّ شَيْءٍ بَدْرٌ، وَبَدْرُ الشِّ رِ الشِّ رَه.

There is no chastity with voraciousness .23

23_ لَيْسَ مَعَ الشِّ رَه عَفَافٌ.

One whose soul is voracious becomes disgraced despite his affluence .24

24_ مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِراً.

.Everything other than voraciousness is chastity .٢٥

٢٥_ مَادُون الشَّرِّ عَفَافٌ.

Every voracious .٢٦

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.one is tormented

٢٦_ كُلُّ شَيْءٍ رَهْمٌ مُعْنَى.

.The voracious one will never be seen happy .٢٧

٢٧_ لَنْ يَلْقَى الشَّيْءَ رَهْمًا رَاضِيًا.

Satan

Satan-الشیطان

Be cautious of the enemy that enters the breast stealthily and whispers in the ears .١
.secretly

١_ إِحْذَرُوا عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا.

Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of .٢
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

٢_ إِحْذَرُوا عَدُوَّ اللَّهِ إِبْلِيسَ أَنْ يُعِدِّيَكُمْ بِدَائِهِ أَوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ وَرَجْلِهِ، فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعِيدِ وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ.

He (Satan) has made them (the people) the target of his arrows, the ground that he .٣
.steps on and the handle that he holds

٣_ جَعَلَهُمْ مَرْمَى نَبِيهِ، وَمَوْطَأَ قَدَمِهِ، وَمَأْخَذَ يَدِهِ.

They have taken Satan as the overseer of their affairs and he has made them his .٤
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

٤_ جَعَلُوا (اتَّخَذُوا) الشَّيْطَانَ لِأَمْرِهِمْ مَالِكًا (مَلَاكًا)، وَجَعَلَهُمْ (اتَّخَذَهُمْ) لَمْهُ أَشْرَاكًا، فَفَرَّخَ فِي صُدُورِهِمْ، وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ، فَنَظَرَ بِأَعْيُنِهِمْ، وَنَطَقَ بِأَلْسِنَتِهِمْ، وَرَكِبَ بِهِمُ الزَّلَّلَ، وَزَيَّنَ لَهُمُ الْحُطَّلَ فَعَلَّ مَنْ شَرَكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ، وَنَطَقَ بِالْبَاطِلِ

على لسانه.

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 فَنَفَرْتُمْ 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، وَأَغْلِبُوهُ بِالْمُخَالَفَةِ تَزَكُّوا أَنْفُسُكُمْ، وَتَعَلُّوا عِنْدَ اللَّهِ دَرَجَاتُكُمْ.

7. The deception of Satan allures and entices .

7_ غُرُورُ 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_ لَا تُطِيعُوا الْأَذْعِيَاءَ الَّذِينَ شَرُّ رِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ 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_ لَا تَجْعَلَنَّ لِلشَّيْطَانِ فِي عَمَلِكَ نَصِيْبًا، وَلَا عَلَى نَفْسِكَ سَبِيلًا.

Being Occupied

Being Occupied-الاشتغال

1. Occupy yourself with that which you are answerable for .

1_ كُنْ مَشْغُولًا بِمَا أَنْتَ عَنْهُ مَسْئُولٌ.

2. One who is occupied by the unimportant loses that which is more important .

2_ مَنْ اشْتَغَلَ بِغَيْرِ الْمُهِّمِّ ضَيَّعَ الْأَهْمَّ.

.He who puts Paradise and hell in front of him is [always] occupied .٣

٣- شُغِلَ مِنَ الْجَنَّةِ وَالنَّارِ أَمَامَهُ.

He one whose goal is salvation and attaining the pleasure of Allah is [always] .٤
.occupied

٤- شُغِلَ مَنْ كَانَتْ النَّجَاهُ وَمَرْضَاتُ اللَّهِ مَرَامَهُ.

The Intercessor and Interceder

The Intercessor and the Interceder - الشفيع والشافع

.١ The intercessor

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[is the wing of the seeker [which helps him attain what he seeks

١_ الشَّفِيعُ جَنَاحُ الطَّالِبِ.

.٢ The interceder of a criminal is his humility in seeking pardon

٢_ شَافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْدِرَةِ.

.٣ The interceder of a sinner is his admission (of guilt), his repentance and his apology

٣_ شَافِعُ الْمُذْنِبِ إِقْرَارُهُ، وَتَوْبَتُهُ اعْتِدَارُهُ.

.٤ The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth

٤_ شَافِعُ الْخَلْقِ الْعَمَلُ بِالْحَقِّ، وَلُزُومُ الصِّدْقِ.

Dissension

الشُّقَاقِ–Dissension

.١ With dissension there is aversion

١_ مَعَ الشُّقَاقِ تَكُونُ النَّبْوَةُ.

Wretchedness

الشَّ–Wretchedness

.١ Every wretchedness is [moving] towards ease

١_ كُلُّ شَقَاءٍ إِلَى رَخَاءٍ.

.٢ Collecting the [wealth that is] forbidden is part of wretchedness

٢_ مِنَ الشَّقَاءِ إِحْتِقَابُ الْحَرَامِ.

.٣ Corrupting one's Hereafter is from wretchedness

٣_ مِنَ الشَّقَاءِ إِفْسَادُ الْمَعَادِ.

٤. One of the signs of wretchedness is cheating one's friend

٤_ مِنْ عِلَامَةِ الشَّقَاءِ غِشُّ الصَّادِقِ.

٥. One of the signs of wretchedness is offending the virtuous

٥_ مِنْ عِلَامَاتِ الشَّقَاءِ إِسَاءَتُهُ إِلَى الْأَخْيَارِ.

٦. It is from the wretchedness of a person for his certitude to get corrupted by doubt

٦_ مِنْ شَقَاءِ الْمَرْءِ أَنْ يُفْسِدَ الشَّكُّ يَقِينَهُ.

٧. It is from wretchedness for a person to safeguard his world at the expense of his religion

٧_ مِنَ الشَّقَاءِ أَنْ يَصُونَ الْمَرْءُ دُنْيَاهُ بِدِينِهِ.

٨. Corruption of intention is from wretchedness

٨_ مِنَ الشَّقَاءِ فَسَادُ النِّيَّةِ.

٩. Verily from wretchedness is corruption of one's Hereafter

٩_ إِنَّ مِنَ الشَّقَاءِ إِفْسَادَ الْمَعَادِ.

The Wretched

The Wretched-الشقي

١. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes

١_ الشَّقِيُّ مَنْ اعْتَرَّ بِحَالِهِ

وَأَنْخَدَعَ لِعُزُورِ آمَالِهِ.

.۲ The most wretched among you are the most greedy among you

۲_ أَشْقَاكُمْ أَحْرَصُكُمْ.

The most wretched of [all] people is one who sells his religion for someone else's
(worldly gain).

۳_ أَشَقَى النَّاسِ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

How many a wretched person has been visited by his death while he is striving to
[acquire [worldly gain

۴_ كَمْ مِنْ شَقِيٍّ حَضَرَهُ أَجْلُهُ وَهُوَ مُجِدِّ فِي الطَّلَبِ.

Gratitude And The Grateful

Gratitude and the grateful-الشُّكْرُ وَالشَّاكِر

.۱ Gratitude is one of the two rewards

۱_ الشُّكْرُ أَحَدُ الْجَزَائِنِ.

Gratitude for blessings is a recompense for its past and a source of its [increase in
the] future

۲_ الشُّكْرُ عَلَى النِّعْمَةِ جَزَاءٌ لِمَاضِيهَا، وَاجْتِلَابٌ لآتِيهَا.

Gratitude has greater value than a good action because the gratitude lasts while
the good action comes to an end

۳_ الشُّكْرُ أَعْظَمُ قَدْرًا مِنَ الْمَعْرُوفِ، لِأَنَّ الشُّكْرَ يَبْقَى وَالْمَعْرُوفَ يَفْنَى.

.۴ Be grateful and you will increase

۴_ أَشْكُرُ تَزِدُّ.

.۵ Continue being grateful and the blessing upon you will continue

٥- اِسْتَدِمِ الشُّكْرَ، تَدُمْ عَلَيْكَ النُّعْمَةُ.

٦- Occupy yourself in being grateful for the blessing rather than being delighted by it .

٦- اِسْتَعِلْ بِشُكْرِ النُّعْمَةِ عَنِ التَّطَرُّبِ بِهَا.

٧- Look frequently at those over whom you have been given superiority, for verily this .
is one of the gates [and means] of gratitude

٧- اَكْثِرِ النَّظْرَ إِلَى مَنْ فَضَّلْتَ عَلَيْهِ، فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ الشُّكْرِ.

٨- 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

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١- Since any worldly gains he has will be transferred to his heirs after his death -١

.for them when they are unappreciated

٨_ أَشْكُرُ مَنْ أَنْعَمَ عَلَيْكَ، وَأَنْعِمَ عَلَيَّ مَنْ شَكَرَكَ، فَإِنَّهُ لَا زَوَالَ لِلنُّعْمَةِ إِذَا شُكِرَتْ، وَلَا بَقَاءَ لَهَا إِذَا كُفِرَتْ.

Let the recompense for the blessing which has come upon you be the showing of .٩
.goodness to one who wrongs you

٩_ اجْعَلْ جَزَاءَ النُّعْمَةِ عَلَيْكَ الْإِحْسَانَ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

Be good neighbours to the blessings of religion and this world by showing gratitude .١٠
.to the one who guides you to them

١٠_ أَحْسِنُوا جُورَ نِعَمِ الدِّينِ وَالدُّنْيَا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُمْ) عَلَيْهَا.

.[Take advantage of gratitude, for the least of its benefits is increment [of blessings .١١

١١_ اِعْتَمُوا الشُّكْرَ، فَأَذْنِي نَفْعِهِ الزِّيَادَةُ.

The best thing that spoken loudly [in order that others may hear] is the gratitude .١٢
.that is publicized

١٢_ أَحْسَنُ السُّمْعَةِ شُكْرٌ يُنْشَرُ.

.The best gratitude for blessings is favoring others with them .١٣

١٣_ أَحْسَنُ شُكْرِ النُّعْمِ الْإِنْعَامُ بِهَا.

The most deserving of those to whom you do good is the one who does not .١٤
.disregard your good turn

١٤_ أَحَقُّ مَنْ بَرَزَتْ مِنْ لَا يَغْفُلُ بِرَّكَ.

The most deserving of your gratitude is the one who does not prevent you from .١٥
.acquiring more

١٥_ أَحَقُّ مَنْ شَكَرَتْ مَنْ لَا يَمْنَعُ مَرِيدَكَ.

The first thing that is incumbent upon you with regards to Allah, the Glorified, is .١٦

.being grateful for His blessings and seeking His pleasure

١٦_ أَوَّلُ مَا يَجِبُ عَلَيْكُمْ لِلَّهِ سُبْحَانَهُ شُكْرُ أَيَادِيهِ، وَابْتِغَاءُ مَرْضِيئِهِ.

The most effective thing that makes a blessing last longer is gratitude and the .١٧
.greatest thing by which tribulations are overcome is patience

١٧_ أَبْلَغُ مَا تُسْتَمَدُّ بِهِ

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النَّعْمَةُ الشُّكْرُ، وَأَعْظَمُ مَا تَمَحَّصَ بِهِ الْمِحْنَةُ الصَّبْرُ.

The most deserving of people for an increase in blessing is the most grateful of .١٨
them for what he has been granted of it

١٨_ أَحَقُّ النَّاسِ بِزِيَادَةِ النَّعْمَةِ، أَشْكُرُهُمْ لِمَا أُعْطِيَ مِنْهَا.

The most beloved of people to Allah, the Glorified, is the one who deals gratefully .١٩
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

١٩_ أَحَبُّ النَّاسِ إِلَى اللَّهِ سُبْحَانَهُ الْعَامِلُ فِيمَا أُنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ، وَأَبْغَضُهُمْ إِلَيْهِ الْعَامِلُ فِي نِعْمِهِ بِكُفْرِهَا.

.٢٠.No one acquires gratitude except by giving [generously] from his wealth

٢٠_ لَا يَحُوزُ الشُّكْرَ إِلَّا مَنْ بَدَلَ مَالَهُ.

Verily in every blessing there is a right of gratitude to Allah, the Most High, so .٢١
whoever fulfils it, He increases it for him and whoever does not do so risks losing his
blessing

٢١_ إِنَّ لِلَّهِ تَعَالَى فِي كُلِّ نِعْمَةٍ حَقًّا مِنَ الشُّكْرِ، فَمَنْ أَدَاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَرَ عَنْهُ خَاطَرَ بِزَوَالِ نِعْمَتِهِ.

Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or .٢٢
improves] them except repentance and gratitude

٢٢_ إِنَّ الْعَبْدَ بَيْنَ نِعْمَةٍ وَذَنْبٍ لَا يُصْلِحُهُمَا إِلَّا الْإِسْتِغْفَارُ وَالشُّكْرُ.

.٢٣.Gratitude is [a means of] increment

٢٣_ الشُّكْرُ زِيَادَةٌ.

.٢٤.Gratitude is obligatory

٢٤_ الشُّكْرُ مَفْرُوضٌ.

.٢٥.Gratitude is advantageous

٢٥_ الشُّكْرُ مَغْنَمٌ.

.٢٦. Gratitude causes blessings to flow forth abundantly

٢٦_ الشُّكْرُ يُدْرِكُ (بَدْرُ) النِّعَمِ.

.٢٧. [Gratitude is an embellishment for blessing[s

٢٧_ الشُّكْرُ زِينَةٌ لِلنِّعَمَاءِ.

.٢٨. Gratitude is the fortress of blessings

٢٨_ الشُّكْرُ حِصْنُ النِّعَمِ.

.٢٩. Showing [one's] affluence is from [the ways

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(1) [of showing] gratitude.

٢٩_ إظهارُ الغنى مِنَ الشُّكْرِ.

٣٠. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience

٣٠_ الشُّكْرُ تَرْجُمَانُ النَّبِيِّ، وَلِسَانُ الطَّوْبَةِ.

٣١. Gratitude is the embellishment of comfort and the fortification of blessing

٣١_ الشُّكْرُ زِينَةُ الرَّخَاءِ، وَحِصْنُ النَّعْمَاءِ.

٣٢. Gratitude is obligatory upon the people of blessings

٣٢_ الشُّكْرُ مَأْخُودٌ عَلَى أَهْلِ النَّعْمِ.

٣٣. If Allah bestows you with a blessing then show gratitude

٣٣_ إِنْ أَنَاكُمُ اللَّهُ بِنِعْمَةٍ فَاشْكُرُوا.

٣٤. 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

٣٤_ إِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصِيئَةِ إِلَيْهِمْ فِي السَّلَامَةِ أَنْ يَرْحَمُوا أَهْلَ الْمَعْصِيَةِ بِهِ وَالذُّنُوبِ، وَأَنْ يَكُونَ الشُّكْرُ عَلَى مُعَافَاتِهِمْ هُوَ الْغَالِبَ عَلَيْهِمْ وَالْحَاجِزَ لَهُمْ.

٣٥. When you are given, show gratitude

٣٥_ إِذَا أُعْطِيتَ فَاشْكُرْ.

٣٦. When you do good to others with a blessing [that you have been bestowed with], then you have shown gratitude for it

٣٦_ إِذَا أَنْعَمْتَ بِالنُّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَهَا.

٣٧. When the edges of blessings reach you, then do not repel their peaks by lack of

.gratitude

٣٧_ إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النَّعْمِ فَلَا تُنْفَرُوا أَفْصَاهَا بِقَلِّهِ الشُّكْرِ.

.Through gratitude, blessing lasts ٣٨.

٣٨_ بِالشُّكْرِ تَدْوُمُ النِّعْمَةِ.

.Through gratitude, more is obtained ٣٩.

٣٩_ بِالشُّكْرِ تُسْتَجَلَبُ الزِّيَادَةُ.

.The fruit of gratitude is increase in blessings ٤٠.

٤٠_ ثَمَرَةُ الشُّكْرِ زِيَادَةُ النِّعْمِ.

.Showing gratitude leads to increment ٤١.

٤١_ حُسْنُ الشُّكْرِ يُوجِبُ الزِّيَادَةَ.

.The best gratitude is that which warrants increase ٤٢.

٤٢_ خَيْرُ الشُّكْرِ مَا كَانَ

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.As opposed to hiding one's wealth and pretending to be poor... -١

كَافِلًا بِالْمَزِيدِ.

43. Constant gratitude is the symbol of obtaining increment.

43_ دَوَامُ الشُّكْرِ عُنْوَانُ دَرَكَ الزِّيَادَةِ.

44. Increased gratitude and keeping ties with near relative's increases sustenance .
and prolongs [one's] life

44_ زِيَادَةُ الشُّكْرِ وَصِلَةُ الرَّحِمِ تَزِيدَانِ النُّعْمَ، وَتَفْسَحَانِ فِي الْأَجْلِ.

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 بِطُولِ الثَّنَاءِ.

47. The gratitude of one who is above you is through true friendship and loyalty.

47_ شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الْوِلَاءِ.

48. The gratitude of your equal is through good brotherhood.

48_ شُكْرُ نَظِيرِكَ بِحُسْنِ الْإِحَاءِ.

49. The gratitude of one who is under you is through generous bestowal.

49_ شُكْرُ مَنْ دُونَكَ بِسَيْبِ الْعَطَاءِ.

50. Showing gratitude for blessings is a protection from adversities.

50_ شُكْرُ النُّعْمِ عِضْمَةٌ مِنَ النِّقْمِ.

51. Gratitude to the Almighty brings forth abundant blessings.

51_ شُكْرُ الْإِلَهِ يُدِرُّ النُّعْمَ.

52. Showing gratitude for blessings results in its increase and leads to its renewal .52

52_ شُكْرُ النِّعْمَةِ يَقْضِي بِمَزِيدِهَا، وَيُوجِبُ تَجْدِيدَهَا.

53. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustenance .53

53_ شُكْرُ النِّعْمَةِ أَمَانٌ مِنْ تَحْوِيلِهَا، وَكَفِيلٌ بِتَأْيِيدِهَا.

54. The gratitude of a believer is manifested in his action .54

54_ شُكْرُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

55. The gratitude of a hypocrite does not surpass his tongue .55

55_ شُكْرُ الْمُنَافِقِ لَا يَتَجَاوَزُ لِسَانَهُ.

56. Gratitude for a past blessing results in the coming of renewed blessings .56

56_ شُكْرُ نِعْمَةٍ سَالَفَةٍ يَقْضِي بِتَجْدِيدِ نِعْمٍ مُسْتَأْنَفَةٍ.

57. Showing gratitude for blessings multiplies and increases them .57

57_ شُكْرُ النِّعْمِ يُضَاعِفُهَا وَيَزِيدُهَا.

58. Showing gratitude for blessings leads to its increase and showing ingratitude for it .58

.is evidence of its reduction

٥٨_ شُكْرُ النَّعْمِ يُوجِبُ مَزِيدَهَا، وَ كُفْرُهَا بُرْهَانٌ جُحُودِهَا.

.Gratitude for blessing is a safeguard from the coming of adversity ٥٩

٥٩_ شُكْرُ النَّعْمِ أَمَانٌ مِنْ حُلُولِ النَّقَمَةِ.

The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing .٦٠
.it with the one who deserves it

٦٠_ شُكْرُ الْعَالِمِ عَلَى عِلْمِهِ عَمَلُهُ بِهِ وَبِذَلِكَ لِمُسْتَحَقِّهِ.

Your gratitude to the one who is pleased with you increases [his] approval and .٦١
.loyalty (or preservation) towards you

٦١_ شُكْرُكَ لِلرَّاضِي عَنْكَ يَزِيدُكَ رِضًا وَوَفَاءً (وَقَاءً).

Your gratitude to the one who is angry with you leads to reconciliation and his .٦٢
.having a favorable disposition towards you

٦٢_ شُكْرُكَ لِلشَّاحِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ) صَلاَحًا وَتَعَطُّفًا.

He (a) said to a man whom he was congratulating for the birth of his son: You have .٦٣
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

٦٣_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ لِرَجُلٍ هَنَأَهُ بِوَلَدٍ شَكَرْتِ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ وَرُزِقَتْ بَرَّةً.

He who praises his benefactor and mentions him with goodness [and appreciation] .٦٤
.has shown gratitude for [his] kindness

٦٤_ شَكَرَ الْإِحْسَانَ مَنْ أَثْنَى عَلَى مُسَدِّدِهِ وَذَكَرَ بِالْجَمِيلِ مُوَلِّيَهُ.

.You must give thanks [both] in ease and adversity ٦٥

٦٥_ عَلَيْكَ بِالشُّكْرِ فِي السَّ-رَاءِ وَالضَّرِّ-رَاءِ.

You must be constantly grateful and ever patient, for these two [qualities] increase .٤٤
.blessing and remove tribulations

٤٤_ عَلَيْنِكُمْ بِدَوَامِ الشُّكْرِ، وَلُزُومِ الصَّبْرِ، فَإِنَّهُمَا يَزِيدَانِ النُّعْمَةَ، وَيُزِيلَانِ

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.In gratitude for blessings lies their continuity ٦٧.

٦٧_ فِي شُكْرِ النَّعْمِ دَوَامُهَا.

.In gratitude there is increase ٦٨.

٦٨_ فِي الشُّكْرِ تَكُونُ الزِّيَادَةُ.

.Lack of gratitude removes the desire to do good deeds ٦٩.

٦٩_ قَلَّ الشُّكْرُ تَزَهَّدَ فِي اصْطِنَاعِ الْمَعْرُوفِ.

Bind the approaching blessings with gratitude, for not everything that escapers .٧٠
.comes back

٧٠_ قَيَّدُوا قَوَادِمَ النَّعْمِ بِالشُّكْرِ، فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

.Gratitude is sufficient for increase ٧١.

٧١_ كَفَى بِالشُّكْرِ زِيَادَةً.

.The guarantor of increase is gratitude ٧٢.

٧٢_ كَافِلُ الْمَزِيدِ الشُّكْرُ.

Be occupied by gratitude for your good state and [your] safety from that which has .٧٣
.afflicted others

٧٣_ لِيَكُنِ الشُّكْرُ شَاغِلًا لَكَ عَلَى مُعَافَاتِكَ مِمَّا ابْتَلَى بِهِ غَيْرُكَ.

.None is capable of fortifying blessings the way [showing] gratitude for them does ٧٤.

٧٤_ لَنْ يَقْدِرَ أَحَدٌ أَنْ يُحَصِّنَ النَّعْمَ بِمِثْلِ شُكْرِهَا.

If Allah, the Glorified, had not made a promise [to punish those who are .٧٥
disobedient], it would have still been obligatory not to disobey Him out of gratitude for

.His blessings

٧٥_ لَوْ لَمْ يَتَوَاعَدِ اللَّهُ سُبْحَانَهُ لَوَجِبَ أَنْ لَا يُعْصَى شُكْرًا لِنِعْمَتِهِ.

.One who shows gratitude deserves more ٧٦.

٧٦_ مَنْ شَكَرَ إِسْتَحَقَّ الزِّيَادَةَ.

.[Whoever shows gratitude, his blessing lasts [longer ٧٧.

٧٧_ مَنْ شَكَرَ دَامَتْ نِعْمَتُهُ.

.One whose gratitude increases, his blessings multiply ٧٨.

٧٨_ مَنْ كَثُرَ شُكْرُهُ تَضَاعَفَتْ نِعْمَتُهُ.

.One who is inspired to show gratitude will not be deprived of increase ٧٩.

٧٩_ مَنْ أُلهِمَ الشُّكْرَ لَمْ يَغْدَمْ الزِّيَادَةَ.

.One who does not show gratitude for a blessing is punished by its cessation ٨٠.

٨٠_ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوِقِبَ بِزَوَالِهَا.

.One who continues showing gratitude makes the goodness [and blessing] last ٨١.

٨١_ مَنْ أَدَامَ

One who is bestowed with a blessing and gives thanks for it is like the one who is .٨٢
.tried with difficulties and bears them patiently

٨٢_ مَنْ أُنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنْ ابْتُلِيَ فَصَبَّ رَ.

.One who shows gratitude for [and act of] kindness has indeed fulfilled its right .٨٣

٨٣_ مَنْ شَكَرَ الْمَعْرُوفَ، فَقَدْ قَضَى حَقَّهُ.

When someone thanks you without [your having done him] a good turn, then do .٨٤
.not consider yourself safe from his censure without any breach

٨٤_ مَنْ شَكَرَكَ مِنْ غَيْرِ صَنْيعَةٍ فَلَا تَأْمَنْ ذَمَّهُ مِنْ غَيْرِ قَطِيعَةٍ.

.Whoever thanks the one who favours him has indeed recompensed him .٨٥

٨٥_ مَنْ شَكَرَ مَنْ أَنْعَمَ عَلَيْهِ فَقَدْ كَافَاهُ.

One who does not show gratitude for favours should be counted [as being] from .٨٦
.[the livestock [rather than being human

٨٦_ مَنْ لَمْ يَشْكُرِ الْإِنْعَامَ فَلْـ يُعَدَّ مِنَ الْأَنْعَامِ.

?One who shows gratitude without any favor, censures without any wrongdoing .٨٧

٨٧_ مَنْ شَكَرَ عَلَى غَيْرِ إِحْسَانٍ ذَمَّ عَلَى غَيْرِ إِسَاءَةٍ.

Whoever makes the effort to show concern for you, then make the effort to show .٨٨
?him your gratitude

٨٨_ مَنْ بَدَلَ لَكَ جُهْدَ عِنَايَتِهِ فَأَبْذُلْ لَهُ جُهْدَ شُكْرِكَ.

One who guards (or mixes) blessings with gratitude is surrounded by more .٨٩
.[[blessings

٨٩_ مَنْ حَاطَ (خَلَطَ) النُّعْمَ بِالشُّكْرِ حِيطَ بِالْمَزِيدِ.

One who does not begird [his] blessings by being grateful for them has indeed . ٩٠
.exposed them to cessation

٩٠_ مَنْ لَمْ يُحِطِ النَّعْمَ بِالشُّكْرِ لَهَا فَقَدْ عَزَّضَهَا لِزَوَالِهَا.

.Whoever thanks Allah, He increases [the blessings] for him . ٩١

٩١_ مَنْ شَكَرَ اللَّهَ زَادَهُ.

One who feels grateful for blessings in his heart . ٩٢

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.deserves increase [even] before he manifests [the gratitude] on his tongue

٩٢_ مَنْ شَكَرَ النِّعَمَ بَجَانِهِ اسْتَحَقَّ الْمَزِيدَ قَبْلَ أَنْ يَظْهَرَ عَلَى لِسَانِهِ.

.One whose gratitude increases, his goodness [and blessing] increases .٩٣

٩٣_ مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

.One whose gratitude diminishes, his goodness [and blessing] comes to an end .٩٤

٩٤_ مَنْ قَلَّ شُكْرُهُ زَالَ خَيْرُهُ.

One who is granted a blessing has indeed been enslaved by it until he is freed by .٩٥
.his show of gratitude for it

٩٥_ مَنْ أُوتِيَ نِعْمَةً فَقَدْ اسْتُعْبِدَ بِهَا حَتَّى يُعْتِقَهُ الْقِيَامُ بِشُكْرِهَا.

One who thanks Allah, the Glorified, has to give thanks twice as it was He who .٩٦
enabled him to give thanks [in the first place] and that is the gratitude for being
.thankful

٩٦_ مَنْ شَكَرَ اللَّهَ سُبْحَانَهُ وَجَبَ عَلَيْهِ شُكْرٌ رَتَانٍ، إِذْ وَقَفَهُ لِشُكْرِهِ وَهُوَ شُكْرُ الشُّكْرِ.

One who shows gratitude to you for your kindness (or the kindness of someone .٩٧
[else] has [actually] requested you [for something

٩٧_ مَنْ شَكَرَ إِلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ سَأَلَكَ.

.[One who does not show gratitude for blessing is deprived of more [blessings .٩٨

٩٨_ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مُنِعَ الزِّيَادَةَ.

.Nothing fortifies blessings like gratitude .٩٩

٩٩_ مَا حُصِّنَتِ النِّعْمُ بِمِثْلِ الشُّكْرِ.

.Nothing shows gratitude for favors like bestowing them on others .١٠٠

١٠٠_ ما شُكِرَتِ النِّعْمُ بِمِثْلِ بَدْلِهَا.

١٠١. Allah, the Glorified, does not open the door of gratitude for anyone and then close [the door of increase [in blessings

١٠١_ ما كَانَ اللَّهُ سُبْحَانَهُ لِيَفْتَحَ عَلَى أَحَدٍ بَابَ الشُّكْرِ وَيُعَلِّقَ عَلَيْهِ بَابَ الْمَزِيدِ.

١٠٢. [With gratitude blessings last [longer

١٠٢_ مَعَ الشُّكْرِ تَدْوُمُ النُّعْمَةِ.

١٠٣. Do not forget

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.to show your gratitude when you receive blessings

١٠٣_ لَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ.

.Be a thankful servant in times of ease and a patient servant in times of adversity .١٠٤

١٠٤_ كُنْ فِي السَّـرِّ زَائِعِبِدًا شُكُورًا، وَفِي النَّصْرِ زَائِعِبِدًا صَبُورًا.

Doubt And Misgiving

Doubt and Misgiving-الشك والإرتياب

.Doubt corrupts certitude and nullifies faith .١

١_ الشُّكُّ يُفْسِدُ الْيَقِينَ وَيُبْطِلُ الدِّينَ.

.Be wary of doubt, for verily it corrupts religion and nullifies certitude .٢

٢_ إِيَّاكَ وَالشَّكَّ، فَإِنَّهُ يُفْسِدُ الدِّينَ، وَيُبْطِلُ الْيَقِينَ.

The most destructive thing is doubt and uncertainty, and the most constructive .٣
.thing is piety and keeping aloof from sin

٣_ أَهْلَكَ شَيْءُ الشُّكِّ وَالْإِرْتِيَابِ، وَأَمْلَكَ شَيْءُ الْوَرَعِ وَالْإِحْتِنَابِ.

.Doubt is misgiving .٤

٤_ الشُّكُّ إِرْتِيَابٌ.

.Doubt [in the existence of God] is disbelief .٥

٥_ الشُّكُّ كُفْرٌ.

.Doubt corrupts religion .٦

٦_ الشُّكُّ يُفْسِدُ الدِّينَ.

.Doubt nullifies faith .٧

٧_ الشَّكُّ يُحِيطُ الْإِيمَانَ.

٨. Doubt is the fruit of ignorance

٨_ الشَّكُّ ثَمَرَةُ الْجَهْلِ.

٩. Doubt leads to polytheism

٩_ الْإِرْتِيَابُ يُوجِبُ الشُّرْكَ.

١٠. Doubt puts out the light of the heart

١٠_ الشَّكُّ يُطْفِئُ نُورَ الْقَلْبِ.

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

١١_ إِنَّمَا سُمِّيَتْ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ، فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَّائُهُمْ فِيهَا الْيَقِينُ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى، وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ (فَدَعَاؤُهُمْ) إِلَيْهَا الضَّلَالُ، وَدَلِيلُهُمْ الْعَمَى.

١٢. The bane of certitude is doubt

١٢_ آفَةُ الْيَقِينِ الشَّكُّ.

١٣. By continued doubt [in God], polytheism comes about

١٣

p: ٤٦٠

بِدَوَامِ الشَّكِّ يَحْدُثُ الشُّرْكُ.

.14 The fruit of doubt is perplexity

١٤_ ثَمَرَةُ الشَّكِّ الْحَيْرَةُ.

.15 It is possible that conjecture may [turn out to] be correct

١٥_ رُبَّمَا أُذْرِكُ الظَّنَّ بِالصَّوَابِ.

.16 The cause of perplexity is doubt

١٦_ سَبَبُ الْحَيْرَةِ الشَّكُّ.

I am amazed at the one who doubts in the power of Allah while he sees His .17
!creation

١٧_ عَجِبْتُ لِمَنْ يَشُكُّ فِي قُدْرَةِ اللَّهِ وَهُوَ يَرَى خَلْقَهُ.

Acting suspicious(1) is a shame and having an eager desire to backbite is [a cause .18
.of entering] hellfire

١٨_ فِعْلُ الرَّيْبِ عَارٌ، وَالْوُلُوعُ بِالْغَيْبِ نَارٌ.

.19 Everything that is devoid of certitude is [mere] conjecture and dubiety

١٩_ كُلُّ مَا خَلَا الْيَقِينَ ظَنٌّ وَشُكُوكٌ.

.20 Every person has a [desire and a] need, so distance yourselves from suspicion

٢٠_ لِكُلِّ إِنْسَانٍ أَرَبٌ فَأَبْعُدُوا عَنِ الرَّيْبِ.

.21 A person will never go astray until his doubt overcomes his certainty

٢١_ لَنْ يَضِلَّ الْمَرْءُ حَتَّى يَغْلِبَ شَكُّهُ يَقِينَهُ.

.22 One who falters increases his doubt

٢٢_ مَنْ يَتَرَدَّدُ يَزِدُّ شَكًّا.

.۲۳ One whose doubt increases, his religion gets corrupted .۲۳

۲۳_ مَنْ كَثُرَ شَكُّهُ فَسَدَ دِينُهُ.

.۲۴ One whose suspicion increase, his backbiting [also] increases .۲۴

۲۴_ مَنْ كَثُرَتْ رِيْبَتُهُ، كَثُرَتْ غِيْبَتُهُ.

.۲۵ The sincere one is not suspicious and the one who is certain does not doubt .۲۵

۲۵_ مَا اِزْتَابَ مُخْلِصٌ، وَلَا شَكَّ مُوقِنٌ.

.۲۶ He in whose heart doubt has settled does not believe in Allah .۲۶

۲۶_ مَا آمَنَ بِاللَّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

.۲۷ Keeping away from suspicion is from the best magnanimity .۲۷

۲۷_ مُجَانِبَةُ الرَّيْبِ مِنْ أَحْسَنِ الْفُتُوْهِ.

Who can be more of a failure than the one who crosses [over] from certainty .۲۸
towards doubt and

p: ۴۶۱

...Or: Doing something that makes others suspicious -۱

?perplexity

٢٨_ مَنْ أَحْيَبُ مِمَّنْ تَعَدَّى الْيَقِينَ إِلَى الشَّكِّ وَالْحَيْرِهِ.

٢٩. The smallest doubt can corrupt certitude

٢٩_ يَسِيرُ الشَّكُّ يُفْسِدُ الْيَقِينَ.

٣٠. Nobody more timid than the suspicious one

٣٠_ لَا أَجْبَنَ مِنْ مُرِيبٍ.

٣١. Suspicion leads to mistrust

٣١_ الرَّيْبُ تُوْجِبُ الظَّنَّ.

٣٢. When suspicion appears, thoughts [about others] become negative

٣٢_ إِذَا ظَهَرَتِ الرَّيْبُ سَأَتِ الظُّنُونُ.

٣٣. Abandon that which causes you to doubt for that which does not cause you to
.doubt

٣٣_ دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

٣٤. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls
.into them becomes confounded

٣٤_ لِيُصَدِّقَ تَحْرِيْكَ فِي الشُّبُهَاتِ فَإِنَّ مَنْ وَقَعَ فِيهَا إِزَتْ بِكَ.

٣٥. The sceptic has no religion and the backbiter has no magnanimity

٣٥_ لَا دِينَ لِمُرْتَابٍ، وَلَا مُرُوَّةَ لِمُغْتَابٍ.

٣٦. The suspicious one is never found in a sound state

٣٦_ لَا يَلْفَى الْمُرِيبُ صَاحِحًا.

٣٧. The most abased of people is the sceptic

٣٧_ أَذَلَّ النَّاسِ الْمُؤْتَابُ.

٣٨. The suspicious person is always sick.

٣٨_ الْمُرِيبُ أَبَدًا عَلِيلٌ.

٣٩. The sceptic has no religion.

٣٩_ الْمُؤْتَابُ لِأَدِينٍ لَهُ.

٤٠. The doubting one has no certitude.

٤٠_ الْأَشَّاكُ لَا يَتَقِينُ لَهُ.

Complaining Of Distress

Complaining of Distress –شكايه الضر

١. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

١_ مَنْ شَكَى ضُرَّهُ إِلَى غَيْرِ مُؤْمِنٍ، فَكَأَنَّمَا شَكَى اللَّهَ سُبْحَانَهُ.

٢. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

٢_ مَنْ شَكَى ضُرَّهُ إِلَى مُؤْمِنٍ، فَكَأَنَّمَا شَكَى إِلَى اللَّهِ سُبْحَانَهُ.

Schadenfreude

Schadenfreude –الشماته

١. One who is gleeful of the mistakes made by others, [then] others will be gleeful of.

.his mistakes

١_ مَنْ شَمِتَ بِزَلِّهِ غَيْرِهِ، شَمِتَ عَنِّي زُهُ بِزَلَّتِهِ.

Consultation And Deliberation

Consultation and Deliberation – الشور والمشاورة

١. Participating in deliberation leads to the appropriate decision .

١_ الشُّرُكَةُ فِي الرَّأْيِ تُؤَدِّي إِلَى الصَّوَابِ.

٢. Consult your enemies; you will know from their opinion how much enmity they have
[for you] and what their objectives are

٢_ اسْتَشِرْ أَعْدَاءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدَارَ عَدَاوَتِهِمْ، وَمَوَاضِعَ مَقَاصِدِهِمْ.

٣. Consult your intelligent enemy and be wary of the opinion of your ignorant friend .

٣_ اسْتَشِرْ عَدُوَّكَ الْعَاقِلَ، وَاخْذِرْ رَأْيَ صَدِيقِكَ الْجَاهِلَ.

٤. Compare some opinions with others, from this the right course of action will come to
light

٤_ اضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْضٍ يَتَوَلَّدُ مِنْهُ الصَّوَابُ.

٥. Suspect your intellects, for indeed it is from trusting in them that mistakes are
made

٥_ اتَّهَمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ التَّقَهِّ بِهَا يَكُونُ الْخَطَاءُ.

٦. Consultation is [a means of] ease for you and a difficulty for others .

٦_ الْمَشَاوَرَةُ رَاحَةٌ لَكَ وَتَعَبٌ لِغَيْرِكَ.

٧. 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

٧_ أَفْضَلُ مَنْ شَاوَرْتَ ذُو التَّجَارِبِ، وَشَرُّ مَنْ قَارَنْتَ ذُو الْمَعَائِبِ.

٨. Consultation is [a means of] seeking [assistance and] support .

٨_ الْمَشَاوِرَةُ إِسْتِظْهَارٌ.

٩. Seeking advice is the essence [and source] of guidance .

٩_ الْأِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ.

١٠. The one who seeks advice is protected from failure .

١٠_ الْمُسْتَشِيرُ مُتَّحِصِنٌ مِنَ السَّقَطِ.

١١. The one who seeks advice is on the side of success .

١١_ الْمُسْتَشِيرُ عَلَى طَرَفِ النَّجَاحِ.

١٢. Consultation elicits for you the correct opinions of others .

١٢_ الْمَشْوَرَةُ تَجْلِبُ لَكَ صَوَابَ غَيْرِكَ.

١٣. Indeed consultation has .

only been urged because the opinion of the adviser is unbiased while the opinion of
.the consulter is mixed with bias

١٣_ إِنَّمَا حُضَّ عَلَى الْمَشَاوَرَةِ لِأَنَّ رَأْيَ الْمَشِيرِ صِرْفٌ وَرَأْيَ الْمُسْتَشِيرِ مَشُوبٌ بِالْهَوَى.

.١٤ The bane of consultation is contradiction of opinions .

١٤_ آفَةُ الْمَشَاوَرَةِ إِنْتِقَاضُ الْأَرَءِ.

.١٥ [When you have decided [to do something], then consult [with others

١٥_ إِذَا عَزَمْتَ فَاسْتَشِرْ.

When you proceed with an affair then proceed after deliberation and seeking . ١٦
advice; do not delay your action of today to tomorrow, and perform each day's action
.on that same day

١٦_ إِذَا أَمْضَيْتَ أَمْرًا فَأَمْضِهِ بَعْدَ الرَّوِيَّةِ وَمُرَاجَعَةِ الْمَشُورَةِ، وَلَا تُؤَخِّرْ عَمَلَ يَوْمٍ إِلَى غَدٍ، وَأَمْضِ لِكُلِّ يَوْمٍ عَمَلَهُ.

.١٧ Ignorance of the adviser is [a cause of] destruction of the consulter .

١٧_ جَهْلُ الْمَشِيرِ هَلَاكُ الْمُسْتَشِيرِ.

It behooves the intelligent one to add the opinion of the intelligent people to his . ١٨
.opinion and to merge the knowledge of the wise with his knowledge

١٨_ حَقٌّ عَلَى الْعَاقِلِ أَنْ يُضِيفَ إِلَى رَأْيِهِ رَأْيَ الْعُقَلَاءِ، وَيَضُمَّ إِلَى عِلْمِهِ عُلُومَ الْحُكَمَاءِ.

It behooves the intelligent one to continuously seek the right path and abandon . ١٩
.obstinacy

١٩_ حَقٌّ عَلَى الْعَاقِلِ أَنْ يَسْتَدِيمَ الْإِرْشَادَ وَيَتْرُكَ الْإِسْتِبْدَادَ.

The best among those whom you consult are the people of wisdom and . ٢٠
.knowledge, and those who possess experience and judiciousness

٢٠_ حَسْبُ مَنْ شَاوَرْتَهُ ذُؤُوبُ النَّهْيِ وَالْعِلْمُ، وَأُولُو التَّجَارِبِ وَالْحَزْمِ.

Betrayal of the one who submits [to you] and the one who consults [you] is from the .٢١
.most atrocious acts and the gravest wickedness, and leads to punishment in hellfire

٢١_ خِيَانَةُ الْمُسْتَسْلِمِ وَالْمُسْتَشِيرِ مِنْ أَفْظَعِ

p: ٤٦٤

الأُمُورِ، وَأَعْظَمَ الشُّرُورِ، وَمُوجِبُ عَذَابِ السَّعِيرِ.

۲۲. Consult before you decide and think before you proceed.

۲۲_ شَاوِرٌ قَبْلَ أَنْ تَعْزِمَ، وَفَكِّرْ قَبْلَ أَنْ تُقَدِّمَ.

۲۳. Consult the intelligent ones and you will be safe from error and regret.

۲۳_ شَاوِرْ ذَوِي الْعُقُولِ، تَأْمِنِ الزَّلَلَ وَالنَّدَمَ.

۲۴. Consult in your affairs those who fear Allah and you will be rightly guided.

۲۴_ شَاوِرْ فِي أُمُورِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ تَوْشُدُ.

۲۵. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

۲۵_ ظُلْمُ الْمُسْتَشِيرِ ظُلْمٌ وَخِيَانَةٌ.

۲۶. You must seek consultation, for indeed it is the result of judiciousness.

۲۶_ عَلَيْكَ بِالْمُشَاوَرَةِ فَإِنَّهَا نَتِيجَةُ الْحَزْمِ.

۲۷. 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.

۲۷_ عَلَى الْمُسْتَشِيرِ الْجُهْدُ فِي الرَّأْيِ، وَلَيْسَ عَلَيْهِ ضَمَانُ النُّجْحِ.

۲۸. The essence [and source] of guidance is in consultation.

۲۸_ فِي الْإِسْتِشَارَةِ عَيْنُ الْهَدَايَةِ.

۲۹. Consultation suffices as a supporter.

۲۹_ كَفَى بِالْمُشَاوَرَةِ ظَهِيرًا.

۳۰. One who acts against [good] advice gets perplexed.

۳۰_ مَنْ خَالَفَ الْمَشُورَةَ ارْتَبَتْ بَيْتَهُ.

٣١. [One who consults an intelligent person acquires [his objective

٣١_ مَنْ إِسْتَشَارَ الْعَاقِلَ مَلَكَ.

٣٢. One whose adviser goes astray, his planning is nullified

٣٢_ مَنْ ضَلَّ مُشِيرُهُ بَطَلَ تَدْبِيرُهُ.

Whoever gives sincere advice to the one who consults him, his planning becomes .٣٣
.good

٣٣_ مَنْ نَصَحَ مُسْتَشِيرَهُ صَلَحَ تَدْبِيرُهُ.

Whoever cheats the one who consults him, his foresight is taken away .٣٤

٣٤_ مَنْ غَشَّ مُسْتَشِيرَهُ سُلِبَ تَدْبِيرُهُ.

One who consults the people of intellect is enlightened by the lights of the .٣٥
.intellects

٣٥_ مَنْ شَاوَرَ ذَوِي الْعُقُولِ

إِسْتِضَاءَ بِأَنْوَارِ الْعُقُولِ.

.One who consults the people of intellect and wisdom attains success and rightness ٣٦.

٣٦_ مَنْ شَاوَرَ ذَوِي النُّهَى وَالْأَلْبَابِ فَازَ بِالنُّجْحِ وَالصَّوَابِ.

.One who consults with the people shares in their [combined] intellects ٣٧.

٣٧_ مَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا.

One who consults the people of intellect and wisdom, gains success through . ٣٨
?prudence and aptness

٣٨_ مَنْ اسْتَشَارَ ذَوِي النُّهَى وَالْأَلْبَابِ فَازَ بِالْحَزْمِ وَالسَّدَادِ.

One who persists in consultation does not lack a praiser when the right result is . ٣٩
.achieved or an apologizer when a mistake is made

٣٩_ مَنْ لَزِمَ الْمَشَاوِرَةَ لَمْ يَعْذَمْ عِنْدَ الصَّوَابِ مَادِحًا وَعِنْدَ الْخَطَا عَازِرًا.

.One who seeks advice does not go astray ٤٠.

٤٠_ مَا ضَلَّ مَنْ اسْتَشَارَ.

.Nothing derives an appropriate outcome like consultation ٤١.

٤١_ مَا اسْتُنْبِطَ الصَّوَابُ بِمِثْلِ الْمَشَاوِرَةِ.

Consulting the judicious person who is concerned for you is a [means of attaining] . ٤٢
.triumph

٤٢_ مُشَاوِرَةُ الْحَازِمِ الْمُشْفِقِ ظَفَرٌ.

.Consulting the ignorant person who is concerned for you one is dangerous ٤٣.

٤٣_ مُشَاوِرَةُ الْجَاهِلِ الْمُشْفِقِ خَطَرٌ.

!How good a support consultation is ٤٤.

٤٤ _ نَعَمِ الْمُظَاهَرَةُ الْمَشَاوِرَةُ.

٤٥ .What a good backing [and support] consultation is !

٤٥ _ نَعَمِ الْإِسْتِظْهَارُ الْمَشَاوِرَةُ.

٤٦ .[Do not consult with your enemy and hide your information [from him

٤٦ _ لَا تُشَاوِرْ عَدُوَّكَ، وَاسْتُزِهِ خَبْرَكَ.

٤٧ .Never consult with the ignorant in your affairs

٤٧ _ لَا تُشَاوِرَنَّ فِي أَمْرِكَ مَنْ يَجْهَلُ.

٤٨ .Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person

٤٨ _ لَا تَسْتَصْغِرَنَّ عِنْدَكَ الرَّأْيَ الْخَطِيرَ إِذَا أَتَاكَ بِهِ الرَّجُلُ الْحَقِيرُ.

٤٩ .Do not include a miser in your consultation as he will turn you away from the goal

.and frighten you with poverty

٤٩_ لَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا فَيُعِدِّلَ بِكَ عَنِ الْقَصْدِ وَيَعِدَّكَ الْفَقْرَ.

Never include a coward in your consultation as he will weaken your resolve in the .٥٠
.matter and [will] make a mountain out of a mole hill

٥٠_ لَا تُشْرِكَنَّ فِي رَأْيِكَ جَبَانًا يُضَعِّفُكَ عَنِ الْأَمْرِ، وَيُعْظِمُ عَلَيْكَ مَا لَيْسَ بِعَظِيمٍ.

Do not consult the liar, for indeed he is like the mirage that makes the distant seem .٥١
.near and the near seem distant

٥١_ لَا تَسْتَشِرِ الْكَذَّابَ فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ.

Never include a greedy person in your consultation as he will facilitate evil [deeds] .٥٢
.and glamorize avarice for you

٥٢_ لَا تُشْرِكَنَّ فِي مَشُورَتِكَ حَرِيصًا يَهْوُونَ عَلَيْكَ الشَّيْءَ، وَيَزِينُ لَكَ الشَّيْءَ.

.The intelligent one never dispenses with consultation .٥٣

٥٣_ لَا يَسْتَعْنِي الْعَاقِلُ عَنِ الْمَشَاوَرَةِ.

There is no backing [and support that is stronger and] more reliable than .٥٤
.consultation

٥٤_ لَا مُظَاهَرَةَ أَوْثَقُ مِنْ مُشَاوَرَةٍ.

.One who becomes satisfied with his own intellect (or action) has gone astray .٥٥

٥٥_ مَنْ اسْتَعْنَى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

Eagerness And Longing

Eagerness and Longing-السُّوقِ وَالْمَشْتَاقِ

Longing [for Allah and the Hereafter] is from the qualities of those who have . ١
.certitude

١_ الشَّوْقُ شَيْمَةُ الْمُوقِنِينَ.

٢. Longing [for Allah] is the intimate companion of the Gnostics .

٢_ الشَّوْقُ خُلْصَانُ الْعَارِفِينَ.

٣. [One who longs [for Allah] forgets [this world] .

٣_ مَنْ اشْتَأَقَ سَلَا.

٤. One who longs [for Allah] sets out [towards him] at nightfall .

٤_ مَنْ اشْتَأَقَ أَذْلَجَ.

Lust

Lust-الشهوه

١. Lust is one of the two causes of deviation .

١_ الشَّهْوَةُ أَحَدُ الْمُغْوِيَيْنِ.

٢. Lustful desires are fatal illnesses, and the best cure for them is .

.acquiring patience against them

٢_ الشَّهَوَاتُ أَعْلَالٌ قَاتِلَاتٌ، وَأَفْضَلُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

.Lustful desires are the snares of Satan ٣.

٣_ الشَّهَوَاتُ مَصَائِدُ الشَّيْطَانِ.

.Overcome [your] lust, [and] your wisdom will be perfected ٤.

٤_ إِغْلَبِ الشَّهْوَةَ، تَكْمُلْ لَكَ الْحِكْمَةُ.

Turn your back on lustful desires, for indeed they drive you to perform sinful acts ٥.
and to fall upon evil deeds

٥_ أَهْجُرُوا الشَّهَوَاتِ، فَإِنَّهَا تَقُودُكُمْ إِلَى رُكُوبِ الذُّنُوبِ، وَالتَّهَجُّمِ عَلَى السَّيِّئَاتِ.

Lustful desires are fatal diseases, and the best cure for them is acquiring patience ٦.
against them

٦_ الشَّهَوَاتُ آفَاتٌ قَاتِلَاتٌ، وَخَيْرُ دَوَائِهَا إِقْتِنَاءُ الصَّبْرِ عَنْهَا.

Beware of allowing lustful desires to dominate you, for indeed its immediate result ٧.
is dispraised and future consequence is detrimental

٧_ إِيَّاكُمْ وَتَحَكَّمَ الشَّهَوَاتِ عَلَيْكُمْ، فَإِنَّ عَاجِلَهَا ذَمِيمٌ، وَآجِلَهَا وَخِيمٌ.

Beware of letting lustful desires overpower you hearts, for indeed its beginning is ٨.
bondage and its end is destruction

٨_ إِيَّاكُمْ وَغَلَبَةَ الشَّهَوَاتِ عَلَى قُلُوبِكُمْ، فَإِنَّ بَدَايَتَهَا مَلَكَهٌ، وَنَهَائَتَهَا هَلَكَهٌ.

.The beginning of lust is pleasure and its end is harm ٩.

٩_ أَوَّلُ الشَّهْوَةِ طَرِبٌ، وَآخِرُهَا عَطَبٌ.

.Lust entices ١٠.

١٠_ الشَّهْوَةُ تُغْرِي.

.Lustful desires are diseases ١١

١١_ الشَّهَوَاتُ آفَاتٌ.

.Lustful desires are lethal ١٢

١٢_ الشَّهَوَاتُ قَاتِلَاتٌ.

.Lust is spoliation [of intellect and faith ١٣

١٣_ الشَّهْوَةُ حَرْبٌ.

.Lust is the most harmful of enemies ١٤

١٤_ الشَّهْوَةُ أَضَرُّ الْأَعْدَاءِ.

.Lustful desires are lethal poisons ١٥

١٥_ الشَّهَوَاتُ سُمُومٌ قَاتِلَاتٌ.

.Lustful desires enslave the ignorant ١٦

١٦_ الشَّهَوَاتُ تَسْتَرْقُ الْجُهُولَ.

.Yielding to lust is the worst disease ١٧

١٧_ الْإِنْتِقَادُ لِلشَّهْوَةِ أَدْوَى الدَّاءِ.

Verily if you are controlled by your lustful desires, they will cause you to leap into
.frivolity and error

١٨_ إِنَّكُمْ إِنْ مَلَكَتُمْ شَهَوَاتِكُمْ

نَزَتْ بِكُمْ إِلَى الْأَشْرِ وَالْغَوَايَةِ.

١٩. When lust tries to overcome you then defeat it by curtailing excesses

١٩_ إِذَا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَأَعْلِبْهَا بِالِاخْتِصَارِ.

٢٠. By controlling [one's] lust, one becomes free of every flaw

٢٠_ بِمَلِكِ الشَّهْوَةِ اتَّنَزَّهُ عَنْ كُلِّ عَابٍ.

٢١. Abandoning lustful desires is the best worship and the most beautiful habit

٢١_ تَرْكُ الشَّهَوَاتِ أَفْضَلُ عِبَادَةٍ وَأَجْمَلُ عَادَةٍ.

٢٢. [The sweetness of lust is made bitter by the shame of ignominy [and humiliation

٢٢_ حَلَاوَةُ الشَّهْوَةِ يُنْعِصُهَا عَارُ الْفَضِيحَةِ.

٢٣. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense

٢٣_ رُدُّ الشَّهْوَةِ أَقْضَى لَهَا وَقَضَائُهَا أَشَدُّ لَهَا.

٢٤. Inhibiting lust and anger is the struggle of the noble ones

٢٤_ رَدُّ الشَّهْوَةِ وَالْغَضَبِ جِهَادُ التُّبَلَاءِ.

٢٥. Increased lust degrades magnanimity

٢٥_ زِيَادَةُ الشَّهْوَةِ تُزْرِى بِالْمُرُوَّةِ.

٢٦. Being overpowered by lust is the cause of evil

٢٦_ سَبَبُ الشَّرِّ غَلَبَةُ الشَّهْوَةِ

٢٧. The flame of lust induces the impairment [and destruction] of the soul

٢٧_ ضِرَامُ الشَّهْوَةِ تَبْعَثُ عَلَى تَلْفِ الْمُهْجَةِ.

.Counter lust with restraint .٢٨

٢٨_ ضَادُّوا الشَّهْوَةَ بِالْقَمْعِ .

Oppose lust as a rival would oppose his rival and fight it as an enemy would fight
.his enemy

٢٩_ ضَادُّوا الشَّهْوَةَ مُضَادَّةَ الضِّدِّ ضِدَّهُ، وَحَارِبُوهَا مُحَارِبَةَ الْعَدُوِّ الْعَدُوَّ .

.Obeying one's lust corrupts the faith .٣٠

٣٠_ طَاعَةُ الشَّهْوَةِ تُفْسِدُ الدِّينَ .

.Obedience to lust is destruction and disobedience to it is dominion .٣١

٣١_ طَاعَةُ الشَّهْوَةِ هُلْكَكَ، وَمَعْصِيَتُهَا مُلْكُكَ .

He who turns away from the lustful desires of this world attains the Garden of
.[Repose [in the Hereafter

٣٢_ ظَفِرَ بِجَنَّةِ الْمَأْوَى مَنْ أَعْرَضَ عَنِ شَهَوَاتِ الدُّنْيَا .

The slave to lust is lowlier than the .٣٣

.slave of a human being

٣٣_ عَبْدُ الشَّهْوَةِ أَذْلُ مِنْ عَبْدِ الرَّقِيِّ.

.The slave to lust is a prisoner who cannot be freed from his imprisonment .٣٤

٣٤_ عَبْدُ الشَّهْوَةِ أَسِيرٌ لَا يَنْفَكُ أَسْرُهُ.

The heart that is attached to lustful desires is unable to benefit from sincere .٣٥
.exhortations

٣٥_ عَنِ رُؤْمِنْتَفَعِ بِالْعِظَاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَوَاتِ.

Being overpowered by lust is the greatest destruction, and controlling it is the most .٣٦
.honourable dominance

٣٦_ غَلَبَهُ الشَّهْوَةُ أَعْظَمُ هُلُكٍ، وَمُؤَلِّكُهَا أَشْرَفُ مُلْكٍ.

Being overpowered by lust nullifies preservation [of oneself from sin] and leads to .٣٧
.destruction

٣٧_ غَلَبَهُ الشَّهْوَةُ تُبْطِلُ الْعِصْمَةَ وَتُورِدُ الْهَلْكَ.

Overcome [your] lust before it ferocity becomes strong, for verily if it becomes .٣٨
.strong it will possess you and use you, and you will not be able to stand up against it

٣٨_ غَالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَرَاوَتِهَا فَإِنَّهَا إِنْ قَوِيَتْ مَلَكَتْكَ، وَاسْتَفَادَتْكَ (اسْتَقَادَتْكَ) وَلَمْ تَقْدِرْ عَلَى مُقَاوَمَتِهَا.

.The comrade of lustful desires is the prisoner of [their] consequences .٣٩

٣٩_ قَرِينُ الشَّهَوَاتِ أَسِيرُ التَّبَعَاتِ.

.The associate of lust has a sick soul and a troubled mind .٤٠

٤٠_ قَرِينُ الشَّهْوَةِ مَرِيضٌ النَّفْسِ مَعْلُولٌ (مَعْلُولٌ) الْعَقْلِ.

.Resist lust by subduing it and you will be victorious .٤١

٤١_ قَاوِمِ الشَّهْوَةِ بِالْقَمْعِ لَهَا تَظْفَرُ.

٤٢_ How many a lustful desire has prevented [one from attaining] a lofty status!

٤٢_ كَمْ مِنْ شَهْوَةٍ مَنَعَتْ رُتْبَةً.

٤٣_ How can one who is not aided by [divine] protection refrain from lust?

٤٣_ كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنِّهِ الْعِصْمَةُ!؟

٤٤_ A servant will never be destroyed until he prefers his lust over his religion.

٤٤_ لَنْ يَهْلِكَ الْعَبْدُ حَتَّى يُؤَثِّرَ شَهْوَتُهُ عَلَى دِينِهِ.

There ٤٥

p: ٤٧٠

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

٤٥_ لَيْسَ فِي الْمَعَاصِي أَشَدُّ مِنْ إِتِّبَاعِ الشَّهْوَةِ فَلَا تُطِيعُوهَا فَيَشْغَلْكُمْ عَنِ اللَّهِ.

If you had abstained from lustful desires you would surely have been safe from .٤٦
.tribulations

٤٦_ لَوْ زَهَدْتُمْ فِي الشَّهَوَاتِ لَسَلِمْتُمْ مِنَ الْآفَاتِ.

.Whoever overcomes his lust, his intellect becomes manifested .٤٧

٤٧_ مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

.Whoever is overcome by his lust, his soul will not be safe .٤٨

٤٨_ مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسَلَمْ نَفْسُهُ.

.One who is patient in the face of his lust becomes complete in [his] magnanimity .٤٩

٤٩_ مَنْ صَبَرَ عَلَى شَهْوَتِهِ تَنَاهَى فِي الْمُرُوَّةِ.

.One who controls his lust is indeed pious .٥٠

٥٠_ مَنْ مَلَكَ شَهْوَتَهُ كَانَ تَقِيًّا.

.One who kills his lust rejuvenates his magnanimity .٥١

٥١_ مَنْ أَمَاتَ شَهْوَتَهُ أَحْيَى مُرُوَّتَهُ.

.One whose lust increases, [the expense for] his provision becomes heavy .٥٢

٥٢_ مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَوْئِنَتُهُ.

.One who overcomes his lust, protects his status .٥٣

٥٣_ مَنْ غَلَبَ شَهْوَتَهُ صَانَ قَدْرَهُ.

.Whoever hastens towards lustful desires, afflictions rush towards him .٥٤

٥٤_ مَنْ تَسَرَّعَ إِلَى الشَّهَوَاتِ تَسَرَّعَ إِلَيْهِ الْآفَاتُ.

.One who is enticed by lustful desires permits his soul to be a target of calamities .٥٥

٥٥_ مَنْ غَرِيَ بِالشَّهَوَاتِ أَبَاحَ نَفْسَهُ الْغَوَائِلَ.

Whoever controls his lust, his magnanimity becomes complete and his end . ٥٦
.becomes good

٥٦_ مَنْ مَلَكَ شَهْوَتَهُ كَمَلَتْ مُرُوَّتُهُ، وَحَسُنَتْ عَاقِبَتُهُ.

.One who does not control his lust does not control his intellect .٥٧

٥٧_ مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

One who has not remedied .٥٨

.his lust by abandoning it is still sick

٥٨_ مَنْ لَمْ يُدَاوِ شَهْوَتَهُ بِالتَّوَكُّكِ لَمْ يَزَلْ عَلِيلاً.

.Multiplication of sins stems from submission to lust ٥٩

٥٩_ مِنْ مُطَاوَعِهِ الشَّهْوَةِ تَضَاعَفُ الْآثَامُ.

.One who is overcome by lust is more abased than one who is enslaved ٦٠

٦٠_ مَغْلُوبُ الشَّهْوَةِ أَدَلُّ مِنْ مَمْلُوكِ الرَّقِّ.

One who makes a habit of following [his] lustful desires is overwhelmed by ٦١
afflictions, is associated with evils and has certainty about the permanence [of this
world].

٦١_ مُدْمِنُ الشَّهَوَاتِ صَرِيحُ الْآفَاتِ، مُقَارِنُ السَّيِّئَاتِ، مُوقِنٌ بِالثَّبَاتِ.

.Do not exceed the limits in your lust and anger as they will degrade you ٦٢

٦٢_ لَا تُشْرِفْ فِي شَهْوَتِكَ وَغَضَبِكَ فَيُزِرِيَا بِكَ.

.There is no reason with lust ٦٣

٦٣_ لَا عَقْلَ مَعَ شَهْوَةٍ.

.Nothing corrupts God-wariness but the dominance of lust ٦٤

٦٤_ لَا يُفْسِدُ التَّقْوَى إِلَّا غَلَبَهُ الشَّهْوَةُ.

.There is no trial [and temptation] greater than lust ٦٥

٦٥_ لَا فِتْنَةَ أَعْظَمَ مِنَ الشَّهْوَةِ.

How good it would be for people not to desire that which they ought not to ٦٦
[for].

٦٦_ مَا أَحْسَنَ بِالْإِنْسَانِ أَنْ لَا يَشْتَهِيَ مَا لَا يَنْبَغِي.

One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet . ١ 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

١_ مَنْ مَاتَ عَلَى فِرَاشِهِ

وَهُوَ عَلَى مَعْرِفِهِ حَقٌّ رَبِّهِ وَرَسُولِهِ وَحَقُّ أَهْلِ بَيْتِهِ مَاتَ شَهِيداً، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ سُبْحَانَهُ وَاسْتَوْجَبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتْ نَيْتُهُ مَقَامَ إِصْلَاتِهِ سَيْفُهُ (بِسَيْفِهِ)، فَإِنَّ لِكُلِّ شَيْءٍ أَجْلاً لَا يُعْدُوهُ.

We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the . ٢
.fellowship of the felicitous and the company of the Prophets and the virtuous ones

٢_ نَسْأَلُ اللَّهَ سُبْحَانَهُ مَنَازِلَ الشُّهَدَاءِ، وَمُعَايِشَةَ السُّعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ وَالْأَبْرَارِ.

Testimony

الشَّهَادَةُ-Testimony

.And testimony [has been prescribed] as a means of overcoming denials . ١

١_ وَالشَّهَادَةُ اسْتِظْهَاراً عَلَى الْمُجَاحِدَاتِ.

.One who gives false testimony for you will give a similar testimony against you . ٢

٢_ مَنْ شَهِدَ لَكَ بِالْبَاطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ.

.There is no good in the testimony of the treacherous . ٣

٣_ لَا خَيْرَ فِي شَهَادَةِ خَائِنٍ.

Fame And Renown

الشُّهُرَةُ وَالنَّبَاهَةُ-Fame and renown

.Good renown is a fortification of power . ١

١_ حُسْنُ الشُّهُرَةِ حِصْنُ الْقُدْرَةِ.

.Love of fame is the cornerstone of every affliction . ٢

٢_ حُبُّ النَّبَاهَةِ رَأْسُ كُلِّ بَلِيَّةٍ.

Grey Hair Of Old Age

الشَّيْبُ-Grey Hair of Old Age

١. The grey hair of old age is enough of a warner . ١

١_ كَفَى بِالشَّيْبِ نَذِيرًا.

٢. [The grey hair of old age is enough of an announcer [of impending death . ٢

٢_ كَفَى بِالشَّيْبِ نَاعِيًا.

٣. Change your grey hair [by dyeing it] and do not resemble the Jews . ٣

٣_ عَيَّرُوا الشَّيْبَ، وَلَا تَشَبَّهُوا بِالْيَهُودِ.

٤. When you're black [hair] becomes white, your best [part of life] has passed away . ٤

٤_ إِذَا ابْيَضَّ أَسْوَدُكَ مَاتَ أَطْيَبُكَ.

٥. Grey hair [of old age] is the last of the promises of annihilation . ٥

٥_ الشَّيْبُ آخِرُ مَوَاعِيدِ الْفَنَاءِ.

(The Followers (Shi'a

(The Followers (Shi'a) - الشيعه

١. Verily . ١

p: ٤٧٣

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

١_ إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاؤُنَّ مَنَازِلَ شِيعَتِنَا، كَمَا يَتَرَاءَى الرَّجُلُ مِنْكُمْ الْكَوَاكِبَ فِي أَفْقِ السَّمَاءِ.

Verily Allah, the Glorified, checked the earth and chose for us followers who would .٢
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

٢_ إِنَّ اللَّهَ سُبْحَانَهُ أَطَّلَعَ إِلَى الْأَرْضِ، فَاخْتَارَ لَنَا شِيعَةً يَنْصُرُونَنَا، وَيَفْرَحُونَ لِفَرَحِنَا، وَيَحْزَنُونَ لِحُزْنِنَا، وَيَبْذُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
فِينَا أَوْلَيْكَ مِنَّا وَإِلَيْنَا.

Our follower is like the bee. If they knew what was in its abdomen, they would .٣
.surely have eaten it

٣_ شِيعَتُنَا كَالنَّحْلِ لَوْ عَرَفُوا مَا فِي جَوْفِهَا لَأَكَلُوهَا.

Our follower is like the citron, its smell is fragrant and [both] its outward and inward .٤
.are beautiful

٤_ شِيعَتُنَا كَالْأُتْرُجِ طَيِّبٌ رِيحُهَا، حَسَنٌ ظَاهِرُهَا وَبَاطِنُهَا.

The Disgrace Of A Man

The Disgrace of a Man – شَيْنُ الرَّجُلِ

Four things disgrace a man: miserliness, dishonesty, voraciousness and bad .١
.manners

١_ أَرْبَعٌ تَشِينُ الرَّجُلَ: الْبُخْلُ، وَالْكَذْبُ، وَالشَّرُّ، وَسُوءُ الْخُلُقِ.

Patience And The Patient

Patience and the patient – الصبر والصابر

.١ (Patience is the first prerequisite of proficiency (or certitude .)

١_ الصَّبْرُ أَوَّلُ لَوَازِمِ الْإِثْقَانِ (الْإِيقَانِ).

.٢ Patience in times of hardship makes reward abundant .

٢_ الصَّبْرُ عَلَى الْمُصِيبَةِ يُجْزِلُ الْمَثُوبَةَ.

.٣ Patience is one of the two triumphs .

٣_ الصَّبْرُ أَحَدُ الظَّفَرَيْنِ.

.٤ Patience in the face of calamities makes one attain honourable ranks .

٤_ الصَّبْرُ عَلَى النَّوَابِ

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يُنِيلُ شَرَفَ الْمَرَاتِبِ (المَطَالِبِ).

Patience in the obedience to Allah is easier than patience in the face of His . ٥
.chastisement

٥_ أَلْصَّبْرُ عَلَى طَاعَةِ اللَّهِ أَهْوَنُ مِنَ الصَّبْرِ عَلَى عُقُوبَتِهِ.

.Patience in affliction is better than wellbeing in [times of] comfort .٦

٦_ أَلْصَّبْرُ عَلَى الْبَلَاءِ أَفْضَلُ مِنَ الْعَافِيَةِ فِي الرَّخَاءِ.

Patience is the best trait and knowledge is the most honourable embellishment and .٧
.gift

٧_ أَلْصَّبْرُ أَفْضَلُ سَجِيَّتِهِ، وَالْعِلْمُ أَشْرَفُ حَلِيَّتِهِ وَعَطِيَّتِهِ.

Patience is for a person to bear that which befalls him and to suppress [his anger .٨
.with] that which enrages him

٨_ أَلْصَّبْرُ أَنْ يَحْتَمِلَ الرَّجُلُ مَا يُنُوبُهُ وَيَكْظِمُ مَا يُغْضِبُهُ.

.Patience is of two types: enduring what you hate and abstaining from what you love .٩

٩_ أَلْصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ.

.Patience is the best vestment of faith and the most honourable of human qualities .١٠

١٠_ أَلْصَّبْرُ أَحْسَنُ حُلْلِ الْإِيمَانِ، وَأَشْرَفُ خَلَائِقِ الْإِنْسَانِ.

.Refraining from lust is chastity, from anger is courage and from sin is piety .١١

١١_ أَلْصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ، وَعَنِ الْغَضَبِ نَجْدَةٌ، وَعَنِ الْمَعْصِيَةِ وَرْعٌ.

Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in .١٢
.refraining from the prohibited is even better

١٢_ أَلْصَّبْرُ صَبْرَانِ: صَبْرٌ فِي الْبَلَاءِ حَسَنٌ جَمِيلٌ، وَأَحْسَنُ مِنْهُ الصَّبْرُ عَنِ الْمَحَارِمِ.

۱۳. Patience in poverty with dignity is better than wealth with indignity .۱۳

۱۳_ الصَّبْرُ عَلَى الْفَقْرِ مَعَ الْعِزِّ أَجْمَلُ مِنَ الْغِنَى مَعَ الذُّلِّ.

Patience in the face of agonizing distress leads to success in attaining . ۱۴
.opportunities

۱۴_ الصَّبْرُ عَلَى مَضَضِ الْغُصَصِ يُوجِبُ الظَّفَرَ بِالْفُرْصِ.

.Be patient [and] you will achieve .۱۵

۱۵_ اصْبِرْ تَنْلُ.

.۱۶

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.Be patient [and] you will triumph

١٦_ اِصْبِرْ تَظْفِرْ.

.Occupy yourself with patience in adversity instead of being distressed by it .١٧

١٧_ اِسْتَعِلْ بِالصَّبْرِ عَلَى الرَّزِيَّةِ عَنِ الْجَزَعِ لَهَا.

Be patient with the action which will surely bring you reward and refrain from the .١٨
.action the punishment for which you will not be able to bear

١٨_ اِصْبِرْ عَلَى عَمَلٍ لَا يُبَدُّ لَكَ مِنْ ثَوَابِهِ، وَعَنْ عَمَلٍ لَا صَبْرَ لَكَ عَلَى عِقَابِهِ.

.Adopt patience, for indeed patience has a sweet end and an auspicious result .١٩

١٩_ اِلْزَمِ الصَّبْرَ، فَإِنَّ الصَّبْرَ حُلُوُ الْعَاقِبَةِ، مَيْمُونُ الْمَعْنَةِ.

Be patient with the bitterness of truth and beware of being deceived by the .٢٠
.sweetness of falsehood

٢٠_ اِصْبِرْ عَلَى مَرَارَةِ الْحَقِّ، وَإِيَّاكَ أَنْ تَتَّخِذَ لِحِلَاوَةِ الْبَاطِلِ.

Stick to the earth, be patient in trials, and do not move your hands and follow the .٢١
.[fancy of your tongues [in order to start quarrels

٢١_ اِلْزَمُوا الْأَرْضَ، وَاصْبِرُوا عَلَى الْبَلَاءِ، وَلَا تَحَرَّكُوا بِأَيْدِيكُمْ وَهَوَى السُّتَاتِكُمْ.

.Espouse patience, for indeed it is the pillar of faith and the basis of affairs .٢٢

٢٢_ اِلْزَمُوا الصَّبْرَ، فَإِنَّهُ دِعَامَةُ الْإِيمَانِ، وَمَلَاكُ الْأُمُورِ.

.The best patience is longanimity .٢٣

٢٣_ أَفْضَلُ الصَّبْرِ التَّصَبُّرُ.

.The strongest resource for [facing] difficulties is patience .٢٤

٢٤_ أَقْوَى عُدَدِ الشَّدَائِدِ الصَّبْرُ.

.The best patience is during the bitter pain of tragedy .٢٥

٢٥ _ أَفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الْفَجِيعَةِ.

.The best patience is abstaining from that which is loved [but prohibited .٢٦

٢٦ _ أَفْضَلُ الصَّبْرِ الصَّبْرُ عَنِ الْمَحْذُوبِ.

.The best asset is patience in difficulty .٢٧

٢٧ _ أَفْضَلُ عُدَّةِ الصَّبْرِ عَلَى الشَّدَّةِ.

.The action with most praiseworthy results is patience .٢٨

٢٨ _ إِنَّ أَحْمَدَ الْأُمُورِ عَاقِبَةُ الصَّبْرِ.

Verily patience .٢٩

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⁾

٢٩ _ إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنكَ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ، وَإِنَّ المُصَابَ بِكَ لَجَلِيلٌ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

.[Patience is a foundation [for other good actions ٣٠.

٣٠ _ الصَّبْرُ مِلاَكٌ.

.Patience is an elevation; agitation is degradation ٣١

٣١ _ الصَّبْرُ مَرْفَعَةٌ، الْجَزَعُ مَنْقَصَةٌ.

.[Patience is a means of repelling [adversities ٣٢.

٣٢ _ الصَّبْرُ مَدْفَعَةٌ.

.Patience is a victory; haste [and impatience] is a danger ٣٣

٣٣ _ الصَّبْرُ ظَفْرٌ، الْعَجَلُ حَظْرٌ.

.Patience fights off mishaps ٣٤

٣٤ _ الصَّبْرُ يُنَاضِلُ الْحِدْثَانَ.

.Patience is the cornerstone of faith ٣٥

٣٥ _ الصَّبْرُ رَأْسُ الْإِيمَانِ.

.Patience is the shield against poverty ٣٦

٣٦ _ الصَّبْرُ جُنَّةُ الْفَاقَةِ.

.Patience is the fruit of conviction ٣٧

٣٧ _ الصَّبْرُ نَمْرَةٌ الْيَقِينِ.

.Patience makes tragedy easier to bear ٣٨

٣٨_ الصَّبْرُ يُهَوِّنُ الفَجِيعَةَ.

.Patience purges calamity .٣٩

٣٩_ الصَّبْرُ يُمَحِّصُ الرِّزِيَّةَ.

.Patience is the fruit of faith .٤٠

٤٠_ الصَّبْرُ ثَمَرَةُ الإِيمَانِ.

.Patience is an asset for [facing] affliction .٤١

٤١_ الصَّبْرُ عُدَّةٌ لِلْبَلَاءِ.

.Patience is the guarantor of success .٤٢

٤٢_ الصَّبْرُ كَفَيْلٌ بِالظَّفْرِ.

.Patience is the symbol of [divine] succour .٤٣

٤٣_ الصَّبْرُ عُنْوَانُ النَّصْرِ.

.Patience is more repelling for affliction[s] .٤٤

٤٤_ الصَّبْرُ أَدْفَعُ لِلْبَلَاءِ.

.Patience constrains the enemies .٤٥

٤٥_ الصَّبْرُ يُرَغِّمُ الأَعْدَاءَ.

.Patience is the [best] resource for [tackling] poverty .٤٦

٤٦_ الصَّبْرُ عُدَّةُ الفَقْرِ.

.Patience is an aide in every affair .٤٧

٤٧_ الصَّبْرُ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

.Patience is the best of assets .٤٨

٤٨_ الصَّبْرُ أَفْضَلُ الْعَدَدِ.

.Patience is the strongest vestment .٤٩

٤٩_ الصَّبْرُ أَقْوَى

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.Imam 'Ali ('a) said this at the burial of the Holy Prophet (s -)

٥٠. Patience is a riding mount that does not stumble

٥٠_ الصَّبْرُ مَطِيَّةٌ لَا تَكْبُورُ.

٥١. Patience is the most helpful thing in [facing the hardships of] one's lifetime

٥١_ الصَّبْرُ أَعْوَنُ شَيْءٍ عَلَى الدَّهْرِ.

٥٢. Patience is the best of the believer's soldiers

٥٢_ الصَّبْرُ خَيْرُ رُجُودِ الْمُؤْمِنِ.

٥٣. Judiciousness and excellence lie in patience

٥٣_ الْحَزْمُ وَالْفَضِيلَةُ فِي الصَّبْرِ.

٥٤. Patience in the face of suffering leads to the gaining of opportunity

٥٤_ الصَّبْرُ عَلَى الْمَضْضِ يُؤَدِّي إِلَى إِصَابِهِ الْفُرْصَةِ.

٥٥. Patience descends [in proportion to] to the extent of the hardship

٥٥_ الصَّبْرُ يَنْزِلُ عَلَى قَدْرِ الْمُصِيبَةِ.

٥٦. Patience in times of difficulty is from the best endowments

٥٦_ الصَّبْرُ عَلَى الْمَصَائِبِ مِنْ أَفْضَلِ الْمَوَاهِبِ.

٥٧. Patience in hardship blunts the edge of the one who rejoices in your suffering

٥٧_ الصَّبْرُ عَلَى الْمُصِيبَةِ يُفْلِحُ حَدَّ الشَّامِتِ.

٥٨. Patience is more repelling for harm

٥٨_ الصَّبْرُ أَدْفَعُ لِلضَّرَرِ.

٥٩. If Allah tests you with some hardship, then be patient

٥٩_ إِنَّ ابْتِلَاكُمْ اللَّهُ بِمُصِيبِهِ فَاصْبِرُوا.

If you are patient, then in [the reward of] Allah there is a restoration [and .٦٠
.recompense] from every hardship

٦٠_ إِنَّ تَصْبِرُوا فَقَى اللَّهُ مِنْ كُلِّ مُصِيبَةٍ خَلْفٌ.

If you are patient then things will transpire as ordained and you will be rewarded, .٦١
and if you are agitated then things will transpire as ordained and you will bear the
.burden of sin

٦١_ إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَا جُورٌ، وَإِنْ جَزَعْتَ جَرَى عَلَيْكَ الْقَلَمُ وَأَنْتَ مَا زُورٌ.

Either be patient like the freemen or else seek distraction [and forget] like the .٦٢
.inept

٦٢_ إِنْ صَبَرْتَ صَبَرَ الْأَحْرَارِ، وَإِلَّا سَلَوْتَ سُلوَ الْأَعْمَارِ.

If you are .٦٣

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

٦٣_ إِنْ صَبَرْتَ أَذْرَكَتْ بِصَبْرِكَ مَنَازِلَ الْأُبْرَارِ، وَإِنْ جَزَعْتَ أُوْرَدَكَتْ جَزَعُكَ عَذَابَ النَّارِ.

.Either be patient like the honourable ones or else seek distraction like the animals .٦٤

٦٤_ إِنْ صَبَرْتَ صَبْرَ الْأَكَارِمِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبِهَائِمِ.

Verily you will never attain that which you love from your Lord except by refraining .٦٥
.from that which you desire

٦٥_ إِنَّكَ لَنْ تُدْرِكَ مَا تُحِبُّ مِنْ رَبِّكَ إِلَّا بِالصَّبْرِ عَمَّا تَشْتَهَى.

Verily if you are patient in affliction, thankful in comfort and satisfied with the .٦٦
[divine] decree, you will gain the pleasure of Allah, the Glorified

٦٦_ إِنَّكُمْ إِنْ صَبَرْتُمْ عَلَى الْبَلَاءِ، وَشَكَرْتُمْ فِي الرَّخَاءِ، وَرَضِيْتُمْ بِالْقَضَاءِ، كَانَ لَكُمْ مِنَ اللَّهِ سُبْحَانَهُ الرِّضَا.

.When you are patient in adversity, you blunt its edge .٦٧

٦٧_ إِذَا صَبَرْتَ لِلْمِحْنَةِ فَلَلَّتْ حِدَّهَا.

.Through patience, adversity is made lighter .٦٨

٦٨_ بِالصَّبْرِ تَخْفُ الْمِحْنَةُ.

.Through patience, [one's legitimate] desires are realized .٦٩

٦٩_ بِالصَّبْرِ تُدْرِكُ الرِّغَائِبُ.

.Through patience, the loftiness of matters is attained .٧٠

٧٠_ بِالصَّبْرِ تُدْرِكُ مَعَالِيَ الْأُمُورِ.

.Give glad tidings of success and victory to yourself when you are patient .٧١

٧١_ بَشِّرْ نَفْسَكَ إِذَا صَبَرْتَ بِالنُّجْحِ وَالظَّفْرِ.

Dress yourself with patience and certainty, for these two are good provisions in .٧٢
.[both] comfort and hardship

٧٢_ تَجْلِبِبِ الصَّبْرَ وَالْيَقِينَ، فَإِنَّهُمَا نِعْمَ الْعُدَّةُ فِي الرَّخَاءِ وَالشَّدَّةِ.

.٧٣ The reward of patience takes away the sufferings of tribulation

٧٣_ ثَوَابُ الصَّبْرِ يُذْهِبُ مَضَضَ الْمُصِيبَةِ.

.٧٤ The reward for patience is the loftiest reward

٧٤_ ثَوَابُ

p: ٤٧٩

الصَّبْرُ أَعْلَى الثَّوَابِ.

.75 Good patience is the vanguard of victory

٧٥_ حُسْنُ الصَّبْرِ طَلِيعَةُ النَّصْرِ.

.76 Good patience is the basis of every affair

٧٦_ حُسْنُ الصَّبْرِ مِلاَكُ كُلِّ أَمْرٍ.

.77 Good patience is an aide in every matter

٧٧_ حُسْنُ الصَّبْرِ عَوْنٌ عَلَى كُلِّ أَمْرٍ.

.78 Persevering patience is the symbol of success and victory

٧٨_ دَوَامُ الصَّبْرِ عُنْوَانُ الظَّفَرِ والنَّصْرِ.

.79 May Allah have mercy on the person who makes patience the conveyance of his life and piety the provision for his death

٧٩_ رَحِمَ اللَّهُ امْرَأً جَعَلَ الصَّبْرَ مَطِيئَةَ حَيَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

.80 The cornerstone of faith is patience

٨٠_ رَأْسُ الإِيمَانِ الصَّبْرُ.

.81 Your patience in [times of] hardship lightens the adversity and brings abundant reward

٨١_ صَبْرُكَ عَلَى المُصِيبَةِ يُخَفِّفُ الرِّزِيَةَ، وَيُجْزِلُ المَثُوبَةَ.

.82 Your patience in bearing agonies gains you opportunities

٨٢_ صَبْرُكَ عَلَى تَجَرُّعِ الغُصَصِ يُظْفِرُكَ بِالفُرْصِ.

.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

٨٣_ صَابِرُوا أَنْفُسَكُمْ عَلَى فِعْلِ الطَّاعَاتِ، وَصُونُوهَا عَنْ دَنْسِ السَّيِّئَاتِ، تَجِدُوا حَلَاوَةَ الْإِيمَانِ.

٨٤. Blessed is the one who makes patience the conveyance of his salvation and piety .
.the provision of his death

٨٤_ طُوبَى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ.

٨٥. Per during patience is the quality of the virtuous .

٨٥_ طُولُ الإِضْطِبَارِ مِنْ شِيمِ الْأَبْرَارِ.

٨٦. Espouse patience in distress and tribulation .

٨٦_ عَلَيْكَ بِالصَّبْرِ فِي الضِّيقِ وَالْبَلَاءِ.

٨٧. Espouse patience and tolerance; for whoever espouses these two [qualities], .
[adversities become easy for him [to bear

٨٧_ عَلَيْكَ بِالصَّبْرِ وَالِإِحْتِمَالِ، فَمَنْ لَزِمَهُمَا هَانَتْ عَلَيْهِ الْمِحْنُ.

٨٨. Espouse patience, for

.indeed it is a protective fortress and the worship of those who possess certitude

٨٨_ عَلَيْنِكَ بِالصَّبْرِ فَإِنَّهُ حِصْنٌ حَصِينٌ وَعِبَادَةٌ الْمُوقِنِينَ.

Esouse patience, for the intelligent one holds on to it and the ignorant one returns .٨٩
to it

٨٩_ عَلَيْنِكَ بِالصَّبْرِ فِيهِ يَأْخُذُ الْعَاقِلُ، وَإِلَيْهِ يَرْجِعُ الْجَاهِلُ.

Esouse patience, for the judicious one holds on to it and the agitated one turns .٩٠
.back to it

٩٠_ عَلَيْنِكَ بِلُزُومِ الصَّبْرِ فِيهِ يَأْخُذُ الْحَازِمُ، وَإِلَيْهِ يُؤَلُّ الْجَازِعُ.

.It is during the first blow [of adversity] that the patience of the noble ones is seen .٩١

٩١_ عِنْدَ الصَّدْمَةِ الْأُولَى يَكُونُ صَبْرُ التَّبَلَاءِ.

During the descending of hardships and successive adversities, the excellence of .٩٢
patience becomes manifest

٩٢_ عِنْدَ نَزُولِ الْمَصَائِبِ وَتَعاقِبِ النَّوَائِبِ تَظْهَرُ فَضِيلَةُ الصَّبْرِ.

.In patience there is triumph .٩٣

٩٣_ فِي الصَّبْرِ ظَفَرٌ.

.In tribulation the excellence of patience is realized .٩٤

٩٤_ فِي الْبَلَاءِ تُحَازُ فَضِيلَةُ الصَّبْرِ.

.[Sometimes patience becomes difficult [to come by .٩٥

٩٥_ قَدْ يَعِزُّ الصَّبْرُ.

.[It is seldom that one is patient yet he does not acquire [his objective .٩٦

٩٦_ قَلَّ مَنْ صَبَرَ إِلَّا مَلَكَ.

.It is seldom that one is patient yet he does not become powerful .٩٧

٩٧_ قَلَّ مَنْ صَبَرَ إِلَّا قَدَرَ.

.It is seldom that one is patient yet he does not gain victory .٩٨

٩٨_ قَلَّ مَنْ صَبَرَ إِلَّا ظَفِرَ.

!How many a lock has been opened with patience .٩٩

٩٩_ كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلَقٍ.

One who is not patient in his toiling [for earning his livelihood] has to be patient in .١٠٠
.destitution

١٠٠_ مَنْ لَمْ يَصْبِرْ عَلَى كَدِّهِ صَبَرَ عَلَى الْإِفْلَاسِ.

The patient one is never deprived .١٠١

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[of victory, even if it takes a long time [to come

١٠١_ لَا يَعْدَمُ الصَّبْرُ الظَّفَرَ، وَإِنْ طَالَ بِهِ الزَّمَانُ.

None bears the bitterness of truth except the one who is certain of its sweet [and ١٠٢ .pleasing] aftermath

١٠٢_ لَا يَصْبِرُ عَلَى مُرِّ الْحَقِّ إِلَّا مَنْ أَيْقَنَ بِحَلَاوَةِ عَاقِبَتِهِ.

The affair of the patient one returns to the realization of his goal and reaching his ١٠٣ .aspiration

١٠٣_ يُوْوَلُّ أَمْرَ الصَّابِرِ إِلَى دَرَكِ غَايَتِهِ وَبُلُوغِ أَمَلِهِ.

١٠٤ .With patience, there is no adversity

١٠٤_ لَيْسَ مَعَ الصَّبْرِ مُصِيبَةٌ.

There is nothing that gives a more praiseworthy result, or a more delightful ١٠٥ . consequence, or is more repelling for bad etiquette, or more helpful in realizing what .is sought, than patience

١٠٥_ لَيْسَ شَيْءٌ أَحْمَدَ عَاقِبَتَهُ، وَلَا أَلَدَّ مَعَبَةً، وَلَا أَدْفَعَ لِسُوءِ أَدَبٍ، وَلَا أَعْوَنَ عَلَى دَرَكِ مَطْلَبٍ مِنَ الصَّبْرِ.

١٠٦ .One who is patient is victorious

١٠٦_ مَنْ يَصْبِرْ يَظْفِرْ.

١٠٧ .One who is patient attains his aspiration

١٠٧_ مَنْ صَبَرَ نَالَ الْمُنَى.

١٠٨ .One who seeks relief from patience is relieved by it

١٠٨_ مَنْ اسْتَنْجَدَ الصَّبْرَ أَنْجَدَهُ.

١٠٩ .Have sweet patience during the bitter affair

١٠٩_ كُنْ حُلُوًّا لِلصَّبْرِ عِنْدَ مُرِّ الْأَمْرِ.

.The guarantor of succour is patience .١١٠

١١٠_ كَافِلُ النَّصْرِ الصَّبْرُ.

.For every afflicted one there is [a refuge in] patience .١١١

١١١_ لِكُلِّ مُصَابٍ إِضْطِبَارٌ.

.Reward will never be acquired until [the bitter pill of] patience is swallowed .١١٢

١١٢_ لَنْ يَحْصَلَ الْأَجْرُ حَتَّى يُنَجَّرَعَ الصَّبْرُ.

.One who seeks relief from patience will never be deprived of succor .١١٣

١١٣_ لَنْ يَعْذَمَ النَّصْرَ مَنْ اسْتَنْجَدَ الصَّبْرَ.

One who is patient in the obedience of Allah will be granted [something] better .١١٤
than what he

.was patient with, by Allah, the Glorified

١١٤_ مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ عَوَّضَهُ اللَّهُ سُبْحَانَهُ حَتَّىٰ رَأَىٰ مِمَّا صَبَرَ عَلَيْهِ.

Whoever arms himself with the shield of patience, calamities become easy for .١١٥
[him] [to bear

١١٥_ مَنْ أَدْرَعَ جُنَّةَ الصَّبْرِ هَانَتْ عَلَيْهِ النَّوَائِبُ.

One who remains patient throughout the long harassment [of people] has . ١١٦
.demonstrated true piety

١١٦_ مَنْ صَبَرَ عَلَى طَوْلِ الْأَذَى، أَبَانَ عَنِ صِدْقِ التَّقَى.

One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, .١١٧
.has feared His chastisement and has hoped for His reward

١١٧_ مَنْ صَبَرَ عَلَى بَلَاءِ اللَّهِ سُبْحَانَهُ، فَحَقَّ اللَّهُ أَدَى، وَوَعِيقَابُهُ إِتَّقَى، وَثَوَابُهُ رَجَى.

One who is patient honours himself, attains success with reward and obeys Allah, .١١٨
.the Glorified

١١٨_ مَنْ صَبَرَ رَفَفَ نَفْسُهُ وَقَرَّ، وَبِالثَّوَابِ ظَفِرَ، وَلِلَّهِ سُبْحَانَهُ أَطَاعَ.

.One who clothes himself with patience and contentment gains power and nobility .١١٩

١١٩_ مَنْ تَجَلَّبَبَ الصَّبْرَ وَالْقَنَاعَةَ عَزَّ وَتَبَلَّ.

Whoever is patient in the obedience of Allah and refrains from His disobedience, .١٢٠
.then he is [indeed] a patient struggler

١٢٠_ مَنْ صَبَرَ عَلَى طَاعَةِ اللَّهِ وَعَنِ مَعَاصِيهِ فَهُوَ الْمُجَاهِدُ الصَّبُورُ.

.One whose patience is prolonged, his breast becomes straitened .١٢١

١٢١_ مَنْ طَالَ صَبْرُهُ حَرَجَ صَدْرُهُ

?One who sets foot upon the vessel of patience gains victory .١٢٢

١٢٢_ مِّنْ اسْتَوَاطًا مَّرَكَبِ الصَّبْرِ ظَفِرًا.

.١٢٣ Patience during hardships is from the treasures of faith .

١٢٣_ مِّنْ كُنُوزِ الْإِيمَانِ الصَّبْرُ عَلَى الْمَصَائِبِ.

.١٢٤ Patience in [times of] calamities is from the best judiciousness .

١٢٤_ مِّنْ أَفْضَلِ الْحَزْمِ، الصَّبْرُ عَلَى النَّوَائِبِ.

.١٢٥ Patience during tribulation is one of the signs of good character .

١٢٥_ مِّنْ عِلَامَاتِ حُسْنِ

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السَّجِيَّةِ الصَّبْرُ عَلَى الْبَلِيَّةِ.

.He who is patient is not afflicted .۱۲۶

۱۲۶_ ما أُصِيبَ مَنْ صَبَرَ.

.One who adopts patience does not fail .۱۲۷

۱۲۷_ ما خَابَ مَنْ لَزِمَ الصَّبْرَ.

.Nothing obtains reward like patience does .۱۲۸

۱۲۸_ ما حَصَلَ الْأَجْرُ بِمِثْلِ الصَّبْرِ.

.That which you abstain from is better than that which you delight in .۱۲۹

۱۲۹_ ما صَبَرْتَ عَنْهُ خَيْرٌ مِمَّا إلتَذَّذْتَ بِهِ.

!How good it is for a person to refrain from that which he desires .۱۳۰

۱۳۰_ ما أَحْسَنَ بِالْإِنْسَانِ أَنْ يَصْبِرَ عَمَّا يَشْتَهُى.

Afflicted one, what has made you patiently bear your disease, and [what has] .۱۳۱
made you remain steadfast in the face of your hardships, and [what has] consoled you
?from weeping over yourself

۱۳۱_ ما صَبَرَكَ أَيُّهَا الْمُتَبَلَّى عَلَى دَائِكَ، وَجَلَدَكَ عَلَى مَصَائِبِكَ، وَعَزَّأَكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ.

.There is no stumbling with patience .۱۳۲

۱۳۲_ لاَ عِثَارَ مَعَ صَبْرٍ.

.Discomforts are not repelled except by patience .۱۳۳

۱۳۳_ لاَ تُدْفَعُ الْمَكَارَهُ إِلَّا بِالصَّبْرِ.

.There is no aide better than patience .۱۳۴

۱۳۴_ لاَ عَوْزَ أَفْضَلَ مِنَ الصَّبْرِ.

Patience (or virtue) is not realized except by experiencing the pain of going . ١٣٥
[against what one is accustomed to [and enjoys

١٣٥ _ لَا يَتَحَقَّقُ الصَّبْرُ (المَعْرُوفُ) إِلَّا بِمُقَاسَاهِ ضِدِّ الْمَأْلُوفِ.

.With patience, judiciousness is strengthened . ١٣٦

١٣٦ _ مَعَ الصَّبْرِ يَتَوَيَّحُ الْحَزْمُ.

.The bitterness of patience bears the [sweet] fruit of victory . ١٣٧

١٣٧ _ مَرَارَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

.The bitterness of patience is removed by the sweetness of victory . ١٣٨

١٣٨ _ مَرَارَةُ الصَّبْرِ تُذْهِبُهَا حَلَاوَةُ الظَّفْرِ.

!How good a supporter patience is . ١٣٩

١٣٩ _ نِعَمَ الظَّهِيرِ الصَّبْرِ.

!How good a succor patience is during tribulation . ١٤٠

١٤٠ _ نِعَمَ الْمَعُونَةِ الصَّبْرِ عَلَى الْبَلَاءِ:

The one who wears the garment . ١٤١

.of piety and certitude is [truly] guided

١٤١_ هُدَىٰ مَنِ ادَّرَعَ لِبَاسِ الصَّبْرِ وَالْيَقِينِ.

.Do not make haste in that which Allah has not hastened for you .١٤٢

١٤٢_ لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ.

.There is no faith like patience .١٤٣

١٤٣_ لَا إِيمَانَ كَالصَّبْرِ.

.[Whoever is patient, his hardship becomes easy [to bear] .١٤٤

١٤٤_ مَنْ صَبَرَ رَهَانَتْ مُصِيبَتُهُ.

.Whoever is patient, his torment is lightened .١٤٥

١٤٥_ مَنْ صَبَرَ رَخَفَتْ مِحْنَتُهُ.

.One who is not saved by patience, is destroyed by agitation .١٤٦

١٤٦_ مَنْ صَبَرَ عَلَى النَّكْبَةِ كَانَ لَمْ يُنْكَبْ.

One who remains patient with the bitter harassment [of people] has . ١٤٧
.demonstrated true piety

١٤٧_ مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ.

١٤٨_ مَنْ صَبَرَ عَلَى مَرِّ الْأَذَى أَبَانَ عَنْ صِدْقِ التَّقْوَى.

Young Children

الصبيان-Young Children

Teach your young children [how to perform the ritual] prayer and make them . ١
.accountable for it when they reach puberty

١_ عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ، وَخُذُوهُمْ بِهَا إِذَا بَلَغُوا الْحُلُمَ.

Good Health and the Healthy -الصَّحَّةُ وَأَهْلُ الصَّحَّةِ

١. Good health is the more salubrious of the two delights .

١_ الصَّحَّةُ أَهْنَأُ اللَّذَّتَيْنِ.

٢. Good health is the best blessing .

٢_ الصَّحَّةُ أَفْضَلُ النَّعْمِ.

٣. With good health, enjoyment becomes complete .

٣_ بِالصَّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ.

٤. [With good health, there is delight in the taste [of food .

٤_ بِصِحَّةِ الْمِرْجِ تُوجَدُ لَذَّةُ الطَّعْمِ.

٥. The alms-tax of good health is striving in the obedience of Allah .

٥_ زَكَاةُ الصَّحَّةِ السَّعْيُ فِي طَاعَةِ اللَّهِ.

٦. Are the people who are enjoying the vitality of good health awaiting anything other
!than the afflictions of illness

٦_ هَلْ يَنْتَظِرُ أَهْلُ غَضَاضِهِ الصَّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ.

٧. Good health and gluttony do not go together .

_٧

لَا تَجْتَمِعُ الصَّحَّةُ وَالنَّهْمُ.

٨. Good health is not attained except through a good diet .

٨_ لَا تُنَالُ الصَّحَّةُ إِلَّا بِالْحِمِيَةِ.

The Chest

The Chest-الصدر

١. The chest is the guard of the body .

١_ الصَّدْرُ رَقِيبُ الْبَدَنِ.

Charities

Charities-الصدقات

١. Charity is the greater of the two gains .

١_ الصَّدَقَةُ أَكْبَرُ الرَّبْحَيْنِ.

٢. Charity is the better of the two reserves .

٢_ الصَّدَقَةُ أَفْضَلُ الدُّخْرَيْنِ.

٣. Charity brings down mercy .

٣_ الصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

٤. Charity repels tribulation and calamity .

٤_ الصَّدَقَةُ تَسْتَدْفِعُ الْبَلَاءَ وَالنُّقْمَةَ.

٥. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass

٥_ إِنَّكُمْ إِلَىٰ إِنْفَاقِ مَا اكْتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَىٰ اكْتِسَابِ مَا تَجْمَعُونَ.

٦. When you become penniless then do business with Allah through charity .٦

٦_ إِذَا أَمَلَقْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

٧. Through charity, death gets deferred .٧

٧_ بِالصَّدَقَةِ تُفْسَخُ (تُفْسَخُ) الْآجَالُ.

٨. The blessing of wealth is in charity .٨

٨_ بَـرَكَةُ الْمَالِ فِي الصَّدَقَةِ.

٩. Safeguard yourselves through charity .٩

٩_ حَصِّنُوا أَنْفُسَكُمْ بِالصَّدَقَةِ.

١٠. The best charity is that which is given most secretly .١٠

١٠_ خَيْرُ الصَّدَقَةِ أَخْفَاهَا.

١١. Foster your faith with charity .١١

١١_ سُوِسُوا إِيمَانَكُمْ بِالصَّدَقَةِ.

١٢. Groom yourselves with piety and cure your sick with charity .١٢

١٢_ سُوِسُوا أَنْفُسَكُمْ بِالْوَرَعِ، وَدَاوُوا مَرَضَكُمْ بِالصَّدَقَةِ.

١٣. Charity given in secret expiates wrongdoings and charity given openly is a means .١٣
of increasing wealth

١٣_ صَدَقَةُ السِّرِّ تُكَفِّرُ الْخَطِيئَةَ، وَصَدَقَةُ الْعَلَانِيَةِ مَشْرَاهُ فِي الْمَالِ.

١٤. Charity given openly repels ill-fated death .١٤

١٤_ صَدَقَةُ الْعَلَانِيَةِ تَدْفَعُ مَيِّتَةَ السُّوءِ.

١٥. Give charity and you will be saved from the vileness of parsimony .١٥

١٥_ عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنَائِهِ الشُّحِّ.

Expiate your sins and endear yourselves to your Lord through charity .١٦

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.and keeping ties with your near relatives

١٦_ كَفُرُوا ذُنُوبَكُمْ، وَتَحَبَّبُوا إِلَى رَبِّكُمْ بِالصَّدَقَةِ، وَصَلَهُ الرَّحِمِ.

.Charity is a treasure ١٧

١٧_ الصَّدَقَةُ كَنْزٌ.

.Charity protects one from falling into evil ١٨

١٨_ الصَّدَقَةُ تَقِي مَصَارِعَ الشُّوءِ.

.Charity is the best means of attaining closeness [to Allah ١٩

١٩_ الصَّدَقَةُ أَفْضَلُ الْقُرْبِ.

.Charity is the best of virtuous deeds ٢٠

٢٠_ الصَّدَقَةُ أَفْضَلُ الْحَسَنَاتِ.

.Charity is a valuable treasure ٢١

٢١_ الصَّدَقَةُ كَنْزُ الْمُوسِرِ.

.Charity given secretly is from the best righteous actions ٢٢

٢٢_ الصَّدَقَةُ فِي السِّرِّ مِنْ أَفْضَلِ الْبِرِّ.

.Charity protects ٢٣

٢٣_ الصَّدَقَةُ تَقِي.

.Make your weights [of good deeds] heavy with charity ٢٤

٢٤_ ثَقَّلُوا مَوَازِينَكُمْ بِالصَّدَقَةِ.

Truthfulness

Truthfulness-الصدق

١. Truthfulness is the strongest column of faith .١

١_ أَلصِّدْقُ أَقْوَى دَعَائِمِ الْإِيمَانِ.

٢. Truthfulness is the pillar of Islam and the column of faith .٢

٢_ أَلصِّدْقُ عِمَادُ الْإِسْلَامِ وَدَعَامَةُ الْإِيمَانِ.

٣. Truthfulness is the cornerstone of faith and the adornment of the human being .٣

٣_ أَلصِّدْقُ رَأْسُ الْإِيمَانِ، وَزِينَةُ الْإِنْسَانِ.

٤. Truthfulness is the beauty of a human being and the column of faith .٤

٤_ أَلصِّدْقُ جَمَالُ الْإِنْسَانِ، وَدَعَامَةُ الْإِيمَانِ.

٥. Be truthful and you will be successful .٥

٥_ أُصِدِّقُ تُنْجِحُ.

٦. Adopt truthfulness and trustworthiness for indeed these are the two traits of the .٦
righteous

٦_ اِلْزَمِ الصِّدْقَ وَالْأَمَانَةَ، فَإِنَّهُمَا سَجِيَّتُهُ الْأَبْرَارِ.

٧. Espouse truthfulness even if you fear harm may come of it, for indeed this is better .٧
for you than the lying from which benefit is expected

٧_ اِلْزَمِ الصِّدْقَ وَإِنْ خِفْتَ ضَرَّهُ فَإِنَّهُ خَيْرٌ لَكَ مِنَ الْكِذْبِ الْمَرْجُوعِ نَفْعُهُ.

٨. Seek benefit from truthfulness in every situation and you will gain; keep away from .٨
evil and dishonesty, and you will remain safe

٨_ اِغْتَنِمِ الصِّدْقَ

فِي كُلِّ مَوْطِنٍ تَغْنَمُ، وَاجْتَنِبِ الشَّرَّ وَالْكَذِبَ تَسْلَمُ.

9. Be truthful in your words, be sincere in your actions and purify yourselves with piety

٩_ أَوْصُوا فِي أَقْوَابِكُمْ، وَأَخْلِصُوا فِي أَعْمَالِكُمْ، وَتَزَكُّوا بِالْوَرَعِ.

10. The most sublime thing is truthfulness

١٠_ أَجَلُ شَيْءٍ الصَّدْقُ.

11. The best honesty is fulfilling your promises

١١_ أَفْضَلُ الصَّدْقِ الْوَفَاءُ بِالْعُهُودِ.

12. The best honesty is fulfilling your promise and the best generosity is exerting [yourself in helping others

١٢_ أَحْسَنُ الصَّدْقِ الْوَفَاءُ بِالْعَهْدِ، وَأَفْضَلُ الْجُودِ بَدْلُ الْجَهْدِ.

13. Truthfulness is a means [of attaining success

١٣_ الصَّدْقُ وَسِيلَةٌ.

14. Truthfulness is trustworthiness; dishonesty is a betrayal

١٤_ الصَّدْقُ أَمَانَةٌ، الْكِبْدُ خِيَانَةٌ.

15. Truthfulness saves [one from hardship

١٥_ الصَّدْقُ يُنْجِي.

16. Honesty is a merit; dishonesty is a vice

١٦_ الصَّدْقُ فَضِيلَةٌ، الْكِبْدُ رَذِيلَةٌ.

17. Honesty is [a means to] success; dishonesty is a cause of disgrace

١٧_ الصَّدْقُ نَجَاحٌ، الْكِبْدُ فَضَاحٌ.

.Truthfulness is an elevation ١٨

١٨_ أَلصِّدْقُ مَرْفَعَةٌ.

.Honesty is the trust of the tongue ١٩

١٩_ أَلصِّدْقُ أَمَانَةُ اللِّسَانِ.

.Truthfulness is the brother of justice ٢٠

٢٠_ أَلصِّدْقُ أَخُو العَدْلِ.

.Honesty is the language of truth ٢١

٢١_ أَلصِّدْقُ لِسَانُ الحَقِّ.

.Truth is the best speech ٢٢

٢٢_ أَلصِّدْقُ خَيْرُ القَوْلِ.

.Truthfulness is the life of God-wariness ٢٣

٢٣_ أَلصِّدْقُ حَيَاةُ التَّقْوَى (الدَّعْوَى).

.Truth is the soul of speech ٢٤

٢٤_ أَلصِّدْقُ رُوحُ الكَلَامِ.

.Truthfulness is the garb of religion ٢٥

٢٥_ أَلصِّدْقُ لِبَاسُ الدِّينِ.

.(Truthfulness is the garb of certitude (or of the God-wary ٢٦

٢٦_ أَلصِّدْقُ لِبَاسُ اليَقِينِ (المُتَقِينِ).

.Truthfulness is the cornerstone of religion ٢٧

٢٧_ أَلصِّدْقُ رَأْسُ الدِّينِ.

.Truthfulness is a refuge and an honour .٢٨

٢٨_ الصِّدْقُ مَنْجَاةٌ (نَجَاةٌ) وَكَرَامَةٌ.

.Truthfulness is the most successful evidence .٢٩

٢٩_ الصِّدْقُ أَنْجَحُ دَلِيلٍ.

.Salvation is with the truth .٣٠

٣٠_ النَّجَاةُ مَعَ

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الصِّدْقِ.

.31. Honesty is the manifested truth

٣١_ الصِّدْقُ حَقٌّ صَادِقٌ.

.32. Truth is the noblest (or the best) narration

٣٢_ الصِّدْقُ أَشْرَفُ (أَفْضَلُ) رِوَايَةٍ.

.33. Honesty is the garb (or the language) of truth

٣٣_ الصِّدْقُ لِبَاسُ (لِسَانُ) الْحَقِّ.

.34. Truth is the best foundation (or the best informer)

٣٤_ الصِّدْقُ خَيْرُ مَبْنِيٍّ (مُبْنِيٍّ).

.35. Truthfulness is the perfection of nobility

٣٥_ الصِّدْقُ كَمَالُ النَّبْلِ.

.36. Truth is the uprightness of everything

٣٦_ الصِّدْقُ صِلَاحُ كُلِّ شَيْءٍ.

.37. Truthfulness is the most honourable characteristic of one who has conviction

٣٧_ الصِّدْقُ أَشْرَفُ خَلَاتِقِ الْمُؤَقِنِ.

.38. Truthfulness is the best asset

٣٨_ الصِّدْقُ أَفْضَلُ عُدَّةٍ.

.39. Truthfulness is the trust of the tongue and the ornament of faith

٣٩_ الصِّدْقُ أَمَانَةُ اللِّسَانِ وَحِلْيَةُ الْإِيمَانِ.

.40. Truthfulness is the correspondence of speech with divine dispensation

٤٠_ أَلصِّدْقُ مُطَابَقَةُ الْمَنْطِقِ لِلْوَضْعِ الْإِلَهِيِّ.

.Through truthfulness, salvation is attained .٤١

٤١_ بِالصِّدْقِ تَكُونُ النَّجَاةُ.

.Through truthfulness, magnanimity becomes complete .٤٢

٤٢_ بِالصِّدْقِ تَكْمُلُ الْمُرُوءَةُ.

.By truthfulness, words become adorned .٤٣

٤٣_ بِالصِّدْقِ تَزِينُ الْأَقْوَالُ.

.By honesty and loyalty, magnanimity becomes complete for its possessor .٤٤

٤٤_ بِالصِّدْقِ وَالْوَفَاءِ تَكْمُلُ الْمُرُوءَةُ لِأَهْلِهَا.

.The cornerstone of faith is truthfulness .٤٥

٤٥_ رَأْسُ الْإِيمَانِ (لُزُومُ) الصِّدْقِ.

.Two things are the basis of religion: honesty and certainty .٤٦

٤٦_ شَيْئَانِ هُمَا مِلَاكُ الدِّينِ: الصِّدْقُ وَالْيَقِينُ.

.The truthfulness of a man is to the extent of his magnanimity .٤٧

٤٧_ صِدْقُ الرَّجُلِ عَلَى قَدْرِ مُرُوءَتِهِ.

.Adopt truthfulness, for it is the best foundation .٤٨

٤٨_ عَلَيْكَ بِالصِّدْقِ فَإِنَّهُ خَيْرُ مَبْنَى (مُنْبَى).

.Adopt truthfulness, for whoever is truthful in his speech, his status is elevated .٤٩

٤٩_ عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ فِي أَقْوَالِهِ جَلَّ قَدْرُهُ.

.The end result of truthfulness is salvation and security .٥٠

٥٠_ عاقِبَةُ الصِّدْقِ نَجَاهٌ وَسَلَامَةٌ.

Truthfulness has diminished .٥١

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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

٥١_ غَاظَ الصُّدُقُ فِي النَّاسِ، وَفَاضَ الكِذْبُ وَاسْتُعْمِلَتِ المَوَدَّةُ بِاللِّسَانِ، وَتَشَاحَنُوا بِالقُلُوبِ.

٥٢. For everything there is an adornment and the adornment of speech is truthfulness

٥٢_ لِكُلِّ شَيْءٍ حِيَلَةٌ (حِلْيَةٌ وَحِلْيَةٌ)، وَحِيَلَةُ المَنْطِقِ الصُّدُقُ.

٥٣. For [the speaker of] truth there is benefit

٥٣_ لِلصُّدُقِ نُجْعَةٌ.

٥٤. Let the most trustworthy of people in your estimation be the one who is most
truthful in his speech

٥٤_ لِيَكُنْ أَوْثَقُ النَّاسِ لَدَيْكَ أَنْطَقَهُمُ بِالصُّدُقِ.

٥٥. Let your recourse be to the truth, for indeed truth is the best companion

٥٥_ لِيَكُنْ مَرْجِعُكَ إِلَى الصُّدُقِ، فَإِنَّ الصُّدُقَ خَيْرُ قَرِينٍ.

٥٦. If things were to be differentiated from each other, honesty would be with courage
and cowardice would be with dishonesty

٥٦_ لَوْ تَمَيَّزَتِ الأَشْيَاءُ لَكَانَ الصُّدُقُ مَعَ الشَّجَاعَةِ وَكَانَ الجُبْنُ مَعَ الكِذْبِ.

٥٧. A goodly mention is better for a person than the wealth that he bequeaths to the
one who does not praise him

٥٧_ لِسَانَ الصُّدُقِ خَيْرٌ لِلْمَرْءِ مِنَ المَالِ يُورَثُهُ مَنْ لَا يَحْمَدُهُ.

٥٨. One who speaks the truth becomes successful

٥٨_ مَنْ قَالَ بِالصُّدُقِ أَنْجَحَ.

٥٩. Whoever is known for his truthfulness, his lies are [also] accepted

٥٩_ مَنْ عُرِفَ بِالصِّدْقِ جَازَ كَذْبُهُ.

.60. Whoever turns aside from truth, his path becomes narrow

٦٠_ مَنْ جَارَ عَنِ الصِّدْقِ ضَاقَ مَذْهَبُهُ.

.61. One whose speech is truthful, his loftiness is increased

٦١_ مَنْ صَدَقَ مَقَالُهُ زَادَ جَلَالُهُ.

How truthful is a person's testimony against himself and what witness is there .62
against him better than his

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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

٦٢_ ما أَصْدَقَ الْمَرْءَ عَلَى نَفْسِهِ، وَأَيُّ شَاهِدٍ عَلَيْهِ كَفَعْلِهِ، وَلَا يُعْرَفُ الرَّجُلُ إِلَّا بِعِلْمِهِ، كَمَا لَا يُعْرَفُ الْغَرِيبُ مِنَ الشَّجَرِ إِلَّا عِنْدَ حُضُورِ الثَّمَرِ، فَتَدُلُّ الْأَثْمَارُ عَلَى أَصُولِهَا، وَيُعْرَفُ لِكُلِّ ذِي فَضْلٍ فَضْلُهُ كَذَلِكَ يَشْرَفُ الْكَرِيمُ بِآدَابِهِ، وَيَفْتَضِحُ اللَّئِيمُ بِرِذَائِلِهِ.

Do not tell the truth to one who responds to your truth by denying [and belying] .٦٣

(it.١)

٦٣_ لَا تَصْدُقْ مَنْ يُقَابِلُ صِدْقَكَ بِتَكْذِيبِهِ.

.There is no interpreter clearer than the truth .٦٤

٦٤_ لَا تَرْجُمانَ أَوْضَحَ مِنَ الصِّدْقِ.

.There is no report better than the truth .٦٥

٦٥_ لَا مُخْبَرَ أَفْضَلَ مِنَ الصِّدْقِ.

.There is no way that is more rescuing than the truth .٦٦

٦٦_ لَا سَبِيلَ أَنْجَى مِنَ الصِّدْقِ.

.He who argues with [the support of] truth is not defeated .٦٧

٦٧_ لَا يُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

.Truth is the best narration .٦٨

٦٨_ الصِّدْقُ أَفْضَلُ رِوَايَةٍ.

.The truth saves you, even if you fear it .٦٩

٦٩_ الصِّدْقُ يُنْجِيكَ وَإِنْ خِفْتَهُ.

.The least of things [required for salvation] is truthfulness and trustworthiness .٧٠

٧٠- أَقْلَ شَيْءٍ الصَّادِقُ وَالْأَمَانَةُ.

The Truthful

The Truthful-الصادق

١. Verily the truthful one is honoured and dignified, and indeed the liar is abased and .humiliated

١- إِنَّ الصَّادِقَ لَمْكْرَمٌ جَلِيلٌ، وَإِنَّ الكَاذِبَ لَمْهَانٌ ذَلِيلٌ.

٢. The truthful one is honoured and dignified .

٢- الصَّادِقُ مُكْرَمٌ

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١- Or in another reading: Do not believe the one who responds to your truth by his .denial

جَلِيلٌ.

٣. The truthful one is on the highest rank of salvation and honour

٣_ الصَّادِقُ عَلَى شَرَفٍ مَنجَاهٍ وَكَرَامَةٍ.

٤. Many a truthful one who informs you about [a matter of] this world may be deemed
a liar by you

٤_ رَبِّ صَادِقٍ مِّنْ خَبَرِ الدُّنْيَا عِنْدَكَ مُكَذِّبٌ.

٥. Be truthful and you will become loyal

٥_ كُنْ صَادِقًا تَكُنْ وَفِيًّا.

٦. One who is truthful improves his religiousness

٦_ مَنْ صَدَقَ أَصْلَحَ دِيَانَتَهُ.

٧. One who is always truthful will not be deprived of honour

٧_ مَنْ كَانَ صَدُوقًا لَمْ يَغْدِمِ الْكَرَامَةَ.

٨. One whose language is truthful, his proof becomes strong

٨_ مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ.

٩. One whose language is truthful, his proof is correct

٩_ مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

١٠. One who is truthful is saved

١٠_ مَنْ صَدَقَ نَجَا.

١١. The truthful one achieves with his honesty what the liar cannot achieve with his
deception

١١_ يَنْبُلُغُ الصَّادِقُ بِصِدْقِهِ مَا لَا يَنْبُلُغُهُ الْكَاذِبُ بِاِحْتِيَالِهِ.

The truthful one earns three things with his honesty: the virtue of being considered .١٢
.reliable, becoming beloved and being revered

١٢_ يَكْتَسِبُ الصَّادِقُ بِصِدْقِهِ ثَلَاثًا: حُسْنَ الثَّقَةِ بِهِ، وَالْمَحَبَّةَ لَهُ، وَالْمَهَابَةَ عَنْهُ.

Change Of Circumstances

Change of Circumstances-تصاريف الأحوال

It is during the change of circumstances that the [real] gems among the people are .١
.known

١_ فِي تَصَارِيفِ الْأَحْوَالِ تُعْرَفُ جَوَاهِرُ الرِّجَالِ.

The Rigid

The Rigid-الصَّليْب

.١ The rigid [and difficult person or issue] may become soft .

١_ قَدْ يَلِينُ الصَّليْبُ.

Welfare Of The Believers

Welfare of the Believers-صَلَاحِ الْمُؤْمِنِينَ

.١ Devote yourself to [working for] the welfare of the believers and pious ones .

١_ ثَابِرُوا عَلَى صَلَاحِ الْمُؤْمِنِينَ وَالْمُتَّقِينَ.

.٢ How far is probity from the people of evil .

and impudence

٢_ ما أَبْعَدَ الصَّلَاحَ مِنْ ذِي الشَّرِّ الرَّوْفَاحِ.

Being Dutiful With Allah

Being Dutiful with Allah-الصلاح مع الله

One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with .١
.anyone

١_ مَنْ صَلَّحَ مَعَ اللَّهِ سُبْحَانَهُ لَمْ يَفْسُدْ مَعَ أَحَدٍ.

Reforming The People

Reforming the People-إصلاح الناس

If your zeal for reforming the people becomes heightened, then begin with yourself; .١
for indeed your pursuit for the righteousness of others while you are [yourself]
.corrupt, is the greatest flaw

١_ إِنْ سَمَتْ هِمَّتُكَ لِإِصْلَاحِ النَّاسِ، فَابْدَأْ بِنَفْسِكَ فَإِنَّ تَعَاظِيكَ صِلَاحَ غَيْرِكَ وَأَنْتَ فَاسِدٌ أَكْبَرُ الْعَيْبِ.

I am amazed at the one who sets out to reform the people while his own soul is .٢
more severely corrupted yet he does not reform it and pursues the reformation of
.others

٢_ عَجِبْتُ لِمَنْ يَتَّصِدِي لِإِصْلَاحِ النَّاسِ، وَنَفْسُهُ أَشَدُّ شَيْءٍ فَسَاداً فَلَا يُصْلِحُهَا وَيَتَعَاظِي إِصْلَاحَ غَيْرِهِ.

٣_ How can one who does not reform himself reform others .٣

٣_ كَيْفَ يَصْلِحُ غَيْرَهُ مَنْ لَا يُصْلِحُ نَفْسَهُ!؟

Rectify when you have corrupted and complete [your good act] when you have .٤
.done good

٤_ أَصْلِحْ إِذَا أَنْتَ أَفْسَدْتَ، وَأَتِمِّمْ إِذَا أَنْتَ أَحْسَنْتَ.

Vainglory

Vainglory-الصَّلفَ

1. The worst disease is vainglory .

1_ أَدْوَأُ الدَّاءِ الصَّلفُ.

2. Many a [show of ostentation and] vainglory brings about loss .

2_ رَبِّ صَلفٍ أَوْرَثَ تَلفاً.

Prayer And One Who Stands For Prayer

Prayer and one who stands for Prayer-الصلوة والقائم

1. [Prayer is the better of the two means of [attaining] nearness [to Allah .

1_ الصَّلاةُ أَفْضَلُ القُرْبَتَيْنِ.

2. Prayer is a fortress [that protects] from the influences of Satan .

2_ الصَّلاةُ حِصْنٌ مِنْ سَطَوَاتِ الشَّيْطَانِ.

3. Prayer is the fortress of the all-Merciful and the

.instrument for expelling Satan

٣_ الصَّلَاةُ حِصْنُ الرَّحْمَنِ، وَمُدْحَرَةُ الشَّيْطَانِ.

.Prayer causes [divine] mercy to descend .٤

٤_ الصَّلَاةُ تَسْتَنْزِلُ الرَّحْمَةَ.

When one of you stands to perform prayer, then let him pray the prayer of one who .٥
is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his
(lifetime

٥_ إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيُصَلِّ صَلَاةَ مُودِّعٍ.

.And prayer [was prescribed] as a purification from arrogance .٦

٦_ وَالصَّلَاةُ تَنْزِيهًا عَنِ الْكِبْرِ.

How many of those who stand [to perform prayer] have nothing in their prayer but .٧
[physical] effort

٧_ كَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ.

If the one who offers prayer knew how much divine mercy is descending upon him, .٨
.he would surely not raise his head from prostration

٨_ لَوْ يَعْلَمُ الْمُصَلِّي مَا يَغْشَاهُ مِنَ الرَّحْمَةِ لَمَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ.

I am not worried by a wrongdoing in which I am given time so that I can offer two .٩
[units of prayer [and seek forgiveness

٩_ مَا أَهَمَّنِي ذَنْبٌ أُمِهَلْتُ فِيهِ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ.

Silence

Silence-الصَّمْتُ

.Silence covers you with dignity and suffices as your provision for seeking pardon .١

١_ الصَّمْتُ يُكْسِيكَ الْوَقَارَ، وَيَكْفِيكَ مَوْنَهُ الْإِعْتِدَارِ.

٢. Be silent and you will remain safe .

٢_ أُضْمْتُ تَسْلَمُ.

٣. (Espouse silence and your thoughts will remain hidden (or will become illuminated

٣_ الزَّمِ الصَّمْتَ، يَشْتُرْ (يَسْتَبْرِ) فِكْرَكَ

٤. Remain silent in your lifetime and your affair will become lofty

٤_ أُضْمْتُ دَهْرَكَ يَجِلُّ أَمْرَكَ.

٥. Espouse silence, for the least of its benefits is safety

٥_ الزَّمِ الصَّمْتَ، فَأَذْنِي نَفْعِهِ السَّلَامَةُ.

٦. Espouse silence and

you will be accompanied by safety and security; espouse contentment and you will be
.accompanied by prosperity and honour

٦_ الزَّمِ الصَّمْتَ، يَلْزِمَكَ النَّجَاهُ وَالسَّلَامَةُ، وَالزَّمِ الرِّضَا يَلْزِمَكَ الْعَنَاءَ وَالْكَرَامَةَ.

Espouse silence and be patient with contentment for the little provision [that you .٧
have], [and as a result] you will become great (or your will overcome) in your world
.and will become great in your Hereafter

٧_ الزَّمِ السُّكُوتَ، وَاصْبِرْ عَلَى الْقَنَاعَةِ بِأَيْسَرِ الْقُوتِ تَعَزَّ (تَعَزَّ) فِي دُنْيَاكَ وَتَعَزَّ فِي أُخْرِيكَ.

.٨ The best silence is that which prevents [one] from error

٨_ أَحْسَنُ الصَّمْتِ مَا كَانَ عَنِ الزَّلَلِ.

Remaining silent when speech is inappropriate is more praiseworthy than .٩
.eloquence

٩_ أَحْمَدُ مِنَ الْبَلَاغَةِ الصَّمْتُ حِينَ لَا يُتَّبَعِي الْكَلَامُ.

.١٠ Silence is dignity and idle talk is disgrace

١٠_ الصَّمْتُ وَقَارٌ، أَلْهَدُرُ عَارٌ.

.١١ Silence is a means of deliverance

١١_ الصَّمْتُ مَنَاجَاةٌ.

.١٢ Silence is the garden of contemplation

١٢_ الصَّمْتُ رَوْضَةُ الْفِكْرِ.

.١٣ [Silence is the sign of forbearance [and judiciousness

١٣_ الصَّمْتُ آيَةُ الْجَلْمِ.

.١٤ Silence is dignity and safety

١٤_ الصَّمْتُ وَقَارٌ وَسَلَامَةٌ.

.١٥ Silence without contemplation is dumbness

١٥_ الصَّمْتُ بِغَيْرِ تَفَكُّرٍ حَرَسٌ.

.١٦ Silence is the sign of nobility and the fruit of intelligence

١٦_ الصَّمْتُ آيَةُ التُّبَلِّ وَتَمَرَةُ الْعَقْلِ.

Silence is the adornment of knowledge and the symbol of forbearance [and .١٧
judiciousness]

١٧_ الصَّمْتُ زِينُ الْعِلْمِ، وَعُنْوَانُ الْحِلْمِ.

.١٨ If there is eloquence in speech, then in silence there is safety from blunder

١٨_ إِنْ كَانَ فِي الْكَلَامِ الْبَلَاغَةُ فَفِي الصَّمْتِ السَّلَامَةُ مِنَ الْعِثَارِ.

.١٩ 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

١٩_ إِنَّمَا يَسْتَحِقُّ إِسْمَ الصَّمْتِ الْمُضْطَلَعُ بِالْإِجَابَةِ، وَإِلَّا فَالْعَيْ بِهِ أَوْلَى.

٢٠. When you speak a word, it controls you but when you withhold it, you control it .

٢٠_ إِذَا تَـ كَلَّمْتَ بِالْكَلِمَةِ مَلَكَتْكَ، وَإِذَا أَمْسَكْتَهَا مَلَكَتْهَا.

٢١. Through silence, reverence increases .

٢١_ بِالصَّمْتِ يَكْتُمُ الْوَقَارُ.

٢٢. Sometimes silence is more eloquent than speech .

٢٢_ رَبِّ سُكُوتٌ أَبْلَغُ مِنْ كَلَامٍ.

٢٣. The cause of safety is silence .

٢٣_ سَبَبُ السَّلَامَةِ الصَّمْتُ.

٢٤. Silence that is results in your safety is better than speech that is results in your .
reproach

٢٤_ صَمْتُ يُعْقِبُكَ السَّلَامَةَ خَيْرٌ مِنْ نُطْقٍ يُعْقِبُكَ الْمَلَامَةَ.

٢٥. Silence that covers you with honour is better than speech that earns you regret .

٢٥_ صَمْتُ يَكْسُوكَ الْكِرَامَةَ خَيْرٌ مِنْ قَوْلٍ يُكْسِبُكَ النَّدَامَةَ.

٢٦. Silence that earns you reverence is better than words that drape you with .
disgrace

٢٦_ صَمْتُ يُكْسِبُكَ الْوَقَارَ خَيْرٌ مِنْ كَلَامٍ يَكْسُوكَ الْعَارَ.

٢٧. Silence, the result of which is praised, is better than speech whose consequence is .
dispraised

٢٧_ صَمْتُ تُحْمَدُ عَاقِبَتُهُ خَيْرٌ مِنْ كَلَامٍ تَذُمُّ مَعْبَتُهُ.

28. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

٢٨_ صَمْتُكَ حَتَّى تُسْتَنْطَقَ أَجْمَلُ مِنْ نُطْقِكَ حَتَّى تُشَكَّتَ.

29. The silence of the ignorant person is his covering.

٢٩_ صَمْتُ الْجَاهِلِ سِتْرُهُ.

30. Blessed is the one who remains silent except from the remembrance of Allah.

٣٠_ طُوبَى لِمَنْ صَمَّتْ إِلَّا مِنْ ذِكْرِ اللَّهِ.

31. Cling to silence, for it keeps you safe and saves you from regret.

٣١_ عَلَيْكَ بِلُزُومِ الصَّمْتِ فَإِنَّهُ يُلْزِمُكَ السَّلَامَةَ، وَيُؤْمِنُكَ النَّدَامَةَ.

32. The veil of wrongdoing is silence.

٣٢_ غِطَاءُ الْمَسَاوِي الصَّمْتُ.

33. Increased silence earns

.you reverence

٣٣_ كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الْوَقَارَ.

Be a person of much silence without being inarticulate, for indeed silence is the .٣٤
.embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant

٣٤_ كُنْ صَمُوتًا مِنْ غَيْرِ عَيْ، فَإِنَّ الصَّمْتَ زِينَةُ الْعَالِمِ وَسِتْرُ الْجَاهِلِ.

.One who maintains silence is safe from reproach .٣٥

٣٥_ مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَلَامَةَ.

.[One who maintains silence is safe from aversion [and hatred of others .٣٦

٣٦_ مَنْ لَزِمَ الصَّمْتَ أَمِنَ الْمَقْتِ.

Whoever restrains himself from excessive speech, the people bear witness to his .٣٧
.intelligence

٣٧_ مَنْ أَمْسَكَ عَنْ فُضُولِ الْمَقَالِ شَهِدَتْ بِعَقْلِهِ الرِّجَالُ.

.One who remains silent is safe .٣٨

٣٨_ مَنْ صَمَّتْ سَلِمَ.

!How good a companion of forbearance silence is .٣٩

٣٩_ نِعْمَ قَرِينُ الْحِلْمِ الصَّمْتُ.

.There is no forbearance like silence .٤٠

٤٠_ لَا حِلْمَ كَالصَّمْتِ.

.There is no worship like silence .٤١

٤١_ لَا عِبَادَةَ كَالصَّمْتِ.

.There is no reverence like silence .٤٢

٤٢_ لا وَقَارَ كَالصَّمْتِ.

٤٣. There is no guardian that is more protective than silence

٤٣_ لا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ.

٤٤. There is no treasurer [and protector of secrets] better than silence

٤٤_ لا خَازِنَ أَفْضَلُ مِنَ الصَّمْتِ.

٤٥. There is no benefit in remaining silent from wisdom just as there is no good in .
.speaking falsehood

٤٥_ لا خَيْرَ فِي الصَّمْتِ عَنِ الْحِكْمَةِ، كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْبَاطِلِ.

٤٦. There is no good in remaining silent from the truth just as there is no benefit in .
.speech with ignorance

٤٦_ لا خَيْرَ فِي السُّكُوتِ عَنِ الْحَقِّ، كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

٤٧. One who remains safe by being silent is like the one who derives benefit by .
.speaking

٤٧_ مَنْ

p: ٤٩٧

سَكَتَ فَسَلِمَ، كَمَنْ تَكَلَّمَ فَعَنِمَ.

Hardships

Hardships-المصائب

١. The severest of hardships is [having] evil offspring .

١_ أَشَدُّ الْمَصَائِبِ سُوءُ الْخَلْفِ.

٢. Hardships are the key to reward .

٢_ الْمَصَائِبُ مِفْتَاحُ الْأَجْرِ.

٣. Reward with Allah, the Glorified, is to the extent of the hardship undergone .

٣_ الثَّوَابُ عِنْدَ اللَّهِ سُبْحَانَهُ وَتَعَالَى عَلَى قَدْرِ الْمُصَابِ.

٤. The hardship of [lacking] patience is the greatest of hardships .

٤_ الْمُصِيبَةُ بِالصَّبْرِ أَعْظَمُ الْمَصَائِبِ.

٥. Hardships are divided equally among the creatures .

٥_ الْمَصَائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ الْبَرِيَّةِ.

٦. Hardship in religion is the greatest of hardships .

٦_ الْمُصِيبَةُ بِالْدِّينِ أَعْظَمُ الْمَصَائِبِ.

٧. [The reward for [bearing] hardship is greater than the extent of the hardship [itself] .

٧_ الثَّوَابُ عَلَى الْمُصِيبَةِ أَعْظَمُ مِنْ قَدْرِ الْمُصِيبَةِ.

٨. Indeed you are the target of calamities and the object of sicknesses .

٨_ إِنَّكُمْ هَدَفُ النَّوَائِبِ، وَدَرِيئَةُ الْأَسْقَامِ.

٩. [At times, tribulation may abase [a person] .

When you see that Allah, the Glorified, is continuously testing you [with hardships], .١٠
[then [know that] He has woken you [from your slumber of negligence

١٠_ إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَالِيكَ الْبَلَاءَ فَقَدْ أُتْقِظَكَ.

.When hardships distance themselves, solace draws near .١١

١١_ إِذَا تَبَاعَدَتِ الْمُصِيبَةُ، قَرَبَتِ السَّلْوَةُ.

When you see your Lord continually testing you [with hardships] then be grateful to .١٢
Him

١٢_ إِذَا رَأَيْتَ رَبَّكَ يُوَالِي عَالِيكَ الْبَلَاءَ فَاشْكُرْهُ.

When you fear the difficulty of an affair then be firm against it, it will yield to you; .١٣
.and deceive time about its calamities, it will become easy for you

١٣_ إِذَا خِفْتَ صُعُوبَةَ أَمْرٍ فَاصْصَبْ لَهُ يَذُلْ لَكَ، وَخَادِعِ الزَّمَانَ عَنْ أَحْدَاثِهِ تَهْنُ عَلَيْكَ.

When tribulations come to .١٤

you then sit and accept them, for indeed your standing up and confronting them will
.only aggravate them

١٤_ إِذَا أَتَتْكَ الْمِحْنُ فَاقْعُدْ لَهَا فَإِنَّ قِيَامَكَ فِيهَا زِيَادَةٌ لَهَا.

When adversity takes you by surprise, then seek refuge in patience and in seeking
[assistance [from Allah

١٥_ إِذَا فَجَاكَ الْبَلَاءُ فَتَحَصَّنْ بِالصَّبْرِ وَالْإِسْتِظْهَارِ.

١٦_ Through discomforts, Paradise is attained

١٦_ بِالْمَكَارِهِ تُنَالُ الْجَنَّةُ.

١٧_ Through calamities, happiness is spoiled

١٧_ بِالْفَجَائِعِ عِ يَنْغَضُ السُّرُورُ.

١٨_ The harm that one faces in calamity is to the extent of [the loftiness of] one's rank

١٨_ بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكَايَةُ الْوَقْعَةِ.

١٩_ It is with great difficulty that lofty ranks and perpetual bliss are attained

١٩_ بِاللَّعَبِ الشَّدِيدِ تُدْرِكُ الدَّرَجَاتُ الرَّفِيعَةَ وَالرَّاحَةُ الدَّائِمَةُ.

٢٠_ The trial of a man is proportionate to his faith and religion

٢٠_ بَلَاءُ الرَّجُلِ عَلَى قَدْرِ إِيمَانِهِ وَدِينِهِ.

٢١_ The tribulation of a man is in his submission to avarice and [false] and hope

٢١_ بَلَاءُ الرَّجُلِ فِي طَاعَةِ الطَّمَعِ وَالْأَمَلِ.

٢٢_ [Reward descends in proportion to the hardship [that one bears

٢٢_ تَنْزَلُ الْمُثُوبَةُ عَلَى قَدْرِ الْمُصِيبَةِ.

٢٣_ Three things are from the greatest tribulations: a very large family, an

.overwhelming loan and unrelenting sickness

٢٣_ ثَلَاثٌ مِنْ أَعْظَمِ الْبَلَاءِ: كَثْرَةُ الْعَائِلَةِ، وَغَلَبَةُ الدَّيْنِ، وَدَوَامُ الْمَرَضِ.

.The reward for hardship is proportionate to the patience exhibited in it .٢٤

٢٤_ ثَوَابُ الْمُصِيبَةِ عَلَى قَدْرِ الصَّبْرِ عَلَيْهَا.

.Continual strife is from the greatest tribulations .٢٥

٢٥_ دَوَامُ الْفِتَنِ مِنْ أَعْظَمِ الْمِحَنِ.

.Sometimes you may be the cause of your own misfortune .٢٦

٢٦_ رُبَّمَا دُهَيْتَ مِنْ نَفْسِكَ.

.To the extent of the hardship, there is reward .٢٧

٢٧_ عَلَى قَدْرِ الْمُصِيبَةِ تَكُونُ الْمُتَوَبَةُ.

Every .٢٨

time the value of a thing that is competed becomes great, the difficulty of losing it .increases

٢٨_ كَلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُنَافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ.

One who does not prepare himself to confront hardships [with patience and .٢٩
[supplication], the hardships befall him [while he is unprepared for them

٢٩_ مَنْ لَمْ يَتَعَرَّضْ لِلنَّوَابِ تَعَرَّضَتْ لَهُ النَّوَابُ.

One who starts complaining about the hardship that has befallen him is actually .٣٠
.only complaining against his Lord

٣٠_ مَنْ أَصْبَحَ يَشْكُو مُصِيبَهُ نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ.

One who turns his attention away from this world, hardships become easy for him .٣١
.[[to bear

٣١_ مَنْ لَهِيَ عَنِ الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ.

.One who hits his hand on his thigh in times of hardship has nullified his reward .٣٢

٣٢_ مَنْ ضَرَبَ يَدَهُ عَلَى فَخِذِهِ عِنْدَ مُصِيبِهِ فَقَدْ أَحْبَطَ أَجْرَهُ..

.One who exaggerates small hardships, Allah tries him with great ones .٣٣

٣٣_ مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ إِتْلَاهُ اللَّهُ بِكِبَارِهَا.

.One who faces successive calamities acquires the merit of patience through them .٣٤

٣٤_ مَنْ تَوَالَّتْ عَلَيْهِ نَـ كِبَاتُ الزَّمَانِ أَكْسَبَتْهُ فَضِيلَةَ الصَّبْرِ.

One of the greatest hardships for the virtuous is having to socialize with the .٣٥
.wicked

٣٥_ مِنْ أَعْظَمِ مَصَائِبِ الْأَخْيَارِ حَاجَتُهُمْ إِلَى مُدَارَاهِ الْأَشْرَارِ.

How great is the hardship in this world when accompanied by the severe indigence .٣٦

!(of tomorrow (i.e. the Hereafter

٣٦_ ما أَعْظَمَ الْمُصِيبَةَ فِي الدُّنْيَا مَعَ عِظَمِ الْفَاقَةِ غَدًا.

A hardship that befalls others and has reward for you is better than the hardship .٣٧
.that befalls you while its reward and recompense is for others

٣٧_ مُصِيبَةٌ فِي غَيْرِكَ

p: ٥٠٠

لَكَ أَجْرُهَا خَيْرٌ مِنْ مُصِيبِهِ بِكَ لِغَيْرِكَ ثَوَابُهَا وَأَجْرُهَا.

A hardship from which good is expected is better than a blessing for which . ٣٨
.gratitude is not expressed

٣٨_ مُصِيبَةٌ يُرْجَى خَيْرُهَا خَيْرٌ مِنْ نِعْمَةٍ لَا يُؤَدَّى شُكْرُهَا.

Be happy with tribulation and pleased with affliction [as you will gain great reward . ٣٩
.[for it

٣٩_ كُنْ بِالْبَلَاءِ مَحْبُورًا، وَبِالْمَكَارِهِ مَشْرُورًا.

The worst of adversities are those in which there is no reckoning [and . ٤٠
.[recompense

٤٠_ أَكْرَهُ الْمَكَارِهِ فِيمَا لَا يُحْتَسَبُ.

Verily great reward accompanies great trials; so when Allah, the Glorified, loves a . ٤١
.community, He tries them

٤١_ إِنَّ عَظِيمَ الْأَجْرِ مُقَارِنٌ عَظِيمِ الْبَلَاءِ، فَإِذَا أَحَبَّ اللَّهُ سُبْحَانَهُ قَوْمًا ابْتَلَاهُمْ.

.The one who exposes himself to affliction puts himself in danger . ٤٢

٤٢_ الْمُتَعَرِّضُ لِلْبَلَاءِ مُخَاطِرٌ.

.[Tribulation follows behind ease [and comfort . ٤٣

٤٣_ الْبَلَاءُ رَدِيفُ الرَّخَاءِ.

.Many a person is shown sympathy for an affliction that is [actually] his cure . ٤٤

٤٤_ رَبِّ مَرْحُومٍ مِنْ بَلَاءٍ هُوَ دَوَائِهُ.

.Many a person who is afflicted is made stronger by his affliction . ٤٥

٤٥_ رَبِّ مُبْتَلِيٍّ مَصْنُوعٌ لَهُ (إِلَيْهِ) بِالْبُلُوى.

The distress of tribulation [one faces] is proportionate to the blessings [one . ٤٦
receives].

٤٦_ عَلَى قَدْرِ النَّعْمَاءِ يَكُونُ مَضَضُ الْبَلَاءِ.

.Tribulation may come suddenly .٤٧

٤٧_ قَدْ تُفَاجِئُ الْبَلِيَّةُ.

.Every tribulation other than the fire [of hell] is [a means to] wellbeing .٤٨

٤٨_ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

.For every heart there is anguish .٤٩

٤٩_ لِكُلِّ كَبِدٍ حِرْقَةٌ.

.When you are tested, be patient .٥٠

٥٠_ إِذَا أُبْتَلِيَتْ فَاصْبِرِي.

!How many a person is tested with blessings .٥١

٥١_ كَمْ مِنْ مُبْتَلَىٍّ بِالنَّعْمَاءِ.

!How many a person is blessed through tribulation .٥٢

٥٢_ كَمْ مِنْ مُنْعَمٍ عَلَيْهِ

بالبلاء.

Do not consider yourself secure from tribulation in your times of safety and . ٥٣
.comfort

٥٣_ لَا تَأْمَنُ مِنَ الْبَلَاءِ فِي أَمْنِكَ وَرَحَائِكَ.

The One Who Hits The Mark And The One Who Errs

The one who hits the mark and the one who errs -المصيب والمخطئ

١. The one who hits the mark, achieves and the one who errs, loses .

١_ الْمُصِيبُ وَاجِدٌ، الْمُخْطِئُ فَاقِدٌ.

٢. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a
.reason for] regret

٢_ الْإِصَابَةُ سَلَامَةٌ، الْخَطَاءُ مَلَامَةٌ، الْعَجَلُ نَدَامَةٌ.

٣. To everyone who shoots hits the mark .

٣_ مَا كُلُّ رَامٍ يُصِيبُ.

Correctness

Correctness -الصواب

١. Correctness is [performing] the most appropriate action .

١_ الصَّوَابُ أَسَدُ الْفِعْلِ.

٢. Correctness is one of the branches of deliberation .

٢_ الصَّوَابُ مِنْ فُرُوعِ الرُّؤْيَةِ.

٣. Increased correctness points to abundant intelligence .

٣_ كَثْرَةُ الصَّوَابِ تُنبِئُ عَنِ وُقُورِ الْعَقْلِ.

٤. One who strives for correctness becomes successful .٤

٤_ مَنْ تَوَخَّى الصَّوَابَ أَنْجَحَ.

٥. When the answer is overcomplicated, correctness is negated .٥

٥_ إِذَا أزدَحَمَ الجَوَابُ نَفَى الصَّوَابَ.

Countenance

Countenance-الصورة

١. good countenance is the beginning of felicity .١

١_ حُسْنُ الصُّورَةِ أَوَّلُ السَّعَادَةِ.

٢. A good countenance is an apparent beauty .٢

٢_ حُسْنُ الصُّورَةِ الْجَمَالُ الظَّاهِرُ.

٣. A beautiful countenance is the first of the two felicities .٣

٣_ الصُّورَةُ الْجَمِيلَةُ أَوَّلُ السَّعَادَتَيْنِ.

Fasting

Fasting-الصيام

١. Fasting is one of the two means to good health .١

١_ الصِّيَامُ أَحَدُ الصَّحَّتَيْنِ.

٢. Fasting on the 'luminous days' (i.e. on the ١٣th, ١٤th and ١٥th) of every [lunar] month .٢

.raises the stations and magnifies the rewards

٢_ صِيَامُ الأَيَامِ البَيضِ مِنْ كُلِّ شَهْرٍ تَرْفَعُ الدَّرَجَاتِ وَتُعْظِمُ المَثُوبَاتِ.

٣. Fasting of the heart from thinking about sins is better than fasting of the stomach .٣

.from food

٣- صِيَامُ الْقَلْبِ عَنِ الْفِكْرِ فِي الْآثَامِ أَفْضَلُ مِنْ صِيَامِ الْبَطْنِ عَنِ الطَّعَامِ.

٤. Fasting of the soul from the pleasures of this world is the most beneficial fasting .

٤- صَوْمُ النَّفْسِ عَنِ لَذَاتِ الدُّنْيَا أَنْفَعُ الصِّيَامِ.

٥. 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

٥- صَوْمُ الْجَسَدِ الْإِمْسَاكُ عَنِ الْأَعْدِيَةِ بِإِرَادِهِ وَاخْتِيَارِ خَوْفًا مِنَ الْعِقَابِ وَرَغْبَةً فِي الثَّوَابِ وَالْأَجْرِ.

٦. Fasting of the soul means restraining the five senses from all the sins and emptying .
the heart of all the motives of evil

٦- صَوْمُ النَّفْسِ إِمْسَاكُ الْحَوَاسِّ الْخَمْسِ عَنِ سَائِرِ الْمَآثِمِ، وَخُلُوعُ الْقَلْبِ عَنِ جَمِيعِ أَسْبَابِ الشَّرِّ.

٧. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is .
better than fasting of the stomach

٧- صَوْمُ الْقَلْبِ خَيْرٌ مِنْ صِيَامِ اللِّسَانِ، وَصِيَامُ اللِّسَانِ خَيْرٌ مِنْ صِيَامِ الْبَطْنِ.

٨. And fasting [has been prescribed] as a test of the sincerity of the people .

٨- وَالصِّيَامُ إِيْتِلَاءٌ لِإِخْلَاصِ الْخَلْقِ.

٩. How many of those who are fasting gain nothing from their fast but thirst !

٩- كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمَاءُ.

Giving Examples And Using Metaphors

Giving Examples and using metaphors-ضرب الأمثال وصرف الأقوال

١. In order to derive lessons, examples are given .

١- لِلإِعْتِبَارِ تُضْرَبُ الْأَمْثَالُ.

٢. For people who take lesson, examples are given .

٢_ لأهل الإعتبار تُضْرَبُ الأمثالُ.

٣. For people of understanding speech becomes figurative .

٣_ لأهل الفهم تُصَرَّفُ الأقوالِ.

٤. Metaphors are given for the people of intellect and insight .

٤_ ضُرُوبُ الأمثالِ تُضْرَبُ لأولى النهى والألبابِ.

p: ٥٠٣

Laughter

الضحك-Laughter

١. The best [form of] laughter is a smile .

١_ خَيْرُ الضُّحْكِ التَّبَسُّمُ.

٢. The excessive laughter of a man corrupts his dignity .

٢_ كَثْرَةُ ضِحْكِ الرَّجُلِ تُفْسِدُ وَقَارَهُ.

٣. Excessive laughter alienates the companion and disgraces the leader .

٣_ كَثْرَةُ الضُّحْكِ تُوحِشُ الْجَلِيسَ وَتَشِينُ الرَّئِيسَ.

٤. One whose laughter increases, his reverence decreases .

٤_ مَنْ كَثُرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ.

٥. One whose laughter increases, his heart dies .

٥_ مَنْ كَثُرَ ضِحْكُهُ مَاتَ قَلْبُهُ.

٦. One whose laughs excessively is regarded as being low .

٦_ مَنْ كَثُرَ ضِحْكُهُ اسْتُزِدَ.

٧. Do not show your teeth [in laughter] while you have done such shameful deeds .

٧_ لَا تُبْدِعَنَّ وَاضِحَّه، وَقَدْ فَعَلْتَ الْأُمُورَ الْفَاضِحَةَ.

٨. Never laugh too much such that your reverence is lost; and do not joke [too much] .
thereby [resulting in your] being taken lightly

٨_ لَا تُكْثِرَنَّ الضُّحْكَ، فَتَذْهَبَ هَيْبَتُكَ، وَلَا الْمُزَاحَ فَيَسْتَخَفَّ بِكَ.

Suffering

Suffering-الضُّرُّ

١. [Sometimes suffering may last [for long

١_ قَدْ يَدُومُ الضُّرُّ.

٢. One who discloses his suffering to the people torments himself

٢_ مَنْ كَشَفَ ضُرَّهُ لِلنَّاسِ عَذَّبَ نَفْسَهُ.

Necessities

Necessities-الضَّرُورَاتُ

١. (١) [The necessities of [dire] conditions lower the necks of men.

١_ ضَرُورَاتُ الْأَحْوَالِ تُنْذِلُ رِقَابَ الرِّجَالِ.

٢. The necessities of [dire] conditions take one towards embarking on terrible deeds

٢_ ضَرُورَاتُ الْأَحْوَالِ تَحْمِلُ عَلَى رُكُوبِ الْأَهْوَالِ.

٣. The plight of poverty impels one towards a despicable affair

٣_ ضَرُورَةُ الْفَقْرِ تَبْعَثُ عَلَى فَطِيحِ الْأَمْرِ.

Weakness

Weakness-الضَّعِيفُ وَالضَّعْفُ

١. When you become weak, then be weak in the disobedience of Allah

١_ إِذَا ضَعُفْتَ فَاصْغُفْ عَنِ مَعَاصِي اللَّهِ.

٢. Be from among those who are neither overcome by violence nor affected by

weakness

٢_ كُنْ مِمَّنْ لَا يَنْفُزُ بِهِ عُنْفٌ، وَلَا يَقْعُدُ

.Meaning it causes them to get humiliated -\

Error And Deviation

Error and deviation-الضلال والضلاله والغوايه

1. The most destructive thing is persistent deviation .

1_ أَهْلَكَ شَيْءٌ إِسْتِدَامَهُ الضَّلَالِ.

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 ضَلَالَةٍ زُخْرِفَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ كَمَا يُزَخَرَفُ الدَّرْهَمُ النُّحَاسُ بِالْفِضَّةِ الْمُمَوَّهَةِ.

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 غَوَايَةً أَنْ يَأْمُرَ النَّاسَ بِمَا لَا يَأْتِمُرُ بِهِ وَيَنْهَاهُمْ عَمَّا لَا يَنْتَهَى عَنْهُ.

4. For every deviation there is a cause .

4_ لِكُلِّ ضَلَالَةٍ عِلَّةٌ.

5. ?What is there after truth except error .

5_ مَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ.

Inner Consciences

Inner Consciences-الضمائر

1. Healthy consciences are more truthful witnesses than eloquent tongues .

1_ الضَّمَائِرُ الصَّحَاحُ أَصْدَقُ شَهَادَةٍ مِنَ الْأَلْسِنِ الْفِصَاحِ.

2. The soundness of consciences is from the best provisions .

2_ صِحَّةُ الضَّمَائِرِ مِنْ أَفْضَلِ الدَّخَائِرِ.

۳. When sincerity is achieved the consciences are illuminated ۳

۳_عِنْدَ تَحَقُّقِ الْإِحْلَاصِ تَسْتَنِيرُ الضَّمَائِرُ.

Hospitality

Hospitality-الضَّيْفِ وَالضِّيَافَةِ

۱. 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

۱_أَكْرَمِ ضَيْفَكَ وَإِنْ كَانَ حَقِيرًا، وَقُمْ عَنِ مَجْلِسِكَ لِأَبِيكَ وَمُعَلِّمِكَ وَإِنْ كُنْتَ أَمِيرًا.

۲. Hospitality is the cornerstone of magnanimity ۲

۲_الضِّيَافَةُ رَأْسُ الْمُرُوءَةِ.

Agony

Agony-الضِّيْقِ

۱. For every agony there is a way out ۱

۱_لِكُلِّ ضَيْقٍ مَخْرَجٌ.

۲. No agony intensifies but that Allah brings its ۲

.relief closer

٢_ مَا اشْتَدَّ ضَيْقُ إِلَّا قَرَّبَ اللَّهُ فَرَجَهُ.

Jubilation

Jubilation-الطَّرْبُ

١. Many a time jubilation turns into rage .

١_ رَبِّ طَرَبٍ يَعُودُ بِالْحَرْبِ.

The Way and The Course

The way and the course-الطريق والطريقه

١. 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

١_ طُوبَى لِمَنْ رَكِبَ الطَّرِيقَةَ الْغَرَاءَ، وَلَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ وَتَوَلَّى بِالْآخِرَةِ، وَأَعْرَضَ عَنِ الدُّنْيَا.

٢. Indeed, the highway of truth has been made manifest for those who seek it .

٢_ قَدْ وَضَحَتْ مَحَجَّةُ الْحَقِّ لِطُلَّابِهَا.

٣. They have indeed been given time to seek deliverance and have been guided to the clear course

٣_ قَدْ أُمِّهَلُوا فِي طَلَبِ الْمَخْرَجِ، وَهُدُوا سَبِيلَ الْمَنْهَجِ.

٤. One who deviates from the clear tracks ends up following the courses of destruction

٤_ مَنْ عَدَلَ عَنِ وَاضِحِ الْمَسَالِكِ سَلَكَ سُبُلَ الْمَهَالِكِ.

٥. One who slips from the highway of the course falls into the perplexity of narrowness

٥_ مَنْ زَلَّ عَنْ مَحَجَّةِ الطَّرِيقِ وَقَعَ فِي حَيْرِهِ الْمَضِيقِ.

.One who deviates from the clear highway drowns in the depths of the sea .٥

٦_ مَنْ عَدَلَ عَنْ وَاضِحِ الْمَحَجَّةِ، غَرِقَ فِي اللَّجَّةِ.

.Hold back from [traversing] a path when you fear its deviation .٦

٧_ أَمْسِكْ عَنْ طَرِيقٍ إِذَا خِفْتَ ضَلَالَتَهُ.

Adopt the way of steadfastness, for indeed it will earn you honour and save you .٧
from reproach

٨_ عَلَيْكَ بِمَنْهَجِ الْإِسْتِقَامَةِ، فَإِنَّهُ يُكْسِبُكَ الْكِرَامَةَ، وَيَكْفِيكَ الْمَلَامَةَ.

Take to the highway of illumination [and truth] and follow it, otherwise Allah will .٨
.replace you with others

٩_ عَلَيْكُمْ

p: ٥٠٦

بِالْمَحَجِّهِ الْبَيْضَاءِ فَاسْلُكُوهَا، وَإِلَّا اسْتَبَدَلَ اللَّهُ بِكُمْ غَيْرَكُمْ.

Whoever deviates from the truth, good becomes evil for him and evil becomes . ١٠
.good, and he gets intoxicated with the intoxication of misguidance

١٠_ مَنْ زَاغَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ، وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ، وَشَكَرَ سُكْرَ الضَّلَالَةِ.

.Do not permit your selves to take you into the paths of the oppressors . ١١

١١_ لَا تُرَحِّصُوا أَنْفُسَكُمْ أَنْ تَذْهَبَ بِكُمْ فِي مَذَاهِبِ الظَّالِمَةِ.

Food And Sustenance

Food and sustenance-الطعام والقوت

Food is eaten and shared with three groups [in three situations]: alongside brothers . ١
with happiness, alongside the poor with selflessness and alongside the children of this
.world with magnanimity

١_ الطَّعَامُ يُؤْكَلُ عَلَى ثَلَاثَةٍ أُضْرِبَ: مَعَ الْإِخْوَانِ بِالسُّرُورِ، وَمَعَ الْفُقَرَاءِ بِالْإِيثَارِ، وَمَعَ أَبْنَاءِ الدُّنْيَا بِالْمُرُوءَةِ.

٢_ How bad a food the forbidden [food] is !

٢_ بِئْسَ الطَّعَامُ الْحَرَامُ.

٣_ How bad a sustenance consuming the wealth of orphans is !

٣_ بِئْسَ الْقَوْتُ أَكُلَ مَالِ الْإِيْتَامِ.

Few are those who increase their consumption of food and don't fall ill [because of . ٤
[it

٤_ قَلَّ مَنْ أَكْتَرَ مِنَ الطَّعَامِ فَلَمْ يَسْقَمَ.

Seldom does one increase his consumption of excess foods without getting afflicted . ٥
.by sicknesses

٥_ قَلَّ مَنْ أَكْتَرَ مِنْ فُضُولِ الطَّعَامِ إِلَّا لَزِمَتْهُ الْأَسْقَامُ.

٦. Eating less food is more honorable for the soul and makes good health last longer .٦

٦_ قَلِّهِ الْغِذَاءِ أَكْرَمٌ لِلنَّفْسِ، وَأَدْوَمٌ لِلصَّحَّةِ.

٧. Eat citron before food and after it as the progeny of Muhammad (s) do this .٧

٧_ كُلُوا الْأُتْرُجَّ قَبْلَ الطَّعَامِ وَبَعْدَهُ فِ آلِ مُحَمَّدٍ يَفْعَلُونَ ذَلِكَ.

٨. Whoever eats less, his aches [and ailments] are reduced .٨

٨_ مَنْ قَلَّ طَعَامُهُ قَلَّتْ آلامُهُ.

٩. Whoever consumes less, [the .٩

.burden of] his sustenance is lightened

٩_ مَنْ قَلَّتْ طَعْمَتُهُ خَفَّتْ عَلَيْهِ مَوْنَتُهُ.

One who sows in himself the love of different types of food, reaps the fruit of a .١٠
.variety of maladies

١٠_ مَنْ غَرَسَ فِي نَفْسِهِ مَحَبَّةَ أَنْوَاعِ الطَّعَامِ اجْتَنَى ثِمَارَ فُنُونِ الْأَسْقَامِ.

.Decrease your [consumption of] food and your ailments will reduce .١١

١١_ أَقْلِلْ طَعَاماً تُقَلِّلْ سَقَاماً.

Feeding Others

Feeding Others-الإطعام

.When you feed [someone] then satiate him .١

١_ إِذَا أَطَعَمْتَ فَاشْبِعْ.

That which you have eaten has gone, but what you have fed to others spreads [like .٢
.[a pleasant fragrance

٢_ مَا أَكَلْتَهُ رَاحَ، وَمَا أَطَعَمْتَهُ فَاحَ.

Criticism

Criticism-الطعن

Beware of being critical of the people while going easy on yourself, thereby .١
.rendering your sin grave and being deprived of reward

١_ إِيَّاكَ أَنْ تَكُونَ عَلَى النَّاسِ طَاعِناً، وَلِنَفْسِكَ مُدَاهِناً، فَتَعْظُمَ عَلَيْكَ الْحَوْبَةُ، وَتُحْرَمَ الْمَثُوبَةُ.

Obedience And Compliance

Obedience and compliance-الإطاعة والإنقياد والمطيع

۱. bey [Allah] and you will benefit .۱

۱_ أَطِعْ تَعْنَم.

۲. Obey [Allah] and you will gain .۲

۲_ أَطِعْ تُزْبِخ.

۳. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything;
and espouse piety

۳_ أَطِعِ اللَّهَ فِي جَمَلِ أُمُورِكَ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ، وَالزَّمِ الْوَرَعَ.

۴. Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear .۴
[and His hope even for a split second, and always seek forgiveness [from Him

۴_ أَطِعِ اللَّهَ سُبْحَانَهُ فِي كُلِّ حَالٍ، وَلَا تُخْلِ قَلْبَكَ مِنْ خَوْفِهِ وَرَجَائِهِ طَرْفَةَ عَيْنٍ، وَالزَّمِ الْإِسْتِغْفَارَ.

۵. Obey the one who is above you and the one who is under you will obey you; rectify .۵

.your inner self and Allah will rectify your outer state

٥_ أَطِعْ مَنْ فَوْقَكَ، يُطِعْكَ مَنْ دُونَكَ، وَأَصْلِحْ سِرِيرَتَكَ يُصْلِحِ اللَّهُ عَلَانِيَتَكَ.

.Obey Allah in accordance with what His Prophets have commanded you ٦.

٦_ أَطِيعُوا اللَّهَ حَسَبَ مَا أَمَرَكُمْ بِهِ رَسُولُهُ.

Respond to the calls of the Prophets of Allah and submit yourselves to their ٧ commands and be obedient to them, [as a result] you will be included in their intercession

٧_ اسْتَجِيبُوا لِأَنْبِيَاءِ اللَّهِ، وَسَلِّمُوا لِأَمْرِهِمْ، وَأَعْمَلُوا بِطَاعَتِهِمْ، تَدْخُلُوا فِي شَفَاعَتِهِمْ.

Beware of being missed by your Lord in His worship, or being seen by Him in His ٨ disobedience thereby making Him displeased with you

٨_ إِيَّاكَ أَنْ يَفْقُدَكَ رَبُّكَ عِنْدَ طَاعَتِهِ، أَوْ يَرَاكَ عِنْدَ مَعْصِيَتِهِ فَيَمُتَّتَكَ.

.Achievement of goodness is through maintaining obedience ٩.

٩_ دَرَكُ الْخَيْرَاتِ بِلُزُومِ الطَّاعَاتِ.

.Obedience and virtuous actions are the two profitable trades ١٠.

١٠_ الطَّاعَةُ وَفِعْلُ الْبِرِّ هُمَا الْمَتَجَرُّ الرَّابِحُ.

.The best [act of] obedience is turning away from [worldly] pleasures ١١.

١١_ أَفْضَلُ الطَّاعَاتِ هَجْرُ اللَّذَاتِ.

.The best [act of] obedience is renunciation of worldly pleasures ١٢.

١٢_ أَفْضَلُ الطَّاعَاتِ الزُّهْدُ فِي الدُّنْيَا.

The one who is the most sincere well-wisher for himself is he who is most obedient ١٣ .to his Lord

١٣_ أَنْصَحُ النَّاسَ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ.

.14 The best obedience is relinquishing the [worldly] pleasures

١٤_ أَفْضَلُ الطَّاعَاتِ الْعُزُوفُ عَنِ اللَّذَاتِ.

.15 The most beloved of servants to Allah is the most obedient of them to Him

١٥_ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ أَطْوَعُهُمْ لَهُ.

The most deserving of Allah's mercy among the people are those who are most .16
.steadfast in His obedience

١٦_ أَجْدَرُ النَّاسِ بِرَحْمَةِ اللَّهِ

أَقْوَمُهُمْ بِالطَّاعَةِ.

The most deserving of obedience is one from whom you cannot find any escape . ١٧
.and the one whom you cannot turn down

١٧_ أَحَقُّ مَنْ تُطِيعُهُ مَنْ لَا تَجِدُ مِنْهُ بُدًّا وَلَا تَسْتَطِيعُ لِأَمْرِهِ رَدًّا.

The most deserving of [obedience from] those whom you obey is the one who . ١٨
.orders you to [maintain] piety and forbids you from [following] vain desires

١٨_ أَحَقُّ مَنْ أَطَعْتَهُ مَنْ أَمَرَكَ بِالتَّقَى، وَنَهَاكَ عَنِ الْهَوَى.

Verily the true friend of Muhammad, peace be upon him and his progeny, is one . ١٩
who obeys Allah even if his close relatives distance themselves from him [because of
.it

١٩_ إِنَّ وَلِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ أَطَاعَ اللَّهَ وَإِنْ بَعَدَتْ لُحْمَتُهُ.

Verily Allah, the Glorified, has made obedience an advantage for the sagacious . ٢٠
.when the incapable ones fall short

٢٠_ إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةً الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجْزِ.

.Obedience saves and disobedience destroys . ٢١

٢١_ الطَّاعَةُ تُنَجِّي، الْمَعْصِيَةُ تُرَدِّي.

.Obedience is compliance . ٢٢

٢٢_ الطَّاعَةُ إِجَابَةٌ.

.Obedience is the most protective of accoutrements . ٢٣

٢٣_ الطَّاعَةُ أَحْرَزُ عِتَادِ.

.Obedience is the prize (or endeavor) of the sagacious . ٢٤

٢٤_ الطَّاعَةُ غَنِيمَةٌ (هِمَّةٌ) الْأَكْيَاسِ.

۲۵. Obedience [to Allah] is a profitable trade

۲۵_ أَلطَّاعَةُ مَتَجَرٌّ رَابِحٌ.

۲۶. Obedience is the longest lasting prestige

۲۶_ أَلطَّاعَةُ أَتَقَى عِزًّا.

۲۷. Obedience is the prestige of the underprivileged

۲۷_ أَلطَّاعَةُ عِزُّ الْمُعْسِرِ.

۲۸. Obedience brings forth [divine] reward

۲۸_ أَلطَّاعَةُ تَسْتَدِرُّ الْمَثُوبَةَ.

۲۹. Obedience is a mark of respect to the Imamate

۲۹_ أَلطَّاعَةُ تَعْظِيمُ الْإِمَامَةِ.

۳۰. Obedience extinguishes the anger of the Lord

۳۰_ أَلطَّاعَةُ تُطْفِئُ غَضَبَ الرَّبِّ.

۳۱. He who adorns himself with obedience possesses honour

۳۱_ أَخُو الْعِزِّ مَنْ تَحَلَّى بِالطَّاعَةِ.

Obedience ۳۲

[to Allah is the strongest means [of attaining success in both worlds

٣٢_ أَلطَاعَةُ لِلَّهِ أَقْوَى سَبَبٍ.

.Obedience is the most protective (or most reliable) safeguard .٣٣

٣٣_ أَلطَاعَةُ أَوْفَى (أَوْفَى) حِرْزٍ.

Verily I do not urge you to any obedience but that I practice it before you, and I do .٣٤
.not forbid you from any disobedience except that I desist from it before you

٣٤_ إِنِّي لَا أُحْثِكُمْ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا وَلَا أَنْهَأَكُمُ عَنْ مَعْصِيَةٍ إِلَّا وَأَتْنَاهِي قَبْلَكُمْ عَنْهَا.

.Verily if you obey Allah, He will save you and make your [final] abode good .٣٥

٣٥_ إِنَّكَ إِنْ أَطَعْتَ اللَّهَ نَجَاكَ وَأَصْلَحَ مَثْوَاكَ.

.When acts of obedience diminish, wrongdoings increase .٣٦

٣٦_ إِذَا قَلَّتِ الطَّاعَاتُ كَثُرَتِ السَّيِّئَاتُ.

.Through obedience one draws nearer [to Allah .٣٧

٣٧_ بِالطَّاعَةِ يَكُونُ الْإِقْبَالُ.

.Through obedience there is success .٣٨

٣٨_ بِالطَّاعَةِ يَكُونُ الْفَوْزُ.

.By obedience Paradise is brought closer for the pious .٣٩

٣٩_ بِالطَّاعَةِ تُزَلَّفُ الْجَنَّةُ لِلْمُتَّقِينَ.

.By [their] virtuous obedience, the righteous ones are known .٤٠

٤٠_ بِحُسْنِ الطَّاعَةِ يُعْرَفُ الْأَخْيَارُ.

.Seek intercession through the obedience of Allah and you will succeed .٤١

٤١_ تَوَسَّلْ بِطَاعَةِ اللَّهِ تُنَجِّحْ.

.٤٢ [Hold on to the obedience of Allah and He will bring you nearer [to Himself

٤٢_ تَمَسَّكَ بِطَاعَةِ اللَّهِ يُزَلِّفَكَ.

.٤٣ The fruit of obedience is Paradise

٤٣_ ثَمَرَةُ الطَّاعَةِ الْجَنَّةُ.

.٤٤ The reward of Allah is for those who obey Him and His punishment is for those who
.disobey Him

٤٤_ ثَوَابُ اللَّهِ لِأَهْلِ طَاعَتِهِ، وَعِقَابُهُ لِأَهْلِ مَعْصِيَتِهِ.

.٤٥ 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

٤٥_ ثَابِرُوا عَلَى الطَّاعَاتِ، وَسَارِعُوا إِلَى فِعْلِ الْخَيْرَاتِ، وَتَجَنَّبُوا السَّيِّئَاتِ، وَبَادِرُوا إِلَى فِعْلِ الْحَسَنَاتِ، وَتَجَنَّبُوا إِزْكَابَ
المحارمِ.

Stop following [the path of] aggression and obduracy, and follow the path of .٤٦
.obedience and submission [to Allah], [by this] you will be happy in the Hereafter

٤٦_ دَعُوا طَاعَةَ الْبُغْيِ وَالْعِنَادِ، وَاسْلُكُوا سَبِيلَ الطَّاعَةِ وَالْإِنْقِيَادِ تَسْعُدُوا فِي الْمَعَادِ.

.Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise .٤٧

٤٧_ رَاكِبُ الطَّاعَةِ مَقِيلُهُ الْجَنَّةُ.

Rush towards acts of obedience and race towards doing righteous actions, but if .٤٨
.you fall short, then be careful not to fall short in performing that which is obligatory

٤٨_ سَارِعُوا إِلَى الطَّاعَاتِ، وَسَابِقُوا إِلَى فِعْلِ الصَّالِحَاتِ فَإِنْ قَصُرْتُمْ فَإِيَّاكُمْ وَأَنْ تُقَصِّرُوا عَنْ أَدَاءِ الْفَرَائِضِ.

.Blessed is the one who observes obedience to his Lord .٤٩

٤٩_ طُوبَى لِمَنْ حَافَظَ عَلَى طَاعَةِ رَبِّهِ.

Blessed is the one who follows praiseworthy piety and opposes dispraised vain .٥٠
.desires

٥٠_ طُوبَى لِمَنْ أَطَاعَ مَحْمُودَ تَقْوَاهُ، وَعَصَى مَذْمُومَ هَوَاهُ.

Blessed is he who follows the course of peace by the sight of the one who shows .٥١
.him the way and by obeying the guide who instructs him

٥١_ طُوبَى لِمَنْ سَلَكَ طَرِيقَ السَّلَامَةِ بِبَصَرِ مَنْ بَصَّرَهُ، وَطَاعَةَ هَادِ أَمْرَهُ.

Blessed is the one who is successful in his obedience [to Allah], has a good .٥٢
.character and safeguards the affair of his Hereafter

٥٢_ طُوبَى لِمَنْ وَفَّقَ لِطَاعَتِهِ، وَحَسَّنَتْ خَلِيقَتَهُ، وَأَحْرَزَ أَمْرَ آخِرَتِهِ.

Obedience to Allah, the Glorified, is not attained except by the one who strives [for .۵۳
it] and spares no effort

p: ۵۱۲

[in attaining it]

٥٣_ طَاعَةُ اللَّهِ سُبْحَانَهُ لَا يُحَوِّزُهَا إِلَّا مَنْ بَدَلَ الْجِدِّ، وَاسْتَفْرَغَ الْجُهْدَ.

Obedience to Allah is the key to [every] right action and the rectification of [every] .٥٤
(corruption (or of the Hereafter

٥٤_ طَاعَةُ اللَّهِ مِفْتَاحُ (كُلِّ) سَدَادٍ، وَصَلَاحُ (كُلِّ) فَسَادٍ (مَعَادٍ).

Obedience to Allah, the Glorified, is the highest pillar and the strongest . ٥٥
accoutrement

٥٥_ طَاعَةُ اللَّهِ سُبْحَانَهُ أَعْلَى عِمَادٍ، وَأَقْوَى عَتَادٍ.

The shade of Allah, the Glorified, in the Hereafter is spread out for the one who .٥٦
obeys Him in this world

٥٦_ ظِلُّ اللَّهِ سُبْحَانَهُ فِي الْآخِرَةِ مَبْدُولٌ لِمَنْ أَطَاعَهُ فِي الدُّنْيَا.

.You must obey the One whom you cannot be excused for being ignorant about .٥٧

٥٧_ عَلَيْكَ بِطَاعَةِ مَنْ لَا تُعْذَرُ بِجَهَالَتِهِ.

You must show obedience to Allah, the Glorified, for indeed obedience to Allah is .٥٨
superior to everything

٥٨_ عَلَيْكَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى كُلِّ شَيْءٍ.

You must obey the one who commands you to religion [and the obedience of Allah] .٥٩
[for verily he is guiding you and saving you [from chastisement in the Hereafter

٥٩_ عَلَيْكَ بِطَاعَةِ مَنْ يَأْمُرُكَ بِالْدِّينِ فَإِنَّهُ يَهْدِيكَ وَيُنْجِيكَ.

.Obedience is proportionate to [one's] intellect .٦٠

٦٠_ عَلَى قَدْرِ الْعَقْلِ تَكُونُ الطَّاعَةُ.

.In obedience [to Allah] there are treasures of benefit .٦١

٦١_ فِي الطَّاعَةِ كُنُوزُ الْأَرْبَاحِ.

.٦٢ The excellence of obedience makes one attain lofty stations

٦٢_ فَضَائِلُ الطَّاعَاتِ تُنِيلُ رَفِيعَ الْمَقَامَاتِ.

.٦٣ And obedience [to the Imam was made obligatory] as a respect for the Imamate

٦٣_ وَالطَّاعَةُ تَعْظِيمًا لِلْإِمَامَةِ.

.٦٤ If Allah, the Glorified, had not given incentives for His worship, it would have still
been obligatory to worship

p: ٥١٣

.Him out of hope for His mercy

٦٤_ لَوْ لَمْ يُرَغَّبِ اللَّهُ سُبْحَانَهُ فِي طَاعَتِهِ لَوَجَبَ أَنْ يُطَاعَ رَجَاءَ رَحْمَتِهِ.

.(One who obeys Allah, has sought [His] assistance (or has seen the truth .٦٥

٦٥_ مَنْ أَطَاعَ اللَّهَ اسْتَنْصَرَ (اسْتَبَصَرَ).

.Whoever seeks closeness to Allah through obedience, He grants him good gifts .٦٦

٦٦_ مَنْ تَقَرَّبَ إِلَى اللَّهِ بِالطَّاعَةِ أَحْسَنَ لَهُ الْجِبَاءَ.

One who follows the path of obedience to Allah attains something greater [than .٦٧
.[what he would get by following other paths

٦٧_ مَنْ اتَّخَذَ طَاعَةَ اللَّهِ سَيِّئًا فَازَ بِالتِّي هِيَ أَعْظَمُ.

Whoever takes the obedience of Allah as his merchandise, profits come to him .٦٨
.without any trade

٦٨_ مَنْ اتَّخَذَ طَاعَةَ اللَّهِ بِضَاعَةً أَتَتْهُ الْأَرْبَاحُ مِنْ غَيْرِ تِجَارَةٍ.

One who does not commence with sincere intention in his obedience [and worship] .٦٩
.is not successful in gaining rewards

٦٩_ مَنْ لَمْ يُقَدِّمْ إِخْلَاصَ النِّيَّةِ فِي الطَّاعَاتِ لَمْ يَظْفَرْ بِالمَثُوبَاتِ.

.One whose obedience increases, his honor increases .٧٠

٧٠_ مَنْ كَثُرَتْ طَاعَتُهُ كَثُرَتْ كَرَامَتُهُ.

From the best of deeds is acquiring [and performing] acts of obedience [and .٧١
.[worship

٧١_ مِنْ أَفْضَلِ الْأَعْمَالِ إِكْتِسَابُ الطَّاعَاتِ.

.No adorer can adorn himself with anything better than obedience to Allah .٧٢

٧٢_ ما تَرَيْنَ مُتَرَيِّنٍ بِمِثْلِ طَاعَةِ اللَّهِ.

No commandment of Allah, the Glorified, that must be obeyed, comes but that it .٧٣
[seems unpleasant [to the carnal soul

٧٣_ ما مِنْ شَيْءٍ مِنْ طَاعَةِ اللَّهِ سُبْحَانَهُ يَأْتِي إِلَّا فِي كُرْهِه.

[Espousing obedience [to Allah] is the best accoutrement [for the Hereafter .٧٤

٧٤_ مُلَازِمَةُ الطَّاعَةِ خَيْرٌ عِتَاد.

!How good a means [of attaining closeness to Allah] obedience is .٧٥

٧٥_ نِعْمَ الْوَسِيلَةُ

p: ٥١٤

He who has been granted success in obeying [and worshipping Allah] has [truly] .٧٦
.gained success

٧٦_ نَالَ الْفَوْزَ مَنْ وُقِّقَ لِلطَّاعَةِ.

.Guided is the one who obeys his Lord and fears his sins .٧٧

٧٧_ هُدِيَ مَنْ أَطَاعَ رَبَّهُ وَخَافَ ذَنْبَهُ.

Protect yourselves from the chastisement of Allah by hastening towards obedience .٧٨
.to Allah

٧٨_ وَتُقُوا أَنْفُسَكُمْ مِنْ عَذَابِ اللَّهِ بِالْمُبَادَرَةِ إِلَى طَاعَةِ اللَّهِ.

Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this .٧٩
.suffices as a [commendable] virtue

٧٩_ لَا تَعْتَذِرْ مِنْ أَمْرِ أَطَعْتَ اللَّهَ سُبْحَانَهُ فِيهِ، فَكَفَى بِذَلِكَ مَنَقِبَةً.

.[There is no honour like obedience [to Allah .٨٠

٨٠_ لَا عِزٌّ كَالطَّاعَةِ.

(There is no obedience to the creation in disobedience to the Creator.) ٨١

٨١_ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

.Every obedient one is honoured .٨٢

٨٢_ كُلُّ مُطِيعٍ مُكْرَمٌ.

Be obedient to Allah, the Glorified, and delight in His remembrance, and when you .٨٣
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

٨٣_ كُنْ مُطِيعًا لِلَّهِ سُبْحَانَهُ، وَبِذِكْرِهِ آنِسًا، وَتَمَثَّلْ فِي حَالِ تَوَلُّيكَ عَنْهُ إِقْبَالَهِ عَلَيْكَ، يَدْعُوكَ إِلَى عَفْوِهِ، وَيَتَعَمَّدُكَ بِفَضْلِهِ.

.One who obeys his Lord gains authority ٨٤

٨٤_ مَنْ أَطَاعَ رَبَّهُ مَلَكَ.

.One who obeys his Lord gains success ٨٥

٨٥_ مَنْ يُطِيعِ اللَّهَ يُفْزِزْ.

.Whoever obeys Allah, his affair becomes lofty ٨٦

٨٦_ مَنْ أَطَاعَ اللَّهَ جَلَّ أَمْرُهُ.

.Whoever obeys Allah, his affair becomes elevated ٨٧

٨٧_ مَنْ أَطَاعَ اللَّهَ عَلَا أَمْرُهُ.

.One who obeys Allah will never become wretched ٨٨

٨٨_ مَنْ أَطَاعَ اللَّهَ لَمْ يَشَقَّ أَبَدًا.

One who obeys ٨٩

p: ٥١٥

.Meaning that one must never obey anyone if it leads to disobeying Allah -١

Allah, the Glorified, becomes powerful and strong

٨٩- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ وَقَوِيَ.

90. Whoever obeys Allah, the Glorified, his support becomes powerful

٩٠- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ عَزَّ نَصْرُهُ.

91. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people

٩١- مَنْ أَطَاعَ اللَّهَ سُبْحَانَهُ لَمْ يَضُرَّهُ مِنْ أَسْخَطَ مِنَ النَّاسِ.

92. [Whoever obeys Allah, He chooses him [to be among those who are close to Him

٩٢- مَنْ أَطَاعَ اللَّهَ اجْتَبَاهُ.

Obeying Commandments

إِطَاعَةُ الْأَمْرِ - Obeying commandments

1. One who obeys your command has exalted your status

١- مَنْ أَطَاعَ أَمْرَكَ أَجَلَّ قَدْرَكَ.

The Tyrant

الطَّاغِي - The Tyrant

1. How quick is the downfall of a tyrant

١- مَا أَسْرَعَ صَرْعَةُ الطَّاغِي.

The Seeker

الطَّالِب - The Seeker

1. [A seeker may fail [to achieve what he seeks

١_ قَدْ يَخِيبُ الطَّالِبُ.

٢. [Every seeker is [himself] sought [by death

٢_ كُلُّ طَالِبٍ مَطْلُوبٌ.

٣. Every seeker other than Allah is sought

٣_ كُلُّ طَالِبٍ غَيْرِ اللَّهِ مَطْلُوبٌ.

٤. How many a seeker is deprived while the one who does not seek is granted [sustenance

٤_ كَمْ مِنْ طَالِبٍ خَائِبٍ وَمَمْرُوقٍ غَيْرِ طَالِبٍ.

٥. For the seeker who achieves what he seeks, there is delight in [his] accomplishment

٥_ لِلطَّالِبِ الْبَالِغِ لَذَّةُ الْإِذْرَاكِ.

٦. [Not every seeker is granted [sustenance

٦_ لَيْسَ كُلُّ طَالِبٍ بِمَمْرُوقٍ.

٧. Whoever seeks a thing achieves it, or part of it

٧_ مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعْضَهُ.

٨. [Whoever seeks that which is in the possession of people, they debase him [for it

٨_ مَنْ طَلَبَ مَا فِي أَيْدِي النَّاسِ حَقَّرُوهُ.

٩. One who seeks that which is impossible loses his quest

٩_ مَنْ طَلَبَ مَا لَا يَكُونُ ضَيَّعَ مَطْلَبَهُ.

١٠. Not every

.seeker fails

١٠_ ما كُلُّ طَالِبٍ يَخِيبُ.

Matters That Are Pursued

المطالب-Matters that are pursued

١. At times the matters that are pursued are regarded with displeasure .

١_ قَدْ تَتَجَهَّمُ الْمَطَالِبُ.

٢. Sometimes the matter that is pursued and [its] acquisition become difficult .

٢_ رَبِّمَا عَزَّ الْمَطْلَبُ وَالْاِكْتِسَابُ.

The Sought After

المطلوب-The sought after

١. At times that which is sought after is attained .

١_ قَدْ يُدْرِكُ الْمَطْلُوبُ.

Covetousness

الطمع والطامع-Covetousness

١. Abasement, disgrace and wretchedness are in covetousness and greed .

١_ الْمَذَلَّةُ وَالْمَهَانَةُ وَالشَّقَاءُ، فِي الطَّمَعِ، وَالْحِرْصِ.

٢. 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

٢_ الطَّمَعُ مُورِدٌ غَيْرُ مُصْدِرٍ، وَضَامِنٌ غَيْرُ مُوفٍ.

٣. The most destructive thing is covetousness .

٣_ أَهْلَكَ شَيْءَ الطَّمَعِ.

٤. The most harmful thing is covetousness

٤_ أَضْرُّ شَيْءِ الطَّمَعِ.

٥. The ugliest of traits is covetousness

٥_ أَقْبَحُ الشَّيْءِ الطَّمَعِ.

٦. The worst thing is covetousness

٦_ أَسْوَأُ شَيْءِ الطَّمَعِ.

٧. The root of avarice is covetousness and its fruit is reproach

٧_ أَضْلُ الشَّيْءِ الطَّمَعِ، وَثَمَرَتُهُ الْمَلَامَةُ.

٨. He who covers himself with covetousness has degraded himself

٨_ أَزْرَى بِنَفْسِهِ مَنِ اسْتَشَعَرَ الطَّمَعِ.

٩. The places where intellects become most deficient are under the flashes of greed

٩_ أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

١٠. Covetousness is harmful

١٠_ الطَّمَعُ مُضِرٌّ.

١١. Covetousness is an affliction

١١_ الطَّمَعُ مِحْنَةٌ.

١٢. Covetousness is bondage

١٢_ الطَّمَعُ رِقٌّ.

١٣. Covetousness is indigence

١٣_ اَلطَّمْعُ فَتَقْرُ.

.Covetousness humiliates while piety exalts .١٤

١٤_ اَلطَّمْعُ مُذِلُّ، اَلْوَرَعُ مُجِلُّ.

.Covetousness is the beginning of evil .١٥

١٥_ اَلطَّمْعُ اَوَّلُ الشَّـرِّ.

.Covetousness is a besieging (or and evident) indigence .١٦

١٦_ اَلطَّمْعُ فَتَقْرُ حَاصِرٌ (ظَاهِرٌ).

.Covetousness is a present humiliation .١٧

١٧_ اَلطَّمْعُ مَذَلَّةٌ حَاضِرَةٌ.

With .١٨

p: ٥١٧

.covetousness comes humiliation

١٨_ الذُّلُّ مَعَ الطَّمَعِ.

.Coveted objects humiliate men .١٩

١٩_ الْمَطْمَعُ تُذِلُّ الرَّجَالَ.

.Covetousness is endless bondage .٢٠

٢٠_ الطَّمَعُ رِقٌّ مُخَلَّدٌ.

.Covetousness debases the commander .٢١

٢١_ الطَّمَعُ يُذِلُّ الْأَمِيرَ.

.If you give in to covetousness, it will destroy you .٢٢

٢٢_ إِنْ أَطَعْتَ الطَّمَعَ أُرْدَاكَ.

.Through avidities the necks of men are lowered [in humiliation .٢٣

٢٣_ بِالْأَطْمَاعِ تَذِلُّ رِقَابُ الرَّجَالِ.

!How bad a companion of religion covetousness is .٢٤

٢٤_ بَشَسَ قَرِينُ الدِّينِ الطَّمَعُ.

.The fruit of covetousness is wretchedness .٢٥

٢٥_ ثَمَرَةُ الطَّمَعِ الشَّقَاءُ.

.The fruit of covetousness is humiliation in this world and the Hereafter .٢٦

٢٦_ ثَمَرُهُ الطَّمَعِ ذُلُّ الدُّنْيَا وَالْآخِرَةِ.

.Abandon covetousness and greediness and cling to chastity and piety .٢٧

٢٧_ ذَرِ الطَّمَعِ، وَالشَّرَّ رَهَ، وَعَلَيْكَ بِلُزُومِ الْعِفَّةِ، وَالْوَرَعِ.

The abasement of men is in the things they covet and the passing away of lifetimes .٢٨
.is in [following] the deceptions of [false] hopes

٢٨_ ذُلُّ الرِّجَالِ فِي المَطَامِعِ، وَفَنَاءُ الآجَالِ فِي غُرُورِ الآمَالِ.

.The cornerstone of piety is abandoning covetousness .٢٩

٢٩_ رَأْسُ الوَرَعِ تَزْكُ الطَّمَعِ.

.Sometimes there is a false ambition for an unseen (or lost) hope .٣٠

٣٠_ رَبِّ طَمَعٍ كاذِبٍ لِأَمَلٍ غَائِبٍ (خَائِبٍ).

.Embarking on avidities cuts off the necks of men .٣١

٣١_ رُكُوبُ الأَطْمَاعِ يَقْطَعُ رِقَابَ الرِّجَالِ.

.The cause of corruption of certitude is covetousness .٣٢

٣٢_ سَبَبُ فَسادِ اليَقِينِ الطَّمَعُ.

.The cause of corruption of piety is covetousness .٣٣

٣٣_ سَبَبُ فَسادِ الوَرَعِ الطَّمَعُ.

.Oppose covetousness with piety .٣٤

٣٤_ ضَادُوا الطَّمَعِ بِالوَرَعِ.

.The servant of the coveted is enslaved and never gains his freedom .٣٥

٣٥_ عَبْدُ المَطَامِعِ مُسْتَرْقٌّ، لَا يَجِدُ أَبَدًا العِتْقَ.

.He who instils covetousness in his soul has deceived it .٣٦

٣٦_ عَشَّ نَفْسَهُ مَنْ شَرَّ رَبَّهَا الطَّمَعِ.

.The corruption of religion is [caused by] covetousness

٣٧_ فسادُ الدِّينِ الطَّمَعُ.

.Covetousness has been paired with humiliation ٣٨

٣٨_ قُرِنَ الطَّمَعُ بِالذُّلِّ.

One who trades covetousness for loss of hope [and desire for what others possess], ٣٩
.the people will not treat him with contempt

٣٩_ مَنْ بَاعَ الطَّمَعِ بِالْيَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النَّاسُ.

!How good an aide of hope ambition is ٤٠

٤٠_ نِعْمَ عَوْنُ الْأَمَلِ الطَّمَعُ.

.The trouble for religion is covetousness and its rectitude is [in] piety ٤١

٤١_ نَ كَدُّ الدِّينِ الطَّمَعُ، وَصَلَاحُهُ الْوَرَعُ.

We seek Allah's protection from lowly coveted things and the ambitions that are ٤٢
.[disliked [by Him

٤٢_ نَعُوذُ بِاللَّهِ مِنَ الْمَطَامِعِ الدَّيْتِيَّةِ، وَالْهَمَمِ الْغَيْرِ الْمَرْضِيَّةِ.

.Do not covet that which you do not deserve ٤٣

٤٣_ لَا تَطْمَعُ فِي مَا لَا تَسْتَحِقُّ.

.[Never let covetousness enslave you and be averse [to the pleasures of this world ٤٤

٤٤_ لَا يَشْتَرِقَنَّكَ الطَّمَعُ وَكُنْ عَزُوفًا.

Never let yourself covet that which is above your needs thereby letting it overcome ٤٥
.you with the desire for more

٤٥_ لَا تَطْمَعَنَّ نَفْسَكَ فِي مَا فَوْقَ الْكِفَافِ، فَيَغْلِبَكَ بِالزِّيَادَةِ.

.46 Do not let covetousness enslave you while Allah has made you free

46_ لَا يَشْتَرِقُّ نَكَ الْطَّمْعُ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا.

.47 Nothing corrupts religion like covetousness

47_ لَا يُفْسِدُ الدِّينَ كَالطَّمْعِ.

.48 There is no quality more abased than covetousness

48_ لَا شَيْمَةَ أَدْلُ مِنَ الطَّمْعِ.

.49 There is no humiliation greater than covetousness

49_ لَا ذُلَّ أَعْظَمُ مِنَ الطَّمْعِ.

.50 A little covetousness corrupts a lot of piety

50_ يَسِيرُ الطَّمْعِ يُفْسِدُ كَثِيرَ الْوَرَعِ.

.51 Cupidity corrupts piety and licentiousness [corrupts] God-wariness

51_ يُفْسِدُ الطَّمْعُ الْوَرَعَ، وَالْفُجُورُ التَّقْوَى.

.52 Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in
[people

52_

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الْخَلَاصُ مِنْ أَسْرِ الطَّمَعِ بِاِكْتِسَابِ الْيَأْسِ.

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 شِعَاراً جَرَّعَتْهُ الْخَيْبَةُ مِرَاراً.

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 يُنْزِرْهُ نَفْسَهُ عَنْ دَنَاءَةِ الْمَطَامِعِ فَقَدْ أَدَلَّ نَفْسَهُ، وَهُوَ فِي الْآخِرَةِ أَدْلُ وَأَخْزَى.

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 قَلَّةِ الْوَرَعِ.

60. One who is possessed by covetousness is humiliated

60_ مَنْ مَلَكَهُ الطَّمَعُ ذَلَّ.

61. One who clings to covetousness is deprived of piety

61_ مَنْ لَزِمَ الطَّمَعِ عَدِمَ الْوَرَعَ.

.One whose covetousness increases, his downfall becomes greater .٦٢

٦٢_ مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

.Every coveter is a prisoner [of his desires .٦٣

٦٣_ كُلُّ طَامِعٍ أَسِيرٌ.

.How many a coveter covets pardon .٦٤

٦٤_ كَمْ مِنْ طَامِعٍ بِالصَّفْحِ عَنْهُ.

.One who covets becomes abased and undergoes hardship .٦٥

٦٥_ مَنْ طَمِعَ ذَلَّ وَتَعَنَّى.

.There is none more abased than a coveter .٦٦

٦٦_ لَا أَذَلَّ مِنْ طَامِعٍ.

.The most indigent of people is the coveter .٦٧

٦٧_ أَفْقَرُ النَّاسِ الطَّامِعُ.

.The most humiliated of all people is the greedy, suspicious, coveter .٦٨

٦٨_

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أَعْظَمُ النَّاسِ ذُلًّا الطَّامِعُ الْحَرِيصُ الْمُرِيبُ.

.69. The coveter is forever abased

٦٩_ الطَّامِعُ أَبَدًا ذَلِيلٌ.

.70. The coveter is forever in the shackles of disgrace

٧٠_ الطَّامِعُ أَبَدًا فِي وِثَاقِ الذُّلِّ.

Haughtiness

Haughtiness-الإستطاله

.1. Whoever is haughty with his brothers, nobody will be sincere with him

١_ مَنْ اسْتَطَالَ عَلَى الْإِخْوَانِ لَمْ يَخْ لُصْ لَهُ إِنْسَانٌ.

.2. Whoever is haughty with people because of his authority, his authority will get stripped away

٢_ مَنْ اسْتَطَالَ عَلَى النَّاسِ بِقُدْرَتِهِ سَلَبَ الْقُدْرَةَ.

.3. Haughtiness is the language of error and ignorance

٣_ الْإِسْتِطَالَةُ لِسَانُ الْغَوَايَةِ وَالْجَهَالَةِ.

.4. (Do not be haughty with the one whom you have not enslaved.)

٤_ لَا تَسْتَطِلْ عَلَى مَنْ لَا تَسْتَرْقُ.

Innermost Thoughts

Innermost thoughts-الطَّوِيه

.1. One of the [great] tribulations is [having] evil inner thoughts

١_ مِنْ الْبَلِيَّهِ سُوءُ الطَّوِيَّهِ.

Frivolity

Frivolity-الطَّيْشُ

1. Frivolity [and heedlessness] makes life bitter .1

1_ أَلطَّيْشُ مِنْ كُدِّ الْعَيْشِ.

Victory

Victory-الظَّفَرُ

1. Victory is [attained] by prudence, and prudence comes through experience .1

1_ أَلظَّفَرُ بِالْحَزْمِ، وَالْحَزْمُ بِالتَّجَارِبِ.

2. The sweetness of victory effaces the bitterness of patience .2

2_ حَلَاوَةُ الظَّفَرِ تَمْحُو مَرَارَةَ الصَّبْرِ.

3. The alms-tax of victory is benevolence .3

3_ زَكَاةُ الظَّفَرِ الْإِحْسَانُ.

4. He who has been vanquished by sin has not gained victory .4

4_ مَا ظَفِرَ مَنْ ظَفَرَ الْإِثْمَ بِهِ.

6. The key to victory is remaining patient .6

5_ مِفْتَاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

7. Never become vain because of [your] victory, for indeed you are not safe from the .7
victory of time over you

6_ لَا تَبْطِرَنَّ بِالظَّفَرِ، فَإِنَّكَ لَا تَأْمَنُ ظَفَرَ الزَّمَانِ بِكَ.

8. There is no victory for the one who has no patience .8

٧_ لا ظَفَرَ لِمَنْ لا صَبْرَ لَهُ.

٩. Victory is the intercessor of the guilty

٨_ الظَّفَرُ شافع المذنب.

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١- Meaning that one should not be haughty with those who are not his slaves

Injustice And Oppression

Injustice and Oppression-الظلم والبغى

1. In times of injustice, remember the justice of Allah with you and when you are .
powerful, [recall] the power of Allah over you

١_ أذْكَرُ 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

٢_ اتَّقُوا البَغْيَ فَإِنَّهُ يَجْلِبُ النَّقْمَ، وَ يَسْلُبُ النِّعَمَ، وَ يُوجِبُ الغَيْرَ.

3. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and .
the biggest of sins

٣_ أَبْعُدُوا عَنِ الظُّلْمِ، فَإِنَّهُ أَكْبَرُ الجَرَائِمِ، وَأَكْبَرُ المِ آثِمِ.

4. Keep away from injustice for whoever acts unjustly, his days are abhorred .

٤_ إِيَّاكَ وَالظُّلْمَ، فَمَنْ ظَلَمَ كَرِهَتْ أَيَّامُهُ.

5. Keep away from injustice, for indeed it will depart from the one whom you oppress .
and will remain upon you

٥_ إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ يَزُولُ عَمَّنْ تَظَلَّمُهُ، 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.

٦_ إِيَّاكَ وَالْبَغْيَ، فَإِنَّهُ يُعَجِّلُ الصَّرْعَ، وَيُحِلُّ بِالْعَامِلِ بِهِ العِبَرَ.

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

٧_ إِيَّاكَ وَالظُّلْمَ، فَإِنَّهُ أَكْبَرُ المَعَاصِي، وَإِنَّ الظَّالِمَ لَمُعَاقَبٌ يَوْمَ القِيَمَةِ بِظُلْمِهِ.

Keep away from oppression, for verily Allah hastens chastisement for the oppressor ۞
and sends down exemplary punishments upon him

۞ إِيَّاكَ وَالْبُغْيَ، فَإِنَّ الْبَاغِيَ يُعَجِّلُ اللَّهُ لَهُ النُّقْمَةَ، وَيُجِلُّ بِهِ الْمَثَلَاتِ.

Avoid the downfalls of transgression, the disgraces of deceit and the ۞

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.Or: ...it makes the [downfall of] one who acts upon it an example for others –۞

.arousal of the latent, reprehensible evil

٩- إِيَّاكُمْ وَصَّ رَعَاتِ الْبَغِيِّ، وَفَضَحَاتِ الْعَدْرِ، وَإِثَارَةَ كَامِنِ الشَّيْءِ الْمُدْمَمِ.

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

١٠- أَلَا- وَإِنَّ الظُّلْمَ ثَلَاثَةٌ: فَظُلْمٌ لَا يُعْفَرُ، وَظُلْمٌ لَا يُتْرَكُ، وَظُلْمٌ مَغْفُورٌ لَا يُطَلَبُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يُعْفَرُ، فَالشُّرْكُ بِاللَّهِ لِقَوْلِهِ تَعَالَى: (إِنَّ اللَّهَ لَا يُعْفِرُ أَنْ يُشْرَكَ بِهِ وَيَعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) وَأَمَّا الظُّلْمُ الَّذِي يُعْفَرُ، فَظُلْمُ الْمَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الْهِنَاتِ، وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ، فَظُلْمُ الْعِبَادِ بَعْضِهِمْ بَعْضًا، الْعِقَابُ هُنَالِكَ شَدِيدٌ لَيْسَ جَزْحًا بِالْمُدَى، وَلَا ضَرْبًا بِالسَّيَاطِ، وَلَكِنَّهُ مَا يُسْتَصْعَرُ ذَلِكَ مَعَهُ.

.The most loathsome of traits is aggression . ١١

١١- أَقْبَحُ الشَّيْمِ الْعُدْوَانُ.

.The quickest thing is the downfall of an oppressor . ١٢

١٢- أَعْجَلُ شَيْءٍ صَرَعَهُ الْبَغِيُّ.

The vilest oppression is [that which] . ١٣

.is practiced] when one has power

١٣_ أَلَأَمْ الْبَغْيِ عِنْدَ الْقُدْرَةِ.

.14 [The vilest transgression is transgression against the intimate [friends

١٤_ أَفَحَسُّ الْبَغْيِ الْبَغْيُ عَلَى الْأَلْفِ.

.15 The most loathsome injustice is your withholding the rights of Allah

١٥_ أَفَبِحِ الظُّلْمِ مَنَعَكَ حُقُوقَ اللَّهِ.

.16 The most tyrannical person is he who oppresses the one who is fair to him

١٦_ أَجَوْرُ النَّاسِ مَنْ ظَلَمَ مَنْ أَنْصَفَهُ.

The actions that are most effective in bringing chastisement are oppression and
.17
ingratitude for blessings

١٧_ أَبْلَغُ مَا تُسْتَجَلَبُ بِهِ النَّقْمَةُ الْبَغْيُ، وَكُفْرُ النَّعْمَةِ.

.18 Verily the evil that brings the quickest retribution is injustice

١٨_ إِنَّ أَسْرَعَ الشَّيْءِ عِقَاباً الظُّلْمَ.

.19 Indeed the ugliness in injustice is equivalent to the beauty in justice

١٩_ إِنَّ الْقُبْحَ فِي الظُّلْمِ بِقَدْرِ الْحُسْنِ فِي الْعَدْلِ.

.20 Injustice is [the cause of divine] punishment

٢٠_ الظُّلْمُ عِقَابٌ.

.21 Oppression takes away blessing

٢١_ الْبَغْيُ يَسْلُبُ النَّعْمَةَ.

.22 Injustice brings [divine wrath and] chastisement

٢٢_ اَلظُّلْمُ يَجْلِبُ النَّقْمَةَ.

.٢٣ Injustice has adverse consequences

٢٣_ اَلظُّلْمُ وَخَيْمُ الْعَاقِبَةِ.

.٢٤ Oppression puts an end to blessings

٢٤_ اَلْبَغْيُ يُزِيلُ النُّعْمَ.

.٢٥ Injustice drives away blessings

٢٥_ اَلظُّلْمُ يَطْرُدُ النُّعْمَ.

.٢٦ Oppression brings [divine wrath and] chastisements

٢٦_ اَلْبَغْيُ يَجْلِبُ النَّقْمَ.

.٢٧ Injustice causes one to enter hellfire

٢٧_ اَلظُّلْمُ يُوجِبُ النَّارَ.

.٢٨ Oppression leads to destruction

٢٨_ اَلْبَغْيُ يُوجِبُ الدَّمَارَ.

.٢٩ Injustice is the most wicked vice

٢٩_ اَلظُّلْمُ اَلْأَمُّ الرَّذَائِلِ.

.٣٠ Injustice is the ruination of the populace

٣٠_ اَلظُّلْمُ بَوَارُ الرِّعْيَةِ.

.٣١ Power is expunged by aggression

٣١_ اَلْقُدْرَةُ يُزِيلُهَا الْعُدْوَانُ.

.٣٢ Injustice has a series of destructive consequences

٣٢_ الظُّلْمُ تَبِعَاتُ مُوَبِقَاتُ.

.٣٣. Oppression is the quickest thing to be punished

٣٣_ الْبَغْيُ أَعْجَلُ شَيْءٍ عُقُوبَةً.

.٣٤. Injustice destroys homes

٣٤_ الظُّلْمُ يُدَمِّرُ الدِّيَارَ.

.٣٥. Injustice destroys the

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.one who practices it

٣٥_ الظُّلْمُ يُزِدِي صَاحِبَهُ.

.Oppression drives [one] towards utter destruction ٣٦.

٣٦_ اَلْبَغْيُ سَائِقٌ إِلَى الْحَيْنِ.

.Injustice is a crime that cannot be forgotten ٣٧.

٣٧_ اَلظُّلْمُ جُرْمٌ لَا يُنْسَى.

.Oppression causes the downfall of men and brings [their] deaths closer ٣٨.

٣٨_ اَلْبَغْيُ يَضْرَعُ الرَّجَالَ، وَيُذْنِي الْآجَالَ.

When power prompts you to be unjust to people, then remember the power of ٣٩. 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

٣٩_ إِذَا حَدَّثَكَ الْقُدْرَةُ عَلَى ظُلْمِ النَّاسِ فَادْكُرْ قُدْرَةَ اللَّهِ سُبْحَانَهُ عَلَى عُقُوبَتِكَ، وَذَهَابَ مَا آتَيْتَ إِلَيْهِمْ عَنْهُمْ، وَبَقَائَهُ عَلَيْكَ.

.By injustice, blessings are removed ٤٠.

٤٠_ بِالظُّلْمِ تَزُولُ النُّعْمُ.

.By oppression, chastisement is brought down ٤١.

٤١_ بِالْبَغْيِ تُجَلَبُ النَّقْمُ.

!How bad an injustice is the injustice to one who is submissive ٤٢.

٤٢_ بِئْسَ الظُّلْمُ ظُلْمَ الْمُسْتَسْلِمِ.

!How evil a provision for the Hereafter is oppressiveness to the servants [of Allah ٤٣.

٤٣_ بِئْسَ الزَّادُ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ.

.Continued injustice takes away blessings and brings forth chastisement ٤٤.

٤٤_ دَوَامُ الظُّلْمِ يَنْسَلُبُ النِّعَمَ وَيَجْلُبُ النِّقَمَ.

.Remedy injustice with justice and cure poverty with alms and charity .٤٥

٤٥_ دَاوُوا الْجَوْرَ بِالْعَدْلِ، وَدَاوُوا الْفَقْرَ بِالصَّدَقَةِ وَالْبَدْلِ.

.The cornerstone of ignorance is oppression .٤٦

٤٦_ رَأْسُ الْجَهْلِ الْجَوْرُ.

.One who embarks of injustice is met with ruin .٤٧

٤٧_ رَاكِبُ الظُّلْمِ يُدْرِكُهُ الْبَوَارُ.

.Whoever rides the mount of injustice, his mount will stumble with him .٤٨

٤٨_ رَاكِبُ الظُّلْمِ يَكْبُوبُهُ مَرْكَبُهُ.

.The most evil characteristic of the souls is oppression .٤٩

٤٩_ شَرُّ أَخْلَاقِ النُّفُوسِ الْجَوْرُ.

Two things are such that one cannot be .٥٠

.(safe from their [evil] consequences: injustice and evil (or gluttony

٥٠_ شَيْنَانٍ لَا تُسَلِّمُ عَاقِبَتُهُمَا: الظُّلْمُ، وَالشَّرُّ رُ (الشَّرُّهُ).

٥١. Counter oppression with justice

٥١_ ضَادُّوا الْجَوْرَ بِالْعَدْلِ.

٥٢. Submission to tyranny causes destruction and annihilates the kingdom

٥٢_ طَاعَةُ الْجَوْرِ تُوجِبُ الْهَلْكَ، وَتَأْتِي عَلَى الْمُلْكِ.

٥٣. Being unjust to the weak is the most grievous injustice

٥٣_ ظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ.

٥٤. Injustice to the one who has surrendered is the greatest crime

٥٤_ ظُلْمُ الْمُسْتَسْلِمِ أَعْظَمُ الْجُرْمِ.

٥٥. Being unjust to the people corrupts one's Hereafter

٥٥_ ظُلْمُ الْعِبَادِ يُفْسِدُ الْمَعَادَ.

٥٦. One who oppresses the people has manifested his obdurate opposition to Allah, .
the Glorified

٥٦_ ظَاهَرَ اللَّهُ سُبْحَانَهُ بِالْعِنَادِ مَنْ ظَلَمَ الْعِبَادَ.

٥٧. The injustice of a man in this world is the symbol of his wretchedness in the .
Hereafter

٥٧_ ظُلْمُ الْمَرْءِ فِي الدُّنْيَا عُنْوَانُ شَقَائِهِ فِي الْآخِرَةِ.

٥٨. Injustice to orphans and widows brings down divine wrath and takes away the .
blessings from those who possess them

٥٨_ ظُلْمُ الْيَتَامَى وَالْأَيَامَى يُنْزِلُ النَّقْمَ وَيَسْلُبُ النَّعْمَ أَهْلِهَا.

.In tyranny there is transgression ٥٩.

٥٩_ فِي الْجَوْرِ الطُّغْيَانُ.

.The destruction of the populace is in tyranny ٦٠.

٦٠_ فِي الْجَوْرِ هَلَاكُ الرَّعِيَّةِ.

!How many a blessing has been removed by injustice ٦١.

٦١_ كَمْ مِنْ نِعْمَةٍ سَلَبَهَا ظُلْمٌ.

.Injustice is enough of a dispeller of blessing and an invoker of chastisement ٦٢.

٦٢_ كَفَى بِالظُّلْمِ طَارِدًا لِلنِّعْمَةِ، وَجَالِبًا لِلنَّقْمَةِ.

.Oppression is sufficient for the removal of blessing ٦٣.

٦٣_ كَفَى بِالْبَغْيِ سَالِبًا لِلنِّعْمَةِ.

There is nothing that is more summoning of the removal of blessing and the . ٦٤
.hastening of chastisement than remaining steadfast upon injustice

٦٤_ لَيْسَ شَيْءٌ أَدْعَى إِلَى زَوَالِ نِعْمَةٍ، وَتَعْجِيلِ نِقْمَةٍ مِنْ

إِقَامَهُ عَلَى ظُلْمٍ.

.65 [One who is praised for injustice is being plotted against [and deceived

65_ مَنْ حُمِدَ عَلَى الظُّلْمِ مُكْرَبٌ بِهِ.

.66 One whose injustice is excessive, his regret is abundant

66_ مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدَامَتُهُ.

Whoever unsheathes the sword of oppression [on the people], his head becomes .67
its sheath

67_ مَنْ سَلَّ سَيْفَ البُغْيِ غَمِدَ فِي رَأْسِهِ.

One of the most grievous injustices is the injustice of [or against] the honourable .68
.ones

68_ مَنْ أَفْحَشِ الظُّلْمِ ظَلَمَ الكِرَامِ.

Do not make the nobles desirous of your cruelty [in their favour over those who .69
.[oppose them

69_ لَا تُطْمِعِ العُظَمَاءَ فِي حَيْفِكَ.

.70 Do not stretch out your hand against one who is unable to stave it off from himself

70_ لَا تَبْسُطَنَّ يَدَكَ عَلَى مَنْ لَا يَقْدِرُ عَلَى دَفْعِهَا عَنْهُ.

.71 Never oppress one who has no helper except Allah

71_ لَا تَظْلِمَنَّ مَنْ لَا يَجِدُ نَاصِرًا إِلَّا اللّٰهَ.

Consider not the injustice of the one who is unjust to you as grave, for indeed his .72
striving only harms himself and benefits you; and it is not the reward of one who
.pleases you that you should offend him

72_ لَا يَكْبُرَنَّ عَلَيْكَ ظُلْمٌ مَنْ ظَلَمَكَ فَإِنَّهُ يَسْعَى فِي مَضْرَّتِهِ وَنَفْعِكَ، وَمَا جِزَاءُ مَنْ يَسُـرُكَ أَنْ تَسُوَّهُ.

.There is no evil like injustice .٧٣

٧٣_ لَا سَوْأَهُ كَالظُّلْمِ .

.There is no victory with oppression .٧٤

٧٤_ لَا ظَفَرَ مَعَ بَغْيٍ .

.He who does not refrain from oppressing people does not believe in the Hereafter .٧٥

٧٥_ لَا يُؤْمِنُ بِالْمَعَادِ مَنْ لَا يَتَحَرَّجُ عَنِ ظُلْمِ الْعِبَادِ .

One from whose oppression people are not safe is not safe from the punishment .٧٦
of Allah

٧٦_ لَا يُؤْمِنُ اللَّهُ عَذَابَهُ

p: ٥٢٧

مَنْ لَا يَأْمَنُ النَّاسُ جَوْرَهُ.

A man may sleep after the loss of a child but he will not sleep under [the yoke of] .٧٧
.oppression

٧٧_ يَنَامُ الرَّجُلُ عَلَى الثُّكُلِ، وَلَا يَنَامُ عَلَى الظُّلْمِ.

.Tyranny is one of the two destroyers .٧٨

٧٨_ الْجَوْرُ أَحَدُ الْمُدْمِرِينَ.

.Injustice makes the foot slip, takes away blessings and destroys nations .٧٩

٧٩_ الظُّلْمُ يُزِلُّ الْقَدَمَ وَيَسْلُبُ النَّعْمَ وَيُهْلِكُ الْأُمَّمَ.

.Injustice in this world is ruination and in the Hereafter, [it is] destruction .٨٠

٨٠_ الظُّلْمُ فِي الدُّنْيَا بَوَارٌ وَفِي الْآخِرَةِ دَمَارٌ.

Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance .٨١
.of Paradise

٨١_ إِيَّاكَ وَالْجَوْرَ، فَإِنَّ الْجَائِرَ لَا يَرِيحُ رَائِحَةَ الْجَنَّةِ.

.Tyranny brings negative consequences .٨٢

٨٢_ الْجَوْرُ تَبَعَاتٌ.

.Tyranny is the antithesis of justice .٨٣

٨٣_ الْجَوْرُ مُضَادُّ الْعَدْلِ.

.One whose violations increase, his exasperation [also] increases .٨٤

٨٤_ مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ.

.[Oppression is an eraser [of good deeds] .٨٥

٨٥_ الْجَوْرُ مِمْحَاةٌ.

٨٦. Oppression brings the quickest punishment .

٨٦ _ اَلْبَغْيُ اَعْجَلُ عُقُوبَةً .

The Unjust

The unjust - الظالم

١ . The most unjust of men is one who establishes the practice of oppression and
abolishes the practice of justice

١ _ اَظْلَمُ النَّاسِ مَنْ سَنَّ سُنْنَ الْجَوْرِ، وَمَحَى سُنْنَ الْعَدْلِ .

٢ . The unjust is blameworthy .

٢ _ اَلظَّالِمُ مُلُومٌ .

٣ . Punishment awaits the unjust .

٣ _ اَلظَّالِمُ يَنْتَظِرُ الْعُقُوبَةَ .

٤ . On the Day of Judgment, the oppressor of the people will be afflicted, chastised and
despoiled because of his injustice

٤ _ ظَالِمُ النَّاسِ يَوْمَ الْقِيَامَةِ مَنكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ .

٥ . For every oppressor there is a reprisal .

٥ _ لِكُلِّ ظَالِمٍ اِنْتِقَامٌ .

٦ . For every oppressor there is a punishment that he cannot escape, and a downfall .

.that will not pass him by

٦_ لِكُلِّ ظَالِمٍ عُقُوبَةٌ لَا تَعُدُّوهُ، وَصَرَاعَةٌ لَا تَخْطُوهُ.

.For the unjust there is reprisal .٧

٧_ لِلظَّالِمِ اِنْتِقَامٌ.

٨. (١) For the unjust there is a biting of his hand.

٨_ لِلظَّالِمِ بِكَفِّهِ عَضَّةٌ.

There are three signs of the unjust among the people: being unjust to the one who .٩
is above him by disobedience, and to the one below him by overruling him, and
.supporting the faction of oppressors

٩_ لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، وَمَنْ دُونَهُ بِالْعَلْبِ، وَيُظَاهِرُ الْقَوْمَ الظَّالِمَةَ.

.One who oppresses [others] gets oppressed .١٠

١٠_ مَنْ ظَلَمَ ظَلِمَ.

.One who acts unjustly corrupts his affair .١١

١١_ مَنْ ظَلَمَ أَفْسَدَ أَمْرَهُ.

.One who oppresses [others] breaks [and shortens] his lifespan .١٢

١٢_ مَنْ جَارَ قَصَمَ عُمُرَهُ.

.One who is oppressive is destroyed by his oppression .١٣

١٣_ مَنْ جَارَ أَهْلَكَهُ جَوْرُهُ.

.One who is unjust is annihilated by his injustice .١٤

١٤_ مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمَهُ.

.One who is unjust, his downfall is great .١٥

١٥_ مَنْ ظَلَمَ عَظُمَتْ صِرْعَتُهُ.

١٥. One who oppresses, his destruction is hastened

١٦_ مَنْ بَغَىٰ عَجَلَتْ هَلَكَتُهُ.

١٦. One who is unjust is ruined by his injustice

١٧_ مَنْ ظَلَمَ أَوْبَقَهُ ظُلْمُهُ.

١٧. [One who is unjust, his life is broken [and shortened

١٨_ مَنْ ظَلَمَ قُصِمَ عُمُرُهُ.

١٨. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy .
instead of His servants

١٩_ مَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ.

١٩. Whoever oppresses the people, Allah becomes his adversary

٢٠_ مَنْ ظَلَمَ الْعِبَادَ كَانَ اللَّهُ خَصْمَهُ.

٢٠. One who is unjust, his life gets broken and his injustice annihilates him

٢١_ مَنْ ظَلَمَ قُصِمَ عُمُرُهُ

p: ٥٢٩

Referring to Q٢٥:٢٧ where Allah says: The day when the wrongdoer will bite his hand –
'and say 'I wish I had followed the Apostle's way

وَدَمَّرَ عَلَيْهِ ظُلْمُهُ.

٢٢. The destruction of one who acts with oppression is hastened by Allah .

٢٢_ مَنْ عَمِلَ بِالْجَوْرِ عَجَّلَ اللَّهُ هُلْكَهُ.

٢٣. Whoever embarks on the clear path of injustice, his days are abhorred .

٢٣_ مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أَيَّامُهُ.

٢٤. How close is chastisement to the unjust !

٢٤_ مَا أَقْرَبَ النَّقْمَةَ مِنَ الظَّالِمِ.

٢٥. How great is the chastisement of the oppressor !

٢٥_ مَا أَعْظَمَ عِقَابَ الْبَاغِي.

٢٦. How great is the burden [of sin] of the one who is unjust and transgresses, and acts
!tyrannically and oppresses

٢٦_ مَا أَعْظَمَ وِزْرَ مَنْ ظَلَمَ وَاعْتَدَى، وَتَجَبَّرَ وَطَغَى.

٢٧. He who fears falling [into hellfire] does not act unjustly .

٢٧_ مَا ظَلَمَ مَنْ خَافَ الْمَضْرَعِ.

٢٨. Far be it that an oppressor is saved from the punishment of Allah and the
.greatness of His wrath

٢٨_ هَيْهَاتَ أَنْ يَنْجُوَ الظَّالِمُ مِنْ أَلِيمِ عَذَابِ اللَّهِ وَعَظِيمِ سَطَوَاتِهِ.

٢٩. 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

٢٩_ وَلَئِنْ أَمْهَلَ اللَّهُ تَعَالَى الظَّالِمَ فَلَنْ يَفُوتَهُ أَخْذُهُ، وَهُوَ لَهُ بِالْمِرْصَادِ عَلَى مَجَازِ طَرِيقِهِ، وَمَوْضِعِ الشَّجَا مِنْ مَجَازِ (مَسَاغِ) رِيْقِهِ.

۳۰. The aggressive tyrant has many opponents and enemies .۳۰

۳۰_ الْمْتَعَدَى كَثِيرُ الْأَضْدَادِ وَالْأَعْدَاءِ.

۳۱. For the oppressor there is downfall .۳۱

۳۱_ لِلْبَاغِي صَرْعَةٌ.

۳۲. One who oppresses is crushed .۳۲

۳۲_ مَنْ بَغَى كُسِرَ.

۳۳. Woe be to the oppressors who transgress against the Fairest of all judges and the .۳۳
Knower of the inner thoughts of the hidden consciences

۳۳_ وَيْلٌ لِلْبَاغِينَ مِنْ أَحْكَمِ الْحَاكِمِينَ، وَعَالِمِ

ضَمَائِرِ الْمُضْمِرِينَ.

The tyrant is hated and dispraised, even if nothing of his tyranny reaches his . ٣٤
.dispraiser, and the just one is the opposite of this

٣٤_ أَلْجَائِرُ مَمْقُوتٌ مَذْمُومٌ، وَإِنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إِلَى ذَامِهِ شَيْءٌ وَالْعَادِلُ ضِدُّ ذَلِكَ.

The most oppressive of people is the one who considers his tyranny to be justice . ٣٥
.on his part

٣٥_ أَجْوَرُ النَّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلًا مِنْهُ.

.The reign of a tyrant is from the contingent [and temporary] things . ٣٦

٣٦_ دَوْلَةُ الْجَائِرِ مِنَ الْمُمْكِنَاتِ.

.There is no good in the rule of a tyrant . ٣٧

٣٧_ لَا خَيْرَ فِي حُكْمِ جَائِرٍ.

The unjust transgressor is awaiting one of two chastisements [of this world or the . ٣٨
].[Hereafter

٣٨_ الظَّالِمُ طَاغٍ يَنْتَظِرُ إِحْدَى النِّقْمَتَيْنِ.

The Oppressed

The oppressed-المظلوم

Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, . ١
the Glorified, is more bountiful than that He should be asked for a right except that He
.grants it

١_ اِتَّقُوا دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ يَسْأَلُ اللَّهَ حَقَّهُ، وَاللَّهُ سُبْحَانَهُ أَكْرَمُ مَنْ أَنْ يُسْأَلَ حَقًّا إِلَّا أَجَابَ.

Verily the cry of the oppressed is answered by Allah, the Glorified, because he is . ٢
asking for his right, and Allah is far greater than that He should deny a person his
.right

٢_ إِنَّ دَعْوَةَ الْمَظْلُومِ مُجَابَةٌ عِنْدَ اللَّهِ سُبْحَانَهُ، لِأَنَّهُ يَطْلُبُ حَقَّهُ وَاللَّهُ تَعَالَى أَعْدَلُ أَنْ يَمْنَعَ ذَا حَقِّ حَقَّهُ.

٣. When you see an oppressed person, then help him against the oppressor .

٣_ إِذَا رَأَيْتَ مَظْلُومًا فَأَعِنِّهِ عَلَى الظَّالِمِ.

٤. The oppressors of the oppressed are given respite by Allah, the Glorified, but .

.are not overlooked

٤_ ظَلَامَةُ الْمَظْلُومِينَ يُمَهِّلُهَا اللَّهُ سُبْحَانَهُ وَلَا يُهْمِلُهَا.

.٥ At times the oppressed are assisted

٥_ قَدْ يُنْصِرُ الْمَظْلُومَ.

.٦ Be a helper for the oppressed and an enemy of the oppressor

٦_ كُنْ لِلْمَظْلُومِ عَوْنًا، وَلِلظَّالِمِ خَصْمًا.

.٧ Whoever does not seek justice for the oppressed from the oppressor, his sins are
.magnified

٧_ مَنْ لَمْ يَنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ عَظُمَتْ آثَامُهُ.

.٨ Whoever does not seek justice for the oppressed from the oppressor, Allah will take
.away his power

٨_ مَنْ لَمْ يَنْصِفِ الْمَظْلُومَ مِنَ الظَّالِمِ سَلَبَهُ اللَّهُ قُدْرَتَهُ.

.٩ !How close is succour to the oppressed

٩_ مَا أَقْرَبَ النَّصْرَةَ مِنَ الْمَظْلُومِ.

.١٠ The oppressed does not prevail without a helper

١٠_ لَا يَنْتَصِرُ الْمَظْلُومُ إِلَّا بِمَنْصُورٍ.

.١١ The day of the oppressed over the oppressor is [going to be] more severe than the
.day of the oppressor upon the oppressed

١١_ يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

.١٢ [The oppressed awaits reward [in the Hereafter

١٢_ الْمَظْلُومُ يَنْتَظِرُ الْمَثُوبَةَ.

Usurped Rights

المظالم-Usurped rights

١. In amassing the usurped rights [of the people] there is cessation [and loss] of power .

١- فِي اخْتِقَابِ الْمَظَالِمِ زَوَالُ الْقُدْرَةِ.

٢. In [keeping] the usurped rights of the servants, there is amassing of sins .

٢- فِي مَظَالِمِ الْعِبَادِ اخْتِقَابُ الْآثَامِ.

Conjecture

الظن-Conjecture

١. The surmise of a believer is a divination .

١- ظَنُّ الْمُؤْمِنِ كِهَانَةٌ.

٢. The conjecture of a man is to the extent of his intellect .

٢- ظَنُّ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

٣. The conjecture of a person is the measure of his intellect and his action is the truest .
witness about his origin

٣- ظَنُّ الْإِنْسَانِ مِيزَانُ عَقْلِهِ، وَفِعْلُهُ أَصْدَقُ شَاهِدٍ

عَلَىٰ أَصْلِهِ.

The conjecture of the people of insight and intelligence is the closest thing to ٤ .
.correctness

٤_ ظَنُّ ذَوِي النُّهْيِ وَالْأَلْبَابِ أَقْرَبُ شَيْءٍ مِنَ الصَّوَابِ.

٥ .[One whose supposition [about others] is good, overlooks [their lapses

٥_ مَنْ حَسَنَ ظَنَّهُ أَهْمَلَ.

٦ .One whose assumption [about others] is negative, scrutinizes

٦_ مَنْ سَاءَ ظَنُّهُ تَأَمَّلَ.

٧ .One who thinks positively [about others], his intention becomes good

٧_ مَنْ حَسَنَ ظَنَّهُ حَسَنَتْ نِيَّتُهُ.

٨ .One who thinks ill [of others], his innermost thoughts become evil

٨_ مَنْ سَاءَ ظَنُّهُ سَاءَتْ طَوَيَّتُهُ.

٩ .One who thinks ill [of others], his imagination becomes evil

٩_ مَنْ سَاءَ ظَنُّهُ سَاءَ وَهْمُهُ.

١٠ .When one thinks good of you, then prove his supposition to be true

١٠_ مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

One who belies the evil assumption about his brother has a sound covenant [of ١١ .
.brotherhood] and a relaxed heart

١١_ مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأَخِيهِ كَانَ ذَا عَقْدٍ صَحِيحٍ وَقَلْبٍ مُسْتَرِيحٍ.

One whose thoughts [about others] are negative assumes the disloyalty of the one ١٢ .
.who is not disloyal to him

١٢_ مَنْ سَاءَتْ ظُنُونُهُ اِعْتَقَدَ الْخِيَانَةَ بِمَنْ لَا يَخُونُهُ.

One who thinks ill of one who is not disloyal ends up thinking positively of that . ١٣
.which is not so

١٣_ مَنْ سَاءَ ظَنُّهُ بِمَنْ لَا يَخُونُ حَسَنَ ظَنُّهُ بِمَا لَا يَكُونُ.

.One who does not think positively of others alienates himself from everyone . ١٤

١٤_ مَنْ لَمْ يُحْسِنْ ظَنَّهُ اِسْتَوْحَشَ مِنْ كُلِّ اَحَدٍ.

.Little conjecture [and uncertainty] is [a means of falling into] doubt . ١٥

١٥_ يَسِيرُ الظَّنُّ شَكًّا.

By Allah! Allah, the Glorified, will not punish a believer after he believes except . ١٦

.because of his thinking ill [of others] and his bad character

١٦_ وَاللَّهِ لَا يُعَدُّبُ اللَّهَ سُبْحَانَهُ مُؤْمِنًا بَعْدَ الْإِيمَانِ إِلَّا بِسُوءِ ظَنِّهِ، وَسُوءِ خُلُقِهِ.

Do not think of a word that has been spoken by someone as evil while you find a .١٧
.possible positive meaning in it

١٧_ لَا تَظُنَّنْ بِكَلِمَةٍ بَدَرَتْ مِنْ أَحَدٍ سُوءًا، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلًا.

.The one who thinks ill [of others] has no faith .١٨

١٨_ لَا دِينَ لِمُسِيءِ الظَّنِّ.

A servant does not think positively of Allah, the Glorified, but that Allah, the . ١٩
.Glorified, is just as his positive thoughts are of Him

١٩_ لَا يُحْسِنُ عَبْدٌ الظَّنَّ بِاللَّهِ سُبْحَانَهُ إِلَّا كَانَ اللَّهُ سُبْحَانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

.One who thinks positively about people earns love from them .٢٠

٢٠_ مَنْ حَسَنَ ظَنَّهُ بِالنَّاسِ حَازَ مِنْهُمْ الْمَحَبَّةَ.

.Thinking ill of a virtuous person is the gravest sin and the ugliest injustice .٢١

٢١_ سُوءُ الظَّنِّ بِالْمُحْسِنِ شَرُّ الْإِثْمِ، وَأَقْبَحُ الظُّلْمِ.

.Thinking ill of one who is not disloyal stems from vileness .٢٢

٢٢_ سُوءُ الظَّنِّ بِمَنْ لَا يُخُونُ مِنَ اللُّؤْمِ.

.Thinking ill corrupts matters and incites one to evils .٢٣

٢٣_ سُوءُ الظَّنِّ يُفْسِدُ الْأُمُورَ وَيَبْعَثُ عَلَى الشُّرُورِ.

Thinking evil (of others) destroys the one who adopts it and saves the one who .٢٤
.avoids it

٢٤_ سُوءُ الظَّنِّ يُرْدِي مُصَاحِبَهُ وَيُنْجِي مُجَابِبَهُ.

One who is overcome by negative thoughts leaves no room for reconciliation . ٢٥
.between him and his friend

٢٥_ مَنْ غَلَبَ عَلَيْهِ سُوءُ الظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَلِيلٍ صُلْحًا.

Thinking good of others lightens one's grief and saves one from being shackled by . ٢٦
.sin

٢٦_ حُسْنُ الظَّنِّ يُخَفِّفُ الهمَّ وَيُنْجِي مِنْ

p: ٥٣٤

Thinking positive of others is one of the best practices and most excellent . ٢٧
allotments

٢٧_ حُسْنُ الظَّنِّ مِنْ أَحْسَنِ الشَّيْمِ وَأَفْضَلِ الْقِسْمِ.

The positive thinking of a servant about Allah, the Glorified, is to the extent of his . ٢٨
hope in Him

٢٨_ حُسْنُ ظَنِّ الْعَبْدِ بِاللَّهِ سُبْحَانَهُ عَلَى قَدْرِ رَجَائِهِ لَهُ.

.Thinking positive is one of the best attributes and the most bountiful gifts . ٢٩

٢٩_ حُسْنُ الظَّنِّ مِنْ أَفْضَلِ السَّجَايَا، وَأَجْزَلِ الْعَطَايَا.

Thinking positive means making your actions sincere and hoping that Allah will . ٣٠
forgive your missteps

٣٠_ حُسْنُ الظَّنِّ أَنْ تُخْلِصَ الْعَمَلَ، وَتَرْجُوَ مِنَ اللَّهِ أَنْ يَغْفُوَ عَنِ الزَّلَلِ.

.One who thinks positively [about others] attains Paradise . ٣١

٣١_ مَنْ حَسَنَ ظَنَّهُ فَازَ بِالْجَنَّةِ.

.One who thinks positively of Allah, attains Paradise . ٣٢

٣٢_ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ فَازَ بِالْجَنَّةِ.

Be careful not to think negatively, for indeed thinking ill of others corrupts worship . ٣٣
[and increases the burden [of sin

٣٣_ إِيَّاكَ أَنْ تُسِيَءَ الظَّنَّ، فَإِنَّ سُوءَ الظَّنِّ يُفْسِدُ الْعِبَادَةَ، وَيُعْظِمُ الْوِزْرَ.

.Conjecture is suspicion . ٣٤

٣٤_ الظَّنُّ إِزْتِيَابٌ.

٣٥. Correct conjecture is from the qualities of the people of understanding

٣٥_ أَلْظَنُّ الصَّوَابُ مِنْ شَيْمِ أَوْلَى الْأَلْبَابِ.

٣٦. Conjecture errs, but certainty is [always] right and does err

٣٦_ أَلْظَنُّ يَخْطِئُ، وَالْيَقِينُ يُصِيبُ وَلَا يُخْطِئُ.

٣٧. [The bane of religion is thinking ill [of others

٣٧_ آفَةُ الدِّينِ سُوءُ الظَّنِّ.

٣٨. 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

٣٨_ إِذَا اسْتَوَلَى الصَّلَاحُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَسَاءَ الظَّنَّ رَجُلٌ

بِرَجُلٍ لَمْ يَظْهَرِ مِنْهُ خَيْرٌ، فَقَدْ ظَلَمَ وَاعْتَدَى.

In an age when corruption prevails over a people, if a man thinks positive of . ٣٩
.another man then he has put himself in peril

٣٩_ إِذَا اسْتَوْلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ ثُمَّ أَحْسَنَ الظَّنَّ رَجُلٌ بِرَجُلٍ فَقَدْ عَرَّرَ.

.Thinking positive is a comfort for the heart and security for religion . ٤٠

٤٠_ حُسْنُ الظَّنِّ رَاحَةُ الْقَلْبِ وَسَلَامَةُ الدِّينِ.

.There is no faith with negative thinking . ٤١

٤١_ لَا إِيمَانَ مَعَ سُوءِ ظَنِّ.

.Correct conjecture is one for the two [possible] views . ٤٢

٤٢_ الظَّنُّ الصَّوَابُ أَحَدُ الرَّأْيَيْنِ.

Cowardice, greediness and stinginess are evil characteristics that are brought . ٤٣
.together by thinking ill of Allah, the Glorified

٤٣_ الْجُبْنُ وَالْحِرْصُ وَالْبُخْلُ غَرَائِزُ سُوءٍ يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ سُبْحَانَهُ.

Support

Support-المظاهره

.The best [form of] help is giving support . ١

١_ نِعْمَ الْعَوْنُ الْمُظَاهَرَةُ.

Precaution

Precaution-الإستظهار والمستظهر

!How good a foresight precaution is . ١

١_ نِعْمَ الْحَزْمُ الْإِسْتِظْهَارُ.

.The best equipage is precaution .٢

٢_ أَفْضَلُ الْعُدَدِ الْإِسْتِظْهَارُ.

One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] .٣
.becomes impossible

٣_ مَنْ اسْتِظْهَرَ بِاللَّهِ أَعْجَرَ قَهْرُهُ.

.The one who is precautionary may [also at times] get afflicted .٤

٤_ قَدْ يُصَابُ الْمُسْتِظْهُرُ.

The Exteriors

The Exteriors-الظواهر

.Uprightness of the exteriors is a symbol of the soundness of the inner consciences .١

١_ صَلَاحُ الظَّوَاهِرِ عُنْوَانُ صِحَّةِ الضَّمَائِرِ.

For every exterior there is a hidden interior that is like it, so one who's exterior is .٢
.good his interior is also good, and whoever has a bad exterior has a bad interior

٢_ لِكُلِّ ظَاهِرٍ بَاطِنٌ عَلَى مِثَالِهِ، فَمَنْ طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ، وَمَا

خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ.

Lightness of One's Burden

خفه الظهر-Lightness of one's burden

1. In having a light burden there is inner peace and the safeguarding of [one's] status .

1_ فِي خِفَّةِ الظَّهْرِ رَاحَةُ السَّرِّ، وَتَحْصِينُ القَدْرِ.

Servitude

العبودية-Servitude

1. One who fulfils the conditions of servitude deserves to be freed .

1_ مَنْ قَامَ بِشَرَايِطِ العُبودِيَّةِ أَهْلَ لِلعِتْقِ.

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_ العِبَادَةُ الخَالِصَةُ أَنْ لَا يَرْجُو الرَّجُلُ إِلَّا رَبَّهُ، وَلَا يَخَافُ إِلَّا ذَنْبَهُ.

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 المَوَاقِيتِ وَالْأَقْسَامِ.

3. The best worship is contemplation .

3_ أَفْضَلُ العِبَادَةِ الْفِكْرُ.

4. The best worship is safeguarding the stomach and private parts [from the
[forbidden

٤_ أَفْضَلُ الْعِبَادَةِ عَفَّةُ الْبُطْنِ وَالْفَرْجِ.

٥. Worship is [a means to] success

٥_ الْعِبَادَةُ فَوْزٌ.

٦. Continued worship is proof of success in attainment of prosperity

٦_ دَوَامُ الْعِبَادَةِ بُرْهَانُ الظَّفَرِ بِالسَّعَادَةِ.

٧. [The adornment of worship is humility [and submissiveness

٧_ زَيْنُ الْعِبَادَةِ الْخُشُوعُ.

٨. The probity of worship is [in] having trust in Allah

٨_ صَلاَحُ الْعِبَادَةِ التَّوَكُّلُ.

٩. The goal [and purpose] of worship is obedience

٩_ غَايَةُ الْعِبَادَةِ الطَّاعَةُ.

١٠. In secluding oneself for the worship of Allah there are treasures of benefit

١٠_ فِي الْإِنْفِرَادِ لِعِبَادَةِ اللَّهِ كُنُوزُ الْأَرْبَاحِ.

١١. He who makes his worship sincere succeeds in attaining prosperity

١١_ فَازَ بِالسَّعَادَةِ مَنْ أَحْلَصَ الْعِبَادَةَ.

١٢. Little that is practiced continually is better than [doing] a lot that makes one

.weary

١٢_ قَلِيلٌ تَدُومُ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ.

Little which is easy for you to act upon is better than a lot that is too heavy for you .١٣
.to bear

١٣_ قَلِيلٌ يَخِفُ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثِيرٍ تَسْتَقِيلُ حَمَلُهُ.

.Little that continues is better than a lot that is discontinuous .١٤

١٤_ قَلِيلٌ يَدُومُ خَيْرٌ مِنْ كَثِيرٍ مُنْقَطِعٍ.

How can one who does not abstain from lowly desires discover the delight of .١٥
?worship

١٥_ كَيْفَ يَجِدُ لَذَّةَ الْعِبَادَةِ مَنْ لَا يَصُومُ عَنِ الْهَوَى؟!

How can one who has not been aided by [divine granted] success derive joy in .١٦
?worship

١٦_ كَيْفَ يَتَمَنَّعُ بِالْعِبَادَةِ مَنْ لَمْ يُعِنَهُ التَّوْفِيقُ؟!

One who seeks nearness [to Allah] is not brought closer [to Him] by anything other .١٧
.than the worship of Allah

١٧_ مَا تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبَادَةِ اللَّهِ.

The worshipper without knowledge is like the donkey that drives a mill, it moves .١٨
.round and round but does not depart from its place

١٨_ الْمَتَّعِبُ بِغَيْرِ عِلْمٍ كَحِمَارِ الطَّاحُونِ، يَدُورُ وَلَا يَبْرُحُ مِنْ مَكَانِهِ.

Verily a group worshipped Allah, the Glorified, out of desire [for reward] – that is the .١٩
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

١٩_ إِنَّ قَوْمًا عَبَدُوا اللَّهَ سُبْحَانَهُ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَقَوْمًا عَبَدُوهُ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَقَوْمًا عَبَدُوهُ شُكْرًا فَتِلْكَ عِبَادَةُ الْأَحْرَارِ.

Servants

(١) Servants-العباد

١. When Allah loves a servant, he inspires him with the goodness .

p: ٥٣٨

١- 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

.of worship

١_ إذا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ حُسْنَ الْعِبَادَةِ.

.When Allah loves a servant, he makes trustworthiness beloved to him .٢

٢_ إذا أَحَبَّ اللَّهُ عَبْدًا حَبَّبَ إِلَيْهِ الْأَمَانَةَ.

.When Allah honours a servant, He occupies him with His love .٣

٣_ إذا أَكْرَمَ اللَّهُ عَبْدًا شَغَلَهُ بِمَحَبَّتِهِ.

.When Allah specially chooses a servant, He inspires him with [religious] devotion .٤

٤_ إِذَا اسْتَخْلَصَ اللَّهُ عَبْدًا أَلْهَمَهُ الدِّيَانَةَ.

.When Allah chooses a servant he covers him with His awe .٥

٥_ إِذَا اضْطَفَى اللَّهُ عَبْدًا جَلَبَبَهُ خَشْيَتَهُ.

.When Allah loves a servant, He adorns him with tranquillity and forbearing .٦

٦_ إذا أَحَبَّ اللَّهُ عَبْدًا زَيَّنَّهُ بِالسَّكِينَةِ، وَالْحِلْمِ.

.When Allah loves a servant, He inspires him with truth .٧

٧_ إذا أَحَبَّ اللَّهُ عَبْدًا أَلْهَمَهُ الصِّدْقَ.

.When Allah honours a servant, He helps him to establish justice .٨

٨_ إذا أَكْرَمَ اللَّهُ عَبْدًا أَعَانَهُ عَلَى إِقَامَةِ الْحَقِّ.

.When Allah loves a servant, He makes him hate wealth and shortens his hopes .٩

٩_ إذا أَحَبَّ اللَّهُ سُبْحَانَهُ عَبْدًا بَغَّضَ إِلَيْهِ الْمَالَ، وَقَصَّرَ مِنْهُ الْأَمَالَ.

When Allah loves a servant, He bestows him with a good heart and an upright .١٠
.character

١٠_ إذا أَحَبَّ اللَّهُ عَبْدًا رَزَقَهُ قَلْبًا سَلِيمًا، وَخُلُقًا قَوِيمًا.

When Allah wishes good for a servant, He grants him a sound intellect and upright .١١
action

١١_ إذا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا مَنَحَهُ عَقْلاً قَوِيمًا، وَعَمَلًا مُسْتَقِيمًا.

When Allah wishes good for a servant, He safeguards his stomach and private .١٢
parts from the unlawful

١٢_ إذا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَعَفَّ بَطْنَهُ وَفَرْجَهُ.

When Allah wishes good for a servant, He inspires him with contentment and sets .١٣
his wife

.right for him

١٣_ إذا أرادَ اللهُ بِعَبْدٍ خَيْرًا أَلْهَمَهُ الْقَنَاعَةَ، وَأَصْلَحَ لَهُ زَوْجَهُ.

When Allah wishes good for a servant, He makes his stomach abstain from . ١٤
.[unlawful] food and his private parts from that which is forbidden

١٤_ إذا أرادَ اللهُ بِعَبْدٍ خَيْرًا رَأَى أَعْفَى بَطْنَهُ عَنِ الطَّعَامِ وَفَرَجَهُ عَنِ الْحَرَامِ.

When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk . ١٥
.less, eat less and sleep less

١٥_ إذا أرادَ اللهُ سُبْحَانَهُ صَلَاحَ عِبْدِ أَلْهَمَهُ قَلَّةَ الْكَلَامِ، وَقَلَّةَ الطَّعَامِ، وَقَلَّةَ الْمَنَامِ.

When Allah wishes good for a servant, He makes him learned in religion and . ١٦
.inspires him with certitude

١٦_ إذا أرادَ اللهُ بِعَبْدٍ خَيْرًا رَأَى فَقَّهَهُ فِي الدِّينِ، وَأَلْهَمَهُ الْيَقِينَ.

When Allah wishes good for a servant, He inspires him with contentment, so he . ١٧
becomes satisfied with the minimum and covers himself with chastity [and abstinence
].[from the unlawful

١٧_ إذا أرادَ اللهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ الْقَنَاعَةَ، فَانْتَفَى بِالْكَفَافِ، وَانْتَسَى بِالْعَفَافِ.

When Allah wishes good for a servant, He inspires him with moderation and good . ١٨
.management and keeps him away from mismanagement and wastefulness

١٨_ إذا أرادَ اللهُ بِعَبْدٍ خَيْرًا، أَلْهَمَهُ الْاِقْتِصَادَ، وَحَسَنَ التَّدْبِيرَ، وَجَنَّبَهُ سُوءَ التَّدْبِيرِ وَالْاِسْرَافَ.

When Allah loves a servant, He inspires him with right guidance and makes him . ١٩
.successful in His obedience

١٩_ إذا أَحَبَّ اللهُ عَبْدًا أَلْهَمَهُ رُشْدَهُ، وَوَفَّقَهُ لِبَطَاعَتِهِ.

He (a) praised a man saying: This is one whose peacefulness benefits and injustice . ٢٠
.is not feared from him. When he says, he does and when he put in charge, he is just

٢٠_ وأثنى _ عَلَيْهِ السَّلَامُ _

p: ٥٤٠

عَلَى رَجُلٍ فَقَالَ: ذَاكَ يَنْفَعُ سَلْمُهُ، وَلَا يُخَافُ ظُلْمُهُ، إِذَا قَالَ فَعَلَ، وَإِذَا وُلِّيَ عَدَلَ.

He (‘a) said about the one whom he praised: He is the unfolder [and clarifier] of the .۲۱
.obscure, the guide in vast deserts and the repeller of complex difficulties

۲۱_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي حَقِّ مَنْ أَثْنَى عَلَيْهِ: فَتَاحُ مُبْهِمَاتٍ دَلِيلُ فَلَواتٍ، دَفَّاعُ مُعْضَلاتٍ.

The best of servants is one who is delighted when he does good and when he does .۲۲
.evil, he repents

۲۲_ خَيْرُ الْعِبَادِ مَنْ إِذَا أَحْسَنَ اسْتَبَشَّرَ، وَإِذَا أَسَاءَ اسْتَغْفَرَ.

People are created by [Allah’s] power, raised up with constraint and made to die .۲۳
.through pangs of death

۲۳_ عِبَادٌ مَخْلُوقُونَ إِقْتِدَاراً، وَمَرْبُوبُونَ إِقْتِساراً، وَمَقْبُوضُونَ إِحْتِضاراً.

If the servants were to stop when they are ignorant [about something], they would .۲۴
.neither apostatize nor would they go astray

۲۴_ لَوْ أَنَّ الْعِبَادَ حِينَ جَهِلُوا وَقَفُوا، لَمْ يَكْفُرُوا، وَلَمْ يُضِلُّوا.

.When Allah humiliates (or abases) a servant, He denies him knowledge .۲۵

۲۵_ إِذَا أُرْذِلَ (أَذَلَّ) اللَّهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ.

When Allah wants something bad for a servant, He makes wealth beloved to him .۲۶
.and extends his [false] hopes

۲۶_ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا حَبَّبَ إِلَيْهِ الْمَالَ، وَبَسَطَ مِنْهُ الْأَمَالَ.

When Allah, the Glorified, wishes to remove a blessing from a servant, the first .۲۸
thing that He alters [and takes away from him] is his intellect, and losing it is the most
.difficult thing for him

۲۷_ إِذَا أَرَادَ اللَّهُ سُبْحانَهُ إِزَالَهَ نِعْمَةٍ عَنْ عَبْدٍ، كَانَ أَوَّلَ مَا يُغَيِّرُ عَنْهُ عَقْلَهُ، وَأَشَدُّ شَيْءٍ عَلَيْهِ فَتْقُهُ.

Verily, one of the .۲۹

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

٢٨_ إِنَّ مِنْ أْبْغَضِ الْخَلَائِقِ إِلَى اللَّهِ تَعَالَى رَجُلًا وَكَلَهُ إِلَى نَفْسِهِ جَائِرًا عَنْ قَصْدِ السَّبِيلِ سَائِرًا بَغَيْرِ دَلِيلٍ.

٣٠. A servant is a servant, even if he is assisted by [divine] destiny

٢٩_ أَلْعَبْدُ عَبْدٌ، وَإِنْ سَاعَدَهُ الْقَدْرُ.

٣١. The beauty of a servant is [in his] obedience

٣٠_ جَمَالُ الْعَبْدِ الطَّاعَةِ.

Taking Lessons And Examples

١) Taking Lessons and Examples - العبره والإعتبار

١. [Take lesson and you will be deterred [from evil]

١_ اِعْتَبِرْ تَرَدِّجِرْ.

٢. Take lesson and you will become content

٢_ اِعْتَبِرْ تَقْنَعِ.

٣. Take lessons from [the lives of] those who preceded you before those who are after you take lessons from you

٣_ اِتَّعْظُوا مِمَّنْ كَانَ قَبْلَكُمْ فَبَلَّكُمْ فَبَلَّ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.

٤. Take counsel from the examples [of others], learn lessons from the changing situations and take benefit from the Warners

٤_ اِتَّعْظُوا بِالْعَبْرِ وَاعْتَبِرُوا بِالْغَيْرِ، وَانْتَفِعُوا بِالنُّذْرِ.

٥. Where are the 'Amāliqa (٢) and the children of the 'Amāliqa

٥ أَيْنَ الْعَمَالِقَةُ وَأَبْنَاؤُ الْعَمَالِقَةِ؟!

٦. Where are the tyrants and the children of the tyrants .

٦ أينَ الجابِرَةُ، وأبناءَ الجابِرِ؟!

٧. Where are the people of the cities of Rass who killed the Prophets and extinguished
?the light of the Messengers

٧ أينَ أهلُ مَدائِنِ الرَّسِّ، الَّذِينَ قَتَلُوا النَّبِيِّينَ وَأَطْفَأُوا نُورَ الْمُرْسَلِينَ؟!

٨. Where are those who rallied the troops and inhabited the cities .

٨_ أينَ الَّذِينَ عَسَّكَرُوا الْعَسَاكِرَ وَمَدَّنُوا الْمَدَائِنَ؟!

٩. Where are those who said, “Who is more powerful than us and is greater in

p: ٥٤٢

١ – This refers to drawing lessons and examples from what happened to oneself or to
.others in the past

٢ – These were strong and oppressive people from the children of ‘Amlīq, who was
(‘a (from the progeny of Nuḥ).

”?assemblage

٩_ أَيْنَ الَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً وَأَعْظَمَ جَمْعًا؟!

Where are those who left the best heritage, were most just in their actions and had .١٠
?the biggest kingdoms

١٠_ أَيْنَ الَّذِينَ كَانُوا أَحْسَنَ آثَارًا، وَأَعْدَلَ أفعالًا، وَأَكْبَرَ مُلْكًا؟!

?Where are those who vanquished the armies and travelled in the thousands .١١

١١_ أَيْنَ الَّذِينَ هَزَمُوا الْجُيُوشَ، وَسَارُوا بِالْأُلُوفِ؟!

Where are those who built kingdoms, paved passages, and aided the aggrieved .١٢
?and hosted guests

١٢_ أَيْنَ الَّذِينَ شَيَّدُوا الْمَمَالِكَ، وَمَهَّدُوا الْمَسَالِكَ، وَأَغَاثُوا الْمَهْلُوفَ، وَقَرَّوُوا الضُّيُوفَ؟

Where is the one who strived and struggled, and prepared and mobilized [all .١٣
?[possible resources

١٣_ أَيْنَ مَنْ سَعَى وَاجْتَهَدَ، وَأَعَدَّ، وَاحْتَشَدَ؟!

Where is the one who built and erected, paved and prepared, accumulated and .١٤
?counted

١٤_ أَيْنَ مَنْ بَنَى وَشَيَّدَ، وَفَرَشَ وَمَهَّدَ، وَجَمَعَ وَعَدَّدَ؟!

?Where is Khosrau(١) and Caesar and Tubba'(٢) and Himyar(٣) .١٥

١٥_ أَيْنَ كِسْرَى وَقَيْصَرٌ وَتُبَّعٌ وَحَمِيرٌ؟!

Where is the one who stored and amassed, and accumulated wealth upon wealth .١٦
?thereby multiplying it

١٦_ أَيْنَ مَنْ أَدَّخَرَ وَاعْتَقَدَ، وَجَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ؟!

?Where is the one who fortified and strengthened, and adorned and decorated .١٧

١٧_ أَيْنَ مَنْ حَصَّنَ وَأَكَّدَ، وَزَخَّرَفَ وَنَجَّدَا؟!

Where is the one who accumulated and increased, and stored and amassed, and
?considered the future of his son

١٨_ أَيْنَ مَنْ جَمَعَ فَأَكْثَرَ، وَاحْتَقَبَ وَاعْتَقَدَ، وَنَظَرَ بِزَعْمِهِ لِلْوَالِدِ؟!

?Where are those who lived longer than you and left a greater heritage .١٩

١٩_ أَيْنَ مَنْ كَانَ مِنْكُمْ أَطْوَلَ أَعْمَاراً وَأَعْظَمَ آثَاراً؟!

Where are the ones who were larger in numbers, had stronger armies and had
?greater effect

٢٠_ أَيْنَ مَنْ كَانَ أَعَدَّ

p: ٥٤٣

١- This was the title of Persian kings

٢- Kings of Yemen

٣- A father of one of the influential tribes of Yemen

عَدِيدًا، وَأَكْتَفَ (إِكْتَفَى) جُنُودًا، وَأَعْظَمَ آثَارًا!؟

?Where are the kings and Khosraus .٢١

٢١_ أَيْنَ الْمُلُوكُ وَالْأَكَاْسِرَةُ!؟

?Where are the children of the Yellow(١) and the pharaohs .٢٢

٢٢_ أَيْنَ بَنُو الْأَصْفَرِ وَالْفِرَاعِنَةُ!؟

?Where are those who ruled the extremities of this world .٢٣

٢٣_ أَيْنَ الَّذِينَ مَلَكَوا مِنَ الدُّنْيَا أَقْصِيهَا!؟

Where are those who used to humiliate their enemies and take possession of their .٢٤

?[forelocks [by enslaving them

٢٤_ أَيْنَ الَّذِينَ اسْتَدَلُّوا الْأَعْدَاءَ، وَمَلَكَوا نَوَاصِيهَا!؟

?Where are those to whom the nations were subservient .٢٥

٢٥_ أَيْنَ الَّذِينَ دَانَتْ لَهُمُ الْأُمَمُ!؟

?Where are those who attained their highest ambitions in this world .٢٦

٢٦_ أَيْنَ الَّذِينَ بَلَّغُوا مِنَ الدُّنْيَا أَقْصَى الْهَمَمِ!؟

Verily for those who remain [behind] there is an example in those who have .٢٧

.passed

٢٧_ إِنَّ لِلْبَاقِينَ بِالْمَاضِينَ مُعْتَبَرًا.

.Verily for the latter there is an admonishment in the former .٢٨

٢٨_ إِنَّ لِلْآخِرِ بِالْأَوَّلِ مُرْدَجْرًا.

Verily the passing away of those who depart is a lesson for the community that .٢٩

.remains behind

٢٩_ إِنَّ ذَهَابَ الذَّاهِبِينَ لَعِبْرَةٌ لِلْقَوْمِ الْمُتَخَلِّفِينَ.

.Taking example yields [the fruit of] inerrancy ٣٠.

٣٠_ الْإِعْتِبَارُ يُثْمِرُ الْعِضْمَةَ.

.Time shows you examples ٣١.

٣١_ الزَّمَانُ يُرِيكَ الْعِبْرَةَ.

.Taking lesson is beneficial in [attaining] right guidance ٣٢.

٣٢_ الْإِعْتِبَارُ يُفِيدُ الرَّشَادَ.

.When Allah loves a servant, He gives him direction through examples ٣٣.

٣٣_ إِذَا أَحَبَّ اللَّهُ عَبْدًا وَعَظَّمَهُ بِالْعِبْرَةِ.

You have been left with examples from the vestiges of those who passed away ٣٤.
.before you, so take lesson from them

٣٤_ خُلِّفَ لَكُمْ عِبْرٌ مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ لِتَعْتَبَرُوا بِهَا.

Continually taking lessons leads to perspicacity and bears the fruit of restraint ٣٥.
.[[from evil

٣٥_ دَوَائِمُ الْإِعْتِبَارِ يُؤَدِّي إِلَى

p: ٥٤٤

These were the rulers of Rome who were called ‘Yellow’ because (according to – ١ 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

I am bound by responsibility for what I say and am answerable for it. Verily, one for ٣٦ 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

٣٦_ ذِمَّتِي بِمَا أَقُولُ رَهِينَةً، وَأَنَا بِهِ زَعِيمٌ، إِنَّ مَيْنَ صَـرَّحَتْ لَهُ الْعِمْرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ، حَجَزَهُ التَّقْوَى عَنْ تَقْحُمِ الشُّبُهَاتِ.

Attest to the truth that has passed and take lesson from what has elapsed of this ٣٧ world, because indeed its one phase resembles the other and its end catches up to its beginning

٣٧_ صَدَّقْ بِمَا سَلَفَ مِنَ الْحَقِّ، وَاعْتَبِرْ بِمَا مَضَى مِنَ الدُّنْيَا فَإِنَّ بَعْضَهَا يُشْبَهُ بَعْضًا، وَآخِرُهَا لَاحِقٌ بِأَوَّلِهَا.

.The prolonged drawing of lessons [from the past] impels one to be precautious ٣٨

٣٨_ طُولُ الإِعْتِبَارِ يَحْدُو عَلَى الإِسْتِظْهَارِ.

.In every glance there is a lesson ٣٩

٣٩_ فِي كُلِّ نَظَرَةٍ عِبْرَةٌ.

.In every lesson that is drawn there is discernment ٤٠

٤٠_ فِي كُلِّ إِعْتِبَارٍ إِسْتِبْصَارٌ.

.In the succession of days there is lesson for the creatures ٤١

٤١_ فِي تَعَاقُبِ الأَيَّامِ مُعْتَبِرٌ لِلْأَنْعَامِ.

Successful is the one who has a habit of taking lesson [from the past] and a ٤٢ tendency towards being precautious

٤٢_ فَازَ مَنْ كَانَتْ شِمَّتُهُ الإِعْتِبَارَ، وَسَجِيَّتُهُ الإِسْتِظْهَارَ.

.[He who has been deterred [from evil] has taken lesson [from the past ٤٣

٤٣_ قَدْ اَعْتَبَرَ مَنْ اَزْتَدَعَ.

He who takes a lesson from the past [that has gone] has taken a lesson for the .٤٤
.[remaining [future

٤٤_ قَدْ اَعْتَبَرَ بِالْبَاقِي مَنْ اَعْتَبَرَ

p: ٥٤٥

بِالْمَاضِي.

.Every day benefits you with lessons if you accompany it with contemplation .٤٥

٤٥_ كُلُّ يَوْمٍ يُفِيدُكَ عِبْرًا إِنْ أَصْحَبْتَهُ فِكْرًا.

For the people of intelligence, what they are aware of is enough of a lesson for .٤٦
.them

٤٦_ كَفَى مُعْتَبِرًا لِأُولَى النَّهْيِ مَا عَرَفُوا.

Lessons [from events] have indeed become evident for you, and you have been .٤٧
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

٤٧_ لَقَدْ جَاهَرَتْكُمْ الْعِبْرُ، وَزَجَرَكُمْ (وَ زَجَرْتُمْ بِمَا) مَا فِيهِ مُزْدَجَرٌ، وَمَا بَلَغَ (يُبَلِّغُ) عَنِ اللَّهِ بَعِيدَ رَسُولِ اللَّهِ (رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ)
مِثْلُ النَّذْرِ.

If you took lessons from what has passed of your life, you would safeguard that .٤٨
.[which remains [of it

٤٨_ لَوْ اعْتَبَرْتَ بِمَا أَضَعْتَ مِنْ مَاضِي عُمُرِكَ لَحَفِظْتَ مَا بَقِيَ.

.One who takes lesson [from the past] is cautious .٤٩

٤٩_ مَنْ اعْتَبَرَ حَذِرَ.

One whose consideration [of past events from which he draws lessons] increases, .٥٠
.his mistakes decrease

٥٠_ مَنْ كَثُرَ اعْتِبَارُهُ قَلَّ عَثَارُهُ.

One who takes a lesson from the vicissitudes of time is careful of [the evil of] .٥١
.others

٥١_ مَنْ اعْتَبَرَ بِتَصَارِيفِ الزَّمَانِ حَذِرَ غَيْرُهُ.

.One who does not take lesson from others does not take precaution for himself .٥٢

٥٢- مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَنْظِرْ لِنَفْسِهِ.

One who takes admonishment from the examples [of the past] is deterred [from evil].

٥٣- مَنْ أَتَعَطَّ بِالْعِبَرِ إِذْ تَدَعَّ.

One who does not take a lesson from the passage of days is not deterred by reproach.

٥٤- مَنْ لَمْ يَعْتَبِرْ بِتَصَارِيفِ الْأَيَّامِ لَمْ

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يَنْزِجُ بِالْمَلَامِ.

One who takes a lesson from vicissitudes does not rely on the peacefulness of .٥٥
.time

٥٥_ مَنْ اعْتَبَرَ بِالْغَيْرِ لَمْ يَثِقْ بِمُسَالَمَةِ الزَّمَنِ.

One who recognizes the lessons [of the past], it is as if he is living among the .٥٦
.ancients

٥٦_ مَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا عَاشَ فِي الْأَوَّلِينَ.

One who does not take lesson from the vicissitudes of this world, advice has no .٥٧
.effect on him

٥٧_ مَنْ لَمْ يَعْتَبِرْ بِغَيْرِ الدُّنْيَا وَصُرُوفِهَا لَمْ تَنْجِعْ فِيهِ الْمَوَاعِظُ.

.One who considers matters arrives at their [appropriate] criteria .٥٨

٥٨_ مَنْ اعْتَبَرَ الْأُمُورَ وَقَفَ عَلَى مَصَادِقِهَا.

.One who takes lesson from the vicissitudes of this world, his desires lessen .٥٩

٥٩_ مَنْ اعْتَبَرَ بِغَيْرِ الدُّنْيَا قَلَّتْ مِنْهُ الْأَطْمَاعُ.

!How many the lessons are, and how few of them are learnt .٦٠

٦٠_ مَا أَكْثَرَ الْعِبْرَةَ وَأَقَلَّ الْإِعْتِبَارَ.

.There is no lesson to be taken for the one who has no restraint .٦١

٦١_ لَا إِعْتِبَارَ لِمَنْ لَا إِزْدِجَارَ لَهُ.

.Taking lesson steers one towards right guidance .٦٢

٦٢_ الْإِعْتِبَارُ يَقُودُ إِلَى الرَّشْدِ.

Reprimand

١. [Goodwill [and friendly admonishment] is the life of friendship [and affection .

١_ الْعِتَابُ حَيَاةُ الْمَوَدَّةِ.

٢. Too much reprimand indicates [one's] suspicion .

٢_ كَثْرَةُ الْعِتَابِ تُؤْذِنُ بِالْإِزْتِيَابِ.

٣. He who seeks forgiveness (or is indigent) is not reprimanded .

٣_ مَا أُعْتِبَ مَنْ اعْتَفَرَ (اِفْتَقَرَ).

٤. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one .
[as he will love you [for it

٤_ لَا تُعَاتِبِ الْجَاهِلَ فَيَمُقُّتُكَ، وَعَاتِبِ الْعَاقِلَ يُحِبِّبِكَ.

٥. 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

٥_ لَا تُكْثِرَنَّ الْعِتَابَ، فَإِنَّهُ يُورِثُ الضَّغِينَةَ وَيَدْعُو إِلَى الْبُغْضَاءِ، وَاسْتَعْتَبْ لِمَنْ رَجَوْتَ إِعْتَابَهُ.

When you reprimand then leave some room [to make amends and do not be .٦
[excessive in reprimanding

٦_ إِذَا عَاتَبْتَ فَاسْتَبِقِ.

Emancipation

Emancipation-العتق والإعتاق

.١ [When you become the owner [of a slave], then emancipate [him

١_ إِذَا مَلَكَتْ فَأَعْتِقِي.

Slip Up

Slip up-العثره

.١ The slip up of impudence cannot be pardoned

١_ عَثْرَةُ الْإِسْتِزْسَالِ لَا تُسْتَقَالُ.

Conceit

Conceit-العجب

.١ The most alienating estrangement is conceit

١_ أَوْحَشُ الْوَحْشَةِ الْعُجْبُ.

.٢ Conceit is destruction

٢_ الْعُجْبُ هَلَاكٌ.

.٣ Conceit is folly

٣_ الْعُجْبُ حُمُقٌ.

٤. Conceit is the cornerstone of foolishness .

٤_ الْعُجْبُ رَأْسُ الْحَمَاقَةِ.

٥. Conceit is the cornerstone of ignorance .

٥_ الْعُجْبُ رَأْسُ الْجَهْلِ.

٦. Conceit is the symbol of foolishness .

٦_ الْعُجْبُ عُنْوَانُ الْحَمَاقَةِ.

٧. Self-admiration prevents growth .

٧_ الْإِعْجَابُ يَمْنَعُ الْإِزْدِيَادَ.

٨. Conceit is the most harmful associate .

٨_ الْعُجْبُ أَضْرُّ قَرِينٍ.

٩. Self-admiration is contrary to reason .

٩_ الْإِعْجَابُ ضِدُّ الصَّوَابِ.

١٠. Conceit corrupts the intellect .

١٠_ الْعُجْبُ يُفْسِدُ الْعَقْلَ.

١١. Conceit prevents growth .

١١_ الْعُجْبُ يَمْنَعُ الْإِزْدِيَادَ.

١٢. Becoming conceited because of a good deed nullifies it .

١٢_ الْعُجْبُ بِالْحَسَنَةِ يُحِيطُهَا.

١٣. Conceit is the bane of dignity .

١٣_ الْعُجْبُ آفَهُ الشَّرُّ رَفٍ.

١٤. Conceit manifests [one's] shortcoming

١٤_ الْعُجْبُ يُظْهِرُ النَّقِصَةَ.

١٥. The admiration of a person for himself is folly

١٥_ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ حُمُوءٌ.

١٦. Self-admiration is contrary to reason and the bane of the intellects

١٦_ الْإِعْجَابُ ضِدُّ الصَّوَابِ وَآفَةُ الْأَلْبَابِ.

١٧. When you wish your merits to be glorified among the people, then do not glorify yourself

١٧_ إِذَا أَرَدْتَ أَنْ تَعْظُمَ مَحَاسِنُكَ عِنْدَ النَّاسِ، فَلَا تَعْظُمَ فِي عَيْنِكَ.

١٨. 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

١٨_ إِذَا زَادَ عُجْبُكَ بِمَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ، فَحَدَّثَتْ لَكَ أُبْهَهُ أَوْ مَخِيلَهُ، فَانْظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ وَقُدْرَتِهِ، مِمَّا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُلَيِّنُ مِنْ جَمَاحِكَ، وَيَكْفِي عَنْ غَرْبِكَ، وَيَفِيءُ إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

١٩. By being pleased with oneself, vices and faults become manifest .

١٩_ بِالرِّضَا عَنِ النَّفْسِ تَظْهَرُ السَّوْءَاتُ وَالْعُيُوبُ.

٢٠. The fruit of conceit is hatred .

٢٠_ ثَمَرَةُ الْعُجْبِ الْبُغْضَاءُ.

٢١. The evil that befalls you is better than the good that makes you conceited .

٢١_ سَيِّئَةٌ تَسُوؤُكَ حَيٌّ - رٌّ مِنْ حَسَنَةٍ تُعْجِبُكَ.

٢٢. One who admires himself will be ridiculed because of it .

٢٢_ مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

٢٣. (One who admires his [own] opinion becomes abased (or goes astray .

٢٣_ مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

٢٤. Whoever is proud [and pleased] with his action, his intellect gets afflicted .

٢٤_ مَنْ أُعْجِبَ بِفِعْلِهِ أُصِيبَ بِعَقْلِهِ.

٢٥. One who admires his [own] speech, his intellect has departed .

٢٥_ مَنْ أُعْجِبَهُ قَوْلُهُ فَقَدْ عَرَبَ عَقْلُهُ.

٢٦. One whose self-admiration increases, his correctness reduces .

٢٦_ مَنْ كَثُرَ إِعْجَابُهُ قَلَّ صَوَابُهُ.

.One who becomes conceited by his action nullifies his reward .٢٧

٢٧_ مَنْ أُعْجِبَ بِعَمَلِهِ أَحْبَطَ أَجْرَهُ.

.One who admires his good state falls short of attaining good expediencies .٢٨

٢٨_ مَنْ أُعْجِبَ بِحُسْنِ حَالَتِهِ قَصَرَ عَنْ حُسْنِ

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٢٩. Adversity does not descend upon the one who abandons conceit and lassitude

٢٩_ مَنْ تَرَكَ الْعُجْبَ وَالتَّوَانِي لَمْ يَنْزِلْ بِهِ مَكْرُوهٌ.

٣٠. No one admires his own opinion except the ignorant one

٣٠_ مَا أُعْجِبَ بِرَأْيِهِ إِلَّا جَاهِلٌ.

٣١. Nothing damages [one's] merits [and good deeds] like conceit

٣١_ مَا أَضَرَ الْمَحَاسِنَ كَالْعُجْبِ.

٣٢. 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

٣٢_ مَا لِابْنِ آدَمَ وَالْعُجْبِ، وَأَوَّلُهُ نُطْفَةٌ مَذْرُوءَةٌ وَآخِرُهُ جِيفَةٌ قَدِرَةٌ، وَهُوَ بَيْنَ ذَلِكَ يَحْمِلُ الْعَذْرَةَ.

٣٣. There is no alienation more desolating than conceit

٣٣_ لَا وَحْشَةَ أَوْحَشَ مِنَ الْعُجْبِ.

٣٤. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect

٣٤_ إِعْجَابُ الْمَرْءِ بِنَفْسِهِ بُرْهَانٌ نَقْصِهِ، وَعُنْوَانٌ ضَعْفِ عَقْلِهِ.

٣٥. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan

٣٥_ إِيَّاكَ وَالْإِعْجَابَ وَحُبَّ الْإِطْرَاءِ، فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ.

٣٦. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you

٣٦_ إِيَّاكَ أَنْ تُعْجِبَ بِنَفْسِكَ، فَيُظْهِرَ عَلَيْكَ النِّقْصَ وَالشَّنَّ أَنْ.

Be cautious not to consider the sin of others as great while you deem it to be small .۳۷ [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others

۳۷_ إِيَّاكَ أَنْ تَشْتَكِبَ مِنْ مَعْصِيَةِ غَيْرِكَ مَا تَشْتَصِغِرُهُ مِنْ نَفْسِكَ، أَوْ تَشْتَكْتِرَ مِنْ طَاعَتِكَ مَا تَشْتَقِلُّهُ مِنْ غَيْرِكَ.

The Self-Admiring One

The Self-Admiring one-المعجب

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.The self-admiring one has no intelligence

١_ الْمُعْجِبُ لَا عَقْلَ لَهُ.

.[The self-admiring one has no [valid] opinion [as he never consults with anyone else

٢_ لَيْسَ لِمُعْجِبٍ رَأْيٌ.

Inability

العجز-Inability

Inability accompanied by espousing goodness is better than power accompanied by
.embarking on evil

١_ الْعَجْزُ مَعَ لُزُومِ الْحَيِّ-رِ حَيٌّ-رٌ مِّنَ الْقُدْرَةِ مَعَ رُكُوبِ الشَّرِّ-رٌ.

٢. Inability is waste

٢_ الْعَجْزُ إِضَاعَةٌ.

٣. Inability is ruin

٣_ الْعَجْزُ مَضِيعَةٌ.

٤. Inability is a cause of loss

٤_ الْعَجْزُ سَبَبُ التَّضْيِيعِ.

٥. Inability is the worst riding mount

٥_ الْعَجْزُ شَرُّ رُطَبِيَّةٍ.

٦. Inability bears the fruit of destruction

٦_ الْعَجْزُ يُثْمِرُ الْهَلَكَةَ.

٧. Inability makes enemies covetous

٧_ الْعَجْزُ يُطْمِعُ الْأَعْدَاءَ.

٨ .The fruit of inability is losing what is sought

٨_ ثَمَرَةُ الْعَجْزِ فَوْتُ الطَّلَبِ.

٩. 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

٩_ الْعَجْزُ اشْتِغَالُكَ بِالْمَضْمُونِ لَكَ عَنِ الْمَفْرُوضِ عَلَيْكَ وَتَرْكُ الْقَنَاعَةِ بِمَا أُوتِيَتْ.

The Powerless

The powerless-العاجز

١. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths

١_ أَعْجَزُ النَّاسِ آمَنُهُمْ لِقُوعِ الْحَوَادِثِ، وَهُجُومِ الْأَجْلِ.

٢. Sometimes the powerless one acquires what he needs

٢_ رَبِّمَا أَدْرَكَ الْعَاجِزُ حَاجَتَهُ.

The Derriere

The Derriere-العجيزه

١. The derriere is one of the two faces

١_ الْعَجِيزَةُ أَحَدُ الْوَجْهَيْنِ.

Haste And The Hasty

Haste and the hasty-العجله والعجول

١. Haste is dispraised in every affair except in that which repels evil

١_ الْعَجَلَةُ مَذْمُومَةٌ فِي كُلِّ أَمْرٍ إِلَّا فِيمَا يَدْفَعُ الشَّرَّ.

٢. Beware of haste, for indeed it bears the fruit of regret .

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إِحْذَرُوا الْعَجَلَ فَإِنَّهَا تُثْمِرُ النَّدَامَةَ.

۳. Keep away from haste, for verily it is the symbol of loss and regret .۳

۳_ إِيَّاكَ وَالْعَجَلَ، فَإِنَّهُ عُنْوَانُ الْفَوْتِ وَالنَّدَمِ.

۴. Keep away from haste, for surely it is associated with error .۴

۴_ إِيَّاكَ وَالْعَجَلَ فَإِنَّهُ مَقْرُونٌ بِالْعِنَارِ.

۵. Haste (or conceit) leads to error .۵

۵_ أَلْعَجَلُ (الْعُجْبُ) يُوجِبُ الْعِنَارَ.

۶. Haste prevents one from [successfully] achieving his goal .۶

۶_ أَلْعَجَلُ تَمَعُ الْإِصَابَةَ.

۷. Making haste before [having the] ability, causes distress .۷

۷_ أَلْعَجَلُ قَبْلَ الْإِمْكَانِ يُوجِبُ الْغُصَّةَ.

۸. The fruit of haste is error .۸

۸_ ثَمَرَةُ الْعَجَلِ الْعِنَارُ.

۹. Being hasty before [possessing the] ability is part of foolishness .۹

۹_ مِنَ الْحُمُقِ الْعَجَلُ قَبْلَ الْإِمْكَانِ.

۱۰. With haste, errors abound .۱۰

۱۰_ مَعَ الْعَجَلِ يَكْتَثِرُ الزَّلَلُ.

۱۱. [The hasty one is in the wrong, even if he acquires [what he seeks .۱۱

۱۱_ أَلْعُجُولُ مُخْطِئٌ وَإِنْ مَلَكَ.

۱۲. The one who rides on [the mount of] haste is on the verge of stumbling .۱۲

١٢_ رَاكِبُ الْعَجَلِ (العَجَلِ) مُشْفٍ (مُشْرِفٍ) عَلَيَّ الْكَبْوَةِ.

.١٣ In haste there is error

١٣_ فِي الْعَجَلِ عِثَارٌ.

.١٤ In haste there is regret

١٤_ فِي الْعَجَلِ النَّدَامَةُ.

.١٥ It is seldom that the view of a hasty person turns out to be correct

١٥_ قَلَّمَا يُصِيبُ رَأْيَ الْعَجُولِ.

.١٦ It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts

١٦_ قَلَّمَا تَنْجِحُ حَيْلَةَ الْعَجُولِ، أَوْ تَدْوِمُ مَوَدَّةَ الْمَلُولِ.

.١٧ Few are the ones who make haste and are not ruined by it

١٧_ قَلَّ مَنْ عَجَلَ إِلَّا هَلَكَ.

.١٨ Everyone who is hastened asks for more time

١٨_ كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْظَارَ.

.١٩ Too much haste makes a person slip

_١٩

p: ٥٥٢

كَثْرُهُ الْعَجَلِ يُرَلِّ الْإِنْسَانَ.

.[A hasty person never gets praised [for his haste .۲۰

۲۰_ لَنْ يُلْقَى الْعَجُولُ مَحْمُودًا.

.One who makes haste, errs .۲۱

۲۱_ مَنْ عَجَلَ زَلَّ.

.One who is hasty makes mistakes .۲۲

۲۲_ مَنْ يَعَجَلُ يَعْثُرُ.

?One who makes haste, his errors increase .۲۳

۲۳_ مَنْ عَجَلَ كَثُرَ عَثَارُهُ.

.One who acts hastily falls into error .۲۴

۲۴_ مَنْ رَكِبَ الْعَجَلَ أَذْرَكَ الزَّلَلَ.

.One who is hasty regrets his haste .۲۵

۲۵_ مَنْ عَجَلَ نَدِمَ عَلَى الْعَجَلِ.

.One who acts hastily is made to stumble by error .۲۶

۲۶_ مَنْ رَكِبَ الْعَجَلَ كَبَاهِهِ الزَّلُّ.

.One who acts hastily is bestridden by blame .۲۷

۲۷_ مَنْ رَكِبَ الْعَجَلَ رَكِبَتْهُ الْمَلَامَةُ.

.There is no achievement for the hasty .۲۸

۲۸_ لَا إِصَابَةَ لِعَجُولٍ.

Of all people, the one with the greatest regret and the most reproof is the hasty, .۲۹

.rash person who is not subdued by his intellect until after his affair is lost

٢٩_ أَشَدُّ النَّاسِ نَدَامَةً، وَأَكْثَرُهُمْ مَلَامَةً، الْعَجَلُ النَّزِيقُ الَّذِي لَا يُدْرِكُهُ عَقْلُهُ، إِلَّا بَعْدَ فَوْتِ أَمْرِهِ.

Leave haste aside, for indeed the one who is hasty in matters neither attains what .٣٠
.he seeks nor is his affair praised

٣٠_ ذَرِ الْعَجَلَ، فَإِنَّ الْعَجَلَ فِي الْأُمُورِ لَا يُدْرِكُ مَطْلَبَهُ وَلَا يُحْمَدُ أَمْرُهُ.

.[The hasty one errs or is close to [erring .٣١

٣١_ أَخْطَأَ مُسْتَعْجِلٌ أَوْ كَاذًا.

The Denumerable

The Denumerable-المعدود

.١ Every denumerable thing can diminish

١_ كُلُّ مَعْدُودٍ مُنْتَقِصٌ.

Readiness And Preparation

Readiness and Preparation-الإستعداد

.١ The best preparation is that by which one's Hereafter is improved

١_ حَتَّى رُؤِ الْإِسْتِعْدَادِ مَا أُصْلِحَ بِهِ الْمَعَادُ.

Lighten your burden, for indeed the goal is in front of you and time is behind you, .٢
.driving you forward

٢_ تَخَفَّفُوا فَإِنَّ

الغايه أمامكم، والساعه من ورائكم تحذوكم.

Lighten your burden so as to catch up [with those who are ahead you], for indeed .۳
the last among you are only being awaited by the first among you [who have
preceded them].

۳_ تَخَفُّوا تَلْحَقُوا، فَإِنَّمَا يُنْتَظَرُ بِأَوْلِكُمْ آخِرُكُمْ.

Prepare for your journey, keep your gaze on the flash of salvation and travel on .۴
[swift [and girded] mounts [of good deeds

۴_ تَيَسَّرْ لِسَفَرِكَ، وَشِمَّ بَرْقِ النَّجَاهِ، وَارْحَلْ مَطَايَا التَّشْمِيرِ.

Return from negligence, awake from slumber, prepare yourself for the move and .۵
gather provisions for the journey

۵_ تُوبُوا (تُوبُوا) مِنَ الْعَفْلَةِ، وَتَبَّهُوا مِنَ الرَّقْدَةِ، وَتَاهَبُوا لِلنُّقْلَةِ، وَتَزَوَّدُوا لِلرَّحْلَةِ.

.One who has prepared for his journey is delighted upon his arrival .۶

۶_ مَنْ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْنًا بِحَضْرِهِ.

Select your abode for yourself before the day of your landing and prepare your .۷
dwelling before your arrival

۷_ إِزْنَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ وَوِطِّ الْمَنْزِلَ قَبْلَ حُلُولِكَ.

Justice And The Just

Justice and the just -العدل والعاذل

.Justice is the better of the two policies .۱

۱_ الْعَدْلُ أَفْضَلُ السِّيَاسَتَيْنِ.

.Justice is the cornerstone of faith and the accumulator of benevolence .۲

۲_ الْعَدْلُ رَأْسُ الْإِيمَانِ، وَجَمَاعُ الْإِحْسَانِ.

Justice is the mainstay of the populace and the splendour of the rulers .٣

٣_ اَلْعَدْلُ قِوَامُ الرَّعِيَّةِ، وَجَمَالُ الْوُلَاةِ.

Justice means that you act equitably when you are oppressed, and kindness means .٤
.that when you gain authority, you forgive

٤_ اَلْعَدْلُ اَنْتُكَ اِذَا ظَلِمْتَ اَنْصَفْتَ، وَالْفَضْلُ اَنْتُكَ اِذَا قَدَرْتَ عَفَوْتَ.

.Be just and you will rule .٥

٥_ اِغْدِلْ تَحْكُمَ.

.Be just and you will rule .٦

٦_ اِغْدِلْ تَمْلِكَ.

Be just and your power .٧

.will last

٧_إِعْدِلْ تَدْمُ لَكَ الْقُدْرَةَ.

Have recourse to justice with good intention for the populace, reduced . ٨
.covetousness and increased piety

٨_إِسْتَعِنْ عَلَى الْعَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعِيَّةِ، وَقَلِّهِ الطَّمَعِ، وَكَثِّرْهُ الْوَرَعَ.

.The loftiest of endowments is justice .٩

٩_أَسْنَى الْمَوَاهِبِ الْعَدْلُ.

.The best [form of] justice is assisting the oppressed .١٠

١٠_أَحْسَنُ الْعَدْلِ نُصْرَةُ الْمَظْلُومِ.

The most just of all people is he who is equitable to the one who has oppressed .١١
him

١١_أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ مَنْ ظَلَمَهُ.

.Verily being fair in [your] ruling and eschewing oppression are part of justice .١٢

١٢_إِنَّ مِنَ الْعَدْلِ أَنْ تُنْصِفَ فِي الْحُكْمِ، وَتَجْتَنِبَ الظُّلْمَةَ.

Indeed justice is the scale of Allah, the Glorified, which He has placed among the .١٣
creation and installed for the establishment of truth; so do not oppose Him in His scale
.and do not contradict Him in His authority

١٣_إِنَّ الْعَدْلَ مِيزَانُ اللَّهِ سُبْحَانَهُ الَّذِي وَضَعَهُ فِي الْخَلْقِ، وَنَصَبَهُ لِإِقَامَةِ الْحَقِّ، فَلَا تُخَالِفْهُ فِي مِيزَانِهِ، وَلَا تُعَارِضْهُ فِي سُلْطَانِهِ.

Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden .١٤
indecentcy and injustice

١٤_إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ بِالْعَدْلِ وَالْإِحْسَانِ، وَنَهَى عَنِ الْفَحْشَاءِ وَالظُّلْمِ.

.Justice is brings harmony while oppression causes deviation .١٥

١٥_ الْعَدْلُ مَأْلُوفٌ، الْجَوْرُ عَسُوفٌ.

Justice is the soul of testimony .١٥

١٦_ الْقِسْطُ رُوحُ الشَّهَادَةِ.

Justice is the life of decrees .١٦

١٧_ الْعَدْلُ حَيَاةُ الْأَحْكَامِ.

Justice is the best testimony .١٧

١٨_ الْقِسْطُ خَيْرُ رُ الشَّهَادَةِ.

Justice reforms the people .١٨

١٩_ الْعَدْلُ يُصْلِحُ الْبَرِيَّةَ.

Justice is a merit for the ruler .١٩

٢٠_ الْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

Justice is the greatest of riches .٢٠

٢١_ الْعَدْلُ أَعْنَى الْعَنَاءِ.

Justice is equity .٢١

_٢٢

p: ٥٥٥

الْعَدْلُ إِنْصَافٌ.

Justice is a foundation [for a healthy society]; oppression is destruction .٢٣

٢٣_ الْعَدْلُ مِلاَكٌ، الْجَوْرُ هَلَاكٌ.

The just [ruler] is a custodian who awaits one of the two rewards (or the better of .٢٤
(the two rewards

٢٤_ الْعَادِلُ رَاعٍ يَنْتَظِرُ أَحَدَ الْجَزَائِنِ (أَحْسَنَ الْجَزَاعِينَ).

.The most just among the creation is one who judges best according to the truth .٢٥

٢٥_ أَعْدَلُ الْخَلْقِ أَقْصَاهُمْ بِالْحَقِّ.

The most just of all people is he who is equitable despite having power, and the .٢٦
.one who has the greatest clemency is he who is clement despite having authority

٢٦_ أَعْدَلُ النَّاسِ مَنْ أَنْصَفَ عَنْ قُوَّهِ، وَأَعْظَمُهُمْ حِلْمًا مَنْ حَلَّمَ عَنْ قُدْرِهِ.

.Through justice, bounties are multiplied .٢٧

٢٧_ بِالْعَدْلِ تَتَضَاعَفُ الْبَرَكَاتُ.

.Through justice, the populace is reformed .٢٨

٢٨_ بِالْعَدْلِ تَصْلُحُ الرَّعِيَّةُ.

Allah, the Glorified, made justice a mainstay for mankind, a purification from .٢٩
.oppressions and vices, and as an opening for [the spreading of] Islam

٢٩_ جَعَلَ اللَّهُ سُبْحَانَهُ الْعَدْلَ قِوَامًا لِلْأَنْامِ، وَتَنْزِيهَاً مِنَ الْمَظَالِمِ وَالْآثَامِ، وَتَسْنِيَةً لِلْإِسْلَامِ.

.Virtuous justice is [the cause of] organization [and harmony] among the people .٣٠

٣٠_ حُسْنُ الْعَدْلِ نِظَامُ الْبَرِيَّةِ.

.The best of policies is justice .٣١

٣١_ خَيْرُ السِّيَاسَاتِ الْعَدْلُ.

٣٢. How can one who is unjust to himself be just with others!?

٣٢_ كَيْفَ يَعْدِلُ فِي غَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ!؟

٣٣. Justice suffices as a means of governance

٣٣_ كَفَى بِالْعَدْلِ سَائِسًا.

٣٤. Let your riding mount be justice, for one who rides on it gains mastery

٣٤_ لِيَكُنْ مَرْكَبَكَ الْعَدْلَ فَمَنْ رَكَبَهُ مَلَكَ.

٣٥. Justice can never be achieved until injustice falters [and comes to an end

٣٥_ لَنْ يُتِمَّكَ الْعَدْلُ حَتَّى يَزِلَّ

It is not from justice to judge a reliable person by conjecture [instead of accepting
(his testimony)].

٣٦_ لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى التَّقَهُ بِالظَّنِّ.

[One who is just gains [and strengthens his] power [and authority

٣٧_ مَنْ عَدَلَ تَمَكَّنَ.

.The ruling of one who is just gets acted upon

٣٨_ مَنْ عَدَلَ نَفَذَ حُكْمَهُ.

.The status of one who is just becomes great

٣٩_ مَنْ عَدَلَ عَظُمَ قَدْرُهُ.

.One whose justice increases, his days are praised

٤٠_ مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أَيَّامُهُ.

.Allah unfolds His mercy upon one who acts justly in the lands

٤١_ مَنْ عَدَلَ فِي الْبِلَادِ نَشَرَ اللَّهُ عَلَيْهِ الرَّحْمَةَ.

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

٤٢_ مَنْ طَابَقَ سِرُّهُ عِلَانِيَتَهُ، وَوَافَقَ فِعْلُهُ مَقَالَتَهُ فَهُوَ الَّذِي أَدَّى الْأَمَانَةَ، وَتَحَقَّقَتْ عَدَالَتُهُ.

.Whoever acts justly, Allah fortifies his kingdom

٤٣_ مَنْ عَمِلَ بِالْعَدْلِ حَصَّنَ اللَّهُ مُلْكَهُ.

.Take with justice but give with munificence; you will possess two virtues

٤٤_ خُذْ بِالْعَدْلِ وَأَعْطِ بِالْفَضْلِ تَحْزِرِ الْمُنْفَعَتَيْنِ.

The policy of justice comprises of three things: judiciousness in leniency, fairness in .٤٥
.investigation and moderation in munificence

٤٥_ سِيَّاسَةُ الْعَدْلِ ثَلَاثٌ: لِينٌ فِي حَزْمٍ، وَاسْتِقْصَاءٌ فِي عَدْلِ، وَإِفْضَالٌ فِي قَضْدِ.

.Two things are such that their reward cannot be weighed: forgiveness and justice .٤٦

٤٦_ شَيْئَانِ لَا يُوزَنُ تَوَابُهُمَا: الْعَفْوُ، وَالْعَدْلُ.

.The uprightness [and betterment] of the populace is [achieved through] justice .٤٧

٤٧_ صَلاَحُ الرَّعِيَّةِ الْعَدْلُ.

You must be just with [both] friend and foe, and .٤٨

p: ٥٥٧

Or (according to Ibn Abi al-Ḥadīd's explanation): It is not from justice to judge upon –١
.what is known [for certain] using [mere] conjecture

.moderate in [both] poverty and wealth

٤٨_ عَلَيْكَ بِالْعَدْلِ فِي الصَّدِيقِ، وَالْعَدُوِّ، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَى.

.٤٩ The pinnacle of justice is for a person to be just with himself

٤٩_ غَايَةُ الْعَدْلِ أَنْ يَعْدَلَ الْمَرْءُ فِي نَفْسِهِ.

.٥٠ In justice there is benevolence

٥٠_ فِي الْعَدْلِ الْإِحْسَانُ.

.٥١ In justice there is betterment of the people

٥١_ فِي الْعَدْلِ صَلَاحُ الْبَرِيَّةِ.

.٥٢ Following the way of Allah and the stability of nations lies in justice

٥٢_ فِي الْعَدْلِ الْإِقْتِدَاءُ بِسُنَّةِ اللَّهِ وَثَبَاتُ الدُّوَلِ.

.٥٣ In justice there is comfort; and one for whom justice is beleaguering, then
.oppression will be more beleaguering [and difficult] for him

٥٣_ فِي الْعَدْلِ سَعَةٌ، وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجَوْرُ عَلَيْهِ أَضْيَقُ.

.٥٤ From the exigencies of justice is the forbidding of oppression

٥٤_ مِنْ لَوَازِمِ الْعَدْلِ التَّنَاهِي عَنِ الظُّلْمِ.

.٥٥ Nothing brings prosperity to the lands like justice

٥٥_ مَا عُمِرَتِ الْبُلْدَانُ بِمِثْلِ الْعَدْلِ.

.٥٦ Do not let the weak lose hope in your justice

٥٦_ لَا تُؤَيِّسِ الضُّعَفَاءَ مِنْ عَدْلِكَ.

.٥٧ There is no justice better than returning the right of the oppressed

٥٧_ لَاعْدَلُ أَفْضَلُ مِنْ رَدِّ الْمَظَالِمِ.

Justice is life .٥٨

٥٨_ الْعَدْلُ حَيَاءٌ.

Justice is the best judgment .٥٩

٥٩_ الْعَدْلُ خَيْرُ الرُّحُومِ.

Justice is [a means of attaining] success and dignity .٦٠

٦٠_ الْعَدْلُ فَوْزٌ وَكَرَامَةٌ (مَكَانَةٌ).

Justice is the mainstay of the populace (or of the creation .٦١

٦١_ الْعَدْلُ قِوَامُ الرَّعِيَّةِ (الْبَرِّيَّةِ).

Justice is a merit of the sultan .٦٢

٦٢_ الْعَدْلُ فَضِيلَةُ السُّلْطَانِ.

Justice is the system of leadership .٦٣

٦٣_ الْعَدْلُ نِظَامُ الْإِمْرَةِ.

Justice is the strongest foundation .٦٤

٦٤_ الْعَدْلُ أَقْوَى أَسَاسٍ.

Justice is the best trait .٦٥

٦٥_ الْعَدْلُ أَفْضَلُ سَجِيَّةٍ.

Justice relieves the one who acts .٦٦

.upon it from being shackled by the rights of others

٦٦_ أَلْعَدْلُ يُرِيحُ الْعَامِلَ بِهِ مِنْ تَقَلُّدِ الْمَظَالِمِ.

.The bane of justice is the powerful tyrant .٦٧

٦٧_ آفَةُ الْعَدْلِ الظَّالِمِ الْقَادِرُ.

٦٨. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice

٦٨_ إِذَا نَفَذَ حُكْمَكَ فِي نَفْسِكَ تَدَاعَتْ أَنْفُسُ النَّاسِ إِلَى عَدْلِكَ.

.The bane of the just [ones] is lack of piety .٦٩

٦٩_ آفَةُ الْعُدُولِ قَلَّةُ الْوَرَعِ.

.The coming to power of the just is from the necessities .٧٠

٧٠_ دَوْلَةُ الْعَادِلِ مِنَ الْوَاجِبَاتِ.

.Many a just person is an oppressor .٧١

٧١_ زُبُّ عَادِلٍ جَائِرٌ.

The Middle Course

The middle course -الإعتدال والنمط الأوسط

١. 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

١_ حَيْزُ الْأُمُورِ (هَذِهِ الْأُمَّةِ) النَّمَطُ الْأَوْسَطُ، إِلَيْهِ يَرْجِعُ الْغَالِي وَبِهِ يَلْحَقُ التَّالِي.

Enmity And The Enemy

Enmity and the Enemy -العدو والمعاداة

١. Being bound by straps is better [and more preferable] than accompanying the

.adversary

١_ أَلَشَّدُ بِالْقَدِّ، وَلَا مُقَارِنَهُ الضُّدُّ.

.٢ [The cause of enmity is lack of empathy [and consideration for others

٢_ عَلَّةُ الْمُعَادَاهِ قَلَّةُ الْمُبَالَاتِ.

.٣ Enmity of near ones is more unpleasant than the sting of the scorpions

٣_ عَدَاوَةُ الْأَقَارِبِ أَمْرٌ مِنْ لَسَعِ الْعَقَارِبِ.

.٤ Too much enmity is disquieting for the hearts

٤_ كَثْرَةُ الْعَدَاوَةِ عَنَاءٌ الْقُلُوبِ.

.٥ Whoever stubbornly opposes the people, they hate him

٥_ مَنْ عَانَدَ النَّاسَ مَقْتُوهٌ.

.٦ Whoever manifests his enmity, his stratagems are reduced

٦_ مَنْ أَظْهَرَ عَدَاوَتَهُ قَلَّ كَيْدُهُ.

.٧ One who tries to overcome his adversary

.has embarked on a struggle

٧_ مَنْ غَالَبَ الضُّدَّ رَكِبَ الْجِدَّ.

.One who accompanies his adversary exhausts his body ٨

٨_ مَنْ قَارَنَ ضِدَّهُ ضَيَّ جَسَدَهُ.

.One who reforms [and reconciles with] his enemy increases in his number ٩

٩_ مَنْ اسْتَصْلَحَ عَدُوَّهُ زَادَ فِي عَدَدِهِ.

.Whoever is unconcerned about you, then he is your enemy ١٠

١٠_ مَنْ لَا يُبَالِكُ فَهُوَ عَدُوُّكَ.

Whoever accompanies his adversary, he will expose his flaw and torment his . ١١
heart

١١_ مَنْ قَارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وَعَذَّبَ قَلْبَهُ.

.One who is courteous with his adversaries is safe from battles ١٢

١٢_ مَنْ دَارَى أَضْدَادَهُ أَمِنَ الْمَحَارِبَ.

.One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes ١٣

١٣_ مَنْ نَامَ عَنْ عَدُوِّهِ أَنْبَهَتْهُ (نَبَهَتْهُ) الْمَكَائِدُ.

One who finds the enmity of men sweet tastes the bitterness of the hardships of . ١٤
war

١٤_ مَنْ اسْتَحْلَى مُعَادَاةَ الرِّجَالِ اسْتَمَرَّ مُعَانَاةَ الْقِتَالِ.

.One who shows enmity towards the people reaps the fruit of regret ١٥

١٥_ مَنْ عَادَى النَّاسَ اسْتَشْمَرَ النَّدَامَةَ.

Whoever hides your fault from you and exposes your fault in your absence, then . ١٦

.he is your [real] enemy, so be careful of him

١٦_ مَنْ سَاتَرَكَ عَيْبَكَ، وَعَابَكَ فِي غَيْبِكَ فَهُوَ الْعَدُوُّ فَاحْذَرُهُ.

Whoever shows enmity [with the people] his paths becomes rugged, his affair .١٧
.becomes difficult and his way out becomes narrow

١٧_ مَنْ شَاقَّ وَعَرَّتْ عَلَيْهِ طُرُقُهُ، وَأَعْضَلَ عَلَيْهِ أَمْرُهُ، وَضَاقَ عَلَيْهِ مَخْرَجُهُ.

.One who reforms his adversaries attains his goal .١٨

١٨_ مَنْ أَصْلَحَ الْأَضْدَادَ بَلَغَ الْمُرَادَ.

One who derives benefit from harming you will never be free from his enmity for .١٩
.you in every situation

١٩_ مَنْ كَانَ

p: ٥٦٠

نَفْعُهُ فِي مَضَرَّتِكَ لَمْ يَخُلْ فِي كُلِّ حَالٍ مِنْ عَدَاوَتِكَ.

Never do two people [or groups] quarrel but that the more foolish of the two wins .٢٠
.the argument

٢٠_ ما تَلَا حَىٰ إِثْنَانٍ فَظَهَرَ إِلَّا أَسْفَهُهُمَا.

Acting courteously with the enemies of Allah in their domains is a safeguard from .٢١
.the chastisement of Allah and a caution from the raging tribulations of this world

٢١_ مُجَامَلَةُ أَعْدَاءِ اللَّهِ فِي دَوْلَتِهِمْ تَقِيَّتُهُ مِنْ عَذَابِ اللَّهِ، وَحَذَرٌ مِنْ مَعَارِكِ الْبَلَاءِ فِي الدُّنْيَا.

Struggling against the enemies in their dominions and fighting against them . ٢٢
despite their power is abandoning the command of Allah and exposing oneself to the
.tribulations of this world

٢٢_ مُجَاهَدَةُ الْأَعْدَاءِ فِي دَوْلَتِهِمْ، وَمُنَاضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَزُكُّ لِأَمْرِ اللَّهِ وَتَعَرُّضٌ لِبَلَاءِ الدُّنْيَا.

٢٣. (١) [Do not be adversaries of the blessings of Allah upon you.]

٢٣_ لَا تَكُنْ لِلْعَدُوِّ قَبْلَ الْقُدْرَةِ.

[Do not face your adversary before you are powerful enough [to defeat him] . ٢٤

٢٤_ لَا تُتَوَقَّعْ بِالْعَدُوِّ قَبْلَ الْقُدْرَةِ.

Do not be fooled by the courteousness of the enemy for indeed he is like water , .٢٥
.even if its heating by fire is prolonged, it is not prevented from extinguishing it

٢٥_ لَا تُتَعَرَّضَنَّ بِمُجَامَلَةِ الْعَدُوِّ فَإِنَّهُ كَالْمَاءِ وَإِنْ أُطِيلَ إِسْحَانُهُ بِالنَّارِ لَا يَمْتَنِعُ مِنْ إِطْفَائِهَا.

Do not confront your enemy while he is charging towards you, for indeed his . ٢٦
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

٢٦_ لَا تَعَرَّضْ لِعَدُوِّكَ وَهُوَ مُقْبِلٌ، فَإِنَّ إِقْبَالَهُ يُعِينُهُ عَلَيْكَ، وَلَا تَعَرَّضْ لَهُ

Or: Do not be enemies [of each other] for the [sake of the] blessings of Allah upon – ۱
.you

وَهُوَ مُدْبِرٌ، فَإِنَّ إِدْبَارَهُ يَكْفِيكَ أَمْرُهُ.

Do not declare your enmity to your enemy and do not rebuke your friend; and .٢٧
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

٢٧_ لَا تُنَابِذِ عَدُوَّكَ، وَلَا تُقْرِعْ صَدِيقَكَ، وَأَقْبِلِ الْعُدْرَ، وَإِنْ كَانَ كِذْبًا وَدَعِ الْجَوَابَ عَنْ قُدْرِهِ وَإِنْ كَانَ لَكَ.

When you have hatred [for someone] then do not disassociate yourself [completely .٢٨
.[– and leave some room for possible future friendship

٢٨_ إِذَا أَبْغَضْتَ فَلَا تَهْجُرْ.

Let the most hated of people to you and the furthest of them from you be the one .٢٩
.who always seeks out the faults of people

٢٩_ لِيَكُنْ أَبْغَضَ النَّاسِ إِلَيْكَ وَأَبْعَدَهُمْ مِنْكَ أَطْلَبُهُمْ لِمَعَائِبِ النَّاسِ.

.[One who hates you incites you [to wrongdoing .٣٠

٣٠_ مَنْ أَبْغَضَكَ أَغْرَاكَ.

The enemy has been named ‘enemy’ because he wrongs you; so one who flatters .٣١
.you for your faults is in actuality an enemy who is wronging you

٣١_ إِنَّمَا سُمِّيَ الْعَدُوُّ عَدُوًّا لِأَنَّهُ يَغْدُو عَلَيْكَ، فَمَنْ دَاهَنَكَ فِي مَعَائِبِكَ فَهُوَ الْعَدُوُّ الْعَادِي عَلَيْكَ.

.Keep away from the enemies of Allah and maintain ties with the friends of Allah .٣٢

٣٢_ زَانِلُوا أَعْدَاءَ اللَّهِ وَوَاصِلُوا أَوْلِيَاءَ اللَّهِ.

The worst of enemies is the one who goes to the greatest lengths and is most .٣٣
.secretive in his plotting

٣٣_ شَرُّ الْأَعْدَاءِ أَبْعَدُهُمْ غَوْرًا، وَأَخْفَاهُمْ مَكِيدَةً.

.[At times enemies may deceive [and pretend to be well-wishers .٣٤

٣٤_ قَدْ يَخْدَعُ الْأَعْدَاءُ.

.٣٥. One who sows enmity [and aggression] reaps loss

٣٥_ مَنْ

p: ٥٤٢

زَرَ عَ الْعُدْوَانَ حَصَدَ الْخُسْرَانَ.

.36. Treating the enemy with kindness is one of the two victories

36_ الْأَخْذُ عَلَى الْعَدُوِّ بِالْفَضْلِ، أَحَدُ الظَّفَرَيْنِ.

Being courteous when trying to accomplish something is more effective than other .37
.means

37_ التَّلَطُّفُ فِي الْحِيلَةِ أَجْدَى مِنَ الْوَسِيلَةِ.

With regards to your enemy, be on the lookout for possibility [of defeating him] and .38
.seize opportunity, you will be [thus become] triumphant

38_ اسْتَعْمِلْ مَعَ عَدُوِّكَ مُرَاقِبَةَ الْإِمْكَانِ وَانْتِهَاضَ الْفُرْصَةِ، تَظْفَرَهُ.

.39. The weakest of enemies in plotting is the one who manifests his enmity

39_ أَوْهَنُ الْأَعْدَاءِ كَيْدًا مَنْ أَظْهَرَ عِدَاوَتَهُ.

.40. One enemy is plenty

40_ الْوَاحِدُ مِنَ الْأَعْدَاءِ كَثِيرٌ.

Reforming [and reconciliation with] the enemies through good words and beautiful .41
.actions is easier than facing them and combating them with the torment of battle

41_ الْإِسْتِصْلَاحُ لِلْأَعْدَاءِ بِحُسْنِ الْمَقَالِ، وَجَمِيلِ الْأَفْعَالِ، أَهْوَنُ مِنْ مُلَاقَاتِهِمْ وَمُغَالَبَتِهِمْ بِمَضِيضِ الْقِتَالِ،

.42. One who reforms [and reconciles with] his opponents attains his goal

42_ مَنْ اسْتَصْلَحَ الْأَضْدَادَ بَلَغَ الْمُرَادَ.

.43. Do not consider yourself safe from an enemy, even if he is grateful

43_ لَا تَأْمَنْ عَدُوًّا وَإِنْ شَكَرَ.

.44. Never underestimate an enemy, even if he is weak

٤٤_ لَا تَسْتَصْغِرَنَّ عَدُوًّا وَإِنْ ضَعُفَ.

.٤٥ Showing enmity towards the people is a trait of the ignorant ones

٤٥_ مُعَادَاةُ الرَّجَالِ مِنْ شِيَمِ الْجُهَالِ.

.٤٦ One who unsheathes the sword of aggression is killed by it

٤٦_ مَنْ سَلَّ سَيْفَ الْعُدْوَانِ قُتِلَ بِهِ.

.٤٧ Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace
.man

٤٧_ مَوَاقِفُ الشَّنَائِنِ تُسَخِّطُ الرَّحْمَنَ، وَتَرْضِي الشَّيْطَانَ، وَتَشِينُ الْإِنْسَانَ.

.٤٨ One who exceeds in [his] animosity has sinned and one who falls short

p: ٥٤٣

.and does not show enmity when it is required] is defeated]

٤٨_ مَنْ بِالْغِ فِي الْخِصَامِ أَثِمَ، وَمَنْ قَصَرَ عَنْهُ خُصِمَ.

.He who has animosity [towards others] is not capable of fearing Allah .٤٩

٤٩_ لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

Quarrels [and disputes] manifest the foolishness of a person and do not increase in .٥٠
his right

٥٠_ الْمُخَاصَمَةُ تُبْدِي سَفَهَ الرَّجُلِ وَلَا تَزِيدُ فِي حَقِّهِ.

.One whose transgression (or antagonism) increases, his enemies increase .٥١

٥١_ مَنْ كَثُرَ تَعَدِّيهِ (تَعَادِيهِ) كَثُرَتْ أَعَادِيهِ.

.Power is lost through aggression [and oppression .٥٢

٥٢_ الْقُدْرَةُ يُزِيلُهَا الْعُدْوَانُ.

Apologizing And Offering Excuses

Apologizing and offering excuses-الأعذار والإعتذار

Being needless of offering an excuse is more honourable than truthfulness [in your .١
(excuse)].(١)

١_ الْإِسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصُّدْقِ.

.Apologizing necessitates pardoning .٢

٢_ الْإِعْتِذَارُ يُوجِبُ الْإِعْتِنَارُ.

.Repeating the apology is a reminder of the sin .٣

٣_ إِعَادَةُ الْإِعْتِذَارِ تَذَكِيرٌ بِالذَّنْبِ.

.One who seeks pardon without having sinned has imposed the sin upon his soul .٤

٤_ مَنْ اعْتَذَرَ مِنْ غَيْرِ ذَنْبٍ فَقَدْ أُوجِبَ عَلَيْهِ الذَّنْبُ.

.One who admits his wrongdoing deserves forgiveness ٥.

٥_ مَنْ اعْتَرَفَ بِالْجُرَيْرِهِ اسْتَحَقَّ الْمَغْفِرَةَ.

.One who apologizes in a befitting manner deserves to be forgiven ٦.

٦_ مَنْ أَحْسَنَ الْإِعْتِدَارَ اسْتَحَقَّ الْإِعْتِفَارَ.

.One who apologizes has sought pardon ٧.

٧_ مَنْ اعْتَذَرَ فَقَدْ اسْتَفَالَ.

.He who seeks pardon has not sinned ٨.

٨_ مَا أَذْنَبَ مِنْ اعْتَذَرَ.

!How good an intercessor seeking pardon is ٩.

٩_ نِعْمَ الشَّفِيعُ الْإِعْتِدَارُ.

.Do not offer an excuse to the one who would like to find you without an excuse ١٠.

١٠_ لَا تَعْتَذِرْ إِلَى مَنْ يُحِبُّ أَنْ لَا يَجِدَكَ عُذْرًا.

.There is no intercessor more successful than apology ١١.

١١_ لَا شَافِعَ أَنْجَحَ مِنَ الْإِعْتِدَارِ.

١٢.

p: ٥٤٤

١_ Or: Not doing anything that would require apology is rarer than truthfulness

.Repeating the apology is a reminder of the [past] sins

١٢_ إِعَادَةُ الْإِعْتِدَارِ تَذَكِيرٌ بِالذُّنُوبِ.

١٣. (١) Seeking pardon (or taking lesson) is a sincere warner.

١٣_ الْإِعْتِدَارُ (الْإِعْتِبَارُ) مُنْذِرٌ نَاصِحٌ.

١٤. When you do wrong, apologize

١٤_ إِذَا جَنَيْتَ فَاعْتَدِرْ.

١٥. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon

١٥_ رُبَّ جُزْمٍ أَغْنَى عَنِ الْإِعْتِدَارِ عَنْهُ الْإِقْرَارُ بِهِ.

١٦. Too much apology magnifies the sins

١٦_ كَثْرَةُ الْإِعْتِدَارِ تُعْظِمُ الذُّنُوبَ.

١٧. 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

١٧_ إِيَّاكَ وَمَا قَلَّ إِنكَارُهُ، وَإِنْ كَثُرَ مِنْكَ إِعْتِدَارُهُ، فَمَا كُلُّ قَائِلٍ نُكْرًا يُمَكِّنُكَ أَنْ تُوسِعَهُ عُدْرًا.

Dignity And Reputation

Dignity and Reputation-الأعراض

١. Safeguard [your] reputations with wealth

١_ حَصِّنُوا الْأَعْرَاضَ بِالْأَمْوَالِ.

٢. Nothing preserves reputations like turning away from vile traits and evil objectives

٢_ مَا صَانَ الْأَعْرَاضَ كَالْإِعْرَاضِ عَنِ الدَّنَايَا وَسُوءِ الْأَعْرَاضِ.

۳. Protect your reputations by spending your wealth generously .۳

۳_ وَقُوا أَعْرَاضَكُمْ بِبُذُلِ أَمْوَالِكُمْ.

۴. Abundance of wealth [that is attained] by the derogation of reputations is ignobility .۴

۴_ وَفُورُ الْأَمْوَالِ بِإِنْتِقَاصِ الْأَعْرَاضِ لُؤْمٌ.

۵. Plenitude of religion and dignity [that is acquired] through generously spending . ۵
.wealth is a sublime gift

۵_ وَفُورُ الدِّينِ وَالْعِرْضِ بِإِيتِنَادِ الْأَمْوَالِ مَوْهَبَةٌ سَيِّئَةٌ.

۶. Protect your dignity with your worldly possessions and you will be honoured, do . ۶
good to others and you will be served, show clemency and you will be put forward (or
.you will advance

۶_ وَقَّ عِرْضَكَ بِعَرَضِكَ تُـ كَرَمٌ، وَتَفَضَّلَ تُحَدِّمٌ، وَاحْلَمَ تُقَدِّمٌ.

The plenitude of dignity is .۷

p: ۵۶۵

۱- 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

attained] through the generous spending of wealth, and the uprightness of religion is] .[realized] through devaluing this world

٧- وَفُورُ الْعِرْضِ بِإِثْنَالِ الْمَالِ، وَصَلَاحُ الدِّينِ بِإِفْسَادِ الدُّنْيَا.

٨. Nothing safeguards reputations like spending generously

٨- مَا حُصِّنَتِ الْأَعْرَاضُ بِمِثْلِ الْبَدْلِ.

Do not make your dignity a subject of the speech of every speaker [by engaging in .٩ .[shameful deeds

٩- لَا تَجْعَلْ عِرْضَكَ عَرَضًا لِقَوْلِ كُلِّ قَائِلٍ.

١٠. One who sacrifices his dignity is abased

١٠- مَنْ بَدَلَ عِرْضَهُ ذَلَّ.

١١. One who sacrifices his dignity is humiliated

١١- مَنْ بَدَلَ عِرْضَهُ حَقُرَّ.

١٢. One who preserves his dignity is revered

١٢- مَنْ صَانَ عِرْضَهُ وُقِّرَ.

١٣. Whoever considers his dignity to be precious, money has of little value for him

١٣- مَنْ كَرَّمَ عَلَيْهِ عِرْضَهُ هَانَ عَلَيْهِ الْمَالُ.

Cognizance

Cognizance-المعرفة

١. Cognizance is perplexity and being devoid of it is dim-sightedness

١- الْمَعْرِفَةُ دَهْشٌ، وَالْخُلُوعُ مِنْهَا غَطْشٌ.

٢. The most excellent cognizance is the human being's cognizance of himself

٢_ أَفْضَلُ الْمَعْرِفَةِ، مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ.

٣. Of all the people, the most cognizant of himself is the most fearful of his Lord

٣_ أَكْثَرُ النَّاسِ مَعْرِفَةً لِنَفْسِهِ أَخَوْفُهُمْ لِرَبِّهِ.

٤. The person most cognizant of his age is the one who is not astonished by its events

٤_ أَعْرَفُ النَّاسِ بِالزَّمَانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أَحْدَاثِهِ.

٥. Cognizance is the light of the heart

٥_ الْمَعْرِفَةُ نُورُ الْقَلْبِ.

٦. Cognizance is the successful attainment of [purification and] the sacred

٦_ الْمَعْرِفَةُ الْفَوْزُ بِالْقُدْسِ.

٧. (Cognizance is the evidence of excellence (or nobility

٧_ الْمَعْرِفَةُ بُرْهَانُ الْفَضْلِ (النُّبْلِ).

٨. The fruit of cognizance is becoming averse to the evanescent abode

٨_ ثَمَرَةُ الْمَعْرِفَةِ الْعُزُوفُ عَنْ دَارِ الْفَنَاءِ.

٩. Many a cognizance leads

.to misguidance

٩_ رَبِّ مَعْرِفَهُ أَدَّتْ إِلَى تَضَلِيلٍ.

١٠. 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

١٠_ عُرِفَ اللَّهُ سُبْحَانَهُ بِفَسْخِ الْعَزَائِمِ، وَحَلِّ الْعُقُودِ وَكَشْفِ الضُّرِّ، وَابْتِلَاءِ عَمَّنْ أَخْلَصَ لَهُ النَّيَّةَ.

١١. [The pinnacle of cognizance is fear [of Allah

١١_ غَايَةُ الْمَعْرِفَةِ الْخَشْيَةُ.

١٢. The pinnacle of cognizance is for a person to know himself

١٢_ غَايَةُ الْمَعْرِفَةِ أَنْ يَعْرِفَ الْمَرْءُ نَفْسَهُ.

١٣. It is a sufficient cognizance for a person to know himself

١٣_ كَفَى بِالْمَرْءِ مَعْرِفَهُ أَنْ يَعْرِفَ نَفْسَهُ.

١٤. The conception of cognizance is through learning knowledge

١٤_ لِقَاخِ الْمَعْرِفَةِ دِرَاسَةَ الْعِلْمِ.

١٥. One whose cognizance is sound, his soul and his endeavour turns away from the .evanescent world

١٥_ مَنْ صَحَّتْ مَعْرِفَتُهُ انْصَرَفَتْ عَنِ الْعَالَمِ الْفَانِي نَفْسُهُ وَهَمَّتُهُ.

١٦. 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

١٦_ مَعْرِفَةُ الْعَالِمِ دِينٌ يُدَانُ، بِهِ يَكْسِبُ الْإِنْسَانُ الطَّاعَةَ فِي حَيَاتِهِ، وَجَمِيلَ الْأُحْدُوثِ بَعْدَ وَفَاتِهِ.

١٧. The smallest amount of cognizance leads to disinclination towards worldly .(pleasures (or corruption of one's actions

١٧_ يَسِيرُ الْمَعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسَادَ الْعَمَلِ) فِي الدُّنْيَا.

Meeting the people of cognizance is a means of strengthening the hearts and . ١٨
.benefitting of wisdom

١٨_ لِقَاءُ أَهْلِ الْمَعْرِفَةِ عِمَارَةُ الْقُلُوبِ وَمُسْتَفَادُ الْحِكْمَةِ.

.[One who is cognizant, refrains [from the forbidden . ١٩

١٩_ مَنْ عَرَفَ كَفَّ.

.It behoves the one who knows Allah, the Glorified, to desire that which is with Him . ٢٠

٢٠_ يَتَّبِعِي لِمَنْ

p: ٥٦٧

It is possible that the actions are corrupted because the cognizance is only little and – ١
.thus incomplete

عَرَفَ اللَّهُ سُبْحَانَهُ أَنْ يَزْغَبَ فِيهَا لَدَيْهِ.

.21 One who is cognizant of Allah, the Glorified, will never become wretched .21

21_ مَنْ عَرَفَ اللَّهَ سُبْحَانَهُ لَمْ يَشَقَّ أَبَدًا.

One who relies on personal opinion and analogy in trying to know Allah goes astray .22
.and matters become confusing for him

22_ مَنْ اعْتَمَدَ عَلَى الرَّأْيِ وَالْقِيَاسِ فِي مَعْرِفَةِ اللَّهِ ضَلَّ، وَتَشَعَّبَتْ عَلَيْهِ الْأُمُورُ.

.23 Cognizance of Allah, the Glorified, is the highest cognizance .23

23_ مَعْرِفَةُ اللَّهِ سُبْحَانَهُ أَعْلَى الْمَعَارِفِ.

It behoves the one who is cognizant of Allah, the Glorified, not to make his heart .24
.devoid of hope in Him and fear of Him

24_ يَنْبَغِي لِمَنْ عَرَفَ اللَّهَ سُبْحَانَهُ أَنْ لَا يَخْلُو قَلْبُهُ مِنْ رَجَائِهِ وَخَوْفِهِ.

.25 (1) One who knows Allah believes in his oneness .25

25_ مَنْ عَرَفَ اللَّهَ تَوَحَّدَ.

.26 Whoever knows Allah, his cognizance is complete .26

26_ مَنْ عَرَفَ اللَّهَ كَمَلَتْ مَعْرِفَتُهُ.

The Cognizant

The Cognizant – العارف

.1 Every cognizant one is sorrowful .1

1_ كُلُّ عَارِفٍ مَهْمُومٌ.

.2 [Every cognizant one is averse [to the temporary pleasures of this world .2

2_ كُلُّ عَارِفٍ عَائِفٌ.

٣. How can one know others when he is ignorant of himself!?

٣_ كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ!؟

٤. 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

٤_ الْعَارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَهَا، وَنَزَّهَهَا عَنْ كُلِّ مَا يُبْعِدُهَا وَيُؤَبِّقُهَا.

٥. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad

٥_ الْعَارِفُ وَجْهُهُ مُسْتَبَشِّرٌ مُتَبَسِّمٌ، وَقَلْبُهُ وَجِلٌّ مَحْزُونٌ.

Glory And The Honoured One

Glory and the Honored One –العزّه والعزیز

١. One who is given

p: ٥٤٨

١- Or: One who knows Allah opts to remain alone

.honour by Allah cannot be humiliated by any king

١_ مَنْ تَعَزَّزَ بِاللَّهِ لَمْ يُذَلَّهُ سُلْطَانٌ.

.One who seeks honour through [anyone] other than Allah is abased .٢

٢_ مَنْ اِعْتَزَّ بِغَيْرِ اللَّهِ ذَلَّ.

.One who seeks glory through [anyone] other than Allah is destroyed by [the] glory .٣

٣_ مَنْ اِعْتَزَّ بِغَيْرِ اللَّهِ اَهْلَكَهُ الْعِزُّ.

.One who seeks glory without having any right to it gets humiliated .٤

٤_ مَنْ يَطْلُبُ الْعِزَّ بِغَيْرِ حَقٍّ يَذَلُّ.

One who seeks glory through [anything] other than truth, Allah humiliates him with .٥
[the] truth

٥_ مَنْ اِعْتَزَّ بِغَيْرِ الْحَقِّ اَذَلَّهُ اللَّهُ بِالْحَقِّ.

.[There is no glory except through obedience [to Allah] .٦

٦_ لَا عِزَّ إِلَّا بِالطَّاعَةِ.

.[The honoured is the one who becomes honoured through obedience [to Allah] .٧

٧_ الْعَزِيزُ مَنْ اِعْتَزَّ بِالطَّاعَةِ.

.[When you seek glory, then seek it through obedience [to Allah] .٨

٨_ إِذَا طَلَبْتَ الْعِزَّ فَاطْلُبْهُ بِالطَّاعَةِ.

.[He whose neighbours are abased is not honoured. (١) .٩

٩_ مَا عَزَّ مَنْ ذَلَّ جِيرَانُهُ.

.Glory is the attainment of [the power to exact] revenge .١٠

١٠_ الْعِزُّ إِذْرَاكُ الْإِنْتِصَارِ.

١١. Every glory that is not endorsed by religion is a humiliation

١١_ كُلُّ عِزٍّ لَا يُؤَيِّدُهُ دِينٌ مَذَلَّةٌ.

Seclusion

Seclusion-الإعتزال

١. In seclusion from the worldly people there is accumulation of goodness

١_ فِي اعْتِرَالِ أَبْنَاءِ الدُّنْيَا جَمَاعُ الصَّلَاحِ.

٢. One who secludes [from the people] himself remains safe

٢_ مَنْ اعْتَرَلَ سَلِمَ.

٣. [One who tests [the people who love this world] secludes himself [from them

٣_ مَنْ اِخْتَبَرَ اِعْتَرَلَ.

٤. One who secludes himself, his indifference towards the pleasures of this world

.becomes strong

٤_ مَنْ اعْتَرَلَ حَسُنَتْ زَهَادَتُهُ.

٥. ?Whoever secludes himself, his piety remains safeguarded

٥_ مَنْ

p: ٥٦٩

١- Or: One who humiliates his neighbours is not honoured

اعْتَزَلَ سَلِيمٌ وَرَعُهُ.

٦. One who secludes himself from the people is safe from their evil.

٦_ مَنْ اعْتَزَلَ النَّاسَ سَلِيمٌ مِنْ شَرِّهِمْ.

٧. How good a worship seclusion is!

٧_ نِعْمَ الْعِبَادَةُ الْعَزْلَةُ.

٨. One who isolates himself from the people preserves his religion.

٨_ مَنْ انْفَرَدَ عَنِ النَّاسِ صَانَ دِينَهُ.

٩. One who isolates himself from the people becomes intimate with Allah, the Glorified.

٩_ مَنْ انْفَرَدَ عَنِ النَّاسِ اِنْسَ بِاللَّهِ سُبْحَانَهُ.

١٠. Safety is in solitude.

١٠_ اَلْسَّلَامَةُ فِي التَّفَرُّدِ.

١١. Solitude is the comfort of the worshippers.

١١_ اَلْاِنْفِرَادُ رَاحَةُ الْمُتَعَبِّدِينَ.

١٢. One who isolates himself is spared from sorrows.

١٢_ مَنْ انْفَرَدَ كُفِيَ الْاَحْزَانَ.

١٣. Continuous solitude is safer than mingling with the people.

١٣_ مُدَاوَمَةُ الْوَحْدَةِ اَسْلَمٌ مِنْ خُلْطِهِ النَّاسِ.

١٤. Seclusion is the best (or the fortification of) piety.

١٤_ اَلْعَزْلَةُ حُسْنُ (حِصْنُ) التَّقْوَى.

١٥. Seclusion is the best trait of the sagacious.

١٥_ الْعَزْلَةُ أَفْضَلُ سِيَمِ الْأَكْيَاسِ.

Resolve

Resolve-العزم

١. Whoever reveals his decision [to others], his judiciousness gets nullified .

١_ مَنْ أَظْهَرَ عَزْمَهُ بَطَلَ حُزْمُهُ.

٢. Whoever resolves to do evil, his arrow returns to him .

٢_ مَنْ سَاءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

٤. Do not resolve upon that in which you find no clear guidance .

٣_ لَا تَعْزِمْ عَلَى مَا لَمْ تَسْتَبِينَ الرُّشْدَ فِيهِ.

٥. (١) There is no good in [making a] resolution without determination.

٤_ لَا خَيْرَ فِي عَزْمٍ بِلا حَزْمٍ.

Adversity

Adversity-العسر

١. Adversity degrades morals and alienates friends .

١_ الْعُسْرُ يَشِينُ الْأَخْلَاقَ، وَيُوحِشُ الرَّفَاقَ.

٢. Adversity is a reproach .

٢_ الْعُسْرُ لُؤْمٌ.

٣. Adversity corrupts morals .

٣_ الْعُسْرُ يُفْسِدُ الْأَخْلَاقَ.

Social Interaction And Mingling

1. Social interaction with people of merits is enlivening for the hearts .

1_ مُعَاشَرَةُ ذَوِي الْفَضَائِلِ حَيَاةُ الْقُلُوبِ.

2. Let not your

p: ٥٧٠

1- Or: There is no good in making a decision without prudence

.family or those whom you love be the most miserable of people because of you

٢_ لَا يَكُنْ أَهْلَكَ وَذُو وَدِّكَ (ذُؤُوكَ) أَشَقَى النَّاسِ بِكَ.

.3. Do not alienate a person whose separation will harm you

٣_ لَا تُوحِشَنَّ امْرَأً يَسُوءُكَ فِرَاقُهُ.

The one who mingles with people is afflicted by the evil associate and the hypocrisy .4
.of the enemy

٤_ يُبْتَلَى مُخَالِطُ النَّاسِ بِقَرِينِ السُّوءِ، وَمَدَاجَاهِ الْعَدُوِّ.

.5. Preserve [the respect of others] and your respect will be preserved

٥_ أَتْبَى يُتَقَى عَلَيْكَ.

Mix sternness with gentleness, and be gentle as long as gentleness is more .6
.befitting

٦_ اخْلِطِ الشَّدَّةَ بِرِفْقٍ، وَارْفُقْ مَا كَانَ الرَّفْقُ أَوْفَقَ.

Imbibe your heart with mercy for all the people and kindness towards them, and do .7
.not oppress them or be [like] a sword over them

٧_ أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لَجَمِيعِ النَّاسِ وَالْإِحْسَانَ إِلَيْهِمْ، وَلَا تُنْلِهِمْ حَيْفًا، وَلَا تَـ كُنْ عَلَيْهِمْ سَيْفًا.

Remember you brother who is absent in the same way that which you would like .8
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

٨_ أَذْكَرُ أَخَاكَ إِذَا غَابَ بِالَّذِي تُحِبُّ أَنْ يَذْكُرَكَ بِهِ وَإِيَّاكَ وَمَا يَكْرَهُ، وَدَعُهُ مِمَّا تُحِبُّ أَنْ يَدْعَكَ مِنْهُ.

Loathe from yourself what you loathe from others and like for people what you like .9
.for yourself

٩_ اسْتَقْبِ عِخْرَ مَنْ نَفْسِكَ مَا تَسْتَقْبِيهِ مِنْ غَيْرِكَ، وَارْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ.

Reduced mingling preserves religion and relieves one from having to associate . ١٠
.with wicked people

١٠_ قَلَّةُ الْخُلَطَاءِ تَصُونُ الدِّينَ، وَتُرِيحُ مِنْ مُقَارَنَةِ الْأَشْرَارِ.

Be equitable to . ١١

p: ٥٧١

people over yourself, your family, your near ones and those from whom you desire something, and be just with both enemy and friend

١١_ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَأَهْلِكَ، وَخَاصَّتِكَ، وَمَنْ لَكَ فِيهِ هَوَى، وَأَعْدِلْ فِي الْعَدُوِّ وَالصَّديقِ.

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

١٢_ أَجْمِلْ إِذْلالَ مَنْ أَدَلَّ عَلَيْكَ، وَأَقْبَلْ عُذْرَ مَنْ اعْتَذَرَ إِلَيْكَ، وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ.

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

١٣_ أَحْسِنِ رِعايَةَ الحُرْمَاتِ، وَأَقْبَلْ عَلَى أَهْلِ المُرُوءَاتِ، فَإِنَّ رِعايَةَ الحُرْمَاتِ تَدُلُّ عَلَى كَرَمِ الشَّيْمَةِ، وَالإِقبالَ عَلَى ذَوِي المُرُوءَاتِ يُعَرِّبُ عَنْ شَرَفِ الهِمَّةِ.

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

١٤_ إِزْحَمْ مَنْ دُونَكَ يَزْحَمُكَ مَنْ فَوْقَكَ وَقَسَّ سَيْهُوَهُ بِسَيْهُوكَ وَمَعْصِيَتُهُ لَكَ بِمَعْصِيَتِكَ لِربِّكَ وَفَقْرُهُ إِلَى رَحْمَتِكَ بِفَقْرِكَ إِلَى رَحْمَةِ رَبِّكَ.

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

١٥_ الصَّقُّ بِأَهْلِلِ الْخَيْرِ وَالْوَرَعِ، وَرَضُّهُمْ عَلَى أَنْ لَا يُطْرُقَكَ، فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُدْنِي مِنَ الْغَرِّهِ، وَالرِّضَا بِذَلِكَ يُوجِبُ مِنَ اللَّهِ الْمَقْتَّ.

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

١٦_ اجْعَلْ نَفْسَكَ مِيزَانًا بَيْنَكَ وَبَيْنَ غَيْرِكَ، وَأَحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ، وَاتَّكِرْ لَهُ مَا تَكْرَهُ لَهَا، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ، وَلَا تَظْلِمْ كَمَا تُحِبُّ أَنْ لَا تُظْلَمَ.

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

١٧_ إِصْحَبِ النَّاسَ بِمَا تُحِبُّ أَنْ يَصْحَبُوكَ تَأْمَنُوكَ وَيَأْمَنُوكَ.

Keep away from socializing with evil people for they are like fire - the one who comes in contact with it gets burnt

١٨_ إِيَّاكَ وَمُعَاشِرَةَ الْأَشْرَارِ، فَإِنَّهُمْ كَالنَّارِ مُبَاشَرَتُهَا تُحْرِقُ.

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

١٩_ إِيَّاكَ وَمُعَاشِرَةَ مُسْتَبْعِي عُيُوبِ (الدُّنُوبِ) النَّاسِ، فَإِنَّهُ لَمْ يَسْلَمْ مُصَاحِبُهُمْ مِنْهُمْ.

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

٢٠_ إِيَّاكَ وَمَا يُسَخِطُ رَبَّكَ، وَيُوجِشُ النَّاسَ مِنْكَ، فَمَنْ أَسَخَطَ رَبَّهُ

تَعَرَّضَ لِلْمَيْيَةِ، وَمَنْ أَوْحَشَ النَّاسَ تَـبَرَّأَ مِنَ الْحَرِيِّهِ.

Be careful to keep away from turning your backs on each other, cutting off ties .٢١
with each other, and abandoning the enjoining of good and prohibiting of evil [with
respect to one another

٢١_ إِيَّاكُمْ وَالتَّدَابُّرَ، وَالتَّقَاطُعَ، وَتَزَكَّ الْأَمْرَ بِالْمَعْرُوفِ، وَالتَّهْيِ عَنِ الْمُنْكَرِ.

.The most deserving of those whom you love is the one who does not forsake you .٢٢

٢٢_ أَوْلَى مَنْ أَحْبَبْتَ مَنْ لَا يَفْلَاكَ.

The most equitable conduct is for you to deal with people in the way you would like .٢٣
them to deal with you

٢٣_ أَعْدَلُ السَّيْرِهِ أَنْ تُعَامِلَ النَّاسَ بِمَا تُحِبُّ أَنْ يُعَامِلُوكَ بِهِ.

The most unjust conduct is for you to seek equity from people while not dealing .٢٤
with them in the same way

٢٤_ أَجْوَرُ السَّيْرِهِ أَنْ تَنْتَصِفَ مِنَ النَّاسِ وَلَا تُعَامِلَهُمْ بِهِ.

The most worthy of those whom you love is he whose benefit is for you and whose .٢٥
harm is for other than you

٢٥_ أَحَقُّ مَنْ أَحْبَبْتَهُ مَنْ نَفَعُهُ لَكَ وَضَرَّهُ لِغَيْرِكَ.

Verily the best outward appearance [and demeanour] is that which makes you .٢٦
mingle with people and beautifies you among them and restrains their tongues from
[speaking ill of] you

٢٦_ إِنَّ أَحْسَنَ الزُّيِّ مَا خَلَطَكَ بِالنَّاسِ، وَجَمَّلَكَ بَيْنَهُمْ، وَكَفَّ أَلْسِنَ تَهُمَ عَنْكَ.

.Make others incline towards you instead of distancing themselves from you .٢٧

٢٧_ أَقِمِ الرَّغْبَةَ إِلَيْكَ مَقَامَ الْحُرْمَةِ بِكَ.

٢٨. (١) Man is the son of his time.

٢٨_ الْمَرْءُ إِثْنُ سَاعَتِهِ.

٢٩. Through good social interaction, affection lasts

٢٩_ بِحُسْنِ الْعِشْرَةِ تَدْوُمُ الْمَوَدَّةِ.

٣٠. Through good social interaction friendships become intimate

٣٠_ بِحُسْنِ الْعِشْرَةِ تَأْنَسُ

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Meaning that he is bound to follow the ways of the people of his time (and this is – ١ – acceptable as long as it is not against the commandments of Allah

۳۱. By good social interaction ties (or companionship) last

۳۱_ بِحُسْنِ الْعِشْرِ رَهْ تَدُومُ الْوُضْلَةُ (الصُّحْبَةُ).

۳۲. How evil an associate the spiteful person is!

۳۲_ بِئْسَ الْعَشِيرُ الْحَقُودُ.

۳۳. Good social interaction causes affection to endure

۳۳_ حُسْنُ الْعِشْرِ يَسْتَدِيمُ الْمَوَدَّةَ.

۳۴. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions

۳۴_ خَالِقُوا النَّاسَ بِأَخْلَاقِهِمْ وَزَايِلُوهُمْ فِي الْأَعْمَالِ.

۳۵. 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

۳۵_ خَالِطُوا النَّاسَ مُخَالَطَةً، إِنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وَإِنْ غَبَبْتُمْ حَنُّوا إِلَيْكُمْ.

۳۶. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions

۳۶_ خَالِطُوا النَّاسَ بِاللِّسَانِ وَأَجْسَادِكُمْ، وَزَايِلُوهُمْ بِقُلُوبِكُمْ وَأَعْمَالِكُمْ.

۳۷. Many an associate is not a close friend

۳۷_ رُبَّ عَشِيرٍ غَيْرٍ حَبِيبٍ.

۳۸. It is in times of trial that a man is [either] honoured or disgraced

۳۸_ عِنْدَ الْإِمْتِحَانِ يُكْرَمُ الرَّجُلُ أَوْ يُهَانُ.

۳۹. Associate with the people of excellence and you will gain felicity and nobility

٣٩_ عَاشِرُ أَهْلِ الْفَضْلِ تَسَعَدُ وَتَتَبَلُّ.

.٤٠ The development of the hearts is in socializing with people of intellect

٤٠_ عِمَارَةُ الْقُلُوبِ فِي مُعَاشَرَةِ ذَوِي الْعُقُولِ.

Cutting off [ties with] the ignorant is equivalent to establishing ties with the . ٤١
.intelligent

٤١_ قَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ.

The intelligent person [only] cuts off ties with you after failing to find any other way .٤٢
.out

٤٢_ قَطِيعَةُ الْعَاقِلِ لَكَ بَعْدَ نَفَازِ الْحِيلَةِ فِيكَ.

Get closer to the people in their morals and you will be safe from their malice [and .٤٣
].[evil

٤٣_ قَارِبِ النَّاسِ

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فى أخلاقهم تأمن غوائلهم.

Having many acquaintances is a tribulation, and socializing with the people is an .۴۴
.ordeal

۴۴_ كَثْرَةُ الْمَعَارِفِ مِحْنَةٌ، وَخُلُطَةُ النَّاسِ فِتْنَةٌ.

.One whose social interaction increases, his piety (or reliability) decreases .۴۵

۴۵_ مَنْ كَثُرَتْ خُلُطَتُهُ قَلَّتْ تَقِيَّتُهُ (تَقِيَّتُهُ).

.One who mingles with the people is affected by their devices .۴۶

۴۶_ مَنْ خَالَطَ النَّاسَ نَالَهُ مَكْرَهُمْ.

?Whoever mingles with the people, his piety decreases .۴۷

۴۷_ مَنْ خَالَطَ النَّاسَ قَلَّ وَرَعُهُ.

.One whose social interaction is good, his brother's increase .۴۸

۴۸_ مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إِخْوَانُهُ.

.One who deals leniently with people enjoys [and benefits from] their company .۴۹

۴۹_ مَنْ عَامَلَ النَّاسَ بِالْمُسَامَحَةِ إِشْتَمَعَ بِصُحْبَتِهِمْ.

.One whose being alive is not beneficial to you, then count him among the dead .۵۰

۵۰_ مَنْ لَمْ تَنْفَعَكَ حَيَاتُهُ فَعَدَّهُ فِي الْمَوْتَى.

Be good in your interactions, be patient in difficulties and be equitable when you .۵۱
.have power

۵۱_ أَحْسِنِ الْعِشْرَةَ، وَاصْبِرْ عَلَى الْعُسْرَةِ، وَأَنْصِفْ مَعَ الْقُدْرَةِ.

Be pleased for [other] people with that which pleases you, then you will be a [true] .۵۲
.Muslim

٥٢_ اِرْضَ لِلنَّاسِ بِمَا تَرْضَاهُ لِنَفْسِكَ، تَكُنْ مُسْلِمًا.

The Lover

The Lover-العاشق

Desires have rent asunder his intellect and killed his heart while his mind is . ١
.infatuated with them

١_ قَدْ خَرَقَتْ الشَّهَوَاتُ عَقْلَهُ، وَأَمَاتَتْ قَلْبَهُ، وَوَلَّهَتْ عَلَيْهِهَا نَفْسَهُ.

Seeking Protection From Allah

Seeking protection from Allah-الاعتصام بالله

.Whoever seeks protection from Allah, He saves him . ١

١_ مَنْ اعْتَصَمَ بِاللَّهِ نَجَاهُ.

.One who seeks protection from Allah is not harmed by Satan . ٢

٢_ مَنْ اعْتَصَمَ بِاللَّهِ لَمْ يَضُرَّهُ شَيْطَانٌ.

.Whoever clings to Allah, his wish is fulfilled [and his goal is achieved . ٣

٣_ مَنْ اعْتَصَمَ

بِاللَّهِ عَزَّ مَطْلَبُهُ.

Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you .٤
are turning to a secure refuge

٤_ أَلْحِجِّيْ نَفْسَكَ فِي الْأُمُورِ كُلِّهَا إِلَى إِلَهِكَ، فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفٍ حَرِيْزٍ.

Seek protection with Allah in all situations, for indeed you will be clinging to One, .٥
.Glorified be He, who is a powerful protector

٥_ اِعْتَصِمْ فِي أحوَالِكَ كُلِّهَا بِاللَّهِ، فَإِنَّكَ تَعْتَصِمُ مِنْهُ سُبْحَانَهُ بِمَانِعٍ عَزِيْزٍ.

You must seek protection from Allah in all your affairs, for indeed this is a [means of] .٦
protection from everything

٦_ عَلَيْكَ بِالِاِعْتِصَامِ بِاللَّهِ فِي كُلِّ أُمُورِكَ، فَإِنَّهَا عِصْمَةٌ مِنْ كُلِّ شَيْءٍ.

Preserving Oneself From Sin

العصمه والاعتصام-Preserving oneself from sin

.١ Preserving oneself from sin is a blessing .

١_ اَلْعِصْمَةُ نِعْمَةٌ.

.٢ One who is inspired with preservation [from sin] is saved from error .

٢_ مَنْ أُلهِمَ الْعِصْمَةَ مِنْ الزَّلَلِ.

.٣ [Being unable to sin is [also] a form of preservation [against sin .

٣_ مِنَ الْعِصْمَةِ تَعَدُّرُ الْمَعَاصِي.

Destruction And Damage

العطب والمعاطب-Destruction and damage

.١ Sometimes there is destruction is under what is sought .

١_ رَبِّ عَطَبٌ تَحْتَ طَلَبٍ.

٢. Embarking on acts that lead to [places of] destruction is the symbol of foolishness .

٢_ رُكُوبُ الْمَعَابِطِ عُنْوَانُ الْحِمَاقَةِ.

٣. [Many a person is destroyed after having remained safe [and survived a disaster .

٣_ رَبِّ عَاطِبٌ بَعْدَ السَّلَامَةِ.

Empathy

Empathy-العواطف

١. One whose empathy (or kind acts) increases, his acquaintances increases .

١_ مَنْ كَثُرَتْ عَوَاطِفُهُ (عَوَارِفُهُ) كَثُرَتْ مَعَارِفُهُ.

Respect

Respect-التعظيم

١. One who respects you because of your opulence, belittles you in your [time of] .
poverty

١_ مَنْ أَعْظَمَكَ لِإِكْتَارِكَ، اسْتَفْلَكَ عِنْدَ إِقْلَالِكَ.

٢. Never regard anyone as venerable .

.until you discover the level of his cognizance

٢_ لَا تَسْتَعْظِمَنَّ أَحَدًا حَتَّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

Chastity

العفاف-Chastity

١. Chastity preserves the soul and purifies it from vile demerits .

١_ الْعِفَافُ يَصُونُ النَّفْسَ، وَيُنَزِّهُهَا عَنِ الدُّنْيَا.

٢. Chastity weakens lust .

٢_ الْعِفَّةُ تُضَعِّفُ الشَّهْوَةَ.

٣. [Chastity is renunciation [of worldly pleasures .

٣_ الْعِفَافُ زَهَادَةٌ.

٤. Chastity is the best (or the root of) magnanimity .

٤_ الْعِفَّةُ أَفْضَلُ (أَصْلُ) الْفُتُوَّةِ.

٥. Chastity is the best trait .

٥_ الْعِفَافُ أَفْضَلُ شَيْمَةٍ.

٦. Chastity is the trait of the sagacious .

٦_ الْعِفَّةُ شَيْمَةُ الْأَكْيَاسِ.

٧. Chastity is the cornerstone of goodness .

٧_ الْعِفَّةُ رَأْسُ كُلِّ خَيْرٍ.

٨. Restraining oneself from [coveting] that which people possess is chastity and high- mindedness .

٨_ أَلَكْفُ عَمَّا فِي أَيْدِي النَّاسِ عَفَّةٌ، وَكِبْرُ هِمِّهِ.

٩. The people of chastity are the most honourable of the honourables .

٩_ (أَهْلُ) الْعَفَافِ أَشْرَفُ الْأَشْرَافِ.

١٠. Through chastity actions become purified .

١٠_ بِالْعَفَافِ تَزْكُو الْأَعْمَالُ.

١١. The crown of a man is his chastity and his adornment is his equity .

١١_ تَأْجُ الرَّجُلِ عَفَافُهُ وَزِينَتُهُ إِنْصَافُهُ.

١٢. [The fruit of chastity is preservation [of oneself from chastisement .

١٢_ ثَمَرَةُ الْعِفَّةِ الصِّيَانَةُ.

١٣. The fruit of chastity is contentment .

١٣_ ثَمَرَةُ الْعِفَّةِ الْقَنَاعَةُ.

١٤. Virtuous chastity is from the traits of the honourable ones .

١٤_ حُسْنُ الْعَفَافِ مِنْ شِيَمِ الْأَشْرَافِ.

١٥. The cause of contentment is chastity .

١٥_ سَبَبُ الْقَنَاعَةِ الْعَفَافُ.

١٦. Espouse chastity, for indeed it is a good companion .

١٦_ عَلَيْكَ بِالْعِفَّةِ فَإِنَّهَا نِعَمَ الْقَرِينِ.

١٧. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened .

١٧_ عَلَيْكَ بِالْعَفَافِ وَالْقُنُوعِ، فَمَنْ أَخَذَ بِهِ خَفَّتْ عَلَيْهِ الْمُؤَنُ.

18. Espouse chastity, for indeed it is the best trait of the honourable ones .18

18_ عَلَيْنَكَ بِالْعِفَافِ فَإِنَّهُ أَفْضَلُ شَيْمِ الْأَشْرَافِ.

19. You must .19

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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

١٩_ عَلَيْكُمْ بِلُزُومِ الْعِفَّةِ، وَالْأَمَانَةِ، فَإِنَّهُمَا أَشْرَفُ مَا أُسْرِرْتُمْ وَأَحْسَنُ مَا أَعْلَنْتُمْ، وَأَفْضَلُ مَا ادَّخَرْتُمْ.

.٢٠ .To the extent of modesty, there is chastity

٢٠_ عَلَى قَدْرِ الْحَيَاءِ تَكُونُ الْعِفَّةُ.

I am amazed at the one who knows the evil consequences of [forbidden]. ٢١
!pleasures, how can he not remain chaste

٢١_ عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَوَاقِبِ اللَّذَاتِ كَيْفَ لَا يَعْفُ؟!

.٢٢ .Just as you desire, be chaste

٢٢_ كَمَا تَشْتَهَى عِفًّا.

One who desires that which he cannot obtain has not adorned himself with . ٢٣
.chastity

٢٣_ لَمْ يَتَحَلَّ بِالْعِفَّةِ مَنْ اشْتَهَى مَا لَا يَجِدُ.

.Whoever is granted chastity and contentment, honour becomes his ally .٢٤

٢٤_ مَنْ أُتِحِفَ الْعِفَّةَ وَالْقَنَاعَةَ، حَالَفَهُ الْعِزُّ.

.٢٥ .There is no indigence with chastity

٢٥_ لَا فَاقَةَ مَعَ عَفَافٍ.

Whoever is chaste, his burden [of sin] is reduced and his status becomes great in .٢٦
.the sight of Allah

٢٦_ مَنْ عَفَّ حَفَّ وَزُرَّهُ، وَعَظَّمَ عِنْدَ اللَّهِ قَدْرَهُ.

.٢٧ .One whose flanks are chaste, his attributes become good

٢٧_ مَنْ عَفَّتْ أَطْرَافُهُ حَسُنَتْ أَوْصَافُهُ.

٢٨. The chastest among you are the most modest among you

٢٨_ أَعَفُّكُمْ أَحْيَاكُمْ.

٢٩. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied
.[[with His will

٢٩_ إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْمُتَعَفِّفَ الْحَيِّ التَّقِيَّ، الرَّاضِيَ.

Well-Being

Well-being-العافيه

١. Good health is such that when it lasts, it is disregarded and when it is lost, its value is
.known

١_ أَلْعَوَافِي إِذَا دَامَتْ

p: ٥٧٩

جُهِلْتُ، وَإِذَا فَقَدْتُ عُرِفْتُ.

Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a .۲
bountiful gift

۲_ إِنَّ الْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا، لِنِعْمَةٍ جَلِيلَةٍ (جَمِيلَةٍ)، وَمَوْهَبَةٍ جَزِيلَةٍ.

.Well-being is the most pleasant of blessings .۳

۳_ الْعَافِيَةُ أَهْنَى النَّعْمِ.

.There is no life more pleasant than [life] with good health .۴

۴_ لَا عَيْشَ أَهْنًا مِنَ الْعَافِيَةِ.

.There is no attire better than well-being .۵

۵_ لَا لِبَاسَ أَفْضَلَ مِنَ الْعَافِيَةِ.

.Every well-being is [headed] towards affliction .۶

۶_ كُلُّ عَافِيَةٍ إِلَى بَلَاءٍ.

.Well-being is the better of the two attires .۷

۷_ الْعَافِيَةُ أَفْضَلُ اللَّبَاسَيْنِ.

.Through well-being, life becomes pleasurable .۸

۸_ بِالْعَافِيَةِ تُوجَدُ لَذَّةُ الْحَيَاةِ.

.The garment of well-being is the most pleasant of attires .۹

۹_ ثَوْبُ الْعَافِيَةِ أَهْنَى الْمَلَابِسِ.

.Lasting good health is the most pleasant gift and the best portion .۱۰

۱۰_ دَوَامُ الْعَافِيَةِ أَهْنَى عَطِيئَةٍ، وَأَفْضَلُ قِسْمٍ.

Ask Allah for welfare [and safety] from the lustful temptations and the trials of this .۱۱
.world

۱۱_ سَلُوا اللَّهَ سُبْحَانَهُ الْعَافِيَةَ مِنْ تَسْوِيلِ الْهَوَى وَفِتَنِ الدُّنْيَا.

Forgiveness And Pardon

Forgiveness and pardon-العفو والإقالة

۱. Hastening to forgive is from the morals of the honourable .۱

۱_ الْمُبَادَرَةُ إِلَى الْعَفْوِ مِنْ أَخْلَاقِ الْكِرَامِ.

۲. Forgiveness is the greater of the two virtues .۲

۲_ الْعَفْوُ أَعْظَمُ النَّصِيْلَتَيْنِ.

۳. Forgive and you will be supported .۳

۳_ أَعْفُ تُنَصَّرَ.

۴. Pardon and you will be pardoned .۴

۴_ أَقِلْ تُقَلَّ.

۵. Do good to the one who does evil to you and forgive the one who wrongs you .۵

۵_ أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَاعْفُ عَمَّنْ جَنَى عَلَيْكَ.

۶. Forgive the mistake of your friend, [and] your enemy will consider you to be .۶
.virtuous

۶_ اغْتَفِرْ زَلَّةَ صَدِيقِكَ، يُرَكِّكَ عَدُوُّكَ.

۷. Forgive that .۷

.which angers you for the sake of that which pleases you

٧_ اِغْتَفِرْ مَا اَغْضَبَكَ لِمَا اَرْضَاكَ.

Pardon wrongdoings, stave off punishment and overlook that which has not . ٨
.become evident for you

٨_ اَقْبِلِ الْعُتْرَةَ، وَاذْرَأِ الْحَدَّ، وَتَجَاوَزْ عَمَّا لَمْ يُصْرَحْ لَكَ بِهِ.

Accept the excuses of people and you will enjoy their brotherhood; meet them with .٩
.cheerfulness and you will cause their malice [and grudges against you] to die away

٩_ اِقْبِلْ اَعْدَارَ النَّاسِ، تَسْتَمْتِعْ بِاِخَائِهِمْ، وَالْقَهْمُ بِالْبَشْرِ، تُمِثُّ اَضْغَانَهُمْ.

Pardon the errors of the magnanimous, for none of them slips but that the Hand of .١٠
.Allah lifts him [back] up

١٠_ اَقِيلُوا ذَوِي الْمُرُوءَاتِ عَثْرَاتِهِمْ، فَمَا يَعْثُرُ مِنْهُمْ عَائِرٌ اِلَّا وَيَدُ اللّٰهِ تَرْفَعُهُ.

.١١ Forgiveness is the best of favours

١١_ اَلْعَفْوُ اَحْسَنُ الْاِحْسَانِ.

.١٢ Forgiveness is the charity of triumph

١٢_ اَلْعَفْوُ زَكَاةُ الظَّفْرِ.

.١٣ Forgiveness is the evidence of intelligence

١٣_ الْمَعْدَرَةُ بُرْهَانُ الْعَقْلِ.

.١٤ Forgiveness is the symbol of nobility

١٤_ اَلْعَفْوُ عُنْوَانُ النُّبْلِ.

.١٥ Forgiveness is the crown of high morals

١٥_ اَلْعَفْوُ تَاجُ الْمَكَارِمِ.

Many a sin is such that the [appropriate] degree of punishment for it is informing .١٦
.the sinner of it

١٦_ رَبِّ ذَنْبٍ مِّقْدَارُ الْعُقُوبَةِ عَلَيْهِ إِعْلَامُ الْمُنْذِبِ بِهِ.

.Do not persist in that [action] which is followed by sin .١٧

١٧_ لَا تُصِرَّ عَلَى مَا يُعَقَّبُ الْإِثْمَ.

Forgiveness despite [having the] power [to exact revenge] is a shield from the . ١٨
.punishment of Allah, the Glorified

١٨_ الْإِعْفَاءُ مَعَ الْقُدْرَةِ جُنَّةٌ مِنْ عَذَابِ اللَّهِ سُبْحَانَهُ.

.When you have been wronged, forgive .١٩

١٩_ إِذَا جُنِيَ عَلَيْكَ فَاعْتَفِرْ.

.Through forgiveness [of others] divine mercy is invoked .٢٠

٢٠_ بِالْعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

Overlook despite .٢١

having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete

٢١_ تَجَاوَزْ مَعَ الْقُدْرَةِ وَأَحْسِنْ مَعَ الدَّوْلَةِ تَ كُمُلْ لَكَ السِّيَادَةُ.

.Overlook missteps and pardon mistakes, [for by this] your station will be elevated .٢٢

٢٢_ تَجَاوَزْ عَنِ الرَّزْلِ، وَأَقِلِ الْعَثَرَاتِ، تُرَفِّعْ لَكَ الدَّرَجَاتُ.

Cover up offences with forgiveness, especially for those who possess magnanimity .٢٣
.and social standing

٢٣_ تَغَمَّدِ الذُّنُوبَ بِالْغُفْرَانِ، سَيِّمًا فِي ذَوِي الْمُرُوءَةِ وَالْهَيْئَاتِ.

.Feign heedlessness [about the mistakes of others] and your affair will be praised .٢٤

٢٤_ تَغَافَلْ يُحْمَدُ أَمْرَكَ.

Reward goodness and overlook offence, as long as it is not a breach in religion or .٢٥
.an undermining of the authority of Islam

٢٥_ جَازِ بِالْحَسَنَةِ، وَتَجَاوَزْ عَنِ السَّيِّئَةِ، مَا لَمْ يَكُنْ ثَلَمًا فِي الدِّينِ، أَوْ وَهْنًا فِي سُلْطَانِ الْإِسْلَامِ.

Adopt [the policy of] excusing the people and do not extend your hand to that which .٢٦
[\(is disagreeable to anyone of them.\)](#)

٢٦_ خُذِ الْعَفْوَ مِنَ النَّاسِ، وَلَا تَبْلُغْ مِنْ أَحَدٍ مَكْرُوهَهُ.

Do away with revenge, for indeed it is from the worst actions of the powerful, and .٢٧
he who raises himself above the evil of reprisals has taken hold of the accumulation of
.merits

٢٧_ دَعِ الْإِنْتِقَامَ فَإِنَّهُ مِنْ أَسْوَأِ أَعْمَالِ الْمُقْتَدِرِ، وَلَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنِ سُوءِ الْمُجَازَاهِ.

It is when one possesses complete authority that the virtue of forgiveness . ٢٨
.becomes manifest

٢٨_ عِنْدَ كَمَالِ الْقُدْرَةِ تَظْهَرُ فَضِيلَةُ الْعَفْوِ.

Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the . ٢٩
.gravest of sins

٢٩_ قَلَّ الْعَفْوُ أَفْبَحُ الْعُيُوبِ، وَالتَّسْرُعُ إِلَى الْإِنْتِقَامِ

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It is possible that this is an instruction of the Imam (‘a) to those given the task of ١ –
.collecting the zakāt from the people

أَعْظَمُ الذُّنُوبِ.

Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] ٣٠.
.the most excellent of traits

٣٠_ قَبُولُ عُذْرِ الْمُجْرِمِ مِنْ مَوَاجِبِ الْكَرَمِ وَمَحَاسِنِ الشُّيْمِ.

.Victory is a sufficient intercessor for the sinner ٣١.

٣١_ كَفَى بِالظَّفَرِ شَافِعًا لِلْمُذْنِبِ.

Be graciously forgiving when you become powerful and act justly when you are in ٣٢.
.authority

٣٢_ كُنْ جَمِيلَ الْعَفْوِ إِذَا قَدَرْتَ عَامِلًا بِالْعَدْلِ إِذَا مَلَكَتْ.

Be forgiving when you are powerful, generous in your affluence and altruistic ٣٣.
despite your poverty, then virtue will become perfected for you (or virtues will
(become perfected for you

٣٣_ كُنْ عَفْوًا فِي قُدْرَتِكَ، جَوَادًا فِي عُسْرَتِكَ، مُؤْتِرًا مَعَ فَاقَتِكَ، يَكْمُلُ لَكَ الْفَضْلُ <تَ_ كُمُلُ لَكَ الْفَضَائِلُ).

.One who forgives wrongdoings has taken hold of the accumulation of merits ٣٤.

٣٤_ مَنْ عَفَى عَنِ الْجَرَائِمِ فَقَدْ أَخَذَ بِجَوَامِعِ الْفَضْلِ.

One who does not favour [others] with forgiveness, wrongs [them] through ٣٥.
.vengeance

٣٥_ مَنْ لَمْ يُحْسِنِ الْعَفْوَ أَسَاءَ بِالْإِنْتِقَامِ.

.Whoever does not accept repentance, his sin is great ٣٦.

٣٦_ مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظُمَتْ خَطِيئَتُهُ.

.Overlooking [another's] offence is part of religion ٣٧.

٣٧_ مِنَ الدِّينِ التَّنَجُّوْرُ عَنِ الْجُرْمِ.

٣٨. [How good is forgiveness while having ability [to exact revenge

٣٨_ ما أَحْسَنَ الْعَفْوِ مَعَ الْإِقْتِدَارِ.

٣٩. He who scolds [someone] for a sin has not forgiven it

٣٩_ ما عَفَا عَنِ الذَّنْبِ مَنْ قَرَعَ بِهِ.

٤٠. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable

ones

٤٠_ مُعَاجِلَةُ الذُّنُوبِ بِالْغُفْرَانِ مِنْ أَخْلَاقِ الْكِرَامِ.

٤١. Never feel regret for forgiving and never be gladdened by punishing

٤١_ لَا تَتَدَمَّنْ عَلَى عَفْوٍ، وَلَا تَبْتَهِجَنَّ بِعُقُوبِهِ.

٤٢. Do not

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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

٤٢_ لَا تُعَاجِلِ الذَّنْبَ بِالْعُقُوبَةِ، وَاتَّرُكْ بَيْنَهُمَا لِلْعَفْوِ مَوْضِعًا، تُحْرِزُ بِهِ الْأَجْرَ وَالْمُتُوبَةَ.

٤٣. There is no clemency like pardon

٤٣_ لَا حِلْمَ كَالصَّفْحِ.

٤٤. There is nothing better than the forgiveness of a powerful person

٤٤_ لَا شَيْءَ أَحْسَنَ مِنْ عَفْوِ قَادِرٍ.

A wrongdoer can never be faced with anything better than being shown forgiveness

٤٥_ لَا يُقَابِلُ مُسِيءٍ قَطُّ بِأَفْضَلَ مِنَ الْعَفْوِ عَنْهُ.

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

٤٦_ يُعْجِبُنِي مِنَ الرَّجُلِ أَنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ، وَيَصِلَ مَنْ قَطَعَهُ، وَيُعْطِيَ مَنْ حَرَمَهُ، وَيُقَابِلَ الْإِسَاءَةَ بِالْإِحْسَانِ.

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

٤٧_ أَعْطِ النَّاسَ مِنْ عَفْوِكَ وَصَفْحِكَ، مِثْلَ مَا تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ سُبْحَانَهُ، وَعَلَى عَفْوِ فَلَا تَتَدَمَّرُ.

Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you

٤٨_ أَكْرَمُ مَنْ وَدَّكَ، وَاصْفَحَ عَنْ عَدُوِّكَ، يَتِمُّ لَكَ الْفَضْلُ.

٤٩. The best act of a person in power is to forgive

٤٩_ أَحْسَنُ أَعْمَالِ الْمُقْتَدِرِ الْعَفْوُ.

Of all people, the most behoving of [granting] forgiveness is the one who has the .۵۰
.greatest power to punish

۵۰_ أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

The most deserving of [showing] mercy .۵۱

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.is the one who [himself] is in need of it

٥١_ أَوْلَى النَّاسِ بِالرَّحْمَةِ الْمُحْتَاجُ إِلَيْهَا.

.٥٢. Better than seeking your right is to forgive [and forego] it

٥٢_ أَحْسَنُ مِنَ اسْتِيفَاءِ حَقِّكَ الْعَفْوُ عَنْهُ.

٥٣. The best of high morals is the forgiveness of the powerful and the generosity of
.the poor

٥٣_ أَحْسَنُ الْمَكَارِمِ عَفْوُ الْمُقْتَدِرِ، وَجُودُ الْمُفْتَقِرِ.

٥٤. The best forgiveness is that which is shown despite having power [to exact
.[revenge

٥٤_ أَحْسَنُ الْعَفْوِ مَا كَانَ عَنْ قُدْرِهِ.

٥٥. 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

٥٥_ أَعْرَفُ النَّاسِ بِاللَّهِ أَعْدَرُهُمْ لِلنَّاسِ، وَإِنْ لَمْ يَجِدْ لَهُمْ عُذْرًا.

٥٦. Verily, confronting evil with good and the covering up wrongs with forgiveness are
.from the best virtues and the most praiseworthy qualities

٥٦_ إِنَّ مُقَابَلَةَ الْإِسَاءَةِ بِالْإِحْسَانِ، وَتَعَمُّدَ الْجَرَائِمِ بِالْغُفْرَانِ، لِمِنْ أَحْسَنِ الْفَضَائِلِ، وَأَفْضَلِ الْمَحَامِدِ.

٥٧. 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

٥٧_ إِنَّ مَنْ أَعْطَى مَنْ حَرَمَهُ، وَوَصَلَ مَنْ قَطَعَهُ، وَعَفَى عَمَّنْ ظَلَمَهُ، كَانَ لَهُ مِنَ اللَّهِ سُبْحَانَهُ الظَّهِيرِ وَالنَّصِيرِ.

.٥٨. Forgiveness is a virtue

٥٨_ الْعَفْوُ فَضِيلَةٌ.

.Forgiveness is the best good deed .٥٩

٥٩_ الْعَفْوُ أَفْضَلُ الْإِحْسَانِ.

.Forgiveness is the ornament of power .٦٠

٦٠_ الْعَفْوُ زِينَةُ الْقُدْرَةِ.

.Forgiveness brings about eminence .٦١

٦١_ الْعَفْوُ يُوجِبُ الْمَجْدَ.

.Forgiveness is the alms-tax of power .٦٢

٦٢_ الْعَفْوُ زَكَاةُ الْقُدْرَةِ.

Forgiveness is the best of .٦٣

.favours

٦٣_ الْعَفْوُ أَحْسَنُ الْإِحْسَانِ.

.٦٤ Forgiveness is the best revenge

٦٤_ الْعَفْوُ أَحْسَنُ الْإِتِّصَارِ.

٦٥. Pardoning means that a person should forgive that which is done to wrong him and
.show forbearance with that which angers him

٦٥_ الصَّفْحُ أَنْ يَغْفُوَ الرَّجُلُ عَمَّا يُجْنَى عَلَيْهِ، وَيَحْلُمَ عَمَّا يُغِيظُهُ.

.٦٦ Pardoning is the best of traits

٦٦_ الصَّفْحُ أَحْسَنُ الشُّيَمِ.

٦٧. Pardon that which you are unaware of for what you are aware of, and what you
(are ignorant of for what you know. (1)

٦٧_ هَبْ مَا أَنْكَرْتَ لِمَا عَرَفْتَ، وَمَا جَهِلْتَ لِمَا عَلِمْتَ.

.٦٨ When a wrong is done to you, then forgive

٦٨_ إِذَا جُنِيَ عَلَيْكَ فَاعْتَفِرْ.

٦٩. The person most deserving of having his request granted is one who seeks
.forgiveness

٦٩_ أَحَقُّ النَّاسِ بِالْإِسْعَافِ طَالِبُ الْعَفْوِ.

٧٠. 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

٧٠_ إِيَّاكَ وَالتَّسْرِعَ إِلَى الْعُقُوبَةِ، فَإِنَّهُ مَمْقُوتَةٌ عِنْدَ اللَّهِ، وَمُقَرَّبٌ مِنَ الْغَيْرِ.

Outcomes

Outcomes-العواقب

1. For every matter there is an outcome, [be it] sweet or bitter .1

1_ لِكُلِّ أَمْرٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

2. One who expects [and considers] the outcomes remains safe .2

2_ مَنِ انْتَهَرَ الْعَوَاقِبَ سَلِمَ.

3. One who considers the outcomes remains safe .3

3_ مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ.

4. One who considers the outcomes remains safe from calamities .4

4_ مَنْ نَظَرَ فِي الْعَوَاقِبِ سَلِمَ مِنَ النَّوَائِبِ.

5. [One who is careful of the outcomes is safe from peril [and destruction .5

5_ مَنْ رَاقَبَ الْعَوَاقِبَ أَمِنَ الْمَعَاطِبَ.

6. One who awaits a [positive] outcome is patient .6

6_ مَنِ انْتَهَرَ الْعَاقِبَةَ صَبَرَ.

7. One who is careful of the .7

p: ٥٨٦

A possible meaning for this would be: When a person does some bad to you and – 1
some good, then forgive his bad for the sake of the good that he has done to you

.outcomes remains safe from calamities

٧_ مَنْ رَاقَبَ الْعَوَاقِبَ سَلِمَ مِنَ النَّوَائِبِ.

When you endeavour to act upon a matter, then eschew the blameworthy . ٨
.outcomes in it

٨_ إِذَا هَمَمْتَ بِأَمْرٍ فَاجْتَنِبْ ذَمِيمَ الْعَوَاقِبِ فِيهِ.

.Be careful of the outcomes and you will be saved from destruction . ٩

٩_ رَاقِبِ الْعَوَاقِبَ تَنْجُ مِنَ الْمَعَاطِبِ.

.In the outcomes [of matters] there is [either] a curer or a comforter . ١٠

١٠_ فِي الْعَوَاقِبِ شَافٍ أَوْ مُرِيحٍ.

The basis of [the success of] outcomes is that which results in the pleasure of Allah, . ١١
.the Glorified

١١_ مَلَائِكُ الْخَوَاتِمِ مَا أَسْفَرَ عَنْ رِضَى اللَّهِ سُبْحَانَهُ.

Filial Impiety

Filial impiety-العقوق

.Disregarding the rights [of your parents] is from [the acts of] filial impiety . ١

١_ مِنَ الْعُقُوقِ إِضَاعَةُ الْحُقُوقِ.

The Intellect

The Intellect-العقل

.The intellect is an honourable nobility that does not wear away . ١

١_ الْعَقْلُ شَرَفٌ كَرِيمٌ لَا يَبْلَى.

.The intellect is an inborn quality that increases through knowledge and experience . ٢

٢_ الْعَقْلُ غَرِيْزَةٌ، تَزِيْدُ بِالْعِلْمِ وَالتَّجَارِبِ.

The intellect and knowledge are joined together in one linkage, they neither . ٣
separate nor do they differ

٣_ الْعَقْلُ، وَالْعِلْمُ، مَقْرُونَانِ فِي قَرْنٍ، لَا يَفْتَرِقَانِ، وَلَا يَتَّبَعَانِ.

The intellect is the greatest of riches and the highest honour in [both] the Hereafter . ٤
and this world

٤_ الْعَقْلُ أَغْنَى الْغِنَى، وَغَايَةُ الشَّرْفِ فِي الْآخِرَةِ وَالْدُّنْيَا.

The intellect is the most beautiful adornment and knowledge is the most . ٥
honourable merit

٥_ الْعَقْلُ أَجْمَلُ زِينَةٍ، وَالْعِلْمُ أَشْرَفُ مَزِيَّةٍ.

.The intellect is the root of knowledge and the herald of understanding . ٦

٦_ الْعَقْلُ أَصْلُ الْعِلْمِ، وَدَاعِيَةُ الْفَهْمِ.

Intelligence is an advantage, knowledge is an elevation and patience is a defence . ٧
[and

[a means of repelling hardships

٧_ الْعَقْلُ مَنْفَعَةٌ، وَالْعِلْمُ مَرْفَعَةٌ، وَالصَّبْرُ مَدْفَعَةٌ.

The intellect is the close friend of a believer, knowledge is his vizier, patience is the .٨
.commander of his army and action is his overseer

٨_ الْعَقْلُ خَلِيلُ الْمُؤْمِنِ، وَالْعِلْمُ وَزِيرُهُ، وَالصَّبْرُ أَمِيرُ جُنُودِهِ، وَالْعَمَلُ قَيِّمُهُ.

The intellect is the leader of the army of the Most Merciful and vain desire is the .٩
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

٩_ الْعَقْلُ صَاحِبُ جَيْشِ الرَّحْمَنِ، وَالْهَوَى قَائِدُ جَيْشِ الشَّيْطَانِ، وَالنَّفْسُ مُتَجَادِبَةٌ بَيْنَهُمَا، فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْزِهِ.

Intellect and lust are opposites; the supporter of the intellect is knowledge and the .١٠
adorner of lust is vain desire, and the soul is contended for between the two, so
.whichever is triumphant, it is on its side

١٠_ الْعَقْلُ وَالشَّهْوَةُ ضِدَانِ، وَمُؤَيِّدُ الْعَقْلِ الْعِلْمُ، وَمُرَيِّنُ الشَّهْوَةِ الْهَوَى، وَالنَّفْسُ مُتَنَازِعَةٌ بَيْنَهُمَا، فَأَيُّهُمَا فَهَرَ كَانَتْ فِي جَانِبِهِ.

Intelligence is for you to be moderate and not indulge in extravagance, to promise .١١
.and not to break your promise, and to be forbearing when you get angry

١١_ الْعَقْلُ أَنْكَ تَقْتَصِدُ فَلَا تُتَشَرِّفُ، وَتَعِدُ فَلَا تُخْلِفُ، وَإِذَا غَضِبْتَ حَلُمْتَ.

Intelligence is for you to speak [only] of what you know and to act upon what you .١٢
say

١٢_ الْعَقْلُ أَنْ تَقُولَ مَا تَعْرِفُ، وَتَعْمَلَ بِمَا تَنْطِقُ بِهِ.

.The intellect guides and saves whereas ignorance misleads and destroys .١٣

١٣_ الْعَقْلُ يَهْدِي وَيُنْجِي، وَالْجَهْلُ يُغْوِي وَيُزْدِي.

The intellect is a praiseworthy .١٤

.friend

١٤_ الْعَقْلُ صَدِيقٌ مَحْمُودٌ.

Seek right guidance from the intellect and oppose vain desire, [by this] you will gain .١٥
.success

١٥_ اسْتَرْشِدِ الْعَقْلَ، وَخَالَفِ الْهَوَى تُنْجِحَ.

Fetter your intellect, control your affair, struggle with your [lower] self, and exert .١٦
.your effort in working for the Hereafter

١٦_ اِعْقَلْ عَقْلَكَ، وَاْمَلِكْ اَمْرَكَ، وَجَاهِدْ نَفْسَكَ، وَاَعْمَلْ لِالْآخِرَةِ جَهْدَكَ.

?Where are the intellects that light up (or that accompany) the lamps of guidance .١٧

١٧_ اَيْنَ الْعُقُولُ الْمُسْتَضِيحَةُ (الْمُسْتَضِيحَةُ) لِمَصَابِيحِ الْهُدَى!؟

.The best intellect is [that which leads one to] right guidance .١٨

١٨_ اَفْضَلُ الْعَقْلِ الرَّشَادُ.

.The best of blessings is the intellect .١٩

١٩_ اَفْضَلُ النُّعْمِ الْعَقْلُ.

.[The beginning of intelligence is being friendly [with the people .٢٠

٢٠_ اَوَّلُ الْعَقْلِ التَّوَدُّدُ.

.The best intelligence is [that which leads to] good etiquette .٢١

٢١_ اَفْضَلُ الْعَقْلِ الْاَدَبُ.

.The best intelligence is keeping away from idle sport .٢٢

٢٢_ اَفْضَلُ الْعَقْلِ مُجَانَبَةُ اللَّهْوِ.

The best intelligence is for a person to know his self, for the one who knows his self .٢٣

.becomes wise and the one who fails to know it goes astray

٢٣_ أَفْضَلُ الْعَقْلِ مَعْرِفَةُ الْإِنْسَانِ نَفْسَهُ، فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ، وَمَنْ جَاهَلَهَا ضَلَّ.

The best intelligence is taking lesson [from the past], the best prudence is . ٢٤
[precaution and the biggest foolishness is being deceived [by worldly allures

٢٤_ أَفْضَلُ الْعَقْلِ الْإِعْتِبَارُ، وَأَفْضَلُ الْحَزْمِ الْإِسْتِظْهَارُ، وَأَكْبَرُ الْحُمُقِ الْإِعْتِرَارُ.

The best portion of a person is his intellect, if he gets humiliated it restores his . ٢٥
honour, if he falls it raises him, if he goes astray it guides him and if he talks it directs
.him

٢٥_ أَفْضَلُ

p: ٥٨٩

حَظُّ الرَّجُلِ عَقْلُهُ، إِنَّ ذَلَّ أَعَزَّهُ، وَإِنْ سَقَطَ رَفَعَهُ، وَإِنْ ضَلَّ أَرْشَدَهُ، وَإِنْ تَكَلَّمَ سَدَّدَهُ.

.Verily Allah, the Glorified, loves the sound intellect and the upright action .٢٦

٢٦_ إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ الْعَقْلَ الْقَوِيمَ، وَالْعَمَلَ الْمُسْتَقِيمَ.

Verily the one who has been bestowed with a sound intellect and upright action by .٢٧

.Allah has indeed been granted with a manifest blessing and a great bounty

٢٧_ إِنَّ مَنْ رَزَقَهُ اللَّهُ عَقْلاً قَوِيماً، وَعَمَلاً مُسْتَقِيماً، فَقَدْ ظَاهَرَ لَدَيْهِ النِّعْمَةُ، وَأَعْظَمَ عَلَيْهِ الْمِنَّةُ.

.Intelligence is an adornment and foolishness is a disgrace .٢٨

٢٨_ الْعَقْلُ زِينٌ، الْحُمْقُ شَيْنٌ.

.Intelligence is closeness, foolishness is estrangement .٢٩

٢٩_ الْعَقْلُ قُرْبَةٌ، الْحُمْقُ غُرْبَةٌ.

.Intelligence is a remedy, foolishness is misery .٣٠

٣٠_ الْعَقْلُ شِفَاءٌ، الْحُمْقُ شِقَاءٌ.

.Intellects are gifts, etiquettes are earned .٣١

٣١_ الْعُقُولُ مَوَاهِبٌ، الْآدَابُ مَكَاسِبٌ.

.The intellect is the excellence of human beings .٣٢

٣٢_ الْعَقْلُ فَضِيلَةُ الْإِنْسَانِ.

.The intellect is the messenger of the truth .٣٣

٣٣_ الْعَقْلُ رَسُولُ الْحَقِّ.

.The intellect is a friend that has been cut-off .٣٤

٣٤_ الْعَقْلُ صَدِيقٌ مَقْطُوعٌ.

.The intellect is a solver of every issue ٣٥

٣٥_ الْعَقْلُ مُصْلِحٌ كُلِّ أَمْرٍ.

.The intellect is not deceived ٣٦

٣٦_ الْعَقْلُ لَا يَنْخَدِعُ.

.The intellect is the herald of comprehension ٣٧

٣٧_ الْعَقْلُ دَاعِيُ الْفَهْمِ.

.The intellect is the strongest foundation ٣٨

٣٨_ الْعَقْلُ أَقْوَى أَسَاسٍ.

.Intellect is the best thing that is hoped for ٣٩

٣٩_ الْعَقْلُ أَفْضَلُ مَرْجُوٍّ.

.Intelligence improves deliberation ٤٠

٤٠_ الْعَقْلُ يُحَسِّنُ الرَّوْيَةَ.

.The intellect is the spring of goodness ٤١

٤١_ الْعَقْلُ يَنْبُوعُ الْخَيْرِ.

.Intelligence is the preservation of [what is learnt through] experiences ٤٢

٤٢_ الْعَقْلُ حِفْظُ التَّجَارِبِ.

.The intellect is the best ornament ٤٣

٤٣_ الْعَقْلُ أَحْسَنُ حِلْيَةٍ.

.The intellect necessitates caution ٤٤

٤٤_ الْعَقْلُ يُوجِبُ

.Intellect is the vehicle of knowledge ٤٥.

٤٥_ الْعَقْلُ مَرْكَبُ الْعِلْمِ.

.The intellect is a sharp [cutting] sword ٤٦.

٤٦_ الْعَقْلُ حُسَامٌ قَاطِعٌ.

.Intellect is the most honourable merit ٤٧.

٤٧_ الْعَقْلُ أَشْرَفُ مَرْيَةٍ.

.The intellect is [like] a new attire that does not get worn out ٤٨.

٤٨_ الْعَقْلُ ثَوْبٌ جَدِيدٌ لَا يَبْلَى.

.The intellect frees [one] from evil and enjoins [one to do] good ٤٩.

٤٩_ الْعَقْلُ مُنْزَعٌ عَنِ الْمُنْكَرِ آمِرٌ بِالْمَعْرُوفِ.

.The intellect is an intimate friend that is relied on in every situation ٥٠.

٥٠_ الْعَقْلُ حَيْثُ كَانَ آلِفٌ، مَأْلُوفٌ.

.The intellect is a tree whose fruits are generosity and modesty ٥١.

٥١_ الْعَقْلُ شَجَرَةٌ، ثَمَرُهَا السَّخَاءُ وَالْحَيَاءُ.

.The intellect is an adornment for the one who is endowed with it ٥٢.

٥٢_ الْعَقْلُ زِينٌ لِمَنْ رَزَقَهُ.

.The intellect gives one a sense of familiarity when he is away from his homeland ٥٣.

٥٣_ الْعَقْلُ فِي الْغُرْبَةِ قُرْبَةٌ.

.The intellect elevates one to the lofty stations [in Paradise] ٥٤.

Verily, when I find a quality from the good qualities firmly ingrained in a person, I .٥٥ 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

٥٥_ إِنِّي إِذَا اشْتَهَيْتُ حَكْمَتُ فِي الرَّجُلِ خَصِيْلَهُ مِنْ خِصَالِ الْحَيِّ رِاحْتَمَلْتُهُ لَهَا، وَاعْتَفَرْتُ لَهُ فَقَدَ مَا سِوَاهَا، وَلَا أَعْتَفِرُ لَهُ فَقَدَ عَقْلَ، وَلَا عَدَمَ دِينِ، لِأَنَّ مُفَارَقَةَ الدِّينِ مُفَارَقَةُ الْأَمْنِ، وَلَا تَهْنَأُ

حَيَاةٌ مَعَ مَخَافَةٍ، وَعَدَمُ الْعَقْلِ عَدَمُ الْحَيَاةِ، وَلَا تُعَاشِرُ الْأَمْوَاتُ.

.Verily you are gauged by your intellect, so develop it with knowledge ٥٦

٥٦_ إِنَّكَ مَوْزُونٌ بِعَقْلِكَ، فَزَكِّهِ بِالْعِلْمِ.

Intellect is nothing but eschewing sin, considering the consequences [of one's .٥٧
.actions] and being [resolute and] prudent

٥٧_ إِنَّمَا الْعَقْلُ التَّجَنُّبُ مِنَ الْإِثْمِ، وَالنَّظَرُ فِي الْعَوَاقِبِ، وَالْأَخْذُ بِالْحَزْمِ.

.The bane of intellect is self-conceit ٥٨

٥٨_ آفَةُ اللَّبِّ الْعُجْبُ.

.When the intellect is complete, speech decreases ٥٩

٥٩_ إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

.When the intellect becomes complete, lust diminishes ٦٠

٦٠_ إِذَا كَمَلَ الْعَقْلُ نَقَصَتِ الشَّهْوَةُ.

.It is through the intellect that the deepest wisdom is brought out ٦١

٦١_ بِالْعَقْلِ يُسْتَخْرَجُ عَوْرُ الْحِكْمَةِ.

.Through the intellect, [acts of goodness and] virtues are attained ٦٢

٦٢_ بِالْعَقْلِ تُنَالُ الْحَيْرَاتُ.

.Through the intellect, the condition of the creatures is set right ٦٣

٦٣_ بِالْعَقْلِ صَلَاحُ الْبَرِيَّةِ.

.Through abundant intellect, forbearance becomes abundant ٦٤

٦٤_ بِوَفُورِ الْعَقْلِ يَتَوَفَّرُ الْحِلْمُ.

.Through the intellects, the pinnacle of sciences (or matters) is attained .٦٥

٦٥_ بِالْعُقُولِ تُنَالُ ذُرْوَةَ الْعُلُومِ (الْأُمُورِ).

.By leaving that which does not concern you, your intellect becomes complete .٦٦

٦٦_ بِتَرْكِ مَا لَا يَغْنِيكَ يَتِمُّ لَكَ الْعَقْلُ.

.Perfection of the soul is [attained] through the intellect .٦٧

٦٧_ بِالْعَقْلِ كَمَالُ النَّفْسِ.

.It is through the intellect that every affair is set aright .٦٨

٦٨_ بِالْعَقْلِ صَلاَحُ كُلِّ أَمْرٍ.

.The completion of the intellect (or of action) is in its perfection .٦٩

٦٩_ تَمَامُ الْعَقْلِ (الْعَمَلِ) إِسْتِكْمَالُهُ.

.The purification of a man is through his intellect .٧٠

٧٠_ تَرْكِيهِ الرَّجُلِ عَقْلُهُ.

.[The fruit of intellect is steadfastness [and uprightness .٧١

٧١_ ثَمَرَةُ الْعَقْلِ الْإِسْتِقَامَةُ.

.The fruit of intellect is adherence to the truth .٧٢

٧٢_ ثَمَرَةُ الْعَقْلِ

.٧٣ The fruit of intellect is association with the virtuous

٧٣_ ثَمَرَةُ الْعَقْلِ صُحْبَةُ الْأَخْيَارِ.

.٧٤ The fruit of intellect is working for salvation

٧٤_ ثَمَرَةُ الْعَقْلِ الْعَمَلُ لِلنَّجَاهِ.

.٧٥ The fruit of intellect is being affable with the people

٧٥_ ثَمَرَةُ الْعَقْلِ مُدَارَاةُ النَّاسِ.

.٧٦ The fruit of intellect is honesty

٧٦_ ثَمَرَةُ الْعَقْلِ الصِّدْقُ.

.٧٧ The fruit of intellect is aversion to this world and subdual of vain desire

٧٧_ ثَمَرَةُ الْعَقْلِ مَقْتُ الدُّنْيَا، وَقَمْعُ الْهَوَى.

There are three things by which the intellects of people are tested: wealth, .٧٨
.authority and adversity

٧٨_ ثَلَاثٌ يُمْتَحَنُ بِهَا عُقُولُ الرِّجَالِ: هُنَّ الْمَالُ، وَالْوِلَايَةُ، وَالْمُصِيبَةُ.

Three things show the intelligence of their lords: the messenger, the message and .٧٩
.the gift

٧٩_ ثَلَاثَةٌ تَدُلُّ عَلَى عُقُولِ أَرْبَابِهَا: الرَّسُولُ، وَالكِتَابُ، وَالْهَدْيَةُ.

A strong intellect is the beauty of the outward and inward facets [of a human .٨٠
].[being

٨٠_ حُسْنُ الْعَقْلِ جَمَالُ الظَّوَاهِرِ وَالْبَوَاطِنِ.

.٨١ A good intellect is the best pathfinder

٨١ _ حُسْنُ الْعَقْلِ أَفْضَلُ رَائِد.

The [highest] limit of the intellect is considering the consequences [of actions] and .٨٢
[being pleased with what has been decreed [by Allah

٨٢ _ حَدُّ الْعَقْلِ النَّظَرُ فِي الْعَوَاقِبِ، وَالرِّضَا بِمَا يَجْرِي بِهِ الْقَضَاءُ.

It is forbidden upon every intellect that is shackled by (or sick with) lust to benefit .٨٣
.from wisdom

٨٣ _ حَرَامٌ عَلَى كُلِّ عَقْلٍ مَغْلُولٍ (مَغْلُولٍ) بِالشَّهْوَةِ أَنْ يَنْتَفِعَ بِالْحِكْمَةِ.

The peak of intellect is separation from the perishing and attachment to the .٨٤
.everlasting

٨٤ _ حَدُّ الْعَقْلِ الْإِنْفِصَالُ عَنِ الْفَانِي، وَالِاتِّصَالُ بِالْبَاقِي.

Preservation of the intellect is through opposing vain desire and turning away from .٨٥
this

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٨٥_ حِفْظُ الْعَقْلِ بِمُخَالَفَةِ الْهَوَى، وَالْعُرُوفِ عَنِ الدُّنْيَا.

٨٦. The best of divine gifts [to human beings] is the intellect

٨٦_ نَحَى رُ الْمَوَاهِبِ الْعَقْلُ.

٨٧. The indication of a person's intellect is his speech

٨٧_ دَلِيلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

٨٨. The departure [and loss] of intellect is between vain desire and lust

٨٨_ ذَهَابُ الْعَقْلِ بَيْنَ الْهَوَى وَالشَّهْوَةِ.

٨٩. Kindle your intellect with etiquette just as you kindle fire with firewood

٨٩_ ذَكَ عَقْلَكَ بِالْأَدَبِ كَمَا تُذَكِّي النَّارَ بِالْحَطَبِ.

٩٠. The staidness of the intellect is put to the test in times of happiness and sadness

٩٠_ رَزَانَةُ الْعَقْلِ تُخْتَبَرُ فِي الرِّضَا، وَالْحُزْنِ.

٩١. [A heightened intellect saves [one from perdition

٩١_ زِيَادَةُ الْعَقْلِ تُنَجِّي.

There are six situations in which the intellects of people are tested: association, .٩٢
.transaction, authority, isolation, affluence and poverty

٩٢_ سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ الرِّجَالِ: الْمَصَاحِبَةُ، وَالْمُعَامَلَةُ، وَالْوِلَايَةُ، وَالْعَزْلُ، وَالْغِنَى، وَالْفَقْرُ.

There are six things that assay the intellects of people: forbearance when angry, .٩٣
patience when frightened, carefulness in obeying Allah in every situation, friendliness
.[in dealing with others and reduced arguing [and quarrelling

٩٣_ سِتَّةٌ تُخْتَبَرُ بِهَا عُقُولُ النَّاسِ: الْحِلْمُ عِنْدَ الْعَضَبِ، وَالصَّبْرُ عِنْدَ الرَّهْبِ، وَالْفَصْدُ عِنْدَ الرَّغْبِ، وَتَقْوَى اللَّهِ فِي كُلِّ حَالٍ، وَحُشِينُ

.The rectitude of the intellect is [in] good etiquette .٩٤

٩٤ _ صَلاَحُ الْعَقْلِ الْأَدْبُ.

.The friend of every person is his intellect and his enemy is his ignorance .٩٥

٩٥ _ صَدِيقُ كُلِّ امْرِءٍ عَقْلُهُ، وَعَدُوُّهُ جَهْلُهُ.

Straying of the intellect distances one from right guidance and corrupts his . ٩٦
.Hereafter

٩٦ _ ضَلَالُ الْعَقْلِ يُبْعِدُ مِنَ الرَّشَادِ وَيُفْسِدُ الْمَعَادَ.

The straying of the intellect .٩٧

is the most serious deviation, and the abasement (or error) of ignorance is the
. (greatest abasement (or error

٩٧_ ضَلَالُ الْعَقْلِ أَشَدُّ ضَلًّا، وَذَلَّةُ (زَلَّة) الْجَهْلِ أَكْبَرُ ذَلَّةٍ (زَلَّة).

.You must develop your intellect, for there is no wealth more profitable than it .٩٨

٩٨_ عَلَيْكَ بِالْعَقْلِ فَلَا مَالَ أَعْوَدُ مِنْهُ.

.In times of trial (or perplexity) the [level of] intellects of the people are revealed .٩٩

٩٩_ عِنْدَ الْخَبْرَةِ (الْحَيْرَةِ) تَنْكَشِفُ عُقُولُ الرِّجَالِ.

.In times of impromptu speech, the intellects of people are tested .١٠٠

١٠٠_ عِنْدَ بَدْيِهِ الْمَقَالِ تُخْتَبَرُ عُقُولُ الرِّجَالِ.

When covetousness and false hopes deceive, the minds of the ignorant are .١٠١

.beguiled and the intellects of people are tested

١٠١_ عِنْدَ غُرُورِ الْأَطْمَاعِ، وَالْآمَالِ، تَنْخَدِعُ عُقُولُ الْجُهَالِ وَتُخْتَبَرُ أَلْبَابُ الرِّجَالِ.

.The symbol of intellect is being affable with the people .١٠٢

١٠٢_ عُنْوَانُ الْعَقْلِ مُدَارَاهُ النَّاسِ.

The intellect of a person is his order, his etiquette is his foundation, his honesty is .١٠٣

.his leader and his gratitude is his perfection

١٠٣_ عَقْلُ الْمَرْءِ نِظَامُهُ، وَأَدَبُهُ قِوَامُهُ، وَصِدْقُهُ إِمَامُهُ، وَشُكْرُهُ تَمَامُهُ.

.The intellects of the erudite scholars are in the points of their pens .١٠٤

١٠٤_ عُقُولُ الْفُضَلَاءِ فِي أَطْرَافِ أَقْلَامِهَا (مِمْهَم).

.The highest distinction of a person is the excellence of his intellect .١٠٥

١٠٥_ غَايَةُ الْمَرْءِ حُسْنُ عَقْلِهِ.

.106 The highest degree of intelligence is admitting to [one's] ignorance .106

106 _ غَايَةُ الْعَقْلِ الْإِعْتِرَافُ بِالْجَهْلِ.

.107 The intrinsic nature of the intellect impels it to employ justice .107

107 _ غَرِيزَةُ الْعَقْلِ تَحْدُو عَلَى اسْتِعْمَالِ الْعَدْلِ.

.108 The intrinsic nature of the intellect rejects dispraised action .108

108 _ غَرِيزَةُ الْعَقْلِ تَأْبَى ذَمِيمَ الْفِعْلِ.

The mind that is sick with anger and .109

.Iust does not benefit from wisdom

١٠٩ _ غَيْرُ مُنْتَفِعٍ بِالْحِكْمَةِ عَقْلٌ مَغْلُوبٌ بِالْغَضَبِ وَالشَّهْوَةِ.

.The veil of flaws is the intellect .١١٠

١١٠ _ غِطَاءُ الْعُيُوبِ الْعَقْلُ.

.Lack of intellect is wretchedness .١١١

١١١ _ فَقَدْ الْعَقْلُ شَقَاءٌ.

.Corruption of the intellect is [in] being deluded by deceptions .١١٢

١١٢ _ فَسَادُ الْعَقْلِ الْإِعْتِرَازُ بِالْخُدَعِ.

The excellence of the intellect is [in] indifference towards [the pleasures of] this .١١٣
.world

١١٣ _ فَضِيلَةُ الْعَقْلِ الزَّهَادَةُ.

.At times [relying on] the intellect alone may lead [one] astray .١١٤

١١٤ _ قَدْ يَضِلُّ الْعَقْلُ الْفُدُّ.

.How many a lowly person has been made venerable by his intellect .١١٥

١١٥ _ كَمْ مِنْ ذَلِيلٍ أَعَزَّهُ عَقْلُهُ.

.Many a mind has been made subservient by a commanding desire .١١٦

١١٦ _ كَمْ مِنْ عَقْلٍ أُسِيرَ عِنْدَ هَوَىِّ أَمِيرٍ.

.Intelligence is sufficient as wealth .١١٧

١١٧ _ كَفَى بِالْعَقْلِ غِنًى.

.It is enough of intelligence for a person to be moderate in his pursuits .١١٨

١١٨ _ كَفَى بِالْمَرْءِ عَقْلاً أَنْ يُجْمَلَ فِي مَطَالِبِهِ.

١١٩ .It suffices for your intellect to distinguish for you right guidance from error

١١٩ _ كَفَاكَ مِنْ عَقْلِكَ مَا أَبَانَ لَكَ رُشْدَكَ مِنْ عَيْكَ.

١٢٠ .Be quick to respond to your intellect and delay in responding to your vain desire

١٢٠ _ كُنْ لِعَقْلِكَ مُسْتَعِفاً وَلِهَوَاكَ مُسَوِّفاً.

١٢١ .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

١٢١ _ كُلَّمَا زَادَ عَقْلُ الرَّجُلِ قَوَىٰ إِيمَانُهُ بِالْقَدْرِ، وَاسْتَخَفَّ بِالْغَيْرِ.

١٢٢ .The gain of the intellect is refraining from harming others

١٢٢ _ كَسَبُ الْعَقْلِ كَفُّ الْأَذَى.

١٢٣ .The manner of action points to the measure of intelligence, so make good choices for it and

.be more precautious with regards to it

١٢٣_ كَيْفِيَّتُهُ الْفِعْلِ تَدُلُّ عَلَى كَمِّيَّةِ الْعَقْلِ، فَأَحْسِنُ لَهُ الْإِخْتِيَارَ، وَأَكْثِرُ عَلَيْهِ الْإِسْتِظْهَارَ.

The intellect acquires consideration and precaution whereas ignorance earns .١٢٤
.negligence and deception

١٢٤_ كَسَبُ الْعَقْلِ الْإِعْتِبَارُ وَالْإِسْتِظْهَارُ، وَكَسَبُ الْجَهْلِ الْغَفْلَةُ وَالْإِغْتِرَارُ.

.The perfection of a person is his intellect and his value is his benevolence .١٢٥

١٢٥_ كَمَالُ الْمَرْءِ عَقْلُهُ وَقِيَمَتُهُ فَضْلُهُ.

.The perfection of a human being is his intellect .١٢٦

١٢٦_ كَمَالُ الْإِنْسَانِ الْعَقْلُ.

.Everything has a pinnacle, and the pinnacle of a person is his intellect .١٢٧

١٢٧_ لِكُلِّ شَيْءٍ غَايَةٌ وَغَايَةُ الْمَرْءِ عَقْلُهُ.

For everything there is an alms-tax and the alms-tax of intelligence is tolerating .١٢٨
.the ignorant ones

١٢٨_ لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْعَقْلِ إِحْتِمَالُ الْجُهَالِ.

.The intellect will never be adorned until it is complemented by forbearance .١٢٩

١٢٩_ لَنْ يُزَانَ الْعَقْلُ حَتَّى يُوَادِرَهُ الْحِلْمُ.

If the intellect was sound, every person would take advantage of [every moment .١٣٠
.of] his time

١٣٠_ لَوْ صَحَّ الْعَقْلُ لَأَعْتَنَمَ كُلُّ امْرِءٍ مَهَلَهُ.

.One who seeks the support of the intellect is supported by it .١٣١

١٣١_ مَنْ اسْتَرْفَدَ الْعَقْلَ أَرْفَدَهُ.

.۱۳۲ Whoever seeks assistance from the intellect, it shows him the right direction .۱۳۲

۱۳۲_ مَنْ اسْتَعَانَ بِالْعَقْلِ سَدَّدَهُ.

.۱۳۳ One whose intellect is weak has bad oratory .۱۳۳

۱۳۳_ مَنْ قَلَّ عَقْلُهُ سَاءَ خِطَابُهُ.

.۱۳۴ Do not have any expectations from one who has no intellect .۱۳۴

۱۳۴_ مَنْ لَا عَقْلَ لَهُ لَا تَرْتَجِيهِ.

.۱۳۵ One whose intellect is complete scorns lustful desires .۱۳۵

۱۳۵_ مَنْ كَمَلَ عَقْلُهُ اسْتَهَانَ بِالشَّهَوَاتِ.

One of the most affirming [and effective] means of intelligence is showing .۱۳۶
.compassion to the ignorant ones

۱۳۶_ مِنْ أَوْكَدِ أَسْبَابِ الْعَقْلِ رَحْمَةُ الْجُهَالِ.

From .۱۳۷

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.the most perfect of blessings is abundance of intellect

١٣٧_ مِنْ كَمَالِ النَّعْمِ وَفُورِ الْعَقْلِ.

Keeping away from wastefulness and good management [skills] are from [the .١٣٨
fruits of] intelligence

١٣٨_ مِنَ الْعَقْلِ مُجَابَبُهُ التَّبَذِيرِ، وَحُسْنُ التَّدْبِيرِ.

.Adorning oneself with forbearance (or knowledge) is from the best intelligence .١٣٩

١٣٩_ مِنْ أَحْسَنِ الْعَقْلِ التَّحَلِّي بِالْحِلْمِ (بِالْعِلْمِ).

.The rectitude of the creation is [achieved through] the intellect .١٤٠

١٤٠_ صِلَاحُ الْبَرِيَّةِ الْعَقْلُ.

.The intellect of every person is deduced by what passes upon his tongue .١٤١

١٤١_ يُسْتَدَلُّ عَلَى عَقْلِ كُلِّ امْرِئٍ بِمَا يَجْرِي عَلَى لِسَانِهِ.

The intellect of a man is indicated by his good speech and the purity of his roots is .١٤٢
evinced by his beautiful actions

١٤٢_ يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِحُسْنِ مَقَالِهِ، وَعَلَى طَهَارَةِ أَصْلِهِ بِجَمِيلِ أَعْمَالِهِ.

The intellect of a man is evinced by his increased dignity and his virtuous .١٤٣
tolerance, and his honourable lineage is attested to by his beautiful actions

١٤٣_ يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقَارِهِ، وَحُسْنِ احْتِمَالِهِ، وَعَلَى أَكْرَمِ أَصْلِهِ بِحُسْنِ أَعْمَالِهِ.

.One whose intellect overpowers his vain desire is successful .١٤٤

١٤٤_ مَنْ غَلَبَ عَقْلُهُ هَوَاهُ أَفْلَحَ.

.One whose vain desire overpowers his intellect is disgraced .١٤٥

١٤٥_ مَنْ غَلَبَ هَوَاهُ عَقْلَهُ إِفْتَضَحَ.

.One who loses his wits is not bypassed by abasement .١٤٦

١٤٦_ مَنْ فَاتَهُ الْعَقْلُ لَمْ يَعُدَّهُ الذُّلُّ.

.One who is held back by intellect is driven forward by ignorance .١٤٧

١٤٧_ مَنْ قَعَدَ بِهِ الْعَقْلُ قَامَ بِهِ الْجَهْلُ.

Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind .١٤٨
.[and the disinclined soul [from the pleasures of this world

١٤٨_ لَا يَزُكُّوْا عِنْدَ اللَّهِ سُبْحَانَهُ

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إِلَّا عَقْلٌ عَارِفٌ وَنَفْسٌ عَزُوفٌ.

There is nothing better than an intellect with knowledge, and knowledge with [forbearance, and forbearance with power [to punish

١٤٩_ لاشَىءَ أَحْسَنُ مِنْ عَقْلٍ مَعَ عِلْمٍ، وَعِلْمٍ مَعَ حِلْمٍ، وَحِلْمٍ مَعَ قُدْرَةٍ.

The intellect of a man is indicated by his adorning himself with chastity and [contentment

١٥٠_ يُسْتَدَلُّ عَلَى عَقْلِ الرَّجُلِ بِالتَّحَلِّيِ بِالْعِفَّةِ وَالْقَنَاعَةِ.

١٥١_ There is no wealth like intelligence

١٥١_ لا غِنَى كَالْعَقْلِ.

There is no intelligence like feigning ignorance [when in the company of those who [lack etiquette

١٥٢_ لا عَقْلَ كَالتَّجَاهُلِ.

١٥٣_ Intellect and vain desire do not go together

١٥٣_ لا يَجْتَمِعُ الْعَقْلُ وَالْهَوَى.

١٥٤_ There is no possession more beneficial than intellect

١٥٤_ لا مَالَ أَعْوَدُ مِنَ الْعَقْلِ.

١٥٥_ There is no beauty more exquisite than intellect

١٥٥_ لا جَمَالَ أَرْيَنُ مِنَ الْعَقْلِ.

١٥٦_ There is no blessing better than intellect

١٥٦_ لا نِعْمَةَ أَفْضَلُ مِنْ عَقْلِ.

١٥٧_ The intellect does not beguile one who takes it advice

١٥٧_ لَا يُغْنِي الْعَقْلُ مَنِ انْتَصَحَهُ.

١٥٨. There is no good in an intellect that is not accompanied by forbearance

١٥٨_ لَا خَيْرَ فِي عَقْلٍ لَا يُقَارِنُهُ حِلْمٌ.

١٥٩. There is no ailment more debilitating than lack of intellect

١٥٩_ لَا مَرَضَ أَضْنَى مِنْ قِلَّةِ الْعَقْلِ.

١٦٠. He who has no intellect has no religion

١٦٠_ لَا دِينَ لِمَنْ لَا عَقْلَ لَهُ.

One who loses [the friendship of] an intelligent one shows the weakness of his [own] intellect

١٦١_ مَنْ ضَيَّعَ عَاقِلًا دَلَّ عَلَى ضَعْفِ عَقْلِهِ.

١٦٢. One who puts his intellect before his vain desire, his undertakings become good

١٦٢_ مَنْ قَدَّمَ عَقْلَهُ عَلَى هَوَاهُ حَسُنَتْ مَسَاعِيهِ.

١٦٣. One who masters his intellect is indeed wise

١٦٣_ مَنْ مَلَكَ عَقْلَهُ كَانَ حَكِيمًا.

One who considers [and learns

.from the past] with his intellect, perceives

١٦٤ _ مَنِ اعْتَبَرَ بِعَقْلِهِ اسْتَبَانَ.

.[One whose intellect becomes stronger takes more lessons [from the past .١٦٥

١٦٥ _ مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ الْإِعْتِبَارِ.

.Accumulating provisions for the Day of Return is from intelligence .١٦٦

١٦٦ _ مِنَ الْعَقْلِ التَّرْوُدُ لِيَوْمِ الْمَعَادِ.

.One of the signs of intelligence is speaking what is right .١٦٧

١٦٧ _ مِنْ دَلَائِلِ الْعَقْلِ النُّطْقُ بِالصَّوَابِ.

.Acting on the [established] practice of justice is from the signs of intelligence .١٦٨

١٦٨ _ مِنْ عَلَامَاتِ الْعَقْلِ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

.Nothing embellishes virtues like the intellect .١٦٩

١٦٩ _ مَا جَمَّلَ الْفَضَائِلَ كَالْعَقْلِ.

Allah, the Glorified, has not apportioned anything among his servants better than .١٧٠
.intellect

١٧٠ _ مَا قَسَمَ اللَّهُ سُبْحَانَهُ بَيْنَ عِبَادِهِ شَيْئًا أَفْضَلَ مِنَ الْعَقْلِ.

Allah, the Glorified, has only entrusted man with an intellect so that it may one day .١٧١
.deliver him

١٧١ _ مَا اسْتَوْدَعَ اللَّهُ سُبْحَانَهُ امْرَأً عَقْلًا إِلَّا لِيَسْتَنْقِذَهُ بِهِ يَوْمًا.

.The basis of [the rightness of] an affair is the intellect .١٧٢

١٧٢ _ مِلَاكُ الْأَمْرِ الْعَقْلُ.

.With intellect, forbearance [and judiciousness] becomes abundant .١٧٣

١٧٣_ مَعَ الْعَقْلِ يَتَوَفَّرُ الْحِلْمُ.

The distinguishing feature of a man is his intellect and his beauty is his . ١٧٤
.magnanimity

١٧٤_ مَيِّزَةُ الرَّجُلِ عَقْلُهُ، وَجَمَالُهُ مُرْوَاتُهُ.

Whoever is incapable of using his own present intellect, then he is more helpless . ١٧٥
with regards to the far-off intelligence [of others] and the one who is absent from him
.[is more useless [to him

١٧٥_ مَنْ عَجَزَ عَنِ حَاضِرِ لُبِّهِ، فَهُوَ عَنِ غَائِبِهِ أَعْجَزُ وَمَنْ غَائِبُهُ أَعْوَزُ؟!

The Intelligent

The Intelligent-العاقل

. ١. The intelligent person is one who fetters his tongue .

١_ الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

. ٢. The intelligent person is

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.one who covers up sins with forgiveness

٢_ الْعَاقِلُ مَنْ تَعَمَّدَ الذُّنُوبَ بِالْعُقْرَانِ.

The intelligent person is one who forsakes his lust and sells his world for his .٣
.Hereafter

٣_ الْعَاقِلُ مَنْ هَجَرَ شَهْوَتَهُ، وَبَاعَ دُنْيَاهُ بِآخِرَتِهِ.

The intelligent person does not speak except when he needs to or in order to .٤
.present his case

٤_ الْعَاقِلُ لَا يَتَكَلَّمُ إِلَّا بِحَاجَتِهِ أَوْ حُجَّتِهِ.

The intelligent person is one who abstains from sins and keeps himself free from .٥
.faults

٥_ الْعَاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ، وَتَنَزَّهَ مِنَ الْعُيُوبِ.

The intelligent person is one who fetters his tongue except from the remembrance .٦
.[and extolment] of Allah

٦_ الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ إِلَّا عَنِ ذِكْرِ اللَّهِ.

.The intelligent person is one who opposes his vain desire in obedience to his Lord .٧

٧_ الْعَاقِلُ مَنْ عَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

The intelligent person is one who performs acts of kindness and puts his effort in its .٨
.correct place

٨_ الْعَاقِلُ مَنْ أَحْسَنَ صِنَائِعَهُ، وَوَضَعَ سَعْيَهُ فِي مَوَاضِعِهِ.

When the intelligent one is quiet, he reflects and when he speaks, he remembers .٩
.[and extols Allah] and when he observes, he takes lesson

٩_ الْعَاقِلُ إِذَا سَكَتَ فَكَّرَ، وَإِذَا نَطَقَ ذَكَرَ، وَإِذَا نَظَرَ إِعْتَبَرَ.

The intelligent person is one who suspects his [own] opinion and does not trust . ١٠
.everything that his self makes decorous for him

١٠_ الْعَاقِلُ مَنْ اتَّهَمَ رَأْيَهُ، وَلَمْ يَتَّقِ بِكُلِّ مَا تُسْأَلُ لَهُ نَفْسُهُ.

The intelligent person is one who abstains from [the pleasures of] the lowly, . ١١
.perishing world and desires the sublime, everlasting, lofty Paradise

١١_ الْعَاقِلُ مَنْ زَهَدَ فِي دُنْيَا

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فَاتِيهِ دَيْتِيهِ، وَرَغِبَ فِي جَنَّةِ سَيِّئِهِ خَالِدَهُ عَلَيْهِ.

The intelligent person is one who puts things in their right places, and the ignorant .١٢
.one does the opposite of this

١٢_ الْعَاقِلُ مَنْ وَضَعَ الْأَشْيَاءَ مَوَاضِعَهَا، وَالْجَاهِلُ ضِدُّ ذَلِكَ.

The intelligent person acts when he knows and when he acts, he does so sincerely, .١٣
.[and when he becomes sincere, he secludes himself [from others

١٣_ الْعَاقِلُ إِذَا عَلِمَ عَمِلَ، وَإِذَا عَمِلَ أَخْلَصَ، وَإِذَا أَخْلَصَ اعْتَزَلَ.

.The intelligent person is one who guards his tongue from backbiting .١٤

١٤_ الْعَاقِلُ مَنْ صَانَ لِسَانَهُ عَنِ الْغَيْبِ.

.The intelligent person strives in his work and shortens his hopes .١٥

١٥_ الْعَاقِلُ يَجْتَهِدُ فِي عَمَلِهِ وَيُقَصِّرُ مِنْ أَمَلِهِ.

The intelligent person is one who overcomes his vain desire and does not sell his .١٦
.Hereafter for his [temporary life in this] world

١٦_ الْعَاقِلُ مَنْ غَلَبَ هَوَاهُ، وَلَمْ يَبِعْ آخِرَتَهُ بِدُنْيَاهُ.

The intelligent one is neither pushed to the extreme by violence nor is he .١٧
.hampered by weakness

١٧_ الْعَاقِلُ لَا يَفْرُطُ بِهِ عُنْفٌ، وَلَا يَقْعُدُ بِهِ ضَعْفٌ.

The intelligent person is one who controls himself when he gets angry, when he .١٨
.desires and when he is frightened

١٨_ الْعَاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إِذَا غَضِبَ، وَإِذَا رَغِبَ وَإِذَا رَهَبَ.

The intelligent person charges himself with performing that which is obligatory .١٩
.upon him and he does not charge himself with seeking that which is due to him

١٩_ الْعَاقِلُ يَتَّقِضِي نَفْسَهُ مِمَّا يَجِبُ عَلَيْهِ، وَلَا يَتَّقِضِي لِنَفْسِهِ مِمَّا يَجِبُ لَهُ.

The intelligent person is one who does not waste his [time and] energy in that . ٢٠
which does not benefit

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him, and does not [strive to] acquire that which will not accompany him [after his death].

٢٠_ الْعَاقِلُ مَنْ لَا يُضِيعُ لَهُ نَفْسًا فِيمَا لَا يَنْفَعُهُ، وَلَا يَتَّقَتْنِي مَا لَا يَضُرُّهُ.

.٢١ The intelligent person is one who overpowers his contending vain desires

٢١_ الْعَاقِلُ مَنْ غَلَبَ نَوَازِعَ أَهْوِيَّتِهِ.

The intelligent person is one who submits to the decree [of Allah] and acts with [judiciousness and determination].

٢٢_ الْعَاقِلُ مَنْ سَلَّمَ إِلَى الْقَضَاءِ، وَعَمِلَ بِالْحَزْمِ.

.٢٣ The intelligent person is one who subdues his vain desire with his intellect

٢٣_ الْعَاقِلُ (الْكَامِلُ) مَنْ قَمَعَ هَوَاهُ بِعَقْلِهِ.

.٢٤ Be rational and you will discern

٢٤_ اِعْقِلْ تُدْرِكْ.

Indeed, the intelligent person is one who considers the different [expressed] [opinions with correct reasoning and considers the consequences [of matters

٢٥_ أَلَا وَإِنَّ اللَّيْبَ مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَاءِ بِفِكْرٍ صَائِبٍ، وَنَظَرَ فِي الْعَوَاقِبِ.

.٢٦ The most intelligent of you is the most submissive of you

٢٦_ اَعْقَلُكُمْ أَطَوْعُكُمْ.

.٢٧ The most intelligent person is one who follows the wise people

٢٧_ اَعْقَلُ النَّاسِ مَنْ أَطَاعَ الْعُقَلَاءَ.

When you make an indirect reference to an intelligent person then you have [tormented him with reproof]

٢٨_ إِذَا لَوْحَتْ لِلْعَاقِلِ فَقَدْ أَوْجَعَتْهُ عِتَابًا.

٢٩. The most felicitous of people is the intelligent one

٢٩_ أَسْعَدُ النَّاسِ الْعَاقِلُ.

٣٠. The most intelligent of people is the most modest of them

٣٠_ أَعْقَلُ النَّاسِ أَحْيَاهُمْ.

٣١. The most intelligent person is the virtuous, fearful one

٣١_ أَعْقَلُ الْإِنْسَانِ مُحْسِنٌ خَائِفٌ.

٣٢. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most

٣٢_ أَعْقَلُ النَّاسِ أَعَذَّرُهُمْ لِلنَّاسِ.

٣٣. The most intelligent of people is the farthest of them

.from all vile things

٣٣_ أَعْقَلُ النَّاسِ أْبَعْدُهُمْ عَن كُلِّ دَنِيَّةٍ.

.The most intelligent of people is the most submissive of them to Allah, the Glorified .٣٤

٣٤_ أَعْقَلُ النَّاسِ أَطْوَعُهُمْ لِلَّهِ سُبْحَانَهُ.

.The most intelligent of people is the closest of them to Allah .٣٥

٣٥_ أَعْقَلُ النَّاسِ أَقْرَبُهُمْ مِنَ اللَّهِ.

The most intelligent of people is one who sees his own fault and is blind to the fault .٣٦
.of others

٣٦_ أَعْقَلُ النَّاسِ مَنْ كَانَ بِعَيْنِهِ بَصِيرًا وَعَنْ عَيْبِ غَيْرِهِ ضَرِيرًا.

The most intelligent of people is the one who does not go beyond silence in .٣٧
.punishing the ignorant

٣٧_ أَعْقَلُ النَّاسِ مَنْ لَا يَتَجَاوَزُ الصَّمْتَ فِي عُقُوبَةِ الْجُهَالِ.

The most intelligent of people is the best of them in estimating his livelihood and .٣٨
.the most serious of them in endeavouring to improve his Hereafter

٣٨_ أَفْضَلُ النَّاسِ عَقْلًا، أَحْسَنُهُمْ تَقْدِيرًا لِمَعَاشِهِ، وَأَشَدَّهُمْ اهْتِمَامًا بِإِصْلَاحِ مَعَادِهِ.

The most intelligent of people is one whose seriousness overpowers his frivolity .٣٩
.and who overcomes his vain desire with his intellect

٣٩_ أَعْقَلُ النَّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ، وَاسْتَظْهَرَ عَلَى هَوَاهُ بَعْقَلِهِ.

The most intelligent of people is one who is humbled in front of the truth so he .٤٠
submits himself to it, and is honoured by the truth so he does not undermine its
.establishment and acting upon it with goodness

٤٠_ أَعْقَلُ النَّاسِ مَنْ ذَلَّ لِلْحَقِّ فَأَعْطَاهُ مِنْ نَفْسِهِ، وَعَزَّ بِالْحَقِّ فَلَمْ يُهِنْ إِقَامَتَهُ، وَحَسَّنَ الْعَمَلَ بِهِ.

The most intelligent of people is the one who is most considering of the . ٤١
[consequences [of actions

٤١_ أَعْقَلُ النَّاسِ أَنْظَرُهُمْ فِي الْعَوَاقِبِ.

Verily the .٤٢

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.intelligent one is not beguiled by covetousness

٤٢_ إِنَّ الْعَاقِلَ لَا يَنْخَدِعُ لِلطَّمَعِ (بِالطَّمَعِ).

Verily the intelligent person is one whose intellect is [employed] in right guidance .٤٣ and whose view is in [the process of development and] growth, that is why his view is .correct and his action praiseworthy

٤٣_ إِنَّ الْعَاقِلَ مَنْ عَقَلَهُ فِي إِرْشَادٍ، وَمَنْ رَأَيْتُهُ فِي إِزْدِيَادٍ، فَلِذَلِكَ رَأَيْتُهُ سَدِيدٌ، وَفِعْلُهُ حَمِيدٌ.

Indeed, the intelligent one learns through discipline while the beasts are not .٤٤ .trained except by beating

٤٤_ إِنَّ الْعَاقِلَ يَتَّعِظُ بِالْأَدَبِ وَبِالْبَهَائِمِ لَا تَتَّعِظُ إِلَّا بِالضَّرْبِ.

Verily the intelligent person is one who looks in his today for his tomorrow, and .٤٥ strives to unshackle his soul, and works for that which must come to pass and which .cannot be escaped

٤٥_ إِنَّ الْعَاقِلَ مَنْ نَظَرَ فِي يَوْمِهِ لِعَلَدِهِ، وَسَعَى فِي فَكَاكِهِ نَفْسِهِ، وَعَمِلَ لِمَا لَا بَدَّ لَهُ مِنْهُ، وَلَا مَحِيصَ لَهُ عَنْهُ.

Verily it behoves the intelligent one to be cautious of death in this world, and he .٤٦ should make good preparations before he arrives at the abode wherein one wishes .for death but does not find it

٤٦_ إِنَّ الْعَاقِلَ يَتَّبِعِي أَنْ يَخْذَرَ الْمَوْتَ فِي هَذِهِ الدَّارِ، وَيُحْسِنَ لَهُ التَّأَهُبَ قَبْلَ أَنْ يَصِلَ إِلَى دَارِ يَتَمَنَّى فِيهَا الْمَوْتَ فَلَا يَجِدُهُ.

The practice of those who possess intellect and understanding is turning towards .٤٧ the permanent abode, turning away from the evanescent abode and being desirous .of the Garden of Paradise

٤٧_ شِيمَةُ ذَوِي الْأَبَابِ وَالنُّهْيِ الْإِقْبَالُ عَلَى دَارِ الْبَقَاءِ، وَالْأَعْرَاضُ عَنْ دَارِ الْفَنَاءِ، وَالتَّوَلُّهُ بِجَنَّةِ الْمَأْوَى.

It behoves the intelligent one to make arrangements for .٤٨

.his Hereafter and to develop [and build] the abode of his permanent residence

٤٨_ يَتَّبِعِي لِلْعَاقِلِ أَنْ يُقَدِّمَ لِآخِرَتِهِ، وَيَعْمُرَ دَارَ إِقَامَتِهِ.

.The intelligent one likes the company of those who are like him .٤٩

٤٩_ الْعَاقِلُ يَأْلِفُ مِثْلَهُ.

.A person is the friend of what he understands .٥٠

٥٠_ الْمَرْءُ صَدِيقُ مَا عَقَلَ.

.The intelligent one is the enemy of his delectation .٥١

٥١_ الْعَاقِلُ عَدُوٌّ لِدَّتِهِ.

.The intelligent person is one who fetters his tongue .٥٢

٥٢_ الْعَاقِلُ مَنْ عَقَلَ لِسَانَهُ.

.The intelligent one seeks perfection, the ignorant one seeks wealth .٥٣

٥٣_ الْعَاقِلُ يَطْلُبُ الْكَمَالَ، الْجَاهِلُ يَطْلُبُ الْمَالَ.

.The intelligent one puts his self down and as a result he gets elevated .٥٤

٥٤_ الْعَاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

.The intelligent one is grieved, sorrowful .٥٥

٥٥_ الْعَاقِلُ مَهْمُومٌ، مَعْمُومٌ.

.The intelligent person is one who safeguards his affair .٥٦

٥٦_ الْعَاقِلُ مَنْ أَحْرَزَ أَمْرَهُ.

.Insinuation is the severest punishment for the intelligent one .٥٧

٥٧_ التَّعْرِيفُ لِلْعَاقِلِ أَشَدُّ عِتَابِهِ.

٥٨. The intelligent person is one who is admonished by experiences

٥٨_ الْعَاقِلُ مَنْ وَعَظَتْهُ التَّجَارِبُ.

٥٩. The intelligent person is one who annihilates his lust

٥٩_ الْعَاقِلُ مَنْ أَمَاتَ شَهْوَتَهُ.

٦٠. The intelligent person is one who spreads his generosity

٦٠_ الْعَاقِلُ مَنْ بَدَّلَ نَدَاهُ.

٦١. The intelligent one relies on his [hard] work, [while] the ignorant one relies on his aspiration

٦١_ الْعَاقِلُ يَعْتَمِدُ عَلَى عَمَلِهِ، الْجَاهِلُ يَعْتَمِدُ عَلَى أَمَلِهِ.

٦٢. The intelligent person is one who takes a lesson from [the experiences of] others

٦٢_ الْعَاقِلُ مَنْ اتَّعَظَ بِغَيْرِهِ.

٦٣. The intelligent person is one whose words are affirmed by his actions

٦٣_ الْعَاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أَقْوَالَهُ أَفْعَالُهُ.

٦٤. The intelligent person is one who stops

.at what he knows

٦٤_ الْعَاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

.The intelligent person is one who renounces that which the ignorant one desires .٦٥

٦٥_ الْعَاقِلُ مَنْ يَزْهَدُ فِيمَا يَزْغَبُ فِيهِ الْجَاهِلُ.

.Indeed only he is intelligent who is admonished by experiences .٦٦

٦٦_ إِنَّمَا الْعَاقِلُ مَنْ وَعَظَّتْهُ التَّجَارِبُ.

.[Only he is intelligent who takes out the grudges [from his heart .٦٧

٦٧_ إِنَّمَا اللَّيِّبُ مَنْ اشْتَسَلَ الْأُحْقَادَ.

.As the intelligent one grows older, his intellect grows younger .٦٨

٦٨_ إِذَا شَابَ الْعَاقِلُ شَبَّ عَقْلُهُ.

Hinting at [and making indirect references to] the error of the intelligent person is .٦٩
.one of the most agonizing punishments for him

٦٩_ تَلْوِيحُ زَلِّهِ الْعَاقِلِ لَهُ مِنْ أَمْضٍ عِتَابِهِ (أَمْضٌ مِنْ عِتَابِهِ).

.The wealth of an intelligent person is in his knowledge and his action .٧٠

٧٠_ تَزْوُهُ الْعَاقِلِ فِي عِلْمِهِ وَعَمَلِهِ.

Love of knowledge, virtuous forbearance and adhering to the right are from the .٧١
.merits of the people of reason and understanding

٧١_ حُبُّ الْعِلْمِ، وَحُسْنُ الْجَلْمِ، وَلِزْوَمُ الصَّوَابِ مِنْ فَضَائِلِ أُولَى النَّهْيِ وَالْأَلْبَابِ.

It is a right that is due on the intelligent one to work for the Hereafter and to seek .٧٢
.[more provisions [for it

٧٢_ حَقٌّ عَلَى الْعَاقِلِ الْعَمَلُ لِلْمَعَادِ، وَالِاسْتِكْتَارُ مِنَ الزَّادِ.

It is a right upon the intelligent one to vanquish his vain desire before his . ٧٣
adversary

٧٣_ حَقُّ عَلَى الْعَاقِلِ أَنْ يَفْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

The reign of the intelligent one is like the relative who longs to unite [with his dear . ٧٤
ones

٧٤_ دَوْلَةُ الْعَاقِلِ كَالنَّسِيبِ يَحْنُ إِلَى الْوَضَلَةِ.

The one who possesses intellect is not known except by [his] tolerance, . ٧٥
temperance

p: ٦٠٧

.and kindness

٧٥_ ذُو الْعَقْلِ لَا يَنْكَشِفُ إِلَّا عَنِ احْتِمَالٍ، وَإِجْمَالٍ، وَإِفْضَالٍ.

The desire of an intelligent person is in wisdom and the ambition of an ignorant .٧٦
.person is in foolishness

٧٦_ رَغْبَةُ الْعَاقِلِ فِي الْحِكْمَةِ، وَهَمُّ الْجَاهِلِ فِي الْحِمَاةِ.

.The lapse of an intelligent person is dangerous .٧٧

٧٧_ زَلَّةُ الْعَاقِلِ مَحْذُورَةٌ.

.The lapse of an intelligent person is a crushing blow .٧٨

٧٨_ زَلَّةُ الْعَاقِلِ شَدِيدَةُ النُّكَايَةِ.

.The virtues of an intelligent ruler are spread far and wide .٧٩

٧٩_ سُلْطَانُ الْعَاقِلِ يَنْشُرُ مَنَاقِبَهُ.

The [distinguishing] quality of the people of intellect is [their] lack of lust and .٨٠
.negligence

٨٠_ شَيْمَةُ الْعُقَلَاءِ قَلْبُهُ الشَّهْوَةَ، وَقَلْبُهُ الْعَفْلَةَ.

The quality of those who possess intellect and understanding is [their] turning .٨١
towards the Eternal Abode, turning away from the evanescent abode, and yearning
.for the Garden of Paradise

٨١_ شَيْمَةُ ذَوِي الْأَلْبَابِ وَالنُّهْيِ الْإِقْبَالُ عَلَى دَارِ الْبَقَاءِ، وَالْإِعْرَاضُ عَنِ دَارِ الْفَنَاءِ، وَالتَّوَلُّهُ بِجَنَّةِ الْمَأْوَى.

.The chest of an intelligent person is the strongbox of his secret .٨٢

٨٢_ صَدْرُ الْعَاقِلِ صُنْدُوقٌ سِرٌّ.

The conjecture of an intelligent person is more correct than the certitude of an .٨٣
.ignorant person

٨٣_ ظُنُّ الْعَاقِلِ أَصْحُّ مِنْ يَقِينِ الْجَاهِلِ.

.٨٤ The enmity of an intelligent person is better than the friendship of an ignorant one

٨٤_ عَدَاوَةُ الْعَاقِلِ خَيْرٌ مِنْ صِدَاقِهِ الْجَاهِلِ.

.٨٥ The sufficiency of an intelligent person is through his knowledge

٨٥_ غِنَى الْعَاقِلِ بِعِلْمِهِ.

.٨٦ The sufficiency of an intelligent person is through his wisdom and his honour is
.through his contentment

٨٦_ غِنَى الْعَاقِلِ بِحِكْمَتِهِ، وَعِزُّهُ بِقَنَاعَتِهِ.

.٨٧ The ugly act of an intelligent person is better than the beautiful act of an

.ignorant person

٨٧- قَبِيحٌ عَاقِلٌ خَيْرٌ مِنْ حَسَنٍ جَاهِلٍ.

٨٨. (Every intelligent person is sorrowful (or sad

٨٨- كُلُّ عَاقِلٍ مَغْمُومٌ (مَحْزُونٌ).

٨٩. Be intelligent in the affairs of your religion and simple in your worldly affairs

٨٩- كُنْ عَاقِلًا فِي أَمْرِ دِينِكَ، جَاهِلًا فِي أَمْرِ دُنْيَاكَ.

٩٠. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence

٩٠- كَلَامُ الْعَاقِلِ قُوَّةٌ، وَجَوَابُ الْجَاهِلِ سُكُوتٌ.

٩١. [For the intelligent one, there is goodness in every action [he does

٩١- لِلْعَاقِلِ فِي كُلِّ عَمَلٍ إِحْسَانٌ.

٩٢. [For the intelligent one, there is nobility in every word [he speaks

٩٢- لِلْعَاقِلِ فِي كُلِّ كَلِمَةٍ نُبْلٌ.

٩٣. For the intelligent one, in every action there is self-discipline

٩٣- لِلْعَاقِلِ فِي كُلِّ عَمَلٍ إِرْتِيَاضٌ.

٩٤. 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

٩٤- لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ: حُطُّوهُ (حُطُّوهُ) فِي مَعَادٍ، أَوْ مَرَمَّهُ فِي مَعَاشٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

٩٥. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence

٩٥_ لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعِبِ وَاسْتُهْتِرَ بِاللَّهُوِ وَالطَّرِبِ.

.One who has intelligence, comprehends .٩٦

٩٦_ مَنْ عَقَلَ فَهَمَّ.

.One who has intelligence remains chaste [and abstains from the forbidden .٩٧

٩٧_ مَنْ عَقَلَ عَفَّ.

.One who has intelligence seeks pardon [for the wrong he does .٩٨

٩٨_ مَنْ عَقَلَ اسْتَقَالَ.

.One who has intelligence is kind [and tolerant .٩٩

٩٩_ مَنْ عَقَلَ سَمِحَ.

One who has .١٠٠

.intelligence is content

١٠٠_ مَنْ عَقَلَ قَنَعَ.

.[One who has intelligence remains silent [until there is a need to speak .١٠١

١٠١_ مَنْ عَقَلَ صَمَتَ.

.One who does not use intellect is abased, and one who is abased is not revered .١٠٢

١٠٢_ مَنْ لَا يَعْقِلُ يَهُنُّ، وَمَنْ يَهُنُّ لَا يُوقَّرُ.

.[One who has intelligence takes more lessons [from the past .١٠٣

١٠٣_ مَنْ عَقَلَ كَثُرَ إِعْتِبَارُهُ.

.One whose intellect is less, his jesting is increased .١٠٤

١٠٤_ مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

One who has intelligence takes lesson from his past and takes precaution for his .١٠٥
soul

١٠٥_ مَنْ عَقَلَ إِعْتَبَرَ بِأَمْسِهِ، وَاسْتَظَهَرَ لِنَفْسِهِ.

One whose intellect prevails over his lust and his forbearance [overcomes] his .١٠٦
anger, then he is worthy of [being deemed as having] good conduct

١٠٦_ مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ، وَحَلَمُهُ غَضَبَهُ كَانَ جَدِيرًا بِحُسْنِ السِّيَرِهِ.

One who has intelligence awakens from his negligence, prepares for his journey .١٠٧
and maintains [and develops] his abode of [permanent] residence

١٠٧_ مَنْ عَقَلَ تَيَقَّظَ مِنْ عَفَلْتِهِ، وَتَأَهَّبَ لِرِحْلَتِهِ، وَعَمَرَ دَارَ إِقَامَتِهِ.

One whose intellect does not have the greatest control over him does not benefit .١٠٨
from [any] advice

١٠٨- مَنْ لَمْ يَكُنْ أَمْلَكَ شَيْءٌ بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظِهِ.

.109. One who does not have an intellect to adorn him, does not become noble .

١٠٩- مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزِينُهُ لَمْ يَنْبَلْ.

.110. One whose intellect is not complete, his evils are not safeguarded against .

١١٠- مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمِنْ بَوَائِقُهُ.

.111. It is from the intelligence of a man that he not speak about all that he knows .

١١١- مِنْ عَقْلِ الرَّجُلِ أَنْ لَا يَتَكَلَّمَ بِجَمِيعِ مَا

p: ٦١٠

أَحَاطَ بِهِ عِلْمُهُ.

It is from the rights of the intelligent person to vanquish his vain desire before his .۱۱۲
adversary

۱۱۲_ مِنْ حَقِّ الْعَاقِلِ أَنْ يَفْهَرَ هَوَاهُ قَبْلَ ضِدِّهِ.

It is from the right of the intelligent person to count his evil action and his ugly .۱۱۳
conduct as being from the wretchedness of his circumstance and his misfortune

۱۱۳_ مِنْ حَقِّ اللَّيِّبِ أَنْ يُعَدَّ سُوءَ عَمَلِهِ، وَقُبْحَ سِيرَتِهِ مِنْ شَقَاوَةِ جَدِّهِ وَنَحْسِهِ.

.From the perfection of your intellect is your reliance on your intellect .۱۱۴

۱۱۴_ مِنْ كَمَالِ عَقْلِكَ اسْتِظْهَارُكَ عَلَى عَقْلِكَ.

.One who lengthens his aspirations is not intelligent .۱۱۵

۱۱۵_ مَا عَقَلَ مَنْ أَطَالَ أَمَلَهُ.

.An intelligent person does not lie and a believer does not fornicate .۱۱۶

۱۱۶_ مَا كَذَبَ عَاقِلٌ، وَلَا زَنَى مُؤْمِنٌ.

The magnanimity of an intelligent person is his religion and his distinction is his .۱۱۷
etiquette

۱۱۷_ مُرُوءَةُ الْعَاقِلِ دِينُهُ، وَحَسَبُهُ أَدَبُهُ.

Half of the intelligent one is tolerance and [the other] half is feigning negligence .۱۱۸
.[[when encountering the bad behaviour of the ignorant

۱۱۸_ نِصْفُ الْعَاقِلِ إِحْتِمَالٌ، وَنِصْفُهُ تَعَافُلٌ.

.There is no poverty for the intelligent one .۱۱۹

۱۱۹_ لَا فُقْرَ لِعَاقِلٍ.

.The intelligent person is never found [to be] beguiled .۱۲۰

۱۲۰_ لَا يُتْلَفَى الْعَاقِلُ مَغْرُورًا.

.There is none more courageous than the intelligent one .۱۲۱

۱۲۱_ لَا أَشَجَعَ مِنْ كَيْبِ.

He who is overcome by anger and lust should not be counted as an intelligent .۱۲۲
person

۱۲۲_ لَا يُبْنَى أَنْ يُعَدَّ عَاقِلًا مَنْ يَغْلِبُهُ الْغَضَبُ وَالشَّهْوَةُ.

It behoves the intelligent person not to remain aloof from the obedience of Allah .۱۲۳
.and the struggle against his [lower] self, in every situation

۱۲۳_ يُبْنَى

p: ۶۱۱

لِلْعَاقِلِ أَنْ لَا يَخْلُوَ فِي كُلِّ حَالِهِ عَنِ طَاعَةِ رَبِّهِ، وَمُجَاهَدَةِ نَفْسِهِ.

It behoves the intelligent person to work for the Hereafter and try to increase his ١٢٤ .provisions before he passes away and is lowered into his grave

١٢٤ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يَعْمَلَ لِلْمَعَادِ، وَيَسْتَكْثِرَ مِنَ الزَّادِ قَبْلَ زَهْوِقِ نَفْسِهِ، وَحُلُولِ رَمْسِهِ.

It behoves the intelligent one to prepare provisions for his Hereafter and to ١٢٥ .maintain [and develop] the abode of his [permanent] residence

١٢٥ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يُقَدِّمَ لِآخِرَتِهِ، وَيَعْمُرَ دَارَ إِقَامَتِهِ.

It behoves the intelligent person to earn praise through his wealth and to ١٢٦ .preserve himself from asking others

١٢٦ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يَكْتَسِبَ بِمَالِهِ الْمَحْمَدَةَ، وَيَصُونَ نَفْسَهُ عَنِ الْمَسْأَلَةِ.

It behoves an intelligent person to address an ignorant one like a doctor ١٢٧ .addresses a sick patient

١٢٧ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يُخَاطِبَ الْجَاهِلَ مُخَاطَبَةَ الطَّيِّبِ الْمَرِيضِ.

It behoves the intelligent person to increase his association with the scholars and ١٢٨ .the virtuous ones, and to keep away from the company of the evil and wicked ones

١٢٨ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يُكْثِرَ مِنْ صُحْبَةِ الْعُلَمَاءِ وَالْأَبْرَارِ، وَيَجْتَنِبَ مُقَارَنَةَ الْأَشْرَارِ وَالْفُجَّارِ.

It behoves the intelligent one to protect himself from the intoxication of wealth, ١٢٩ .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

١٢٩ _ يَتَّبِعِي لِلْعَاقِلِ أَنْ يَخْتَرِسَ مِنْ سُكْرِ الْمَالِ، وَسُكْرِ الْقُدْرَةِ، وَسُكْرِ الْعِلْمِ، وَسُكْرِ الْمَدْحِ، وَسُكْرِ الشَّبَابِ فَإِنَّ لِكُلِّ ذَلِكَ رِيحاً حَيْثَهُ، تَسْلُبُ الْعَقْلَ، وَتَسْتَخْفُ الْوَقَارَ.

It behoves the intelligent person not to be ١٣٠ .

.harsh when he teaches, and not to scorn [others] when he gains knowledge

١٣٠- يَتَّبِعِي لِلْعَاقِلِ إِذَا عَلَّمَ أَنْ لَا يَعْتَفَ، وَإِذَا عَلَّمَ أَنْ لَا يَأْتَفَ.

.The intellect of every person is manifested by that which is spoken by his tongue .١٣١

١٣١- يُنْبِئُ عَنِ عَقْلِ كُلِّ امْرِئٍ مَا يَنْطِقُ بِهِ لِسَانَهُ.

The intellect of every person is indicated by his tongue, and his merit is evinced by .١٣٢
.his diction

١٣٢- يُنْبِئُ عَنِ عَقْلِ كُلِّ امْرِئٍ لِسَانَهُ، وَيَدُلُّ عَلَى فَضْلِهِ بَيَانَهُ.

I am amused by a man whose intellect is seen as an extension of his tongue, while .١٣٣
.his tongue is not seen as an extension of his intellect

١٣٣- يُعْجِبُنِي مَنِ الرَّجُلِ أَنْ يُرَى عَقْلُهُ زَائِدًا عَلَى لِسَانِهِ، وَلَا يُرَى لِسَانُهُ زَائِدًا عَلَى عَقْلِهِ.

.Follow the intelligent one and you will benefit .١٣٤

١٣٤- أَطِعِ الْعَاقِلَ تَعَنَّمْ.

.At times the intelligent person becomes blind to what is right .١٣٥

١٣٥- رُبَّمَا عَمِيَ اللَّيْبُ عَنِ الصَّوَابِ.

The Cause And The Effects

The Cause And The Effects-العلل والمعلولات

The branches will surely return to their roots, and the effects to their causes, and .١
.the particulars to their universals

١- لَ تَرْجِعَنَّ الْفُرُوعَ عَلَى أَصُولِهَا وَالْمَعْلُولَاتُ إِلَى عِلَلِهَا وَالْجُزْئِيَّاتُ إِلَى كُلِّيَّاتِهَا.

The Celestial Realm

The celestial realm-العالم العلوى

He ('a) was asked about the [beings in the] celestial realm, so he replied: [They are] .1 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

١_ سئل _ عليه السلام _ عن العالم العلوي فقال: صور عاريه عن الموائد، عاليه عن القوه والاستعداد، تجلى لها فأشرفت، وطالها فتالأت، فألقى في هويئتها مثاله، فأظهر عنها أفعاله، وخلق الإنسان ذا نفس ناطقه، إن زكاها بالعلم والعمل فقد شابتهت جواهر أوائل عللها، وإذا اعتدل مزاجها وفارقت الأضداد فقد شارك بها السبع الشداد.

Knowledge

Knowledge-العلم

١. Knowledge guides [one] to the truth .

١_ أَلْعِلْمُ يَهْدِي إِلَى الْحَقِّ.

٢. Knowledge is the lamp of the intellect and the fountain of excellence .

٢_ أَلْعِلْمُ مِصْبَاحُ الْعَقْلِ، وَيَنْبُوعُ الْفَضْلِ.

٣. Knowledge is the killer of ignorance and the earner of nobility .

٣_ أَلْعِلْمُ قَاتِلُ الْجَهْلِ، وَمُكْسِبُ النُّبْلِ.

٤. Knowledge without action is a plague .

٤_ أَلْعِلْمُ بِلَا عَمَلٍ وَبَالٌ.

٥. Knowledge is a great treasure that does not get exhausted .

٥_ أَلْعِلْمُ كَنْزٌ عَظِيمٌ لَا يَنْفَى.

٦. Knowledge is one of the two lives .

٦_ أَلْعِلْمُ أَحَدُ الْحَيَاتَيْنِ.

٧. Knowledge is the better of the two intimate companions .

٧_ أَلْعِلْمُ أَفْضَلُ الْأُنثَيَيْنِ.

٨ .Knowledge is the better of the two beauties

٨ _ أَلْعِلْمُ أَفْضَلُ الْجَمَالَيْنِ.

٩ .Knowledge about Allah is the better of the two types of knowledge

٩ _ أَلْعِلْمُ بِاللَّهِ أَفْضَلُ الْعِلْمَيْنِ.

١٠ .Knowledge is an honourable heritage and a universal blessing

١٠ _ أَلْعِلْمُ وَرِاثَةٌ كَرِيمَةٌ، وَنِعْمَةٌ عَمِيمَةٌ.

١١ .Knowledge saves [one] from being entangled in perplexity

١١ _ أَلْعِلْمُ يُنْجِي مِنَ الْإِزْتِبَاكِ فِي الْحَيَاةِ.

١٢ . Knowledge is evidence of intellect, so the one who

.knows has intelligence

١٢_ أَلْعِلْمُ يَدُلُّ عَلَى الْعَقْلِ فَمَنْ عَلِمَ عَقَلَ.

Knowledge is the enlivener of the soul, the illuminator of the intellect and the .١٣
.annihilator of ignorance

١٣_ أَلْعِلْمُ مُحْيِي النَّفْسِ وَمُنِيرُ الْعَقْلِ، وَمُمِيتُ الْجَهْلِ.

.Knowledge is the fruit of wisdom and rightness is from its branches .١٤

١٤_ أَلْعِلْمُ ثَمَرَةُ الْحِكْمَةِ وَالصَّوَابِ مِنْ فُرُوعِهَا.

.Knowledge is the greatest honour for the one who has no [honourable] past .١٥

١٥_ أَلْعِلْمُ أَفْضَلُ شَرَفٍ مَنْ لاقَدِيمَ لَهُ.

Knowledge is greater than can be encompassed [in its totality], so take the best .١٦
.from every [branch of] knowledge

١٦_ أَلْعِلْمُ أَكْثَرُ مَنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

.Knowledge is a governor while wealth is governed .١٧

١٧_ أَلْعِلْمُ حَاكِمٌ، وَالْمَالُ مَحْكُومٌ عَلَيْهِ.

Knowledge guides you towards that which Allah has commanded you to do and .١٨
.renunciation of worldly pleasures makes the path to it easier for you

١٨_ أَلْعِلْمُ يُرْشِدُكَ إِلَى مَا أَمَرَكَ اللَّهُ بِهِ، وَالزُّهْدُ يُسَهِّلُ لَكَ الطَّرِيقَ إِلَيْهِ.

.Knowledge is better than wealth; knowledge guards you while you guard wealth .١٩

١٩_ أَلْعِلْمُ خَيْرٌ مِنَ الْمَالِ، أَلْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ.

.Knowledge is linked to action, so one who knows, acts .٢٠

٢٠_ أَلْعِلْمُ مَقْرُونٌ بِالْعَمَلِ فَمَنْ عَلِمَ عَمِلَ.

Knowledge calls out to action, so if it responds to it [then it stays] otherwise it .۲۱
.departs

۲۱_ أَلْعِلْمُ يَهْتَفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلَّا إِزْتَحَلَ.

.۲۲ Knowledge guides you and action takes you to the goal

۲۲_ أَلْعِلْمُ يُرْشِدُكَ، وَالْعَمَلُ يَبْلُغُ بِكَ الْغَايَةَ.

.۲۳ Knowledge is the first guide and cognizance is the final end

۲۳_ أَلْعِلْمُ أَوَّلُ دَلِيلٍ، وَالْمَعْرِفَةُ آخِرُ نَهَائِهِ.

Knowledge is of two types: the .۲۴

intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt
[knowledge [accompanying it

٢٤_ أَلْعِلْمُ عِلْمَانِ: مَطْبُوعٌ، وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَطْبُوعُ، إِذَا لَمْ يَكُ مَسْمُوعٌ.

.Know, then speak .٢٥

٢٥_ أَلْعِلْمُ أَكْثَرُ مِنْ أَنْ يُحَاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ.

.Seek knowledge and you will increase in knowledge .٢٦

٢٦_ أُخْبِرْ تَقُلْ.

Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are .٢٧
poor it will provide for you

٢٧_ أُطْلِبِ الْعِلْمَ تَزِدْ عِلْمًا.

.Seek knowledge and you will be rightly guided .٢٨

٢٨_ اِفْتِنِ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيًّا زَانِكًا، وَإِنْ كُنْتَ فَقِيرًا مَانِكًا.

.Acquire knowledge and it will earn you life .٢٩

٢٩_ أُطْلِبُوا الْعِلْمَ تَزِدُوا.

٣٠. [\(1\)](#) Draw water from the clear spring which has been cleansed of all impurity.

٣٠_ اِكْتَسِبُوا الْعِلْمَ يَكْسِبْكُمْ الْحَيَاةَ.

Seek knowledge and you will be known for it, act upon it and you will become from .٣١
those who are worthy of [possessing] it

٣١_ اِمْتَا حُوا (اِمْتَا حُوا) مِنْ صَفْوِ عَيْنٍ فَدُرُوقَتْ مِنَ الْكَدْرِ.

Indeed, the one who does not know should never be ashamed to learn, for the .٣٢
value of every person is [measured by] what he knows

٣٢_ اَطْلُبُوا الْعِلْمَ تُعْرِفُوا بِهِ، وَاَعْمَلُوا بِهِ تَكُونُوا مِنْ اَهْلِهِ.

Indeed, the one who is asked about that which he does not know should never . ٣٣
."consider it demeaning to say "I don't know

٣٣_ اَلَا لَا يَسْتَحْيِيَنَّ مَنْ لَا يَعْلَمُ اَنْ يَتَعَلَّمَ، فَاِنَّ قِيَمَةَ كُلِّ امْرٍءٍ مَا يَعْلَمُ.

.The most useful knowledge is that which is acted upon . ٣٤

٣٤_ اَلَا لَا يَسْتَفْبِحَنَّ مَنْ سُئِلَ عَمَّا لَا يَعْلَمُ اَنْ يَقُولَ لَا اَعْلَمُ.

The best . ٣٥

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١- Meaning: take your knowledge from a pure source

.knowledge is that which is accompanied by action

٣٥- أَنْفَعُ الْعِلْمِ مَا عُمِلَ بِهِ.

The most honourable knowledge is that which is manifested in the organs and .٣٦
.limbs

٣٦- أَحْسَنُ الْعِلْمِ مَا كَانَ مَعَ الْعَمَلِ.

.[The lowliest knowledge is that which stops at the tongue [and is not acted upon .٣٧

٣٧- أَشْرَفُ الْعِلْمِ مَا ظَهَرَ فِي الْجَوَارِحِ وَالْأَرْكَانِ.

The most victorious of all people is he who overpowers his vain desire with his .٣٨
.knowledge

٣٨- أَوْضَعُ الْعِلْمِ مَا وَقَفَ عَلَى اللِّسَانِ.

The most important knowledge for you is that without which [your good] action is .٣٩
.not accepted

٣٩- أَغْلَبُ النَّاسِ مَنْ غَلَبَ هَوَاهُ بِعِلْمِهِ.

The most obligatory knowledge for you [to acquire] is that which you are .٤٠
.responsible for acting upon

٤٠- أَوْلَى الْعِلْمِ بِكَ مَا لَا يُتَقَبَّلُ الْعَمَلُ إِلَّا بِهِ.

The most necessary knowledge for you is that which guides you to rectitude of .٤١
(1) your religion and separates you from its corruption.

٤١- أَوْجِبُ الْعِلْمِ عَلَيْكَ مَا أَنْتَ مَسْئُولٌ عَنِ الْعَمَلِ بِهِ.

The knowledge with the most praiseworthy end is that which increases your [good] .٤٢
.actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter

٤٢- أَلْزَمُ الْعِلْمِ بِكَ مَا دَلَّكَ عَلَى صِلَاحِ دِينِكَ، وَأَبَانَ لَكَ عَنْ فَسَادِهِ.

.Verily the best of knowledge is [that which leads to] tranquillity and forbearance .٤٣

٤٣_ أحمَدُ العِلْمِ عاقِبَهُ ما زادَ في عَمَلِكَ في العاجِلِ، وأزَلَّفَكَ في الآجِلِ.

Indeed fire is not diminished by what is taken from it but is extinguished when it .٤٤
does not find firewood; similarly, knowledge is not depleted by being acquired but

p: ٤١٧

.Or: ...and differentiates the right religion from the wrong [and corrupt] one -١

.the miserliness of those who possess it is the cause of its absence

٤٤_ إِنَّ أَفْضَلَ الْعِلْمِ السَّكِينَهُ، وَالْحِلْمُ.

٤٥. 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

٤٥_ إِنَّ النَّارَ لَا يَنْقُضُهَا مَا أُخِذَ مِنْهُ، وَلَكِنْ يُخَمِّدُهَا أَنْ لَا تَجِدَ حَطْبًا، وَكَذَلِكَ الْعِلْمُ لَا يُفْنِيهِ الْاِقْتِبَاسُ، لَكِنْ بُخْلُ الْحَامِلِينَ لَهُ سَبَبُ عَدَمِهِ.

٤٦. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys

٤٦_ إِنَّ اللَّهَ سُبْحَانَهُ يَمْنَحُ الْمَالَ مَنْ يُحِبُّ وَيُبْغِضُ وَلَا يَمْنَحُ الْعِلْمَ إِلَّا مَنْ أَحَبَّ.

٤٧. Knowledge rescues

٤٧_ إِنَّ الْعِلْمَ يَهْدِي، وَيُرْشِدُ، وَيُنْجِي، وَإِنَّ الْجَهْلَ يُغْوِي، وَيُضِلُّ، وَيُزِدِي.

٤٨. Knowledge is through understanding

٤٨_ الْعِلْمُ يُنْجِدُ.

٤٩. Knowledge is a treasure

٤٩_ الْعِلْمُ بِالْفَهْمِ.

٥٠. Knowledge is honour, obedience is [a] refuge

٥٠_ الْعِلْمُ كَنْزٌ.

٥١. Knowledge is a guide

٥١_ الْعِلْمُ عِزٌّ، الطَّاعَةُ حِرْزٌ.

٥٢. Knowledge saves you, ignorance destroys you

٥٢_ الْعِلْمُ دَلِيلٌ.

.Knowledge is loftiness, ignorance is misguidance ٥٣.

٥٣_ اَلْعِلْمُ يُنْجِيكَ، اَلْجَهْلُ يُرْدِيكَ.

.Knowledge is life, faith is salvation ٥٤.

٥٤_ اَلْعِلْمُ مَجَالَةٌ، اَلْجَهَالَةُ ضَلَالَةٌ.

.Knowledge makes one lofty, ignorance misguides ٥٥.

٥٥_ اَلْعِلْمُ حَيَاةٌ، اَلْاِيْمَانُ نَجَاةٌ.

.Knowledge is a refuge ٥٦.

٥٦_ اَلْعِلْمُ مُجَلَّةٌ، اَلْجَهْلُ مَضَلَّةٌ.

.Knowledge is through action ٥٧.

٥٧_ اَلْعِلْمُ حِرْزٌ.

.Knowledge is the annihilator of ignorance ٥٨.

٥٨_ اَلْعِلْمُ بِالْعَمَلِ.

.Knowledge is the adornment of distinction [and noble descent ٥٩.

٥٩_ اَلْعِلْمُ مُمَيِّتُ الْجَهْلِ.

.Knowledge is the leader of forbearance ٦٠.

٦٠_ اَلْعِلْمُ زَيْنُ الْحَسْبِ.

.Knowledge is the most excellent honour ٦١.

٦١_ اَلْعِلْمُ قَائِدُ الْحَيْمِ.

.Knowledge is the lamp of the intellect ٦٢.

٦٢_ اَلْعِلْمُ اَفْضَلُ شَرَفٍ.

.Knowledge is the best guide .٦٣

٦٣_ اَلْعِلْمُ مِصْبَاحُ الْعَقْلِ.

.Knowledge is the most sublime provision .٦٤

٦٤_ اَلْعِلْمُ خَيْرٌ

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دليل.

.65 Knowledge is the greatest treasure

٦٥_ اَلْعِلْمُ اَجَلٌ بِضَاعُهُ.

.66 [Knowledge is life and a cure [for the maladies of the heart

٦٦_ اَلْعِلْمُ اَعْظَمُ كَنْزٍ.

.67 Knowledge is a veil [that protects one] from adversities

٦٧_ اَلْعِلْمُ حَيَاةٌ وَشِفَاءٌ.

.68 Knowledge is the highest success

٦٨_ اَلْعِلْمُ حِجَابٌ مِّنَ الْاَفَاتِ.

.69 Knowledge is the best acquisition

٦٩_ اَلْعِلْمُ اَعْلَى فَوْزٍ.

.70 Knowledge is the riding mount of forbearance

٧٠_ اَلْعِلْمُ اَفْضَلُ قِتْيَةٍ.

.71 Knowledge is the root of every good

٧١_ اَلْعِلْمُ مَرْكَبُ الْحِلْمِ.

.72 Knowledge is the symbol of intellect

٧٢_ اَلْعِلْمُ اَصْلُ كُلِّ خَيْرٍ.

.73 Knowledge is the fecundation of cognizance

٧٣_ اَلْعِلْمُ عُنْوَانُ الْعَقْلِ.

.74 Knowledge aids [and strengthens] reflection

٧٤_ أَلْعِلْمُ لِقَاحُ الْمَعْرِفَةِ.

.Knowledge is indeed a good guide ٧٥.

٧٥_ أَلْعِلْمُ يُنَجِدُ الْفِكْرَ.

.Knowledge is the most excellent (or honourable) guidance ٧٦.

٧٦_ أَلْعِلْمُ نِعْمٌ دَلِيلٌ.

.Sciences are the recreation of the men of erudition ٧٧.

٧٧_ أَلْعِلْمُ أَفْضَلُ (أَشْرَفُ) هِدَايَةٍ.

.Knowledge is the root of forbearance ٧٨.

٧٨_ أَلْعُلُومُ نَزْهَةٌ الْأُذْيَاءِ.

.Knowledge is the killer of ignorance ٧٩.

٧٩_ أَلْعِلْمُ أَضَلُّ الْجِلْمِ.

.Knowledge is the herald of comprehension ٨٠.

٨٠_ أَلْعِلْمُ قَاتِلُ الْجَهْلِ.

.Knowledge does not end ٨١.

٨١_ أَلْعِلْمُ دَاعِي الْفَهْمِ.

.Knowledge is abundant but action is scarce ٨٢.

٨٢_ أَلْعِلْمُ لَا يَنْتَهِي.

.Knowledge is a great treasure that does not get exhausted ٨٣.

٨٣_ أَلْعِلْمُ كَثِيرٌ، وَالْعَمَلُ قَلِيلٌ.

.Knowledge is a [means of] right guidance for the one who acts upon it ٨٤.

٨٤_ اَلْعِلْمُ كَنْزٌ عَظِيمٌ لَا يُفْنَى.

.٨٥ All of knowledge is a proof [against its possessor] except what is acted upon

٨٥_ اَلْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

.٨٦ Knowledge is a beauty that does not remain concealed and a relation that does not
(abandon you (or that is not hidden

٨٦_ اَلْعِلْمُ

p: ٤١٩

كُلُّهُ حُجَّةٌ إِلَّا مَا عَمِلَ بِهِ.

٨٧. Knowledge is the adornment of the wealthy and the wealth of the poor

٨٧_ أَلْعِلْمُ جَمَالٌ لَا يَخْفَى وَنَسِيبٌ لَا يَخْفَى (لَا يَخْفَى).

٨٨. 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

٨٨_ أَلْعِلْمُ زَيْنُ الْأَغْنِيَاءِ، وَغِنَى الْفُقَرَاءِ.

٨٩. The bane of knowledge is to forsake acting upon it

٨٩_ إِنَّمَا زَهَدَ النَّاسُ فِي طَلَبِ الْعِلْمِ كَثْرَةُ مَا يَرَوْنَ مِنْ قَلِهِ مَنْ عَمِلَ بِمَا عَلِمَ.

٩٠. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out

٩٠_ آفَةُ الْعِلْمِ تَرْكُ الْعَمَلِ بِهِ.

٩١. 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

٩١_ إِذَا سَمِعْتُمُ الْعِلْمَ فَأَلِطُوا (فَأَكْطُوا، فَانطُوا) عَلَيْهِ، فَلَا تَشْوَبُوهُ بِهَزْلٍ، فَتَمُجُّهُ الْقُلُوبُ.

٩٢. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases

٩٢_ إِذَا رُمْتُمْ الْإِنْتِفَاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ، وَأَكْثِرُوا الْفِكْرَ فِي مَعَانِيهِ، تَعِبَهُ الْقُلُوبُ.

٩٣. Through knowledge, wisdom is recognized

٩٣_ إِذَا زَادَ عِلْمُ الرَّجُلِ زَادَ أَدَبُهُ، وَتَضَاعَفَتْ حَسَبِيَّتُهُ لِرَبِّهِ.

٩٤. Through knowledge, there is life

٩٤_ بِالْعِلْمِ تُعْرَفُ الْحِكْمَةُ.

.Through knowledge, the crooked is straightened .٩٥

٩٥_ بِالْعِلْمِ تَكُونُ الْحَيَاةُ.

.Sharing knowledge [with those who deserve] is the alms-tax of knowledge .٩٦

٩٦_ بِالْعِلْمِ يَسْتَقِيمُ الْمَعْوَجُ.

.Through knowledge, the station of forbearance is attained .٩٧

٩٧_ بِذَلِكَ الْعِلْمِ زَكَاةُ الْعِلْمِ.

.The completeness of knowledge is [in] its application .٩٨

٩٨_ بِالْعِلْمِ تُدْرِكُ دَرَجَةُ الْعِلْمِ.

.٩٩

p: ٦٢٠

.The completeness of knowledge is [in] acting according to it

٩٩_ تَمَامُ الْعِلْمِ اسْتِعْمَالُهُ.

The one who forsakes acting on [his] knowledge is not certain of getting reward .١٠٠
.for his action

١٠٠_ تَمَامُ الْعِلْمِ الْعَمَلُ بِمُوجِبِهِ.

.The fruit of knowledge is cognizance of Allah .١٠١

١٠١_ تَارِكُ الْعَمَلِ بِالْعِلْمِ غَيْرٌ وَاثِقٌ بِثَوَابِ الْعَمَلِ.

.The fruit of knowledge is worship .١٠٢

١٠٢_ ثَمَرَةُ الْعِلْمِ مَعْرِفَةُ اللَّهِ.

.The fruit of knowledge is acting upon it .١٠٣

١٠٣_ ثَمَرَةُ الْعِلْمِ الْعِبَادَةُ.

.The fruit of knowledge is working for [a blissful] life [in the Hereafter] .١٠٤

١٠٤_ ثَمَرَةُ الْعِلْمِ الْعَمَلُ بِهِ.

.The fruit of knowledge is sincerity of action .١٠٥

١٠٥_ ثَمَرَةُ الْعِلْمِ الْعَمَلُ لِلْحَيَاةِ.

.The wealth of knowledge saves and preserves .١٠٦

١٠٦_ ثَمَرَةُ الْعِلْمِ إِخْلَاصُ الْعَمَلِ.

The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and .١٠٧
.its preservation is [in] placing it with those who are worthy of it

١٠٧_ تَزْوُوهُ الْعِلْمِ تُنَجِّي وَتَبْقَى.

.The best of knowledge is that which gives benefit .١٠٨

١٠٨ _ جَمَالُ الْعِلْمِ نَشْرُهُ، وَثَمَرَتُهُ الْعَمَلُ بِهِ، وَصِيَانَتُهُ وَضَعُهُ فِي أَهْلِهِ.

.١٠٩ The best of all knowledge is that which reforms you

١٠٩ _ خَيْرُ الْعِلْمِ مَا نَفَع.

.١١٠ The best knowledge is that which is accompanied by action

١١٠ _ خَيْرُ الْعُلُومِ مَا أَصْلَحَكَ.

.١١١ 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

١١١ _ خَيْرُ الْعِلْمِ مَا قَارَنَهُ الْعَمَلُ.

.١١٢ 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).

١١٢_ خَيْرُ الْعِلْمِ مَا أَصْلَحَتْ بِهِ رَشَادَكَ، وَشَرُّهُ مَا أَفْسَدَتْ بِهِ مَعَادَكَ.

١١٣. The cornerstone of [all] merits is knowledge.

١١٣_ خُذُوا مِنْ كُلِّ عِلْمٍ أَحْسَنَهُ، فَإِنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْرٍ أَزْيَنَهُ، فَيَتَوَلَّدُ مِنْهُ جَوْهَرَانِ نَفِيسَانِ: أَحَدُهُمَا فِيهِ شِفَاءٌ لِلنَّاسِ، وَالْآخَرُ يُسْتَضَاءُ بِهِ.

١١٤. Many a knowledge may lead to your misguidance.

١١٤_ رَأْسُ الْفَضَائِلِ الْعِلْمُ.

١١٥. The alms-tax of knowledge is its dissemination.

١١٥_ رَبُّ عِلْمٍ أَدَّى إِلَى مَضَلَّتِكَ.

The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

١١٦_ زَكَاةُ الْعِلْمِ نَشْرُهُ.

١١٧. The adornment of knowledge is forbearance.

١١٧_ زَكَاةُ الْعِلْمِ بَدْلُهُ لِمُسْتَحَقِّهِ، وَإِجْهَادُ النَّفْسِ فِي الْعَمَلِ بِهِ.

١١٨. [\(The cause of fear \[of Allah\] is knowledge.\)](#)

١١٨_ زَيْنُ الْعِلْمِ الْحِلْمُ.

Ask about that which you must know and cannot be excused for being ignorant about.

١١٩_ سَبَبُ الْخَشْيَةِ الْعِلْمُ.

١٢٠. The worst knowledge is that by which you corrupt your right guidance.

١٢٠_ سَلْ عَمَّا لَا يَبْدُ لَكَ مِنْ عِلْمِهِ، وَلَا تُعْذِرْ فِي جَهْلِهِ.

١٢١. The worst knowledge is knowledge that is not action upon

١٢١_ شَـ رُ الْعِلْمِ مَا أَفْسَدَتْ بِهِ رَشَادَكَ.

There are two things the ends of which can never be reached: knowledge and intellect

١٢٢_ شَـ رُ الْعِلْمِ عِلْمٌ لَا يُعْمَلُ بِهِ.

١٢٣. The disgrace of knowledge is boasting

١٢٣_ شَيْنَانِ لَا تُبْلَغُ غَايَتُهُمَا: الْعِلْمُ، وَالْعَقْلُ.

١٢٤. You must acquire knowledge, for indeed it is an honourable heritage

١٢٤_ شَيْنُ الْعِلْمِ الصَّلْفُ.

١٢٥. The knowledge of a hypocrite is [only] on his tongue

١٢٥_ عَلَيْكَ بِالْعِلْمِ فَإِنَّهُ وَرَائَهُ كَرِيمَةٌ.

١٢٦.

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As seen in Q٣٥:٢٨ -١

.The knowledge of a believer is [manifested] in his action

١٢٦ _ عِلْمُ الْمُتَّقِينَ فِي لِسَانِهِ.

.Knowledge without action is like trees without fruit .١٢٧

١٢٧ _ عِلْمُ الْمُؤْمِنِ فِي عَمَلِهِ.

.Knowledge without action is like a bow without a bowstring .١٢٨

١٢٨ _ عِلْمٌ بِلا عَمَلٍ كَشَجَرٍ بِلا ثَمَرٍ.

.Knowledge that is not useful is like a medicine that does not cure .١٢٩

١٢٩ _ عِلْمٌ بِلا عَمَلٍ كَقَوْسٍ بِلا وَتَرٍ.

Knowledge that does not reform you is misguidance and wealth that does not

benefit you is a curse

١٣٠ _ عِلْمٌ لَا يَنْفَعُ كَدَوَاءٍ لَا يَنْجِعُ.

.Knowledge without action is a proof of Allah against His servant .١٣١

١٣١ _ عِلْمٌ لَا يَصْلِحُكَ ضَلَالٌ، وَمَالٌ لَا يَنْفَعُكَ وَبَالٌ.

.The goal of knowledge is good action .١٣٢

١٣٢ _ عِلْمٌ بِلا عَمَلٍ حُجَّةٌ لِلَّهِ عَلَى الْعَبْدِ.

.The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified .١٣٣

١٣٣ _ غَايَةُ الْعِلْمِ حُسْنُ الْعَمَلِ.

.The end goal of knowledge is tranquillity and forbearance .١٣٤

١٣٤ _ غَايَةُ الْعِلْمِ الْخَوْفُ مِنَ اللَّهِ سُبْحَانَهُ.

.The excellence of knowledge is [in] acting upon it .١٣٥

١٣٥ _ غَايَةُ الْعِلْمِ السَّكِينَةُ وَالْحِلْمُ.

.١٣٦ Saying 'I don't know' is half of knowledge

١٣٦ _ فَضِيلَةُ الْعِلْمِ الْعَمَلُ بِهِ.

.١٣٧ Little knowledge accompanied with action is better than a lot of it without action

١٣٧ _ قَوْلُ لَا أَعْلَمُ نِصْفُ الْعِلْمِ.

.١٣٨ Knowledge cuts off the excuse of those who offer [many] excuses

١٣٨ _ قَلِيلُ الْعِلْمِ مَعَ الْعَمَلِ خَيْرٌ مِنْ كَثِيرِهِ بِلا عَمَلٍ.

.١٣٩ All knowledge that is not supported by the intellect is misguidance

١٣٩ _ قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

.١٤٠ Everything diminishes when it is expended except knowledge

١٤٠ _ كُلُّ عِلْمٍ لَا يُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

.١٤١ Everything becomes precious when it becomes less (or scarce) except knowledge

.for indeed it gains value when it abounds

١٤١- كُلُّ شَيْءٍ يَنْقُصُ عَلَى الْإِنْفَاقِ إِلَّا الْعِلْمُ.

Every vessel becomes constricted by what is put in it except the vessel of . ١٤٢
.knowledge, for verily it becomes wider

١٤٢- كُلُّ شَيْءٍ يَعْزُّ حِينَ يَنْزُرُ (يَنْدُرُ) إِلَّا الْعِلْمُ فَإِنَّهُ يَعْزُّ حِينَ يَعْزُرُ.

.Knowledge is sufficient as loftiness . ١٤٣

١٤٣- كُلُّ وَعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا وَعَاءَ الْعِلْمِ فَإِنَّهُ يَتَّسِعُ.

Every time the knowledge of a person increases, his concern for his soul . ١٤٤
.increases, and he exerts his efforts in training and reforming it

١٤٤- كَفَى بِالْعِلْمِ رِفْعَةً.

Just as knowledge guides a person and saves him, similarly, ignorance misguides . ١٤٥
.him and destroys him

١٤٥- كَلَّمَ- اِزْدَادَ عِلْمِ الرَّجُلِ زَادَتْ عِنَايَتُهُ بِنَفْسِهِ، وَبَدَّلَ فِي رِيَاضَتِهَا وَصِلَاحِهَا جُهْدَهُ.

.The acquisition of knowledge is indifference towards worldly pleasures . ١٤٦

١٤٦- كَمَا أَنَّ الْعِلْمَ يَهْدِي الْمَرْءَ وَيُنْجِيهِ، كَذَلِكَ الْجَهْلُ يُضِلُّهُ وَيُزِدِيهِ.

The perfection of knowledge is forbearance, and the perfection of forbearance is . ١٤٧
.[increased tolerance and suppression [of anger

١٤٧- كَسَبُ الْعِلْمِ الزُّهْدُ فِي الدُّنْيَا.

.The perfection of knowledge is action . ١٤٨

١٤٨- كَمَالُ الْعِلْمِ الْحِلْمُ، وَكَمَالُ الْحِلْمِ كَثْرَةُ الْإِحْتِمَالِ وَالْكَظْمِ.

For the seeker of knowledge, there is honour in this world and success in the . ١٤٩
.Hereafter

١٤٩_ كَمَالُ الْعِلْمِ الْعَمَلُ.

١٥٠. Knowledge will never bear fruit until it is accompanied by forbearance .

١٥٠_ لِطَالِبِ الْعِلْمِ عِزُّ الدُّنْيَا وَفَوْزُ الْآخِرَةِ.

١٥١. None will attain knowledge except the one who lengthens his [period of] study .

١٥١_ لَنْ يُتِمَّرَ الْعِلْمُ حَتَّى يُقَارِنَهُ الْحِلْمُ.

١٥٢. The language of knowledge is truthfulness .

١٥٢_ لَنْ يُحْرَزَ الْعِلْمُ إِلَّا مَنْ يُطِيلُ دَرَسَهُ.

١٥٣. The conception of knowledge is imagination and understanding .

_١٥٣

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لِسَانُ الْعِلْمِ الصِّدْقُ.

.154 One who seeks right guidance from knowledge, it guides him

154_ لِقَاحِ الْعِلْمِ التَّصَوُّرُ وَالْفَهْمُ.

.155 One who is alone with knowledge does not feel frightened by [his] loneliness

155_ مَنْ اشْتَرَسَدَ الْعِلْمَ أَرْشَدَهُ.

.156 One who is not guided by knowledge is misguided by ignorance

156_ مَنْ خَلَا بِالْعِلْمِ لَمْ تُوحِشْهُ خَلْوَةٌ.

.157 One who acts with knowledge attains his goal and desire from the Hereafter

157_ مَنْ لَمْ يَهْدِهِ الْعِلْمُ أَضَلَّهُ الْجَهْلُ.

.158 One who is fond of knowledge has [actually] done good to his soul

158_ مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُعَيْتَهُ مِنَ الْآخِرَةِ وَمُرَادَهُ.

.159 Whoever hides [his] knowledge, it is as if he is an ignorant person

159_ مَنْ كَلَفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلَى نَفْسِهِ.

.160 One who acts against his knowledge, his crime and sin become grave

160_ مَنْ كَتَمَ عِلْمًا فَكَانَتْ جَاهِلٌ.

.161 One whose knowledge exceeds his intellect, it becomes a burden for him

161_ مَنْ خَالَفَ عِلْمَهُ عَظُمَتْ جَرِيمَتُهُ وَإِثْمُهُ.

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 وَبَالًا عَلَيْهِ.

One who quenches his thirst from the drinking-fountain of knowledge, covers . ١٦٣
himself with the gown of forbearance

١٦٣_ مَنْ عَلِمَ (عَدِمَ) غَوَرَ الْعِلْمَ صَدَرَ (صُدَّ) عَنْ شَرَائِعِ الْحِكْمِ.

One who increases his study of knowledge [and discussion about what he has . ١٦٤
learnt] does not forget what he knows and benefits from it that which he does not
.know

١٦٤_ مَنْ اَزْتَوَى مِنْ مَشْرَبِ الْعِلْمِ، تَجَلَّبَبَ جِلْبَابَ الْحِلْمِ.

One who increases his reflection about what he has learnt safeguards his . ١٦٥
knowledge

.and understands that which he would not have [otherwise] understood

١٦٥_ مَنْ أَكْثَرَ مُدَارَسَةَ الْعِلْمِ لَمْ يَنْسَ مَا عَلِمَ، وَاسْتَفَادَ مَا لَمْ يَعْلَمْ.

.One who does not acquire wealth through knowledge, acquires grace by it .١٦٦

١٦٦_ مَنْ أَكْثَرَ الْفِكْرَ فِيمَا تَعَلَّمَ اتَّقَنَ عِلْمَهُ، وَفِيهِمْ مَا لَمْ يَكُنْ يَفْهَمُ.

Whoever does not act upon his knowledge, it becomes a proof against him and a .١٦٧
.curse

١٦٧_ مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مَالًا اِكْتَسَبَ بِهِ جَمَالًا.

.From the perfection of knowledge is acting upon what it dictates .١٦٨

١٦٨_ مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كَانَ حُجَّةً عَلَيْهِ وَوَبَالًا.

.From the most honourable of knowledge is self-adornment with forbearance .١٦٩

١٦٩_ مِنْ كَمَالِ الْعِلْمِ الْعَمَلُ بِمَا يَقْتَضِيهِ.

.He who enlivens knowledge does not die .١٧٠

١٧٠_ مِنْ أَشْرَفِ الْعِلْمِ التَّحَلُّى بِالْحِلْمِ.

.Nothing increases knowledge like acting upon it .١٧١

١٧١_ مَا مَاتَ مَنْ أَحْيَى عِلْمًا.

Knowledge does not benefit the one who does not understand [it] and .١٧٢
.forbearance is not useful for the one who does not show clemency

١٧٢_ مَا زَكَّى الْعِلْمُ بِمِثْلِ الْعَمَلِ بِهِ.

.The basis of knowledge is its dissemination .١٧٣

١٧٣_ مَا أَفَادَ الْعِلْمُ مَنْ لَمْ يَفْهَمُ، وَلَا نَفَعَ الْحِلْمُ مَنْ لَمْ يَحْلُمْ.

.The basis of knowledge is acting upon it .١٧٤

١٧٤ _ مِلاَكُ العِلْمِ نَشْرُهُ.

.Coming together to study knowledge is the delight of the scholars .١٧٥

١٧٥ _ مِلاَكُ العِلْمِ العَمَلُ بِهِ.

.Gatherings of knowledge are a bounty .١٧٦

١٧٦ _ مُدَارِسَةُ العِلْمِ لَدَى العُلَمَاءِ.

.The adornments of a man are his knowledge and his forbearance .١٧٧

١٧٧ _ مَجَالِسُ العِلْمِ غَنِيمَةٌ.

!How good a companion of forbearance knowledge is .١٧٨

١٧٨ _ مُزَيِّنُ الرَّجُلِ عِلْمُهُ وَحِلْمُهُ.

!How good a companion of faith knowledge is .١٧٩

١٧٩ _ نِعَمَ قَرِينِ الحِلْمِ العِلْمُ.

.١٨٠

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!How good a guide of faith knowledge is

١٨٠ _ نَعْمَ قَرِينُ الْإِيمَانِ الْعِلْمُ.

Do not make enmity with that which you are ignorant of, for indeed most of .١٨١
.knowledge is in that which you don't know

١٨١ _ نَعْمَ دَلِيلُ الْإِيمَانِ الْعِلْمُ.

.There is no provision like knowledge .١٨٢

١٨٢ _ لَا تُعَادُوا مَا تَعْجَهُلُونَ، فَإِنَّ أَكْثَرَ الْعِلْمِ فِي مَا لَا تَعْرِفُونَ.

.There is no honour like knowledge .١٨٣

١٨٣ _ لَا ذُخْرَ كَالْعِلْمِ.

.There is no nightly conversation partner like knowledge .١٨٤

١٨٤ _ لَا شَرَفَ كَالْعِلْمِ.

.There is no treasure more worthwhile than knowledge .١٨٥

١٨٥ _ لَا سَمِيرَ كَالْعِلْمِ.

.There is no distinction more honourable than knowledge .١٨٦

١٨٦ _ لَا كَثْرَ أَنْفَعٍ مِنَ الْعِلْمِ.

.There is no guide more successful than knowledge .١٨٧

١٨٧ _ لَا عِزَّ أَشْرَفَ مِنَ الْعِلْمِ.

.Knowledge is not acquired except from its masters .١٨٨

١٨٨ _ لَا دَلِيلَ أَنْجَحَ مِنَ الْعِلْمِ.

.Knowledge does not benefit without [divinely granted] success .١٨٩

١٨٩_ لَا يُؤْخَذُ الْعِلْمُ إِلَّا مِنْ أَرْبَابِهِ.

١٩٠. Knowledge is not attained with physical comfort.

١٩٠_ لَا يَنْفَعُ عِلْمٌ بَعْدَ تَوْفِيقٍ.

١٩١. Knowledge is not purified without piety.

١٩١_ لَا يَنْدَرِكُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

١٩٢. Nobody obtains knowledge except the one who lengthens his study.

١٩٢_ لَا يَزْكُو الْعِلْمُ بِغَيْرِ وَرَعٍ.

١٩٣. One who has no insight, has no knowledge.

١٩٣_ لَا يُحْرِزُ الْعِلْمَ إِلَّا مَنْ يُطِيلُ دَرَسَهُ.

١٩٤. Nobody disparages knowledge and its possessors except the foolish, ignorant one.

١٩٤_ لَا عِلْمَ لِمَنْ لَا بَصِيرَةَ لَهُ.

١٩٥. A little knowledge removes a lot of ignorance.

١٩٥_ لَا يَسْتَخِفُّ بِالْعِلْمِ وَأَهْلِيهِ إِلَّا أَحْمَقُ جَاهِلٌ.

١٩٦. People attain superiority through knowledge and intellect, not by wealth and lineage.

١٩٦_ يَسِيرُ الْعِلْمُ يَنْفَى كَثِيرَ الْجَهْلِ.

١٩٧. Knowledge needs action.

١٩٧_ يَتَفَاوَضُ النَّاسُ بِالْعُلُومِ وَالْعُقُولِ، لَا بِالْأَمْوَالِ وَالْأُصُولِ.

١٩٨. Knowledge needs forbearance.

١٩٨_ يَحْتَاجُ الْعِلْمُ إِلَى الْعَمَلِ.

[Knowledge needs suppression [of anger .199

١٩٩ _ يَحْتَاجُ الْعِلْمُ إِلَى الْجَلْمِ.

Obey .200

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.knowledge and disobey ignorance, [for by doing this] you will be successful

٢٠٠_ يَحْتَاجُ الْعِلْمُ إِلَى الْكَيْفِ.

.201 Knowledge is the most honourable guidance .201

٢٠١_ أَطْعِ الْعِلْمَ، وَأَعْصِ الْجَهْلَ تُفْلِحَ.

٢٠٢_ الْعِلْمُ أَشْرَفُ هِدَايَةٍ.

The Scholar

The Scholar-العالم

1. The scholar is one whose actions attest to the veracity of his words .1

١_ الْعَالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أَقْوَالِهِ أَعْمَالُهُ.

2. Scholars are strangers [in their own land] because of the large numbers of ignorant .2
people

٢_ الْعُلَمَاءُ غُرَبَاءُ لِكَثْرَةِ الْجُهَالِ.

3. The scholar is one who is not satisfied with [his] knowledge nor does he allow .3
himself to be satiated by it

٣_ الْعَالِمُ مَنْ لَا يَشْبَعُ مِنَ الْعِلْمِ، وَلَا يَتَشَبَعُ بِهِ.

4. The scholar recognizes the ignorant one because he used to be ignorant [himself] .4
before

٤_ الْعَالِمُ يَعْرِفُ الْجَاهِلَ لِأَنَّهُ كَانَ قَبْلُ جَاهِلًا.

5. The scholar who is truly a scholar, is one who does not prevent the servants from .5
having hope in the mercy of Allah and [at the same time] does not give them false
security from the scheme of Allah

٥_ الْعَالِمُ كُلُّ الْعَالِمِ مَنْ لَمْ يَمْنَعْ الْعِبَادَ الرَّجَاءَ لِرَحْمَةِ اللَّهِ وَلَمْ يُؤْمِنْهُمْ مَكْرَ اللَّهِ.

The scholar and the student are partners in reward; there no good in anything .٦
(١) between this.

٦_ الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ، وَلَا خَيْرَ رَ فِيمَا بَيْنَ ذَلِكَ.

.Scholars are the purest of people in character and the least rooted in [vain] desires .٧

٧_ الْعُلَمَاءُ أَطْهَرُ النَّاسِ أَخْلَاقًا، وَأَقْلَبُهُمْ فِي الْمَطَامِعِ أَعْرَاقًا.

.The scholar is a living [person] among the dead .٨

٨_ الْعَالِمُ حَيٌّ بَيْنَ بَيْنِ الْمَوْتَى.

Be careful not to disparage scholars, for indeed this will degrade you and make .٩
others think

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.Meaning there is no good in anyone other than the scholar and the student –١

ill of you and expect evil from you

٩_ إِيَّاكَ أَنْ تَسْتَخِفَّ بِالْعُلَمَاءِ، فَإِنَّ ذَلِكَ يُزْرِي بِكَ، وَيُسِيءُ الظَّنَّ بِكَ، وَالْمَخِيلَةَ فِيكَ.

١٠. The most learned among you are the most fearful of you

١٠_ أَعْلَمُكُمْ أَخَوْفُكُمْ.

The people who are most deserving of the [guidance of the] Prophets are those .١١
.who have the most knowledge about what they came with

١١_ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ، أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ.

١٢. The most learned person is the one who is most infatuated with knowledge

١٢_ أَعْلَمُ النَّاسِ الْمُسْتَهْتَرُ بِالْعِلْمِ.

١٣. The most learned of people about Allah, the Glorified, are the most fearful of Him

١٣_ أَعْلَمُ النَّاسِ بِاللَّهِ سُبْحَانَهُ أَخَوْفُهُمْ مِنْهُ.

The most learned of people about Allah, the Glorified, are the most satisfied with .١٤
His decree

١٤_ أَعْلَمُ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَائِهِ.

The greatest of people in knowledge are the most intense in [their] fear of Allah, .١٥
the Glorified

١٥_ أَعْظَمُ النَّاسِ عِلْمًا أَشَدُّهُمْ خَوْفًا لِلَّهِ سُبْحَانَهُ.

١٦. The most learned of people about Allah are those who are most fearful of Him

١٦_ أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ خَشْيَةً لَهُ.

١٧. The most hated of servants in the sight of Allah is the haughty scholar

١٧_ أَنْبَعُضُ الْعِبَادِ إِلَى اللَّهِ سُبْحَانَهُ الْعَالِمُ الْمَتَجَبِّرُ.

Those with the greatest burden among the people are the scholars who exceed .١٨
.the limits

١٨ _ أَعْظَمُ النَّاسِ وَزِرّاً الْعُلَمَاءُ الْمُفْرَطُونَ.

The most regretful of all people at the time of death are the scholars who don't act .١٩
.on their knowledge

١٩ _ أَشَدُّ النَّاسِ نَدَمًا عِنْدَ الْمَوْتِ الْعُلَمَاءُ غَيْرُ الْعَامِلِينَ.

The most learned of people is one whose doubt does not dispel .٢٠

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.his certainty

٢٠_ أَعْلَمُ النَّاسِ مَنْ لَمْ يُرَلِ الشَّكُّ يَقِينَهُ.

.The person who is most learned about Allah is he who asks from Him the most .٢١

٢١_ أَعْلَمُ النَّاسِ بِاللَّهِ أَكْثَرُهُمْ لَهُ مَسْئَلَةٌ.

Verily the narrators of knowledge are many, but those who are careful of [acting .٢٢
upon] it are few

٢٢_ إِنَّ رُؤَاةَ الْعِلْمِ كَثِيرٌ، وَرُعَاتُهُ قَلِيلٌ.

Verily the people who are most deserving of the [guidance of the] Prophets – peace .٢٣
be upon them – are those who have the most knowledge about (or act upon) their
teachings

٢٣_ إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ – عَلَيْهِمُ السَّلَامُ – أَعْلَمُهُمْ (أَعْمَلُهُمْ) بِمَا جَاءُوا بِهِ.

The scholar is honoured because of his knowledge, the elderly because of his age, .٢٤
the doer of good because of his goodness and the king because of his kingship

٢٤_ يُكْرَمُ الْعَالِمُ لِعِلْمِهِ، وَالْكَبِيرُ لِسِنِّهِ، وَذُو الْمَعْرُوفِ لِمَعْرُوفِهِ، وَالسُّلْطَانُ لِسُلْطَانِهِ.

.The scholars are judges over the people .٢٥

٢٥_ أَعْلَمَاءُ حُكَّامٌ عَلَى النَّاسِ.

.The scholar is alive even when he is dead .٢٦

٢٦_ أَلْعَالِمُ حَيٌّ، وَإِنْ كَانَ مَيِّتًا.

.[The scholar is one who knows his [own] status [and worth .٢٧

٢٧_ أَلْعَالِمُ مَنْ عَرَفَ قَدْرَهُ.

The scholar sees with his heart and his mind while the ignorant one sees with his .٢٨
eyes and his eyesight

٢٨_ الْعَالِمُ يَنْظُرُ بِقَلْبِهِ وَخَاطِرِهِ، الْجَاهِلُ يَنْظُرُ بِعَيْنِهِ وَنَاطِرِهِ.

٢٩. The scholar is a person who does not get weary of gaining knowledge

٢٩_ الْعَالِمُ الَّذِي لَا يَمَلُّ مِنْ تَعَلُّمِ الْعِلْمِ.

٣٠. Scholars live on as long as the day and night remains

٣٠_ الْعُلَمَاءُ بِأَقْوَانِ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ.

٣١. The concealer of knowledge is not certain of being

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.correct in it

٣١_ اَلْكَاتِمُ لِلْعِلْمِ غَيْرُ وَاثِقٍ بِالْاِصَابَةِ فِيهِ.

Only he is a scholar whose knowledge calls him to piety and God-wariness, to .٣٢
abstinence from the pleasures of the transient world and to infatuation with the
.heavenly abode

٣٢_ اِنَّمِ الْعَالِمُ مَنْ دَعَاهُ عِلْمُهُ اِلَى الْوَرَعِ وَالتَّقَى، وَالزُّهْدِ فِي عَالَمِ الْفَنَاءِ، وَالتَّوَلَّى بِجَنَّةِ الْمَأْوَى.

.[The bane of scholars is love for leadership [and authority .٣٣

٣٣_ آفَةُ الْعُلَمَاءِ حُبُّ الرِّيَاسَةِ.

.When you see a [true] scholar, be a servant to him .٣٤

٣٤_ اِذَا رَأَيْتَ عَالِمًا فَكُنْ لَهٗ خَادِمًا.

Congratulations to the scholar who knows and thus restrains himself [from sin], .٣٥
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

٣٥_ بَخٌّ بَخٍّ لِعَالِمٍ عِلْمٌ فَكَفٌّ، وَخَافَ الْبَيَاتَ فَأَعَدَّ وَاسْتَتَعَدَّ، اِنْ سِيئَلَ أَفْصَحَ، وَاِنْ تُرِكَ سَكَتَ (صَمَّتْ)، كَلَامُهُ صَوَابٌ، وَسُكُوتُهُ
عَنْ غَيْرِ عَنِ الْجَوَابِ.

.Sit in the company of scholars and you will be felicitous .٣٦

٣٦_ جَالِسِ الْعُلَمَاءِ تَسْعَدُ.

.Sit in the company of scholars and you will increase your knowledge .٣٧

٣٧_ جَالِسِ الْعُلَمَاءِ تَزْدَدُ عِلْمًا.

.The beauty of a scholar is [in] his acting upon his knowledge .٣٨

٣٨_ جَمَالُ الْعَالِمِ عَمَلُهُ بِعِلْمِهِ.

Sit with the scholars and your knowledge will increase, your etiquette will improve .٣٩
.and your soul will become purified

٣٩_ جَالِسِ الْعُلَمَاءِ، يَزِدُّدْ عِلْمُكَ، وَيَحْسُنُ أَدْبُكَ، وَتَزْكُ نَفْسُكَ.

.Be close to the scholars and you will perceive .٤٠

٤٠_ جَاوِرِ الْعُلَمَاءِ

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.41 Many a scholar is killed by his knowledge

41_ رَبِّ عَالِمٍ قَتَلَهُ عِلْمُهُ.

.42 Many a person who claims to have knowledge is not a scholar

42_ رَبِّ مُدَّعٍ لِلْعِلْمِ لَيْسَ بِعَالِمٍ.

.43 [Many a scholar does not benefit [from his knowledge

43_ رَبِّ عَالِمٍ غَيْرُ مُنْتَفِعٍ.

.44 The rank of a scholar is the highest of ranks

44_ رُتْبُهُ الْعَالِمِ أَعْلَى الْمَرَاتِبِ.

.45 The lapse [and misguidance] of a scholar corrupts entire worlds

45_ زَلَّةُ الْعَالِمِ تُفْسِدُ عَوَالِمَ.

The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to .46
.sink along with it

46_ زَلَّةُ الْعَالِمِ كَأَنْكَسَارِ السَّفِينَةِ، تَغْرُقُ، وَتُغْرَقُ مَعَهَا غَيْرُهَا.

.47 The lapse of a scholar is a serious offence

47_ زَلَّةُ الْعَالِمِ كَبِيرَةٌ الْجِنَايَةِ.

It is upon the scholar to learn that which he does not know and to teach the people .48
.what he has learnt

48_ عَلَى الْعَالِمِ أَنْ يَتَعَلَّمَ مَا لَمْ يَعْلَمْ، وَيُعَلِّمَ النَّاسَ مَا قَدْ عَلِمَ.

It is the duty of the scholar to act upon what he knows and then seek to learn that .49
.which he does not know

٤٩_ عَلِي الْعَالِمِ أَنْ يَعْمَلَ بِمَا عَلِمَ، ثُمَّ يَطْلُبُ تَعَلَّمَ مَا لَمْ يَعْلَمْ.

.٥٠ A scholar who opposes you is better than the ignorant person who assists you

٥٠_ عَالِمٌ مُعَانِدٌ خَيْرٌ مِنْ جَاهِلٍ مُسَاعِدٍ.

.٥١ [Every scholar is fearful [of Allah

٥١_ كُلُّ عَالِمٍ خَائِفٌ.

.٥٢ 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

٥٢_ كَمْ مِنْ عَالِمٍ فَاجِرٍ وَعَابِدٍ جَاهِلٍ، فَاتَّقُوا الْفَاجِرَ مِنْ

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الْعُلَمَاءِ، وَالْجَاهِلِ مِنَ الْمُتَعَبِّدِينَ.

.It is enough of ignorance for a scholar that his actions contradict his knowledge ٥٣.

٥٣_ كَفَى بِالْعَالِمِ جَهْلًا أَنْ يُنَافِيَ عِلْمَهُ عَمَلُهُ.

Be either a knowledgeable speaker or a keen listener, and beware of being the .٥٤
.third type

٥٤_ كُنْ عَالِمًا نَاطِقًا، أَوْ مُسْتَمِعًا وَاِعْيَا، وَإِيَّاكَ أَنْ تَكُونَ الثَّالِثَ.

Be knowledgeable about the truth and act upon it, [and through this] Allah, the .٥٥
.Glorified, will save you

٥٥_ كُنْ عَالِمًا بِالْحَقِّ، عَامِلًا بِهِ، يُنْجِكَ اللَّهُ سُبْحَانَهُ.

If the people of knowledge were to carry it as it deserves to be carried, Allah and .٥٦
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

٥٦_ لَوْ أَنَّ أَهْلَ الْعِلْمِ حَمَلُوهُ بِحَقِّهِ لَأَحَبَّهُمُ اللَّهُ وَمَلَائِكَتُهُ، وَلَكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنْيَا، فَمَقَتَهُمُ اللَّهُ تَعَالَى وَهَانُوا عَلَيْهِ.

.One who has knowledge asks good [and pertinent] questions ٥٧.

٥٧_ مَنْ عِلِمَ أَحْسَنَ السُّؤَالَ.

.One who knows must act upon his knowledge ٥٨.

٥٨_ مَنْ عِلِمَ عَمِلَ.

.One who gains knowledge (or acts [upon his knowledge]) is rightly guided ٥٩.

٥٩_ مَنْ عِلِمَ (عَمِلَ) هَتَدَى.

.One who wastes his knowledge [by not acting upon it] faces turmoil ٦٠.

٦٠_ مَنْ أَضَاعَ عِلْمَهُ اتَّطَمَّ.

.One who reveres a scholar has revered his Lord .٦١

٦١_ مَنْ وَقَّرَ عَالِمًا فَقَدْ وَقَّرَ رَبَّهُ.

Whoever does not nurture his knowledge in solitude, it humiliates him among the .٦٢
.people

٦٢_ مَنْ لَمْ يَتَعَاهَدْ عِلْمَهُ فِي الْخَالِ فَضَحَّهُ فِي الْمَلِإِ.

One who claims to have reached the end of knowledge has manifested the .٦٣

p: ٦٣٣

.highest level of ignorance

٦٣_ مَنْ ادَّعى مِنَ الْعِلْمِ غَايَتَهُ فَقَدْ أَظْهَرَ مِنْ جَهْلِهِ نَهَايَتَهُ.

It is necessary for every scholar to secure his sides with piety and to extend his .٦٤
.knowledge to the one who seeks it

٦٤_ مِنَ الْمَفْرُوضِ عَلَى كُلِّ عَالِمٍ أَنْ يَصُونَ بِالْوَرَعِ جَانِبَهُ، وَأَنْ يَبْدُلَ عِلْمَهُ لِطَالِبِهِ.

Considering your knowledge (or action) as little is from the excellence of your .٦٥
.knowledge

٦٥_ مِنْ فَضْلِ عِلْمِكَ إِسْتِقْلَالُكَ لِعِلْمِكَ (لِعَمَلِكَ).

.He who does not act upon his knowledge has not truly gained knowledge .٦٦

٦٦_ مَا عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

!How many are those who gain knowledge but do not follow it .٦٧

٦٧_ مَا أَكْثَرَ مَنْ يَعْلَمُ الْعِلْمَ وَلَا يَتَّبِعُهُ.

Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until .٦٨
.He had made it incumbent upon the learned to teach

٦٨_ مَا أَخَذَ اللَّهُ سُبْحَانَهُ عَلَى الْجَاهِلِ أَنْ يَتَعَلَّمَ حَتَّى أَخَذَ عَلَى الْعَالِمِ أَنْ يُعَلِّمَ.

Only two [types of] people have broken my back: the impudent scholar and the .٦٩
ignorant worshipper. One drives people away from the truth by his immorality and the
.other invites people to falsehood with his devotion

٦٩_ مَا قَصَمَ ظَهْرِي إِلَّا رَجُلَانِ: عَالِمٌ مُتَهَتِّكٌ وَجَاهِلٌ مَنَّسِكٌ، هَذَا يُنْفِرُ عَن حَقِّهِ بِهَتِّكِهِ، وَهَذَا يَدْعُو إِلَى بَاطِلِهِ بِنُسْكِهِ.

The competition (or argumentation) of the scholars results in their gaining benefit .٧٠
.and their earning merits

٧٠_ مُنَافَسَةُ (مُنَاقَشَةُ) الْعُلَمَاءِ تُنْتِجُ فَوَائِدَهُمْ، وَتَكْسِبُ فَضَائِلَهُمْ.

The keepers of material treasures are annihilated while they are [still] alive while .v\ the scholars remain as long as the nights and days remain. Their

p: ۶۳۴

.bodies are lost but their examples [and teachings continue to] remain in the hearts

٧١_ هَلَكَ خُزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءُ، وَالْعُلَمَاءُ بِاقْوَانِ مَا بَقِيَ اللَّيْلُ وَالنَّهَارُ، أَعْيَانُهُمْ مَفْقُودَةٌ وَأَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ.

.Never disrespect a scholar, even if he is lowly .٧٢

٧٢_ لَا تُزْدَرِيَنَّ الْعَالِمَ وَإِنْ كَانَ حَقِيرًا.

.There is no lapse more serious than the lapse of a scholar .٧٣

٧٣_ لَا زَلَّةَ أَشَدُّ مِنْ زَلَّةِ عَالِمٍ.

A scholar is not a true scholar until he stops being jealous of one who is above him, .٧٤
does not demean one who is below him and does not take in return for his knowledge
.anything of the vanities of this world

٧٤_ لَا يَكُونُ الْعَالِمُ عَالِمًا حَتَّى لَا يَحْسُدَ مَنْ فَوْقَهُ، وَلَا يَحْتَقِرَ مَنْ دُونَهُ، وَلَا يَأْخُذُ عَلَى عِلْمِهِ شَيْئًا مِنْ حُطَامِ الدُّنْيَا.

The knowledge of a man should surpass his speech and his intelligence should .٧٥
.prevail over his tongue

٧٥_ يَتَّبَعِي أَنْ يَكُونَ عِلْمُ الرَّجُلِ زَائِدًا عَلَى نُطْقِهِ، وَعَقْلُهُ غَالِبًا عَلَى لِسَانِهِ.

.The bane of the masses is a corrupt scholar .٧٦

٧٦_ آفَةُ الْعَامَّةِ الْعَالِمِ الْفَاجِرِ.

Education And Learning

Education and learning –التعليم والتعلم

.The most helpful thing in purifying the intellect is education .١

١_ أَعْوَنُ الْأَشْيَاءِ عَلَى تَزْكِيَةِ الْعَقْلِ التَّعْلِيمُ.

.Learn and you will become knowledgeable, honour and you will be honoured .٢

٢_ تَعَلَّمَ تَعَلَّمَ، وَتَ كَرَّمَ تَ كَرَّمَ.

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

٣_ تَوَاضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ الْعِلْمَ، وَلِمَنْ تُعَلِّمُونَهُ، وَلَا تَكُونُوا مِنْ جَبَابِرَةِ الْعُلَمَاءِ، فَلَا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ.

٤. Acquire knowledge

p: ٤٣٥

for indeed if you are wealthy it will adorn you and if you are poor it will provide for you
..(or guard you

٤_ تَعَلَّمَ الْعِلْمَ فَإِنَّكَ إِنْ كُنْتَ غَنِيًّا زَانِكًا، وَإِنْ كُنْتَ فَقِيرًا مَانِكًا (صَانِكًا).

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

٥_ تَعَلَّمَ عِلْمَ مَنْ يَعْلَمُ، وَعَلَّمَ عِلْمَكَ مَنْ يَجْهَلُ، فَإِذَا فَعَلْتَ ذَلِكَ، عَلَّمَكَ مَا جَهِلْتَ، وَانْتَفَعْتَ بِمَا عَلِمْتَ.

٦_ [He who places knowledge with one who is unworthy of it has wronged it [or him

٦_ وَاضِعَ الْعِلْمَ عِنْدَ غَيْرِ أَهْلِهِ ظَالِمٌ لَهُ.

٧_ Through education, knowledge is gained

٧_ بِالتَّعَلُّمِ يُنَالُ الْعِلْمُ.

Gain knowledge and you will be known by it, act upon it and you will be one of its
worthy possessors

٨_ تَعَلَّمُوا الْعِلْمَ تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

The Student

The student - المتعلم والمستمع

١_ If you are not an articulating scholar then be an attentive listener

١_ إِذَا لَمْ تَكُنْ عَالِمًا نَاطِقًا فَكُنْ مُسْتَمِعًا وَاعِيًا.

٢_ The student must discipline himself in his quest for knowledge and must neither
.become bored of his studies nor overestimate what he already knows

٢_ عَلَى الْمُتَعَلِّمِ أَنْ يَدَأَبَ نَفْسَهُ فِي طَلَبِ الْعِلْمِ، وَلَا يَمَلَّ مِنْ تَعَلُّمِهِ وَلَا يَسْتَكْبِرُ مَا عَلِمَ.

٣_ One who learns becomes knowledgeable

٣_ مَنْ تَعَلَّمَ عِلْمًا.

.٤ One who does not learn does not become knowledgeable .٤

٤_ مَنْ لَمْ يَتَعَلَّمْ لَمْ يَكُنْ عَالِمًا.

.٥ One who gains knowledge so that he can .٥

p: ٤٣٦

.act upon it is not distressed by its dullness

٥_ مَنْ تَعَلَّمَ الْعِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسَادُهُ.

.One who does not learn in his young age, does not progress in his old age .٦

٦_ مَنْ لَمْ يَتَعَلَّمْ فِي الصَّغَرِ لَمْ يَتَقَدَّمْ فِي الْكِبَرِ.

One who does not bear the hardships of gaining knowledge (or education) remains .٧
?in the abject ignorance

٧_ مَنْ لَمْ يَصْبِرْ عَلَى مَضْضِ التَّعْلِيمِ (التَّعَلُّمِ) بَقِيَ فِي ذُلِّ الْجَهْلِ.

One who does not discipline himself (or spend his life) in acquiring knowledge .٨
.cannot gain great successes

٨_ مَنْ لَمْ يُدَيْبْ (لَمْ يُدَبِّ) نَفْسَهُ فِي اِكْتِسَابِ الْعِلْمِ لَمْ يُحْرِزْ قَصَبَاتِ السَّبْقِ.

.The one who does not know must never be too proud to learn .٩

٩_ لَا يَسْتَنْكَفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أَنْ يَتَعَلَّمَ.

Do not speak to the ignorant ones about that which they do not know such that .١٠
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

١٠_ لَا تُحَدِّثِ الْجُهَالَ بِمَا لَا يَعْلَمُونَ فَيَكْذِبُوكَ بِهِ، فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقًّا، وَحَقُّهُ عَلَيْكَ بَدَلُهُ لِمُسْتَحِقِّهِ وَمَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

.One who is haughty does not learn .١١

١١_ لَا يَتَعَلَّمَ مَنْ يَتَكَبَّرُ.

Age And Lifespan

العمر-Age and Lifespan

The age up to which Allah, the Glorified, accepts the excuse of human beings and .١

.warns them is sixty years

١_ الْعُمُرُ الَّذِي أَعْدَرَ اللَّهُ سُبْحَانَهُ فِيهِ إِلَى ابْنِ آدَمَ وَأُنذَرَ، السُّتُونَ.

.٢ .The age in which a person reaches maturity is forty

٢_ الْعُمُرُ الَّذِي يَبْلُغُ الرَّجُلُ

p: ٤٣٧

فيه الأشدُّ، أَلَا رُبُّونَ.

Be wary of wasting your lifetimes in that which will not remain for you, for that .٣
.which has passed from it does not return

٣_ إْحْدَرُوا ضِيَاعَ الْأَعْمَارِ فِيمَا لَا يَبْقَى لَكُمْ، فَفَاتَتْهَا لَا يَعُودُ.

Verily your lifetime is the dower of your prosperity if you spend it in obedience to .٤
.your Lord

٤_ إِنَّ عُمْرَكَ مَهْرٌ سَعَادَتِكَ، إِنْ أَنْفَدْتَهُ (أَنْفَدْتَهُ) فِي طَاعَةِ رَبِّكَ.

Verily your breaths are portions of your life, so do not use them up except in the .٥
.[obedience that brings you closer [to Allah

٥_ إِنَّ أَنْفَاسَكَ أَجْزَاءُ عُمْرِكَ، فَلَا تُفْنِهَا إِلَّا فِي طَاعَةِ تَرْلُفِكَ.

.Verily your lifetime is the time which you find yourself in .٦

٦_ إِنَّ عُمْرَكَ وَقْتِكَ الَّذِي أَنْتَ فِيهِ.

Verily your lifespan is the number of your breaths, and there is a watcher who .٧
.counts them

٧_ إِنَّ عُمْرَكَ عَدَدَ أَنْفَاسِكَ، وَعَلَيْهَا رَقِيبٌ تُحْصِيهَا.

.Indeed the night and day are quick in razing the lifetimes .٨

٨_ إِنَّ اللَّيْلَ وَالنَّهَارَ مُشْرِعَانِ فِي هَدْمِ الْأَعْمَارِ.

Indeed your life's past is that which has come to pass and its future is hope, and the .٩
.present is [time for] action

٩_ إِنَّ مَاضِيَ عُمْرِكَ أَجَلٌ، وَآتِيَهُ أَمَلٌ، وَالْوَقْتُ عَمَلٌ.

Verily the life that is being shortened every moment and being dismantled every .١٠
.hour must be regarded as very short

١٠_ إِنَّ غَايَةَ تَنْقُصَهَا اللَّحْظَةُ، وَتَهْدِمُهَا السَّاعَةُ، لِحَرِيَّتِهِ بِقَصْرِ الْمُدَّةِ.

Indeed deceived is the one who is deluded with regards to his life and enviable is .١١
.one who spends his life in the obedience of his Lord

١١_ إِنَّ الْمَعْبُودَ مَنْ غَبِنَ عُمْرَهُ، وَإِنَّ الْمَغْبُوطَ

p: ٤٣٨

مَنْ أَنْفَذَ عُمُرَهُ فِي طَاعَةِ رَبِّهِ.

12. The lifespan [of a person] is [made up of] a specific number of breaths .

12_ الْعُمُرُ أَنْفَاسٌ مُعَدَّدَةٌ.

How can one be pleased with a lifetime that is diminished by [the passing of] . 13
!hours

13_ كَيْفَ يُفْرِحُ بِعُمُرٍ تَنْقُصُهُ السَّاعَاتُ.

There is nothing more valuable than red sulphur, except that which remains from . 14
.the lifetime of a believer

14_ لَيْسَ شَيْءٌ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ 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 فَجَعَّ بِأَعَزَّتِهِ وَأَحْبَابِهِ.

One who spends his life in other than that which will save him [in the Hereafter] has . 17
.missed his objective

17_ مَنْ أَنْفَى 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 إِلَّا بَقِطَعَهُ مِنْ عُمُرِكَ.

Do not waste your lifetime in useless pastimes, thereby leaving this world without . 19
.[any hope [in the Hereafter

19_ لَا تُتْفِنِ عُمُرَكَ فِي الْمَلَاهِي فَتَنْخُجَ رُجَّ مِنَ الدُّنْيَا بِلا أَمَلٍ.

.۲۰. With the progression of days and nights, nothing remains of the lifetimes

۲۰_ لا بقاءَ لِالأعمارِ مَعَ تَعاقُبِ اللَّيْلِ وَالنَّهَارِ.

.۲۱. Nobody knows how much longer he has to live except a Prophet or a man of truth

۲۱_ لا يَعْرِفُ قَدْرَ ما بَقِيَ مِنْ عُمُرِهِ إِلا نَبِيٌّ أَوْ صِدِّيقٌ.

.۲۲. Lifetime is diminished by moments

۲۲_ العُمُرُ تُفْنِيهِ اللَّحَظَاتُ.

.۲۳. Guard your lifetime from being

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[wasted in other than acts of worship and obedience [to Allah

٢٣_ اِحْفَظْ عُمْرَكَ مِنَ التَّضْيِيعِ لَهُ فِي غَيْرِ الْعِبَادَةِ وَالطَّاعَاتِ.

Development And Prosperity

العُمران-Development and prosperity

١. The bane of development and prosperity is the oppression of a tyrant .

١_ آفَةُ الْعُمْرَانِ جَوْرُ السُّلْطَانِ.

Delving Deep

Delving deep-التعمق

١. One who delves too deep [in trying to understand the essence of Allah] does not .

.return to the truth

١_ مَنْ تَعَمَّقَ لَمْ يَنْبُ إِلَى الْحَقِّ.

Actions And Deeds

الأعمال-Actions and deeds

١. Action without knowledge is misguidance .

١_ الْعَمَلُ بِإِلْمٍ ضَلَالٌ.

٢. Righteous action is the better of the two provisions .

٢_ الْعَمَلُ الصَّالِحُ أَفْضَلُ الزَّادَيْنِ.

٣. Action in obedience to Allah is more beneficial, and being truthful is more beautiful .

.and [makes one more] successful

_ الْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحُ، وَلِسَانُ الصُّدْقِ أَزِينُ وَأَنْجَحُ.

٤. The actions of servants in this world are [brought] before their eyes in the .

.Hereafter

٤_ أَعْمَالُ الْعِبَادِ فِي الدُّنْيَا نَصَبُ أَعْيُنِهِمْ فِي الْآخِرَةِ.

Honour in the sight of Allah, the Glorified, is through righteous actions, not by .٥
.beautiful words

٥_ أَلَشَّ رَفٌ عِنْدَ اللَّهِ سُبْحَانَهُ بِحُسْنِ الْأَعْمَالِ، لَا بِحُسْنِ الْأَقْوَالِ.

.Falling short in action, for the one who is certain of its reward, is foolishness .٦

٦_ التَّقْصِيرُ فِي الْعَمَلِ لِمَنْ وَثِقَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ.

Busying oneself with that which will not accompany you after death is from the .٧
.greatest weakness

٧_ اِسْتِغْالُ النَّفْسِ بِمَا لَا يَصْحَبُهَا بَعْدَ الْمَوْتِ مِنْ أَكْثَرِ الْوَهْنِ.

.Acting upon [one's] knowledge is from the perfection of blessings .٨

٨_ الْعَمَلُ بِالْعِلْمِ مِنْ تَمَامِ النُّعْمَةِ.

Utterances are recorded, secrets are [going to be] revealed and every soul is held .٩
hostage by what it

.has earned

٩_ الْأَقْوَابِلُ مَحْفُوظَةٌ، وَالسَّرَائِرُ مَبْلُوءَةٌ، وَكُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ.

١٠. The [most] righteous companion is righteous action

١٠_ الْقَرِينُ الصَّالِحُ هُوَ الْعَمَلُ الصَّالِحُ.

١١. [Act [in this world] so that you can store [provisions for the Hereafter

١١_ اِعْمَلْ تَدَّحِرَ.

١٢. Act upon [your] knowledge and you will attain [great] benefit

١٢_ اِعْمَلْ بِالْعِلْمِ تُدْرِكَ غُنْمًا.

١٣. Make your [righteous] action your friend your [false] aspiration your enemy

١٣_ اجْعَلْ رَفِيقَكَ عَمَلَكَ، وَعَدُوَّكَ أَمَلَكَ.

١٤. Act like one who knows that Allah will surely recompense him for his evil and good
.deeds

١٤_ اِعْمَلْ عَمَلٌ مَنْ يَعْلَمُ أَنَّ اللَّهَ مُجَازِيهِ بِإِسَائَتِهِ وَإِحْسَانِهِ.

١٥. Strive hard in your work and do not be a storekeeper for others

١٥_ اِسْعَ فِي كَدْحِكَ، وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ.

١٦. Act upon [your] knowledge and you will be felicitous

١٦_ اِعْمَلُوا بِالْعِلْمِ تَسْعُدُوا.

١٧. When you know, act

١٧_ اِعْمَلُوا إِذَا عَلِمْتُمْ.

١٨. Perform good deeds while [you are in place where] deeds benefit, supplication is
.[answered and repentance is raised [and accepted

١٨_ اَعْمَلُوا، وَالْعَمَلُ يَنْفَعُ، وَالِدُّعَاءُ يُسْمَعُ، وَالتَّوْبَةُ تُرْفَعُ.

Eschew every action that you are in no need of and busy yourself with the affair of .١٩
.the Hereafter, which you must [eventually] face

١٩_ اَعْرِضُوا عَنْ كُلِّ عَمَلٍ بِكُمْ غِنَى عَنْهُ، وَاشْغَلُوا أَنْفُسَكُمْ مِنْ أَمْرِ الْآخِرَةِ بِمَا لَا بُدَّ لَكُمْ عَنْهُ.

Work for the day for which the provisions have been stored and in which the .٢٠
.secrets will be revealed

٢٠_ اَعْمَلُوا لِيَوْمٍ تُدْخِرُ لَهُ الدَّخَائِرُ، وَتُبْلَى فِيهِ السَّرَائِرُ.

Work while you are still alive, and while the books are [still] open, repentance is .٢١
[[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

٢١_ اَعْمَلُوا وَأَنْتُمْ فِي آوَانِهِ الْبَقَاءِ، وَالصُّحُفُ مَنْشُورَةٌ، وَالتَّوْبَةُ مَبْسُوطَةٌ، وَالْمِيدَانُ يُدْعَى، وَالْمُسْتَسْتَعْمِلُ يُرْجَى قَبِيلَ أَنْ يَحْمِيدَ الْعَمَلُ،
وَيَنْقَطِعَ الْمَهْلُ، وَتَنْقَضِيَ الْمُدَّةُ، وَيَسُدَّ بَابُ التَّوْبَةِ.

Be wary of every action which, when its doer is asked about it, he feels ashamed .٢٢
.and denies it

٢٢_ إِحْذَرُ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ، اسْتَحْيَى مِنْهُ وَأَنْكَرَهُ.

Be wary of every action that is done in private and causes embarrassment in .٢٣
.public

٢٣_ إِحْذَرُ مِنْ كُلِّ عَمَلٍ يُعْمَلُ فِي السِّرِّ، وَيُسْتَحْيَى مِنْهُ فِي الْعَلَانِيَةِ.

Be wary of every action that the doer is pleased to perform himself but hates .٢٤
.Muslims at large to perform

٢٤_ إِحْذَرُ كُلَّ عَمَلٍ يَرْضَاهُ عَامِلُهُ لِنَفْسِهِ، وَيَكْرَهُهُ لِعَامَّةِ الْمُسْلِمِينَ.

Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming .٢٥
.of death

٢٥_ إِحْذَرُوا سُوءَ الْأَعْمَالِ، وَغُرُورَ الْأَمَالِ، وَنَفَادَ الْأَمَلِ، وَهُجُومَ الْأَجْلِ.

You must keep away from evil action, for indeed it dishonours your reputation and .٢٦
.increases your burden

٢٦_ إِيَّاكَ وَفِعْلَ الْقَيْحِ، فَإِنَّهُ يُقَبِّحُ ذِكْرَكَ، وَيُكَثِّرُ وَزْرَكَ.

Keep away from every act that repels the freeman from you, or lowers your .٢٧
status, or brings harm upon you, or because of which you have to bear a burden on
.the Day of Judgment

٢٧_ إِيَّاكَ وَكُلَّ عَمَلٍ يُنْفِرُ عَنْكَ حُرًّا، أَوْ يُنْذِلُ لَكَ قَدْرًا أَوْ يَجْلِبُ عَلَيْكَ شَرًّا، أَوْ تَحْمِلُ بِهِ إِلَى الْقِيَامَةِ وَزْرًا.

Is no one ready to work for his soul before the day .٢٨

p: ٩٤٢

!?[of his misery [and adversity

٢٨_ أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

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.

٢٩_ أَلَا- فَاغْمَلُوا وَالْأَلْسُنُ مُطْلَقَةٌ، وَالْأَبْيَادُ صِيحِيحَةٌ، وَالْأَعْضَاءُ لُحْدَنَةٌ، وَالْمُنْقَلَبُ فَسِيحٌ، وَالْمَجَالُ عَرِيضٌ، قَبْلَ إِزْهَاقِ الْفُوتِ، وَحُلُولِ الْمَوْتِ، فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ، وَلَا تَتَنَظَّرُوا قُدُومَهُ.

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.

٣٠_ أَلَا- فَاغْمَلُوا عِبَادَ اللَّهِ، وَالْخَنَاقُ مُهْمِلٌ، وَالرُّوحُ مُرْسَلٌ فِي فَيْتَةِ الْإِرْشَادِ، وَرَاحِهِ الْأَجْسَادِ، وَمَهَلِ الْبَقِيَّةِ وَأُنْفِ الْمَشِيَّةِ، وَإِنظَارِ التَّوْبَةِ، وَأَنْفِسَاحِ الْحَوْبَةِ، قَبْلَ الضَّنْكِ وَالْمَضْيِقِ، وَالرَّدْعِ، وَالرُّهْوقِ، قَبْلَ قُدُومِ الْغَائِبِ الْمُتَنَظَّرِ، وَأَخْذِهِ الْعَزِيزِ الْمُقْتَدِرِ.

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.

٣١_ أَلَا وَإِنَّكُمْ

فِي أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ، فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، نَفَعَهُ عَمَلُهُ، وَلَمْ يَضُرُّهُ أَجَلُهُ.

Where are those who make their actions sincere for Allah and purify their hearts .۳۲
!by the remembrance of Allah

۳۲_ أَيْنَ الَّذِينَ أَخْلَصُوا أَعْمَالَهُمْ لِلَّهِ، وَطَهَّرُوا قُلُوبَهُمْ بِمَوَاضِعِ ذِكْرِ (نَظَرِ) اللَّهِ!؟

.[The most honourable action is obedience [to Allah ۳۳.

۳۳_ أَشْرَفُ الْأَعْمَالِ الطَّاعَةُ.

.The best action is that which is done with sincerity ۳۴.

۳۴_ أَفْضَلُ الْعَمَلِ مَا أُخْلِصَ فِيهِ.

.The best action is that by which the pleasure of Allah is sought ۳۵.

۳۵_ أَفْضَلُ الْعَمَلِ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ.

.The most beneficial provision [for the hereafter] is good deeds ۳۶.

۳۶_ أَنْفَعُ الدَّخَائِرِ صَالِحِ الْأَعْمَالِ.

The closest people to the Prophets are those who act upon their commandments .۳۷
[and teachings] the most

۳۷_ أَقْرَبُ النَّاسِ مِنَ الْأَنْبِيَاءِ أَعْمَلُهُمْ بِمَا أُمُّرُوا بِهِ.

.The best of actions is restraining oneself from evil ۳۸.

۳۸_ أَحْسَنُ الْفِعْلِ الْكَفُّ عَنِ الْقَبِيحِ.

.The most truthful of utterances is that which is spoken with the tongue of action ۳۹.

۳۹_ أَصْدَقُ الْمَقَالِ مَا نَطَقَ بِهِ لِسَانُ الْحَالِ.

.The best of speech is that which is affirmed by good actions ۴۰.

۴۰_ أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ حُسْنُ الْفِعَالِ.

.The best of actions is espousing the truth .٤١

٤١_ أَفْضَلُ الْأَعْمَالِ لِرُؤْمِ الْحَقِّ.

The best of actions is that which corresponds to the truth, and the best speech is .٤٢
.that which matches with the facts

٤٢_ أَحْسَنُ الْأَفْعَالِ مَا وَافَقَ الْحَقَّ، وَأَفْضَلُ الْمَقَالِ مَا طَابَقَ الصِّدْقَ.

.Action is the symbol [and an indication] of one's interior .٤٣

٤٣_ الْعَمَلُ عُنْوَانُ الطَّوْبِيَّةِ.

Good action is the mark .٤٤

p: ٦٤٤

.and distinguishing quality] of the believer]

٤٤_ أَلْعَمَلُ شِعَارُ الْمُؤْمِنِ.

.45. Good action is the most perfect legacy

٤٥_ أَلْعَمَلُ أَكْمَلُ خَلْفٍ.

.46. (Good action is the superior [form of] piety (or piety is the most preferred action

٤٦_ أَلْعَمَلُ (الْوَرَعُ عَمَلٌ رَاجِحٌ) وَرَعٌ رَاجِحٌ.

.47. Good action is the [close] companion of the believer

٤٧_ أَلْعَمَلُ رَفِيقُ الْمُؤْمِنِ.

.48. Nothing accompanies a person [to his grave] except [his] deeds

٤٨_ الْمَرْءُ لَا يَصْحَبُهُ إِلَّا الْعَمَلُ.

.49. Actions in this world are the wares for trade in the Hereafter

٤٩_ الْأَعْمَالُ فِي الدُّنْيَا تِجَارَةٌ الْآخِرَةِ.

.50. The action done in obedience to Allah is more profitable

٥٠_ أَلْعَمَلُ بِطَاعَةِ اللَّهِ أَرْبَحٌ.

.51. [Beautiful action indicates strong determination [and earnest effort

٥١_ الْفِعْلُ الْجَمِيلُ يُنْبِئُ عَنِ عُلُوِّ الْهَمِّهِ.

All action is [as worthless] as scattered dust except that which is done with .52
.sincerity

٥٢_ أَلْعَمَلُ كُلُّهُ هَبَاءٌ إِلَّا مَا أُخْلِصَ فِيهِ.

If you wish to work, then work for that which will save you on the Day of .53
.[Presentation [of deeds

٥٣_ إِنْ كُنْتُمْ عَامِلِينَ فَاَعْمَلُوا لِمَا يُنْجِيكُمْ يَوْمَ الْعَرْضِ.

Verily none of your actions will be accepted except that which you did with sincerity .٥٤
.and without vain desire or worldly motives

٥٤_ إِنَّكَ لَنْ يُتَقَبَلَ مِنْ عَمَلِكَ إِلَّا مَا أَخْلَصْتَ فِيهِ، وَلَمْ تَشُبْهُ بِالْهَوَى، وَأَسْبَابِ الدُّنْيَا.

Verily nothing but the good deeds that you sent forward will be of any benefit to .٥٥
.you after your death, so gather the provision of good deeds

٥٥_ إِنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ الْمَوْتِ إِلَّا صَالِحِ عَمَلٍ قَدَّمْتَهُ، فَتَرَوُدُ مِنْ صَالِحِ الْعَمَلِ.

Indeed you will never carry any action to the Hereafter more beneficial .٥٦

.than patience, satisfaction, fear and hope

٥٦_ إِنَّكَ لَنْ تَحْمِلَ إِلَى الْآخِرَةِ عَمَلًا أَنْفَعَكَ لَكَ مِنَ الصَّبْرِ، وَالرِّضَا، وَالْخَوْفِ، وَالرَّجَاءِ.

.٥٧. Verily you are recompensed for your deeds and held hostage by them

٥٧_ إِنَّكُمْ بِأَعْمَالِكُمْ مُجَازُونَ، وَبِهَا مُرْتَهَنُونَ.

٥٨. Verily you are judged by what you send forth and held hostage by what you leave
.behind

٥٨_ إِنَّكُمْ مَدِينُونَ بِمَا قَدَّمْتُمْ، وَمُرْتَهَنُونَ بِمَا أَسَلَفْتُمْ.

٥٩. Verily you are in greater need of acting upon what you know than of learning what
.you don't know

٥٩_ إِنَّكُمْ إِلَى الْعَمَلِ بِمَا عَلِمْتُمْ أَحْوَجُ مِنْكُمْ إِلَى تَعَلُّمِ مَا لَمْ تَكُونُوا تَعْلَمُونَ.

٦٠. Surely you are in greater need of performing your actions than you are of
.articulating your words

٦٠_ إِنَّكُمْ إِلَى إِعْرَابِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَى إِعْرَابِ الْأَقْوَالِ.

٦١. You are surely in greater need of earning good deeds than you are of earning
.wealth

٦١_ إِنَّكُمْ إِلَى اكْتِسَابِ صَالِحِ الْأَعْمَالِ أَحْوَجُ مِنْكُمْ إِلَى مَكَاسِبِ الْأَمْوَالِ.

٦٢. 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

٦٢_ إِنَّكُمْ إِلَى الْإِهْتِمَامِ بِمَا يَصْحَبُكُمْ إِلَى الْآخِرَةِ أَحْوَجُ مِنْكُمْ إِلَى كُلِّ مَا يَصْحَبُكُمْ مِنَ الدُّنْيَا.

.٦٣. Verily you are requited for your actions, so do not do anything except good

٦٣_ إِنَّكُمْ مُجَازُونَ بِأَفْعَالِكُمْ فَلَاتَفْعَلُوا إِلَّا بَرًّا.

٦٤. Verily if you seize the opportunity to perform righteous deeds [in this world], you

.will attain your greatest aspirations in the Hereafter

٦٤_ إِنَّكُمْ إِنِ اعْتَمَمْتُمْ صَالِحَ الْأَعْمَالِ، نِلْتُمْ مِنَ الْآخِرَةِ نَهَايَةَ الْأَمَالِ.

Verily a person is only rewarded for what he has sent in advance .٦٥

p: ٦٤٦

.and meets [only] that which he sent ahead

٦٥_ إِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ، وَقَادِمٌ عَلَى مَا قَدَّمَ.

.The bane of action is abandoning sincerity .٦٦

٦٦_ آفَةُ الْعَمَلِ تَرْكُ الْإِخْلَاصِ.

.The bane of works is the inability of the workers .٦٧

٦٧_ آفَةُ الْأَعْمَالِ عَجْزُ الْعُمَّالِ.

.The bane of action is idleness .٦٨

٦٨_ آفَةُ الْعَمَلِ الْبَطَالَةُ.

.When you have considered [the consequences of an action], then do it .٦٩

٦٩_ إِذَا ارْتَأَيْتَ فَافْعَلْ.

.Through virtuous deeds, praise becomes worthy .٧٠

٧٠_ بِحُسْنِ الْأَفْعَالِ يَحْسُنُ الثَّنَاءُ.

.Through righteous deeds, the strength of a believer's faith is deduced .٧١

٧١_ بِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى حُسْنِ الْإِيمَانِ.

.It is by action, not laziness, that reward is gained .٧٢

٧٢_ بِالْعَمَلِ يَحْضُلُ الثَّوَابُ لَا بِالْكَسَلِ.

.It is by good action that the fruit of knowledge is reaped, not by good speech .٧٣

٧٣_ بِحُسْنِ الْعَمَلِ تُجْنَى ثَمَرَةُ الْعِلْمِ لَا بِحُسْنِ الْقَوْلِ.

.It is through action that Paradise is achieved, not through hope .٧٤

٧٤_ بِالْعَمَلِ تَحْضُلُ الْجَنَّةُ لَا بِالْأَمَلِ.

.By righteous deeds, ranks are raised .٧٥

٧٥_ بِالْأَعْمَالِ الصَّالِحَاتِ تَرْفَعُ الدَّرَجَاتُ.

.Delay in action is a symbol of laziness .٧٦

٧٦_ تَأْخِيرُ الْعَمَلِ عُنْوَانُ الْكَسَلِ.

.Keeping an action sincere is harder than performing the action itself .٧٧

٧٧_ تَصْفِيَةُ الْعَمَلِ أَشَدُّ مِنَ الْعَمَلِ.

Hasten towards praiseworthy actions and virtuous traits, and vie for truthful . ٧٨
speech and generous giving

٧٨_ تَبَادَرُوا إِلَى مَحَامِدِ الْأَفْعَالِ، وَفَضَائِلِ الْخِلَالِ، وَتَنَافَسُوا فِي صِدْقِ الْأَقْوَالِ وَبَدَلِ الْأَمْوَالِ.

.The fruit of [good] action is the [divine] reward given for it .٧٩

٧٩_ ثَمَرَةُ الْعَمَلِ الْأَجْرُ عَلَيْهِ.

.The fruit of righteous action is [righteous] like its root .٨٠

٨٠_ ثَمَرَةُ الْعَمَلِ الصَّالِحِ كَأَصْلِهِ.

The fruit of evil action is [evil] like its .٨١

.root

٨١ _ ثَمَرَةُ الْعَمَلِ السَّيِّئِ كَأَصْلِهِ.

٨٢ .The reward of your action is greater than your action

٨٢ _ ثَوَابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ.

٨٣ .The reward for an action is to the extent of the difficulty [endured] in it

٨٣ _ ثَوَابُ الْعَمَلِ عَلَى قَدْرِ الْمَشَقَّةِ فِيهِ.

The garment of action (or knowledge) immortalizes you and does not get worn out; ٨٤
.it preserves you and does not perish

٨٤ _ ثَوَابُ الْعَمَلِ (الْعِلْمِ) يُخَلِّدُكَ وَلَا يَبْلَى، وَيُثَبِّتُكَ وَلَا يَفْنَى.

Persist in seizing the opportunity of performing the action whose reward does not ٨٥
.perish

٨٥ _ ثَابِرُوا عَلَى اغْتِنَامِ عَمَلٍ لَا يَفْنَى ثَوَابُهُ.

Persist in those actions that cause you to become free from hellfire and attain ٨٦
.Paradise

٨٦ _ ثَابِرُوا عَلَى الْأَعْمَالِ الْمَوْجِبَةِ لَكُمْ الْخَلَاصَ مِنَ النَّارِ وَالْفَوْزَ بِالْجَنَّةِ.

٨٧ .The reward for an action is the fruit of the action

٨٧ _ ثَوَابُ الْعَمَلِ ثَمَرَةُ الْعَمَلِ.

٨٨ .Beautiful action declares the goodness of the source

٨٨ _ جَمِيلُ الْفِعْلِ يُنْبِئُ عَنْ طَيِّبِ الْأَصْلِ.

Allah has kept for every [good] deed a reward, for everything a reckoning and for ٨٩
.every term a written appointment

٨٩ _ جَعَلَ اللَّهُ لِكُلِّ عَمَلٍ ثَوَابًا، وَلِكُلِّ شَيْءٍ حِسَابًا، وَلِكُلِّ أَجَلٍ كِتَابًا.

.Virtuous action is the best provision and the greatest asset .٩٠

٩٠ _ حُسْنُ الْعَمَلِ خَيْرٌ ذُخْرًا، وَأَفْضَلُ عُدَّةٍ.

.Good action is the substantiation of good words .٩١

٩١ _ حُسْنُ الْأَفْعَالِ مِصْدَاقُ حُسْنِ الْأَقْوَالِ.

.The best of your deeds are those that fulfil your duty .٩٢

٩٢ _ خَيْرُ أَعْمَالِكَ مَا قَضَى فَرَضَكَ.

.The best of actions is that which earns gratitude .٩٣

٩٣ _ خَيْرُ الْأَعْمَالِ مَا اكْتَسَبَ شُكْرًا.

The best of actions is that which rectifies .٩٤

.the faith

٩٤_ حَيُّ رُ الْأَعْمَالِ مَا أَصْلَحَ الدِّينَ.

.The best deed is that which is accompanied by sincerity ٩٥

٩٥_ حَيُّ رُ الْعَمَلِ مَا صَحِبَهُ الْإِخْلَاصُ.

.The best of deeds is that which is adorned by kindness ٩٦

٩٦_ حَيُّ رُ الْأَعْمَالِ مَا زَانَهُ الرَّفْقُ.

.The best of actions is that which fulfils the requirements ٩٧

٩٧_ حَيُّ رُ الْأَعْمَالِ مَا قَضَى اللُّوَاظِمَ.

Your best action is that by which you improve your day [of reckoning] and the worst ٩٨
[of your actions] is that by which you corrupt your community

٩٨_ حَيُّ رُ عَمَلِكَ مَا أَصْلَحَتْ بِهِ يَوْمَكَ، وَشَرُّهُ مَا أَفْسَدَتْ (أَسْتَفْسَدَتْ) بِهِ قَوْمَكَ.

.The best action is maintaining a balance between hope and fear ٩٩

٩٩_ حَيُّ رُ الْأَعْمَالِ إِعْتِدَالُ الرَّجَاءِ وَالْخَوْفِ.

May Allah have mercy upon the person who anticipates death and performs good ١٠٠
.deeds for the abode of his [permanent] residence and the place of his dignity

١٠٠_ رَحِمَ اللَّهُ امْرَأً بَادَرَ الْأَجَلَ، وَأُحْسِنَ الْعَمَلَ لِدَارِ إِقَامَتِهِ وَمَحَلِّ كَرَامَتِهِ.

.Many an action is corrupted by the intention ١٠١

١٠١_ رُبَّ عَمَلٍ أَفْسَدَتْهُ النِّيَّةُ.

.Many a small action [that you do] is considered by you as being great ١٠٢

١٠٢_ رُبَّ صَغِيرٍ مِنْ عَمَلِكَ تَشْتَكِبُرُهُ.

Supplementing words with action is the best virtue and the abstraction of action ١٠٣

.from words is the ugliest vice

١٠٣_ زيادةُ الفعلِ على القولِ أحسنُ فضيلته، ونقصُ الفعلِ عن القولِ أقبحُ رذيلته.

.١٠٤ Evil action is evidence of a vile origin

١٠٤_ سوءُ الفعلِ دليلُ لُومِ الأصلِ.

.١٠٥ The worst action is that which results in sins

١٠٥_ شَرُّ الأفعالِ ما جلبَ الآثامَ.

.١٠٦ [The worst action is that which destroys the good turn [that is done to others

_١٠٦

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شَرُّ الْأَعْمَالِ مَا هَدَمَ الصَّنِيعَةَ.

There is a great difference between the action whose pleasure wanes but its [ill] .۱۰۷
.effects remain and the action whose hardship disappears but its reward remains

۱۰۷_ شَتَانٌ بَيْنَ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَبَيْنَ عَمَلٍ تَذْهَبُ مُؤْنَتُهُ وَتَبْقَى مَثُوبَتُهُ.

.The goodness of an action is [gauged] by the righteousness of [its] intention .۱۰۸

۱۰۸_ صَلَاحُ الْعَمَلِ بِصَلَاحِ النِّيَّةِ.

.The correctness of action [and behaviour] beautifies a person .۱۰۹

۱۰۹_ صَوَابُ الْفِعْلِ يُزَيِّنُ الرَّجُلَ.

The two qualities without which Allah, the Glorified, does not accept any deeds .۱۱۰
.are: piety and sincerity

۱۱۰_ صِفَتَانِ لَا يَقْبَلُ اللَّهُ سُبْحَانَهُ الْأَعْمَالَ إِلَّا بِهِمَا: التَّقَى، وَالْإِخْلَاصَ.

.Seeking lofty stations and ranks without any action is folly .۱۱۱

۱۱۱_ طَلَبُ الْمَرَاتِبِ وَالذَّرَجَاتِ بِغَيْرِ عَمَلٍ جَهْلٌ.

You must undertake righteous actions for indeed it is the provision that leads to .۱۱۲
.Paradise

۱۱۲_ عَلَيْكَ بِصَالِحِ الْعَمَلِ فَإِنَّهُ الرِّزَادُ إِلَى الْجَنَّةِ.

.You must persevere in your actions in times of activeness and laziness .۱۱۳

۱۱۳_ عَلَيْكَ بِإِدْمَانِ الْعَمَلِ فِي النُّشَاطِ وَالْكَسَلِ.

You must perform virtuous actions and hasten towards them, and let not others .۱۱۴
.become more worthy of them than you

۱۱۴_ عَلَيْكُمْ بِأَعْمَالِ الْخَيْرِ - رِقَابًا دَرُوهَا، وَلَا يَكُنْ غَيْرُكُمْ أَحَقَّ بِهَا مِنْكُمْ.

I am amazed at the one who knows that there is reward for [good] deeds, how .۱۱۵
!can he not make his actions righteous

۱۱۵_ عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ لِلْأَعْمَالِ جَزَاءً كَيْفَ لَا يُحْسِنُ عَمَلَهُ.

.The action of an ignorant person is a curse and his knowledge is misguidance .۱۱۶

۱۱۶_ عَمَلُ الْجَاهِلِ وَبَالٌ، وَعِلْمُهُ ضَلَالٌ.

.In working for the permanent abode there is attainment of prosperity .۱۱۷

۱۱۷_ فِي الْعَمَلِ لِدَارٍ

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البقاء إذراك الفلاح.

118. The merit of an action is the sincerity in it.

118_ فَضِيلَةُ الْعَمَلِ الْإِخْلَاصُ 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 عَمِلَ، وَيُجْزَى بِمَا صَنَعَ.

121. It is enough of a righteous act to have a good habit.

121_ كَفَى بِفِعْلِ الْخَيْرِ حُسْنُ عَادِهِ.

122. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

122_ كُلَّمَا أَخْلَصْتَ عَمَلًا بَلَغْتَ مِنَ الْآخِرَةِ أَمَلًا.

123. As you deal with others, so too will you be dealt with.

123_ كَمَا تَدِينُ تَدَانُ.

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 وَذَرُوا مَا يَفْنَى.

125. Let your most reliable provisions be [your] righteous actions.

125_ لِيَكُنْ أَوْثَقُ الذَّخَائِرِ عِنْدَكَ الْعَمَلُ الصَّالِحَ.

126. Action will never become pure until knowledge becomes sound.

١٢٦_ لَنْ يَصْفُوَ الْعَمَلُ حَتَّى يَصِحَّ الْعِلْمُ.

.Action will never be pure unless it is accompanied by knowledge .١٢٧

١٢٧_ لَنْ يَزُكُوَ الْعَمَلُ حَتَّى يُقَارَنَهُ الْعِلْمُ.

.[One who works [for the Hereafter] yearns [for it .١٢٨

١٢٨_ مَنْ عَمِلَ إِشْتَأَقَ.

.One who works increases in strength .١٢٩

١٢٩_ مَنْ يَعْمَلْ يَزِدُّ قُوَّةً.

.One who falls short in his action increases his lassitude .١٣٠

١٣٠_ مَنْ يُقَصِّرْ فِي الْعَمَلِ يَزِدُّ فَتْرَةً.

.[One who works for the Hereafter attains success through the right [course .١٣١

١٣١_ مَنْ عَمِلَ لِلْمَعَادِ ظَفِرَ بِالسَّدَادِ.

One .١٣٢

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.who does as he wishes meets that which displeases him

١٣٢_ مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا سَاءَ.

.One who is slowed down by his action cannot be quickened by his lineage .١٣٣

١٣٣_ مَنْ أبطأ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

.One whose action is sincere will not be deprived of what he hopes for .١٣٤

١٣٤_ مَنْ أَخْلَصَ الْعَمَلَ لَمْ يَغْدِمِ الْمَأْمُولَ.

.[One who acts in obedience to Allah, he is well pleased with [by Allah .١٣٥

١٣٥_ مَنْ عَمِلَ بِطَاعَةِ اللَّهِ كَانَ مَرْضِيًّا.

.Whoever makes his actions good, attains his hopes .١٣٦

١٣٦_ مَنْ أَحْسَنَ عَمَلَهُ بَلَغَ أَمَلَهُ.

.One who is sincere in his action his reward will be pure .١٣٧

١٣٧_ مَنْ نَصَحَ فِي الْعَمَلِ نَصَحْتُهُ الْمَجَازَاةَ.

.One whose action is action, his requital will be good .١٣٨

١٣٨_ مَنْ أَحْسَنَ الْعَمَلَ حَسَنْتَ لَهُ الْمُكَافَاةَ.

.Whoever acts upon the commandments of Allah, obtains reward .١٣٩

١٣٩_ مَنْ عَمِلَ بِأَوْامِرِ اللَّهِ أَحْرَزَ الْأَجْرَ.

.[One who acts in obedience to Allah gains [prosperity .١٤٠

١٤٠_ مَنْ عَمِلَ بِطَاعَةِ اللَّهِ مَلَكَ.

.One who makes his actions good demonstrates the abundance of his intellect .١٤١

١٤١_ مَنْ أَحْسَنَ أَفْعَالَهُ أَعْرَبَ عَنِ وُفُورِ عَقْلِهِ.

.One who is heedless of acting in obedience to Allah has wronged himself .١٤٢

١٤٢_ مَنْ أَهْمَلَ الْعَمَلَ بِطَاعَةِ اللَّهِ ظَلَمَ نَفْسَهُ.

.One who is not pleased with his action, is forced to perform even better .١٤٣

١٤٣_ مَنْ أَنْفَ مِنْ عَمَلِهِ إِضْطَرَّهُ ذَلِكَ إِلَى عَمَلٍ خَيْرٍ مِنْهُ.

.One whose action is good attains from Allah what he hopes for .١٤٤

١٤٤_ مَنْ حَسَّنَ عَمَلَهُ بَلَغَ مِنَ اللَّهِ أَمَلَهُ.

One whose action is free from sin attains his hope from the .١٤٥

.Hereafter

١٤٥_ مَنْ سَلِمَ مِنَ الْمَعَاصِي عَمَلُهُ بَلَغَ مِنَ الْآخِرَةِ أَمَلُهُ.

One who is incapable of performing his actions falls behind in his circumstances . ١٤٦ .
.[[and does not make progress

١٤٦_ مَنْ عَجَزَ عَنِ أَعْمَالِهِ أَذْبَرَ فِي أَحْوَالِهِ.

Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; . ١٤٧
and Allah has no need for one who spares nothing of himself or his wealth [for
.[attaining His pleasure

١٤٧_ مَنْ قَصَرَ رَفِي الْعَمَلِ إِبْتِلَاءُ اللَّهِ سُبْحَانَهُ بِالْهَمِّ، وَلَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لَهُ فِي نَفْسِهِ وَمَالِهِ نَصِيبٌ.

.From the perfection of [an] action is the sincerity in it . ١٤٨

١٤٨_ مِنْ كَمَالِ الْعَمَلِ الْإِخْلَاصُ فِيهِ.

.From the best actions is that which leads to Paradise and saves from hellfire . ١٤٩

١٤٩_ مِنْ أَفْضَلِ الْأَعْمَالِ مَا أَوْجَبَ الْجَنَّةَ، وَأَنْجَا مِنَ النَّارِ.

.He who makes his actions evil has not done well . ١٥٠

١٥٠_ مَا أَحْسَرَ مَنْ أَسَاءَ عَمَلُهُ.

How truthful the human being is with his [own] soul and what better evidence [is . ١٥١
there] of his nature is than his [own] action

١٥١_ مَا أَصْدَقَ الْإِنْسَانَ عَلَى نَفْسِهِ، وَأَيُّ دَلِيلٍ عَلَيْهِ كَفَعَلِهِ.

That which you beget is for the dust, that which you build is for destruction, that . ١٥٢
which you amass is to perish, that which you do is recorded in a book [of deeds] and
stored for the Day of Accounting

١٥٢_ مَا وَلَدْتُمْ فَلْتُرَابٍ، وَمَا بَنَيْتُمْ فَلْتَحْرَابٍ، وَمَا جَمَعْتُمْ فَلْتَدَّهَابٍ، وَمَا عَمِلْتُمْ فَفِي كِتَابٍ مُدَّخَرٍ لِيَوْمِ الْحِسَابِ.

.The basis of an action [and its acceptance] is the sincerity in it .١٥٣

١٥٣_ مِلَاكُ الْعَمَلِ الْإِخْلَاصُ فِيهِ.

What a good provision [for the .١٥٤

p: ٤٥٣

!Hereafter] good action is

١٥٤_ نِعْمَ الزَّادُ حُسْنُ الْعَمَلِ.

!How good a preparation working for the Hereafter is .١٥٥

١٥٥_ نِعْمَ الْإِعْتِدَادُ الْعَمَلُ لِلْمَعَادِ.

.He who works for the Eternal Abode attains his aspiration .١٥٦

١٥٦_ نَالَ الْمُنَى مَنْ عَمِلَ لِدارِ الْبَقَاءِ.

.Never do that which would tarnish you with disgrace .١٥٧

١٥٧_ لَا تَفْعَلَنَّ مَا يُعْرُكَ مَعَابُهُ.

.Do not do that which will lower your dignity and your reputation .١٥٨

١٥٨_ لَا تَفْعَلْ مَا يَشِينُ الْعِرْضَ وَالْإِسْمَ.

.Do not shoot an arrow that you are unable to turn back .١٥٩

١٥٩_ لَا تَرْمِ سَهْمًا يُعْجِزُكَ رَدُّهُ.

.Never undo a knot that you are unable to firmly retie .١٦٠

١٦٠_ لَا تَحْلَنْ عَقْدًا يُعْجِزُكَ إِثْقَاهُ.

.There is no trade like good deeds .١٦١

١٦١_ لَا تِجَارَةَ كَالْعَمَلِ الصَّالِحِ.

.There is no provision more beneficial than righteous deeds .١٦٢

١٦٢_ لَا ذُخْرَ أَنْفَعُ مِنْ صَالِحِ الْعَمَلِ.

.There is no good in action without knowledge .١٦٣

١٦٣_ لَا خَيْرَ رَفَى عَمَلٍ بِلا عِلْمٍ.

.164 There is no good in action except with knowledge .164

164_ لاَ خَيْرَ رَفِيَ الْعَمَلِ إِلَّا مَعَ الْعِلْمِ.

.165 There is no reward for one who has no [good] deeds .165

165_ لاَ ثَوَابَ لِمَنْ لَاعَمَلَ لَهُ.

.166 Righteous action is not complete except with righteous intention .166

166_ لاَ يَكْمُلُ صَالِحُ الْعَمَلِ إِلَّا بِصَالِحِ النِّيَّةِ.

Action with God-wariness is never little, and how can something that is accepted .167

[by Allah] be [considered] little

167_ لاَ يَقِلُّ عَمَلٌ مَعَ تَقْوَى، وَكَيْفَ يَقِلُّ مَا يُتَقَبَلُ.

A person cannot dispense with his need for righteous deeds until the time when .168

.his soul leaves his body

168_ لاَ يَسْتَعْنِي الْمَرْءُ إِلَى حِينِ مُفَارَقَةِ رُوحِهِ جَسَدَهُ عَنْ صَالِحِ الْعَمَلِ.

Nobody abandons acting upon [his] knowledge except the one who is doubtful .169

.of its reward

١٦٩_ لَا يَتْرُكُ الْعَمَلَ بِالْعِلْمِ إِلَّا مَنْ شَكَّ فِي الثَّوَابِ عَلَيْهِ.

Nobody acts upon [his] knowledge except the one who is certain about the . ١٧٠
.greatness of its reward

١٧٠_ لَا يَعْمَلُ بِالْعِلْمِ إِلَّا مَنْ أَيْقَنَ بِفَضْلِ الْأَجْرِ فِيهِ.

.Nobody can ever dispense with his need for increasing his good deeds . ١٧١

١٧١_ لَا يَسْتَعْنَى عَامِلٌ عَنِ الْإِسْتِرَادَةِ مِنْ عَمَلٍ صَالِحٍ.

.There is no good in an act except with certitude and piety . ١٧٢

١٧٢_ لَا خَيْرَ فِي عَمَلٍ إِلَّا مَعَ الْيَقِينِ، وَالْوَرَعِ.

The deeds of a person ought to be better than his words and his words should not . ١٧٣
.be better than his actions

١٧٣_ يَنْبَغِي أَنْ تَكُونَ أَعْمَالُ الرَّجُلِ أَحْسَنَ مِنْ أَقْوَالِهِ وَلَا تَكُونَ أَقْوَالُهُ أَحْسَنَ مِنْ أَعْمَالِهِ.

.A person is tested by his actions, not by his words . ١٧٤

١٧٤_ يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لَا بِقَوْلِهِ.

It is shameful for a person's deeds to fall short of his knowledge and for his . ١٧٥
.actions to be incapable of matching his words

١٧٥_ يَقْبُحُ بِالرَّجُلِ أَنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ، وَيَعْجِزَ فِعْلُهُ عَنْ قَوْلِهِ.

.The one who abandons [a good] action has no certainty about its reward . ١٧٦

١٧٦_ أَلْتَارِكُ لِلْعَمَلِ غَيْرُ مُوقِنٍ بِالثَّوَابِ عَلَيْهِ.

.One who sows something, reaps it . ١٧٧

١٧٧_ مَنْ زَرَعَ شَيْئًا حَصَدَهُ.

.The tongue of action is truer than the tongue of speech .١٧٨

١٧٨_ لِسَانُ الْحَالِ أَصْدَقُ مِنْ لِسَانِ الْمَقَالِ.

The one who acts with ignorance is like one who is travelling on the wrong path, .١٧٩
.so his effort in moving forward adds nothing for him but distance from his goal

١٧٩_ الْعَامِلُ بِجَهْلٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا

p: ٤٥٥

يَزِيدُهُ جِدَّهُ فِي السَّـرِّ إِلَّا بُعْدًا عَنْ حَاجَتِهِ.

The person who gains the most felicity from [that which is] good is the one who .۱۸۰
.acts upon it

۱۸۰ _ أَسْعَدُ النَّاسِ بِالْخَيْرِ الْعَامِلُ بِهِ.

.The one who acts with knowledge is like one who travels on the clear path .۱۸۱

۱۸۱ _ الْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ.

One who acts upon religion for worldly gain, his recompense from Allah is [nothing .۱۸۲
.but] hellfire

۱۸۲ _ عَامِلُ الدِّينِ لِلدُّنْيَا جَزَاؤُهُ عِنْدَ اللَّهِ النَّارُ.

.Verily you are more in need of honourable deeds than you are of eloquent words .۱۸۳

۱۸۳ _ إِنَّكُمْ إِلَى مَكَارِمِ الْأَفْعَالِ أَحْوَجُ مِنْكُمْ إِلَى بِلَاغِهِ الْأَقْوَالِ.

.Make your weighing scales heavy with righteous acts .۱۸۴

۱۸۴ _ ثَقَّلُوا مَوَازِينَكُمْ بِالْعَمَلِ الصَّالِحِ.

.The best of deeds is that which people compel themselves to do .۱۸۵

۱۸۵ _ أَفْضَلُ الْأَعْمَالِ مَا أُكْرِهَتْ النَّفُوسُ عَلَيْهَا.

.The worst act is that by which you spoil your Hereafter .۱۸۶

۱۸۶ _ شَرُّ الْعَمَلِ مَا أَفْسَدَتْ بِهِ مَعَادَكَ.

The loftiest of actions is making [your] faith sincere and [having] true piety and .۱۸۷
.certitude

۱۸۷ _ أَعْلَى الْأَعْمَالِ إِخْلَاصُ الْإِيمَانِ، وَصِدْقُ الْوَرَعِ وَالْإِيْقَانِ.

Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite .۱۸۸

.is seen in his action

١٨٨_ إِنَّ الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ، وَإِنَّ الْمُنَافِقَ يُرَى شَكُّهُ فِي عَمَلِهِ.

.Working for the Hereafter with desire for this world has no benefit .١٨٩

١٨٩_ لَا يَنْفَعُ الْعَمَلُ لِلْآخِرَةِ مَعَ الرَّغْبَةِ فِي الدُّنْيَا.

.Actions are [carried out] through know-how .١٩٠

١٩٠_ الْأَعْمَالُ بِالْخُبْرَةِ.

.Deeds are the fruits of intentions .١٩١

١٩١_ الْأَعْمَالُ ثِمَارُ النِّيَّاتِ.

Dealings

Dealings-المعامله

. Do not make any dealings with one from whom .١

p: ٤٥٦

.you have no power to demand justice

١_ لَا تُعَامِلُ مَنْ لَا تَقْدِرُ عَلَى الْإِنْتِصَافِ مِنْهُ.

Blindness And The Blind

Blindness and the blind-العمى والأعمى

١. 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

١_ أَشَدُّ النَّاسِ عَمَى: مَنْ عَمِيَ عَنْ حُبِّنَا وَفَضْلِنَا، وَنَاصِيَ بِنَا الْعِدَاوَةَ بِلَا ذَنْبٍ سَبَقَ مِنَّا إِلَيْهِ إِلَّا أَنَا دَعَوْنَاهُ إِلَى الْحَقِّ، وَدَعَاهُ سَوَانَا إِلَى الْفِتْنَةِ وَالدُّنْيَا، فَآثَرُوهَا، وَنَصَبُوا الْعِدَاوَةَ لَنَا.

٢. Sometimes the blind one arrives at his goal

٢_ رَبِّمَا أَصَابَ الْعَمِيُّ (الْأَعْمَى) قَصْدَهُ.

٣. One who is blind to that which is in front of him instils doubt within himself

٣_ مَنْ عَمِيَ عَمَّا بَيْنَ يَدَيْهِ غَرَسَ الشَّكَّ بَيْنَ جَنْبَيْهِ.

The Obstinate

The Obstinate-الْمُتَعَنِّتُ

١. Pleasing the obstinate one is a goal that cannot be attained

١_ رَضِيَ الْمُتَعَنِّتُ غَايَةَ لَا تُدْرَكُ.

Descent And Lineage

Descent and lineage-الْعُنْصُرُ وَالْمَحْتَدُ وَالْأَعْرَاقُ

١. ne whose lineage is wicked, his presence [in any gathering] is bad

١_ مَنْ حَبِثَ عُنْصُرُهُ سَاءَ مَحْضَرُهُ.

.۲ One whose lineage is honourable, his presence is good .۲

۲_ مَنْ كَرَّمَ مَحْتَدُهُ حَسَنَ مَشْهُدُهُ.

.۳ Good manners are from the [signs of] honourable descent .۳

۳_ مِنْ شَرَفِ الْأَعْرَاقِ كَرَمُ الْأَخْلَاقِ.

Violence

العنف-Violence

.۱ The height of folly is violence .۱

۱_ رَأْسُ السُّخْفِ الْعُنْفُ.

.۲ [Whoever acts violently, his goal becomes difficult [to achieve .۲

۲_ رَاكِبُ الْعُنْفِ يَتَعَذَّرُ مَطْلَبُهُ.

.۳ One who acts violently, regrets .۳

۳_ مَنْ رَكِبَ الْعُنْفَ نَدِمَ.

.۴ One .۴

p: ۶۵۷

.who perpetrates violence, regrets

٤_ مَنْ عَامَلَ بِالْعُنْفِ نَدِمَ.

That Which Is Of No Concern

That which is of no concern – ما لا يعنى

١. Your getting involved in that which is of no concern to you is misguided ignorance .

١_ وَفُوعُكَ فِيمَا لَا يَعْنِيكَ جَهْلٌ مُضِلٌّ.

٢. 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

٢_ لَا تَسْتَغِلْ بِمَا لَا يَعْنِيكَ، وَلَا تَتَكَلَّفْ فَوْقَ مَا يَكْفِيكَ، وَاجْعَلْ كُلَّ هَمِّكَ لِمَا يُنْجِيكَ.

٣. Leave aside that which does not concern you and busy yourself with the important [work that will save you] in the Hereafter

٣_ دَعْ مَا لَا يَعْنِيكَ، وَاسْتَغِلْ بِمُهْمِّكَ الَّذِي يُنْجِيكَ.

٤. 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

٤_ طُوبَى لِمَنْ قَصَرَ هِمَّتَهُ عَلَى مَا يَعْنِيهِ، وَجَعَلَ كُلَّ جِدِّهِ لِمَا يُنْجِيهِ.

٥. One who discards that which is of concern to him falls into that which does not concern him

٥_ مَنْ أَطْرَعَ مَا يَعْنِيهِ وَقَعَ إِلَى مَا لَا يَعْنِيهِ.

٦. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise

٦_ مَنْ أَطَالَ الْحَدِيثَ فِيمَا لَا يَتَّبَعِي فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَلَامَةِ.

The greatest inconvenience is troubling yourself with that which does not concern .v
.you

٧_ أَكْبَرُ الْكُلْفِ تَعْنِيكَ فِيمَا لَا يَعْْنِيكَ.

One who occupies himself with that which does not concern him loses that which is .a
.important to him

٨_ مَنْ اشْتَغَلَ بِمَا لَا يَعْْنِيهِ فَاتَهُ

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Whoever occupies himself with that which is unnecessary, it causes him to lose . ٩
.[what is more to] his benefit

٩_ مَنْ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَتَّهُ ذَلِكَ مَنْفَعَتَهُ.

The Crooked

The crooked -المُعَوَّج

. ١ At times the crooked may become straight .

١_ قَدْ يَسْتَقِيمُ الْمُعَوَّجُ.

Habit

Habit -العاده

. ١ The best worship is overcoming [a bad] habit .

١_ أَفْضَلُ الْعِبَادَةِ غَلْبَةُ الْعَادَةِ.

. ٢ Habit is second nature .

٢_ الْعَادَةُ طَبْعٌ ثَانٍ.

. ٣ Habit is an enslaving enemy .

٣_ الْعَادَةُ عَدُوٌّ مُتَمَلِّكٌ.

. ٤ The bane of training [of the self] is the overpowering habit .

٤_ آفَةُ الرِّيَاضَةِ غَلْبَةُ الْعَادَةِ.

. ٥ Through overpowering [evil] habits, there is attainment of lofty stations .

٥_ بِغَلْبَةِ الْعَادَاتِ الْوُصُولُ إِلَى أَشْرَفِ الْمَقَامَاتِ.

٦. (١) Superfluity [in speech] is one of the worst habits.

٦_ بِئْسَ الْعَادَةُ الْفُضُولُ.

٧. [Change your habits and acts of worship will become easier for you [to perform

٧_ غَيَّرُوا الْعَادَاتِ تَسَهَّلْ عَلَيْكُمْ الطَّاعَاتُ.

٨. One who submits to his [evil] habits does not attain lofty stations

٨_ غَيْرُ مُدْرِكِ الدَّرَجَاتِ مَنْ أَطَاعَ الْعَادَاتِ.

٩. Habit has authority over every human being

٩_ لِلْعَادَةِ عَلَى كُلِّ إِنْسَانٍ سُلْطَانٌ.

١٠. Whoever makes jesting his habit, his seriousness is not known

١٠_ مَنْ جَعَلَ دَيْدَنَهُ الْهَزْلَ لَمْ يُعْرَفْ جِدُّهُ.

Resurrection And The Hour

Resurrection and the hour –المعاد والساعة

١. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions

١_ طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَاسْتَكْتَرَ مِنَ الرَّادِ.

٢. [Blessed is the one who remembers the Resurrection and thus does good [deeds

٢_ طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ فَأَحْسَنَ.

٣. You must work hard and struggle to improve your Hereafter

٣_ عَلَيْكَ بِالْجِدِّ وَالْإِجْتِهَادِ فِي إِصْلَاحِ الْمَعَادِ.

٤. The Hour [of reckoning] has shown its face and the

Or: Nosiness [and inquisitiveness about that which does not concern you] is one of – 1
.the worst habits

.sign [of its coming] is evident for the one who recognizes it

٤_ قَدْ أَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا، وَظَهَرَتِ الْعَلَامَةُ لِمَتَوَسَّمِهَا.

٥. The Hour has drawn near with its quakes and it has settled down with its chest on
.the ground

٥_ قَدْ أَشْرَفَتِ السَّاعَةُ بِرِلازِلِهَا وَأَنَاخَتْ بِكَلالِهَا.

٦. They have risen from the resting place in their graves and gone towards the site of
.reckoning, and evidence has been brought against them

٦_ قَدْ شَخَّصُوا عَنْ (مِنْ) مُسْتَقَرِّ الْأَجْدَاثِ، وَصَارُوا إِلَى مَقَامِ الْحِسَابِ، وَأُقِيمَتْ عَلَيْهِمُ الْحُجُجُ.

٧. [One who improves his Hereafter attains success through the right [course

٧_ مَنْ أَصْلَحَ الْمَعَادَ ظَفَرَ بِالسَّدَادِ.

٨. [One who is certain about the Hereafter increases his provisions [for it

٨_ مَنْ أَيْقَنَ بِالْمَعَادِ اسْتَكْتَرَّ مِنَ الزَّادِ.

٩. The goodness of the Hereafter is [attained] through good deeds

٩_ صَلَاحُ الْمَعَادِ بِحُسْنِ الْعَمَلِ.

١٠. When the horrors of the Day of Reckoning will be witnessed, there will be many
.who will show extreme regret

١٠_ عِنْدَ مُعَايِنَةِ أَهْوَالِ الْقِيَامَةِ تَكْتَرُّ مِنَ الْمُفْرَطِينَ النَّدَامَةُ.

١١. Being occupied with improving your Hereafter will save you from the chastisement
.of hellfire

١١_ اسْتِغَالُكَ بِإِصْلَاحِ مَعَادِكَ يُنْجِيكَ مِنْ عَذَابِ النَّارِ.

The Masses

The Masses-العوام

1. Separating yourself from the masses is from the best magnanimity .1

1_ مُبَايَنَةُ الْعَوَامِ مِنْ أَفْضَلِ الْمُرُوءَةِ.

Assistance

Assistance-الإعانة

1. Assist and you will be assisted .1

1_ أَعِنُ تُعِنُ.

2. Assist your brother in gaining his guidance .2

2_ أَعِنُ أَخَاكَ عَلَى هِدَايَتِهِ.

3. Just as you assist [others], you are assisted .3

3_ كَمَا تُعِينُ تُعَانُ.

4. Do not assist a strong person over a weak one .4

4_ لَا تُعِنُ قَوِيًّا عَلَى ضَعِيفٍ.

5. One who assists [a disbeliever] against .5

a Muslim has indeed exited from the fold of Islam

٥_ مَنْ أَعَانَ عَلَى مُسْلِمٍ فَقَدْ بَرَّيَ مِنَ الْإِسْلَامِ.

Seeking Assistance

الاستِعَانَة - Seeking assistance

١. One who seeks assistance from the weak demonstrates his [own] weakness .

١_ مَنْ اشْتَعَانَ بِالضَّعِيفِ أَبَانَ عَنْ ضَعْفِهِ.

٢. Whoever seeks assistance from one who is not independent has wasted his affair .

٢_ مَنْ اشْتَعَانَ بِغَيْرِ مُسْتَقِلٍّ ضَيَّعَ أَمْرَهُ.

٣. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his [distance from it] [instead of getting it]

٣_ مَنْ اشْتَعَانَ بِعَدُوِّهِ عَلَى حَاجَتِهِ إِزْدَادَ بُعْدًا مِنْهُ.

٤. One who seeks assistance from Allah is assisted by Him .

٤_ مَنْ اشْتَعَانَ بِاللَّهِ أَعَانَهُ.

٥. 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

٥_ عَلَيْكَ بِالِاسْتِعَانَةِ بِاللَّهِ، وَالرَّغْبَةِ إِلَيْهِ فِي تَوْفِيقِكَ، وَتَرْكِكَ كُلِّ شَائِبَةٍ (شَائِبَةٍ) أَوْلَجَتْكَ فِي شُبُهَةٍ، أَوْ أَسْلَمَتْكَ إِلَى ضَلَالَةٍ.

٦. One who seeks assistance from the people of intellect traverses the path of right guidance

٦_ مَنْ اشْتَعَانَ بِذَوِي الْأَلْبَابِ سَلَكَ سَبِيلَ الرَّشَادِ.

Succor

المُعُونَة - Succor

١. Succour descends from Allah to the extent of one's requirement .

١_ الْمَعُونَةُ تَنْزِلُ مِنَ اللَّهِ عَلَى قَدْرِ الْمُؤْنَةِ.

٢. To the extent of the need, there is succour from Allah .

٢_ عَلَى قَدْرِ الْمُؤْنَةِ تَكُونُ مِنَ اللَّهِ الْمَعُونَةُ.

٣. Whoever turns his request to you [and seeks his need from you], assisting him .
.becomes incumbent upon you

٣_ مَنْ وَجَّهَ رَغْبَتَهُ إِلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ.

Keeping Promises And Fulfilling Pledges

العهد والوفاء به - Keeping promises and fulfilling pledges

١. Being loyal to the treacherous is treachery in .

.the sight of Allah, the Glorified

١_ الْوَفَاءُ لِأَهْلِ الْعَدْرِ عَدْرٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

.Loyalty is the twin of trustworthiness and the adornment of brotherhood .٢

٢_ الْوَفَاءُ تَوْأَمُ الْأَمَانَةِ وَزَيْنُ الْأُخُوَّةِ.

Loyalty means preserving the rights [of others] and magnanimity means caring for .٣
.one's close relatives

٣_ الْوَفَاءُ حِفْظُ الدِّمَامِ، وَالْمُرُوَّةُ تَعَهُدُ ذَوِي الْأَرْحَامِ.

Verily loyalty is the twin of truthfulness and I do not know of a shield that is more .٤
.protective than it

٤_ إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ، وَمَا أَعْرِفُ جُنَّةً أَوْقَى مِنْهُ.

.Loyalty is nobility .٥

٥_ الْوَفَاءُ نُبْلٌ.

.Loyalty is the twin of truthfulness .٦

٦_ الْوَفَاءُ تَوْأَمُ الصِّدْقِ.

.Loyalty is the trait of the honourable .٧

٧_ الْوَفَاءُ سَجِيَّةُ الْكِرَامِ.

.Loyalty is the symbol of abundant religiosity and strong trustworthiness .٨

٨_ الْوَفَاءُ عُنْوَانُ وَفُورِ الدِّينِ، وَفُؤُهُ الْأَمَانَةِ.

If something happens between you and your enemy, which leads you to a truce and .٩
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

٩_ إِنْ وَقَعَتْ بَيْنَكَ وَبَيْنَ عِدِّوِكَ قِصَّةٌ عَقَدْتَ بِهَا صِلْحًا وَالْبَسِيَّةُ بِهَا ذِمَّةٌ، فَحُطَّ عَهْدَكَ بِالْوَفَاءِ، وَارْزَعْ ذِمَّتَكَ بِالْأَمَانَةِ، وَاجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وَبَيْنَ مَا أُعْطِيتَ مِنْ عَهْدِكَ.

.10 [The bane of covenants is lack of care [in fulfilling them

١٠_ آفَةُ الْعُهُودِ قَلَّةُ الرَّعَايَةِ.

.11 The bane of loyalty is treachery

١١_ آفَةُ الْوَفَاءِ الْعَدْرُ.

.12 When you make a promise, keep it

١٢_ إِذَا وَعَدْتَ فَأَنْجِزْ.

.13 When you make an agreement, fulfil it

١٣_ إِذَا عَاقَدْتَ فَأَتِمِّمْ.

.14 By their faithful loyalty, the virtuous ones are known

١٤_ بِحُسْنِ الْوَفَاءِ

يُعْرَفُ الْأَبْرَارُ.

15. The distinction of creatures is [by their] loyalty

15_ حَسَبُ الْخَلَائِقِ الْوَفَاءُ.

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 لَا تَخْلُو مِنْ كَرِيمٍ، وَلَا يَسْتَقِرُّ بِهَا لَيْئِمٌ.

18. The cause of intimacy is loyalty

18_ سَبَبُ الْإِيْتِلَافِ الْوَفَاءُ.

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_ عَلَيْكَ بِالْوَفَاءِ فَإِنَّهُ أَوْقَى (أَوْفَى) جُنَّةً.

21. Loyalty is the ornament of the intellect and the symbol of nobility

21_ الْوَفَاءُ حِلْيَةُ الْعَقْلِ، وَعُنْوَانُ النَّبْلِ.

22. The most honourable characteristic is loyalty

22_ أَشْرَفُ الْخَلَائِقِ الْوَفَاءُ.

23. Loyalty is honour, friendship is compassion

23_ الْوَفَاءُ كَرَمٌ، الْمَوَدَّةُ رَحْمَةٌ.

.Loyalty is a symbol of purity .٢٤

٢٤_ أَلَوْفَاءُ عُنْوَانُ الصَّفَاءِ.

.Loyalty is the fortress of eminence .٢٥

٢٥_ أَلَوْفَاءُ حِصْنُ السُّؤْدَدِ.

.A promise is an ailment and its cure is its fulfilment .٢٦

٢٦_ أَلْوَعْدُ مَرَضٌ، وَالتَّبْرِءُ إِجْرَازُهُ.

I have never slept with a promise I made to someone that had remained . ٢٧
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

٢٧_ ما بَاتَ لِرَجُلٍ عِنْدِي مَوْعِدٌ قَطُّ، فَبَاتَ يَتَمَلَّمُ عَلَى فِرَاشِهِ، لِيُعْدُو بِالظَّفَرِ بِحَاجَتِهِ أَشَدُّ مِنْ تَمَلُّمِي عَلَى فِرَاشِي، حِرْصاً عَلَى الْخُرُوجِ إِلَيْهِ مِنْ دَيْنِ عِدَّتِهِ وَخَوْفاً مِنْ عَائِقِ يُوجِبُ الْخُلْفَ، فَإِنَّ خُلْفَ الْوَعْدِ لَيْسَ مِنْ أَخْلَاقِ الْكِرَامِ.

.The basis of a promise is its fulfilment ٢٨.

٢٨_ مَلَكَ الْوَعْدِ إِجْازُهُ.

!How good a characteristic loyalty is ٢٩.

٢٩_ نِعَمَ الْخَلِيقَةِ الْوَفَاءُ.

How good a companion of truthfulness loyalty is, and how good an associate of ٣٠.
!God-wariness piety is

٣٠_ نِعَمَ قَرِينِ الصِّدْقِ الْوَفَاءُ، وَنِعَمَ رَفِيقِ التَّقْوَى الْوَرَعُ.

!How good a companion of trustworthiness loyalty is ٣١.

٣١_ نِعَمَ قَرِينِ الْأَمَانَةِ الْوَفَاءُ.

.The promise of an honourable person is immediate and swift ٣٢.

٣٢_ وَعْدُ الْكَرِيمِ نَقْدٌ وَتَعْجِيلٌ.

.The promise of a wicked person is delayed and full of excuses ٣٣.

٣٣_ وَعْدُ اللَّئِيمِ تَسْوِيفٌ، وَتَعْلِيلٌ.

.Do not promise that which you are incapable of fulfilling ٣٤.

٣٤_ لَا تَعِدْ بِمَا تَعْجِزُ عَنِ الْوَفَاءِ بِهِ.

.Do not guarantee that which you are incapable of fulfilling ٣٥.

٣٥_ لَا تَضْمَنْ مَا لَا تَقْدِرُ عَلَى الْوَفَاءِ بِهِ.

.Never make a promise that you are not confident you will be able to keep ٣٦.

٣٦_ لَا تَعِدَنَّ عِدَّةَ لَا تَتَّقُ مِنْ نَفْسِكَ بِإِنْجَازِهَا.

.He who breaks his promises is not loyal in his covenants ٣٧

٣٧_ عَيْزٌ مُؤَفِّ بِالعُهُودِ مَنْ أَخْلَفَ الوُعُودَ.

.Be a keeper of promises and a fulfiller of vows ٣٨

٣٨_ كُنْ مُنْجِزاً للوَعْدِ مُؤَفِّياً بِاللَّذْرِ.

.One who fulfils his promise demonstrates his nobility ٣٩

٣٩_ مَنْ وَفَى بِعَهْدِهِ أَعْرَبَ عَن كَرَمِهِ.

.One who safeguards his covenant is considered loyal ٤٠

٤٠_ مَنْ حَفِظَ عَهْدَهُ كَانَ وَفِيّاً.

One who is unwaveringly loyal deserves to be chosen ٤١

[as a friend]

٤١_ مَنْ أَحْسَنَ الْوَفَاءَ اسْتَحَقَّ الْإِصْطِفَاءَ.

٤٢. The promise [that is made] is one of the two bondages

٤٢_ الْوَعْدُ أَحَدُ الرَّقَبَيْنِ.

٤٣. Fulfilling the promise [one makes] is one of the two emancipations

٤٣_ إِنْجَازُ الْوَعْدِ أَحَدُ الْعِتْقَيْنِ.

٤٤. A polite refusal is better than a protracted promise

٤٤_ الْمَنْعُ الْجَمِيلُ أَحْسَنُ مِنَ الْوَعْدِ الطَّوِيلِ.

٤٥. Fulfilling promises is from the signs of distinction

٤٥_ إِنْجَازُ الْوَعْدِ مِنْ دَلَائِلِ الْمَجْدِ.

٤٦. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge

٤٦_ خُلُوصُ الْوُدِّ وَالْوَفَاءُ بِالْوَعْدِ مِنْ حُسْنِ الْعَهْدِ.

٤٧. Be steadfast [and loyal] in fulfilling your pledges

٤٧_ اعْتَصِمُوا بِالذَّمِّ فِي أَوْتَادِهَا.

٤٨. Never trust the promise of the one who has no religion

٤٨_ لَا تَتَّقَنَّ بَعْدَهُ مَنْ لَا دِينَ لَهُ.

٤٩. One who has no loyalty cannot keep a promise

٤٩_ لَا عَهْدَ لِمَنْ لَا وَفَاءَ لَهُ.

٥٠. The promise of one who has no intellect is not relied upon

٥٠_ لَا يُوثَقُ بِعَهْدِ مَنْ لَا عَقْلَ لَهُ.

You will never abide by the covenant of the book until you know the one who has .٥١
.cast it away

٥١_ لَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي بَدَّهَ.

Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you .٥٢
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

٥٢_ لَا يَدْعُونَكَ ضَيْقٌ لَزِمَكَ فِي عَهْدِ اللَّهِ إِلَى النِّكْثِ، فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو أَنْفِرَاجَهُ، وَفَضْلَ عَاقِبَتِهِ خَيْرٌ لَكَ مِنْ عُذْرٍ
تَخَافُ

p: ٦٦٥

تَبِعْتَهُ، وَتُحِيطُ بِكَ مِنَ اللَّهِ لِأَجْلِ الْعُقُوبَةِ.

The most honourable of endeavours is being careful of [fulfilling] one's pledges .٥٣
(and the best trait is keeping ties with near relatives

٥٣_ أَشْرَفُ الْهَمَمِ، رِعَايَةُ الدِّمَامِ (الدَّمَمِ، وَأَفْضَلُ الشَّيْمِ صَلَّهُ الرَّحِمِ).

.Verily fulfilling promises is part of faith .٥٤

٥٤_ إِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ.

Indeed promises are [like] metal collars around the necks [of people] until the Day .٥٥
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

٥٥_ إِنَّ الْعُهُودَ قَلَائِدُ فِي الْأَعْنَاقِ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ وَصَّيَلَهَا وَصَّيَلَهُ اللَّهُ، وَمَنْ نَفَضَهَا خَذَلَهُ اللَّهُ، وَمَنْ اسْتَخَفَّ بِهَا خَاصَمَتْهُ إِلَى
الَّذِي أَكَّدَهَا وَأَخَذَ خَلْقَهُ بِحِفْظِهَا.

Do not renege on your covenant and do not break your pledge; and do not double- .٥٦
.cross your enemy, for Allah has made his covenant and his pact a safety for him

٥٦_ لَا تَعْدِرَنَّ بِعَهْدِكَ، وَلَا تُخْفِرَنَّ ذِمَّتَكَ، وَلَا تَخْتَلِ عِدْوَكَ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا لَكَ.

.One of the most honourable of traits is safeguarding [and fulfilling] your pledges .٥٧

٥٧_ مِنْ أَشْرَفِ الشَّيْمِ حِيَاطَةُ الدَّمَمِ.

.One of the most honourable of traits is being faithful to your pledges .٥٨

٥٨_ مِنْ أَشْرَفِ الشَّيْمِ الْوَفَاءُ بِالذَّمَمِ.

.He who does not observe his promises and agreements has no conviction in Allah .٥٩

٥٩_ مَا أَيْقَنَ بِاللَّهِ مَنْ لَمْ يَرْعِ عُهُودَهُ وَذِمَّتَهُ.

One who enters upon the springs of loyalty is quenched by the drink of .٦٠

٦٠_ مَنْ وَرَدَ مَنَاهِلَ الْوَفَاءِ رَوَى مِنْ مَشَارِبِ الصَّفَاءِ.

٦١. People are safe from the betrayal of one in whose heart resides loyalty

٦١_ مَنْ سَكَنَ الْوَفَاءَ صَدْرَهُ أَمِنَ النَّاسُ غَدْرَهُ.

٦٢. One of the signs of faith is fulfilling promises

٦٢_ مِنْ دَلَائِلِ الْإِيمَانِ الْوَفَاءُ بِالْعَهْدِ.

٦٣. Keeping promises is from the perfection of [one's] magnanimity

٦٣_ مِنْ تَمَامِ الْمُرُوءِ إِتْجَازُ الْوَعْدِ.

٦٤. From the best [teachings] of Islam is the fulfilling of pledges

٦٤_ مِنْ أَفْضَلِ الْإِسْلَامِ الْوَفَاءُ بِالذِّمَامِ.

٦٥. How good is loyalty and how evil is treachery!

٦٥_ مَا أَحْسَنَ الْوَفَاءَ وَأَقْبَحَ الْجَفَاءَ.

٦٦. He who delays in fulfilling a promise has not kept it

٦٦_ مَا أَنْجَزَ الْوَعْدَ مَنْ مَطَّلَ بِهِ.

٦٧. Fulfilling [one's] pledges is the adornment of honour

٦٧_ وَفَاءٌ بِالذِّمَمِ (وَفَاءُ الذِّمَمِ) زِينَةُ الْكَرَمِ.

٦٨. One who breaks his pledge earns dispraise

٦٨_ مَنْ أَحْفَرَ ذِمَّتَهُ إِكْتَسَبَ مَذْمَمَةً.

٦٩. For every pledge that is broken there is uncertainty

٦٩_ لِكُلِّ نَاكثٍ شُبُهَةٌ.

Flaws and faults - العيب والنقص والعيور

1. The greatest flaw is that you fault others for what is [also] in you .

١_ أَكْبَرُ الْعَيْبِ أَنْ تَعَيْبَ 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

٢_ أَعْجَزُ النَّاسِ مَنْ قَدَرَ عَلَى أَنْ يُزِيلَ النُّقْصَ عَنْ 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

٣_ إِنَّ لِلنَّاسِ عُيُوبًا، فَلَا تَكْشِفُ مَا غَابَ عَنْكَ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَحْلُمُ عَلَيْهَا، وَاسْتَرِ الْعَوْرَةَ مَا اسْتَرِ اللَّهُ سُبْحَانَهُ مَا تُحِبُّ سَتْرَهُ.

.٤ The inner hearts will soon become aware of the secret faults

٤_ تَكَادُ ضَمَائِرُ الْقُلُوبِ تَطَّلِعُ عَلَى سَرَائِرِ الْعُيُوبِ.

.٥ [Scrutinizing the faults of others is a fault [in itself

٥_ تَأْمُلُ الْعَيْبَ عَيْبٌ.

٦_ 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

٦_ عَجِبْتُ لِمَنْ يُقَالُ: إِنَّ فِيهِ الشَّرَّ الَّذِي يَعْلَمُ أَنَّهُ فِيهِ كَيْفَ يَسْخَطُ.

٧_ 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

٧_ عَجِبْتُ لِمَنْ يُوصَفُ بِالْحَيْرِ الَّذِي يَعْلَمُ أَنَّهُ لَيْسَ فِيهِ كَيْفَ يَرْضَى.

٨_ Those with faults love to spread the faults of people so that they get a greater excuse for their own faults

٨_ ذُورُوا الْعُيُوبِ يُحِبُّونَ إِشَاعَةَ مَعَائِبِ النَّاسِ لِيَتَّسِعَ لَهُمُ الْعُدْرُ فِي مَعَائِبِهِمْ.

٩_ I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them

٩_ عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النَّاسِ وَنَفْسُهُ أَكْثَرُ شَيْءٍ مَعَابًا وَلَا يُبْصِرُهَا.

١٠_ The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils

١٠_ عَيْنُ الْمُحِبِّ عَمِيَّةٌ عَنِ مَعَائِبِ الْمَحْبُوبِ، وَأُذُنُهُ صَمَاءٌ عَنِ فُجْحِ مَسَاوِيهِ.

.11 Covering up the faults [of others] is generosity and virtue .11

11 _ غِطَاءُ الْعُيُوبِ السَّخَاءُ وَالْعَفَافُ.

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.person's own faults are enough to keep him occupied from the faults of other people

١٢_ كَفَى بِالْمَرْءِ شُغْلًا (شُغْلُهُ) بِمَعَائِبِهِ عَنِ مَعَائِبِ النَّاسِ.

Let what one knows of his own faults hold him back from [disclosing] what he .١٣
.knows of the faults of others

١٣_ لِيَكْفَ مَنْ عَلِمَ مِنْكُمْ عَنْ عَيْبِ غَيْرِهِ مَا يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ.

Let that which you know of your own faults prevent you from mentioning the faults .١٤
.of others

١٤_ لِيُنْهَكَ عَنْ ذِكْرِ مَعَائِبِ النَّاسِ مَا تَعْرِفُ مِنْ مَعَائِبِ ك.

Let the most preferred people in your eyes be the ones who guide you to your .١٥
.faults and help you to reform yourself

١٥_ لِيَكُنْ آثَرُ النَّاسِ عِنْدَكَ مَنْ أَهْدَى إِلَيْكَ عَيْبَكَ وَأَعَانَكَ عَلَى نَفْسِكَ.

Let the most beloved of all people to you be one who guides you to the right and .١٦
.discloses your faults to you

١٦_ لِيَكُنْ أَحَبُّ النَّاسِ إِلَيْكَ مَنْ هَدَاكَ إِلَى مَرَادِكَ، وَكَشَفَ لَكَ عَنْ مَعَائِبِ ك

.١٧ Not every fault is manifested

١٧_ لَيْسَ كُلُّ عَوْرِهِ تَظْهَرُ.

If the deficient person came to know of his own deficiency, he would be greatly .١٨
.disturbed by what he learnt of his faults

١٨_ لَوْ عَرَفَ الْمُنْقُوصُ نَقْصَهُ لَسَاءَهُ مَا يَرَى مِنْ عَيْبِهِ.

.١٩ One who seeks a fault [in others] will find it

١٩_ مَنْ طَلَبَ عَيْبًا وَجَدَهُ.

.٢٠ One who shows you your fault has indeed counselled you

٢٠_ مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

٢١. One who knows what [flaw] is in himself hides the faults of his brother .

٢١_ مَنْ عَلِمَ مَا فِيهِ سَتَّ رَ عَلَى أَخِيهِ.

٢٢. One who informs you of your faults .

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.is indeed your friend

٢٢_ مَنْ أَبَانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

.One who hides your faults [from you] is indeed your enemy ٢٣.

٢٣_ مَنْ سَاتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ.

.One who discloses your faults to you guards you in your absence ٢٤.

٢٤_ مَنْ كَاشَفَكَ فِي عَيْبِكَ حَفِظَكَ فِي غَيْبِكَ.

.One who flatters you for your fault, criticizes you in your absence ٢٥.

٢٥_ مَنْ دَاهَنَكَ فِي عَيْبِكَ عَابَكَ فِي غَيْبِكَ.

.One who sees his own faults does not fault anyone ٢٦.

٢٦_ مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ لَمْ يَعِْبْ أَحَدًا.

.One who is looking for the faults of people should start with himself ٢٧.

٢٧_ مَنْ بَحَثَ عَنْ عُيُوبِ النَّاسِ فَلْيَبْدَأْ بِنَفْسِهِ.

Whoever disapproves of the faults of people but accepts them in himself, then that .is a fool ٢٨.

٢٨_ مَنْ أَنْكَرَ عُيُوبَ النَّاسِ، وَرَضِيَهَا لِنَفْسِهِ، فَذَلِكَ الْأَحْمَقُ.

.One who belittles others for that which he himself does, then that is an imbecile ٢٩.

٢٩_ مَنْ أَزْرَى عَلَى غَيْرِهِ بِمَا يَأْتِيهِ فَذَلِكَ الْأَخْرَقُ.

.One of the greatest faults of a person is for his flaws to be hidden to him ٣٠.

٣٠_ مِنْ أَشَدِّ عُيُوبِ الْمَرْءِ أَنْ تَخْفَى عَلَيْهِ عُيُوبُهُ.

Nothing prevents any of you from meeting his brother who has a fault which he .٣١ 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

٣١_ ما يَمْنَعُ أَحَدَكُمْ أَنْ يَلْقَى أَخَاهُ بِمَا يَكْرَهُ مِنْ عَيْبِهِ إِلَّا مَخَافَهُ أَنْ يَلْقَاهُ بِمِثْلِهِ قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفْضِ الْآجِلِ.

He who .٣٢

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.mentions your faults has not guarded you in your absence

٣٢_ ما حَفِظَ غَيْبَكَ مَنْ ذَكَرَ غَيْبَكَ.

He who points you to your faults and guards [your honour in] your absence has .٣٣
.spared no efforts in advising you

٣٣_ ما أَلَاكَ جُهْدًا فِي النَّصِيحَةِ مَنْ دَلَّكَ عَلَى غَيْبِكَ وَحَفِظَ غَيْبَكَ.

.A person's cognizance of his own faults is the most beneficial knowledge .٣٤

٣٤_ مَعْرِفَةُ الْمَرْءِ بِعُيُوبِهِ أَنْفَعُ الْمَعَارِفِ.

Never pursue the faults of people, for indeed if you think about it, you have of your .٣٥
.own faults that which will keep you occupied from finding faults in others

٣٥_ لَا تَتَّبِعَنَّ عُيُوبَ النَّاسِ فَإِنَّ لَكَ مِنْ عُيُوبِكَ إِنْ عَقَلْتَ مَا يَشْغُلُكَ أَنْ تَعِيبَ أَحَدًا.

Do not fault others for that which you do yourself, and do not punish (or rebuke) .٣٦
.[others for the sin that you permit yourself [to indulge in

٣٦_ لَا تَعِبْ غَيْرَكَ بِمَا تَأْتِيهِ، وَلَا تُعَاقِبْ (وَلَا تُعَاتِبْ) غَيْرَكَ بِذَنْبٍ تُرَخِّصُ لِنَفْسِكَ فِيهِ.

.Pursuing the faults [of others] is from the gravest evils .٣٧

٣٧_ تَتَّبِعُ الْعَوْرَاتِ مِنْ أَعْظَمِ السُّوْآتِ.

.Pursuing the faults [of others] is from the most detestable of faults and worst evils .٣٨

٣٨_ تَتَّبِعُ الْعُيُوبِ مِنْ أَقْبَحِ الْعُيُوبِ وَشَرِّ السَّيِّئَاتِ.

Whoever exposes his brother's veil [and reveals his flaws], the faults of his own .٣٩
.household (or family) get exposed

٣٩_ مَنْ كَشَفَ حِجَابَ أَخِيهِ انْكَشَفَ عَوْرَاهُ بَيْتِهِ (بَيْنِهِ).

.One who pursues the faults of people, Allah exposes his own faults .٤٠

٤٠- مَنْ تَتَّبَعَ عَوْرَاتِ النَّاسِ كَشَفَ اللَّهُ عَوْرَتَهُ.

One who seeks to learn about the secrets of his neighbour, his [own] curtains [of .٤١
.secrets] are torn apart

٤١- مَنْ

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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 تَتَبَعَ 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_ أُسْتُرِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللَّهُ سُبْحَانَهُ مِنْكَ مَا تُحِبُّ سِتْرَهُ.

46. The most hated of all people is the fault-finder.

46_ أُمِّقَتِ النَّاسِ الْعَيَابُ.

Taunting

Taunting-التعير

1. Whoever taunts others for something is himself affected by it.

1_ مَنْ عَيَّرَ بِشَيْءٍ بُلِيَ بِهِ.

Lifestyle

Lifestyle-العيش

1. The most pleasant life is [a life of] contentment.

1_ أَطْيَبُ الْعَيْشِ الْقَنَاعَةُ.

۲. The person with the worst lifestyle of all people is the jealous one .۲

۲_ أَسْوَأُ النَّاسِ عَيْشًا الْحَسُودُ.

The most felicitous lifestyle is achieved by abandoning unnecessary constraints .۳
.[[and formalities

۳_ أَهْنَى الْعَيْشِ إِطْرَاحُ الْكُلْفِ.

Of all the people, the person who has the best lifestyle is one in whose grace other .۴
people live

۴_ أَحْسَنُ النَّاسِ عَيْشًا مَنْ عَاشَ النَّاسُ فِي فَضْلِهِ.

The person with the most blessed lifestyle is one who has been granted .۵
.contentment by Allah, the Glorified, and who has been given a good wife

۵_ أَنْعَمُ النَّاسِ عَيْشًا مَنْ مَنَحَهُ اللَّهُ سُبْحَانَهُ الْفَنَاعَةَ، وَأُضْلِحَ لَهُ زَوْجَهُ.

Verily the .۶

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person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him

٦_ إِنَّ أَهْنَأَ النَّاسِ عَيْشًا مَنْ كَانَ بِمَا قَسَمَ اللَّهُ لَهُ رَاضِيًا.

Verily the person with the best lifestyle is one through whose life the lives of others are improved

٧_ إِنَّ أَحْسَنَ النَّاسِ عَيْشًا، مَنْ حَسُنَ عَيْشُ النَّاسِ فِي عَيْشِهِ.

٨. Death is preferable to abasement

٨_ أَلَمِّيَّةٌ، وَلَا الدَّيْنِيَّةُ.

٩. (Death is preferable to succumbing to disgrace (or giving up freedom

٩_ أَلْمَوْتُ، وَلَا ابْتِدَالُ الْخِزْيَةِ (الْحُرِّيَّةُ).

١٠. Having less is preferable to humiliation

١٠_ أَلتَّقَلُّ، وَلَا التَّدَلُّ.

١١. Management [and planning] makes life good

١١_ صَلاَحُ الْعَيْشِ التَّدْبِيرُ.

١٢. The mainstay of life is good estimation and its basis is good management

١٢_ قِوَامُ الْعَيْشِ حُسْنُ التَّقْدِيرِ، وَمِلَاكُهُ حُسْنُ التَّدْبِيرِ.

١٣. One who lives, dies

١٣_ مَنْ عَاشَ مَاتَ.

١٤. One who lives [a long life], loses his loved ones

١٤_ مَنْ عَاشَ فَقَدَ أَحِبَّتَهُ.

١٥. Early death is better than a wretched life

١٥_ مَوْتُ وَحَيِّ خَيْرٌ مِنْ عَيْشِ شَقِيٍّ.

.Life has sweetness and bitterness .١٥

١٦_ الْعَيْشُ يَحْلُو وَيَمُرُّ.

.The bane of livelihood is mismanagement .١٦

١٧_ آفَةُ الْمَعَاشِ سُوءُ التَّدْبِيرِ.

Three things don't let their possessor enjoy a happy life: malice, jealousy and bad .١٨
character

١٨_ ثَلَاثٌ لَا يُهْنَأُ لِصَاحِبِهِنَّ عَيْشٌ: الْحَقْدُ، وَالْحَسَدُ، وَسُوءُ الْخُلُقِ.

.The beauty of life is [in] contentment .١٩

١٩_ جَمَالُ الْعَيْشِ الْقَنَاعَةُ.

.One who stays in the company of his enemy does not enjoy a happy life .٢٠

٢٠_ لَمْ يَهْنَأِ الْعَيْشَ مَنْ قَارَنَ الضِّدَّ.

.Good estimation with sufficiency is better than striving in extravagance .٢١

٢١_ حُسْنُ التَّقْدِيرِ مَعَ الْكَفَافِ خَيْرٌ مِنْ السَّعْيِ فِي الْإِسْرَافِ.

Preferring comfort [over hard work] cuts off .٢٢

[the means of profit [and benefit

٢٢_ إِيثَارُ الدَّعَةِ يَتَّقِعُ أَسْبَابَ الْمُنْتَفَعِهِ.

Lowering The Gaze

Lowering the gaze -العين و غرض الطرف

١. Lowering the gaze is a sign of magnanimity .

١_ غَضُّ الطَّرْفِ مِنَ الْمُرُوَّةِ.

٢. Lowering the gaze is better than staring .

٢_ غَضُّ الطَّرْفِ خَيْرٌ مِنْ كَثِيرِ النَّظَرِ.

٣. Lowering the gaze is one of the best [acts of] piety .

٣_ غَضُّ الطَّرْفِ مِنْ أَفْضَلِ الْوَرَعِ.

٤. Lowering the gaze is from perfect gracefulness .

٤_ غَضُّ الطَّرْفِ مِنْ كَمَالِ الطَّرْفِ.

٥. One who lowers his gaze relieves his heart .

٥_ مَنْ غَضَّ طَرْفَهُ أَرَّاحَ قَلْبِهِ.

٦. One who lowers his gaze, his regret reduces and he is saved from harm .

٦_ مَنْ غَضَّ طَرْفَهُ قَلَّ أَسْفُهُ وَأَمِنَ تَلْفُهُ.

٧. How good an act of piety lowering the gaze is .

٧_ نِعَمَ الْوَرَعِ غَضُّ الطَّرْفِ.

٨. How good a curtailer of lustful desires lowering the gaze is .

٨_ نِعَمَ صَارِفِ الشَّهَوَاتِ غَضُّ الْأَبْصَارِ.

٩. There is no magnanimity like lowering the gaze .

٩_ لا مُرُوَّةَ كَغَضِّ الطَّرْفِ.

١٠. One who does not feign negligence and lower his gaze in many situations, his life .
.becomes bitter

١٠_ مَنْ لَمْ يَتَغَافَلْ وَلَا يُغَضِّ عَنْ كَثِيرٍ مِنَ الْأُمُورِ تَغَضَّتْ عَيْشَتُهُ.

١١. One who frees his gaze occasions (or brings about) his [own] destruction .

١١_ مَنْ أَطْلَقَ طَرْفَهُ جَلَبَ (اجْتَلَبَ) حَتْفَهُ.

١٢. (The eye is the scout of the heart (or of temptations .

١٢_ أَلْعَيْنُ رَائِدُ الْقَلْبِ (الْفِتَنِ).

١٣. The eye is the emissary of the heart .

١٣_ أَلْعَيْنُ بَرِيدُ الْقَلْبِ.

١٤. Eyes are the informers of the heart .

١٤_ أَلْعُيُونُ طَلَائِعُ الْقُلُوبِ.

١٥. Eyes are the hunting traps of Satan .

١٥_ الْعُيُونُ مَصَائِدُ الشَّيْطَانِ.

١٦. When the eye sees what is [lustfully] desired, the heart becomes blind to the .
.consequence

١٦_

إِذَا أَبْصَرَتِ الْعَيْنُ الشَّهْوَةَ عَمِيَ الْقَلْبُ عَنِ الْعَاقِبَةِ.

.Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah .١٧

١٧_ طُوبَى لِعَيْنٍ هَجَرَتْ فِي طَاعَةِ اللَّهِ غُمُضَهَا.

١٨. (١) The day has dawned for those with two eyes.

١٨_ قَدْ أَضَاءَ الصُّبْحُ لِدَى عَيْنَيْنِ.

.Bear annoyances patiently [in life] otherwise you will never be pleased .١٩

١٩_ أَعْضَعَلَى الْقَذَى وَإِلَّا لَمْ تَرْضَ أَبَدًا.

.The glance is the scout of temptations .٢٠

٢٠_ أَلَلَّحُظُّ رَائِدُ الْفِتَنِ.

There is no part of the body that is less thankful than the eye, so do not give it what .٢١
.it seeks thereby letting it occupy you from the remembrance of Allah

٢١_ لَيْسَ فِي الْجَوَارِحِ أَقَلُّ شُكْرًا مِنَ الْعَيْنِ، فَلَا تُعْطُوهَا سُؤْلِهَا فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللَّهِ.

Seeing

Seeing-العيان

.Seeing something [yourself] is not the same as being informed about it .١

١_ لَيْسَ الْعِيَانُ كَالْخَبَرِ.

Helper

Helper-المعين

.There is no good in a helper who humiliates .١

١_ لَا خَيْرَ لِمَنْ مَعِينٍ مُهِينٍ.

Inarticulateness

Inarticulateness-العَيّ

1. The worst inarticulateness is [that which is caused by] irritation .1

1_ أقبِح العَيّ الضُّجْرُ.

2. (Muteness is better than inarticulateness (or error .2

2_ أَلْخَرَسُ خَيْرٌ مِنْ العَيِّ (العَيّ).

3. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation .3

3_ عَلامَةُ العَيِّ تَكَرُّرُ الكَلَامِ عِنْدَ المُنَاطَرَةِ، وَكَثْرَةُ التَّبَجُّجِ عِنْدَ المُحَاوَرَةِ.

4. No declaration can be made with inarticulateness .4

4_ لا بَيَانٌ مَعَ عَيّ.

5. Inarticulateness is beleaguering .5

5_ أَلْعَيُّ حَصَصٌ.

Outcome

Outcome-المَعْبَثُ

1. Little with a praised outcome is better than plenty with a harmful consequence .1

1_ قَلِيلٌ تُحْمَدُ مَعْبَثُهُ خَيْرٌ مِنْ كَثِيرٍ تَضُرُّ عَاقِبَتُهُ.

The Envious

The Envious-المَغْبُوطُ

1. Envious is the one whose certitude is strong .1

.This could mean: The matter is clear for those whose eyes are open to see -١

قَوِيَّ يَقِينُهُ.

۲. Many a person is envied [by others] for something which is [actually] his affliction .

۲_ رَبِّ مَغْبُوطٍ بِرَجَاءٍ هُوَ دَاوُهُ.

۳. 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

۳_ كَمْ مِنْ مَغْبُوطٍ بِنِعْمَتِهِ وَهُوَ فِي الْآخِرَةِ مِنَ الْهَالِكِينَ.

The Deceived

The Deceived-المغبون

۱. Deceived is the one who is occupied with the world and loses his share of the .
Hereafter

_ الْمَغْبُوتُونَ مَنْ شُغِلَ بِالْأَدْنَىٰ وَفَاتَهُ حَظُّهُ مِنَ الْآخِرَةِ.

۲. Deceived is the one whose faith is corrupt .

۲_ الْمَغْبُوتُونَ مَنْ فَسَدَ دِينُهُ.

۳. Deceived is the one who sells a lofty Paradise for a lowly sin .

۳_ الْمَغْبُوتُونَ مَنْ بَاعَ جَنًّا ۗ عَلَيْهِ بِمَعْصِيَةِ رَبِّهِ.

۴. Who is more deceived than one who exchanges Allah, the Glorified, for other than .
!?! Him

۴_ مَنْ أَغْبَىٰ مِمَّنْ بَاعَ اللَّهَ سُبْحَانَهُ بِغَيْرِهِ.

Imbecility

Imbecility-الغباوه

۱. Imbecility is misguidance .

١_ الْغَبَاوَةُ غَوَايَةٌ.

٢. Counter imbecility with astuteness .

٢_ ضَادُّوا الْغَبَاوَةَ بِالْفِطْنَةِ.

٣. 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

٣_ كَفَى بِالْمَرْءِ غَبَاوَةً أَنْ يَنْظُرَ مِنْ عُيُوبِ النَّاسِ إِلَى مَا خَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ.

٤. Imbecility is from the most detestable of traits .

٤_ مِنْ أَفْبَحِ الشُّيْمِ الْغَبَاوَةُ.

Treachery

Treachery-الغدْر

١ . Treachery by everyone is evil, but by those who have power and authority it is worse .

_ الْغَدْرُ بِكُلِّ أَحَدٍ قَبِيحٌ، وَهُوَ بِذَوِي الْقُدْرَةِ وَالسُّلْطَانِ أَقْبَحُ.

٢. Treachery increases the burden [of sin] and degrades one's status .

٢_ الْغَدْرُ يُعْظِمُ الْوِزْرَ وَيُزْرِي بِالْقَدْرِ.

٣. Beware of treachery .

for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the
sight of Allah

٣_ إِيَّاكَ وَالْعَدْرَ، فَإِنَّهُ أَقْبَحُ الْخِيَانَةِ، وَإِنَّ الْعُدُورَ لَمُهَانٌ عِنْدَ اللَّهِ.

٤. [The worst treachery is divulging the secret [that has been entrusted to you

٤_ أَقْبَحُ الْعَدْرِ إِذَاعَةُ السِّرِّ.

٥. Treachery is the quality of the wicked

٥_ الْعَدْرُ شِيْمَةُ اللَّئَامِ.

٦. Treachery multiplies [one's] sins

٦_ الْعَدْرُ يُضَاعِفُ السَّيِّئَاتِ.

٧. Eschew treachery, for indeed it takes you away from the Qur'an

٧_ جَانِبُوا الْعَدْرَ فَإِنَّهُ مُجَانِبُ الْقُرْآنِ.

٨. The treachery of a man is a disgrace upon him

٨_ عَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ.

٩. Be one who acts with goodness, forbids evil and shuns the trait of treachery

٩_ كُنْ عَامِلًا بِالْخَيْرِ، نَاهِيًا عَنِ الشَّرِّ، مُنْكَرًا شِيْمَةَ الْعَدْرِ.

١٠. One who acts treacherously is sullied by his treachery

١٠_ مَنْ عَدَرَ شَانَهُ عَدْرُهُ.

١١. He who is certain about the place of [final] return does not act treacherously

١١_ مَا عَدَرَ مَنْ أَيْقَنَ بِالْمَرْجِعِ ع.

١٢. How appropriate it is for the treacherous one to be dealt with disloyally

١٢_ ما أَخْلَقَ مَنْ غَدَرَ أَنْ لَا يُوفَى لَهُ.

١٣. There is no faith in the treacherous .

١٣_ لَا إِيمَانَ لِعَدُورٍ.

١٤. With treachery, the companionship of a friend does not last .

١٤_ لَا تَدُومُ مَعَ الْعَدْرِ صُحْبَةُ خَلِيلٍ.

١٥. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified .

١٥_ الْعَدْرُ لِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ سُبْحَانَهُ.

١٦. Treachery is the worst of the two betrayals .

١٦_ أَلْعَدْرُ أَقْبَحُ الْخِيَانِ_ تَيْنٍ.

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

١٧_ أَسْرَعُ الْأَشْيَاءِ عُقُوبَهُ رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ وَكَانَ مِنْ بَيْتِكَ الْوَفَاءَ لَهُ، وَمِنْ بَيْتِهِ الْعَدُوُّ بِكَ.

Delusion

Delusion-الغرور

١. 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

١_ إِحْذَرُ أَنْ يَخْدَعَكَ (يَخْتَدِعَكَ) الْغُرُورُ بِالْحَائِلِ الْيَسِيرِ، أَوْ يَشْتَرِكَ الشُّرُورُ بِالزَّائِلِ الْحَقِيرِ.

٢. The consolidation of delusion is in sleeping with ease in the presence of the enemy

٢_ جَمَاعُ الْغُرُورِ فِي الْإِسْتِنَامَةِ إِلَى الْعَدُوِّ.

٣. Blessed be the one who has not been killed by the lethal poisons of deception

٣_ طُوبَى لِمَنْ لَمْ تَقْتُلْهُ قَاتِلَاتُ الْغُرُورِ.

٤. It is enough of a delusion for a person to trust all that his soul lures him towards

٤_ كَفَى بِالْمَرْءِ غُرُورًا أَنْ يَتَّقَ بِكُلِّ مَا تُسْأَلُ لَهُ نَفْسُهُ.

٥. 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

٥_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي حَقِّ مَنْ أَثْنَى عَلَيْهِ: لَمْ تَقْتُلْهُ قَاتِلَاتُ الْغُرُورِ، وَلَمْ تُغَمِّمْ (وَلَمْ تُعَمِّمْ) عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ.

٦. 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

٦_ لَمْ يُفَكِّرْ فِي عَوَاقِبِ الْأُمُورِ مَنْ وَثِقَ بِزُورِ الْغُرُورِ وَصَبَا إِلَى زُورِ الشُّرُورِ.

٧. One who is deluded by respite, is tormented by death

٧_ مَنْ اغْتَرَّ بِالْمَهْلِ اغْتَصَّ بِالْأَجْلِ.

.Delusion is suffices as ignorance ۸

۸_ كَفَى بِالْأَعْتِرَارِ جَهْلًا.

One who is deluded by his ۹

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.condition, reduces his efforts

٩_ مَن اَعْتَرَّ بِحَالِهِ قَصَرَ عَنِ اِحْتِيَالِهِ.

One who is deluded by the peacefulness of the time gets distressed by the impact .١٠
.of calamities

١٠_ مَن اَعْتَرَّ بِمُسَالَمَةِ الزَّمَنِ اِغْتَصَّ بِمُصَادَمَةِ الْمِحَنِ.

When a person persists in sinning and [still] expects to be forgiven, then he is under .١١
.a delusion about Allah, the Glorified

١١_ مَن الْغَرَّ بِاللَّهِ سُبْحَانَهُ اَنْ يُصِرَّ الْمَرْءُ عَلَي الْمَعْصِيَةِ وَيَتَمَنَّى الْمَغْفِرَةَ.

.There is no judiciousness with heedlessness .١٢

١٢_ لَاحِزَمَ مَعَ غَرِّهِ.

.There is no heedlessness [and delusion] like reliance on the times .١٣

١٣_ لَاغِرَّهُ كَالْتَّقَى بِالْاَيَامِ.

.A deluded person may [sometimes] remain unharmed .١٤

١٤_ قَدْ يَسْلَمُ الْمَعْرُورُ.

.How many a person is deluded by the good that is spoken about him .١٥

١٥_ كَمَ مِنْ مَعْرُورٍ بِحُسْنِ الْقَوْلِ فِيهِ.

.How many a person has been deluded by what is concealed from him .١٦

١٦_ كَمَ مِنْ مَعْرُورٍ بِالسُّتْرِ عَلَيْهِ.

.Neither is every deluded person saved, nor is every seeker needy .١٧

١٧_ لَيْسَ كُلُّ مَعْرُورٍ بِنَاجٍ، وَلَا كُلُّ طَالِبٍ بِمُحْتَاجٍ.

1. The usurped stone in a house is the guaranty of its ruin .

1_ أَلْحَجَرُ الْغَضَبِ فِي الدَّارِ رَهْنٌ لِخَرَابِهَا.

Anger

Anger-الغضب

1. Anger strikes down its possessor and exposes his faults .

1_ الْغَضَبُ يُزِدِي 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_ الْغَضَبُ نَارٌ مُوقَدَةٌ، مَنْ كَظَمَهُ أَطْفَأَهَا، وَمَنْ أَطْلَقَهُ كَانَ أَوَّلَ مُحْتَرِقٍ بِهَا.

3. Anger arouses hidden feelings of malice .

3_ الْغَضَبُ يُثِيرُ كَوَامِنَ الْحَقْدِ.

4. Keep away from anger , for its beginning .

.is madness and its end is regret

٤_ إِيَّاكَ وَالْغَضَبَ، فَأَوَّلُهُ جُنُونٌ، وَآخِرُهُ نَدَمٌ.

.The person who is most capable of being on the right is one who does not get angry .٥

٥_ أَقْدَرُ النَّاسِ عَلَى الصَّوَابِ مَنْ لَمْ يَغْضَبْ.

.The best control is control over anger .٦

٦_ أَفْضَلُ الْمَلِكِ مَلِكُ الْغَضَبِ.

Leave some room from your anger for your satisfaction, and when you fly off [in a .٧
rage] then calm back down

٧_ اتَّقِ لِرِضَاكَ مِنْ غَضَبِكَ، وَإِذَا طَرَتْ فَفَعَّ شَكِيرًا.

Guard yourselves from the vehemence of anger, and prepare for it the restraint .٨
.and forbearance that will help you fight against it

٨_ احْتَرِسُوا مِنْ سَوْرَةِ الْغَضَبِ، وَأَعِدُّوا لَهُ مَا تُجَاهِدُونَهُ، بِهِ مِنَ الْكُظْمِ وَالْحِلْمِ.

.Beware of anger, for it is indeed a burning fire .٩

٩_ احْذَرُوا الْغَضَبَ، فَإِنَّهُ نَارٌ مُحْرِقَةٌ.

The best of people is one who swallows his anger and displays forbearance despite .١٠
.[having power [to take revenge

١٠_ أَفْضَلُ النَّاسِ مَنْ كَظَمَ غَيْظَهُ، وَحَلَمَ عَنْ قُدْرِهِ.

A person's most bitter enemies are his anger and his lust, so whoever controls .١١
.these two, his status is elevated and he attains his goal

١١_ أَعْدَى عَدُوِّ لِلْمَرْءِ غَضَبُهُ، وَشَهْوَتُهُ، فَمَنْ مَلَكَهُمَا عَلَتْ دَرَجَتُهُ، وَبَلَغَ غَايَتَهُ.

.Anger is the conveyance of impetuosity .١٢

١٢_ أَلْغَضَبُ مَرْكَبُ الطَّيْشِ.

١٣. Anger evokes impetuosity

١٣_ أَلْغَضَبُ يُثِيرُ الطَّيْشَ.

١٤. Anger is the fire of the hearts

١٤_ أَلْغَضَبُ نَارُ الْقُلُوبِ.

١٥. Anger is an evil which will destroy [you] if you obey it

١٥_ أَلْغَضَبُ شَرٌّ إِنْ أَطَعْتَهُ دَمَّرَ.

١٦. Anger is an enemy, so do not let it control you

١٦_ أَلْغَضَبُ عَدُوٌّ، فَلَا تُمَلِكُهُ نَفْسَكَ.

١٧. Anger corrupts

.(intellects and distances one from the right (or from reward

١٧_ الْغَضَبُ يُفْسِدُ الْأَلْبَابَ، وَ يُبْعِدُ مِنَ الصَّوَابِ (عَنِ الثَّوَابِ).

Verily if you obey the vehemence of anger, it will lead you to the utmost . ١٨
.destruction

١٨_ إِنَّكُمْ إِنْ أَطَعْتُمْ سُورَةَ الْغَضَبِ أَوْرَدَتْكُمْ نَهَايَةَ الْعَطَبِ.

.When anger comes over you, then overcome it with forbearance and dignity .١٩

١٩_ إِذَا تَسَلَّطَ عَلَيْكَ الْغَضَبُ فَاعْلَيْهِ بِالْحِلْمِ وَالْوَقَارِ.

.Through excessive anger, impetuosity comes about .٢٠

٢٠_ بِكَثْرِهِ الْعُصْبُ يَكُونُ الطَّيْشُ.

How evil an associate anger is! It exposes faults, brings evil closer and distances .٢١
.good

٢١_ بَشَسَ الْقَرِينُ الْغَضَبُ، يُبْدِي الْمَعَائِبَ، وَيُدْنِي الشَّرَّ، وَيُبَاعِدُ الْخَيْرَ.

.Remedy your anger with silence and your lust with reason .٢٢

٢٢_ دَاوُوا الْغَضَبَ بِالصَّمْتِ، وَالشَّهْوَةَ بِالْعَقْلِ.

.Repelling anger with forbearance is the fruit of knowledge .٢٣

٢٣_ رَدُّ الْغَضَبِ بِالْحِلْمِ ثَمَرَةُ الْعِلْمِ.

.Repel [fits of] rage with forbearance .٢٤

٢٤_ رُدُّوا الْبَادِرَةَ بِالْحِلْمِ.

.Yielding to anger is the cause of destruction .٢٥

٢٥_ سَبَبُ الْعَطَبِ طَاعَةُ الْغَضَبِ.

Counter anger with forbearance and you will make your results praiseworthy in .٢٦

.every matter

٢٦_ ضَادُّوا الْغَضَبَ بِالْحِلْمِ، تَحْمِدُوا عَوَاقِبَكُمْ فِي كُلِّ أَمْرٍ.

.The raging fire of anger leads to the embarking of destruction ٢٧

٢٧_ ضِرَامُ نَارِ الْغَضَبِ يَبْعَثُ عَلَى رُكُوبِ الْعَطَبِ.

.Counter anger with forbearance ٢٨

٢٨_ ضَادُّوا الْغَضَبَ بِالْحِلْمِ.

.Yielding to anger leads to regret and disobedience ٢٩

٢٩_ طَاعَةُ الْغَضَبِ نَدَمٌ وَعِصْيَانٌ.

.One who overcomes his anger has gained victory over Satan ٣٠

٣٠_ ظَفَرَ الشَّيْطَانِ مَنْ غَلَبَ غَضَبَهُ.

.Satan is victorious over the one who has been overcome by his anger ٣١

٣١_ ظَفَرَ الشَّيْطَانُ بِمَنْ مَلَكَهُ غَضَبُهُ.

.In anger there is destruction ٣٢

٣٢_ فِي الْغَضَبِ الْعَطَبُ.

Increased anger degrades its possessor and ٣٣

.exposes his faults

٣٣_ كَثْرَةُ الْغَضَبِ تُزْرِي بِصَاحِبِهِ، وَتُبْدِي مَعَائِبَهُ.

.Be slow in getting angry, quick in calming down and ready to accept excuses .٣٤

٣٤_ كُنْ بَطِيءَ الْغَضَبِ، سَرِيعَ الْفَيْءِ، مُحِبًّا لِقَبُولِ الْعُذْرِ.

The devil has no greater lasso [to ensnare human beings with] than anger and .٣٥
.women

٣٥_ لَيْسَ لِإِبْلِيسَ وَهَقٌّ أَعْظَمُ مِنَ الْغَضَبِ وَالنِّسَاءِ.

(One who gets angry frequently makes others weary [of him].)٣٦

٣٦_ مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ.

.One who turns his anger loose hastens his [own] death .٣٧

٣٧_ مَنْ أَطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ.

.One who is overpowered by his anger is not safe from destruction .٣٨

٣٨_ مَنْ غَلَبَ عَلَيْهِ الْغَضَبُ لَمْ يَأْمَنِ الْعَطَبَ.

.One whose anger overpowers him is susceptible to its harm .٣٩

٣٩_ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطْبِهِ.

.One who opposes his anger has yielded to forbearance .٤٠

٤٠_ مَنْ عَصَى غَضَبَهُ أَطَاعَ الْحِلْمَ.

.Whoever submits to his anger, his ruin is hastened .٤١

٤١_ مَنْ أَطَاعَ غَضَبَهُ تَعَجَّلَ تَلْفُهُ.

.One whose anger is much, his pleasure is not known .٤٢

٤٢_ مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرِفْ رِضَاهُ.

He who gets angry on the one whom he cannot harm, prolongs his sadness and .٤٣
.torments himself

٤٣_ مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ عَلَى مَضَرَّتِهِ طَالَ حُزْنُهُ، وَعَدَّ بِنَفْسِهِ.

.Whoever is overpowered by his anger and lust, then he is in the category of beasts .٤٤

٤٤_ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وَشَهْوَتُهُ فَهُوَ فِي حَيِّزِ الْبَهَائِمِ.

.He who gets angry upon one whom he has no power over , dies with his rage .٤٥

٤٥_ مَنْ اغْتَاظَ عَلَى مَنْ لَا يَقْدِرُ عَلَيْهِ مَاتَ بِغَيْظِهِ.

When shall I vent my anger if I get angry, is it when .٤٦

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.Or: One who gets angry frequently becomes weary -١

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?”

٤٦_ متى أشفى غيظي إذا غضبت، أحين أعجز (عن الإنتقام) فيقال لي لو صبرت، أم حين أقدر (عليه) فيقال لي لو عفوت.

.٤٧ Let your anger never prevail over your forbearance

٤٧_ لا يغلبن غضبك حلمك.

Never be quick in getting angry, thereby letting it become your uncontrollable . ٤٨
.habit

٤٨_ لا تُسرِعَنَّ إِلَى الغَضَبِ فَيَسَلِّطَ عَلَيْكَ بِالْعَادَةِ.

.٤٩ There is no etiquette with anger

٤٩_ لا أدب مع غضب.

.٥٠ There is no relationship more vile than anger

٥٠_ لا نَسَبَ أَوْضَعُ مِنَ الغَضَبِ.

.٥١ The glory of anger does not match the humility of seeking pardon

٥١_ لا يَقُومُ عِزُّ الغَضَبِ بِذُلِّ الإِعْتِدَارِ.

Seeking Forgiveness

الإستغفار-Seeking forgiveness

.١ Seek forgiveness and you will be provided sustenance

١_ اسْتَغْفِرْ، تُرْزَقْ.

.٢ The best supplication (or means of coming closer to Allah) is seeking forgiveness

٢_ أَفْضَلُ التَّوَسُّلِ (التَّوَسُّلِ) الإِسْتِغْفَارُ.

۳. Seeking forgiveness wipes out [one's] sins .۳

۳_الِاسْتِغْفَارُ يَمْحُو الْأَوْزَارَ.

۴. Seeking forgiveness is the remedy of sins .۴

۴_الِاسْتِغْفَارُ دَوَاءُ الذُّنُوبِ.

۵. Seeking forgiveness has the greatest recompense and the quickest reward .۵

۵_الِاسْتِغْفَارُ أَكْبَرُ جَزَاءٍ، وَأَسْرَعُ مَثُوبَةٍ.

۶. Sincere repentance purges one's sins .۶

۶_حُسْنُ الْإِسْتِغْفَارِ يَمْحُصُ الذُّنُوبَ.

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.

۷_لَوْ أَنَّ النَّاسَ حِينَ عَصَوْا أَنَابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْ يَهْلِكُوا.

۸. One who has been granted [the opportunity to

.seek] repentance shall not be deprived of forgiveness

٨- مَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ.

.One who seeks forgiveness from Allah attains absolution .٩

٩- مَنْ اسْتَغْفَرَ اللَّهَ أَصَابَ الْمَغْفِرَةَ.

!What a good means [of gaining the pleasure of Allah] seeking forgiveness is .١٠

١٠- نِعَمَ الْوَسِيلَةَ الْإِسْتِغْفَارُ.

.There is no intercessor more successful than repentance .١١

١١- لَا شَفِيعَ أَنْجَحَ مِنَ الْإِسْتِغْفَارِ.

.No one gains forgiveness except he who reciprocates evil with good .١٢

١٢- لَا يَحُورُ الْعُفْرَانُ إِلَّا مَنْ قَابَلَ الْإِسَاءَةَ بِالْإِحْسَانِ.

Negligence

Negligence-الغفلة

.The wakefulness of eyes is of no benefit with the negligence of hearts .١

١- إِنْتِبَاهُ الْعُيُونِ لَا يَنْفَعُ مَعَ غَفْلَةِ الْقُلُوبِ.

.Negligence reaps delusion and brings one closer to destruction .٢

٢- الْغَفْلَةُ تَكْسِبُ الْإِغْتِرَارَ، وَتُذْنِي مِنَ الْبَوَارِ.

Be cautious of negligence, for indeed it is from the corruption of [one's sensory] .٣
.perception

٣- إِحْذَرُوا الْغَفْلَةَ، فَإِنَّهَا مِنْ فَسَادِ الْحِسِّ.

Beware of negligence and being deluded by respite, for indeed negligence corrupts .٤
.deeds, and death cut off hopes

٤_ إِيَّاكَ وَالْغَفْلَةَ، وَالْإِغْتِرَارَ بِالْمُهْلَةِ، فَإِنَّ الْغَفْلَةَ تُفْسِدُ الْأَعْمَالَ، وَالْأَجَالَ تَقْطَعُ الْأَمَالَ.

٥. Negligence is misguidance and heedlessness is ignorance

٥_ الْغَفْلَةُ ضَلَالَةٌ، الْغَرَّةُ جَهَالَةٌ.

٦. (١). Negligence is joy.

٦_ الْغَفْلَةُ طَرِبٌ.

٧. Negligence is the most harmful enemy

٧_ الْغَفْلَةُ أَضْرُّ الْأَعْدَاءِ.

٨. Negligence is the trait of the foolish

٨_ الْغَفْلَةُ شِيمَةُ التَّوَكِّي.

٩. Negligence is the opposite of judiciousness

٩_ الْغَفْلَةُ ضِدُّ الْحِزْمِ.

١٠. Negligence is the misguidance of souls and the symbol of misfortunes

١٠_ الْغَفْلَةُ ضَلَالُ النَّفْسِ وَعُنْوَانُ النَّحُوسِ.

١١. Continuous negligence blinds insight

١١_ دَوَائِمُ الْغَفْلَةِ يُعْمِي الْبَصِيرَةَ.

١٢. The intoxication of negligence and delusion is harder to recover from than the

[intoxication of wines [and alcoholic drinks

١٢_ سُكْرُ الْغَفْلَةِ وَالْغُرُورِ أْبَعْدُ إِفَاقَةً

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١ - This is because the negligent one is not concerned about anything that goes on

.around him

مِنْ سُكْرِ الْخُمُورِ.

۱۳. Counter negligence with attentiveness

۱۳_ ضَاذُوا الْعَفْلَةَ بِالْيَقْظَةِ.

I am surprised by the negligence of the intelligent ones with regards to seeking . ۱۴
.provisions and preparing for the Hereafter

۱۴_ عَجِبْتُ لِعَفْلِهِ ذَوِي الْأَلْبَابِ عَنْ حُسْنِ الْإِرْتِيَادِ وَالِاسْتِعْدَادِ لِلْمَعَادِ.

۱۵. Taking repose in negligence is delusion

۱۵_ فِي السُّكُونِ إِلَى الْعَفْلَةِ اغْتِرَارٌ.

Pitiable indeed is the negligent person whose entire life will be used as proof . ۱۶
.against him and whose days will lead him to wretchedness

۱۶_ فَيَا لَهَا حَسْرَةٌ عَلَى ذِي غَفْلَةٍ إِنْ يَكُنْ (أَنْ يَكُونَ) عُمُرُهُ عَلَيْهِ حُجَّةً، وَإِنْ تُؤَدِّبُهُ (وَ أَنْ تُؤَدِّبَهُ) أَيَّامُهُ إِلَى شَقْوِهِ.

Listener, awaken from your negligence, reduce your hastiness, brace yourself, be . ۱۷
.on your guard and remember your grave, for indeed you must pass through it

۱۷_ فَأَفِقْ أَيُّهَا السَّامِعُ مِنْ غَفْلَتِكَ، وَاحْتَصِرْ مِنْ عَجَلَتِكَ، وَأَشْدُدْ أَرْزَاكَ، وَخُذْ حِذْرَكَ، وَادْكُرْ قَبْرَكَ، فَإِنَّ عَلَيْهِ مَمَرَّكَ.

۱۸. Negligence is enough of a misguidance

۱۸_ كَفَى بِالْعَفْلَةِ ضَلَالًا.

It is enough of negligence for a person to waste his efforts in that which does not . ۱۹
.concern [or benefit] him

۱۹_ كَفَى بِالْمَرْءِ غَفْلَةً أَنْ يَصْرِفَ هِمَّتَهُ فِي مَا لَا يَنْجِيهِ.

It is enough of negligence for a person to squander his life in that which will not . ۲۰
.[save him [in the Hereafter

۲۰_ كَفَى بِالرَّجُلِ غَفْلَةً أَنْ يُضَيِّعَ عُمُرَهُ فِي مَا لَا يُنْجِيهِ.

.One who is negligent becomes ignorant .٢١

٢١_ مَنْ غَفَلَ جَهْلًا.

The Negligent

The Negligent-الغافل

.I am amazed at the one who is negligent, while death is swift in seeking him .١

١_ عَجِبْتُ لِغَافِلٍ، وَالْمَوْتُ حَثِيثٌ فِي طَلْبِهِ.

.One whose negligence is prolonged, his destruction is hastened .٢

٢_ مَنْ طَالَ بَ

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غَفَلْتَهُ تَعَجَّلْتَ هَلَكَتُهُ.

۳. One whose negligence overcomes him, his heart dies

۳_ مَنْ غَلَبَتْ عَلَيْهِ الْعَفْلَةُ مَاتَ قَلْبُهُ.

۴. One who is negligent about the events of [his] days is awakened by death

۴_ مَنْ غَفَلَ عَنْ حَوَادِثِ الْأَيَّامِ أَيْقَظَهُ الْجَمَامُ.

۵. Woe be to the one who is overcome by negligence so he forgets his [final] journey
and does not prepare for it

۵_ وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الْعَفْلَةُ فَنَسِيَ الرَّحْلَةَ وَلَمْ يَسْتَعِدَّ.

۶. No deed is accepted from the negligent one

۶_ لَا عَمَلَ لِغَافِلٍ.

The Victor And The Vanquished

The Victor and the vanquished – الغالب والمغلوب

۱. At times the [one who is] vanquished may gain victory

۱_ قَدْ يَغْلِبُ الْمَغْلُوبُ.

۲. He who tries to vanquish the one who is above him is overpowered

۲_ مَنْ غَالَبَ مَنْ فَوْقَهُ قُهِرَ.

۳. Every victor other than Allah, is vanquished

۳_ كُلُّ غَالِبٍ غَيْرِ اللَّهِ مَغْلُوبٌ.

Fighting

Fighting – المغالبة

1. Do not pick a fight with one whom you cannot repel .1

1_ لَا تُغَالِبْ مَنْ لَا تُقَدِّرُ عَلَيَّ دَفْعِهِ.

Mistake

Mistake-الغلط

1. A person's mistake about (or harshness towards) the one who is friendly towards .1
him is one of the most forbidden things for him

1_ غَلَطُ (غَلَطَ) الْإِنْسَانِ فِيمَنْ يَتَّبِعُهُ مِنْهُ أَعْظَمُ شَيْءٍ عَلَيْهِ.

Betrayal

Betrayal-الغلول

1. The worst thing that can come upon the hearts is betrayal .1

1_ شَرُّ مَا أَلْقَى فِي الْقُلُوبِ الْغُلُولُ.

Rancor And Perfidy

Rancor and perfidy-الغلّ والغش والغشوش

1. The tongue of a perfidious person is sweet but his heart is bitter .1

1_ الْغَشُوشُ لِسَانُهُ حُلْوٌ، وَقَلْبُهُ مُرٌّ.

2. The vilest perfidy is the perfidy of the leaders .2

2_ أَفْظَعُ الْغِشِّ غِشُّ الْأَيْمَةِ.

3. Verily the most perfidious of all people is the one who is most deceitful .3

.to himself and most disobedient to his Lord

٣_ إِنَّ أَعَشَّ النَّاسِ أَعْشُهم لِنَفْسِهِ وَأَعْصَاهُمْ لِرَبِّهِ.

.Perfidy is the trait of the recalcitrant .٤

٤_ أَلْغَشُّ سَجِيَّةُ الْمَرَدِّهِ.

.Rancour is the seed of evil .٥

٥_ أَلْغَلُّ بَدْرُ الشَّرِّ.

.Rancour is the malady of hearts .٦

٦_ أَلْغَلُّ دَاءُ الْقُلُوبِ.

.Perfidy earns vituperation .٧

٧_ أَلْغَشُّ يَكْسِبُ الْمَسْبَةَ.

.Rancour nullifies good deeds .٨

٨_ أَلْغَلُّ يُحِبُّ الْحَسَنَاتِ.

.Perfidy is the worst craftiness .٩

٩_ أَلْغَشُّ شَرُّ الْمَكْرِ.

.Perfidy is from the characteristics of the wicked .١٠

١٠_ أَلْغَشُّ مِنْ أَخْلَاقِ اللَّثَامِ.

Deceiving a friend and being disloyal to one's pledges are from [the acts of] .١١

.betrayal of one's covenant

١١_ غَشُّ الصَّدِيقِ وَالْعَدْرِ بِالْمَوَاتِقِ مِنْ خِيَانَةِ الْعَهْدِ.

Whoever deceives the people in their faith, then he is an opponent of Allah and His .١٢

.Prophet

١٢_ مَنْ غَشَّ النَّاسَ فِي دِينٍ هُمْ فَهُوَ مُعَانِدٌ لِلَّهِ وَرَسُولِهِ.

When one deceives you out of his enmity [with you], then do not blame him or . ١٣
censure him

١٣_ مَنْ غَشَّكَ فِي عِدَاوَتِهِ فَلَا تَلُمَّهُ وَلَا تَعُدُّهُ.

Grief

Grief-الغم

. ١. Grief makes one dispirited and ends one's joy

١_ الْغَمُّ يَقْبِضُ النَّفْسَ، وَيَطْوِي الْإِنْسَانَ.

. ٢. Sorrow destroys the body

٢_ الْحُزْنُ يَهْدِمُ الْجَسَدَ.

. ٣. Sorrows are the ailment of the hearts

٣_ الْأَحْزَانُ سُقْمُ الْقُلُوبِ.

. ٤. Grief is the distinguishing mark of the believers

٤_ الْحُزْنُ شِعَارُ الْمُؤْمِنِينَ.

. ٥. Grief wears away the body

٥_ الْهَمُّ يُذِيبُ الْجَسَدَ.

. ٦. Sorrow and anxiety do not bring back what has been lost

٦_ الْحُزْنُ وَالْجَزَعُ لَا يَرُدُّانِ الْفَائِتَ.

. ٧. To the extent of pleasure, there is distress

٧_ بِقَدْرِ اللَّذَّةِ يَكُونُ التَّعْصِيبُ.

.One who bears his distress [patiently] realizes [his] opportunities ٨

٨_ مَنْ تَجَرَّعَ الْغُصَصَ أَدْرَكَ الْفُرْصَ.

.Grief is one of the two senilities ٩

٩_

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أَلْهَمُّ أَحَدَ الْهَرَمَيْنِ.

10. Cast away the sorrows that come upon you through resolute patience and virtuous .certitude

10- إِطْرَحْ عَنْكَ وَاِرِدَاتِ الْهُمُومِ بَعَزَائِمِ الصَّبْرِ، وَحُسْنِ الْيَقِينِ.

11. Grief emaciates the body .

11- أَلْهَمُّ يُنْجِلُ الْبَدَنَ.

12. Grief is an ailment of the soul .

12- أَلْغَمُّ مَرَضُ النَّفْسِ.

13. To the extent of endeavours, there are anxieties .

13- عَلَى قَدْرِ الْهِمَمِ تَكُونُ الْهُمُومُ.

14. How many a sorrowful person has been driven to perpetual bliss by his sorrow .

14- كَمْ مِنْ حَزِينٍ وَفَدَّ بِهِ حُزْنُهُ عَلَى سُرُورِ الْأَبَدِ.

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 الْقَيْئِهِ 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 الْهَمَّ غَلَبَ عَلَيْهِ الْحُزْنُ.

.19 One whose grief increases, his body becomes sick .19

19_ مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

.20 One whose entire concern is for his Hereafter attains what he hopes for .20

20_ مَنْ جَعَلَ كُلَّ هَمِّهِ لِآخِرَتِهِ ظَفَرَ بِالْمَأْمُولِ.

Being Independent Of Others

الإستغناء عن الخلق - Being independent of others

.1 Dispense with your dependency on anyone and you will be like him .1

1_ اسْتَغْنِ عَمَّنْ شِئْتَ وَكُنْ (تَكُنْ) نَظِيرَهُ.

.2 One who is independent from people, Allah, the Glorified, enriches him .2

2_ مَنْ اسْتَغْنَى عَنِ النَّاسِ أَغْنَاهُ اللَّهُ سُبْحَانَهُ.

.3 One who becomes independent becomes an honour for his people and one who is .3
.needy becomes contemptible to them

3_ مَنْ اسْتَغْنَى كَرَّمَ عَلَى أَهْلِهِ وَمَنْ افْتَقَرَ هَانَ عَلَيْهِمْ.

.4 That which you have no need for is better than that through which you gain .4
.independence

4_

مَا اسْتَعْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَعْنَيْتَ بِهِ.

Affluence And The Rich

Affluence and the rich –الغنى والغنى

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 آثَرَ الْقَنَاعَةَ.

3. The rich person feels at home [even when he is] in a strange land .

3_ الْغَنِيُّ (الْغَنَى) 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 أَدْلُ مِنْ نَقَدٍ.

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 الْأَغْنِيَاءِ مَنْ يُوَاسِي وَيُسْعِفُ.

8. [How many of the rich are unneeded [because of their unwillingness to help others

8_ كَمْ مِنْ غَنِيٍّ يُسْتَعْنَى عَنْهُ.

٩. It is obligatory upon the rich person not to withhold his wealth from the poor .

٩_ مِنَ الْوَاجِبِ عَلَى الْغَنِيِّ أَنْ لَا يُضَنَّ عَلَى الْفَقِيرِ بِمَالِهِ.

١٠. Never count the one from whose wealth others don't get sustenance as a rich person.

١٠_ لَا تُعَدُّنَّ غَنِيًّا مَنْ لَمْ يُزَرَ مِنْ مَالِهِ.

١١. There is no offence greater than the offence of the rich who deprives the needy .

١١_ لَا وَزَرَ أَكْبَرَ مِنْ وَزَرَ غَنِيٍّ مَنَعَ الْمُحْتَاجَ.

١٢. Opulence through other than Allah is the greatest indigence and wretchedness .

١٢_ الْغِنَى بِغَيْرِ اللَّهِ أَكْبَرُ الْفَقْرِ وَالشَّقَاءِ.

١٣. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes

.long to recover from

١٣_ اسْتَعِيدُوا بِاللَّهِ مِنْ سَكْرَةِ الْغِنَى، فَإِنَّ لَهُ سَكْرَةً بَعِيدَةَ الْإِفَاقَةِ.

.The richest of you are the most contented among you .١٤

١٤_ أَغْنَاكُمْ أَقْنَعُكُمْ.

.The greatest of all riches is the intellect .١٥

١٥_ أَغْنَى الْغِنَى الْعَقْلُ.

.The most honourable wealth is abandoning [false] aspirations .١٦

١٦_ أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى.

.The best of riches is that through with one's honour is secured .١٧

١٧_ أَفْضَلُ الْغِنَى مَا صِينَ بِهِ الْعِرْضُ.

.The richest of the rich is one who is not a prisoner to greed .١٨

١٨_ أَغْنَى الْأَغْنِيَاءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أُسِيرًا.

.The greatest of riches is contentment and toleration of poverty .١٩

١٩_ أَغْنَى الْغِنَى الْقَنَاعَةُ، وَالتَّحَمُّلُ فِي الْفَاقَةِ.

.Opulence brings about transgression .٢٠

٢٠_ الْغِنَى يُطْغَى.

.Riches turn one who is not a master into a master .٢١

٢١_ الْغِنَى يُسَوِّدُ غَيْرَ السَّيِّدِ.

.Wealth and poverty manifest the essences of men and their qualities .٢٢

٢٢_ الْغِنَى وَالْفَقْرُ يَكْشِفَانِ جَوَاهِرَ الرِّجَالِ وَأَوْصَافَهَا.

.The brother of affluence is one who covers himself with contentment .٢٣

٢٣_ أَخُو الْغِنَى مَنِ التَّحَفَ بِالْقَنَاعَةِ.

.Arrogance in wealth sows the seed (or warns) of abasement in poverty .٢٤

٢٤_ أَلَزَّهُو فِي الْغِنَى يُبْذَرُ (يُنذِرُ) الذُّلَّ فِي الْفَقْرِ.

.The bane of affluence is stinginess .٢٥

٢٥_ آفَةُ الْغِنَى الْبُخْلُ.

.The best affluence is the affluence of the soul .٢٦

٢٦_ خَيْرُ الْعَنَاءِ عَنَاءُ النَّفْسِ.

.Many an opulence leads to lasting poverty .٢٧

٢٧_ رُبَّ غِنَى أُوْرَثَ الْفَقْرَ الْبَاقِي.

The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives .٢٨

٢٨_ زَكَاةُ الْيَسَارِ بِرُّ الْجِيرَانِ، وَصَلَّةُ الْأَرْحَامِ.

Two things are such that their value is recognized only by one who has lost .٢٩

.them: wealth and power

٢٩_ شَيْئَانِ لَا يُعْرَفُ قَدْرُهُمَا إِلَّا مَنْ سَلِبَهُمَا: الْغِنَى وَالْقُدْرَةُ.

Restraining oneself from that which is in the possession of [other] people is present .٣٠
.affluence

٣٠_ ظَلَفَ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ هُوَ الْغِنَى الْمَوْجُودُ.

.The deception of wealth leads to insolence .٣١

٣١_ غُرُورُ الْغِنَى يُوجِبُ الْأَشْرَ.

Loss of wealth is an advantage for the sagacious and a [cause of] regret for the .٣٢
.foolish

٣٢_ فَوْتُ الْغِنَى غَنِيمَةُ الْأَكْيَاسِ، وَحَسْرَةُ الْحَمَقِيِّ.

.The whole of affluence is in contentment and satisfaction .٣٣

٣٣_ كُلُّ الْغِنَى فِي الْقَنَاعَةِ، وَالرِّضَا.

One who would like to gain affluence without possessions, prestige without . ٣٤
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

٣٤_ مَنْ سَرَّهُ الْغِنَى بِأَمَالٍ، وَالْعِزُّ بِأَسْلُطَانٍ، وَالكَثْرَةُ بِأَعَشِيرَةٍ، فَلْيَخْرُجْ مِنْ ذَلِكَ مَعْصِيَةَ اللَّهِ إِلَى عِزِّ طَاعَتِهِ، فَإِنَّهُ وَاجِدُ ذَلِكَ كُلِّهِ.

He who has been granted hopelessness in [obtaining] what people possess, . ٣٥
contentment with what he is given and satisfaction with the divine decree has
.acquired affluence

٣٥_ نَالَ الْغِنَى مَنْ رُزِقَ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ، وَالْقَنَاعَةَ بِمَا أُوتِيَ، وَالرِّضَا بِالْقَضَاءِ.

Do not be delighted by wealth and comfort, and do not be grieved by poverty and .٣٦
tribulation, for verily gold is tested by fire and the believer is tested by tribulation

٣٦_ لَا تَفْرَحِ بِالْغِنَاءِ وَالرِّخَاءِ، وَلَا تَعْتَمِدِ بِالْفَقْرِ وَالْبَلَاءِ، فَإِنَّ الذَّهَبَ يُجَرِّبُ بِالنَّارِ، وَالْمُؤْمِنَ يُجَرِّبُ بِالْبَلَاءِ.

٣٧. Affluence through [complete reliance on] Allah is the greatest affluence

٣٧_ الْغِنَى بِاللَّهِ أَكْبَرُ الْغِنَى.

One who ٣٨

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.does not become needless of this world through Allah has no religion

٣٨_ مَنْ لَمْ يَسْتَعْنِ بِاللَّهِ عَنِ الدُّنْيَا فَلَا دِينَ لَهُ.

.There is no affluence except through contentment ٣٩

٣٩_ لَاغْنِي إِلَّا بِالْقَنَاعَةِ.

.No affluence [can be acquired] with mismanagement ٤٠

٤٠_ لَاغْنِي مَعَ سُوءِ تَدْبِيرٍ.

Coming To The Aid Of The Aggrieved

Coming to the aid of the aggrieved -إِغَاثَةُ الْمَلْهُوفِ

١. Through aiding the aggrieved, there is a protection for you from the chastisement .of Allah

١_ بِإِغَاثَةِ الْمَلْهُوفِ يَكُونُ لَكَ مِنْ عَذَابِ اللَّهِ حِصْنٌ.

٢. From the expiations of great sins is aiding the aggrieved

٢_ مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ.

٣. Coming to the aid of the aggrieved is one of the best benevolent acts

٣_ مِنْ أَفْضَلِ الْمَعْرُوفِ إِغَاثَةُ الْمَلْهُوفِ.

٤. Nothing beings reward like aiding the aggrieved

٤_ مَا حَصَلَ الْأَجْرُ بِمِثْلِ إِغَاثَةِ الْمَلْهُوفِ.

Backbiting

Backbiting -الغيبه

١. The one who listens to gossip is one of the two backbiters

١_ السَّامِعُ لِلْغَيْبِ أَحَدُ الْمُغْتَابِينَ.

٢. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

٢_ إِيَّاكَ وَالْغَيْبَ، فَإِنَّهَا تُمَقِّتُكَ إِلَى اللَّهِ وَالنَّاسِ، وَتُحْبِطُ أَجْرَكَ.

٣. The wicked of [all] people is the backbiter.

٣_ الْأُمُّ النَّاسِ الْمُغْتَابُ.

٤. The most hated of creatures in the sight of Allah is the backbiter.

٤_ أَبْغَضُ الْخَلَائِقِ إِلَى اللَّهِ الْمُغْتَابُ.

٥. Verily the mentioning of slander is the worst falsehood.

٥_ إِنَّ ذِكْرَ الْغَيْبِ شَرُّ الْإِفْكِ.

٦. Slander is the worst falsehood.

٦_ الْغَيْبُ شَرُّ الْإِفْكِ.

٧. Backbiting is the sign of a hypocrite.

٧_ الْغَيْبُ آيَةُ الْمُنَافِقِ.

٨. Backbiting is the effort of the feeble.

٨_ الْغَيْبُ جُهْدُ الْعَاجِزِ.

٩. Backbiting is the food of the dogs of hell.

٩_ الْغَيْبُ قُوْتُ

10. The one who listens to gossip is just like the backbiter .۱۰

۱۰_ السَّمِيعُ لِلْغَيْبِ كَالْمُعْتَابِ.

11. One who listens to gossip is one of the two backbiters .۱۱

۱۱_ سَامِعُ الْغَيْبِ أَحَدُ الْمُعْتَابِيْنَ.

12. One who listens to gossip is the partner of the backbiter .۱۲

۱۲_ سَامِعُ الْغَيْبِ شَرِيكَ الْمُعْتَابِ.

13. One who is fond of backbiting about others is reviled .۱۳

۱۳_ مَنْ أَوْلَعَ بِالْغَيْبِ سُتِمَ.

14. The one who listens to gossip is like its narrator .۱۴

۱۴_ مُسْتَمِعُ الْغَيْبِ كَقَائِلِهَا.

Do not accustom yourself to backbiting, for indeed being accustomed to it is a .۱۵
great sin

۱۵_ لَا تُعَوِّدْ نَفْسَكَ الْغَيْبَ، فَإِنَّ مُعْتَادَهَا عَظِيمُ الْجُرْمِ.

16. Even a little slander is calumny .۱۶

۱۶_ يَسِيرُ الْغَيْبِ إِفْكٌ.

Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may .۱۷
have been forgiven for it, and do not count yourself safe from [your] small sins as you
might be punished for them

۱۷_ يَا عَبْدَ اللَّهِ لَا تَعْجَلْ فِي عَيْبِ عَبْدٍ بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ، وَلَا تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهَا.

۱. In the unseen there is wonder .

۱_ فِي الْغَيْبِ الْعَجَبُ.

Sense Of Honour And Possessiveness

۱) Sense of Honor And Possessiveness-الغيره

۱. 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

۱_ إِيَّاكَ وَالتَّغَايُرَ فِي غَيْرِ مَوْضِعِهِ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ، وَالْبَرِيئَةَ إِلَى الرَّيْبِ.

۲. The proof of a man's sense of honour is his chastity .

۲_ دَلِيلُ غَيْرِهِ الرَّجُلِ عِفَّتُهُ.

۳. A man's sense of

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۱ - 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

.honour is faith

٣_ غَيْرُهُ الرَّجُلُ إِيمَانٌ.

.٤ The possessiveness of a woman is transgression

٤_ غَيْرُهُ الْمَرْأَةُ عُدْوَانٌ.

.٥ A man's sense of honour is to the extent of his self-respect

٥_ غَيْرُهُ الرَّجُلُ عَلَى قَدْرِ أَنْفَتِهِ.

.٦ The believer's possessiveness is for [the sake of] Allah, the Glorified

٦_ غَيْرُهُ الْمُؤْمِنُ بِاللَّهِ سُبْحَانَهُ.

Deviation From The Right Path

الغِيّ-Deviation from the right path

.١ [The thing with the worst outcome is deviation [from the right path

١_ أَسْوَأُ شَيْءٍ عَاقِبَةُ الْغِيّ.

٢. (١) Deviation is insolence.

٢_ الْغِيّ أَسْرٌ.

.٣ One who deals offensively [with others] is dealt with in the same way

٣_ مَنْ عَامَلَ بِالْغِيّ كُوفِيَ بِهِ.

.٤ Woe be to the one who persists in his deviation and does not return to the right path

٤_ وَيْلٌ لِمَنْ تَمَادَى فِي غِيّهِ، وَلَمْ يَفِرْ إِلَى الرَّشْدِ.

.٥ There is no piety with deviation

٥- لا وِرَعَ مَعَ عَيِّ.

The Utmost

The utmost-الغايه

Whoever attains the utmost of what he loves, then let him expect the utmost of .١
.what he hates

١- مَنْ بَلَغَ غَايَةَ مَا يُحِبُّ فَلْيَتَوَقَّعْ غَايَةَ مَا يَكْرَهُ.

Being Optimistic

Being optimistic-التفائل

.١ Be optimistic and you will become successful .١

١- تَفَأَّلْ بِالْخَيْرِ تُنْجِ-خ.

Unrest

Unrest-الفتنه

.١ Unrest (or acquisition [of property]) is accompanied by hardship .١

١- أَلْفِتْنَةُ (الْقُتَيْبَةُ) مَقْرُونَةٌ بِالْعَنَاءِ.

.٢ In times of unrest, be like an adolescent camel that has neither udders for milking
.nor a back strong enough for riding

٢- كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ، لَا ضِرْعَ فَيَحْلَبَ وَلَا ظَهْرَ فَيُرِكَبَ.

.٣ One who ignites the fire of sedition will become fuel for it .٣

٣- مَنْ شَبَّ نَارَ الْفِتْنَةِ كَانَ وَقُوداً لَهَا.

.٤ One of the greatest tribulations is the continuation of strife .٤

٤- مِنْ أَعْظَمِ الْمِحَنِ

.Because the deviant and misguided person is heedless of God and the Hereafter –۱

دَوَامُ الْفِتَنِ .

I swear by my life that in the flames of unrest [that come after me], the believer will .5
.get destroyed while the non-Muslim shall remain safe

٥_ قَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِ الْفِتْنَةِ الْمُؤْمِنُ، وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ .

The One Who Is Enthralled

The one who is enthralled -المفتون

.1 Not everyone who is enthralled is reproached .1

١_ مَا كُلُّ مَفْتُونٍ يُعَاتَبُ .

Chivalry

Chivalry -الفتوة

.1 Chivalry is a gift that is granted and a harm that is restrained .1

١_ الْفُتْوَةُ نَائِلٌ مَبْدُولٌ، وَأَذَى مَكْفُوفٌ .

.2 The human being has not been adorned with anything more beautiful than chivalry .2

٢_ مَا تَرَى الْإِنْسَانَ بَزِينَهُ أَجْمَلَ مِنَ الْفُتْوَةِ .

.3 The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling
.one's obligation towards his neighbours

٣_ نِظَامُ الْفُتْوَةِ إِحْتِمَالُ عَثَرَاتِ الْإِخْوَانِ، وَحُسْنُ تَعَهُدِ الْجِيرَانِ .

Wickedness And Immorality

Wickedness and immorality -الفجور ومحاضر الفسوق

.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

١_ أَلْفُجُورُ دَارُ حِصْنٍ ذَلِيلٍ، لَا يَمْنَعُ أَهْلَهُ، وَلَا يُحْرِزُ مَنْ لَجَأَ إِلَيْهِ.

٢. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell

٢_ إِيَّاكَ وَمَحَاضِرَ الْفُسُوقِ، فَإِنَّهَا مُسْخِطَةٌ لِلرَّحْمَنِ، مُضِلِّيَةٌ لِلنَّيِّرَانِ.

٣. Wickedness is from the traits of the disbelievers

٣_ أَلْفُجُورٌ مِنْ شِيَمِ الْكُفَّارِ.

٤. Verily the wicked comprise of all the oppressive and treacherous people

٤_ إِنَّ الْفُجَّارَ كُلُّ ظُلُومٍ خَتُورِ.

٥. The wicked is one who declares [his sins] openly

٥_ أَلْفَاجِرٌ مُجَاهِرٌ.

٦. There is no [sin for] backbiting for the [openly] corrupt

٦_ أَلْفَاسِقٌ لَا غَيْبَةَ لَهُ.

٧. The immoral person has no [sense]

.of] caution

٧_ أَلْفُجُورُ لَا تَقْتِيهِ لَهُ.

٨. The reign of the wicked is the [cause of] abasement of the virtuous

٨_ دَوْلُ الْفُجَارِ مَذَلَّةُ الْأَبْرَارِ.

٩. Flee far away from the wicked, immoral one

٩_ فِرُّوا كُلَّ الْفِرَارِ مِنَ الْفَاجِرِ الْفَاسِقِ.

١٠. The cutting off ties with an immoral person is a gain

١٠_ قَطِيعَةُ الْفَاجِرِ غَنَمٌ.

١١. There is no affluence with immorality

١١_ لَيْسَ مَعَ الْفُجُورِ غِنَاءٌ.

١٢. It behoves one who knows the wicked not to act like them

١٢_ يَنْبَغِي لِمَنْ عَرَفَ الْفُجَارَ أَنْ لَا يَعْمَلَ عَمَلَهُمْ.

١٣. The one who publicizes an immoral act is like the one who has committed it

١٣_ مُذِيعُ الْفَاحِشَةِ كَفَاعِلِهَا.

Obscenity

Obscentiy-الفحش

١. Be careful of obscene language and lies, for indeed they degrade the speaker

١_ إِحْذَرُ فُحْشَ الْقَوْلِ وَالْكَذْبَ، فَإِنَّهُمَا يُزْرِيانِ بِالْقَائِلِ.

٢. Using obscene language with one who is above you is destructive ignorance

٢_ سَفَهُكَ عَلَى مَنْ فَوْقَكَ جَهْلٌ مُرَدٌ.

٣. Using obscene language with one who is below you is abasing ignorance .

٣_ سَفْهُكَ عَلَى مَنْ دُونَكَ جَهْلٌ مُزْرٌ.

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

٤_ سَفْهُكَ عَلَى مَنْ فِي دَرَجَتِكَ نِقَارٌ كِنِقَارِ الدِّيكَيْنِ، وَهَرَاشٌ كَهَرَاشِ الكَلْبَيْنِ، وَلَنْ يَفْتَرِقَا

إِلَّا- مَجْرُوحِينَ، أَوْ مَفْضُوحِينَ، وَلَيْسَ ذَلِكَ فِعْلُ الْحُكَمَاءِ، وَلَا سِنَّةُ الْعُقَلَاءِ، وَلَعَلَّهُ أَنْ يَحْلُمَ عَنْكَ، فَيَكُونَ أَوْزَنَ مِنْكَ وَأَكْرَمَ،
وَأَنْتَ أَنْقَصُ مِنْهُ وَالْأَمَّ.

5. One who uses obscene language is reviled .5

5_ مَنْ سَافَهَ شُتِمَ.

6. One whose obscenity increases is regarded as vile .6

6_ مَنْ كَثُرَ سَفَاهُهُ أُسْتُزِدَ.

7. An honourable person never uses obscene language, ever .7

7_ مَا أَفْحَشَ كَرِيمٌ قَطُّ.

8. There is none more shameless than the one who utters obscenities .8

8_ لَا أَوْقَحَ مِنْ بَدَى.

9. Indeed obscene language and vulgarities are not from the morals of Islam .9

9_ إِنَّ الْفُحْشَ وَالتَّفَحُّشَ لَيْسَا مِنْ خَلَائِقِ الْإِسْلَامِ.

10. One who uses obscene language cures [the envy of] his enviers [and brings them
[joy].

10_ مَنْ أَفْحَشَ شَفَى حُسَادَهُ.

11. The one who is forbearing does not use obscene language .11

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 إِلَّا غَلَبَ الْأُمُّهُمَا.

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 لآبِنِ آدَمَ وَالْفَخْرِ، وَأَوَّلُهُ نُطْفَةٌ، وَآخِرُهُ جِيفَةٌ، لَا يَرْزُقُ نَفْسَهُ، وَلَا 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_ لَا تَدُلَّنَّ بِحَالِهِ بَلَغْتَهَا بِغَيْرِ آلِهِ، وَلَا تَفْخِرَنَّ بِمَرْتَبِهَا نَلْتَهَا مِنْ غَيْرِ مَنَقَبِهِ، فَإِنَّ مَا يَبْنِيهِ الْإِتِّفَاقُ يَهْدِمُهُ

٣. There is no foolishness greater than arrogance

٣_ لا حُمْقَ أَعْظَمَ مِنَ الْفَخْرِ.

٤. 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

٤_ يَتَّبَعِي أَنْ يَكُونَ التَّفَاخُرُ بِعَلِيِّ الْهَمَمِ، وَالْوَفَاءُ بِالذَّمَمِ، وَالْمُبَالَغَةُ فِي الْكِرَمِ، لَا بِبَوَالِي الرِّمَمِ، وَرِذَائِلِ الشُّيَمِ.

٥. [Boastfulness stems from the smallness of [one's] status [and worth

٥_ الْإِفْتِخَارُ مِنْ صِغَرِ الْأَقْدَارِ.

٦. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster

٦_ إِيَّاكَ وَمُسَامَاةَ اللَّهِ سُبْحَانَهُ فِي عَظَمَتِهِ، فَإِنَّ اللَّهَ تَعَالَى يُذِلُّ كُلَّ جَبَّارٍ، وَيُهِينُ كُلَّ مُخْتَالٍ.

Relief And Waiting For Relief

Relief and waiting for relief-الفرج وانتظار الفرج

١. The more restricting [and difficult] the hardship, the closer the relief

١_ أَضْيَقُ مَا يَكُونُ الْحَرْجُ أَقْرَبُ مَا يَكُونُ الْفَرْجُ.

٢. The time when relief is closest is when the affair becomes unbearable

٢_ أَقْرَبُ مَا يَكُونُ الْفَرْجُ عِنْدَ تَضَائِقِ الْأَمْرِ.

٣. When the openings [and ways] get blocked, the rays of relief begin to appear

٣_ عِنْدَ إِنْسَادِ الْفَرْجِ تَبْدُو مَطَالِ عُ الْفَرْجِ.

٤. When the difficulties reach their peak, there is hope for relief

٤_ عِنْدَ تَنَاهِي الشَّدَائِدِ يَكُونُ تَوْفُّعُ الْفَرْجِ.

٥. (١) The first act of worship is waiting for relief with patience.

٥_ أَوَّلُ الْعِبَادَةِ إِنتِظَارُ الْفَرَجِ بِالصَّبْرِ.

٦. Expecting relief is one of the two comforts.

٦_ تَوَقُّعُ الْفَرَجِ إِحْدَى الرَّاحَتَيْنِ.

Happiness And Joy

Happiness and joy - الفرح والابتهاج

١. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

١_ كَمْ مِنْ فَرَحٍ أَفْضَى بِهِ فَرَحُهُ إِلَى حُزْنٍ مُخَلَّدٍ.

٢. Do not be joyful about that which is

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١- '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

[coming] to you

۲_ لَا تَفْرَحْ بِمَا هُوَ آتٍ.

Never be joyful about the downfall of others for verily you do not know what time .۳
.will do to you

۳_ لَا تَفْرَحَنَّ بِسَقْطِهِ غَيْرِكَ فَإِنَّكَ لَا تَدْرِي مَا يُحْدِثُ بِكَ الزَّمَانُ.

Do not be happy with the mistake of others, for indeed you will not always be .۴
.correct

۴_ لَا تَبْتَهِجَنَّ بِخَطَا غَيْرِكَ فَإِنَّكَ لَنْ تَمْلِكَ إِلَّا صَابَةَ أَبَدًا.

Fleeing To Allah

Fleeing to Allah-الفرار إلى الله

Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will .۱
.find you and you will not escape Him

۱_ فِرُّوا إِلَى اللَّهِ سُبْحَانَهُ وَلَا تَفِرُّوا مِنْهُ فَإِنَّهُ مُدْرِكُكُمْ وَلَنْ تُعْجِزُوهُ.

Opportunity And Its Loss

Opportunity and its loss-الفرصة وفوتها

.۱ Not everything that has gone comes back

۱_ لَيْسَ كُلُّ غَائِبٍ يُؤُوبُ.

One who takes advantage of [unexpected] opportunities remains safe from .۲
.distress

۲_ مَنْ غَافَصَ الْفُرْصَ أَمِنْ الْغُصَصِ.

Whoever finds a place where sweet water enters and he can quench his thirst with .۳
it but does not take advantage of it, he will soon feel thirsty and seek it, but will not

.find it

٣_ مَنْ وَجَدَ مَوْرِدًا عَذْبًا يَرْتَوِي مِنْهُ فَلَمْ يَعْنِنَّمْهُ يُوشِكُ أَنْ يَظْلَمَ وَيَطْلُبُهُ فَلَا يَجِدُهُ.

.٤ Many a lost thing is such that it cannot be regained .

٤_ رَبِّ فَائِتْ لَا تَدْرِكْ لِحَاقِقِهِ.

٥. 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

٥_ رَبِّ سَاعٍ سَرِيعٍ نَجَا، وَطَالِبٍ بَطِيءٍ رَجَا.

٦. The return of an opportunity [that is lost] is far off and unlikely .

٦_ عَوْدُ الْفُرْصَةِ بَعِيدٌ مَرَامُهَا.

.٧

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Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

٧_ غَافِصِ الْفُرْصَةِ عِنْدَ إِمْكَانِهَا فَإِنَّكَ غَيْرُ مُدْرِكِهَا بَعْدَ فَوْتِهَا.

٨. Breathe before the necks are strangled, and yield before being driven violently

٨_ تَنَفَّسُوا قَبْلَ ضَيْقِ الْخِنَاقِ، وَانْقَادُوا قَبْلَ عُنْفِ السِّيَاقِ.

٩. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death

٩_ خُذُوا مَهْلَ الْأَيَّامِ، وَحُوطُوا قَوَاصِيَ الْإِسْلَامِ، وَبَادِرُوا هُجُومَ الْجَمَامِ.

١٠. 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

١٠_ رَحِمَ اللَّهُ امْرَأَةً إِعْتَنَمَ الْمَهْلَ، وَبَادَرَ الْعَمَلَ، وَأَكْمَشَ مِنْ وَجَلِ.

١١. Opportunity is quick to pass on and slow to return

١١_ الْفُرْصَةُ سَرِيعَةُ الْفَوْتِ، وَبَطِيئَةُ الْعَوْدِ.

١٢. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation

١٢_ السَّاعَاتُ تَخْتَرِمُ الْأَعْمَارَ، وَتُدْنِي مِنَ الْبَوَارِ.

١٣. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival

١٣_ اِرْتَدِّ لِنَفْسِكَ قَبْلَ يَوْمِ نَزُولِكَ، وَوِطِّ الْمَنْزِلَ قَبْلَ حُلُولِكَ.

١٤. Make your time of comfort a [means of] preparation for the days of your tribulation

١٤_ اجْعَلْ زَمَانَ رَخَائِكَ عُدَّةً لِأَيَّامِ بَلَائِكَ.

١٥. Opportunities are things that are [meant to be] seized

١٥_ الْفُرْصُ خُلِسَ.

.Loss [of opportunities] are [a cause of] distress .١٥

١٦_ الْفَوْتُ غُصَصَ.

.Opportunity is a booty .١٦

١٧_ الْفُرْصَةُ غُتِمَ.

.Loss [of opportunity leads to] burning regrets .١٧

١٨_ الْفَوْتُ حَسْرَاتٌ مُحْرِقَاتٌ.

.The lost [opportunity] does not return .١٨

١٩_ الْفَائِتُ لَا يَعُودُ.

.Losing an opportunity is distressful .١٩

٢٠_ إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ.

.Times of happiness are short-lived .٢٠

٢١_ أَوْقَاتُ السُّرُورِ خُلِسَتْ.

Opportunities .٢١

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.pass by like the passing of clouds

٢٢_ الْفُرْصُ تَمُرُّ مَرَّ السَّحَابِ.

When what you want does not happen, then want what happens [and be satisfied
[with it

٢٣_ إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَأَرِدْ مَا يَكُونُ.

When the opportunity arises, then seize it, for indeed wasting an opportunity leads
.to distress

٢٤_ إِذَا أُمِّكْتَ الْفُرْصَةَ فَانْتَهِزْهَا، فَإِنَّ إِضَاعَةَ الْفُرْصَةِ غُصَّةٌ.

Seize good opportunities, for indeed they pass by [quickly] like the passing of
.clouds

٢٥_ اِنْتَهِزُوا فُرْصَ الْخَيْرِ فَإِنَّهَا تَمُرُّ مَرَّ السَّحَابِ.

.The greatest distress is [caused by] loss of opportunities ٢٦

٢٦_ أَشَدُّ الْغُصَصِ فَوْتُ الْفُرْصِ.

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

٢٧_ إِنَّ مَاضِيَ يَوْمِكَ مُنْتَقِلٌ، وَبَاقِيَهُ مَتَّهِمٌ، فَاعْتَنِمِ وَقْتَكَ بِالْعَمَلِ.

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

٢٨_ إِنَّ الْفُرْصَ تَمُرُّ مَرَّ السَّحَابِ فَانْتَهِزُوهَا إِذَا أُمِّكَنْتَ فِي أَبْوَابِ الْخَيْرِ وَإِلَّا عَادَتْ نَدَمًا.

.The fruit of loss [of opportunity] is regret ٢٩

٢٩_ ثَمَرُهُ الْفَوْتُ نَدَامَةٌ.

.For everything there is a passing away .٣٠

٣٠_ لِكُلِّ شَيْءٍ فَوْتُ.

.With loss there is regret .٣١

٣١_ مَعَ الْفَوْتِ تَكُونُ الْحَسْرَةُ.

.There is no regret like loss [of an opportunity .٣٢

٣٢_ لِحَسْرَةِ كَالْفَوْتِ.

.Preparation does not benefit when the time has elapsed .٣٣

٣٣_ لَا تَنْفَعُ الْعِدَّةُ إِذَا مَا انْقَضَتِ الْمُدَّةُ.

What has passed of your day is lost, what is to come is uncertain; your time is a .٣٤
blessing, so make haste in it

.while you have the opportunity, and beware of relying on the future

٣٤_ ماضى يَوْمِكَ فَائْتِ، وَآتِيهِ مُتَّهِمٌ، وَوَقْتِكَ مُعْتَمِّمٌ، فَبَادِرْ فِيهِ فُرْصَةَ الْإِمْكَانِ، وَإِيَّاكَ أَنْ تَتَّقَى بِالزَّمَانِ.

.In loss [of opportunity] there is regret and (or) blame ٣٥

٣٥_ فِي الْفَوْتِ حَسْرَةٌ وَ(أَوْ) مَلَامَةٌ.

.In every moment there is loss ٣٦

٣٦_ فِي كُلِّ وَقْتٍ فَوْتٌ.

٣٧. (١). (At times an opportunity may arise.)

٣٧_ قَدْ تُصَابُ الْفُرْصَةُ.

You will never attain that which has been taken away from you so be moderate in .٣٨
.your acquisition

٣٨_ لَنْ تُدْرِكَ مَا زُوِيَ عَنْكَ فَأَجْمِلْ فِي الْمُكْتَسَبِ.

.Not every opportunity can be realized ٣٩

٣٩_ لَيْسَ كُلُّ فُرْصَةٍ تُصَابُ.

.One who lets an opportunity pass by is crippled by its loss ٤٠

٤٠_ مَنْ قَعَدَ عَنِ الْفُرْصَةِ أَعْجَزَهُ الْفَوْتُ.

Whoever delays taking an opportunity at the right time, then let him be sure that .٤١
.he will lose it

٤١_ مَنْ أَخَّرَ الْفُرْصَةَ عَنْ وَقْتِهَا فَلْيَكُنْ عَلَى ثِقَةٍ مِنْ فَوْتِهَا.

.One who seizes the opportunity is saved from distress ٤٢

٤٢_ مَنْ نَاهَزَ الْفُرْصَةَ أَمِنَ الْعُصَّةَ.

.Not everything that disappears comes back ٤٣

٤٣_ مَا كَلَّ غَائِبٌ يُؤُوبٌ.

.٤٤ One who tarries lets [the opportunity] go .

٤٤_ مَنْ تَقَاعَسَ إِعْتَاقَ.

The Obligatory And Recommended Acts

The obligatory and recommended acts -الفرائض والنوافل

١. The one who seeks nearness [to Allah] by performing the obligatory and the recommended [acts], doubles his gain

١_ الْمُتَقَرَّبُ بِإِدَاءِ الْفَرَائِضِ وَالنَّوَافِلِ مُضَاعَفُ الْأَرْبَاحِ.

٢. 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

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١- Or: At times an opportunity is realized

remained silent about certain things, though not out of forgetfulness, so do not undertake them

٢_ إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ لَكُمْ حُدُودًا فَلَا تَعْتَدُوهَا، وَنَهَاكُمْ عَنْ أَسْيَاءَ فَلَا تَنْتَهِكُوهَا،
وَسَكَتَ عَنْ أَسْيَاءَ وَلَمْ يَدْعُهَا نِسْيَانًا فَلَا تَتَكَلَّفُوهَا.

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

٣_ إِنَّ مَنْ شَغَلَ نَفْسَهُ بِالْمَفْرُوضِ عَلَيْهِ عَنِ الْمَضْمُونِ لَهُ، وَرَضِيَ بِالْمَقْدُورِ عَلَيْهِ وَلَهُ، كَانَ أَكْثَرَ النَّاسِ سَلَامَةً فِي عَافِيهِ، وَرِبْحًا فِي غَيْبَتِهِ، وَغَنِيمَةً فِي مَسَرِّهِ.

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

٤_ إِنَّكَ إِنْ اشْتَغَلْتَ بِفَضَائِلِ النَّوَافِلِ عَنْ أَدَاءِ الْفَرَائِضِ فَلَنْ يَقُومَ فَضْلُ تَكْسِبِهِ بِفَرَضِ تَضْيِعِهِ.

When recommended acts come in the way of obligatory actions, then abandon them

٥_ إِذَا أَضْرَبَتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْفُضُوهَا.

.It is upon you to preserve every matter that you cannot be excused for neglecting

٦_ عَلَيْكَ بِحِفْظِ كُلِّ أَمْرٍ لَا تُعْذَرُ بِإِضَاعَتِهِ.

.Fulfilling the obligatory is from the most noble of actions

٧_ قِضَاءُ اللَّوَاظِمِ مِنْ أَفْضَلِ الْمَكَارِمِ.

.There is no worship like the performing of obligatory acts

٨_ لِاعِبَادَةِ كَأَدَاءِ الْفَرَائِضِ.

No closeness is achieved through recommended actions if they hamper the . ٩
.obligatory actions

٩_ لَا تُزْبَهُ بِالنَّوَافِلِ إِذَا أَضَرَّتْ بِالْفَرَائِضِ.

Do not .١٠

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perform a recommended act at the time of an obligatory one; start with the .obligatory [prayer] and then pray whatever more you wish to

١٠_ لَا تَقْضِ نَافِلَةً فِي وَقْتِ فَرِيضَةٍ، إِبْدَأْ بِالْفَرِيضَةِ ثُمَّ صَلِّ مَا بَدَأَ لَكَ.

Neglect

Neglect-التفريط

١. Be wary of neglect for verily it causes censure .

١_ إِحْذَرُوا التَّفْرِيطَ فَإِنَّهُ يُوجِبُ الْمَلَامَةَ.

٢. Neglect is an affliction of the capable .

٢_ التَّفْرِيطُ مُصِيبَةُ الْقَادِرِ.

٣. The fruit of neglect is censure .

٣_ ثَمَرَةُ التَّفْرِيطِ مَلَامَةٌ.

٤. [Counter neglect with judiciousness [and resoluteness .

٤_ ضَادُّوا التَّفْرِيطَ بِالْحَزْمِ.

Idleness

Idleness-الفراغ

١. From idleness comes inclination towards [vain] desire .

١_ مِنَ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

٢. With idleness there is inclination towards [vain] desire .

٢_ مَعَ الْفَرَاغِ تَكُونُ الصَّبْوَةُ.

Separation And Isolation

Seperation and isolation-الفرقه والتفرقه

۱. Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan

۱_ إِيَّاكَ وَالْفُرْقَةَ، فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ.

۲. 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

۲_ إِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّاذَّ عَنِ أَهْلِ الْحَقِّ لِلشَّيْطَانِ، كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذُّبِّ.

۳. The worst endeavour is separating two close friends

۳_ بئْسَ السَّعْيُ التَّفْرِقَةُ بَيْنَ الْأَلْيَفَيْنِ.

۴. For every gathering there is separation

۴_ لِكُلِّ جَمْعٍ فُرْقَةٌ.

۵. Remain with the community and eschew separation

۵_ إِلَّا زَمُوا الْجَمَاعَةَ، وَاجْتَنِبُوا الْفُرْقَةَ.

Fabrication Of Lies

Fabrication of lies-الإفتراء

۱. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one [who fabricates [a lie

۱_ هَلَكَ مَنْ ادَّعَى، وَخَابَ مَنْ افْتَرَى.

Corruption

Corruption-الفساد

۱. One who is pleased by corruption

.is displeased by the Hereafter

١_ مَنْ سَرَّهُ الْفَسَادُ سَاءَ الْمَعَادُ.

.There is no rectitude with corruption .٢

٢_ لَا صَلَاحَ مَعَ إِفْسَادٍ.

.One who corrupts [his relationship] with Allah will not be upright with anyone .٣

٣_ مَنْ فَسَدَ مَعَ اللَّهِ لَمْ يَصْلُحْ مَعَ أَحَدٍ.

.Do not corrupt the thing whose rectitude is important for you .٤

٤_ لَا تُفْسِدْ مَا يَغْنِيكَ صَلَاحُهُ.

Indolence And Lassitude

Indolence and lassitude-الفشل والفترة

.Indolence is deficiency .١

١_ الْفَشْلُ مَنْقَصَةٌ.

Cure the ailment of lassitude in your heart through determination and the slumber .٢
.of negligence in your eyes through alertness

٢_ تَدَاوِمِنْ دَاءِ الْفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ، وَمِنْ كَرَى الْعَفْلَةِ فِي نَاطِرِكَ بِتَقْطَعَةٍ.

Ignominy

Ignominy-الفضيحة

.The shame of ignominy embitters the sweetness of pleasure .١

١_ عَارُ الْفَضِيحَةِ يُكَدِّرُ حَلَاوَةَ اللَّذَّةِ.

Virtues And Vices

۱. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for .
vices.

۱_ أَكْرَهُ نَفْسِكَ عَلَى الْفَضَائِلِ، فَإِنَّ الرِّذَائِلَ أَنْتَ مَطْبُوعٌ عَلَيْهَا.

۲. Ascending towards virtues is a hardship that saves .

۲_ الْإِرْتِقَاءُ إِلَى الْفَضَائِلِ صَعْبٌ مِنْ ج.

۳. Your knowledge conveys your merit and your generosity tells of your kindness .

۳_ يُنبِئُ عَنْ فَضْلِكَ عِلْمُكَ وَعَنْ إِفْضَالِكَ بَذْلُكَ.

۴. 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

۴_ إِذَا اتَّقَيْتَ الْمُحْرَمَاتِ، وَتَوَرَّعْتَ عَنِ الشُّبُهَاتِ وَأَدَيْتَ الْمَفْرُوضَاتِ، وَتَنَفَّلْتَ بِالنَّوَافِلِ فَقَدْ أَكْمَلْتَ فِي الدِّينِ الْفَضَائِلَ.

۵. The peak of [all] merits is controlling anger and eradicating lustful desires .

۵_ رَأْسُ الْفَضَائِلِ مُلْكُ الْغَضَبِ وَإِمَاتَةُ الشَّهْوَةِ.

۶. During successive hardships the virtues of a person become .

.manifest

٦_ عِنْدَ تَعَاقِبِ الشَّدَائِدِ تَظْهَرُ فَضَائِلُ الْإِنْسَانِ.

٧. The symbol of a person's merit is his intelligence and good character

٧_ عُنْوَانُ فَضِيلَةِ الْمَرْءِ عَقْلُهُ، وَحُسْنُ خُلُقِهِ.

٨. The highest of all merits is intelligence

٨_ غَايَةُ الْفَضَائِلِ الْعَقْلُ.

٩. The highest of all merits is knowledge

٩_ غَايَةُ الْفَضَائِلِ الْعِلْمُ.

١٠. The merit of a man is known from his speech

١٠_ فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

١١. Merit is [acquired] by perfection [of character] and noble deeds, not through .
.excessive wealth and eminent feats

١١_ الْفَضِيلَةُ بِحُسْنِ الْكَمَالِ، وَمَكَارِمِ الْأَفْعَالِ، لَا بِكَثْرَةِ الْمَالِ وَجَلَالَةِ الْأَعْمَالِ.

١٢. Virtue is overcoming [one's bad] habit

١٢_ الْفَضِيلَةُ غَلَبَةُ الْعَادَةِ.

١٣. [The pride of a man is by his merit, not because of his origin [and lineage

١٣_ فَخْرُ الْمَرْءِ بِفَضْلِهِ لَا بِأَصْلِهِ.

١٤. The merit of a person is [lies in] doing good to others

١٤_ فَضِيلَةُ الْإِنْسَانِ بِذُلِّ الْإِحْسَانِ.

١٥. He who overcomes his anger and controls the impulses of his lustful desires has .
.acquired virtue

١٥_ فَازَ بِالْفَضِيلَةِ مَنْ غَلَبَ غَضَبُهُ، وَمَلَكَ نَوَازِعَ شَهْوَتِهِ.

.١٥ It suffices as a merit for a man to humble himself

١٦_ كَفَى بِالْمَرْءِ فَضِيلَةً أَنْ يُنْقِصَ نَفْسَهُ.

.١٦ The perfection of virtues is [in] honourable qualities

١٧_ كَمَالُ الْفَضَائِلِ شَرَفُ الْخَلَائِقِ.

.١٨ The human being has two merits: intellect and speech; he derives benefit through
.١٨ his intellect and benefits others by his speech

١٨_ لِلْإِنْسَانِ فَضِيلَتَانِ: عَقْلٌ، وَمَنْطِقٌ، فَبِالْعَقْلِ يَسْتَفِيدُ، وَبِالْمَنْطِقِ يُفِيدُ.

.١٩ Lineage is not defined by the fathers and mothers, rather [it is defined] by the
.١٩ praiseworthy merits

١٩_ لَيْسَتْ الْأَنْسَابُ بِالْآبَاءِ وَالْأُمَّهَاتِ لَكِنَّهَا بِالْفَضَائِلِ الْمَحْمُودَاتِ.

.٢٠ One whose merits are few, his means are weak

٢٠_ مَنْ قَلَّتْ فَضَائِلُهُ ضَعُفَتْ

٢١. From the best of merits is accepting the excuse of the wrongdoer .

٢١_ مِنْ أَحْسَنِ الْفَضْلِ قَبُولُ عُذْرِ الْجَانِي.

٢٢. It is from the merit of a man not to put the one whom he has been forbearing with .
.under obligation

٢٢_ مِنْ فَضْلِ الرَّجُلِ أَنْ لَا يُؤْمَنَ بِمَا احْتَمَلَهُ حِلْمُهُ.

٢٣. Performing good deeds and spreading goodness are from the greatest virtues .

٢٣_ مِنْ أَفْضَلِ الْفَضَائِلِ إِصْطِنَاعُ الصَّنَائِعِ، وَبَثُّ الْمَعْرِوفِ.

٢٤. Through the gaining of merits the enemy is subdued .

٢٤_ بِاِكْتِسَابِ الْفَضَائِلِ يُكَبِّتُ الْمُعَادَى.

٢٥. The consolidation of merits is in doing good to the freeman and being kind to the .
.people of virtue

٢٥_ جِمَاعُ الْفَضْلِ فِي إِصْطِنَاعِ الْحُرِّ، وَالْإِحْسَانِ إِلَى أَهْلِ الْخَيْرِ.

٢٦. Safeguarding the tongue and doing good to others are from the best merits of a .
.human being

٢٦_ حِفْظُ اللِّسَانِ وَبَدْلُ الْإِحْسَانِ مِنْ أَفْضَلِ فَضَائِلِ الْإِنْسَانِ.

٢٧. Become distinguished by virtues and renounce vices .

٢٧_ كُنْ مُتَّصِفًا بِالْفَضَائِلِ، مُتَّبِرًّا مِنَ الرَّذَائِلِ.

٢٨. The best of virtues is granting the wishes and fulfilling the needs of the seeker and .
.being moderate in what one seeks

٢٨_ أَفْضَلُ الْفَضَائِلِ بَدْلُ الرِّغَائِبِ، وَإِسْعَافُ الطَّالِبِ وَالْإِجْمَالُ فِي الْمَطَالِبِ.

The best of virtues is establishing ties with the one who has distanced himself, .٢٩
being cordial with the one who is averse, and holding the hand of the one who
.stumbles

٢٩_ أَفْضَلُ الْفَضَائِلِ صَلَّةُ الْهَاجِرِ، وَإِيْنَسُ النَّافِرِ، وَالْأَخْذُ بِيَدِ الْعَاثِرِ.

.٣٠. Verily only the virtuous know the merit of the people of virtue .٣٠

٣٠_ إِنَّمَا يَعْرِفُ الْفَضْلَ لِأَهْلِ الْفَضْلِ أَوْلُوا الْفَضْلِ.

Your virtue is proven by your action and your munificence by your open- . ٣١
.handedness

٣١_ يُسْتَدَلُّ

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عَلَى فَضْلِكَ بِعَمَلِكَ، وَعَلَى كَرَمِكَ بِبِذْلِكَ.

The Superfluous

The superfluous-الفضول

1. The worst thing which a person occupies his time with is the superfluous .

١_ شَرُّ مَا شَغَلَ بِهِ الْمَرْءُ وَقْتَهُ الْفُضُولُ.

2. The wastage of intellects is in seeking the superfluous .

٢_ ضِيَاعُ الْعُقُولِ فِي طَلَبِ الْفُضُولِ.

3. Whoever restrains himself from the superfluous, his view is harmonized by the
.intellects

٣_ مَنْ أَمْسَكَ عَنِ الْفُضُولِ عَدَلَتْ رَأْيُهُ الْعُقُولُ.

4. Whoever occupies himself with the superfluous, the important matter that he hopes
.for eludes him

٤_ مَنْ اشْتَغَلَ بِالْفُضُولِ فَاتَهُ مِنْ مُهِمِّهِ الْمَأْمُولُ.

Astuteness

Astuteness-الْفِطْنَةُ

1. Astuteness is [gained] through discernment .

١_ الْفِطْنَةُ بِالْبَصِيرَةِ.

2. Astuteness is [a means of attaining] guidance .

٢_ الْفِطْنَةُ هِدَايَةٌ.

Loss

Loss-الْفَقْد

۱. Loss is [a cause of] sorrows .۱

۱_ أَلْفَقْدُ أَحْزَانٌ.

Poverty

Poverty-الفقر

۱. Poverty is beneficial for the believer, and gives him comfort from the jealousy of the .۱
neighbours, the flattery of the brothers and the domination of the ruler

۱_ أَلْفَقْرُ صَلاَحُ الْمُؤْمِنِ، وَمُريحُهُ مِنْ حَسَدِ الْجيرانِ، وَتَمَلُّقِ الإِخوانِ، وَتَسَلُّطِ السُّلطانِ.

۲. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of .۲
sorrows

۲_ إِنَّ الْفَقْرَ مِذْلَةٌ لِلنَّفْسِ، مِذْهَشَةٌ لِلْعَقْلِ، جالِبٌ لِلْهُمومِ.

۳. Poverty causes forgetfulness .۳

۳_ الْفَقْرُ يُنسى.

۴. Poverty is the adornment of faith .۴

۴_ الْفَقْرُ زِينَةُ الإِيمانِ.

۵. [\(۱\)](#) The grave is better than poverty .۵

۵_ الْقَبْرُ خَيْرٌ مِنَ الْفَقْرِ.

۶. [\(۲\)](#) Poverty with debt is [like] a red death .۶

۶_ الْفَقْرُ مَعَ الدَّيْنِ الْمَوْتُ الْأَحْمَرُ.

۷. Poverty disables the astute one from [presenting] his argument .۷

۷_ الْفَقْرُ يُخْرِسُ الْفَطِرْنَ عَنْ حُجَّتِهِ.

۸. Poverty in one's homeland is like being a stranger in it .۸

Extreme poverty is better than disgraceful .٩

p: ٧٠٨

This is the poverty that one does not bear patiently and leads to wretchedness in –١
.this world and the next

.Red death’ is a figure of speech that means a violent or bloody death‘ –٢

.affluence

٩_ أَلْفَقْرُ الْفَادِحُ أَجْمَلُ مِنَ الْغِنَى الْفَاضِحِ.

True poverty and wealth are [determined] after presenting [the account of] one's .١٠
.deeds before Allah, the Glorified

١٠_ أَلْفَقْرُ وَالْغِنَى بَعْدَ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ.

.Love of poverty earns piety .١١

١١_ حُبُّ الْفَقْرِ يَكْسِبُ الْوَرَعَ.

.Many a poverty turns into with lasting affluence .١٢

١٢_ رُبَّ فَقْرٍ عَادَ بِالْغِنَى الْبَاقِي.

The disadvantage of poverty is more praiseworthy than the arrogant insolence of .١٣
.wealth

١٣_ ضَرُرُ الْفَقْرِ أَحْمَدُ مِنْ أَشْرِ الْغِنَى.

.Poverty of the soul is the worst poverty .١٤

١٤_ فَقْرُ النَّفْسِ شَرُّ الْفَقْرِ.

All [forms of] poverty can be redressed except the poverty of foolishness .١٥

١٥_ كُلُّ فَقْرٍ يُسَدُّ إِلَّا فَقْرَ الْحُمُقِ.

.Whoever manifests his poverty, lowers his status .١٦

١٦_ مَنْ أَظْهَرَ فَقْرَهُ أَدَلَّ قَدْرَهُ.

.The hardships of poverty are preferable to facing humiliation .١٧

١٧_ مُقَاسَاةُ الْإِفْقَالِ، وَلَا مُلَاقَاةُ الْإِذْلَالِ.

.There is no poverty with good management .١٨

١٨_ لافقر مع حُسن تدبير.

١٩. The most apprising complaint is that which is enunciated by manifest affliction

١٩_ أبلغ الشكوى ما نطق به ظاهر البلوى.

٢٠. The little that one is in need of is better than the plenty that one is needless of

٢٠_ قليل يُفتقر إليه خيرٌ من كثير يُستغنى عنه.

٢١. There is no shame in being far away from one's hometown; the only shame is

being indigent in one's one hometown

٢١_ ليس في العزبه عارٌ، إنما العار في الوطن الافتقار.

٢٢. One who pretends to be poor, becomes poor

٢٢_ من تفاقر إفتقر.

٢٣. Displaying neediness gives rise to poverty

٢٣_ إظهار التباؤس يجلب الفقر.

٢٤. Poverty with debt is the greatest wretchedness

٢٤_ الفقر مع الدين الشقاء الأكبر.

The Pauper

The pauper-الفقير وأقسامه

The pauper who is satisfied is saved from the traps of Satan, whereas the rich person
.falls into his snares

١_ أَلْفَقِيرُ الرَّاظِي نَاجٍ مِنْ حَبَائِلِ إِبْلِيسَ، وَالغَنِيُّ وَقَعَ فِي حَبَائِلِهِ.

The most hated of servants in the sight of Allah are: the pauper who is haughty, the
.elderly fornicator and the immoral scholar

٢_ أَمَقَّتُ الْعِبَادِ إِلَى اللَّهِ أَلْفَقِيرُ الْمَرْهُوُّ، وَالشَّيْخُ الزَّانِ، وَالْعَالِمُ الْفَاجِرُ.

.The most foolish of people is the arrogant pauper ٣.

٣_ أَكْثَرُ النَّاسِ حُمْقًا أَلْفَقِيرُ الْمَتَكَبِّرُ.

.The richest people in the Hereafter are the poorest of them in this world ٤.

٤_ أَعْنَى النَّاسِ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.

.The poor person is [like] a stranger (or is scorned) in his hometown ٥.

٥_ أَلْفَقِيرُ فِي الْوَطَنِ غُرْبَةً (مُمتَهَنٌ).

.The needy person is a stranger in his own homeland ٦.

٦_ أَلْمَقْلُ غَرِيبٌ فِي بَلَدَتِهِ.

.One who sits in the company of the poor increases in [his] gratitude ٧.

٧_ جَالِسِ الْفُقَرَاءِ تَزْدَدُ شُكْرًا.

.Many a poor person is wealthier than all the rich people ٨.

٨_ رُبُّ فَقِيرٍ أَغْنَى مِنْ كُلِّ غَنِيٍّ.

.The wealth of a poor person is his contentment ٩.

٩_ غِنَى الْفَقِيرِ قَنَاعَتُهُ.

.How many a poor person is needed by someone else ١٠.

١٠_ كَمْ مِنْ فَقِيرٍ يُمْتَقِرُ إِلَيْهِ.

١١. How many a poor person is rich and [how many] a rich person is needy .

١١_ كَمْ مِنْ فَقِيرٍ غَنِيَ وَعَنِيَ مُمْتَقِرٍ.

١٢. 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 .

١٢_ مَنْ أَلْحَ عَلَيْهِ الْفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلٍ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا

p: ٧١٠

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

It is obligatory on the poor that he should not put forward his request [to others] . ١٣
.unless he has no other choice

١٣_ مِنَ الْوَاجِبِ عَلَى الْفَقِيرِ أَنْ لَا يَبْذُلَ مِنْ غَيْرِ اضْطِرَارٍ سُؤَالَهُ.

The kings of this world and the Hereafter are the poor who are satisfied [with what . ١٤
].[they have

١٤_ مُلُوكُ الدُّنْيَا وَالْآخِرَةِ الْفُقَرَاءُ الرَّاضُونَ.

The poorest of people is one who is stingy with himself despite [his] wealth and . ١٥
.[affluence, and leaves it behind for others [in the end

١٥_ أَفْقَرُ النَّاسِ مَنْ قَتَرَ عَلَى نَفْسِهِ مَعَ الْغِنَى وَالسَّعَةِ، وَخَلَّفَهُ لِغَيْرِهِ.

.Many a poor person is mightier than a lion . ١٦

١٦_ رُبَّ فَقِيرٍ أَعَزُّ مِنْ أَسَدٍ.

The Learned Scholars

The Learned Scholars –الفقه والفقهاء

The true scholar is one who neither makes people lose hope in the mercy of Allah . ١
.nor cause them to despair of the comfort of Allah

١_ أَلْفَقِيهِ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقَنَّطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَلَمْ يُؤَيِّسْهُمْ مِنْ رَوْحِ اللَّهِ.

.[The bane of scholars is not safeguarding themselves [from error . ٢

٢_ آفَةُ الْفُقَهَاءِ عَدَمُ الصِّيَانَةِ.

.When the elevated one becomes learned, he shows humility . ٣

٣_ إِذَا تَفَقَّهَ الرَّفِيعُ تَوَاضَعَ.

.[When the vile one becomes a scholar, he considers himself to be above [others . ٤

٤_ إِذَا تَفَقَّهَ الْوَضِيعُ تَرَفَّعَ.

٥. When you [wish to] learn, then become learned in the religion of Allah .

٥_ إِذَا فَفَّهَتْ فَتَفَّقَهُ فِي دِينِ اللَّهِ.

Thinking And The Thinker

Thinking and the thinker –الفكر والمتفكر

١. Think and you will perceive .

١_ أَفَكِرْ تَسْتَبْصِرْ.

٢. The root of wisdom is reflection, and its fruit is wellbeing .

٢_ أَضِلُّ الْعَقْلَ الْفِكْرُ، وَثَمَرَتُهُ السَّلَامَةُ.

٣. The root of safety .

.from error is thinking before acting, and reflecting before speaking

٣_ أَصْلُ السَّلَامَةِ مِنَ الزَّلَلِ، أَلْفِكْرُ قَبْلَ الْفِعْلِ، وَالرَّوْيَةُ قَبْلَ الْكَلَامِ.

Verily the one who observes with his heart and acts with foresight begins his action ٤.
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

٤_ إِنَّ النَّاطِرَ بِالْقَلْبِ، الْعَامِلَ بِالْبَصِيرِ، يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَنْظُرَ عَمَلَهُ، عَلَيْهِ، أَمْ لَهُ، فَإِنْ كَانَ لَهُ، مَضَى فِيهِ وَإِنْ كَانَ عَلَيْهِ، وَقَفَ
عَنْهُ.

.Thinking guides, truth saves ٥.

٥_ أَلْفِكْرُ يَهْدِي، أَلصَّدْقُ يُنْجِي.

.Contemplation is worship ٦.

٦_ أَلْفِكْرُ عِبَادَةٌ.

.Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss ٧.

٧_ أَلْفِكْرُ رُشْدٌ، أَلْغَفْلَةُ فَقْدٌ.

.Contemplation illuminates the mind ٨.

٨_ أَلْفِكْرُ يُنِيرُ أَللَّبَّ.

.The benefit of thinking is finding solutions ٩.

٩_ أَلْحِيلَةُ فَائِدَةُ أَلْفِكْرِ.

.Thinking guides [one] towards the way of right guidance ١٠.

١٠_ أَلْفِكْرُ يَهْدِي إِلَى الرَّشَادِ.

.Thinking is the recreation of the God-fearing ١١.

١١_ أَلْفِكُرُّ نَزَهَةُ الْمُتَّقِينَ.

.١٢ Contemplation leads to gaining wisdom

١٢_ أَلْفِكُرُّ يُفِيدُ الْحِكْمَةَ.

.١٣ Thought is a gleaming mirror

١٣_ أَلْفِكُرُّهُ مِرَاةٌ صَافِيَةٌ.

.١٤ Thinking is the polish of the minds

١٤_ أَلْفِكُرُّ جَلَاءُ الْعُقُولِ.

.١٥ Thinking about the bounties of Allah is the best worship

١٥_ التَّفَكُّرُ فِي آلَاءِ اللَّهِ نِعْمَ الْعِبَادَةُ.

.١٦ Thinking outside [the bounds of] wisdom is folly

١٦_ أَلْفِكُرُّ فِي غَيْرِ الْحِكْمَةِ هَوَسٌ.

.١٧ Thinking about good [action] invites one to act upon it

١٧_ أَلْفِكُرُّ فِي الْخَيْرِ يَدْعُو إِلَى الْعَمَلِ بِهِ.

Thinking about the consequences saves one from .١٨

.places of destruction

١٨_ أَلْفِكْرُ فِي الْعَوَاقِبِ يُنْجِي مِنَ الْمَعَاطِبِ.

When you precede all your actions with thought [and deliberation], your outcomes .١٩
.will be good in all matters

١٩_ إِذَا قَدَّمْتَ الْفِكْرَ فِي جَمِيعِ أَعْمَالِكَ حَسَّنْتَ عَوَاقِبَكَ فِي كُلِّ أَمْرٍ.

.٢٠ By thinking, deliberation is improved

٢٠_ بِالْفِكْرِ تَصْلُحُ الرَّوْبَةُ.

.٢١ By repeated thinking [and contemplation], doubt is dispelled

٢١_ بِتَكَرُّرِ الْفِكْرِ يَنْجَابُ الشُّكُّ.

.٢٢ Through contemplation the darkness [and ambiguity] of matters get clarified

٢٢_ بِالْفِكْرِ تَنْجَلِي غَيَاهِبُ الْأُمُورِ.

.٢٣ By repeated thinking the outcomes become sound

٢٣_ بِتَكَرُّرِ الْفِكْرِ تَسْلَمُ الْعَوَاقِبُ.

.٢٤ By considering the consequences, one is saved from harm

٢٤_ بِالنَّظْرِ فِي الْعَوَاقِبِ تُؤَمِّنُ الْمَعَاطِبُ.

.٢٥ Distinguishing the everlasting from the perishing is from the noblest discernment

٢٥_ تَمْيِيزُ الْبَاقِي مِنَ الْفَانِي مِنْ أَشْرَفِ النَّظْرِ.

Think before you decide, consult before you proceed and ponder before you rush .٢٦
forward

٢٦_ تَفَكَّرْ قَبْلَ أَنْ تَعْزِمَ، وَشَاوِرْ قَبْلَ أَنْ تُقَدِّمَ، وَتَدَبَّرْ قَبْلَ أَنْ تَهْجُمَ.

.٢٧ [Your thinking leads to your gaining insight, and acquiring lessons [from the past

٢٧_ تَفَكَّرُكَ يُفِيدُكَ الْإِسْتِبْصَارَ، وَيُكْسِبُكَ الْإِعْتِبَارَ.

.٢٨ The fruit of reflection is wellbeing

٢٨_ ثَمَرَةُ الْفِكْرِ السَّلَامَةُ.

٢٩ Continuous reflection and caution protects from error and saves from the .
.vicissitudes of time

٢٩_ دَوَائِمُ الْفِكْرِ وَالْحَذَرِ يُؤْمِنُ الزَّلَلَ وَيُنْجِي مِنَ الْغَيْرِ.

٣٠ May Allah have mercy on the person who reflects and then takes lesson, and who .
[takes lesson and hence perceives [the reality of things

٣٠_ رَحِمَ اللَّهُ امْرَأً تَفَكَّرَ فَأَعْتَبَ بِرَ، وَاَعْتَبَ رَ فَأَبْصَرَ.

.٣١ The cornerstone of insight is contemplation

٣١_ رَأْسُ الْإِسْتِبْصَارِ الْفِكْرَةُ.

.٣٢ Deliberate before acting and you will be saved from error

٣٢_ رَوْ قَبْلَ الْعَمَلِ تَنْجُ مِنَ الزَّلَلِ.

٣٣ Deliberate before [taking] action

.and] you will not be criticized for what you do]

٣٣_ رَوُّ قَبْلِ الْفِعْلِ لِاتِّعَابٍ بِمَا تَفْعَلُ.

.The deliberation of the slow is better than the impulsiveness of the hasty .٣٤

٣٤_ رَوِيَهُ الْمُتَأَنِّي أَفْضَلُ مِنْ بَدِيهِهِ الْعَجَلِ.

Lengthy contemplation makes the end results praiseworthy and prevents the .٣٥
.corruption of matters

٣٥_ طُولُ الْفِكْرِ يُحْمِدُ الْعَوَاقِبَ، وَ يَسْتَذِرُكَ فَسَادَ الْأُمُورِ.

.Lengthy contemplation improves the outcomes of planning .٣٦

٣٦_ طُولُ التَّفْكِيرِ يُصْلِحُ عَوَاقِبَ التَّدْبِيرِ.

.Lengthy consideration equals [benefitting from] the opinion of the advisor .٣٧

٣٧_ طُولُ التَّفْكِيرِ يَعْدِلُ رَأْيَ الْمَشِيرِ.

You must reflect, as this is [means of] a guidance from error and a rectifier of .٣٨
.deeds

٣٨_ عَلَيْكَ بِالْفِكْرِ فَإِنَّهُ رُشْدٌ مِنَ الضَّلَالِ وَمُصْلِحٌ الْأَعْمَالِ.

.The thought of an intelligent person is guidance .٣٩

٣٩_ فِكْرُ الْعَاقِلِ هِدَايَةٌ.

.The thought of an ignorant person is misguidance .٤٠

٤٠_ فِكْرُ الْجَاهِلِ غَوَايَةٌ.

.Thinking for a short while is better than prolonged worship .٤١

٤١_ فِكْرٌ سَاعَةً قَصِيرَةً خَيْرٌ مِنْ عِبَادَةٍ طَوِيلَةٍ.

Your contemplation guides you to the right path and motivates you to improve .٤٢

٤٢_ فِكْرُكَ يَهْدِيكَ إِلَى الرَّشَادِ، وَيَحْدُوكَ عَلَى إِصْلَاحِ الْمَعَادِ.

.٤٣ A man's thinking is a mirror that shows him his good actions from his bad ones

٤٣_ فِكْرُ الْمَرْءِ مِرْآةٌ تُرِيهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

.٤٤ The merit of thinking and understanding is more beneficial than the merit of

.revision and study

٤٤_ فَضْلُ فِكْرٍ وَتَفْهَمٍ أَنْجَعُ مِنْ فَضْلِ تَكَرُّارٍ وَدِرَاسَةٍ.

.٤٥ Your thinking about worship prompts you to act upon it

٤٥_ فِكْرُكَ فِي الطَّاعَةِ يَدْعُوكَ إِلَى الْعَمَلِ بِهَا.

.٤٦ Your thinking about sin drives you to fall into it

٤٦_ فِكْرُكَ فِي الْمَعْصِيَةِ يَحْدُوكَ عَلَى الْوُقُوعِ

فيها.

So think, O people, and observe; take lesson and seek advice, and acquire . ٤٧
.provisions for the Hereafter, [for by this] you will attain felicity

٤٧_ فَتَفَكَّرُوا أَيُّهَا النَّاسُ وَتَبَصَّرُوا، وَاعْتَبِرُوا وَاتَّعَظُوا، وَتَرَوُّدُوا لِلْآخِرَةِ تَسْعَدُوا.

.Measure and then cut, think and then speak, verify and then act . ٤٨

٤٨_ قَدِّرْ ثُمَّ افْطَعْ، وَفَكِّرْ ثُمَّ انْطِقْ، وَتَبَيَّنْ ثُمَّ اعْمَلْ.

?How can the thought of one who is always sated be pure . ٤٩

٤٩_ كَيْفَ تَصْنُفُ فِكْرَهُ مَنْ يَسْتَدِيمُ الشُّبْعَ.

.Contemplation is sufficient for right guidance . ٥٠

٥٠_ كَفَى بِالْفِكْرِ رُشْدًا.

.Not everyone who shoots hits the target . ٥١

٥١_ لَيْسَ كُلُّ مَنْ رَمَى يُصِيبُ.

.[One who ponders [about the past] learns a lesson [from it] . ٥٢

٥٢_ مَنْ تَأَمَّلَ اعْتَبَرَ.

.One whose thinking is prolonged, his observation becomes good . ٥٣

٥٣_ مَنْ طَالَ فِكْرُهُ حَسُنَ نَظْرُهُ.

.One whose thinking increases, his end result becomes good . ٥٤

٥٤_ مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عَاقِبَتُهُ.

.One whose thought is prolonged, his discernment becomes good . ٥٥

٥٥_ مَنْ طَالَتْ فِكْرَتُهُ حَسُنَتْ بَصِيرَتُهُ.

.٥٦ One who puts his mind to work arrives at the correct answer .٥٦

٥٦_ مَنْ أَعْمَلَ فِكْرَهُ أَصَابَ جَوَابَهُ.

.٥٧ One who thinks before acting, his accuracy increases .٥٧

٥٧_ مَنْ فَكَّرَ قَبْلَ الْعَمَلِ كَثُرَ صَوَابُهُ.

.٥٨ One whose thinking is weak, his inattention [and gullibility] is strong .٥٨

٥٨_ مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ عِرَّتُهُ.

.٥٩ One who reflects on the essence of Allah apostatizes .٥٩

٥٩_ مَنْ تَفَكَّرَ فِي ذَاتِ اللَّهِ تَرَنَّدَ.

.٦٠ One who thinks about the consequences is saved from [places of] destruction .٦٠

٦٠_ مَنْ فَكَّرَ فِي الْعَوَاقِبِ أَمِنَ الْمَعَاظِبَ.

.٦١ One who thinks a lot about sins is pulled towards [committing] them .٦١

٦١_ مَنْ كَثُرَ فِكْرُهُ فِي الْمَعَاصِي دَعَتْهُ إِلَيْهَا.

One .٦٢

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.who thinks a lot about [worldly] pleasures is overpowered by them

٦٢_ مَنْ كَثُرَ فِكْرُهُ فِي اللَّذَاتِ غَلَبَتْ عَلَيْهِ.

.One who reflects, perceives the outcomes ٦٣

٦٣_ مَنْ فَكَّرَ أَبْصَرَ الْعَوَاقِبَ.

.One who keeps his mind's eye awake reaches the height of his endeavour ٦٤

٦٤_ مَنْ أَشْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

.One who reflects on the majesty of Allah loses hope ٦٥

٦٥_ مَنْ تَفَكَّرَ فِي عَظَمَةِ اللَّهِ أُبْلِسَ.

.One who thinks and reflects learns a lesson from everything ٦٦

٦٦_ مَنْ كَانَتْ لَهُ فِكْرُهُ فَلَهُ فِي كُلِّ شَيْءٍ عِبْرَةٌ.

.He who excels in thinking never gets humiliated ٦٧

٦٧_ مَا ذَلَّ مَنْ أَحْسَنَ الْفِكْرَ.

.There is no worship like contemplation ٦٨

٦٨_ لِاعِبَادَةِ كَالْتَّفَكِيرِ.

.There is no [means to] right guidance like reflection ٦٩

٦٩_ لَا رُشْدَ كَالْفِكْرِ.

.One who does not take lessons [from the past] does not reflect ٧٠

٧٠_ لَا فِكْرَ لِمَنْ لَا اعْتِبَارَ لَهُ.

Thinking about the consequences [of one's action] saves one from unpleasant .٧١
calamities

٧١_ أَلْفِكُرُّ فِي الْعَوَاقِبِ يُؤْمِنُ مَكْرُوهَ النَّوَائِبِ.

.٧٢ Thinking is one of the two means of guidance

٧٢_ أَلْفِكُرُّ أَحَدُ الْهِدَايَتَيْنِ.

٧٣ Thinking about the kingdom of the heavens and earth is the worship of the sincere ones

٧٣_ أَلْتَفَكُّرُ فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ عِبَادَةُ الْمُخْلِصِينَ.

.٧٤ Thinking about a matter before undertaking it saves one from error

٧٤_ أَلْفِكُرُّ فِي الْأَمْرِ قَبْلَ مُلَابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

٧٥ Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution

٧٥_ أَلْفِكُرُّ يُوجِبُ الْإِعْتِبَارَ، وَيُؤْمِنُ الْعِثَارَ، وَيُثْمِرُ الْإِسْتِظْهَارَ.

.٧٦ [Reflect and you will awaken [and become alert

٧٦_ إِفِكْرٌ تُفَقُّ.

.٧٧ Contemplation guides [one] to the right path

٧٧_ أَلْفِكُرُّ يَهْدِي إِلَى الرُّشْدِ.

Successfulness

Successfulness-الفلاح

.١ One who is

.pleased by that which harms him will not be successful

١_ لَا يُفْلِحُ مَنْ يَسْرُهُ مَا يُضِرُّهُ.

The successful one is he who [either] spreads his wings(١) or remains peaceful and .enjoys ease

٢_ الْمُفْلِحُ مَنْ نَهَضَ بِجَنَاحٍ، أَوْ اسْتَسَلَّمَ فَاسْتَرَاحَ.

Leaving The Matter To Allah

Leaving the matter to Allah-تفويض الأمر إلى الله

١. (Whoever leaves his matter to Allah, He resolves it (for him

١_ مَنْ فَوَّضَ أَمْرَهُ إِلَى اللَّهِ سَدَّدَهُ.

Understanding

Understanding-الفهم

١. Understanding is [achieved] though intelligence

١_ أَلْفَهُمْ بِالْفِطْنَةِ.

٢. Understanding is a sign of knowledge

٢_ أَلْفَهُمْ آيَةُ الْعِلْمِ.

٣. One who tries to understand, understands

٣_ مَنْ تَفَهَّمَ فَهِمَ.

٤. [One who tries to understand increases [his understanding

٤_ مَنْ تَفَهَّمَ إِزْدَادًا.

٥. One who understands learns the depth of knowledge

٥- مَنْ فِيهِمْ عِلْمٌ غَوَرَ الْعِلْمِ.

One who is not granted understanding by Allah, the Glorified, does not benefit from
the advice of any adviser

٦- مَنْ عَدِمَ الْفَهْمَ عَنِ اللَّهِ سُبْحَانَهُ لَمْ يَنْ تَفْعِ بِمَوْعِظِهِ وَاعِظْ.

One who possesses understanding does not become needy

٧- مَا فَتَقَرَ مَنْ مَلَكَ فَهْمًا.

Graves

Graves-القبور

Stay near (or pass by) the graves and you will learn a lesson

١- جاورِ (جاوِزِ) الْقُبُورِ تَعْتَبِرْ.

٢. [\(How excellent a son-in-law the grave is!](#)

٢- نَعْمَ الصُّهْرُ الْقَبْرِ.

Facing Issues

Facing issues-إستقبال الأمور

One who faces [and anticipates] issues [with thought and reflection], perceives

١- مَنْ اسْتَقْبَلَ الْأُمُورَ أُبْصِرَ.

Turning Towards Allah

Turning towards Allah-الإقبال والإقبال على الله

Verily if you turn towards Allah you have progressed, and if you turn away from
Him, you have regressed

١- إِنَّكُمْ إِنْ أَقْبَلْتُمْ عَلَى اللَّهِ أَقْبَلْتُمْ، وَإِنْ أَدْبَرْتُمْ عَنْهُ أَدْبَرْتُمْ.

.By turning towards [Allah] misfortunes are warded off .٢

٢- بِالْإِقْبَالِ تُطْرَدُ النُّحُوسُ.

.٣

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Meaning takes power through the support of those who are ready to fight - ١
.alongside him for rightful cause

In the period of Jāhiliyya the Arabs would bury their daughters alive and say “We - ٢
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

Making a good choice, doing good to the freemen and taking adequate precaution [or
[support] are from the signs of turning [to Allah

٣_ حُسْنُ الْإِخْتِيَارِ، وَاصْطِنَاعُ الْأَحْرَارِ، وَفَضْلُ الْإِسْتِظْهَارِ، مِنْ دَلَائِلِ الْإِقْبَالِ.

٤_ [For every advance [and progress] there is a retreat [and a regress

٤_ لِكُلِّ إِقْبَالٍ إِدْبَارٌ.

٥_ .One of the signs of turning [towards Allah] is doing good to the people

٥_ مِنْ عَلَامَاتِ الْإِقْبَالِ إِصْطِنَاعُ الرَّجَالِ.

From the signs of turning [to Allah] are: correctness of speech and kindness in .٦
.actions

٦_ مِنْ عَلَامَاتِ الْإِقْبَالِ: سَدَادُ الْأَقْوَالِ، وَالرَّفْقُ فِي الْأَفْعَالِ.

Martyrdom In The Way of Allah

Martyrdom in the way of Allah-القتل في سبيل الله

١_ .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

١_ إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ، وَالَّذِي نَفْسِي بِيَدِهِ لِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ (عَلَيَّ) مِنْ مَيِّتِهِ عَلَى الْفِرَاشِ.

Plunging In

Plunging in-الاقْتِحَامُ

١_ .One who plunges into the depths of the sea, drowns

١_ مَنْ اقْتَحَمَ اللَّجَجَ غَرِقَ.

Power And Might

Power and might-الْقُدْرَةُ وَالْإِقْتِدَارُ

1. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

١_ اَلتَّسَلُّطُ عَلَى الضَّعِيفِ وَالْمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) الْقُدْرَةِ.

2. Power manifests the praiseworthy and blameworthy qualities [of an individual].

٢_ اَلْقُدْرَةُ تُظَهِّرُ مَحْمُودَ الْخِصَالِ وَمَذْمُومَهَا.

3. The bane of power is withholding favour.

٣_ آفَةُ الْقُدْرَةِ مَنَعُ الْإِحْسَانِ.

4. The bane of might is aggression and defiance.

٤_ آفَةُ الْإِقْتِدَارِ الْبَغْيُ وَالْعُتُوُّ.

5. Power makes one forget [about] self-preservation.

٥_ اَلْقُدْرَةُ تُنْسِي الْحَفِيزَةَ.

6. When power increases, desire decreases.

٦_ إِذَا كَثُرَتِ الْقُدْرَةُ قَلَّتِ الشَّهْوَةُ.

7. [When [one's

.capability is reduced, the offering of excuses increases

٧_ إِذَا قَلَّتِ الْمَقْدَرَةُ كَثُرَ التَّعَلُّلُ بِالْمَعَاذِيرِ.

.The alms-tax of power is even-handedness ٨

٨_ زَكَاةُ الْقُدْرَةِ الْإِنصَافُ.

One of the best actions of the powerful person is for him to show forbearance when ٩
.he is angry

٩_ مِنْ أَحْسَنِ أَعْمَالِ الْقَادِرِ أَنْ يَغْضِبَ فَيُحْلَمَ.

Status And Worth

Status and worth-القدر

.One who does not know his worth, transgresses his limits ١

١_ مَنْ جَهَلَ قَدْرَهُ عَدَا طَوْرَهُ.

One who remains within his rank [and does not overstep his limits] is honoured by ٢
.the people

٢_ مَنْ وَقَفَ عِنْدَ قَدْرِهِ أَكْرَمَهُ النَّاسُ.

.One who oversteps his limits is humiliated by the people ٣

٣_ مَنْ تَعَدَّى حُدَّهُ أَهَانَهُ النَّاسُ.

One who is ignorant about the place where he steps is made to stumble by the ٤
.reasons of his regret

٤_ مَنْ جَهَلَ مَوْضِعَ قَدَمِهِ عَثَرَ بِدَوَاعِي نَدَمِهِ.

.One who limits himself to his [rightful] status, it will be more lasting for him ٥

٥_ مَنْ اقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ.

٦. One who is ignorant of his own worth does not know anyone's worth .٦

٦_ مَنْ جَهْلَ قَدْرَهُ جَهْلَ كُلِّ قَدْرٍ.

٧. One who knows his worth is not disparaged among the people .٧

٧_ مَنْ عَرَفَ قَدْرَهُ لَمْ يُضْعَ بَيْنَ النَّاسِ.

٨. He who knows his worth does not get ruined .٨

٨_ مَا هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

٩. He who oversteps his limits has not used his intellect .٩

٩_ مَا عَقَلَ مَنْ عَدَا طَوْرَهُ.

١٠. How good it is for a servant to know his status and not to overstep his limits .١٠

١٠_ نِعْمًا لِلْعَبْدِ أَنْ يَعْرِفَ قَدْرَهُ، وَلَا يَتَجَاوَزَ حَدَّهُ.

١١. Ruined is the one .١١

.who does not know his status

١١_ هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

.Do not do that which will degrade your status .١٢

١٢_ لَا تَفْعَلْ مَا يَضَعُ قَدْرَكَ.

.There is no ignorance greater than transgressing [beyond] one's status .١٣

١٣_ لَا جَهْلَ أَكْبَرَ مِنْ تَعَدَّى الْقَدْرِ.

.One who transgresses his limits and his status has no intelligence .١٤

١٤_ لَا عَقْلَ لِمَنْ يَتَجَاوَزُ حُدَّهُ وَقَدْرَهُ.

May Allah have mercy on the one who knows his status and does not overstep his .١٥
.limits

١٥_ رَحِمَ اللَّهُ امْرَأً عَرَفَ قَدْرَهُ، وَ لَمْ يَتَعَدَّ طَوْرَهُ.

Do not rush to [occupy] the highest place in a gathering, for indeed the position that .١٦
.you are raised to is better than the position that you are lowered from

١٦_ لَا تُسْرِعَنَّ إِلَى أَرْفَعِ مَوْضِعٍ فِي الْمَجْلِسِ، فَإِنَّ الْمَوْضِعَ الَّذِي تُرْفَعُ إِلَيْهِ خَيْرٌ مِنَ الْمَوْضِعِ الَّذِي تُحْطُّ عَنْهُ.

Undertaking

الإقدام-Undertaking

.Do not undertake that which you are afraid of being incapable of .١

١_ لَا تُقَدِّمْ عَلَى مَا تَخْشَى الْعَجْزَ عَنْهُ.

.Do not close a door which you are unable to open .٢

٢_ لَا تُغْلِقْ بَاباً يُعْجِزُكَ إِفْتِتَاحُهُ.

To Follow

When you are high, do not think of the one who is below you from the ignorant . ١
ones, rather follow [the example of] those who are above you from among the
.scholars

١_ إِذَا عَلَوْتَ فَلَا تُفَكِّرْ فِي مَنْ دُونِكَ مِنَ الْجُهَالِ، وَلَكِنْ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ الْعُلَمَاءِ.

When you are unable to understand something with your intellect then follow the . ٢
opinion of the intelligent one and he will remove your ignorance about it

٢_ إِذَا أَنْكَرْتَ مِنْ عَقْلِكَ شَيْئًا فَاقْتَدِ بِرَأْيِ عَاقِلٍ يُزِيلُ مَا أَنْكَرْتَهُ.

The Qur'an

The

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1. The Qur'an is the better of the two forms of guidance .

١_ 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

٢_ أَحْسِنُوا تِلَاوَةَ 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

٣_ اتَّبِعُوا النُّورَ الَّذِي لَا يُطْفَأُ، وَالْوَجْهَ الَّذِي لَا يَبْلَى، وَاسْتَسْلِمُوا، وَسَلِّمُوا لِأَمْرِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْلِيمِ.

4. The best reminder is the Qur'an, through it the breasts are expanded and the souls .are illuminated

٤_ أَفْضَلُ الذِّكْرِ 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

٥_ إِنَّ الْقُرْآنَ ظَاهِرُهُ أَنْيَقُ، وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا تُكْشِفُ الظُّلُمَاتُ إِلَّا بِهِ.

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

٦_ إِنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يُعْشُ، وَالْهُادِي الَّذِي لَا يُضِلُّ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ.

7. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the .best imparter of lessons

٧_ تَدَبَّرُوا

آياتِ الْقُرْآنِ وَاعْتَبِرُوا بِهِ فَإِنَّهُ أَبْلَغُ الْعَبْرِ.

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

٨_ تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ رَبِيعُ الْقُلُوبِ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ.

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

٩_ تَمَسَّكَ بِحَبْلِ الْقُرْآنِ وَانْتَصِحْهُ، وَحَلَّلْ حَلَالَهُ، وَحَرَّمَ حَرَامَهُ، وَاعْمَلْ بِعَزَائِمِهِ وَأَحْكَامِهِ.

١٠_ The charm of the Qur'an are [in the surahs] al-Baqarah and Aāl 'Imrān .

١٠_ جَمَالُ الْقُرْآنِ الْبَقْرَةُ وَآلُ عِمْرَانَ.

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

١١_ وَقَالَ عَ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ الْقُرْآنِ: شَافِعٌ مُشَفَّعٌ وَقَائِلٌ مُصَدَّقٌ.

١٢_ The outward aspect of the Qur'an is elegant and its inward aspect is profound

١٢_ ظَاهِرُ الْقُرْآنِ أُنِيقٌ، وَبَاطِنُهُ عَمِيقٌ.

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

١٣_ عَلَيْكُمْ بِهَذَا الْقُرْآنِ، أَحِلُّوا حَلَالَهُ، وَحَرِّمُوا حَرَامَهُ، وَاعْمَلُوا بِمُحْكَمِهِ، وَرُدُّوا مُتَشَابِهَهُ إِلَى عَالِمِهِ، فَإِنَّهُ شَاهِدٌ عَلَيْكُمْ، وَأَفْضَلُ مَا بِهِ تَوَسَّلْتُمْ.

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

١٤_ فِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ، وَخَبْرُ مَا بَعْدَكُمْ، وَحُكْمُ مَا بَيْنَكُمْ.

.[The Qur'an is sufficient as a caller [towards the right path . ١٥

١٥_ كَفَى بِالْقُرْآنِ دَاعِيًا.

.Let your nightly conversation partner be the Qur'an . ١٦

١٦_ لِيَكُنْ سَمِيرَكَ الْقُرْآنَ.

There is no poverty for anyone after the Qur'an nor is there any affluence for . ١٧
.anyone before it

١٧_ لَيْسَ لِأَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ غِنَى.

One who feels at ease with the recitation of the Qur'an does not become lonely by . ١٨
.the separation of his brothers

١٨_ مَنْ أُنْسَ بِتِلَاوَةِ الْقُرْآنِ لَمْ تُوحِشْهُ مُفَارَقَةُ الْإِخْوَانِ.

One who takes the word of Allah as a guide is directed to that which is most . ١٩
.upright

١٩_ مَنْ اتَّخَذَ قَوْلَ اللَّهِ دَلِيلًا هَدَى إِلَى الَّتِي هِيَ أَقْوَمُ.

One for whom the Qur'an intercedes on the Day of Judgment, its intercession for . ٢٠
.him is accepted, and one about whom it complains shall testify to [and affirm] it

٢٠_ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شُفِعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ صُدِّقَ عَلَيْهِ.

One who deems what the Qur'an has forbidden to be permissible does not believe . ٢١
.in it

٢١_ مَا آمَنَ بِمَا حَرَّمَ الْقُرْآنُ مَنْ اسْتَحَلَّهُ.

None has sat in the company of this Qur'an but that he has risen with an increase . ٢٢

.or a decrease – an increase in guidance or a decrease in [spiritual] blindness

٢٢_ ما جالسَ أحدُ هذا القرآنَ إلا قامَ بزيادته، أو نُقصان، زيادته في هُدى، أو نُقصان في عمى.

٢٣. He said about the Qur'an :

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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

٢٣_ قال في ذكر القرآن: نُورٌ لِمَن اسْتَضَاءَ بِهِ، وشاهدٌ لِمَن خاصَمَ بِهِ، وفَلَجٌ لِمَن حاجَّ بِهِ، وعِلْمٌ لِمَن وَعَى وحُكْمٌ لِمَن قَضَى.

In describing the Qur'an [he said]: It is what prevents the desires from deviating .٢٤ towards the forbidden and the uncertainties and opinions from causing doubt

٢٤_ في وصف القرآن: هُوَ الَّذِي لَا تَزِيغُ بِهِ الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الشُّبُهَةُ وَالْآرَاءُ.

In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the .٢٥ 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

٢٥_ في وصف القرآن: هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ، هُوَ النَّاطِقُ بِسُنَنِ الْعَدْلِ، وَالْأَمْرُ بِالْفَضْلِ، هُوَ حَبْلُ اللَّهِ الْمَتِينُ، وَالذِّكْرُ الْحَكِيمُ، هُوَ وَحْيُ اللَّهِ الْأَمِينُ، وَحَبْلُهُ الْمَتِينُ، وَهُوَ رَيْعُ الْقُلُوبِ، وَيَنَابِيعُ الْعِلْمِ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ هُدًى لِمَن اتَّتَمَّ

بِهِ، وَزِينَهُ لِمَنْ تَحَلَّى بِهِ، وَعِصْمَهُ لِمَنْ اعْتَصَمَ بِهِ، وَحَبْلُ لِمَنْ تَمَسَّكَ بِهِ.

Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

٢٦_ لَا تَسْتَشْفِينَ بِغَيْرِ الْقُرْآنِ، فَإِنَّهُ مِنْ كُلِّ دَاءٍ شَافٍ.

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.

٢٧_ وَقَالَ فِي وَصْفِ الْقُرْآنِ: لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا تَنْجَلِي الشُّبُهَاتِ إِلَّا بِهِ.

.The people of the Qur'an are the people of Allah and His special servants.

٢٨_ أَهْلُ الْقُرْآنِ أَهْلُ اللَّهِ وَخَاصَّتُهُ.

The Near One

The near one - القريب

١. The near one may [at times] become distanced.

١_ قَدْ يَبْعُدُ الْقَرِيبَ.

Attaining Nearness To Allah

Attaining nearness to Allah - التقرب إلى الله

١. 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].

١_ التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى بِمَسْئَلَتِهِ، وَإِلَى النَّاسِ بِتَرْكِهَا.

٢. Address your complaints to one who is capable of sufficing you.

٢_ اجْعَلْ شَكْوَاكَ إِلَى مَنْ يَفْدِرُ عَلَى غِنَاكَ.

٣. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

٣- تَقَرَّبَ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ يُزِلُّهُ الْمُتَقَرِّبِينَ إِلَيْهِ.

Seek nearness to Allah, the Glorified, through prostration (sujūd), bowing (rukū'), .٤
(submission to His majesty and reverence (or subservience

٤- تَقَرَّبَ إِلَى اللَّهِ سُبْحَانَهُ بِالسُّجُودِ وَالرُّكُوعِ وَالخُضُوعِ لِعَظَمَتِهِ وَالخُشُوعِ (الْخُنُوعِ).

Nothing brings one closer to Allah, the Glorified, except copious prostration (sujūd) .٥
(and bowing (rukū

٥- لَا يُقَرَّبُ مِنَ اللَّهِ سُبْحَانَهُ إِلَّا كَثْرَةُ السُّجُودِ وَالرُّكُوعِ

Admission And Confession Of One's Sins

Admission and

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confession of one's sins-الإقرار والاعتراف بالذنب

١. How appropriate it is for one who knows his Lord to admit his sins .

١_ ما أخلَقَ مَنْ عَرَفَ رَبَّهُ أَنْ يَعْتَرِفَ بِذَنْبِهِ.

٢. [The best intercessor for a sinner is [his] admission [of guilt].

٢_ نِعْمَ شَافِعُ الْمُذْنِبِ الْإِقْرَارُ.

٣. [There is no apology that wipes out sins more than admission [of one's guilt].

٣_ لَااعْتِدَارَ أَمْحَى لِلذَّنْبِ مِنَ الْإِقْرَارِ .

٤. Pardon bears more fruit with admission [of one's guilt] than it does with giving .excuses

٤_ يُسْتَمْرُ الْعَفْوُ بِالْإِقْرَارِ أَكْثَرَ مِمَّا يُسْتَمْرُ بِالْإِعْتِدَارِ.

٥. Confession is the intercessor of the wrongdoer .

٥_ الْإِعْتِرَافُ شَفِيعُ الْجَانِي.

٦. Admission [of one's guilt] is [a means of] seeking pardon .

٦_ الْإِقْرَارُ إِعْتِدَارٌ.

Lending To Allah

Lending to Allah-إقراض الله

١. One who gives a loan to Allah is recompensed by Him .

١_ مَنْ أَقْرَضَ اللَّهَ جَزَاهُ.

٢. 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

٢_ إِعْتَمِمْ مَنِ اسْتَفْرَضَكَ فِي حَالِ غِنَاكَ لِيَجْعَلَ قِضَاءَهُ (قِضَاءَهُ) فِي يَوْمِ عُسْرَتِكَ.

Knocking The Door

Knocking the door – قرع الباب

1. One who continues knocking the door insistently [eventually] enters through it .

1_ مَنْ اسْتَدَامَ قَرَعَ الْبَابَ وَلَجَّ وَلَجَّ.

The [Allotted] Share

The [allotted] Share – الْقِسْمُ

1. The most bountiful share is good health .

1_ أَوْفَرَ الْقِسْمِ صِحَّةُ الْجِسْمِ.

2. The most pleasant share is contentment and good health .

2_ أَهْنَأُ الْأَقْسَامِ الْقَنَاعَةُ، وَصِحَّةُ الْأَجْسَامِ.

3. The wealthiest of people is one who is pleased with what Allah has allotted to him .

3_ أَعْنَى النَّاسِ الرَّاظِي 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.

٤- بِتَقْدِيرِ أَقْسَامِ اللَّهِ لِلْعِبَادِ قَامَ وَزُنُ الْعَالَمِ، وَتَمَّتْ هَذِهِ الدُّنْيَا لِأَهْلِهَا.

One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

٥- مَنْ وَثِقَ بِقِسْمِ اللَّهِ لَمْ يَتَّهِمْهُ فِي الرِّزْقِ.

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

٦- لَا تَحْمِلْ عَلَى يَوْمِكَ هَمَّ سَيِّئَتِكَ كَفَاكَ كُلِّ يَوْمٍ مَا قُدِّرَ لَكَ فِيهِ، فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ سَيَأْتِيكَ فِي كُلِّ غَدٍّ جَدِيدٍ بِمَا قَسَمَ لَكَ وَإِنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَمَا هُمُّكَ بِمَا لَيْسَ لَكَ.

Hard-Heartedness

Hard-heartedness-القسوة

1. Counter hard-heartedness with gentleness.

١- ضَادُّوا الْقَسْوَةَ بِالرِّقَّةِ.

2. Hard-heartedness is from the greatest wretchedness.

٢- مِنْ أَعْظَمِ الشَّقَاوَةِ الْقَسَاوَةُ.

3. There is no wickedness more ruthless than hard-heartedness.

٣- لَا لُؤْمٌ أَشَدُّ مِنَ الْقَسْوَةِ.

Goals

Goals-المقاصد

١. Lost is the one who has a goal other than Allah .

١_ ضَاعَ مَنْ كَانَ لَهُ مَقْصِدٌ غَيْرُ اللَّهِ.

٢. One whose goal is evil, his place of arrival [in the Hereafter] will be bad .

٢_ مَنْ سَاءَ مَقْصِدُهُ سَاءَ مَوْرِدُهُ.

Moderation

Moderation-الْقَصْدُ وَالْإِقْتِصَادُ

١. [Moderation makes [that which is] little grow [and increase .

١_ الْإِقْتِصَادُ يُنْمِي الْقَلِيلَ.

٢. Moderation makes the

[small grow [big

٢_ الْاِقْتِصَادُ يُنْمِي الْيَسِيرَ.

٣. Moderation [in one's expenses] is half of livelihood

٣_ الْاِقْتِصَادُ نِصْفُ الْمَوْنَةِ.

٤. The bane of moderation is stinginess

٤_ آفَةُ الْاِقْتِصَادِ الْبُخْلُ.

٥. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened

٥_ حُذِّ الْقَصْدَ فِي الْأُمُورِ، فَمَنْ أَحَدَ الْقَصْدَ حَفَّتْ عَلَيْهِ الْمَوْنُ.

٦. Our way is moderation and our practice is right guidance

٦_ طَرِيقَتُنَا الْقَصْدُ، وَسُنَّتُنَا الرُّشْدُ.

٧. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just

٧_ عَلَيْكَ بِالْقَصْدِ فِي الْأُمُورِ فَمَنْ عَدَلَ عَنِ الْقَصْدِ جَارٌ، وَمَنْ أَحَدَ بِهِ عَدَلَ.

٨. 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

٨_ عَلَيْكَ بِالْقَصْدِ فَإِنَّهُ أَعْوَنُ شَيْءٍ عَلَى حُسْنِ الْعَيْشِ، وَلَنْ يَهْلِكَ امْرُؤٌ حَتَّى يُؤَثِّرَ شَهْوَتَهُ عَلَى دِينِهِ.

٩. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship

٩_ عَلَيْكُمْ بِالْقَصْدِ فِي الْمَطَاعِمِ فَإِنَّهُ أْبْعَدُ مِنَ السَّرْفِ، وَأَصْحُ لِلْبَدَنِ، وَأَعْوَنُ عَلَى الْعِبَادَةِ.

١٠. The height of moderation is contentment

١٠_ غَايَةُ الْاِقْتِصَادِ الْقَنَاعَةُ.

١١. Everything that exceeds moderation is extravagance .

١١_ كُلُّ مَا زَادَ عَلَيِ الْاِقْتِصَادِ اِسْرَافٌ.

١٢. One who is moderate will never be ruined .

١٢_ لَنْ يَهْلِكَ مَنْ اِقْتَصَدَ.

١٣. There is no wastage in moderation .

١٣_ لَيْسَ فِي الْاِقْتِصَادِ تَلْفٌ.

١٤. One who does not practice moderation is ruined by extravagance .

١٤_ مَنْ لَمْ يُحْسِنِ الْاِقْتِصَادَ اَهْلَكَهُ الْاِسْرَافُ.

١٥. Whoever is moderate, the burden of

.his expenses is lightened

١٥_ مَنْ اقْتَصَدَ خَفَّتْ عَلَيْهِ الْمُؤُنُ.

One who is moderate in [both] affluence and poverty has prepared himself for the .١٦
.calamities of time

١٦_ مَنْ اقْتَصَدَ فِي الْغِنَى وَالْفَقْرِ فَقَدْ اسْتَعَدَّ لِنَوَائِبِ الدَّهْرِ.

Whoever adopts moderation, it will make his prosperity last and will make up for .١٧
.his poverty and deficiency

١٧_ مَنْ صَحِبَ الْاِقْتِصَادَ دَامَتْ صُحْبَةُ الْغِنَى لَهُ، وَجَبَرَ الْاِقْتِصَادُ فَقْرَهُ وَخَلَّلَهُ.

Being generous without extravagance and magnanimous without wastefulness is .١٨
.part of moderation

١٨_ مِنَ الْاِقْتِصَادِ سَخَاءٌ بَعْضُهُ سَرْفٌ، وَمُرُوَّةٌ بَعْضُهَا تَلْفٌ.

.There is no ruin with moderation .١٩

١٩_ لَا هَلَاكَ مَعَ اقْتِصَادٍ.

.Everything that one is contented with, suffices .٢٠

٢٠_ كُلُّ مُقْتَصِرٍ عَلَيْهِ كَافٍ.

.Let your riding mount be moderation and your goal be right guidance .٢١

٢١_ لِيَكُنْ مَرْكَبُكَ الْقَصْدَ، وَمَطْلَبُكَ الرُّشْدَ.

One Who Is Neglectful And Falls Short

One who is neglectful and falls short -التقصير والمقصر

.The tongue of the neglectful is short .١

١_ لِسَانُ الْمُقْتَصِرِ قَصِيرٌ.

.٢ One who falls short is deficient .

٢_ مَنْ قَصَرَ عَابَ.

One who is neglectful in his days of hope, before his death comes, has indeed made .٣
.a loss in his life and is harmed by his death

٣_ مَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عُمُرَهُ، وَضَرَّهُ أَجْلُهُ.

Retaliation

Retaliation-القصاص

The sword rents asunder and the religion joins together; for religion commands .١
good and the sword forbids evil. Allah, the Exalted, says: Indeed in retaliation there is
.life for you

١_ أَلْسَيْفٌ فَاتِقٌ، وَالدِّينُ رَاتِقٌ، فَالَّذِينَ يَأْمُرُ بِالْمَعْرُوفِ، وَالسَّيْفُ يَنْهَى عَنِ الْمُنْكَرِ، قَالَ اللَّهُ تَعَالَى: (وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ).

.٢ And retaliation [has been ordained] as a prevention of bloodshed and

the execution of punishments [has been ordained] for realising the importance of prohibitions.

٢_ والقصاصَ حَقًّا لِلدَّمَاءِ، وإِقامَةَ الحُدُودِ إِعْظامًا لِلْمَحارِمِ.

Divine Decree And Destiny

Divine decree and destiny –القضاء والقدر

١. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

١_ أَشَدُّ النَّاسِ عَذابًا يَوْمَ الْقِيامَةِ الْمُتَسَخِّطُ لِقِضاءِ اللَّهِ.

٢. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

٢_ إِنَّ اللَّهَ سُبْحانَهُ يُجْرِي الْأُمُورَ عَلَى ما يَتَقَضِيهِ لا عَلَى ما تَرْضِيهِ.

٣. 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.

٣_ إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْعَبِيدِ وَإِنْ اشْتَدَّتْ حِيلَتُهُ، وَعَظُمَتْ طَلِبَتُهُ (وَإِنْ عَظُمَتْ حِيلَتُهُ واشْتَدَّتْ طَلِبَتُهُ)، وَقَوِيَتْ مَكِيدَتُهُ، أَكْثَرَ مِمَّا سَيَّمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحِلْ بَيْنَ الْعَبِيدِ فِي ضَعْفِهِ وَقِلَّةِ حِيلَتِهِ، أَنْ يَبْلُغَ دُونَ ما سَيَّمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَإِنَّ الْعارِفَ لِهَذَا، أَلْعامِلَ بِهِ، أَعْظَمَ النَّاسِ راحَةً فِي مَنْفَعَتِهِ وَإِنَّ التَّارِكَ لَهُ وَالشَّاكِّ

فِيهِ لِأَعْظَمِ النَّاسِ شُغْلًا فِي مَضَرَّهِ.

٤. [Divine decree works contrary to the estimations and planning [of the people

٤_ الْمَقَادِيرُ تَجْرِي بِخِلَافِ التَّقْدِيرِ وَالتَّدْبِيرِ.

٥. Destiny overpowers the cautious

٥_ الْقَدْرُ يَغْلِبُ الْحَاذِرَ.

٦. Reliance on [divine] decree is more comforting

٦_ الْإِتِّكَالُ عَلَى الْقَضَاءِ أَرْوَحُ.

٧. Devine decree cannot be repelled by strength and struggle

٧_ الْمَقَادِيرُ لَا تُدْفَعُ بِالْقُوَّةِ وَالْمُغَالَبَةِ.

٨. The impediments of divine decree are the bane of eminence

٨_ آفَةُ الْمَجْدِ عَوَائِقُ الْقَضَاءِ.

٩. When the destiny descends, caution becomes nullified

٩_ إِذَا نَزَلَ الْقَدْرُ بَطَلَ الْحَذَرُ.

١٠. When divine decree comes, the plans [of people] are nullified

١٠_ إِذَا حَلَّتِ الْمَقَادِيرُ بَطَلَتِ التَّدَابِيرُ.

١١. When destiny cannot be repelled, then cautiousness is futile

١١_ إِذَا كَانَ الْقَدْرُ لَا يُرَدُّ، فَالِإِحْتِرَاسُ بَاطِلٌ.

١٢. Allah has set for everything a measure, and for every measure a [specified] term

١٢_ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا وَلِكُلِّ قَدْرٍ أَجَلًا.

١٣. In the changes brought about by divine decree there is a lesson for the people of

.reason and intellect

١٣_ فِي تَصَارِيفِ الْقَضَاءِ عِبْرَةٌ لِأَوْلَى الْأَبَابِ وَالتُّهَى.

.The verdict [of Allah] is precise and His knowledge is absolute .١٤

١٤_ قَضَاءٌ مُتَّقَنٌ وَعِلْمٌ مُبْرَمٌ.

.Everything has a way out except [what has been decided by] divine decree .١٥

١٥_ كُلُّ شَيْءٍ فِيهِ حِيلَةٌ إِلَّا الْقَضَاءُ.

How can one whose certitude is not true [and firm] be pleased with the divine .١٦
?decree

١٦_ كَيْفَ يَرْضَى بِالْقَضَاءِ مَنْ لَمْ يَصْدُقْ يَقِينُهُ.

.One who seeks to overpower destiny is overcome by it .١٧

١٧_ مَنْ غَالَبَ الْأَقْدَارَ غَلَبَتْهُ.

.One who is certain about destiny is not disturbed by what befalls him .١٨

١٨_ مَنْ أُيْقِنَ بِالْقَدَرِ لَمْ يَكْتَرِثْ بِمَا نَابَهُ.

One .١٩

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.who is pleased with what has been destined [for him] is not troubled by warning

١٩_ مَنْ رَضِيَ بِالْقَدْرِ لَمْ يَكُرْهُهُ الْحَذَرُ.

.The tribulations of destiny overtake precaution .٢٠

٢٠_ مَحَنُ الْقَدْرِ تَسْبِقُ الْحَذَرَ.

.The best expeller of distress is reliance on divine decree .٢١

٢١_ نِعْمَ الطَّارِدُ لِلْهَمِّ الْإِتِّكَالُ عَلَى الْقَدْرِ.

.The descending of destiny overtakes precaution .٢٢

٢٢_ نُزُولُ الْقَدْرِ يَسْبِقُ الْحَذَرَ.

.The descending of destiny blinds the sight .٢٣

٢٣_ نُزُولُ الْقَدْرِ يُعْمِي الْبَصَرَ.

Destiny comes to pass in accordance with divine decree, contrary to the choice and .٢٤
.[planning [of the people

٢٤_ يَجْرِي الْقَضَاءُ بِالْمَقَادِيرِ عَلَى خِلَافِ الْإِخْتِيَارِ وَالتَّذْبِيرِ.

.The worst of things is displeasure with the divine decree .٢٥

٢٥_ شَرُّ الْأُمُورِ السَّخَطُ لِلْقَضَاءِ.

He (‘a) was asked about destiny so he said: It is a dark path, so do not traverse it, .٢٦
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

٢٦_ وَسُئِلَ _ عَلَيْهِ السَّلَامُ _ عَنِ الْقَدْرِ؟ فَقَالَ: طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ، وَبَحْرٌ عَمِيقٌ فَلَا تَلْجُوهُ، وَسِرٌّ اللَّهِ سُبْحَانَهُ فَلَا تَتَكَلَّفُوهُ.

.Destiny overpowers precaution .٢٧

٢٧_ الْقَدْرُ يَغْلِبُ الْحَذَرَ.

١. The most abominable (or divisive) thing is the injustice of judges .

١_ أَفْطَحُ (أَفْطَحُ) شَيْءٌ ظُلْمُ الْقُضَاةِ.

٢. The bane of judges is greed .

٢_ آفَهُ الْقُضَاةِ الطَّمَعُ.

٣. The worst of judges is one whose judgments are oppressive .

٣_ شَرُّ الْقُضَاةِ مَنْ جَارَتْ أَقْضِيَّتُهُ.

٤. And he (‘a) said about the one whom he dispraised(١): He is a dim-sighted person .
who frequently embarks on obscurities, an ignorant person

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١- In his description of one who does not deserve to be a judge

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

٤_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي حَقِّ مَنْ ذَمَّهُ: عَاشَ رَكَّابُ عَشَوَاتٍ، جَاهِلٌ رَكَّابُ جَهَالَاتٍ، عَادَ عَلَى نَفْسِهِ، مُزَيَّنٌ لَهَا سِيلُوكَ الْمُحَالَاتِ، وَبَاطِلٌ التَّ رَهَاتِ.

٥. One whose judgments are oppressive, his power comes to an end .

٥_ مَنْ جَارَتْ أَفْضِيَّتُهُ، زَالَتْ قُدْرَتُهُ.

Being Cut Off From Allah

Being cut off from Allah -الإنقطاع من الله

١. One who cuts himself off [from Allah and turns] towards other than Allah becomes .wretched and faces hardship

١_ مَنْ انْقَطَعَ إِلَى غَيْرِ اللَّهِ شَقِيَ وَتَعَنَّى.

Sitting Back

Sitting back -القاعد

١. Many a person sits back from that which would delight him .

١_ رُبَّ قَاعِدٍ عَمَّا يَسُرُّهُ.

Emulation

Emulation -الإقتفاء

١. How great is the success of the one who follows in the footsteps of the Prophets !

١_ مَا أَعْظَمَ فَوْزَ مَنْ أَقْتَفَى أَثَرَ النَّبِيِّينَ.

The Heart

The heart -القلب

It is forbidden upon every heart which is inclined to this world that God-wariness .١
should reside in it

١- حَرَامٌ عَلَى كُلِّ قَلْبٍ مُتَوَلِّهِ بِالدُّنْيَا أَنْ يَسْكُنَهُ التَّقْوَى.

Wage war against these hearts [and their desires], for indeed they are quick to .٢
(stumble (or get obliterated

٢- حَارِبُوا هَذِهِ الْقُلُوبَ فَإِنَّهَا سَرِيعَةُ الْعِثَارِ (الدُّثَارِ).

.Sadness of the hearts purges the sins .٣

٣- حُزْنُ الْقُلُوبِ يَمْحُصُ الذُّنُوبَ.

.When the heart is empty of God-wariness, it gets filled with the lures of this world .٤

٤- خَلُوَ الْقَلْبُ مِنَ التَّقْوَى يَمْلَأُهُ مِنْ فِتْنِ الدُّنْيَا.

Humble your heart with certitude, make it acknowledge the transience of this life, .٥
and make it see

.the calamities of this world

٥_ ذَلَّلَ قَلْبَكَ بِالْيَقِينِ، وَقَوَّرَهُ بِالْفَنَاءِ، وَبَصَّرَهُ فَجَايِعَ الدُّنْيَا.

.The adornment of the hearts is sincerity of faith .٦

٦_ زَيْنَةُ الْقُلُوبِ إِخْلَاصُ الْإِيمَانِ.

.The worst of hearts is the one that doubts in its faith .٧

٧_ شَرُّ الْقُلُوبِ الشَّاكُّ فِي إِيْمَانِهِ.

.Blessed are those whose hearts are broken for the sake of Allah .٨

٨_ طُوبَى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِ اللَّهِ.

Blessed is the one who occupies his heart with reflection and his tongue with .٩
[remembrance [of Allah

٩_ طُوبَى لِمَنْ شَغَلَ قَلْبَهُ بِالْفِكْرِ، وَلِسَانَهُ بِالذِّكْرِ.

Blessed is the one whose chest is void of rancour and whose heart is safe from .١٠
.deception

١٠_ طُوبَى لِمَنْ خَلَا مِنَ الْغِلِّ صَدْرُهُ وَسَلِمَ مِنَ الْغِشِّ قَلْبُهُ.

Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to .١١
.enter

١١_ طُوبَى لِمَنْ بُوْشِرَ قَلْبُهُ بِبِرِّدِ الْيَقِينِ.

Purify your hearts from the filth of evil deeds and your good deeds will be .١٢
.multiplied

١٢_ طَهَّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئَاتِ، تُضَاعَفْ لَكُمْ الْحَسَنَاتُ.

The strong muscles of the body and its height are of no benefit if the heart is .١٣
.empty

١٣_ عِظْمُ الْجَسَدِ وَطُولُهُ لَا يَنْفَعُ إِذَا كَانَ الْقَلْبُ خَاوِيًا.

Then listen attentively, O people, and open the ears of your hearts so that you may .١٤
.understand

١٤_ فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا، وَأَخْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا.

So his appearance is [in] the form of a human being but his heart is the heart of a .١٥
.beast

١٥_ فَالصُّورَةُ صُورَةُ إِنْسَانٍ، وَالْقَلْبُ قَلْبُ حَيَوَانَ.

The heart of a fool is in his mouth and the tongue of the intelligent .١٦

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.one is in his heart

١٦_ قَلْبُ الْأَحْمَقِ فِي فِيهِ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ.

The heart of a fool is behind his tongue, and the tongue of the intelligent one is .١٧
.behind his heart

١٧_ قَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ، وَلِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

The pure hearts of the servants are places that Allah, the Glorified, looks upon . ١٨
.[with His mercy]; so whoever purifies his heart, He will look upon it

١٨_ قُلُوبُ الْعِبَادِ الطَّاهِرَةِ مَوَاضِعُ نَظَرِ اللَّهِ سُبْحَانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إِلَيْهِ.

There are some evil thoughts that come into the hearts, but the intellects deter . ١٩
.one from [acting upon] them

١٩_ لِلْقُلُوبِ خَوَاطِرٌ سُوءٌ، وَالْعُقُولُ تَرْجُرُ عَنْهَا.

Your heart must submit to Allah, the Glorified, for one whose heart submits, all the . ٢٠
.other parts of his body also submit

٢٠_ لِيُخْشَعَ لِلَّهِ سُبْحَانَهُ قَلْبُكَ، فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَمِيعُ جَوَارِحِهِ.

Indeed there is a piece of flesh that has been placed inside this human being which . ٢١
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

٢١_ لَقَدْ عَلِقَ بِنْيَاطِ هَذَا الْإِنْسَانِ بَضْعُهُ هِيَ أَعْجَبُ مَا فِيهِ وَذَلِكَ الْقَلْبُ، وَلَهُ مَوَادُّ مِنَ الْحِكْمَةِ وَأَضْدَادٌ مِنْ خِلَافِهَا فَإِنْ سَدَّ عَنْهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ، وَإِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَإِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ، وَإِنْ عَرَّضَ لَهُ الْعَضْبُ اشْتَدَّ بِهِ الْغَيْظُ وَإِنْ أَسْعَدَهُ الرِّضَا نَسِيَ التَّحْفُظَ، وَإِنْ غَالَهُ الْخَوْفُ شَعَلَهُ الْحَذَرُ، وَإِنْ اتَّسَعَ لَهُ الْأَمْنُ اسْتَلَبَتْهُ الْغَرَّةُ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَعَضَّهَا الْجُرْعُ، وَإِنْ أَفَادَ مَالًا أَطْعَاهُ الْغِنَى، وَإِنْ عَصَّتْهُ الْفَاقَةُ شَعَلَهُ الْبَلَاءُ، وَإِنْ جَهَّدَهُ الْجُوعُ قَعِيدَ بِهِ الضَّعْفُ وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَّنَتْهُ الْبُطْنَةُ، فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ، وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ.

[One whose heart is dead enters the fire [of hell . ٢٢

٢٢_ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

Whoever keeps knowledge about Allah in his heart has accommodated . ٢٣
.independence from the creation of Allah in it

٢٣_ مَنْ سَكَنَ قَلْبُهُ الْعِلْمُ بِاللَّهِ سَكَنَهُ الْغِنَى عَنِ خَلْقِ اللَّهِ.

.Deaf is the heart that does not have an attentive ear . ٢٤

٢٤_ وَقِرَّ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ وَاعِيَةٌ.

.Nothing comes forth from a sound heart except the direct meaning . ٢٥

٢٥_ لَا يَصْدُرُ عَنِ الْقَلْبِ السَّلِيمِ إِلَّا الْمَعْنَى الْمُسْتَقِيمَ.

There is no good in a heart that does not surrender, an eye that does not shed . ٢٦
.tears and knowledge that does not benefit

٢٦_ لَا خَيْرَ فِي قَلْبٍ لَا يَخْشَعُ، وَعَيْنٍ لَا تَدْمَعُ، وَعِلْمٍ لَا يَنْفَعُ.

Verily there are . ٢٧

evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

٢٧_ إِنَّ لِلْقُلُوبِ خَوَاطِرَ سَوْءٍ، وَالْعُقُولُ تَزْجُرُ مِنْهَا.

Verily these hearts are receptacles, and the best of them are those that are most .receptive to good

٢٨_ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَهُ، فَخَيْرُهَا أَوْعَاهَا لِلْخَيْرِ.

Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them

٢٩_ إِنَّ هَذِهِ الْقُلُوبَ تَمِلُّ كَمَا تَمِلُّ الْأُبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمِ.

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

٣٠_ إِنَّ لِلْقُلُوبِ شَهْوَةً وَكِرَاهَةً، وَإِقْبَالًا وَإِدْبَارًا، فَأَتَوْهَا مِنْ إِقْبَالِهَا، وَشَهْوَتِهَا، فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in

٣١_ الْقَلْبُ يَنْبُوعُ الْحِكْمَةِ، وَالْأُذُنُ مَغِيضُهَا.

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

٣٢_ أُخِي قَلْبِكَ بِالْمَوْعِظَةِ، وَأَمِئْتُهُ بِالزَّهَادَةِ، وَقَوَّهَ بِالْيَقِينِ، وَذَلَّلَهُ بِذِكْرِ الْمَوْتِ، وَقَرَّرَهُ بِالْفَنَاءِ، وَبَصَّرَهُ فَجَائِعَ الدُّنْيَا.

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

٣٣_ أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ.

Where are the hearts that have been presented .۳۴

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?to Allah and have been bound to the obedience of Allah

٣٤_ أَيْنَ الْقُلُوبِ الَّتِي وَهَبَتْ لِلَّهِ وَعُوقِدَتْ عَلَى طَاعَةِ اللَّهِ.

.The most rancorous heart is the heart of the spiteful .٣٥

٣٥_ أَشَدُّ الْقُلُوبِ غِلًّا قَلْبُ الْحَقُودِ.

.The best of hearts is a heart that has been filled with understanding .٣٦

٣٦_ أَفْضَلُ الْقُلُوبِ قَلْبٌ حُشِيَ بِالْفَهْمِ.

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 .٣٧

٣٧_ إِنَّ لِلْقُلُوبِ إِقْبَالَ وَإِدْبَارًا، فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أُدْبِرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

.The heart is the treasurer of the tongue .٣٨

٣٨_ الْقَلْبُ خَازِنُ اللِّسَانِ.

.The heart is the book of reflection .٣٩

٣٩_ الْقَلْبُ مُصْحَفُ الْفِكْرِ.

.The hearts are locks and their keys are inquiry .٤٠

٤٠_ الْقُلُوبُ أَقْفَالٌ مَفَاتِيحُهَا السُّؤَالُ.

Verily the heart of a youth is like an empty [cultivation] land, it accepts anything .٤١
.that is sown in it

٤١_ إِنَّمَا قَلْبُ الْحَدَثِ كَالْأَرْضِ الْخَالِيَةِ، مَهْمَا أُتِيَ فِيهَا مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ.

The hearts of men are wild, so whoever shows them affection [and tames them], .٤٢
.they turn towards him

٤٢- قُلُوبُ الرِّجَالِ وَحَشِيَّتُهُ، فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ إِلَيْهِ.

Little

Little-القليل

١. Little that is continuous is better than a lot that is discontinuous.

١- قَلِيلٌ يَدُومٌ خَيْرٌ مِنْ كَثِيرٍ يَنْقَطِعُ.

٢. Having less is all right, but being humiliated, never!

٢- اَلتَّقَلُّ وَلَا اَلتَّذَلُّ.

The Least

The least-أقل شيء

١. The least of things [required for salvation] is truthfulness and trustworthiness.

١- أَقَلُّ شَيْءٍ الصِّدْقُ وَالْأَمَانَةُ.

Being Less

Being less-القله

١. One who is

.less [in generosity and affection] is abased

١_ مَنْ قَلَّ ذَلَّ.

(Qunut (Raising Hands In Supplication

القنوت (Qunut (Raising hands in supplication

١. Prolonged qunūt and prostration saves one from the punishment of hellfire .

١_ طُولُ الْقُنُوتِ وَالسُّجُودِ يُنْجِي مِنَ عَذَابِ النَّارِ.

Despair

Despair-القنوط والقانط

١. I am amazed at the one who loses hope while he has with him salvation in the form .
.of repentance

١_ عَجِبْتُ لِمَنْ يَقْنُطُ وَمَعَهُ النَّجَاهُ وَهُوَ الْاِسْتِغْفَارُ.

٢. Despair kills its owner .

٢_ قَتَلَ الْقُنُوطُ صَاحِبَهُ.

٣. Every despairing one has lost hope .

٣_ كُلُّ قَانِطٍ آئِسٌ.

Contentment And The Contented

Contentment and the contented-القانع، والقناعة

١. The contented one is saved from the woes of covetousness .

١_ الْقَانِعُ نَاجٍ مِنْ آفَاتِ الْمَطَامِعِ.

٢. Be content and you will gain honour .

٢- اِقْنَعْ تَعَزُّ.

٣. Be content with what you are given and you will be made sufficient.

٣- اِقْنَعْ بِمَا أُوتِيْتَهُ، تَكُنْ مَكْفِيًّا.

٤. 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

٤- اِقْنَعُوا بِالْقَلِيلِ مِنْ دُنْيَاكُمْ لِسَلَامِهِ دِي-نِكُمْ، فَإِنَّ الْمُؤْمِنَ الْبَلُغَةَ الْيَسِيرَةَ مِنَ الدُّنْيَا تُقْبِعُهُ.

٥. The wealthiest of all people is the contented one.

٥- أُغْنَى النَّاسِ الْقَانِعُ.

٦. A slave is free as long as he is content and a freeman is a slave as long as he covets.

٦- الْعَبْدُ حُرٌّ مَا قَنَعَ، الْحُرُّ عَبْدٌ مَا طَمَعَ.

٧. (١) Contentment is the helper of poverty.

٧- الْقَنَاعَةُ عُنْوَانُ (عَوْنُ) الْفَاقَةِ.

٨. Contentment is the most lasting honour.

٨- الْقَنَاعَةُ أَبْقَى عِزٍّ.

٩. The most at ease among the people is the contented one.

٩- الْمُسْتَرِيحُ مِنَ النَّاسِ الْقَانِعُ.

١٠. Contentment is the sign of the

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١- Meaning that it makes poverty easier to bear

.God-wary

١٠_ الْقَنَاعَةُ عَلَامَةُ الْاِتِّقْيَاءِ.

.Contentment is the [path to the] most comfortable lifestyle ١١

١١_ الْقَنَاعَةُ اَهْنَأُ عَيْشٍ.

.Contentment is honour and prosperity ١٢

١٢_ الْقَنَاعَةُ عِزٌّ وَغِنَاءٌ.

.Contentment is a sword that does not get blunt ١٣

١٣_ الْقَنَاعَةُ سَيْفٌ لَا يَبْؤُ.

.Contentment is the cornerstone of prosperity ١٤

١٤_ الْقَنَاعَةُ رَأْسُ الْغِنَى.

.Contentment leads to honour ١٥

١٥_ الْقَنَاعَةُ تُؤَدِّي إِلَى الْعِزِّ.

.Contentment and obedience bring about prosperity and honour ١٦

١٦_ الْقَنَاعَةُ وَالطَّاعَةُ تُؤْجِبَانِ الْغِنَى وَالْعِزَّةَ.

.Contentment is continence ١٧

١٧_ الْقَنَاعَةُ عَفَافٌ.

.Contentment is a blessing ١٨

١٨_ الْقَنَاعَةُ نِعْمَةٌ.

.Contentment is honour ١٩

١٩_ الْقَنَاعَةُ عِزٌّ.

۲۰. The contented one is rich, even if he is hungry and unclothed .۲۰

۲۰_ الْقَانِعُ غَنِيٌّ، وَإِنْ جَاعَ وَعَرَى.

۲۱. There is no contentment with avarice .۲۱

۲۱_ لَاقْنَاعَهُ مَعَ شَرِّهِ.

۲۲. If you are content, you will gain honour .۲۲

۲۲_ إِنْ تَقَنَّعَ تَعَزَّ.

۲۳. Verily you are in greater need of being content with a little sustenance than being .۲۳
.greedy of acquiring more

۲۳_ إِنَّكُمْ إِلَى الْقِنَاعَةِ بَيْسِيرِ الرِّزْقِ أَحْوَجُ مِنْكُمْ إِلَى اكْتِسَابِ الْحِرْصِ فِي الطَّلَبِ.

۲۴. Verily if you become contented you will gain independence [and affluence] and the .۲۴
.burden of worldly provisions will become lighter for you

۲۴_ إِنَّكُمْ إِنْ قَنَعْتُمْ حُزْنَ الْعَنَاءِ وَخَفَّتْ عَلَيْكُمْ مَوْنُ الدُّنْيَا.

۲۵. [When you are deprived, then be content [with what you have .۲۵

۲۵_ إِذَا حُرِمْتَ فَاقْنَعْ.

۲۶. When you seek wealth, then seek it through contentment .۲۶

۲۶_ إِذَا طَلَبْتَ الْغِنَى فَاطْلُبْهُ بِالْقِنَاعِ.

۲۷. Through contentment there is honour .۲۷

۲۷_ بِالْقِنَاعِ يَكُونُ الْعِزُّ.

۲۸. The fruit of contentment is prosperity .۲۸

۲۸_ ثَمَرَةُ الْقِنَاعِ الْعَنَاءُ.

۲۹. The fruit of contentment is being moderate in earning [one's livelihood] and .۲۹

[refraining from asking [others

٢٩_ ثَمَرَةُ الْقَنَاعَةِ الْإِجْمَالُ فِي الْمُكْتَسَبِ وَالْعُزُوفُ عَنِ الطَّلَبِ.

.٣٠

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.The fruit of contentment is honour

٣٠_ ثَمَرَةُ الْقَنَاعَةِ الْعِزُّ.

.The goodness of contentment stems from continence ٣١

٣١_ حُسْنُ الْقَنَاعَةِ مِنَ الْعَفَافِ.

It is enough of contentment for you to suffice with what Allah, the Glorified, has .٣٢
.apportioned for you

٣٢_ حَسْبُكَ مِنَ الْقَنَاعَةِ غِنَاكَ بِمَا قَسَمَ لَكَ اللَّهُ سُبْحَانَهُ.

Preserving that which is in your possession is better for you than seeking that .٣٣
.which is in someone else's possession

٣٣_ حِفْظُ مَا فِي يَدِكَ خَيْرٌ لَكَ مِنْ طَلْبِ مَا فِي يَدِ غَيْرِكَ.

Blessed is the one who covers himself with contentment and keeps away from .٣٤
.extravagance

٣٤_ طُوبَى لِمَنْ تَجَلَّبَبَ بِالْقُنُوعِ، وَتَجَنَّبَ الْإِسْرَافَ.

Blessed is the one who fears the punishment [of the Hereafter], works for the .٣٥
Reckoning, espouses continence, is content with what suffices [him] and is pleased
.with [the decree of] Allah, the Glorified

٣٥_ طُوبَى لِمَنْ خَافَ الْعِقَابَ، وَعَمِلَ لِلْحِسَابِ، وَصَاحَبَ الْعَفَافَ، وَقَنَعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللَّهِ سُبْحَانَهُ.

You must have contentment, for indeed there is nothing that wards off poverty .٣٦
.more than it

٣٦_ عَلَيْكَ بِالْقُنُوعِ فَلَا شَيْءَ أَدْفَعُ لِلْفَاقَةِ مِنْهُ.

.Contentment is proportionate to the degree of continence ٣٧

٣٧_ عَلَى قَدْرِ الْعِفَّةِ تُكُونُ الْقَنَاعَةُ.

.In contentment there is prosperity ٣٨.

٣٨_ فِي الْقَنَاعَةِ الْعَنَاءُ.

.The one who is content has gained honour ٣٩.

٣٩_ قَدْ عَزَّ مَنْ قَنَعَ.

.Contentment has been paired with prosperity ٤٠.

٤٠_ قُرِنَ الْقُنُوعُ بِالْعَنَاءِ.

.Every contented one is continent ٤١.

٤١_ كُلُّ قَانِعٍ عَفِيفٌ.

.Contentment is enough of a possession ٤٢.

٤٢_ كَفَى بِالْقَنَاعَةِ مُلْكًا.

.Be contented and you will become rich ٤٣.

٤٣_ كُنْ قَنِعًا تَكُنْ غَنِيًّا.

.Contentment will never be attained until greed is lost ٤٤.

٤٤_ لَنْ تُوجَدَ الْقَنَاعَةُ حَتَّى

يَفْقَدُ الْحِرْصُ.

One who is not satisfied with the little that he gets has not adorned himself with .٤٥
.contentment

٤٥_ لَمْ يَتَّحِلْ بِالْفَنَاءِ مَنْ لَمْ يَكْتَفِ بِبَسِيرِ مَا وَجَدَ.

.[One who is content becomes rich [and independent .٤٦

٤٦_ مَنْ قَنِعَ غَنَى.

.One who is content gets satiated .٤٧

٤٧_ مَنْ قَنِعَ شَبِعَ.

.One who makes himself content becomes contented .٤٨

٤٨_ مَنْ تَقَنَّعَ قَنِعَ.

.One who is content does not get depressed .٤٩

٤٩_ مَنْ قَنِعَ لَمْ يَغْتَمَ.

.Whoever is content, his worship becomes good .٥٠

٥٠_ مَنْ قَنِعَ حَسُنَتْ عِبَادَتُهُ.

.Whoever is content, his greed becomes less .٥١

٥١_ مَنْ قَنِعَ قَلَّ طَمَعُهُ.

.One who is contented with the allotment of Allah becomes needless .٥٢

٥٢_ مَنْ قَنِعَ بِقِسْمِ اللَّهِ اسْتَعْنَى.

.One who is not satisfied with what has been decreed for him faces hardship .٥٣

٥٣_ مَنْ لَمْ يُقْنِعْ بِمَا قُدِّرَ لَهُ تَعْنَى.

.One who lacks contentment is not made affluent by riches .٥٤

٥٤_ مَنْ عَدِمَ الْقَنَاعَةَ لَمْ يُغْنِهِ الْمَالُ.

.One from whom contentment turns away is not enriched by wealth .٥٥

٥٥_ مَنْ عَدَّتْهُ الْقَنَاعَةُ لَمْ يُغْنِهِ الْمَالُ.

.One who is content with the sustenance of Allah has no need for the creation .٥٦

٥٦_ مَنْ قَنِعَ بِرِزْقِ اللَّهِ اسْتَغْنَى عَنِ الْخَلْقِ.

.One who is granted contentment is preserved by it .٥٧

٥٧_ مَنْ وَهَبَتْ لَهُ الْقَنَاعَةُ صَانَتْهُ.

.One whose soul is contented remains dignified even in hard times .٥٨

٥٨_ مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِرًا.

.One who is contented is spared from the humility of asking [others] .٥٩

٥٩_ مَنْ قَنِعَ كُفِيَ مَذَلَّهُ الْطَّلَبِ.

.Whoever clings to contentment, his poverty disappears .٦٠

٦٠_ مَنْ لَزِمَ الْقَنَاعَةَ زَالَ فَقْرُهُ.

.One who desires the blessings of the .٦١

.Hereafter is contented with the little [he has] of this world

٦١_ مَنْ رَغِبَ فِي نَعِيمِ الْآخِرَةِ قَنَعَ بِسِيرِ الدُّنْيَا.

.One who is contented with the allotment of Allah becomes needless of the people .٦٢

٦٢_ مَنْ قَنَعَ بِقِسْمِ اللَّهِ اسْتَغْنَى عَنِ الْخَلْقِ.

.One who suffices with little becomes needless of plenty .٦٣

٦٣_ مَنْ اكْتَفَى بِالْيَسِيرِ اسْتغْنَى عَنِ الْكَثِيرِ.

.One of the most honourable morals is adorning oneself with contentment .٦٤

٦٤_ مِنْ أَكْرَمِ الْخُلُقِ التَّحَلَّى بِالْقَنَاعَةِ.

.Remaining contented is from the noble endeavours .٦٥

٦٥_ مِنْ شَرَفِ الْهَمِّ لُزُومُ الْقَنَاعَةِ.

!How good it is for a person to be contented with little and generous with much .٦٦

٦٦_ مَا أَحْسَنَ بِالْإِنْسَانِ أَنْ يَقْنَعَ بِالْقَلِيلِ وَيَجُودَ بِالْجَزِيلِ.

.The best fortune is contentment .٦٧

٦٧_ نِعَمَ الْحَيَاةِ طُوبَى الْقَنَاعَةِ.

.The best attribute is contentment .٦٨

٦٨_ نِعَمَ الْخَلِيقَةِ الْقَنَاعَةُ.

.One who has been granted contentment has acquired honour .٦٩

٦٩_ نَالَ الْعِزَّ مَنْ رُزِقَ الْقَنَاعَةَ.

.There is no treasure like contentment .٧٠

٧٠_ لَا كَنْ زَكَالْقَنَاعَةِ.

.۷۱ Contentment is the better of the two riches .۷۱

۷۱_ الْقَنَاعَةُ أَفْضَلُ الْغِنَائَيْنِ.

.۷۲ Contentment is the better of the two forms of continence .۷۲

۷۲_ الْقَنَاعَةُ أَفْضَلُ الْعِفَّتَيْنِ.

Indeed contentment and overcoming lustful desires are from the greatest forms of .۷۳
.abstinence

۷۳_ أَلَا وَإِنَّ الْقَنَاعَةَ، وَعَلَبَةَ الشَّهْوَةِ مِنْ أَكْبَرِ الْعِفَافِ.

.۷۴ The most helpful thing in reforming the self is contentment .۷۴

۷۴_ أَعْوَنُ شَيْءٍ عَلَى صِلَاحِ النَّفْسِ الْقَنَاعَةُ.

.۷۵ Verily in contentment there is prosperity .۷۵

۷۵_ إِنَّ فِي الْقُنُوعِ لَغِنَاءً.

.۷۶ Contentment enriches .۷۶

۷۶_ الْقَنَاعَةُ تُغْنِي.

.۷۷ Every contented one is rich .۷۷

۷۷_ كُلُّ قَانِعٍ غَنِيٌّ.

.۷۸ One whose contentment increases, his submissiveness [to the people] decreases .۷۸

۷۸_ مَنْ كَثُرَ قُنُوعُهُ، قَلَّ خُضُوعُهُ.

.۷۹ One who is content gains honour and .۷۹

.becomes independent

٧٩_ مَنْ قَنَعَ عَزَّ وَاسْتَعْنَى.

٨٠. None has more honour than the contented one

٨٠_ لَا أَعَزَّ مِنْ قَانِعٍ.

٨١. [Contentment is the symbol of satisfaction [with Allah's decree

٨١_ الْقُنُوعُ عُنْوَانُ الرِّضَا.

٨٢. The honour of contentment is better than the humiliation of subordination

٨٢_ عِزُّ الْقُنُوعِ خَيْرٌ مِنْ ذُلِّ الْخُضُوعِ.

٨٣. There is no wealth like contentment

٨٣_ لَا غِنَى كَالْقُنُوعِ.

Acquisitions

Acquisitions-القنيه والمقتنيات

١. Acquisitions are [a cause of] sorrows

١_ أَلْقَيْتُهُ أَحْزَانٌ.

٢. [Acquisitions are deprivation [from peace of mind

٢_ أَلْقَيْتُهُ سَلْبٌ.

٣. Acquisitions bring about sadness

٣_ أَلْقَيْتُهُ (الْفِتْنَةَ) تَجَلِبُّ الْحَزْنَ.

٤. Acquisitions are a spring of sorrows

٤_ أَلْقَيْتُهُ يَنْبُوعُ الْأَحْزَانِ.

٥. Acquisitions are the spoils of disasters .

٥_ أَلْقَيْتُهُ نَهْبُ الْأَحْدَاثِ.

٦. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions .

٦_ إِطْرَاحُ الْكُلْفِ أَشْرَفُ قَيْتِهِ.

٧. To the extent of [one's] acquisitions, sorrow and grief is multiplied .

٧_ بِقَدْرِ الْقَيْتِهِ يَتَضَاعَفُ الْحُزْنُ وَالْغَمُّومُ.

٨. The fruit of acquisitions is sorrow .

٨_ ثَمَرَةُ الْمُفْتَنَاتِ الْحُزْنُ.

Speech And Speaking

Speech and speaking –القول والكلام

١. 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

١_ الْكَلَامُ بَيْنَ خَلَّتَيْنِ سَوْءٍ: هُمَا الْإِكْتَارُ، وَالْإِقْلَالُ، فَالْإِكْتَارُ هَذَرٌ، وَالْإِقْلَالُ عَيٌّْ وَحَصْرٌ.

٢. 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

٢_ الْإِكْتَارُ يُزِلُّ الْحَكِيمَ، وَيُمِلُّ الْحَلِيمَ، فَلَا تُكْثِرْ فَتُضْجِرَ، وَلَا تُقْرِّطْ فَتَهَنْ.

٣. Speech is in your control as long as you have not uttered it, but once you utter it you

.become shackled by it

٣_ أَلَكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ، فَإِذَا تَكَلَّمْتَ صِرْتَ فِي وَثَاقِهِ.

.Speech is like medicine, a little of it is beneficial but too much of it can be fatal .٤

٤_ أَلَكَلَامُ كَالدَّوَاءِ قَلِيلُهُ يَنْفَعُ، وَكَثِيرُهُ قَاتِلٌ.

.Reduce [your] speech and you will be safe from blame .٥

٥_ أَقْلِلِ الْكَلَامَ، تَأْمَنِ الْمَلَامَ.

.Reduce your speech and you will remain safe from censure .٦

٦_ أَقْلِلْ كَلَامَكَ، تَأْمَنْ مَلَامًا.

.[Beware of offensive speech for indeed it fills the hearts with spite [and hatred .٧

٧_ إِيَّاكَ وَمُسْتَهْجِنَ الْكَلَامِ، فَإِنَّهُ يُوْغِرُ الْقُلُوبَ.

Beware of excessive speech for indeed it increases errors and brings about .٨
.weariness

٨_ إِيَّاكَ وَكَثْرَةَ الْكَلَامِ، فَإِنَّهُ يُكْثِرُ الزَّلَلَ، وَيُورِثُ الْمَلَلَ.

Beware of excessive [and impertinent] speech, for indeed it manifests your hidden .٩
.flaws and provokes your silent enemies

٩_ إِيَّاكَ وَفُضُولَ الْكَلَامِ، فَإِنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ مَا بَطَنَ، وَيُحَرِّكُ عَلَيْكَ مِنْ أَعْدَائِكَ مَا سَكَنَ.

Beware of speech which is offensive, for indeed it confines you to [the company of] .١٠
.vile people and repels the honourable ones from you

١٠_ إِيَّاكَ وَمَا يُسْتَهْجَنُ مِنَ الْكَلَامِ، فَإِنَّهُ يَحْبِسُ (يَحْيِسُ) عَلَيْكَ اللَّثَامَ، وَيُنْفِرُ عَنْكَ الْكِرَامَ.

Beware of speaking about something whose way you are unfamiliar with and .١١
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

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.your merit

١١_ إِيَّاكَ وَالْكَلَامَ فِيمَا لَا تَعْرِفُ طَرِيقَتَهُ، وَلَا تَعْلَمُ حَقِيقَتَهُ، فَإِنَّ قَوْلَكَ يَدُلُّ عَلَى عَقْلِكَ، وَعِبَارَتُكَ تُبَيِّنُ عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسَانِكَ مَا أَمِنْتَهُ، وَاخْتَصِرْ مِنْ كَلَامِكَ مَا اسْتَحْسَنْتَهُ، فَإِنَّهُ بِكَ أَجْمَلُ وَعَلَى فَضْلِكَ أَدْلُ.

١٢. There is no benefit in speech without action .

١٢_ لَا يَنْفَعُ قَوْلٌ بغيرِ عَمَلٍ.

١٣. The most veracious speech is that which conforms to the truth .

١٣_ أَصْدَقُ الْقَوْلِ مَا طَابَقَ الْحَقُّ.

١٤. The best of utterances is that which is affirmed by action .

١٤_ أَحْسَنُ الْمَقَالِ مَا صَدَّقَهُ الْفِعَالُ.

١٥. 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 .

١٥_ أَشْبَهَ النَّاسِ بِأَنْبِيَاءِ اللَّهِ أَقْوَلُهُمْ لِلْحَقِّ، وَأَصْبِرُهُمْ عَلَى الْعَمَلِ بِهِ.

١٦. 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

١٦_ أَقْرَبُ الْعِبَادِ إِلَى اللَّهِ تَعَالَى أَقْوَلُهُمْ لِلْحَقِّ وَإِنْ كَانَ عَلَيْهِ، وَأَعْمَلُهُمْ بِالْحَقِّ وَإِنْ كَانَ فِيهِ كُرْهُهُ.

١٧. It is worse than inarticulateness for one to speak more than [what] is necessary .

١٧_ أَقْبَحُ مِنَ الْعَمَى الزِّيَادَةُ عَلَى الْمَنْطِقِ عَنْ مَوْضِعِ الْحَاجَةِ.

١٨. The most accurate shot is speech that is prudent .

١٨_ أَضَوَّبُ الرَّمِيِّ الْقَوْلُ الْمُصِيبُ.

١٩. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public .

١٩_ أَحْسَنُ الْكَلَامِ مَا زَانَهُ حُسْنُ النَّظَامِ، وَفَهِمَهُ الْخَاصُّ وَالْعَامُّ.

The most conveying eloquent speech is that which is easily passed on [and . ٢٠
understood] correctly and which is

p: ٧٤٦

.appropriately concise

٢٠_ أبلغُ البلاغِ ما سهلٌ في الصوابِ مجازُهُ، وحسنٌ إيجازُهُ.

.The most honourable speech is the truth ٢١.

٢١_ أشرفُ الأقوالِ الصّدقُ.

The best speech is that which is not dismissed by the ears and is not difficult for the .٢٢
.minds to comprehend

٢٢_ أحسنُ الكلامِ ما لا تمجُّهُ الآذانُ، ولا يُتعبُ فهمُهُ الأذهانُ.

.Verily polite speech and the propagation of peace are forms of worship ٢٣.

٢٣_ إنَّ مِنَ العبادَةِ لَينَ الكلامِ، وإفشاءَ السَّلامِ.

Indeed the preference of speech over action is a shortcoming, and the preference .٢٤
.of action over speech is indeed a beauty and an adornment

٢٤_ إنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ لَهَجْنَةٌ، وإنَّ فَضْلَ الفِعْلِ عَلَى القَوْلِ لَجَمالٌ وَزِينَةٌ.

.The practice of the wicked is [using] vulgar speech ٢٥.

٢٥_ سُنَّةُ اللّٰمِ قُبْحُ الكلامِ.

.The one who listens to obscene speech is a partner of the speaker ٢٦.

٢٦_ سامِعٌ هُنْجِرِ القَوْلِ شَرِيكُ القائِلِ.

.Bad speech degrades one's prestige and magnanimity ٢٧.

٢٧_ سُوءُ المَنْطِقِ يُزْرِى بِالبِهاءِ والمُرُوَّةِ.

.Offensive speech degrades ones status and corrupts brotherhood ٢٨.

٢٨_ سُوءُ المَنْطِقِ يُزْرِى بِالقَدْرِ، وَيُفْسِدُ الأُخُوَّةَ.

.The worst speech is that which contradicts itself ٢٩.

٢٩_ شَرُّ الْقَوْلِ مَا نَقَضَ بَعْضُهُ بَعْضًا.

٣٠. The worst of narrations is one that has the most falsehood

٣٠_ شَرُّ الرِّوَايَاتِ (الرُّؤْيَا) أَكْثَرُهَا إِفْكًَا.

٣١. 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

٣١_ عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِمَا لَا يَنْفَعُهُ فِي دُنْيَاهُ، وَلَا يُكْتَبُ لَهُ أَجْرُهُ فِي أُخْرَاهُ.

٣٢. Eschew speaking about that which you do not know, and making statements about that which you are

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.not responsible for, and hold yourself back from a path when you fear its deviation

٣٢_ دَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالخِطَابَ فِيمَا لَمْ تُكَلِّفْ، وَأَمْسِكْ عَلَى طَرِيقِ إِذَا خِفْتَ ضَلَالَتَهُ.

.Many an utterance is hurtful .٣٣

٣٣_ رُبَّ كَلَامٍ كَلَامٍ.

.Many an utterance is like a [sharp] sword .٣٤

٣٤_ رُبَّ كَلَامٍ كَالْحُسامِ.

.Many an utterance has taken away a blessing .٣٥

٣٥_ رُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

.Many a syllable has brought death .٣٦

٣٦_ رُبَّ حَرْفٍ جَلَبَ حَتْفًا.

.Many an utterance is more severe than an assault .٣٧

٣٧_ رُبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ.

.Many a strife has been instigated by a word .٣٨

٣٨_ رُبَّ فِتْنَةٍ أَثَارَهَا قَوْلٌ.

.Many a speech is such that the [appropriate] reply for it is silence .٣٩

٣٩_ رُبَّ كَلَامٍ جَوَابُهُ السُّكُوتُ.

.Many an utterance is such that silence is better than it .٤٠

٤٠_ رُبَّ نُطْقٍ أَحْسَنُ مِنْهُ الصَّمْتُ.

.Many a war has been started because of a [single] word .٤١

٤١_ رُبَّ حَرْبٍ جُعِيَتْ مِنْ لَفْظَةٍ.

.Many a word is more piercing than an arrow .٤٢

٤٢_ رَبِّ كَلَامٍ أَنْفَذُ مِنْ سِهَامٍ.

.Think and then speak, [for by this] you will remain safe from error .٤٣

٤٣_ فَكَّرْتُمْ تَكَلَّمْ، تَسَلَّمَ مِنَ الزَّلَلِ.

.Speech may, at times, be harmful .٤٤

٤٤_ قَدْ يَضُرُّ الْكَلَامُ.

.Speaking less hides [one's] faults and decreases [one's] sins .٤٥

٤٥_ قَلَّ الْكَلَامِ يَشْتُرُ الْعُيُوبَ، وَيُقَلِّلُ الذُّنُوبَ.

.Speaking less conceals shameful flaws and keeps one safe from missteps .٤٦

٤٦_ قَلَّ الْكَلَامِ يَشْتُرُ الْعَوَارَ، وَيُؤْمِنُ الْعِثَارَ.

.Reduce your speech and shorten your hopes .٤٧

٤٧_ قَلِّ الْمَقَالَ، وَقَصِّرِ الْأَمَالَ.

.How many a war has been started by a single word .٤٨

٤٨_ كَمْ مِنْ حَرْبٍ جُيِّتْ مِنْ لَفْظِهِ.

How many a .٤٩

.word has taken away a blessing

٤٩_ كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً.

.Too much talking makes the ear weary .٥٠

٥٠_ كَثْرَةُ الْكَلَامِ تَمَلُّ السَّمْعَ.

.Excessive talking makes one's brothers fed up .٥١

٥١_ كَثْرَةُ الْكَلَامِ تَمَلُّ الْإِخْوَانَ.

٥٢_ 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

٥٢_ كَثْرَةُ الْكَلَامِ يَبْسُطُ حَوَاشِيَهُ، وَتَنْقُصُ مَعَانِيَهُ، فَلَا يُرَى لَهُ أَمَدٌ، وَلَا يَنْتَفِعُ بِهِ أَحَدٌ.

.For every statement there is a reply .٥٣

٥٣_ لِكُلِّ قَوْلٍ جَوَابٌ.

.One who speaks less, his sins are less .٥٤

٥٤_ مَنْ قَلَّ كَلَامُهُ قَلَّتْ آثَامُهُ.

.One whose speech is less, his fault is nullified .٥٥

٥٥_ مَنْ قَلَّ كَلَامُهُ بَطَلَ عَيْبُهُ.

.One who speaks that which he ought not to, hears that which he does not like .٥٦

٥٦_ مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا لَا يَشْتَهُى.

.One who makes his speech prudent proves the abundance of his merit .٥٧

٥٧_ مَنْ سَدَّدَ مَقَالَهُ بَرَهَنَ عَنْ غَزَارِهِ فَضْلِهِ.

.One whose speech is good, success is in front of him .٥٨

٥٨_ مَنْ حَسَنَ كَلَامُهُ كَانَ النُّجْحَ أَمَامَهُ.

.٥٩ One whose speech is bad, his censure increases

٥٩_ مَنْ سَاءَ كَلَامُهُ كَثُرَ مَلَامُهُ.

.٦٠ One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action

٦٠_ مَنْ صَحِبَهُ الْحَيَاءُ فِي قَوْلِهِ، زَايَلَهُ الْخَنَاءُ فِي فِعْلِهِ.

.٦١ One who talks a lot increases his babble and one who jokes a lot increases his silliness

٦١_ مَنْ كَثُرَ كَلَامُهُ كَثُرَ لَغَطُهُ، وَمَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ.

.٦٢ One who does not make his speech appropriate (or is not able to bear [others?]) (speech

.does not hear beautiful words

٦٢_ مَنْ لَمْ يَجْمِلْ (لَمْ يَحْمِلْ) قَبِيلاً لَمْ يَسْمَعْ جَمِيلاً.

.٦٣. One whose words are evil, his lot will be evil.

٦٣_ مَنْ سَاءَ لَفْظُهُ سَاءَ حَظُّهُ.

٦٤. 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

٦٤_ مَغْرَسُ الْكَلَامِ الْقَلْبُ، وَمَسْتَوْدَعُهُ الْفِكْرُ وَمُقَوِّيهِ الْعَقْلُ، وَمُبْدِيهِ اللِّسَانُ، وَجَسَدُهُ الْحُرُوفُ، وَرُوحُهُ الْمَعْنَى، وَحَلِيَّتُهُ الْإِعْرَابُ، وَنِظَامُهُ الصَّوَابُ.

.٦٥. Never say anything the reply for which will hurt you

٦٥_ لَا تَقُولَنَّ مَا يَسُوءُكَ جَوَابُهُ.

.٦٦. Do not speak that which you fear others will consider a lie

٦٦_ لَا تُحَدِّثْ بِمَا تَخَافُ تَكْذِيبُهُ.

.٦٧. Do not speak of everything you know, for that is [itself] a sufficient ignorance

٦٧_ لَا تَتَكَلَّمْ بِكُلِّ مَا تَعْلَمُ، فَكَفَى بِذَلِكَ جَهْلاً.

.٦٨. Do not look at who has spoken, look at what he has said

٦٨_ لَا تَنْظُرْ إِلَى مَنْ قَالَ، وَأَنْظُرْ إِلَى مَا قَالَ.

.٦٩. Do not say that which will make your burden [of sin] heavy

٦٩_ لَا تَقُلْ مَا يُثْقِلُ وَزَرَكَ.

٧٠. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know

٧٠_ لَا تَقُولُوا فِيمَا لَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ.

Do not relate to the people all that you hear, for this suffices as silliness (or .٧١)
(foolishness).

٧١_ لَا تُحَدِّثِ النَّاسَ بِكُلِّ مَا تَسْمَعُ فَكَفَى بِذَلِكَ حُزْقًا (حُمْقًا).

.Do not contest all that the people relate to you, for this suffices as foolishness .٧٢

٧٢_ لَا تَزِدَّ عَلَيَّ

p: ٧٥٠

النَّاسِ كُلِّمَا حَدَّثُوكَ، فَكَفَى بِذَلِكَ حُمْقًا.

Never say that which conforms to your vain desire, even if you say it playfully or .۷۳
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

۷۳_ لَا تَقُولَنَّ مَا يُوَافِقُ هَوَاكَ، وَإِنْ قُلْتَهُ لَهَوًا أَوْ حِلْتَهُ لِعَوًا، فَزَبَّ لَهُوَ يُوحِشُ مِنْكَ حَرًّا، وَلَعُو يَجْلِبُ عَلَيْكَ شَرًّا.

.Never speak when you cannot find an appropriate situation to speak .۷۴

۷۴_ لَا تَتَكَلَّمَنَّ إِذَا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعًا.

Never debate except with one who is fair and never guide anyone but the seeker .۷۵
.of guidance

۷۵_ لَا تُقَاوِلَنَّ إِلَّا مُنْصِفًا، وَلَا تُرْشِدَنَّ إِلَّا مُسْتَرِشِدًا.

Do not talk so much that you annoy others and do not speak so less that you fall [in .۷۶
[the eyes of others

۷۶_ لَا تُكْثِرْ فَتُضْجِرَ، وَلَا تَفْرُطْ فَتَسْقُطَ.

Never say that which you do not do, for indeed you will never become free of the .۷۷
.failure that attaches itself to you and the blame that you earn

۷۷_ لَا تَقُولَنَّ مَا لَا تَفْعَلُهُ، فَإِنَّكَ لَنْ تَخْلُوَ فِي ذَلِكَ مِنْ عَجْزٍ يَلْزِمُكَ، وَذَمٍّ تَكْسِبُهُ.

Do not say that which you do not know, for indeed Allah, the Glorified, has .۷۸
.prescribed obligations upon all your body parts which He will use as proof against you

۷۸_ لَا تَقُلْ مَا لَا تَعْلَمُ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى كُلِّ جَوَارِحِكَ فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ.

Let not what people say about you dishearten you, for indeed if what they say is .۷۹
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

٧٩_ لَا يَسُوءُ نَفْسَكَ مَا يَقُولُ النَّاسُ فِيكَ، فَإِنَّهُ إِنْ كَانَ كَمَا يَقُولُونَ كَانَ ذَنْبًا عَجَلْتَ عُقُوبَتَهُ، وَإِنْ كَانَ عَلَىٰ خِلَافٍ مَا قَالُوا كَانَتْ حَسَنَةً لَمْ تَعْمَلْهَا.

Do not be, in that which you mention, like the one who collects firewood at night or .٨٠
.like the froth over the flood

٨٠_ لَا تَكُنْ فِي مَا تُورِدُ كَحَاطِبِ لَيْلٍ، وَغُثَاءِ سَيْلٍ.

Do not say that which you do not know, thereby making others suspicious of your .٨١
.statements about what you do know

٨١_ لَا تَقُلْ مَا لَا تَعْلَمُ، فَتَتَّهِمَ بِإِخْبَارِكَ بِمَا تَعْلَمُ.

.None is careful of evil in his actions but he who is careful of evil in his speech .٨٢

٨٢_ لَا يَتَّقِي الشَّرَّ فِي فِعْلِهِ إِلَّا مَنْ يَتَّقِيهِ فِي قَوْلِهِ.

.Good speech is not completed except by good action .٨٣

٨٣_ لَا يَتِمُّ حُسْنُ الْقَوْلِ إِلَّا بِحُسْنِ الْعَمَلِ.

.Words are the moulds of meanings .٨٤

٨٤_ الْأَلْفَاظُ قَوَالِبُ الْمَعَانِي.

.The elocution of a man apprises of the strength of his heart .٨٥

٨٥_ بَيَانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنَانِهِ.

.Speak and you will be known, for indeed a man is concealed under his tongue .٨٦

٨٦_ تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

.Beautiful speech is proof of abundant intelligence .٨٧

٨٧_ جَمِيلُ الْقَوْلِ دَلِيلٌ وَفُورِ الْعَقْلِ.

٨٨. Preservation of that which is in the vessel is [achieved] by fastening the cover

٨٨_ حَفِظْتُ مَا فِي الْوِعَاءِ بِشَدِّ الْوِكَاءِ.

٨٩. Deliberation [and carefulness] in speech saves one from faltering and error

٨٩_ التَّحَبُّتُ فِي الْقَوْلِ يُؤَمِّنُ الْعِثَارَ وَالزَّلَلَ.

٩٠. Speaking the

p: ٧٥٢

.truth is better than inarticulateness and silence

٩٠_ الْقَوْلُ بِالْحَقِّ خَيْرٌ مِنَ الْعَيْ وَالصَّمْتِ.

If you would like to remain safe and conceal your faults, then reduce your speech .٩١
and increase your silence, [by this] your thinking will abound, your heart will become
.illuminated and people will remain safe from you

٩١_ إِن أُحِبَبْتَ سِلامَةَ نَفْسِكَ وَسِتْرَ مَعَائِبِكَ فَأَقْلِلْ كَلَامَكَ، وَأَكْثِرْ صِيَمَتَكَ، يَتَوَفَّرَ فِكْرُكَ، وَيَسْتَبْرِزَ قَلْبُكَ، وَيَسْلَمَ النَّاسُ مِنْ
يَدِكَ.

I am more capable of turning away that which I haven't spoken than I am of taking .٩٢
.back that which I have said

٩٢_ أَنَا عَلَى رَدِّ مَا لَمْ أَقُلْ أَقْدَرُ مِنِّْي عَلَى رَدِّ مَا قُلْتُهُ.

Verily you are accountable for your speech, so do not say anything except [that .٩٣
.which is] good

٩٣_ إِنَّكُمْ مُؤَاخَذُونَ بِأَقْوَالِكُمْ، فَلَا تَقُولُوا إِلَّا خَيْرًا.

.The bane of transmission is distortion of the narration .٩٤

٩٤_ آفَةُ النَّقْلِ كِذْبُ الرُّوَايَةِ.

.The bane of speech is lying .٩٥

٩٥_ آفَةُ الْحَدِيثِ الْكِذْبُ.

.The bane of speech is prolongation .٩٦

٩٦_ آفَةُ الْكَلَامِ الْإِطَالَةُ.

.When you speak, be truthful .٩٧

٩٧_ إِذَا نَطَقْتَ فَاصْدُقْ.

.When you relate [something], be truthful .٩٨

٩٨_ إِذَا حَدَّثْتَ فَاصْدُقْ.

٩٩. When speech is reduced, accuracy is increased.

٩٩_ إِذَا قَلَّ الْخِطَابُ كَثُرَ الصَّوَابُ.

١٠٠. Be pleased with what you say if it is free from mistakes.

١٠٠_ اِفْرَحْ بِمَا تَنْطِقُ بِهِ إِذَا كَانَ عَرِيئاً مِنَ الْخَطَايَا.

١٠١. Reduce your speech and shorten your hopes, and do not say that which will earn

you sin or will alienate a freeman from you

١٠١_ أَقْلِلْ الْمَقَالَ، وَقْصِرِ الْأَمَالَ، وَلَا تَقُلْ مَا يَكْسِبُكَ وَزُرّاً أَوْ يُنْفِرُ عَنْكَ حُرّاً.

١٠٢. Be cautious of every statement or

.action that will lead to the spoiling of your Hereafter and religion

١٠٢_ اِحْذَرْ كُلَّ قَوْلٍ وَفِعْلٍ يُؤَدِّي إِلَى فَسَادِ الْآخِرَةِ وَالْدِّينِ.

.١٠٣ The best speech is that which is pertinent

١٠٣_ اَحْسَنُ الْقَوْلِ السَّادُ.

Be good in your speech, beautiful in your actions, for indeed the speech of a .١٠٤
.person is the evidence of his merit and his action is the symbol of his intellect

١٠٤_ كُنْ حَسَنَ الْمَقَالِ، جَمِيلَ الْأَفْعَالِ، فَإِنَّ مَقَالَ الرَّجُلِ بُرْهَانُ فَضْلِهِ، وَفِعَالُهُ عُنْوَانُ عَقْلِهِ.

.١٠٥ The speech of a man is the measure of his intellect

١٠٥_ كَلَامُ الرَّجُلِ مِيزَانُ عَقْلِهِ.

Your speech is recorded, forever to remain in your book of deeds, so make it .١٠٦
about that which brings you closer [to Allah] and beware of uttering that which will
.destroy you

١٠٦_ كَلَامُكَ مَحْفُوظٌ عَلَيْكَ، مُحَلَّدٌ فِي صَحِيفَتِكَ، فَاجْعَلْهُ فِيمَا يُزِيلُكَ، وَإِيَّاكَ أَنْ تُطَلِّقَهُ فِيمَا يُوبِقُكَ.

.١٠٨ When the intellects decrease, impertinent speech increases

١٠٧_ إِذَا قَلَّتِ الْعُقُولُ كَثُرَ الْفُضُولُ.

When you make your speech good, then make your action good also so that you .١٠٩
.can bring together excellent speech with virtuous benevolence

١٠٨_ إِذَا أَحْسَنْتَ الْقَوْلَ فَأَحْسِنِ الْعَمَلَ، لِتَجْمَعَ بِذَلِكَ بَيْنَ مَزِيَّةِ اللِّسَانِ، وَفَضِيلَةِ الْإِحْسَانِ.

When the speech corresponds to the intention of the speaker, the listener accepts .١١٠
.it but when it is against his intention, it does not take up a good position in his heart

١٠٩_ إِذَا طَابَقَ الْكَلَامُ نِيَّتَهُ الْمُتَكَلِّمِ قَبْلَهُ السَّامِعِ، وَإِذَا خَالَفَ نِيَّتَهُ لَمْ يَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

.١١١ Through moderate [and unbiased] speech loftiness is affirmed

١١٠ _ بَعْدِلِ الْمُنْطِقِ تَجِبُ الْجَلَالَةُ.

Whoever speaks too much, others get fed up .١١٢

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.with him

١١١_ مَنْ أَكْثَرَ الْمَقَالَ سُمِّمَ.

١١٣. When you are overcome by speech then be careful not to be overcome by silence.

١١٢_ إِذَا غَلَبَتْ عَلَى الْكَلَامِ فَإِيَّاكَ أَنْ تُغْلَبَ عَلَى السُّكُوتِ.

١١٤. 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

١١٣_ عَجِبْتُ لِمَنْ يَتَكَلَّمُ فِيمَا إِنْ حُكِيَ عَنْهُ ضَرَّهُ، وَإِنْ لَمْ يُحْكَمْ عَنْهُ لَمْ يَنْفَعُهُ.

١١٥. For every situation there is an appropriate thing to say.

١١٤_ لِكُلِّ مَقَامٍ مَقَالٌ.

١١٦. Speech has some banes.

١١٥_ لِلْكَلامِ آفَاتٌ.

١١٧. Speech will never be beneficial unless it is joined with action.

١١٦_ لَنْ يُجْدَى الْقَوْلُ حَتَّى يَتَّصَلَ بِالْفِعْلِ.

١١٨. One who increases [his talk] makes others weary.

١١٧_ مَنْ أَكْثَرَ مَلًّا.

١١٩. One whose speech is polite, loving him becomes unavoidable.

١١٨_ مَنْ لَانَتْ كَلِمَتُهُ وَجِبَتْ مَحَبَّتُهُ.

١٢٠. One whose speech is excessive, his lapses increase.

١١٩_ مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ (لَعَطُهُ).

١٢١. Whoever reviews his speech, his mistakes reduce.

١٢٠_ مَنْ تَفَقَّدَ مَقَالَهٗ قَلَّ غَلَطُهُ.

.122 One whose speech is excessive is never free from lapses

١٢١_ مَنْ كَثُرَ مَقَالَهٗ لَمْ يَغْدَمْ السَّقَطَ.

.123 One who knows that he is accountable for his speech should shorten his speech

١٢٢_ مَنْ عَلِمَ أَنَّهُ مُوَاحِدٌ بِقَوْلِهِ فَلْيَقْصِرْ فِي الْمَقَالِ.

.124 The worst of speech is babble

١٢٣_ أَسْوَأُ الْقَوْلِ الْهَذْرُ.

.125 Excessive speech is annoying

١٢٤_ الْإِكْتَارُ إِضْجَارٌ.

.126 Deliberation in speech saves one from error

١٢٥_ أَلْتَرَوَى فِي الْقَوْلِ يُؤْمِنُ الزَّلَلِ.

.127 The best speech is that which is neither boring [because of its length] nor too brief

١٢٦_ خَيْرُ الْكَلَامِ مَا لَا يَمِلُّ وَلَا يُقِلُّ.

The best .128

.speech is truth

١٢٧_ خَيْرُ الْكَلَامِ الصُّدْقُ.

Eschew speech about that which does not concern you, and in situations that are ١٢٩ inappropriate, for many a word has taken away a blessing and [many] an utterance .has brought about bloodshed

١٢٨_ دَعِ الْكَلَامَ فِيمَا لَا يَعْنِيكَ، وَفِي غَيْرِ مَوَاضِعِهِ، فَزُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً، وَلَفْظُهُ أَتَتْ عَلَى مُهْجَةٍ.

Steadfastness

Steadfastness-الإستقامه

١. Steadfastness is safety.

١_ أَلِإِسْتِقَامَهُ سَلَامَةٌ.

٢. There is no path that is nobler than steadfastness .

٢_ لَا سَبِيلَ أَشْرَفَ مِنَ الْإِسْتِقَامَةِ.

٣. There is no course more secure than steadfastness .

٣_ لَا مَسْلَكَ أَسْلَمَ مِنَ الْإِسْتِقَامَةِ.

٤. How can the heart of one whose faith is not steadfast be upright .

٤_ كَيْفَ يَسْتَقِيمُ قَلْبٌ مَنْ لَمْ يَسْتَقِيمِ دِينُهُ.

٥. One who remains steadfast is not bereft of safety .

٥_ مَنْ لَزِمَ الْإِسْتِقَامَةَ لَمْ يَعْذِمِ السَّلَامَةَ.

Establishing The Command Of Allah

Establishing the command of Allah-إقامه أمر الله

١. 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

١_ لَا يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ وَلَا يُخَادِعُ، وَلَا تُغْرِهُ الْمَطَامِعُ.

The Strong

القَوِيُّ-The strong

.١ A strong person is one who subdues his pleasures .

١_ الْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

.٢ The bane of the strong person is underestimating the enemy .

٢_ آفَةُ الْقَوِيِّ إِسْتِزْعَافُ الْخَصْمِ.

.٣ When you [wish to] become strong, then be strong in the obedience of Allah, the

.Glorified

٣_ إِذَا قَوَيْتَ فَاقْوِ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ.

Arrogance

الْكِبْرُ-Arrogance

.١ Arrogance is an inviter towards plunging into sins .

١_ الْكِبْرُ دَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ.

.٢ Arrogance is a destructive trait, one who seeks to increase by it, diminishes .

٢_ الْكِبْرُ خَلِيقَةٌ

مُرْدِيَّةٌ، مَنْ تَكَثَّرَ بِهَا قَلْبٌ.

۳. Arrogance grips the hearts just like a fatal poison .

۳_ اَلْكِبْرُ يُسَاوِرُ الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ.

۴. Suppress the manifestations of pride and restrain the flashes (or risings) of .arrogance

۴_ اِقْبَعُوا نَوَاجِمَ الْفَخْرِ، وَاقْدَعُوا لَوَامِعَ (طَوَالِغِ) الْكِبْرِ.

۵. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the .Most Merciful

۵_ اِحْذِرِ الْكِبْرَ فَإِنَّهُ رَأْسُ الطُّغْيَانِ، وَمَعْصِيَةُ الرَّحْمَنِ.

۶. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and .it is the ornament of the Devil

۶_ اِيَّاكَ وَالْكِبْرَ، فَإِنَّهُ أَعْظَمُ الذُّنُوبِ، وَأَلْأَمُّ الْعُيُوبِ، وَهُوَ حَلِيَّةُ إِبْلِيسَ.

۷. Beware of behaving haughtily with the servants of Allah, for every haughty one is .crushed by Allah

۷_ اِيَّاكَ وَالتَّجَبُّرَ عَلَى عِبَادِ اللَّهِ، فَإِنَّ كُلَّ مُتَجَبِّرٍ يَقْصِمُهُ اللَّهُ.

۸. The ugliest character is arrogance .

۸_ أَقْبَحُ الْخُلُقِ التَّكْبُرُ.

۹. The lowliest of all people is one who considers himself to be great .

۹_ أَكْثَرُ النَّاسِ ضَعْفٌ مَنْ تَعَاظَمَ فِي نَفْسِهِ.

۱۰. Arrogance humiliates .

۱۰_ التَّكْبُرُ يَضَعُ.

.۱۱ Arrogance degrades the elevated

۱۱_ التَّكْبَرُ يَضَعُ الرَّفِيعَ.

.۱۲ Arrogance shows [one's] depravity

۱۲_ التَّكْبَرُ يُظْهِرُ الرَّذِيلَةَ.

.۱۳ Arrogance is the worst of faults

۱۳_ الْكِبْرُ شَرُّ الْعُيُوبِ.

.۱۴ Arrogance is the same as foolishness

۱۴_ التَّكْبَرُ عَيْنُ الْحِمَاقَةِ.

.۱۵ Seeking honour [for oneself] through arrogance is [a cause of] humiliation

۱۵_ التَّعَزُّزُ بِالتَّكْبَرِ ذُلٌّ.

.۱۶ Being arrogant about [one's status in] this world is deficiency

۱۶_ التَّكْبَرُ بِالدُّنْيَا قُلٌّ.

.۱۷ Arrogance is the basis of ruin

۱۷_ التَّكْبَرُ أَسُّ التَّلْفِ.

.۱۸ Arrogance is the great trap of the Devil

۱۸_ الْكِبْرُ مَصِيدَةُ إِبْلِيسَ الْعُظْمَى.

.۱۹ Verily, if you become arrogant, Allah will abase you

۱۹_ إِنَّكَ إِنْ تَكَبَّرْتَ وَضَعَكَ اللَّهُ.

.۲۰

.The bane of nobility is arrogance

٢٠_ آفَهُ الشَّرْفِ الْكِبْرُ.

.Due to arrogance there is loathing ٢١

٢١_ بِالتَّكْبَرِ يَكُونُ الْمَقْتُ.

.Through increased arrogance, loss [and ruin] comes about ٢٢

٢٢_ بِكَثْرِهِ التَّكْبَرِ يَكُونُ التَّلْفُ.

.The arrogance of a man abases him ٢٣

٢٣_ تَكْبَرُ الْمَرْءِ يَضَعُهُ.

.The arrogance of a lowly person invites his insult ٢٤

٢٤_ تَكْبَرُ الدَّنِيِّ يَدْعُو إِلَى إِهَانَتِهِ.

.The fruit of arrogance is vituperation ٢٥

٢٥_ ثَمَرُهُ الْكِبْرُ الْمَسْبُةُ.

.The worst of morals is arrogance ٢٦

٢٦_ شَرُّ الْخَلَائِقِ الْكِبْرُ.

.The worst of all woes of the intellect is arrogance ٢٧

٢٧_ شَرُّ آفَاتِ الْعَقْلِ الْكِبْرُ.

.Counter arrogance with humility ٢٨

٢٨_ ضَادُّوا الْكِبْرَ بِالتَّوَّاضُعِ.

Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed ٢٩
arrogance is the greatest trap of the Devil which he grips the hearts just as fatal
[poisons [rush through the body and] overcome [it

٢٩_ فَاللَّهِ اللَّهُ عِبَادَ اللَّهِ أَنْ تَتَرَدَّوْا رِدَاءَ الْكِبْرِ، فَإِنَّ الْكِبْرَ مَصِيدُهُ إِبْلِيسَ الْعُظْمَى الَّتِي يُسَاوِرُ بِهَا الْقُلُوبَ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةَ.

٣٠. [Arrogance is sufficient as a [cause of] loss [and destruction

٣٠_ كَفَى بِالْتَّكْبِيرِ تَلْفًا.

٣١. Arrogance is enough as an abasement

٣١_ كَفَى بِالْتَّكْبِيرِ ضَعْفًا.

٣٢. 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

٣٢_ لَوْ رَخَّصَ اللَّهُ سُبْحَانَهُ فِي الْكِبْرِ لِأَحَدٍ مِنَ الْخَلْقِ لَرَخَّصَ فِيهِ لِأَنْبِيَائِهِ، لَكِنَّهُ كَرِهَ إِلَيْهِمُ التَّكْبِيرَ وَرَضِيَ لَهُمُ التَّوَاضُعَ.

٣٣. One who shows haughtiness is crushed

٣٣_ مَنْ تَجَبَّرَ كُسِرَ.

٣٤. From the ugliest forms of arrogance is a man's arrogance towards his close

.relatives and members of his [own] tribe

٣٤_ مِنْ أَقْبَحِ الْكِبْرِ تَكْبُرُ الرَّجُلِ عَلَى ذَوِي رَحِمِهِ، وَأَبْنَاءِ جَنْسِهِ.

.Nothing brings hatred like arrogance does .٣٥

٣٥_ مَا اجْتَلَبَ الْمَقْتُ بِمِثْلِ الْكِبْرِ.

Never turn your face away disdainfully and be courteous [to others]; and be .٣٦
.humble in front Allah, who has elevated you

٣٦_ لَا تُصَعِّرَنَّ خَدَّكَ، وَالْأَنْ جَانِبَكَ، وَتَوَاضَعَ لِلَّهِ الَّذِي رَفَعَكَ.

.There is no praise with arrogance .٣٧

٣٧_ لَا تُنَاءَ مَعَ كِبْرِ.

.There is no quality uglier than arrogance .٣٨

٣٨_ لَا خُلُقَ أَقْبَحُ مِنَ الْكِبْرِ.

.It does not behove one who knows Allah to become haughty .٣٩

٣٩_ لَا يُتَّبَعِي لِمَنْ عَرَفَ اللَّهَ أَنْ يَتَعَاضَمَ.

The Arrogant One

The arrogant one - المتكبر

.1 The haughty oppressor is destroyed by his sins .1

١_ الْمُتَجَبُّ رُ الظَّالِمُ تُوبِقُهُ آثَامُهُ.

I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday .٢
.and will tomorrow be [just] a corpse

٢_ عَجِبْتُ لِمُتَكَبِّرٍ كَانَ أَمْسٍ نُطْفَةً، وَهُوَ فِي غَدٍ جِيفَةً.

.3 At times the haughty one is humiliated .3

٣_ قَدْ يَذِلُّ الْمَتَكَبِّرُ.

.٤ Every arrogant one is low

٤_ كُلُّ مُتَكَبِّرٍ حَقِيرٌ.

.٥ The arrogant one has no friend

٥_ لَيْسَ لِمُتَكَبِّرٍ صَدِيقٌ.

.٦ One who becomes arrogant is abased

٦_ مَنْ تَكَبَّرَ حُقِّرَ.

.٧ One who shows arrogance is loathed

٧_ مَنْ تَكَبَّرَ مُقْتَتٌ.

.٨ One who is arrogant towards the people gets humiliated

٨_ مَنْ تَكَبَّرَ عَلَى النَّاسِ ذَلٌّ.

One who is haughty with the one who is below him gets broken [and pulled down

.]from his position

٩_ مَنْ تَجَبَّرَ عَلَى مَنْ دُونَهُ كُسِرَ.

.]One who is arrogant will not be devoid of loss [and injury

١٠_ مَنْ كَانَ مُتَكَبِّرًا لَمْ يَعْذِمِ التَّلَفَ.

.١١ Whoever shows haughtiness, Allah belittles

.him and abases him

١١_ مَنْ تَجَبَّرَ حَقَّرَهُ اللَّهُ وَوَضَعَهُ.

One who wears the attires of arrogance and extravagance takes off the attires of .١٢
.merit and honour

١٢_ مَنْ لَبَسَ الْكِبْرَ وَالشَّرْفَ خَلَعَ الْفَضْلَ وَالشَّرْفَ.

.None is arrogant except the vile .١٣

١٣_ مَا تَكَبَّرَ إِلَّا وَضِعٌ.

.[The actions of a haughty person are not pure [and righteous .١٤

١٤_ لَا يَزُكُّوْا عَمَلُ مُتَجَبِّرٍ.

.No one shows arrogance but the vile, unknown one .١٥

١٥_ لَا يَتَكَبَّرُ إِلَّا وَضِعٌ خَامِلٌ.

The Book And Writing

The book and writing-الكتاب والكتابه

.The book is one of the two interlocutors .١

١_ الْكِتَابُ أَحَدُ الْمُحَدَّثَيْنِ.

When you write something then take another look at it before putting a seal on it, .٢
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

٢_ إِذَا كَتَبْتَ كِتَابًا فَأَعِدْ فِيهِ النَّظَرَ قَبْلَ خَتْمِهِ، فَإِنَّمَا تَخْتِمُ عَلَى عَقْلِكَ.

.The writing of a man is the symbol of his intellect and the evidence of his merit .٣

٣_ كِتَابُ الرَّجُلِ عُنْوَانُ عَقْلِهِ، وَبُرْهَانُ فَضْلِهِ.

٤. The writing of a person is the gauge of his merit and the measure of his nobility .

٤_ كِتَابُ الْمَرْءِ مَعْيَارُ فَضْلِهِ، وَمِسْبَارُ نُبُلِهِ.

٥. How good an interlocutor a book is !

٥_ نِعَمَ الْمُحَدِّثِ الْكِتَابُ.

٦. Writing is the interpreter of intention .

٦_ الْكِتَابُ تَرْجُمانُ النَّيِّبِ.

٧. Books are the gardens of scholars .

٧_ الْكُتُبُ بَسَاتِينُ الْعُلَمَاءِ.

٨. Whoever takes solace [and delight] in [reading] books will never lack [any] solace .

٨_ مَنْ تَسَلَّى بِالْكِتَابِ لَمْ تَفْتَهُ سُلُوءٌ.

Secrecy

Secrecy-الكتمان

١. Secrecy is the basis of confidential conversations .

١_ الْكِتْمَانُ مِلَاكُ النَّجْوَى.

Loquaciousness

Loquaciousness-الإكثار

١. Loquaciousness has .

.been paired up with boredom

١_ قُرِنَ الْإِكْتَارُ بِالْمَلَلِ.

.One who is loquacious is abandoned .٢

٢_ مَنْ أَكْثَرَ هُجْرًا.

.One who talks too much makes others fed up .٣

٣_ مَنْ كَثَرَ مَقَالَهُ سُئِمَ.

.One who speaks too much [makes] blunders .٤

٤_ مَنْ كَثَرَ كَلَامَهُ زَلَّ.

.One who speaks too much gets rebuked more .٥

٥_ مَنْ كَثَرَ كَلَامَهُ كَثُرَ مَلَامُهُ.

.One who does too much of something is known by it .٦

٦_ مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ.

[Amassing [Wealth

[Amassing [wealth]-التكاثر

١. Amassing that which does not last for you and for which you will not remain is from

the greatest ignorance

١_ تَكْثُرُكَ (تَكْبُرُكَ) بِمَا لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ مِنْ أَعْظَمِ الْجَهْلِ.

Lying

Lying-الكذب

١. Lying destroys the one who accompanies it and saves the one who eschews it .١

١_ الْكِذْبُ يُرْدِي مُصَاحِبَهُ، وَيُنْجِي مُجَانِبَهُ.

.Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter .٢

٢_ الْكِذْبُ فِي الْعَاجِلِ عَارٌ وَفِي الْآجِلِ عَذَابُ النَّارِ.

.The most repulsive quality is dishonesty .٣

٣_ أَفْبَحُ الْخَلَائِقِ الْكِذْبُ.

.Lying is treachery .٤

٤_ الْكِذْبُ خِيَانَةٌ.

.Lying makes one fall [into destruction] .٥

٥_ الْكِذْبُ يُرْدِي.

.Lying is the enemy of truthfulness .٦

٦_ الْكِذْبُ عَدُوُّ الصِّدْقِ.

.Dishonesty is a disgraceful flaw .٧

٧_ الْكِذْبُ عَيْبٌ فَاضِحٌ.

.Lying is alien to [and incompatible with] faith .٨

٨_ الْكِذْبُ مُجَانِبُ الْإِيمَانِ.

.Lying is disgrace and treachery (and regret) .٩

٩_ الْكِذْبُ مَهَانَةٌ وَخِيَانَةٌ (وَنَدَامَةٌ).

.Lying degrades a person .١٠

١٠_ الْكِذْبُ يُرْزَى بِالْإِنْسَانِ.

.Lying leads to slander .١١

١١_ الْكِذْبُ يُوجِبُ الْوَقِيعَةَ.

.١٢ Lying tarnishes one's character .

١٢_ الْكِذْبُ شَيْنٌ الْأَخْلَاقِ.

.١٣ Lying corrupts everything .

١٣_ الْكِذْبُ فَسَادٌ كُلُّ شَيْءٍ .

[Lying destroys you even if you are [apparently made .١٤

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.safe by it

١٤_ أَلْكَذِبُ يُزِدِيكَ وَإِنْ أَمِنْتَهُ.

.The ugliest thing is falsehood ١٥

١٥_ أَقْبَحُ شَيْءٍ أَلِافُكُ.

.Lying leads to hypocrisy ١٦

١٦_ أَلْكَذِبُ يُؤَدِّي إِلَى النِّفَاقِ.

.Lying is the disgrace of the tongue ١٧

١٧_ أَلْكَذِبُ شَيْنٌ اللِّسَانِ.

.Lying and treachery are not from the qualities of the honourable ١٨

١٨_ أَلْكَذِبُ وَالْخِيَانَةُ لَيْسَا مِنْ أَخْلَاقِ الْكِرَامِ.

.Lying is the deviation of speech from the divine order [of creation ١٩

١٩_ أَلْكَذِبُ زَوَالُ الْمَنْطِقِ عَنِ الْوَضْعِ الْإِلَهِيِّ.

.It is through lying that the hypocrites adorn themselves ٢٠

٢٠_ بِالْكَذِبِ يَتَرَيَّنُ أَهْلُ النِّفَاقِ.

!How evil a speech lying is ٢١

٢١_ بِسُّ الْمَنْطِقُ الْكَذِبُ.

.The fruit of lying is disgrace in this world and chastisement in the Hereafter ٢٢

٢٢_ ثَمَرُهُ الْكَذِبِ الْمَهَانَةُ فِي الدُّنْيَا وَالْعَذَابُ فِي الْآخِرَةِ.

.Eschew lying for indeed it alienates one from faith ٢٣

٢٣_ جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبُ الْإِيمَانِ.

The sickness of dishonesty is the worst sickness and the lapse of the cautious one .٢٤
.is the gravest lapse

٢٤_ عِلَّةُ الْكِذْبِ شَرُّ عِلَّةٍ، وَزَلَّةُ الْمُتَوَقِّيِّ أَشَدُّ زَلَّةً.

.The consequence of lying is rebuke and regret .٢٥

٢٥_ عَاقِبَةُ الْكِذْبِ مَلَامَةٌ وَنَدَامَةٌ.

.Lying is the corruption of [one's] prestige .٢٦

٢٦_ فَسَادُ الْبِهَاءِ الْكِذْبُ.

.And [Allah has ordered the] abandoning of lying as a means of honouring the truth .٢٧

٢٧_ وَتَرَكَ الْكِذْبَ تَشْرِيفًا لِلصِّدْقِ.

A person may lie about himself regarding that which he did not do when he is faced .٢٨
.with severe tribulation

٢٨_ قَدْ يَكْذِبُ الرَّجُلُ عَلَى نَفْسِهِ عِنْدَ شِدَّةِ الْبَلَاءِ بِمَا لَمْ يَفْعَلْهُ.

.Excessive lying leads to slander .٢٩

٢٩_ كَثْرَةُ الْكِذْبِ تُوجِبُ الْوَقِيعَةَ.

.Excessive lying takes away a person's prestige .٣٠

٣٠_ كَثْرَةُ كِذْبِ الْمَرْءِ تُدْهِبُ بَهَائَهُ.

Excessive lying corrupts the .٣١

.religion and increases the [burden of] sin

٣١_ كَثْرَةُ الْكِذْبِ تُفْسِدُ الدِّينَ، وَتُعْظِمُ الْوِزْرَ.

.Telling lies is not from the moral teachings of Islam ٣٢

٣٢_ لَيْسَ الْكِذْبُ مِنْ خَلَائِقِ الْإِسْلَامِ.

!How repulsive is dishonesty by (١) the people of virtue ٣٣

٣٣_ مَا أَقْبَحَ الْكِذْبُ بِذَوِي الْفَضْلِ.

.The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play ٣٤

٣٤_ نَ كَدُّ الْعِلْمِ الْكِذْبُ، وَنَكَدُ الْجِدِّ اللَّعْبُ.

.Lying and magnanimity don't go together ٣٥

٣٥_ لَا يَجْتَمِعُ الْكِذْبُ وَالْمُرُوَّةُ.

.There is no trait more repulsive than lying ٣٦

٣٦_ لَا شَيْمَةَ أَقْبَحَ مِنَ الْكِذْبِ.

.The most prevalent thing [among the people] is lying and treachery ٣٧

٣٧_ أَكْثَرُ شَيْءٍ الْكِذْبُ وَالْخِيَانَةُ.

The Liar

The liar-الكاذب والكذاب

The [one who is known to be a] incessant liar is suspected in his speech, even if his .١
.proof is strong and his tone is truthful

١_ الْكَذَّابُ مُتَّهَمٌ فِي قَوْلِهِ، وَإِنْ قَوِيَتْ حُجَّتُهُ، وَصَدَقَتْ لَهْجَتُهُ.

The incessant liar and the dead are similar, for indeed (or because) the merit of the .٢
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

٢_ الْكَذَّابُ وَالْمَيِّتُ سَوَاءٌ، فَإِنَّ (لَأَنَّ) فَضِيلَةَ الْحَيِّ عَلَى الْمَيِّتِ الثَّقَةُ بِهِ، فَإِذَا لَمْ يُوثَقْ بِكَلَامِهِ بَطَلَتْ حَيَاتُهُ.

.The furthest of all people from goodness is the incessant liar and the brazen-faced ٣.

٣_ أَبْعَدُ النَّاسِ مِنَ الصَّلَاحِ الْكَذُوبُ وَذُو الْوَجْهِ الْوَقَاحِ.

.The liar is disgraced and humiliated ٤.

٤_ الْكَاذِبُ مُهَانٌ ذَلِيلٌ.

.A liar is at the brink of an abyss [of ruin] and disgrace ٥.

٥_ الْكَاذِبُ عَلَى شَفَا مَهْوَاهُ وَمَهَانِهِ.

Your knowing that you are ٦.

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١- Or: ...dishonesty to the people of virtue

.a liar suffices as a rebuke for lying

٦_ كَفَاكَ مُؤَبِّحًا عَلَى الْكِذْبِ عِلْمُكَ بِأَنَّكَ كَاذِبٌ.

There is no trustworthiness in an incessant liar and there is no safeguarding [from .v
.sin] in the morally corrupt

٧_ لَيْسَ لِكَاذِبٍ أَمَانَةٌ وَلَا لِفَجُورٍ صِيَانَةٌ.

.One who lies corrupts his magnanimity .٨

٨_ مَنْ كَذَبَ أَفْسَدَ مَرْوَتَهُ.

.One who lies excessively is not believed .٩

٩_ مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ.

.One who is known for lying, [even] his truth will not be accepted .١٠

١٠_ مَنْ عُرِفَ بِالْكَذِبِ لَمْ يُقْبَلْ صِدْقُهُ.

.One whose lying increases, his prestige decreases .١١

١١_ مَنْ كَثُرَ كِذْبُهُ قَلَّ بِهَاؤُهُ.

.One who is known for lying, the trust [of others] in him decreases .١٢

١٢_ مَنْ عُرِفَ بِالْكَذِبِ قَلَّتِ الثَّقَةُ بِهِ.

.One who eschews lying, his words are accepted as true .١٣

١٣_ مَنْ تَجَنَّبَ الْكِذْبَ صُدِّقَتْ أَقْوَالُهُ.

From the disgrace of the incessant liar is his readiness to swear [that he is truthful] .١٤
.for one who does not [even] ask him to swear

١٤_ مِنْ مَهَانَةِ الْكَذَّابِ جُودُهُ بِالْيَمِينِ لِغَيْرِ مُسْتَحْلِفٍ.

.The habitual liar has no shame .١٥

١٥_ لا حياءَ لِكذابِ.

١٦_ There is no good in the words of liars .

١٦_ لا خيّرَ في قولِ الأفاكينَ.

١٧_ There is no good in the knowledge of habitual liars .

١٧_ لا خيّرَ في عِلْمِ الكذّابينَ.

There is neither any good in those who are habitual liars nor is there any good in .dishonest scholars .

١٨_ لا خيّرَ في الكذّابينَ، ولا في العُلَماءِ الأفاكينَ.

The liar earns three things by his lies: the wrath of Allah upon him, scorn of the .people and hatred of the angels .

١٩_ يَكْتَسِبُ الكاذِبُ بِكذِبِهِ ثَلَاثًا: سَخَطَ اللَّهِ عَلَيْهِ

وَاسْتِهَانَهُ النَّاسُ بِهِ وَمَقَّتِ الْمَلَائِكَةُ لَهُ.

Nobleness And Munificence

الكرم-Nobleness and munificence

1. Being noble-minded means having a good character and eschewing lowly traits .

١_ أَلْكَرْمُ حُسْنُ السَّجِيَّةِ وَاجْتِنَابُ الدَّيْتِ.

2. Munificence is [in] giving generously and fulfilling promises .

٢_ أَلْكَرْمُ بَذْلُ الْجُودِ، وَإِنْجَازُ الْمُوعُودِ.

3. Nobleness is [in] preferring the pleasantness of praise over the love of wealth .

٣_ أَلْكَرْمُ إِثَارُ عُدُوبِهِ الثَّنَاءِ عَلَى حُبِّ الْمَالِ.

4. The best munificence is altruism .

٤_ أَحْسَنُ الْكَرْمِ الْإِيثَارُ.

5. The highest level of munificence is self-sacrifice .

٥_ أَعْلَى مَرَاتِبِ الْكَرْمِ الْإِيثَارُ.

6. The most excellent munificence is completing [one's] favours .

٦_ أَفْضَلُ الْكَرْمِ إِتْمَامُ النَّعْمِ.

7. Munificence is excellence and loyalty is nobility .

٧_ أَلْكَرْمُ فَضْلٌ، الْوَفَاءُ نُبْلٌ.

8. Nobleness is the source of goodness .

٨_ أَلْكَرْمٌ مَعْدِنُ الْخَيْرِ.

9. Munificence is the best eminence .

٩_ أَلْكَرْمُ أَفْضَلُ السُّؤْدِدِ.

.10. Munificence is the best of traits

١٠_ أَلْكَرْمُ أَفْضَلُ الشَّيْمِ.

.11. Nobleness is [being] free from jealousy

١١_ أَلْكَرْمُ بَرِيءٌ مِنَ الْحَسَدِ.

.12. [Nobleness is bearing the wrongdoings [of others

١٢_ أَلْكَرْمُ إِحْتِمَالُ الْجَرِيرَةِ.

.13. [Nobleness is having good patience [and tolerance

١٣_ أَلْكَرْمُ حُسْنُ الْإِصْطِبَارِ.

.14. Munificence is bearing the [heavy] burdens of [other people's] liabilities

١٤_ أَلْكَرْمُ تَحْمُلُ أَعْبَاءِ الْمَغَارِمِ.

.15. Nobleness is preferring dignity over wealth

١٥_ أَلْكَرْمُ يُنَارُ الْعِزْضَ عَلَى الْمَالِ.

.16. Nobleness is [being] more compassionate than close relatives

١٦_ أَلْكَرْمٌ أَعْطَفُ مِنَ الرَّحِمِ.

.17. Nobleness is control over one's tongue and doing good to others

١٧_ أَلْكَرْمٌ مُلْكُ اللِّسَانِ وَبَذْلُ الْإِحْسَانِ.

.18. [Nobleness is the result of lofty endeavour [and high resolve

١٨_ أَلْكَرْمٌ نَتِيجَةُ عُلُوِّ الْهَمِّ.

.19. (Nobleness is nothing but refraining from [committing] sins (or misdeeds

١٩_ إِنَّمَا الْكَرَمُ التَّنَزُّهُ عَنِ الْمَعَاصِي (المساوى).

٢٠. Munificence is nothing but granting the wishes and fulfilling the

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.needs of the seeker

٢٠- إِنَّمَا الْكَرَمُ بَدَلُ الرَّغَائِبِ وَإِسْعَافُ الطَّالِبِ.

.The fruit of nobleness is keeping ties with near relatives .٢١

٢١- ثَمَرَةُ الْكَرَمِ صَلَّةُ الرَّحِمِ.

.The best munificence is being generous without seeking [any] recompense .٢٢

٢٢- خَيْرُ الْكَرَمِ جُودٌ بِلا طَلَبٍ مُكَافَاهِ.

It is not from munificence to spoil the favours [one does to others] by [putting them .٢٣
under] obligation

٢٣- لَيْسَ مِنَ الْكَرَمِ تَنْكِيْدُ الْمِنَنِ (النُّعْمِ) بِالْمَنْ.

.Completion of favours is part of munificence .٢٤

٢٤- مِنَ الْكَرَمِ إِتْمَامُ النُّعْمِ.

.It is part of nobleness to have good [and praiseworthy] traits .٢٥

٢٥- مِنَ الْكَرَمِ حُسْنُ الشُّيْمِ.

.Completing [one's] favours is from the perfection of munificence .٢٦

٢٦- مِنْ تَمَامِ الْكَرَمِ إِتْمَامُ النُّعْمِ.

.Fulfilling one's obligations [and pacts] is part of nobleness .٢٧

٢٧- مِنَ الْكَرَمِ الْوَفَاءُ بِالذَّمَمِ.

.Doing good to the one who wrongs you is from the best [forms of] nobleness .٢٨

٢٨- مِنْ أَحْسَنِ الْكَرَمِ الْإِحْسَانُ إِلَى الْمُسِيئِ.

.One of the signs of nobleness is hastening in [giving] reward .٢٩

٢٩_ مِنْ عَلَامَاتِ الْكَرَمِ تَعْجِيلُ الْمُثُوبَةِ.

٣٠. Part of nobleness is doing good to others and granting [them] support

٣٠_ مِنْ الْكَرَمِ إِضْطِنَاعُ الْمَعْرُوفِ وَبَذْلُ الرَّفْدِ.

٣١. From the perfection of munificence is hastening [to give] reward

٣١_ مِنْ كَمَالِ الْكَرَمِ تَعْجِيلُ الْمُثُوبَةِ.

٣٢. It is from nobleness for you to overlook the wrong that has been done to you

٣٢_ مِنْ الْكَرَمِ أَنْ تَتَجَاوَزَ عَنِ الْإِسَاءَةِ إِلَيْكَ.

٣٣. The order of nobleness entails successively doing good to others and assisting [one's brothers [financially

٣٣_ نِظَامُ الْكَرَمِ مُوَالَاةُ الْإِحْسَانِ، وَمُوَاسَاةُ الْإِخْوَانِ.

٣٤. [The nobleness of a man is evinced by his cheerfulness and his kindness [to others

٣٤_ يُسْتَدَلُّ عَلَى كَرَمِ

الرَّجُلِ بِحُسْنِ بَشْرِهِ، وَبَذَلِ بِرِّهِ.

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_ أَلْكَرِيمُ مَنْ تَجَنَّبَ الْمَحَارِمَ وَتَنَزَّهَ عَنِ الْعُيُوبِ.

2. The munificent person is one who brings [and gives away] whatever is available.

2_ أَلْكَرِيمُ مَنْ جَاءَ بِالْمَوْجُودِ.

3. A noble-minded person is one who repays evil with good.

3_ أَلْكَرِيمُ مَنْ جَاوَزَى الْإِسَاءَةَ بِالْإِحْسَانِ.

4. A noble-minded person is repulsed by that which the wicked take pride in.

4_ أَلْكَرِيمُ 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_ أَلْكَرِيمُ يَجْفُو إِذَا عُنْفَ، 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_ أَلْكَرِيمُ إِذَا قَدَرَ صَفَحَ، وَإِذَا مَلَكَ سَمَحَ، وَإِذَا سُئِلَ أَنْجَحَ.

7. A noble-minded person rejects disgrace and honours his neighbour.

7_ أَلْكَرِيمُ يَأْبَى الْعَارَ، وَيُكْرِمُ الْجَارَ.

8. A noble-minded person considers his virtuous actions as a debt that he has to.

.repay

٨_ الْكَرِيمُ يَرَى مَكَارِمَ أَعْمَالِهِ دَيْنًا عَلَيْهِ يَقْضِيهِ.

The noble-minded person raises himself above [the expectation of] rewards in .٩
.everything good that he does

٩_ الْكَرِيمُ يَرْفَعُ نَفْسَهُ فِي كُلِّ مَا أَسَدَاهُ عَنْ حُسْنِ الْمُجَازَاتِ.

When a noble-minded person needs you he excuses you [from helping him] and .١٠
.when you need him he suffices you

١٠_ الْكَرِيمُ إِذَا أَحْتَاَجَ إِلَيْكَ أَعْفَاكَ، وَإِذَا أَحْتَجَّتْ إِلَيْهِ كَفَاكَ.

The noble-minded .١١

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person forgives despite having the power [to exact revenge], is just in his rule,
.restrains his harm [from others] and bestows [favours] generously

١١_ الْكَرِيمُ يَغْفُو مَعَ الْقُدْرَةِ، وَيَعْدِلُ فِي الْأَمْرِ، وَيَكْفُ إِسَاءَتَهُ وَيَبْذُلُ إِحْسَانَهُ.

The noble-minded person is felicitous and worthy of reward in the sight of Allah, .١٢
.and is loved and venerated in the sight of the people

١٢_ الْكَرِيمُ عِنْدَ اللَّهِ مَحْبُورٌ مُثَابٌ، وَعِنْدَ النَّاسِ مَحْبُوبٌ مُهَابٌ.

A noble-minded person is one who safeguards his honour with his wealth while the .١٣
.wicked person is one safeguards his wealth by [sacrificing] his honour

١٣_ الْكَرِيمُ مَنْ صَانَ عِرْضَهُ بِمَالِهِ، وَاللَّيِّمُ مَنْ صَانَ مَالَهُ بِعِرْضِهِ.

Be cautious of the noble-minded person when you offend him, and the forbearing .١٤
.one when you injure him, and the courageous one when you torment him

١٤_ إِحْذَرِ الْكَرِيمَ إِذَا أَهَنَ-تَهُ، وَالْحَلِيمَ إِذَا جَرَّخْتَهُ، وَالشُّجَاعَ إِذَا أَوْجَعْتَهُ.

Be cautious of the assault of the noble-minded person when he is hungry and the .١٥
.insolence of the wicked one when he is satiated

١٥_ إِحْذَرُوا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ، وَأَشْرَ اللَّيِّمِ إِذَا شَبِعَ.

Be cautious of the authority of the noble-minded person when he is humiliated and .١٦
.[the vehemence of the wicked one when he is elevated [to a position of power

١٦_ إِحْذَرُوا سَطْوَةَ الْكَرِيمِ إِذَا وُضِعَ، وَسَوْرَةَ اللَّيِّمِ إِذَا رُفِعَ.

.The noble-minded person feigns inattention and pretends to be deceived .١٧

١٧_ الْكَرِيمُ يَتَّغافلُ وَيُنْخَدِعُ.

.Noble-minded people have the most patient souls .١٨

١٨_ الْكِرَامُ أَصْبِرُ أَنْفُسًا.

.19 The noble-minded person makes [his] ownership righteous .19

19_ الْكَرِيمُ يُجَمِّلُ الْمَلَكَهَ.

.20 A noble-minded person is one who initiates .20

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[his act of kindness [before it is requested of him

٢٠ _ الْكَرِيمُ مَنْ بَدَأَ بِإِحْسَانِهِ.

The noble-minded person shows gratitude for little whereas the wicked one is .٢١
.ungrateful for much

٢١ _ الْكَرِيمُ يَشْكُرُ الْقَلِيلَ، وَاللَّيْمُ يَكْفُرُ الْجَزِيلَ.

.The munificent person is one whose giving precedes his being asked .٢٢

٢٢ _ الْكَرِيمُ مَنْ سَبَقَ نَوَالَهُ سُؤَالَهُ.

When the noble-minded person promises [something], he keeps his promise and .٢٣
.when he threatens [to punish], he forgives

٢٣ _ الْكَرِيمُ إِذَا وَعَدَ وَفَى، وَإِذَا تَوَعَّدَ عَفَى.

When the munificent person is well-to-do, he fulfils the needs [of others] and when .٢٤
.[he faces hard times, he lightens the burden of others [by not seeking their assistance

٢٤ _ الْكَرِيمُ إِذَا أَيْسَرَ أَسْعَفَ، وَإِذَا أَعْسَرَ خَفَّفَ.

When the core of a man is noble, [both] his absence and presence are [considered] .٢٥
.noble

٢٥ _ إِذَا كَرَّمَ أَصْلَ الرَّجُلِ كَرَّمَ مَغْيِبُهُ وَمَحْضَرُهُ.

.The authority of a noble-minded person manifests his positive attributes .٢٦

٢٦ _ دَوْلَةُ الْكَرِيمِ تُظْهِرُ مَنَاقِبَهُ.

The possessor of noble-mindedness has beautiful traits, grants favours [to others] .٢٧
.and keeps ties with near relatives

٢٧ _ ذُوالْكَرَمِ جَمِيلُ الشَّيْمِ، مُسَدٌ لِلنَّعَمِ، وَصَوْلٌ لِلرَّحِمِ.

.The success of a noble-minded person brings deliverance .٢٨

٢٨_ ظَفَرُ الْكَرِيمِ يُنْجِي.

.The success of noble-minded people is [through] forgiveness and benevolence .٢٩

٢٩_ ظَفَرُ الْكِرَامِ عَفْوٌ وَإِحْسَانٌ.

.The shadow of noble-minded people is vast and pleasant .٣٠

٣٠_ ظِلُّ الْكِرَامِ رَعْدٌ هَنِيئٌ.

In times of [their] altruism, the excellence of the noble-minded people become .٣١
.manifest

٣١_ عِنْدَ الْإِثَارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَوَاهِرُ الْكُرَمَاءِ.

.Generosity is the habit of the noble-minded people .٣٢

٣٢_ عَادَةُ الْكِرَامِ الْجُودُ.

Doing good to others is the .٣٣

.habit of noble-minded people

٣٣_ عَادَةُ الْكِرَامِ حُسْنُ الصَّنِيعَةِ.

Be cautious of the noble-minded person if you offend him, and of the wicked one if .٣٤
.you honour him and of the forbearing one if you force him into a difficult position

٣٤_ كُنْ مِنَ الْكَرِيمِ عَلَى حَذَرٍ إِنْ أَهَنْتَهُ، وَمِنَ اللَّئِيمِ إِنْ أَكْرَمْتَهُ، وَمِنَ الْحَلِيمِ إِنْ أَخْرَجْتَهُ.

The merit of initiating good deeds and performing generous acts belongs to the .٣٥
.noble-minded people

٣٥_ لِلْكَرَامِ فَضِيلَةُ الْمُبَادَرَةِ إِلَى فِعْلِ الْمَعْرُوفِ، وَإِسْدَاءِ الصَّنَائِعِ ع.

The one who has honoured you has made you uncomfortable if you are noble- .٣٦
minded and the one who has offended you has made you comfortable if you are
.forbearing

٣٦_ لَقَدْ أَتَعَبَكَ مَنْ أَكْرَمَكَ إِنْ كُنْتَ كَرِيمًا، وَلَقَدْ أَرَاكَ مَنْ أَهَانَكَ إِنْ كُنْتَ حَلِيمًا.

Indeed I am happier to [get to] know a noble-minded person than to acquire an .٣٧
.expensive and precious jewel

٣٧_ لِأَنَا أَشَدُّ إِغْتِبَاطًا بِمَعْرِفَةِ الْكَرِيمِ مِنْ إِمْسَاكِ عَلَى الْجَوْهَرِ النَّفِيسِ الْغَالِي الثَّمَنِ.

.It is not the habit of noble-minded people to delay bounties .٣٨

٣٨_ لَيْسَ مِنْ عَادَةِ الْكِرَامِ تَأْخِيرُ الْإِنْعَامِ.

.Being hasty in taking revenge is not from the traits of noble-minded people .٣٩

٣٩_ لَيْسَ مِنْ شِيَمِ الْكِرَامِ تَعْجِيلُ الْإِنْتِقَامِ.

Remaining alongside a noble-minded person in humiliation is better than .٤٠
.accompanying the wicked in order to gain favour

٤٠_ لُزُومُ الْكَرِيمِ عَلَى الْهَوَانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئِيمِ عَلَى الْإِحْسَانِ.

The pleasure of the noble-minded people is in feeding [others] whereas the . ٤١
.[pleasure of the wicked people is in eating [themselves

٤١_ لَذَّةُ الْكِرَامِ فِي الْإِطْعَامِ وَلَذَّةُ النَّاسِ فِي الطَّعَامِ.

One of the most honourable . ٤٢

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actions of the noble-minded person is feigning inattention towards that which he .knows

٤٢_ مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ تَغَافُلُهُ عَمَّا يَعْلَمُ.

.Giving generously is from the traits of the munificent .٤٣

٤٣_ مِنْ شِيَمِ الْكِرَامِ بَدَلُ النَّدَى.

.The munificent person is never deserted .٤٤

٤٤_ مَا أَوْحَشَ كَرِيمٌ.

The propensity of a noble-minded person is always towards the [positive] traits of .٤٥
.his forefathers

٤٥_ مَنْ زَعَّ الْكَرِيمِ أَبَدًا إِلَى شِيَمِ آبَائِهِ.

The happiness of noble-minded people is in giving generously [to others] while the .٤٦
joy of the wicked is in evil retribution

٤٦_ مَسْرَةُ الْكِرَامِ فِي بَدَلِ الْعَطَاءِ، وَمَسْرَةُ اللَّئَامِ فِي سُوءِ الْجَزَاءِ.

.A high-minded person is never spiteful .٤٧

٤٧_ لَا يَكُونُ الْكَرِيمُ حَقُودًا.

None deserves to be called munificent except the one who gives before he is .٤٨
.asked

٤٨_ لَا يَسْتَحِقُّ اسْمَ الْكَرَمِ إِلَّا مَنْ بَدَأَ بِنَوَالِهِ قَبْلَ سُؤَالِهِ.

.A person does not ennoble himself until he belittles his wealth .٤٩

٤٩_ لَا يُكْرِمُ الْمَرْءُ نَفْسَهُ حَتَّى يُهَيِّنَ مَالَهُ.

.[The munificent person is one who bestows his favours generously [to others .٥٠

٥٠_ الْكَرِيمُ مَنْ بَدَلَ إِحْسَانَهُ.

.٥١ It is not from the traits of a noble-minded person to wear the cloak of disgrace

٥١_ لَيْسَ مِنْ شِيَمِ الْكَرِيمِ إِذْرَاعُ الْعَارِ.

.٥٢ The noble-minded one is bright whereas the wicked one is immature

٥٢_ الْكَرِيمُ أَبْلَجٌ، اللَّئِيمُ مُلْهَوَجٌ.

High Esteem

High-esteem-الكرامه

.١ One who is not set aright by high esteem is put right by indignity

١_ مَنْ لَمْ تُقَوِّمَهُ الْكَرَامَةُ قَوِّمَتْهُ الْإِهَانَةُ.

.٢ One who is not reformed by high esteem is reformed by indignity

٢_ مَنْ لَمْ تُصْلِحْهُ الْكَرَامَةُ أَصْلَحَتْهُ الْإِهَانَةُ.

.٣ It is a right upon one whose esteem has been increased by

.Allah that he should [in turn] be more respectful to the people

٣_ مَنْ زَادَهُ اللَّهُ كِرَامَةً فَحَقِيقٌ بِهِ أَنْ يَزِيدَ النَّاسَ إِكْرَامًا.

.One who is raised by disgrace is made vain by high esteem .٤

٤_ مَنْ رَبَّاهُ الْهَوَانَ أَبْطَلَ رِثَّةَ الْكِرَامَةِ.

Noble Traits Deeds

المكارم-Noble traits and deeds

.When you desire to acquire noble traits then keep away from the forbidden .١

١_ إِذَا رَغِبْتَ فِي الْمَكَارِمِ فَاجْتَنِبِ الْمَحَارِمَ.

Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry .٢
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

٢_ تَبَادَرُوا الْمَكَارِمَ، وَسَارِعُوا إِلَى تَحْمِلِ الْمَغَارِمِ، وَاسْتَجِئُوا فِي حَاجِهِ مَنْ هُوَ نَائِمٌ، يَحْسُنْ لَكُمْ فِي الدَّارَيْنِ الْجَزَاءُ، وَتَنَالُوا مِنَ اللَّهِ عَظِيمَ الْجَزَاءِ.

Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a .٣
.result] you will achieve the greatest gains

٣_ ثَابِرُوا عَلَى اقْتِنَاءِ الْمَكَارِمِ، وَتَحَمَّلُوا أَعْيَاءَ الْمَغَارِمِ، تُحْرَزُوا قَصَبَاتِ الْمَغَانِمِ.

.The best of noble traits is altruism .٤

٤_ خَيْرُ الْمَكَارِمِ الْإِيثَارُ.

End your day's work with noble deeds and begin the night by fulfilling the needs of .٥
.[the one who is asleep [and unaware of your assistance

٥_ رُوْحُوا فِي الْمَكَارِمِ، وَادْلِجُوا فِي حَاجِهِ مَنْ هُوَ نَائِمٌ.

Acquire noble traits and do good to the people, for indeed these two things protect .٦

.one from falling into difficulties and lead to loftiness

٦_ عَلَيْنِكَ بِمَكَارِمِ الْخِلَالِ وَاضْطِنَاعِ الرِّجَالِ فَإِنَّهُمَا يَقِيَانِ مَصَارِعَ السُّوءِ وَيُوجِبَانِ الْجَلَالَهٗ.

.The pinnacle of noble traits is altruism .٧

٧_ غَايَةُ

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المكاريِم الإيثَارُ.

From the best noble deeds is bearing the liabilities [and debts of others] and being .٨
.hospitable to one's guests

٨- مِنْ أَفْضَلِ الْمَكَارِمِ تَحْمُلُ الْمَغَارِمَ، وَإِقْرَاءُ الضُّيُوفِ.

.٩ [One of the best noble deeds is spreading goodness [and virtue

٩- مِنْ أَحْسَنِ الْمَكَارِمِ بَثُّ الْمَعْرُوفِ.

.١٠ One of the best noble deeds is keeping away from the forbidden

١٠- مَنْ أَحْسَنَ الْمَكَارِمِ تَجَنَّبَ الْمَحَارِمَ.

.١١ Noble traits [and deeds] are not complete except with chastity and self-sacrifice

١١- لَا تَكْمُلُ الْمَكَارِمُ إِلَّا بِالْعِفَافِ وَالْإِيثَارِ.

.١٢ Noble traits are [attained] by [bearing] that which is disliked

١٢- الْمَكَارِمُ بِالْمَكَارِهِ.

The Disliked

The disliked-المكروه

The disliked act which has a praiseworthy result is better than the action which one .١
.loves [but] whose outcome is dispraised

١- مَكْرُوهٌ تُحْمَدُ عَاقِبَتُهُ، خَيْرٌ مِنْ مَحْبُوبٍ تُذَمُّ مَعَبَّتُهُ.

Earnings

Earnings-المكاسب وكسب الأموال

.١ The purest of earnings is lawful earning

١- أَرْكَى الْمَكَاسِبِ كَسْبُ الْحَلَالِ.

۲. [The worst kind of earning is the unlawful [earning

۲_ بئس الكسب الحرام.

۳. Embarking on the terrifying [and surmounting one's fears] brings wealth

۳_ رُكُوبُ الْأَهْوَالِ يَكْسِبُ الْأَمْوَالَ.

۴. One who earns by unlawful means accumulates sins

۴_ مَنْ اكْتَسَبَ حَرَامًا اخْتَقَبَ آثَامًا.

Laziness And The Lazy

Laziness and the lazy -الكسل والكسلان

۱. One who is always lazy, his hopes get dashed

۱_ مَنْ دَامَ كَسَلُهُ خَابَ أَمَلُهُ.

۲. Do not rely on a lazy person in your affairs

۲_ لَا تَتَّكِلْ فِي أُمُورِكَ عَلَى كَسَلَانٍ.

Revealing Removing Distress

Revealing and removing distress -كشف الضر

۱. One who reveals his distress to others has accepted humiliation

۱_ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

۲. No action is more beloved to Allah, the Most High, than for a person to remove the

.distress [and adversity] from another person

٢_ ما مِنْ عَمَلٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ ضُرِّ يَكْشِفُهُ رَجُلٌ عَنْ رَجُلٍ.

Suppressing Anger

Suppressing anger-الكظم والكاظم

١. The suppressor of anger is one who extirpates his grudges .

١_ أَلْكَاطِمُ مَنْ أَمَاتَ أَضْغَانَهُ.

٢. Suppress [your] anger and you will increase in forbearance .

٢_ إِكْظِمِ الْغَيْظَ تَزِدَّ حِلْمًا.

٣. Suppression [of anger] is the fruit of forbearance .

٣_ أَلْكَظْمُ ثَمَرَةُ الْحِلْمِ.

٤. [The cornerstone of forbearance is suppression [of anger .

٤_ رَأْسُ الْحِلْمِ الْكَظْمُ.

٥. 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

٥_ طُوبَى لِمَنْ كَظَمَ غَيْظَهُ وَلَمْ يُطَلِّقْهُ، وَعَصَى أَمْرَ نَفْسِهِ فَلَمْ يَهْلِكْهُ.

٦. How many a time is anger suppressed out of the fear of that which is more severe .than it

٦_ كَمْ مِنْ غَيْظٍ تُجَرِّعَ مَخَافَهُ مَا هُوَ أَشَدُّ مِنْهُ.

٧. Whoever suppresses his anger , his forbearance becomes complete .

٧_ مَنْ كَظَمَ غَيْظَهُ كَمَلَ حِلْمُهُ.

٨. 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

٨- اِكْظِمِ الْعَيْظَ عِنْدَ الْعَضْبِ وَتَجَاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ الْعَاقِبَةُ.

Ingratitude

Ingratitude-كفران النعمه والكفور

١. Doing good to an ingrate is from the greatest of crimes .

١- اِضْطِنَاعُ الكُفُورِ مِنْ اَعْظَمِ الجُرُومِ.

٢. Being ungrateful for a blessing causes it to be taken away and being thankful for it .
.causes it to last

٢- كُفْرُ النُّعْمَةِ مُزِيلٌهَا وَشُكْرُهَا مُسْتَدِيمٌهَا.

٣. Ingratitude for blessings makes one stumble and strips away the blessings .

٣- كُفْرَانُ النِّعَمِ يُزِلُّ القَدَمَ

وَيَسْلُبُ النَّعْمَ.

Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] ٤ .
misfortune

٤_ كُفْرُ النَّعْمَةِ لَوْمٌ، وَصُحْبُهُ الْأَحْمَقِ سُؤْمٌ.

.Being ungrateful for a blessing is the cause of its removal ٥ .

٥_ كُفْرُ النَّعْمَةِ مُزِيلُهَا.

.The one who is unthankful for blessings is ungrateful for the bounty of Allah ٦ .

٦_ كَافِرُ النَّعْمَةِ كَافِرٌ فَضَّلَ اللَّهُ.

.Ingratitude for blessings is the thing that brings [divine] retribution ٧ .

٧_ كُفْرُ النَّعْمِ مَجْلَبَةٌ لِحُلُولِ النَّقَمِ.

The one who is ungrateful for blessings is dispraised in the sight of the Creator and ٨ .
the creation

٨_ كَافِرُ النَّعْمَةِ مَذْمُومٌ عِنْدَ الْخَالِقِ وَالْخَلِائِقِ.

.[Ingratitude for blessings is not a success [rather it is a failure ٩ .

٩_ لَيْسَ مِنَ التَّوْفِيقِ كُفْرَانُ النَّعْمِ.

.There is no blessing with ingratitude ١٠ .

١٠_ لَا نِعْمَةَ مَعَ كُفْرٍ.

Verily ingratitude for blessings is vileness and accompanying the ignorant is [a ١١ .
cause of] misfortune

١١_ إِنَّ كُفْرَ النَّعْمَةِ لَوْمٌ وَمُصَاحَبَةَ الْجَاهِلِ سُؤْمٌ.

.Blessings are stripped away by ingratitude ١٢ .

١٢_ أَلَنْ عَمَّ يَسْتَلْبِهَا الْكُفْرَانُ.

١٣. The bane of blessings is ingratitude .

١٣_ آفَهُ النَّ عَمِ الْكُفْرَانُ.

١٤. The cause of alteration [and removal] of blessings is ingratitude .

١٤_ سَبَبُ تَحَوُّلِ النَّ عَمِ الْكُفْرَانُ.

١٥. In ungratefulness for blessings is [the cause of] its removal .

١٥_ فِي كُفْرِ النَّ عَمِ زَوَالِهَا.

١٦. Whoever is ungrateful for blessings, [divine] retribution comes upon him .

١٦_ مَنْ كَفَرَ النَّ عَمَ حَلَّتْ بِهِ النَّقْمُ.

The Disbeliever

The disbeliever-الكافر

١. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped .

١_ الْكَافِرُ خَبٌّ لَيْسِمٌ، خَوْنٌ، مَغْرُورٌ بِجَهْلِهِ، مَغْبُوتٌ.

٢. 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

٢_ أَلْكَافِرُ الدُّنْيَا جَنَّ تَهُ، وَالْعَاجِلُهُ هِمَّتُهُ، وَالْمَوْتُ شَقَاؤُهُ، وَالنَّارُ غَايَتُهُ.

٣. The disbeliever is an immoral, ignorant person

٣_ أَلْكَافِرُ فَاجِرٌ جَاهِلٌ.

٤. The disbeliever is ill-tempered and has an evil manner

٤_ أَلْكَافِرُ شَرِسُ الْخَلِيقَةِ، سَنِئِيءُ الطَّرِيقَةِ.

٥. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious

٥_ أَلْكَافِرٌ حَبْبٌ، ضَبٌّ، جَافٌ، خَائِنٌ.

٦. The final end of the disbeliever is hellfire

٦_ غَايَةُ الْكَافِرِ النَّارُ.

٧. The disbeliever did not disbelieve until he became ignorant

٧_ مَا كَفَرَ الْكَافِرُ حَتَّى جَاهِلٌ.

٨. 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

٨_ هَمُّ الْكَافِرِ لِدُنْيَاهُ، وَسَعْيُهُ لِعَاجِلَتِهِ، وَغَايَتُهُ شَهْوَتُهُ.

Disbelief

Disbelief-الكفر

١. (Disbelief is disappointment [and failure]).

١_ أَلْكَفْرُ خِذْلَانٌ.

٢. Counter disbelief with faith

٢_ ضَادُّوا الْكُفْرَ بِالْإِيمَانِ.

٣. Disbelief is loss.

٣_ الْكُفْرُ مَعْرَمٌ.

Restraint

Restraint-الكف

١. Restraining yourself from that which others possess is one of the two generosities .

١_ الْكَفُّ عَمَّا فِي أَيْدِي النَّاسِ أَحَدُ السَّخَائِنِ.

٣. Verily restraint during the confusion of misguidance is better than embarking on .
terrors

٢_ إِنَّ الْكَفَّ عِنْدَ حَيْرِهِ الضَّلَالِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ.

٤. There is no piety like self-restraint .

٣_ لَا وَرَعَ كَالْكَفِّ.

Sufficiency

Sufficiency-الكفاف

١. Being pleased with what is sufficient is better than striving for lavishness .

١_ الرِّضَا بِالْكَفَافِ خَيْرٌ مِنَ السَّعْيِ فِي الْإِسْرَافِ.

٢. Being pleased with what suffices leads to virtue .

٢_ الرِّضَا بِالْكَفَافِ يُؤَدِّي إِلَى الْعِفَافِ.

٣. Blessed is the one who adorns himself with virtue and is satisfied with what suffices .

٣_ طُوبَى لِمَنْ تَحَلَّى بِالْعِفَافِ وَرَضِيَ بِالْكَفَافِ.

One who is content with that which suffices is led by it towards .۴

p: ۷۷۶

.[Or: Disbelief is abandonment [by Allah –۱

.virtue

٤_ مَنْ اقْتَنَعَ بِالْكَفَافِ أَدَاهُ إِلَى الْعَفَافِ.

One who limits himself to what suffices hastens comfort and lives in an abode of .
ease

٥_ مَنْ اقْتَصَرَ عَلَى الْكَفَافِ تَعَجَّلَ الرَّاحَةَ وَتَبَوَّءَ خَفْضَ الدَّعْوَةِ.

No one can dispense with the need to seek his sustenance and that which he .
requires of provisions

٦_ لَا غِنَى بِأَحَدٍ مِنَ الْإِزْتِيَادِ، وَقَدَّرِ بِلَاغِهِ مِنَ الزَّادِ.

Recompense

Recompense-المكافآت

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

١_ أَطْلُ يَدَكَ فِي مُكَافَاهِ مَنْ أَحْسَنَ إِلَيْكَ، فَإِنْ لَمْ تَقْدِرْ فَلَا أَقْلَ مِنْ أَنْ تَشْكُرَهُ.

٢. Recompense is liberation

٢_ الْمُكَافَاهُ عِتْقٌ.

One who endeavours to recompense the good that is done to him has indeed .
recompensed it

٣_ مَنْ هَمَّ أَنْ يُكَافِيَ عَلَى مَعْرُوفٍ فَقَدْ كَافَى.

One who does not recompense offence with favour is not from the noble-minded .
ones

٤_ مَنْ لَمْ يُجَازِ الْإِسَاءَةَ بِالْإِحْسَانِ فَلَيْسَ مِنَ الْكِرَامِ.

٥. Recompensing the wrongdoer with favour is from the perfection of faith

٥_ مِنْ كَمَالِ الْإِيمَانِ مُكَافَأَةُ الْمُسِيءِ بِالْإِحْسَانِ.

٦_ The most severely punished of all people is one who recompenses good with evil.

٦_ أَشَدُّ النَّاسِ عُقُوبَةً رَجُلٌ كَفَى الْإِحْسَانَ بِالْإِسَاءَةِ.

٧_ When your hand is short and unable to recompense [the one who does good to you] .
then lengthen your speech with gratitude

٧_ إِذَا قَصُرَتْ يَدُكَ عَنِ الْمُكَافَاةِ فَأَطْلُ لِسَانَكَ بِالشُّكْرِ.

٨_ Return the stone from whence it came to you, for indeed evil is not repulsed except
(by evil.)

٨_ رُدَّ الْحَجَرَ مِنْ حَيْثُ جَاءَكَ،

p: ٧٧٧

١_ This is in situations where forgiveness and patience may bring greater harm

فَإِنَّهُ لَا يُرَدُّ الشَّرُّ إِلَّا بِالشَّرِّ.

Competence

الكفايه-Competence

1. One whose competence is good is loved by his sovereign . ١

١_ مَنْ حَسُنَتْ كِفَايَتُهُ أَحَبَّهُ سُلْطَانُهُ.

2. One who is raised [to a high rank] without competence is dropped without wrongdoing . ٢

٢_ مَنْ رُفِعَ بِلَا كِفَايَةٍ وَوُضِعَ بِلَا جِنَايَةٍ.

3. One whose competence is good deserves [to be given] authority . ٣

٣_ مَنْ أَحْسَنَ الْكِفَايَةَ اسْتَحَقَّ الْوِلَايَةَ.

Duty

التكليف-Duty

1. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him . ١

١_ مَنْ كَلَّفَكَ مَا لَا تُطِيقُ فَقَدْ أَفْتَاكَ فِي عِضْيَانِهِ.

2. Affectation is from the morals of the hypocrites . ٢

٢_ التَّكَلُّفُ مِنَ اخْتِلَافِ 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

[\(1\)](#) woe to the faithless for the Fire.

٣- إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخِييراً، وَنَهَاهُمْ تَحْذِيراً، وَكَلَّفَ يَسِيراً، وَكَلَّفَ عَسِيراً، وَأَعْطَى عَلَى الْقَلِيلِ كَثِيراً، وَلَمْ يُعْصَ مَغْلُوباً، وَلَمْ يُطْعَ مُكْرَهاً، وَلَمْ يُرْسَلِ الْأَنْبِيَاءُ لَعِباً، وَلَمْ يُنْزَلِ الْكِتَابُ عَبَثاً، وَمَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلاً، ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ.

The Speaker

The speaker - المتكلم

١. For every speaker there are times [and conditions where he is able to

p: ٧٧٨

Q٣٨:٢٧-١

[speak]

١- لِلْمَتَكَلِّمِ أَوْقَاتٌ.

٢. You have started flying while still a nestling and growling before coming of age

٢- لَقَدْ طَرَّتْ شَكِيرًا، وَهَدَرَتْ صَقْبًا (سَقْبًا).

The Ideal One

The ideal one -الكمال

١. [The ideal [person] is one whose seriousness prevails over his jesting [and frivolity]

١- الْكَامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

Perfection

Perfection -الكمال

١. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker

١- الْكَمَالُ فِي ثَلَاثٍ، الصَّبْرُ عَلَى النَّوَائِبِ، وَالتَّوَرُّعُ فِي الْمَطَالِبِ، وَإِسْعَافُ الطَّالِبِ.

٢. Perfection [of what is desired] is non-existent in this world

٢- الْكَمَالُ فِي الدُّنْيَا مَفْقُودٌ.

٣. You will never attain perfection until you rise above imperfection

٣- لَنْ تُدْرِكَ الْكَمَالَ حَتَّى تَرْقَى عَنِ النَّقْصِ.

٤. From the perfection of a human being and the abundance of his merit is his own [feeling of imperfection] in himself

٤- مِنْ كَمَالِ الْإِنْسَانِ وَوُفُورِ فَضْلِهِ إِسْتِشْعَارُهُ بِنَفْسِهِ النُّقْصَانَ.

Plots

One who is not cautious of [evil] plots before they occur, does not benefit from . ١
.regret after their assault

١_ مَنْ لَمْ يَتَحَرَّزْ مِنَ الْمَكَائِدِ، قَبْلَ وُقُوعِهَا لَمْ يَنْفَعَهُ الْأَسْفُ بَعْدَ هُجُومِهَا.

The Sagacious

The sagacious-الكيس

The foundation of a sagacious person is his intellect, his magnanimity is his . ١
.character and his religion is his distinction

١_ الْكَيْسُ أَصْلُهُ عَقْلُهُ، وَمُرُوءَتُهُ خُلُقُهُ، وَدِينُهُ حَسْبُهُ.

The sagacious person is one whose today is better than his yesterday and [one . ٢
.[who] keeps blame away from himself [by not doing anything blameworthy

٢_ الْكَيْسُ مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِيهِ، وَعَقَلَ الذَّمَّ عَنْ نَفْسِهِ.

The sagacious person is one who enlivens his virtues and kills off his vices by . ٣
subduing his

.lust and his vain desires

٣_ الْكَيْسُ مَنْ أَحْيَا فَضَائِلَهُ، وَأَمَاتَ رَذَائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَوَاهُ.

The sagacious person is one who is inattentive towards others while expecting .٤
.much from [and constantly judging] himself

٤_ الْكَيْسُ مَنْ كَانَ غَافِلًا عَنِ غَيْرِهِ وَلِنَفْسِهِ كَثِيرَ التَّقَاضَى.

.The sagacious person is one who controls the reins of his lustful desires .٥

٥_ الْكَيْسُ مَنْ مَلَكَ عِنَانَ شَهْوَتِهِ.

The sagacious person is one who dons the garment of modesty and the armour of .٦
.forbearance

٦_ الْكَيْسُ مَنْ تَجَلَّبَبَ الْحَيَاءَ، وَادَّرَعَ الْحِلْمَ.

The most sagacious person of all is one who loathes this world, cuts off his hope and .٧
.aspiration from it, and turns his desire and expectation away from it

٧_ أَكْبَسُ الْأَكْيَاسِ مَنْ مَقَّتْ دُنْيَاهُ، وَقَطَعَ مِنْهَا أَمَلَهُ وَمُنَاهُ، وَصَرَفَ عَنْهَا طَمَعَهُ وَرَجَاهُ.

Verily the sagacious people are those who have loathing for this world and lower .٨
their eyes from its splendour; they turn their hearts away from it and yearn
.passionately for the everlasting abode

٨_ إِنَّ الْأَكْيَاسَ هُمُ الَّذِينَ لِلدُّنْيَا مَقْتًا، وَأَعْيَيْنَهُمْ عَنِ زَهْرَتِهَا أَعْمَضُوا، وَقُلُوبُهُمْ عَنْهَا صَرَفُوا، وَبِالدَّارِ الْبَاقِيَةِ تَوَلَّوْهُوا.

Verily the sagacious person is one who restrains his lustful desire and subdues his .٩
.outburst in times of anger by quelling it

٩_ إِنَّ الْكَيْسَ مَنْ كَانَ لِشَهْوَتِهِ مَانِعًا، وَلِنَزْوَتِهِ عِنْدَ الْحَفِيظَةِ وَاقِمًا قَامِعًا.

.The sagacious person's friend is truth and his enemy is falsehood .١٠

١٠_ الْكَيْسُ صَدِيقُهُ الْحَقُّ وَعَدُوُّهُ الْبَاطِلُ.

Only he is sagacious who seeks forgiveness when he does wrong and regrets . ١١
.when he commits a sin

١١_ إِنَّمَا الْكَيْسُ مَنْ إِذَا أَسَاءَ اسْتَعْفَرَ، وَإِذَا أَذْنَبَ نَدِمَ.

For the .١٢

p: ٧٨٠

.sagacious person there is admonition in everything

١٢_ لِلْكَيْسِ فِي كُلِّ شَيْءٍ إِتْعَاظٌ.

Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving .١٣
.[one's Hereafter [through good deeds

١٣_ أَلْكَيْسُ تَقْوَى اللَّهِ سُبْحَانَهُ، وَتَجَنُّبُ الْمَحَارِمِ، وَإِصْلَاحُ الْمَعَادِ.

.The most sagacious among you is the most pious among you .١٤

١٤_ أَكْيَسُكُمْ أَوْرَعُكُمْ.

.The greatest sagacity is God-wariness .١٥

١٥_ أَكْيَسُ الْكَيْسِ التَّقْوَى.

The determination and effort of the sagacious one is for the improvement of his .١٦
.[Hereafter and for acquiring more provisions [for it

١٦_ عَزِيمَةُ الْكَيْسِ وَجِدُّهُ لِإِصْلَاحِ الْمَعَادِ، وَالِاسْتِكْنَارِ مِنَ الزَّادِ.

.The sagacious person is one who shortens his hopes .١٧

١٧_ أَلْكَيْسُ مَنْ قَصَّرَ آمَالَهُ.

.The sagacious person is one who knows himself and is sincere in his actions .١٨

١٨_ أَلْكَيْسُ مَنْ عَرَفَ نَفْسَهُ، وَأَخْلَصَ أَعْمَالَهُ.

.It is a sufficient sagacity for a person to recognize his own flaws .١٩

١٩_ كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَعْرِفَ مَعَائِبَهُ.

It is a sufficient sagacity for a person to remain moderate in his goals and .٢٠
.reasonable in his quests

٢٠_ كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَفْتَصِدَ فِي مِ آرِبِهِ، وَيُجْمَلَ فِي مَطَالِبِهِ.

It is a sufficient sagacity for a person to overcome his vain desire and possess .٢١
.intelligence

٢١_ كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَغْلِبَ الْهَوَى، وَيَمْلِكَ النَّهَى.

It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling .٢٢
.on the flaws of others] and be moderate in what he seeks

٢٢_ كَفَى بِالْمَرْءِ كَيْسًا أَنْ يَقِفَ عَلَى مَعَائِبِهِ، وَيَقْتَصِدَ فِي مَطَالِبِهِ.

There Is No God But Allah

لا إله إلا الله-There is no God but Allah

١. '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

١_ لَا إِلَهَ إِلَّا اللَّهُ عَزِيمَةُ الْإِيمَانِ، وَفَاتِحَةُ الْإِحْسَانِ، وَمَرْضَاةُ الرَّحْمَنِ، وَمَدْحَرَةُ الشَّيْطَانِ.

Vileness

Vileness-اللُّؤْمُ

١. Vileness is preferring the love of wealth over the delight of praise and commendation.

١_ أَلُّؤْمٌ إِثَارُ حُبِّ الْمَالِ عَلَى لَذَّةِ الْحَمْدِ وَالثَّنَاءِ.

٢. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

٢_ أَلُّؤْمٌ مُضَادٌّ لِسَائِرِ الْفَضَائِلِ، وَجَامِعٌ لِجَمِيعِ الرَّذَائِلِ وَالسُّوْءَاتِ وَالذَّنَائَا.

٣. The greatest vileness is praising the blameworthy.

٣_ أَعْظَمُ الْلُّؤْمِ، حَمْدُ الْمَذْمُومِ.

٤. Vileness is the foundation of evil.

٤_ أَلُّؤْمٌ أُسُّ الشَّرِّ.

٥. Vileness is the accumulator of dispraise.

٥_ أَلُّؤْمٌ جَمَاعُ الْمَذَامِّ.

٦. Vileness necessitates deceit.

٦_ أَلُّؤْمٌ يُوجِبُ الْغِشَّ.

٧. Vileness is preferring wealth over people.

٧_ أَلُّؤْمٌ إِثَارُ الْمَالِ عَلَى الرِّجَالِ.

٨. Vileness is ugly so do not make it your attire .

٨_ أَلُّؤْمٌ قَبِيحٌ فَلَا تَجْعَلْهُ لِبَسِّكَ.

٩. Hastening punishment is one of the signs of vileness .

٩_ مِنْ عِلَامَاتِ اللُّؤْمِ تَعْجِيلُ الْعُقُوبَةِ.

١٠. Betraying [one's] agreements is one of the signs of vileness .

١٠_ مِنْ عِلَامَاتِ اللُّؤْمِ الْغَدْرُ بِالْمَوَاطِنِ.

١١. Being a bad neighbour is from the signs of vileness .

١١_ مِنْ عِلَامَةِ اللُّؤْمِ سُوءُ الْجُورِ.

١٢. Slandering the righteous is one of the ugliest vile traits .

١٢_ مِنْ أَقْبَحِ اللُّؤْمِ عَيْبَةُ الْأَخْيَارِ.

It is from vileness for a person to preserve his wealth and sacrifice his dignity .

[[instead

١٣_ مِنَ اللُّؤْمِ أَنْ يَصُونَ الرَّجُلُ مَالَهُ وَيَتَذَلَّ عِرْضَهُ.

It is from the greatest vileness for a man to protect himself while surrendering his .

wife

١٤_ مِنَ أَعْظَمِ اللُّؤْمِ إِحْرَازُ الْمَرْءِ

p: ٧٨٢

نَفْسُهُ وَإِسْلَامُهُ عَرَسَهُ.

١٥. Being ill-natured is from vileness.

١٥_ مِنَ اللَّئِيمِ سُوءُ الْخُلُقِ.

The Vile

The vile – اللئيم

١. When the vile one attains a position above his status, his condition changes [for the worse].

١_ اللَّئِيمُ إِذَا بَلَغَ فَوْقَ مِقْدَارِهِ تَنَكَّرَتْ أَحْوَالُهُ.

٢. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

٢_ اللَّئِيمُ يَجْفُو إِذَا اسْتُعْطِفَ، وَيَلِينُ إِذَا عُنْفَ.

٣. 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.

٣_ اللَّئِيمُ لَا يَتَّبِعُ إِلَّا شَكْلَهُ، وَلَا يَمِيلُ إِلَّا إِلَى مِثْلِهِ.

٤. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

٤_ اللَّئِيمُ لَا يُرْجَى خَيْرُهُ، وَلَا يُسَلَّمُ مِنْ شَرِّهِ، وَلَا يُؤْمَنُ مِنْ غَوَائِلِهِ.

٥. The vile one dons the attire of dishonour and harms the freemen.

٥_ اللَّئِيمُ يُدْرِعُ الْعَارَ، وَيُؤْذِي الْأَحْرَارَ.

٦. The vile one considers his favours as debts that he will demand repayment for [in the future].

٦_ اللَّئِيمُ يَرَى سَوَالِفَ إِحْسَانِهِ دَيْنًا لَهُ يَقْتَضِيهِ.

The vile one is such that when he needs you he puts you in difficulty, and when you .v
.need him he torments you

٧_ أَلَلَّيْمٌ إِذَا أَحْتَاَجَ إِلَيْكَ أَجْفَاكَ، وَإِذَا أَحْتَجَّتْ إِلَيْهِ عَنَّاكَ.

Be cautious of the vile one when you honour him, and the depraved one when you .٨
.bring him forward, and the lowly one when you raise him

٨_ إِحْذَرِ اللَّيْمَ إِذَا أَكْرَمْتَهُ، وَالرَّذُلَ إِذَا قَدَّمْتَهُ، وَالسُّفْلَةَ إِذَا رَفَعْتَهُ.

The vile one spares no effort in seeking evil vengeance for .٩

.the wrong that has been done to him

٩_ أَلَلَّيْمُ يُعَلِي هِمَّتَهُ فِيمَا جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ الْمُكَافَاهِ.

Beware of depending on the vile one, for indeed he forsakes the one who depends .١٠
.on him

١٠_ إِيَّاكَ أَنْ تَعْتَمِدَ عَلَى اللَّيْمِ، فَإِنَّهُ يَخْذُلُ مَنْ اعْتَمَدَ عَلَيْهِ.

The most difficult objective is seeking that which is in the possession of the vile .١١
.ones

١١_ أَضْعَبُ الْمَرَامِ طَلَبُ مَا فِي أَيْدِي اللَّئَامِ.

.[The vile ones are the most patient physically [but are weakest in spirit .١٢

١٢_ اللَّئَامُ أَضْبِرُ أَجْسَادًا.

.The vile one has no magnanimity .١٣

١٣_ أَلَلَّيْمٌ لَامُرُوءَةٌ لَهُ.

.The vile person is never ashamed .١٤

١٤_ أَلَلَّيْمٌ لَا يَسْتَحْيِي.

The vile person is one who puts a lot of obligation [on others when he does any .١٥
.[good to them

١٥_ أَلَلَّيْمٌ مَنْ كَثُرَ امْتِنَانُهُ.

The vile one is such that when he has the power, he commits atrocities and when .١٦
.he makes a promise, he breaks it

١٦_ أَلَلَّيْمٌ إِذَا قَدَرَ أَفْحَشَ، وَإِذَا وَعَدَ أَخْلَفَ.

The vile one is such that when he gives, he does begrudgingly and when he is given .١٧
.something, he is ungrateful

١٧_ أَلَلَّيْمُ إِذَا أُعْطِيَ حَقَّهٗ، وَإِذَا أُعْطِيَ جَحَدَ.

When you come upon vile [and miserly] people then give the excuse of fasting [so .١٨
.[that you may leave them without partaking of a meal

١٨_ إِذَا حَلَّتْ بِاللَّئَامِ، فَاعْتَلِلْ بِالصَّيَامِ.

When the vile one attains a position above his status, his condition changes [for the .١٩
.[worse

١٩_ إِذَا بَلَغَ اللَّئِيمُ فَوْقَ مِقْدَارِهِ تَنَزَّ كَرْتٌ أَحْوَالُهُ.

When the vile one increases his reverence for you then increase your scorn for .٢٠

٢٠_ إِذَا زَادَكَ اللَّئِيمُ إِجْلَالًا فَزِدْهُ إِذْلَالًا.

.The authority of a vile person manifests his evil traits and flaws .٢١

٢١_ دَوْلَةُ اللَّئِيمِ تَكْشِفُ مَسَاوِيَهُ وَمَعَائِبَهُ.

.The dominion of the vile is the humiliation of the honourable .٢٢

٢٢_ دَوْلَةُ اللَّئَامِ مَذَلَّةُ الْكِرَامِ.

.The ascendancy the vile ones is from the calamities of the times .٢٣

٢٣_ دَوْلُ اللَّئَامِ مِنْ نَوَائِبِ الْأَيَّامِ.

.The one who seeks good from vile people is deprived of it .٢٤

٢٤_ طَالِبُ الْخَيْرِ مِنَ اللَّئَامِ مَحْرُومٌ.

.The triumph of a vile person leads to destruction .٢٥

٢٥_ ظَفَرَ اللَّئِيمِ يُرْدَى.

.The triumph of vile people leads to haughtiness and defiance .٢٦

٢٦_ ظَفَرَ اللَّئَامِ تَجَبُّرٌ، وَطُغْيَانٌ.

.The shadow [and patronage] of the vile ones is [an] endemic adversity .٢٧

٢٧_ ظِلُّ اللَّئَامِ نَكْدٌ وَبَيْءٌ.

.The habit of vile people is to repay good with evil .٢٨

٢٨_ عَادَةُ اللَّئَامِ الْمُكَافَاةُ بِالْقَبِيحِ عَنِ الْإِحْسَانِ.

.The habit of vile people is denial [the blessings they have been given .٢٩

٢٩_ عَادَةُ اللَّئَامِ الْجُحُودُ.

.[The habit of vile people is ugly slander [and backbiting .۳۰

۳۰_ عَادَةُ اللَّئِيمِ قُبْحُ الْوَقَيْعِهِ.

.Harming honourable and liberated people is the habit of the vile and ignorant ones .۳۱

۳۱_ عَادَةُ اللَّئِيمِ وَالْأَعْمَارِ أَذِيَّةُ الْكِرَامِ وَالْأَحْرَارِ.

The honour of a vile person is humiliation and the deviation of the intellect is the .۳۲
.worst deviation

۳۲_ عِزُّ اللَّئِيمِ مَذَلَّةٌ، وَضَلَالُ الْعَقْلِ أَشَدُّ ضَلَّةً.

.Flee as far as you can from the foolish, vile one .۳۳

۳۳_ فِرُّوا كُلَّ الْفِرَارِ مِنَ اللَّئِيمِ الْأَحْمَقِ.

.The poverty of the honourable one is better than the wealth of the vile one .۳۴

۳۴_ فَاقَةُ الْكَرِيمِ أَحْسَنُ مِنْ غَنَاءِ اللَّئِيمِ.

Absence of vile people is .۳۵

a [source of] comfort for the people

٣٥_ فَقَدْ اللَّئَامِ رَاحَهُ الْأَنَامِ.

Every time the rank of a vile person is raised, the people around him diminish, .٣٦
.whereas the honourable one is the opposite of this

٣٦_ كُلَّمَا أَرْتَفَعَتْ رُتْبُهُ اللَّئِيمِ نَقَصَ النَّاسُ عِنْدَهُ، وَالكَرِيمُ ضِدُّ ذَلِكَ.

.One who is vile, [the occasion of] his birth is evil .٣٧

٣٧_ مَنْ لَوِّمَ سَاءَ مِيلَادُهُ.

.One who needs something from the vile ones has indeed been forsaken .٣٨

٣٨_ مَنْ كَانَتْ لَهُ إِلَى اللَّئَامِ حَاجَةٌ فَقَدْ خُذِلَ.

.Hard-heartedness is from the traits of the vile ones .٣٩

٣٩_ مِنَ اللَّئَامِ تَكُونُ الْقَسْوَةُ.

.The one who accompanies vileness is censured .٤٠

٤٠_ مُصَاحِبُ اللَّؤْمِ مَذْمُومٌ.

.The withholding of the honourable one is better than the granting of the vile one .٤١

٤١_ مَنَعَ الْكَرِيمِ أَحْسَنُ مِنْ إِعْطَاءِ اللَّئِيمِ.

The vile one is recognized by [his] evil action, ugly character and blameworthy .٤٢
.miserliness

٤٢_ يُسْتَدَلُّ عَلَى اللَّئِيمِ بِسُوءِ الْفِعْلِ، وَقُبْحِ الْخُلُقِ، وَذَمِيمِ الْبُخْلِ.

.The practice of the vile ones is denial .٤٣

٤٣_ سُنَّ هُ اللَّئَامِ الْجُحُودُ.

Confusion-اللَّبْسُ

1. There is nothing after clarification but confusion .

1_ مَا بَعْدَ التَّبْيِينِ إِلَّا اللَّبْسُ.

Milk

Milk-اللبن

1. Milk is one of the two meats .

1_ اللَّبْنُ أَحَدُ اللَّحْمَيْنِ.

The Stubborn

The stubborn-اللُّجُوجُ

1. The stubborn one has no [valid] opinion .

1_ اللَّجُوجُ لَا رَأْيَ لَهُ.

2. The stubborn one has no planning .

2_ لَيْسَ لِلُّجُوجِ تَدْبِيرٌ.

3. Never argue with a stubborn person in a gathering .

3_ لَا تُمَارِئَنَّ اللَّجُوجَ فِي مَحْفَلٍ.

4. A stubborn person has no [valid] opinion .

4_ لَا رَأْيَ لِلُّجُوجِ.

Stubbornness

Stubbornness-اللُّجَاجُ

1. Stubbornness causes its rider to stumble .

١- اللّٰجُ يَكْبُوْ بِرَاكِيْهِ.

٢. Stubbornness gives rise to hostilities and kindles rancour in the hearts .

—٢

p: ٧٨٤

اللَّجَاجُ يُنْتِجُ الْحُرُوبَ، وَيُوعِزُّ الْقُلُوبَ.

۳. Stubbornness is the most harmful of all things in this life and the next .

۳_ اللَّجَاجُ أَكْثَرُ (أَكْبَرُ) الْأَشْيَاءِ مَضَرَّةً فِي الْعَاجِلِ وَالْآجِلِ.

۴. Beware of blameworthy stubbornness, for indeed it provokes hostilities .

۴_ إِيَّاكَ وَمَذْمُومَ اللَّجَاجِ، فَإِنَّهُ يُثِيرُ الْحُرُوبَ.

۵. Stubbornness is ill-fated .

۵_ اللَّجَاجُ شُؤْمٌ.

۶. Stubbornness is the seed of evil .

۶_ اللَّجَاجُ بَذْرُ الشَّرِّ.

۷. Stubbornness tarnishes the soul .

۷_ اللَّجَاجُ يَشِينُ النَّفْسَ.

۸. Stubbornness is the provoker of hostilities .

۸_ اللَّجَاجُ مَثَارُ الْحُرُوبِ.

۹. Stubbornness causes its rider to fall off .

۹_ اللَّجَاجُ يَنْبُو بِرَاكِبِهِ.

۱۰. [Stubbornness is the symbol of destruction [and ruin .

۱۰_ اللَّجَاجُ عُنْوَانُ الْعَطَبِ.

۱۱. Stubbornness is followed by detriment .

۱۱_ اللَّجَاجُ يَعْقِبُ الضَّرَّ.

۱۲. Stubbornness corrupts opinion .

١٢_ اللَّجَاجُ يُفْسِدُ الرَّأْيَ.

١٣. Stubbornness brings to a person that which he is not in need of

١٣_ اللَّجَاجُ تُورِثُ مَا لَيْسَ لِلْمَرْءِ إِلَيْهِ حَاجَةٌ.

١٤. The fruit of stubbornness is ruin

١٤_ ثَمَرَةُ اللَّجَاجِ الْعَطْبُ.

١٥. The rider of stubbornness is exposed to affliction

١٥_ رَاكِبُ اللَّجَاجِ مُتَعَرِّضٌ لِلْبَلَاءِ.

١٦. [Stubbornness is the cause of turmoil [and war

١٦_ سَبَبُ الْهَيْجِ اللَّجَاجِ.

١٧. Stubbornness may bring about that which a person is not in need of

١٧_ قَدْ تُورِثُ اللَّجَاجُ مَا لَيْسَ لِلْمَرْءِ إِلَيْهِ حَاجَةٌ.

١٨. There is no mount more insubordinate than stubbornness

١٨_ لَا مَرْكَبَ أَجْمَحُ مِنَ اللَّجَاجِ.

Importunity

Importunity-الإلحاح

١. Importunity is an inviter of deprivation

١_ الْأَلْحَاحُ دَاعِيَةُ الْحِرْمَانِ.

٢. Importunity is enough as a [reason for] deprivation

٢_ كَفَى بِالْإِلْحَاحِ مَحْرَمَةً.

٣. Excessive importunity leads to refusal

٣_ كَثْرَةُ الْإِلْحَاحِ تُوجِبُ الْمَنْعَ.

.٤ The excessive importunity of a man leads to his deprivation .

٤_ كَثْرَةُ إِلْحَاحِ الرَّجُلِ تُوجِبُ حِزْمَانَهُ.

.٥ One whose importunity increases gets deprived .

٥_ مَنْ كَثُرَ إِلْحَاحُهُ حُرِمَ.

.٦

p: ٧٨٧

.[One who is importunate in asking irritates [people

٦_ مَنْ أَلَحَّ فِي السُّؤَالِ أْبْرَمَ.

.One who is importunate in asking gets deprived .٧

٧_ مَنْ أَلَحَّ فِي السُّؤَالِ حُرِمَ.

.One who is importunate in his asking invites his own deprivation .٨

٨_ مَنْ أَلَحَّ فِي سُؤَالِهِ دَعَا إِلَى حِزْمَانِهِ.

Important Events

Important events-الملاحم

One who understands the times [in which he lives] does not neglect to prepare [for .١
[what is to come

١_ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الْإِسْتِعْدَادِ.

One who is crippled by the hardship of the times is raised by the assistance of the .٢
.noble-minded ones

٢_ مَنْ أَقْعَدَتْهُ نِكَايَةُ الْأَيَّامِ أَقَامَتْهُ مَعُونَةُ الْكِرَامِ.

How quick the hours pass in the day and how fast the days pass in the month and .٣
!how quick the months pass in the year and how fast the years pass in the lifetime

٣_ مَا أَسْرَعَ السَّاعَاتِ فِي الْأَيَّامِ وَأَسْرَعَ الْأَيَّامِ فِي الشُّهُورِ وَأَسْرَعَ الشُّهُورِ فِي السَّنَةِ وَأَسْرَعَ السَّنَةِ فِي الْعُمْرِ.

.Days are the pages of your lifetime so eternize [or bind] them with your best deeds .٤

٤_ الْأَيَّامُ صَحَائِفُ آجَالِكُمْ فَخَلِّدُوهَا (فَجَلِّدُوهَا) أَحْسَنَ أَعْمَالِكُمْ.

.Hours are the lurking place of banes .٥

٥_ أَلْسَاعَاتُ مُكْمَنُ الْآفَاتِ.

٦. Hours plunder lifetimes .

٦_ الساعاتُ تُنهبُ الأعمارَ (الآجالَ)،.

٧. The passing of days brings the benefit of experiences .

٧_ الأيامُ تُفيدُ التجاربَ.

٨. Hours diminish lifetimes .

٨_ الساعاتُ تُنقصُ الأعمارَ.

٩. The passing of days reveals the hidden secrets .

٩_ الأيامُ تُوضِّحُ السرائرَ الكامنةَ.

١٠. 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

١٠_ إِنَّمَا أَنْتَ عَدَدُ أَيَّامٍ فَكُلْ يَوْمَ يَمْضَى عَلَيْكَ يَمْضَى بِبَعْضِكَ، فَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي الْمُكْتَسَبِ.

Verily the previous generations were only wiped out by the alternation of . ١١
.movements and stillness

١١_ إِنَّمَا أَبَادَ الْقُرُونِ تَعَاقُبُ الْحَرَكَاتِ وَالسُّكُونِ.

.The early morning hours of Saturdays and Thursdays are a blessing . ١٢

١٢_ بَكْرُ السَّبْتِ وَالْخَمِيسِ بَرَكَةٌ.

.The era of the just [ruler] is the best of eras . ١٣

١٣_ زَمَانُ الْعَادِلِ خَيْرُ الْأَزْمَانِ.

Verily your moments are portions of your life, so do not pass your time except in . ١٤
.[that which will save you [in the Hereafter

١٤_ إِنَّ أَوْقَاتَكَ أَجْزَاءُ عُمْرِكَ، فَلَا تُنْفِذْ (فَلَا تُنْفِذْ) لَكَ وَقْتًا إِلَّا فِيمَا يُنْجِيكَ (فِي غَيْرِمَا يُنْجِيكَ).

.[In every instance there is an action [that should be performed . ١٥

١٥_ فِي كُلِّ وَقْتٍ عَمَلٌ.

There will come a time upon the people when nothing of the Qur'an will remain . ١٦
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

١٦_ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، وَلَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، مَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ،
خَالِيَةٌ (خَرَابٌ) عَنِ الْهُدَى.

A time will come upon the people when none will be given a high position except . ١٧
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

p: ٧٨٩

an obligation and worship as a means of gaining superiority over people. Vain desires
.will overcome them and guidance will disappear from among them

١٧_ يَا أَيُّهَا النَّاسُ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاحِلُ، وَلَا يُشَدُّ تَطْرَفُ فِيهِ إِلَّا الْفَاجِرُ، وَلَا يُضَعَّفُ فِيهِ إِلَّا الْمُنْصِفُ، يَعِدُّونَ الصَّدَقَةَ
غُرْمًا، وَصَلَةَ الرَّحِمِ مَنًّا، وَالْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ، وَيُظْهِرُ عَلَيْهِمُ الْهَوَى، وَيَخْفَى بَيْنَهُمُ الْهُدَى.

The camel growls after its silence, and time pounces [attacking] like a rapacious .١٨
.beast of prey

١٨_ هَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كُظُومٍ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعَقُورِ.

By the One who split the seed and created humankind, there will surely come forth .١٩
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

١٩_ وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَى النَّسِيمَةَ، لَيُظْهِرَنَّ عَلَيْكُمْ قَوْمًا، يَضْرِبُونَ الْأَهَامَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا بَدَأَكُمْ مُحَمَّدٌ عَلَى تَنْزِيلِهِ، ذَلِكَ
حُكْمٌ مِنَ الرَّحْمَنِ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ.

Do not plunge into the surge (or fire) of sedition that comes your way, and move .٢٠
[away from its path while opening up the middle of the road for it [to pass

٢٠_ لَا تَفْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ (نَارِ) الْفِتْنَةِ وَأَمِيطُوا عَنْ سَنَنِهَا، وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا.

He will direct desires towards guidance when [people] will have turned guidance .٢١
towards desires, and he will turn his opinion towards the Qur'an when they turn the
.Qur'an towards their opinions

٢١_ يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى، وَيَعْطِفُ الرَّأْيَ

عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

۲۲. 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

۲۲_ نَسِيتُمْ مَا ذُكِّرْتُمْ، وَأَمِنْتُمْ مَا حُدِّرْتُمْ فَتَاهُ عَلَيْكُمْ رَأْيُكُمْ، وَتَشْتَتِ عَلَيْكُمْ أَمْرُكُمْ.

۲۳. 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

۲۳_ هَلْ تَنْظُرُ (تُبْصِرُ) إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَتِيًّا بَدَّلَ نِعَمَ اللَّهِ كُفْرًا، أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفِرًّا أَوْ مُتَمَرِّدًا، كَأَنَّ بِأُذُنَيْهِ عَن سَمَاعٍ (سَمِعَ الْمَوَاعِظِ) الْحِكْمَةَ وَفِرًّا.

۲۴. 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

۲۴_ وَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لَتَـ بَلْبُلُنَّ بَلْبَلُهُ، وَلَتَغْرُبُنَّ غَرْبُهُ، وَلَتَسَاطُنَّ سَيُوطُ الْقَدْرِ، حَيْثِي يَغْلُو أَسْفَلُكُمْ أَعْلَاكُمْ، وَأَعْلَاكُمْ أَسْفَلُكُمْ، وَلَيَسْبِقُنَّ سَابِقُونَ، كَانُوا قَصْرُوا، وَلَيَقْصُرَنَّ سَابِقُونَ كَانُوا سَبَقُوا.

۲۵. The masses are not reformed except by justice

۲۵_ الرَّعِيَّةُ

لَا يُصْلِحُهَا إِلَّا الْعَدْلُ.

It was said to him (‘a): Verily nothing can reform the people of Kufa except the .٢٦ sword. To this he (‘a) replied: If nothing but my destruction reforms them then may Allah not reform them

٢٦ _ قِيلَ لَهُ _ عَلَيْهِ السَّلَامُ _ : إِنَّ أَهْلَ الْكُوفَةِ لَا يُصْلِحُهُمْ إِلَّا السَّيْفُ، فَقَالَ _ عَلَيْهِ السَّلَامُ _ : : إِنْ لَمْ يُصْلِحْ لَهُمْ إِلَّا إفسَادِي فَلَا أَصْلِحُهُمُ اللَّهُ.

.[The bane of the masses is disobedience [to the rightful ruler .٢٧

٢٧ _ آفَةُ الرَّعِيَّةِ مُخَالَفَةُ الطَّاعَةِ.

How many an owner of great wealth has been turned into a lowly pauper by [the .٢٨ passage of] time

٢٨ _ كَمْ مِنْ ذِي ثَرَوَةٍ خَطِيرٍ صَبَّرَهُ الدَّهْرُ فَقِيراً حَقِيراً.

How will you remain in your current state when time is [in the process of] .٢٩ transforming you

٢٩ _ كَيْفَ تَبْقَى عَلَى حَالَتِكَ وَالدَّهْرُ فِي إِحَالَتِكَ!؟

.One who blames [the vicissitudes of] time, his blame will be lengthy .٣٠

٣٠ _ مَنْ عَتَبَ عَلَى الدَّهْرِ طَالَ مَعْتَبُهُ.

People do not say about anything, “[what a great] blessing!” except that time has .٣١ hidden a bad day for it

٣١ _ مَا قَالَ النَّاسُ لَشَيْءٍ طُوبَى إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوءٍ.

Verily you are [living] in an age when those who speak about the truth are few, and .٣٢ 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

٣٢_ إِنَّكُمْ فِي زَمَانِ الْقَائِلِ فِيهِ بِالْحَقِّ قَلِيلٌ، وَاللِّسَانُ فِيهِ عَنِ الصِّدْقِ كَلِيلٌ، وَاللَّازِمُ فِيهِ لِلْحَقِّ ذَلِيلٌ، أَهْلُهُ مُتَعَكِّفُونَ عَلَى الْعَصِيَّانِ، مُصَيِّرِينَ عَلَى الْإِذْهَانِ، فَتَاهُمْ عَارِمٌ، وَشَيْخُهُمْ آثِمٌ، وَعَالِمُهُمْ مُنَافِقٌ، وَقَارِيهِمْ مُمَارِقٌ، لَا يَعْظُمُ صَغِيرُهُمْ كَبِيرُهُمْ، وَلَا يُعُولُ غَنِيِّهِمْ فَقِيرَهُمْ.

Verily you will be faced with my vilification and repudiation, so revile me [if you .٣٣ .must], but beware of repudiating me

٣٣_ إِنَّكُمْ سَتُعَرِّضُونَ عَلَى سَبِّي وَالْبِرَائَةِ مِنِّي، فَسُبُّونِي، وَإِيَّاكُمْ وَالْبِرَائَةَ مِنِّي.

We have come upon an age of intransigence and an era of ingratitude. In it the .٣٤ .good-doer is counted as an evil-doer and the unjust increases in his insolence

٣٤_ قَدْ أَصْبَحْنَا فِي زَمَانِ عُنُودٍ، وَدَهْرٍ كَنُودٍ، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا، وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُورًا.

The people may become brothers in wickedness and desert one another in . ٣٥ religion, and [they may] love each other over falsehood and hate each other over the .truth

٣٥_ قَدْ تَوَاحَى النَّاسُ عَلَى الْفُجُورِ، وَتَهَاجَرُوا عَلَى الدِّينِ، وَتَحَابَّبُوا عَلَى الْكِذْبِ، وَتَبَاعَضُوا عَلَى الصِّدْقِ.

So fear Allah with the fearing of one whose body has become fatigued by fright, .٣٦ 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

٣٦_ فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ أَنْصَبَ الْخَوْفُ بَدَنَهُ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ.

How amazing it is; and why would I not be amazed by the mistake of .٣٧

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

٣٧_ فَيَا عَجَبًا وَمَالِي لَا-أَعْجَبُ مِنْ خَطَايَا هَذِهِ الْأُمَّةِ (الْفَرَقِ) عَلَى اخْتِلَافِ حُجَجِهَا فِي دِيَانَاتِهَا (دِينِهَا)، لَا يَتَّقَتُّونَ أَثَرَ نَبِيِّ، وَلَا يَتَّقَتُّونَ بِعَمَلٍ وَصِيَّةٍ، وَلَا يُؤْمِنُونَ بِغَيْبٍ، وَلَا يَعْفُونَ عَنْ عَيْبٍ، يَعْمَلُونَ فِي الشُّبُهَاتِ، وَيَسِيرُونَ فِي الشَّهَوَاتِ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا، مَفْرَعُهُمْ فِي الْمُعْضَلَاتِ إِلَى أَنْفُسِهِمْ، وَتَعْوِيلُهُمْ فِي الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلًّا (كُلُّ أَمْرٍ) مِنْهُمْ إِمَامٌ نَفْسِهِ، قَدْ أَخَذَ فِيمَا يَرَى بِغَيْرِ وَثِيقَاتٍ بَيِّنَاتٍ، وَلَا أَسْبَابَ مُحْكَمَاتٍ.

Indeed, you have again reverted to the position of the Bedouin Arabs after .٣٨ migration [to Islam] and have become [divided into] different parties after once being .closely united

٣٨_ قَدْ صِرْتُمْ بَعْدَ الْهِجْرَةِ أَعْرَابًا، وَبَعْدَ الْمَوَالَاهِ أَحْزَابًا.

Indeed those who [would] remember and remind [the people about Allah] have left .٣٩ you and only those who forget [Allah and the

.Day of Resurrection] and cause others to forget have remained behind

٣٩_ قَدْ ذَهَبَ مِنْكُمْ الذَّاكِرُونَ، وَالْمُتَذَكِّرُونَ، وَبَقِيَ النَّاسُونَ وَالْمُتَنَاسُونَ.

Indeed the reins of destruction are dragging you and locks of darkness [and .٤٠
.malice] lay fixed on your hearts

٤٠_ قَدْ قَادَتْكُمْ أَرْزَمَةُ الْحَيْنِ، وَاسْتَعْلَقَتْ عَلَى قُلُوبِكُمْ أَقْفَالُ الرَّيْنِ.

Indeed you have become devoted to one another in the love of this transient world .٤١
.and the rejection of the Hereafter

٤١_ قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفُضِ الْآجِلِ.

Indeed the religion of one among you has become like the licking of his tongue, [or .٤٢
like] the hobby that is pursued by one who is free from his work and has gained the
.approval of his master

٤٢_ قَدْ صَارَ دِينُ أَحَدِكُمْ لُغْمَةً عَلَى لِسَانِهِ، صَنِيعَ مَنْ فَرَعَ مِنْ عَمَلِهِ، وَأَحْرَزَ رِضَى سَيِّدِهِ.

They have plunged into the seas of temptations and have taken to innovation .٤٣
rather than following the practices of the Prophet, and they have gone deep into
.ignorance while abandoning knowledge

٤٣_ قَدْ خَاضُوا بِحَارَ الْفِتَنِ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ، وَتَوَغَّلُوا الْجَهْلَ، وَاطَّرَحُوا الْعِلْمَ.

Do not lose hope in time when it withholds, and do not rely upon it when it gives, .٤٤
.and always be extremely cautious of it

٤٤_ لَا تَيْأَسْ مِنَ الزَّمَانِ إِذَا مَنَعَ، وَلَا تَتَّقْ بِهِ إِذَا أَعْطَى، وَكُنْ مِنْهُ عَلَى أَعْظَمِ الْحَذَرِ.

Verily time will pass for those who remain [in this world] just as it passed for those .٤٥
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

٤٥_ إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ، كَجَرِيهِ بِالْمَاضِينَ، مَا يَعُودُ مَا قَدَّ وَلَّى، وَلَا يَبْقَى سِرٌّ مَدَّ مَا فِيهِ، آخِرُ فِعَالِهِ كَأَوَّلِهِ، مُتَسَابِقُهُ أُمُورُهُ مُتَظَاهِرُهُ أَعْلَامُهُ، لَا يَنْفَكُ مُصَاحِبُهُ مِنْ عَنَاءٍ وَفَنَاءٍ وَسَلْبٍ وَحَرْبٍ.

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

٤٦_ إِنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ، لَا تَخْطِي سِهَامُهُ وَلَا تُؤْسَى جِرَاحُهُ، يَزِمِي الصَّحِيحَ بِالسَّقَمِ، وَالنَّاجِيَ بِالْعَطَبِ.

.Time is responsible for the separation of loved ones ٤٧

٤٧_ الدَّهْرُ مُوَكَّلٌ بِتَشْتِيتِ الْأَلْفِ.

.An hour of humiliation is not compensated for by a lifetime of honour ٤٨

٤٨_ سَاعَهُ ذَلٌّ لَا تَفِي بِعِزِّ الدَّهْرِ.

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

٤٩_ سَاهِلِ الدَّهْرِ مَا ذَلَّ لَكَ قُعُودُهُ وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ.

Time has indeed made its gratitude incumbent on the one who attains what he seeks

٥٠_ قَدْ أُوجِبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ بَلَغَ سُؤْلَهُ.

Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away

٥١_ الدَّهْرُ يُخْلِقُ الْأَبْدَانَ، وَيُجَدِّدُ الْأَمَالَ، وَيُذْنِبِي الْمَيِّتَةَ، وَيُبَاعِدُ الْأُمِّيَّتَةَ.

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

p: ۷۹۶

.is against you then have patience

٥٢_ أَلَدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ، فَإِذَا كَانَ لَكَ فَلَا تَبْطِرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْطَبِرْ.

Time has two states: destruction and bestowal; that which it destroys does not .٥٣
.return and that which it bestows does not last

٥٣_ أَلَدَّهْرُ ذُو حَالَتَيْنِ: إِبَادَةٌ وَإِفَادَةٌ، فَمَا أَبَادَهُ فَلَا رَجْعَةَ لَهُ، وَمَا أَفَادَهُ فَلَا بَقَاءَ لَهُ.

Verily time is an enemy who is not shown enmity, a [chosen] judge who is not .٥٤
.unjust and a fighter who has not [and cannot be] fought

٥٤_ إِنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُومٍ، وَمُحْتَكِمٌ غَيْرُ ظَلُومٍ، وَمُحَارِبٌ غَيْرُ مَحْرُوبٍ.

One who resists time is compelled by it and one who submits to it is not safe [from .٥٥
[it

٥٥_ مَنْ عَانَدَ الزَّمَانَ أَرْغَمَهُ، وَمَنْ اسْتَسَلَّمَ إِلَيْهِ لَمْ يَسَلِّمْ.

.The age of the tyrant [ruler] is the worst of ages .٥٦

٥٦_ زَمَانُ الْجَائِرِ شَرُّ الْأَزْمَنِ.

.Every day is driving towards its morrow .٥٧

٥٧_ كُلُّ يَوْمٍ يَسُوقُ إِلَى غَدِهِ.

.Calamities are born from the passage of time .٥٨

٥٨_ مِنَ السَّاعَاتِ تَوَلَّدَتِ الْآفَاتُ.

.There is no guarantee on time .٥٩

٥٩_ لَا ضَمَانَ عَلَى الزَّمَانِ.

One is neither safe from the passage of time nor secure from the calamities of the .٦٠
.days

٦٠_ لَا يَأْمَنُ أَحَدٌ صُرُوفَ الزَّمَانِ، وَلَا يَسْلَمُ مِنْ نَوَائِبِ الْأَيَّامِ.

٦١. It behoves the one who knows about time not to feel secure from its adversities
.and vicissitudes

٦١_ يَنْبَغِي لِمَنْ عَرَفَ الزَّمَانَ أَنْ لَا يَأْمَنَ الصُّرُوفَ وَالْغَيْرَ.

٦٢. Obedience is the shield of the masses and justice is the shield of the [rulers of]
.nations

٦٢_ الطَّاعَةُ جُنَّةُ الرِّعِيَّةِ وَالْعَدْلُ جُنَّةُ الدُّوَلِ.

٦٣. So the hearts are

p: ٧٩٧

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

٦٣_ فَالْقُلُوبُ لَاهِيَةٌ مِنْ رُشْدِهَا، قَاسِيَةٌ عَنْ حَظِّهَا، سَالِكَةٌ فِي غَيْرِ مَضْمَارِهَا، كَأَنَّ الْمَعْنَى سِوَاهَا، وَكَأَنَّ الْحِظَّ فِي إِخْرَازِ دُنْيَاهَا.

How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds

٦٤_ فَيَا لَهَا مَوَاعِظَ شَافِيَةً لَوْ صَادَفَتْ قُلُوبًا زَاكِيَةً وَأَسْمَاعًا وَاعِيَةً، وَآرَاءَ عَازِمَةً.

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

٦٥_ مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا.

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

٦٦_ فَلَيْتَ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَّ، وَلَيْتَ قَلَّ الْحَقُّ لَرُبَّمَا وَلَعَلَّ، لَقَلَّمَا أُدْبِرَ شَيْءٌ فَأَدْبَرَ.

Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished

٦٧_ قَدْ ظَهَرَ أَهْلُ الشَّرِّ، وَبَطَنَ أَهْلُ الْحَيْرِ، وَفَاضَ الْكِذْبُ، وَغَاضَ الصِّدْقُ.

Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created

٦٨_ قَدْ اسْتَدَارَ الزَّمَانُ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ.

The ٦٩

.abominable has become so rampant that the shame one feels from it has reduced

٦٩_ قَدْ كَثُرَ الْقَبِيحُ حَتَّى قَلَّ الْحَيَاءُ مِنْهُ.

Dishonesty has increased so much that there are only few who can [now] be .٧٠
.trusted

٧٠_ قَدْ كَثُرَ الْكِذْبُ حَتَّى قَلَّ مَنْ يُوثَقُ بِهِ.

Why is it that I see you as bodies without souls, and souls without prosperity, and .٧١
!devotees without righteousness, and traders without profits

٧١_ مَالِي أَرَاكُمْ أَشْبَاحاً بِلَا أَرْوَاحَ، وَأَرْوَاحاً بِلَا فَلاحَ، وَنُسَاكاً بِلَا صَلَاحَ، وَتُجَّاراً بِلَا أَرْبَاحَ.

.Time betrays its companion and does not please the one who blames it .٧٢

٧٢_ الزَّمانُ يَخُونُ صَاحِبَهُ وَلَا يَسْتَعْتَبُ لِمَنْ عَاتَبَهُ.

.[When the epoch becomes corrupt, the wicked gain mastery [over the people .٧٣

٧٣_ إِذَا فَسَدَ الزَّمانُ سَادَ اللُّثَامُ.

.[In time there are vicissitudes (or lessons [to be learnt .٧٤

٧٤_ فِي الزَّمانِ الْغَيْرِ (الْعَبْرُ).

One who busies himself with [the worldly activities of his] lifetime becomes .٧٥
.[occupied by it [and pays no heed to the Hereafter

٧٥_ مَنْ تَشَاغَلَ بِالزَّمانِ شَغَلَهُ.

Whoever feels safe from time is betrayed by it and whoever regards it as great is .٧٦
.humiliated by it

٧٦_ مَنْ آمَنَ الزَّمانَ خَانَهُ، وَمَنْ أَعْظَمَهُ أَهَانَهُ.

Insults

Insults-الملاحظات

۱. Whoever insults [and disputes with] the people, his enemies increase . ۱

۱_ مَنْ لَاحَى الرَّجَالَ كَثُرَ أَعْدَائُهُ.

Pleasure And Delight

اللذّه - Pleasure and delight

۱. Pleasure distracts . ۱

۱_ اللَّذَّةُ تُتْهِى.

۲. Pleasures are corrupters . ۲

۲_ اللَّذَاتُ مُفْسِدَاتٌ.

۳. Pleasures are woes . ۳

۳_ اللَّذَاتُ آفَاتٌ.

۴. The root of [all] woes is being distracted by [worldly] pleasures . ۴

۴_ رَأْسُ الْآفَاتِ الْوَلَةُ بِاللَّذَاتِ.

۵. Many a pleasure has death [hidden] in it . ۵

۵_ رَبِّ لَذَّةٌ فِيهَا الْحِمَامُ.

۶. Few are those who are . ۶

.enticed by pleasures but that their destruction is caused by it

٦_ قَلَّ مَنْ غَرِيَ بِاللَّذَاتِ إِلَّا كَانَ بِهَا هَلَاكُهُ.

.How many a vile pleasure has prevented one from [attaining] lofty stations .٧

٧_ كَمْ مِنْ لَذَّةٍ دَنِيَّةٍ مَنَعَتْ سِنِّيَ دَرَجَاتٍ.

Nobody delights in any of the pleasures of this world but that it will be a distress for .٨
him on the Day of Resurrection

٨_ مَا التَّذُّ أَحَدٌ مِنَ الدُّنْيَا لَذَّةً إِلَّا كَانَتْ لَهُ يَوْمَ الْقِيَامَةِ غُصَّةً.

.There is no good in a pleasure that does not last .٩

٩_ لَا خَيْرَ فِي لَذَّةٍ لَا تَبْقَى.

.There is no pleasure in transient desires .١٠

١٠_ لَا لَذَّةَ فِي شَهْوَةٍ فَائِيَةٍ.

.The pleasure of disobedience is not worth the chastisement of hellfire .١١

١١_ لَا تَنْفَى لَذَّةُ الْمَعْصِيَةِ بِعِقَابِ النَّارِ.

The sweetness of [worldly] pleasure does not compensate for the bitterness of .١٢
adversities

١٢_ لَا تَقُومُ حَلَاوَةُ اللَّذَّةِ بِمَرَارَةِ الْآفَاتِ.

The pleasure of disobedience does not equate to the disgrace in the Hereafter and .١٣
its painful chastisements

١٣_ لَا تُوَازِي لَذَّةُ الْمَعْصِيَةِ فُضُوحَ الْآخِرَةِ وَأَلِيمَ الْعُقُوبَاتِ.

There is no good in the pleasure that brings about regret and the desire that is .١٤
followed by pain

١٤_ لَا خَيْرَ فِي لَذَّةِ تُوجِبُ نَدَمًا، وَشَهْوَهٗ يُعْقِبُ أَلَمًا.

With every pleasure remember its [eventual] end, and with every blessing [recall] .١٥ 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

١٥_ أُذْكَرُ مَعَ كُلِّ لَذَّةٍ زَوَالُهَا، وَمَعَ كُلِّ نِعْمَةٍ انْتِقَالُهَا، وَمَعَ كُلِّ بَلِيَّةٍ كَشْفُهَا،

p: ٨٠٠

فَإِنَّ ذَلِكَ أَبْقَى لِلنَّعْمَةِ، وَأَنْفَى لِلشَّهْوَةِ، وَأَذْهَبُ لِلْبَطْرِ، وَأَقْرَبُ إِلَى الْفَرْجِ، وَأَجْدَرُ بِكَشْفِ الْغُمَّهِ وَدَرْكِ الْمَأْمُولِ.

The Tongue

The tongue-اللسان

1. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

١_ أَلْسَانٌ مَعْيَارٌ أَرْجَحُهُ الْعَقْلُ، وَأَطَاشُهُ الْجَهْلُ.

2. Safeguard your tongue just as you treasure your gold and your money.

٢_ أَخْزَنْ لِسَانَكَ، كَمَا تَخْزُنُ ذَهَبَكَ وَوَرَقَكَ.

3. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

٣_ إِحْفَظْ رَأْسَكَ مِنْ عَثْرِهِ لِسَانَكَ، وَازْمُمْهُ بِالنُّهَى وَالْحَزْمِ، وَالتَّقَى، وَالْعَقْلِ.

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.

٤_ إِحْبِسْ لِسَانَكَ قَبْلَ أَنْ يُطِيلَ حَبْسَكَ، وَيُزِدِيَ نَفْسَكَ، فَلَا شَيْءَ أَوْلَى بِطُولِ سِجْنٍ مِنْ لِسَانٍ يَعْدِلُ عَنِ الصَّوَابِ، وَيَتَسَرَّعُ إِلَى الْجَوَابِ.

5. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

٥_ إِحْذَرُوا اللِّسَانَ فَإِنَّهُ سَهْمٌ يُخْطِئُ.

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.

٦_ إِيَّاكَ أَنْ تَجْعَلَ مَوْكِبَكَ لِسَانَكَ فِي غَيْبِهِ إِخْوَانِكَ، أَوْ تَقُولَ مَا يَصِيرُ عَلَيْكَ حُجَّةً، وَفِي الْإِسَاءَةِ إِلَيْكَ -عَلَّهِ.

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

لا _ ٧

p: ٨٠١

وإنَّ اللِّسَانَ بَضْعَةٌ مِنَ الْإِنْسَانِ، فَلَا يُسْعِدُهُ الْقَوْلُ إِذَا امْتَنَعَ، وَلَا يُمَهِّلُهُ النُّطْقُ إِذَا اتَّسَعَ.

Now surely the good repute of a man that is preserved for him by Allah among the .٨
.people is better than the wealth that is inherited by those who do not praise him

٨_ أَلَا وَإِنَّ اللِّسَانَ الصَّادِقَ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرًا مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ.

.Verily your tongue demands from you that which you have made it accustomed to .٩

٩_ إِنَّ لِسَانَكَ يَفْتَضِيكَ مَا عَوَّدْتَهُ.

.The tongue is the interpreter of the heart .١٠

١٠_ اللِّسَانُ تَرْجُمَانُ الْجَنَانِ.

.The tongue is recalcitrant to its owner .١١

١١_ اللِّسَانُ جَمُوحٌ بِصَاحِبِهِ.

.The tongue is the interpreter of the intellect .١٢

١٢_ اللِّسَانُ تَرْجُمَانُ الْعَقْلِ.

.١٣. (١) A person is hidden under his tongue.

١٣_ الْمَرْءُ مَحْبُوءٌ تَحْتَ لِسَانِهِ.

.The tongue is a beast of prey, if you let it free it will injure [you] .١٤

١٤_ اللِّسَانُ سَبُعٌ إِنْ أَطْلَقْتَهُ عَقَرَ.

.The tongue is the gauge of a human being .١٥

١٥_ اللِّسَانُ مِيزَانُ الْإِنْسَانِ.

.The tongues reveal that which is concealed by the inner consciences .١٦

١٦_ الْأَلْسُنُ تُتْرَجَّمُ عَمَّا تَجْنُهُ الضَّمَائِرُ.

.17 The affliction of a human being is in his tongue .17

١٧_ بَلَاءُ الْإِنْسَانِ فِي لِسَانِهِ.

The edge of a spearhead severs the appendages [of the body] whereas the edge .18
.of the tongue cuts short lifetimes

١٨_ حُدُّ السِّنَانِ يَقْطَعُ الْأَوْصَالَ، وَحُدُّ اللِّسَانِ يَقْطَعُ الْأَجَالَ.

.19 The edge of the tongue is sharper than the edge of a spearhead .19

١٩_ حُدُّ اللِّسَانِ أَمْضَى مِنْ حُدِّ السِّنَانِ.

.20 Many a tongue destroys a person .20

٢٠_ رُبَّ لِسَانٍ أَتَى عَلَى إِنْسَانٍ.

The slip of the .21

p: ٨٠٢

i.e. as long as he doesn't speak, his intellect and personality remain hidden from – ١
.others

.tongue is more harmful than the thrust of the spearhead

٢١_ زَلَّهُ اللُّسَانَ أَنْكَى مِنْ إصَابِهِ السِّنَانَ.

.The slip of the tongue is more severe than the injury caused by a spearhead .٢٢

٢٢_ زَلَّهُ اللُّسَانَ أَشَدُّ مِنْ مُجْرَحِ السِّنَانِ.

.The slip of the tongue causes the greatest destruction .٢٣

٢٣_ زَلَّهُ اللُّسَانَ أَشَدُّ هَلَاكًا.

Restraining the tongue is [a means of attaining] fortune and authority while setting .٢٤
it free is [a cause of] destruction

٢٤_ ضَبَطَ اللُّسَانَ مُلْكًا وَإِطْلَاقُهُ هَلْكًا.

.The piercing of the tongue is more injurious than the piercing of the spear .٢٥

٢٥_ طَعَنُ اللُّسَانِ أَمْضُ مِنْ طَعْنِ السِّنَانِ.

.Accustom your tongue to polite speech and you will remain safe from reproach .٢٦

٢٦_ عَوَّدْ لِسَانَكَ حُسْنَ الكَلَامِ تَأْمَنِ المَلَامَ.

It is very rare for the tongue to remain fair in spreading [news about] the ugly and .٢٧
[the good acts [of others

٢٧_ قَلَّمَا يُنْصَفُ اللُّسَانُ فِي نَشْرِ قَبِيحٍ أَوْ إِحْسَانٍ.

.Set your tongue aright and you will be secure .٢٨

٢٨_ قَوْمٌ لِسَانُكَ تَسْلَمَ.

Every person is held accountable for the offence committed by his tongue and his .٢٩
hand

٢٩_ كُلُّ إِنْسَانٍ مُوَاحِدٌ بِجِنَايَةِ لِسَانِهِ وَيَدِهِ.

٣٠. (١) How much blood has been spilt by the mouth!

٣٠_ كَمْ مِنْ دَمٍ سَفَكَهُ فَمٌّ.

٣١. How many a person has been destroyed by the tongue

٣١_ كَمْ مِنْ إِنْسَانٍ أَهْلَكَهُ لِسَانٌ.

٣٢. (٢) The tongue of the intelligent person is behind his heart.

٣٢_ لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ.

٣٣. The tongue of the ignorant person is the key to his destruction

٣٣_ لِسَانُ الْجَاهِلِ مِفْتَاحُ حَتْفِهِ.

٣٤. Your tongue demands from you that which you have made it accustomed to

_٣٤

p: ٨٠٣

١- .i.e. because of what one speaks

٢- .i.e. the intelligent person ponders before speaking

لِسَانُكَ يَقْتَضِيكَ مَا عَوَّدْتَهُ.

He (a) said about the one whom he reproached: His tongue is like honey but his .۳۵
.heart is a prison for rancour

۳۵ _ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي حَقِّ مَنْ ذَمَّهُ: لِسَانُهُ كَالشَّهْدِ وَلَكِنْ قَلْبُهُ سِجْنٌ لِلْحَقِّدِ.

The tongue of a virtuous person is enthralled by the continued remembrance of .۳۶
.Allah

۳۶ _ لِسَانُ الْبِرِّ مُسْتَهْتَرٌ بِدَوَامِ الذِّكْرِ.

.If you restrain your tongue, it will save you and if you set it free, it will ruin you .۳۷

۳۷ _ لِسَانُكَ إِنْ أَمْسَكْتَهُ أَنْجَاكَ، وَإِنْ أَطَلَقْتَهُ أَرْدَاكَ.

Your tongue demands from you that which you have accustomed it to and your .۳۸
.soul requires from you that which you have familiarized it with

۳۸ _ لِسَانُكَ يَسْتَدْعِيكَ مَا عَوَّدْتَهُ، وَنَفْسُكَ تَقْتَضِيكَ مَا أَلْفَتَهُ.

.One whose tongue is sweet [and polite], his friends increase .۳۹

۳۹ _ مَنْ عَذَّبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ.

.One who protects his tongue honours himself .۴۰

۴۰ _ مَنْ حَفِظَ لِسَانَهُ أَكْرَمَ نَفْسَهُ.

.One who does not control his tongue regrets .۴۱

۴۱ _ مَنْ لَمْ يَمْلِكْ لِسَانَهُ يَنْدَمُ.

.One who imprisons his tongue remains safe from regret .۴۲

۴۲ _ مَنْ سَجَنَ لِسَانَهُ أَمِنَ مِنْ نَدَمِهِ.

.One who sets his tongue aright adorns his intellect .۴۳

٤٣_ مَنْ قَوَّمَ لِسَانَهُ زَانَ عَقَلَهُ.

.One who makes his tongue his master has decreed his own death .٤٤

٤٤_ مَنْ أَمَرَ عَلَيْهِ لِسَانُهُ قَضَى بِحَتْفِهِ.

.One who restrains his tongue is safe from regret .٤٥

٤٥_ مَنْ أَمْسَكَ لِسَانَهُ أَمِنَ نَدَمَهُ.

.One who sets his tongue free demonstrates his own foolishness .٤٦

٤٦_ مَنْ أَطْلَقَ لِسَانَهُ أَبَانَ عَنْ سُخْفِهِ.

.Guarding the tongue is part of faith .٤٧

٤٧_ مِنَ الْإِيمَانِ حِفْظُ اللِّسَانِ.

One who .٤٨

.does not guard his tongue has not completed his faith

٤٨_ ما عَقَدَ إِيمَانَهُ مَنْ لَمْ يَحْفَظْ لِسَانَهُ.

Without a tongue, the human being would be nothing more than lifeless statue or a .٤٩
.wild beast

٤٩_ مَا الْإِنْسَانُ لَوْلَا اللِّسَانُ إِلَّا صُورَةٌ مُمَثَّلَةٌ أَوْ بَهِيمَةٌ مُهْمَلَةٌ.

Nothing attracts the heart of a human being more than a [sweet and eloquent] .٥٠
.tongue, and none beguiles the soul more than Satan

٥٠_ مَا مِنْ شَيْءٍ أَجْلَبَ لِقَلْبِ الْإِنْسَانِ مِنْ لِسَانٍ، وَلَا أَخْدَعَ لِلنَّفْسِ مِنْ شَيْطَانٍ.

Do not move your tongue except to say that which will earn you reward and that .٥١
.which behoves you to speak [of] openly

٥١_ لَا تُجِرْ لِسَانَكَ إِلَّا بِمَا يُكْتَبُ لَكَ أَجْرُهُ، وَيَجْمُلُ عَنْكَ نَشْرُهُ.

Never use the sharpness of your tongue against the one who has made you speak .٥٢
.[or the eloquence of your speech against the one who guides you [to the right path

٥٢_ لَا تُجْعَلْ (لَا تُجْعَلَنَّ) ذَرْبَ لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَلَا بِلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ.

.٥٣ The slips of the tongue cannot be controlled

٥٣_ لَا تُمْلِكُ عَثْرَاتُ اللِّسَانِ.

Nothing is more beneficial for a human being than guarding the tongue and doing .٥٤
.good to others

٥٤_ لَا شَيْءٌ أَعْوَدُ عَلَى الْإِنْسَانِ مِنْ حِفْظِ اللِّسَانِ، وَبَذْلِ الْإِحْسَانِ.

.٥٥ This tongue is recalcitrant to its owner

٥٥_ هَذَا اللِّسَانُ جَمُوحٌ لِصَاحِبِهِ.

١ . 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

١_ مَنْ كُنْتَ سَبَبًا لَهُ فِي بَلَائِهِ، وَجَبَ عَلَيْكَ التَّطُّفُ فِي عِلَاجِ دَائِهِ.

Vain Talk

اللغو-Vain talk

١ . Many a vain talk results in

[evil] [action].

١_ رَبُّ لَعُوٍ يَجْلُبُ شَرًّا.

Meeting

Meeting-اللقاء

١. Good meetings strengthen the bond of brotherhood .

١_ حُسْنُ اللَّقَاءِ يَزِيدُ فِي تَأَكُّدِ الْإِخَاءِ.

٢. Good encounters (or meetings) are one of the two successes .

٢_ حُسْنُ الْمَلَقَاءِ (اللِّقَاءِ) أَحَدُ النَّجَحَيْنِ.

Meeting Allah

Meeting Allah-لقاء الله

١. One who loves to meet Allah, the Glorified, forgets this world .

١_ مَنْ أَحَبَّ لِقَاءَ اللَّهِ سُبْحَانَهُ سَلَا عَنِ الدُّنْيَا.

Hinting

Hinting-التلويح

One who settles for hinting [and indirect reference] becomes needless of . ١
declaration

١_ مَنْ اِكْتَفَى بِالتَّلْوِيحِ اسْتَعْنَى عَنِ التَّصْرِيحِ.

Reproach, Reprimand And Censure

Reproach, reprimand and censure-الملامه والعتاب والذم

١. Excessiveness in reproach ignites the fire of obstinacy .

١_ الْاِفْرَاطُ فِي الْمَلَامَةِ يَشْبُ نَارَ اللَّجَاجَةِ.

٢. ١. The easiest thing is censuring the ignorant ones.

٢_ أهُوَنُ شَيْءٌ لَّائِمَةُ الْجُهَّالِ.

٣. When you [have to] censure [someone], make it short

٣_ إِذَا ذَمَّمْتَ فَاقْتَصِرْ.

٤. Many a person who is reproached has done nothing wrong

٤_ رَبِّ مَلُومٌ وَلَا ذَنْبَ لَهُ.

٥. When slips and errors increase, reproach increases

٥_ عِنْدَ كَثْرَةِ الْعِثَارِ وَالزَّلَلِ تَكْثُرُ الْمَلَامَةُ.

٦. Blame may at times be beneficial

٦_ قَدْ يَنْجَعُ الْمَلَامُ.

٧. Reproof is one of the two punishments

٧_ أَلْتَقْرِيعُ أَحَدُ الْعُقُوبَتَيْنِ.

٨. Repetition of [the] reprimand is more severe than the pain of a beating

٨_ إِعَادَةُ التَّقْرِيعِ أَشَدُّ مِنْ مَضَضِ الضَّرْبِ.

٩. Too much reproof instils hatred in the hearts and alienates the companions

٩_ كَثْرَةُ التَّقْرِيعِ تُوَعِّرُ الْقُلُوبَ، وَتُوحِشُ الْأَصْحَابَ.

١٠. One whose reproach increases, his disgrace increases

١٠_ مَنْ كَثُرَ لَوْمُهُ كَثُرَ عَارُهُ.

١١. The blamer should not blame anyone but himself

١١_ لَا يَلْمُ لِإِيْمٍ إِلَّا نَفْسَهُ.

Amusement

اللَّهُو- Amusement

۱. Amusement corrupts serious resolutions .

۱- اللَّهُو يُفْسِدُ عَزَائِمَ الْجِدِّ.

۲. Keep away from amusements for indeed you have .

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۱- Or: The thing of least importance is the censure of the ignorant ones .

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

٢_ أَهْجِرُ اللَّهْوَ فَإِنَّكَ لَمْ تُخَلِّقْ عَبْنًا فَتَلْهَوْ، وَ لَمْ تُتْرِكْ سُدَى فِتْلَعُو.

The furthest of all people from righteousness is one who is [excessively] fond of
.amusement

٣_ أَبْعَدُ النَّاسِ عَنِ الصَّلَاحِ الْمُسْتَهْتِرُ بِاللَّهْوِ.

.The beginning of amusement is play and its end is war ٤.

٤_ أَوَّلُ اللَّهْوِ لَعِبٌ، وَ آخِرُهُ حَرْبٌ.

.The furthest of all people from prosperity is one who is fond of amusement and jest ٥.

٥_ أَبْعَدُ النَّاسِ مِنَ النَّجَاحِ الْمُسْتَهْتِرُ بِاللَّهْوِ وَ التَّمْزَاحِ.

.Amusement is from the fruits of ignorance ٦.

٦_ اللَّهْوُ مِنْ ثِمَارِ الْجَهْلِ.

.Amusement is the provision of foolishness ٧.

٧_ أَللَّهُو قُوْتُ الْحِمَاقَةِ.

.Many an amusement alienates a freeman ٨.

٨_ رَبُّ لَهْوٍ يُوحِشُ حُرًّا.

.The worst thing that one's lifetime can be wasted on is idle sport ٩.

٩_ شَرُّ مَا ضُيِّعَ فِيهِ الْعُمُرُ اللَّعِبُ.

.One whose amusement increases is considered a fool ١٠.

١٠_ مَنْ كَثُرَ لَهْوُهُ أُسْتُحِمِقَ.

.One whose amusement increases, his intelligence decreases ١١.

١١_ مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

12. Whoever is overpowered by amusement, his seriousness is nullified .١٢

١٢_ مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

13. Gatherings of amusement corrupt the faith .١٣

١٣_ مَجَالِسُ اللَّهْوِ تُفْسِدُ الْإِيمَانَ.

14. Intellect [and wisdom] and idle play do not go together .١٤

١٤_ لَا يَتُوبُ الْعَقْلُ مَعَ اللَّعْبِ.

One who takes pleasure in idle sport and is fond of amusement and entertainment .١٥
.does not become successful

١٥_ لَا يُفْلِحُ مَنْ وَلِيَ بِاللَّعْبِ وَاسْتُهْتَرَ بِاللَّهْوِ وَالطَّرَبِ.

Night And Day

Night and day –الليل والنهار

1. The night and day are pursuing their courses in covering those who .١

.remain and wiping out the traces of those who have passed away

١_ اللَّيْلُ وَالنَّهَارُ دَائِبَانِ فِي طَيِّ الْبَاقِيْنَ، وَمَحُو آثَارِ الْمَاضِيْنَ.

Verily your night and day are not enough to meet all your needs, so divide them .٢
.between your work and your relaxation

٢_ إِنَّ لَيْلَكَ وَنَهَارَكَ لَا يَسْتَوْعِبَانِ لِجَمِيعِ حَاجَاتِكَ فَاقْسِمْهُمَا (فَاقْسِمُهُمَا) بَيْنَ عَمَلِكَ وَرَاحَتِكَ.

Verily the night and day are working in you [by making you older] so work in them, .٣
.and they are taking from you so take from them

٣_ إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْمَلَانِ فِيكَ، فَاعْمَلْ فِيهِمَا، وَيَأْخُذَانِ مِنْكَ فَخُذْ مِنْهُمَا.

The succession of the night and day is the hiding place of calamities and the herald .٤
.[of separation [from loved ones

٤_ كُزُورُ اللَّيْلِ وَالنَّهَارِ مَكْمَنُ الْآفَاتِ وَدَاعِي الشَّتَاتِ.

The succession of days are [like] dreams, their pleasures are [causes of] agonies .٥
.and their gifts are [fraught with] evanescence and maladies

٥_ كُزُورُ الْأَيَّامِ أَحْلَامٌ، وَلَذَاتُهَا آلَامٌ، وَمَوَاهِبُهَا فَنَاءٌ وَأَسْقَامٌ.

.One whose nights and days pass him by is made old by them .٦

٦_ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أُبْلِيَاهُ.

One whose nights and days pass him by is chastised and afflicted, and brought .٧
.closer to his death by them

٧_ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ أُدْبَاهُ وَأُبْلِيَاهُ، وَإِلَى الْمَنَايَا أُذْنِيَاهُ.

Verily one whose riding mount is the night and day is carried [forward] by it even .٨
.when he is stationary, and he traverses the distance even if he is settled in one place

٨_ إِنَّ مَنْ كَانَ مَطِيًّا تَهُ اللَّيْلُ وَالنَّهَارُ، فَإِنَّهُ يُسَارُ بِهِ وَإِنْ كَانَ وَقِيفًا، وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَادِعًا.

Gentleness And Softness

اللّين والّلين -Gentleness and softness

١. Through gentleness, the souls feel at ease .

١_ بِلينِ الجانِبِ تَأْنَسُ النُّفُوسُ.

٢. Be soft without being weak and stern without using force .

٢_ كُنْ لَيِّنًا مِنْ غَيْرِ ضَعْفٍ، شَدِيدًا مِنْ غَيْرِ عُنْفٍ.

٣. One whose nature is gentle, loving him is unavoidable .

٣_ مَنْ لَانَ عَرِيكَتَهُ وَجَبَتْ مَحَبَّتُهُ.

٤. [\(1\)](#) One whose wood is soft, his branches become thick.

٤_ مَنْ لَانَ عُودُهُ كَثُفَتْ أَغْصَانُهُ.

٥. One who has a gentle demeanour makes his community's love [for him] last .

٥_ مَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِمُ مِنْ قَوْمِهِ الْمَحَبَّةَ.

٦. One who is not lenient with the one who is under him will not obtain what he .
requires

٦_ مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنْلُ حَاجَتَهُ.

٧. Make your demeanour gentle and humble yourself in front of Allah, He will elevate .
you

٧_ أَلِنْ كَنَفَكَ وَتَوَاضَعْ لِلَّهِ يَرْفَعَكَ.

٨. Make your demeanour gentle for indeed whoever has a gentle demeanour, his .
community's love [for him] will last

٨_ أَلِنْ كَنَفَكَ فَإِنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمُ مِنْ قَوْمِهِ الْمَحَبَّةَ.

Distinction

المجد-Distinction

Verily distinction is nothing but your giving that which you owe [of the rights of others] .١
[and forgiving the offences [of others

١_ إِنَّمَا الْمَجْدُ أَنْ تُعْطِيَ فِي الْعُزْمِ، وَتَغْفُوَ عَنِ الْجُرْمِ.

٢_ He who has been forgone by praise does not attain distinction .٢

٢_ لَمْ يُدْرِكِ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

٣_ He who has been forgone by praise will not acquire distinction .٣

٣_ مَا نَالَ الْمَجْدَ مَنْ عَدَاهُ الْحَمْدُ.

٤_ One who lacks diligence does not attain distinction .٤

٤_ مَا أُذْرَكَ الْمَجْدَ مَنْ فَاتَهُ الْجِدُّ.

Tribulations

المحن-Tribulations

Verily tribulations have certain extents that have to be passed so .١

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١- Meaning that one who is gentle has many friends

remain in slumber until they pass, for indeed trying to find a solution before this only
.increases [and prolongs] it

١- إِنَّ لِلْمَحْنِ غَايَاتٍ لَا بُدَّ مِنْ انْقِضَائِهَا، فَتَأْمُرُوا لَهَا إِلَى حِينِ انْقِضَائِهَا، فَإِنَّ إِعْمَالَ الْحِيلَةِ فِيهَا قَبْلَ ذَلِكَ زِيَادَةٌ لَهَا.

Verily tribulations have certain extents, and the extents have limits, so remain .٢
patient until you reach their limits, for trying to find a solution for them before they
.have passed only increases [and prolongs] them

٢- إِنَّ لِلْمَحْنِ غَايَاتٍ، وَلِلْغَايَاتِ نِهَايَاتٍ، فَاصْبِرُوا لَهَا حَتَّى تَبْلُغَ نِهَايَاتِهَا، فَالْتَحَرُّكَ لَهَا قَبْلَ انْقِضَائِهَا زِيَادَةٌ لَهَا.

٣. Tribulation is linked with love of this world

٣- الْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيَا.

٤. Tribulation has been linked to love of this world

٤- قُرِنَتِ الْمِحْنَةُ بِحُبِّ الدُّنْيَا.

Praise And Extolment

Praise and extolment - المدح والثناء

Be on your guard against excessive flattery and praise for indeed these two have a .١
foul odour in the heart

١- احْتَرِسُوا مِنْ سَوْرَةِ الْإِطْرَاءِ وَالْمَدْحِ، فَإِنَّ لَهُمَا رِيحاً خَبِيثَةً فِي الْقَلْبِ.

Beware of praising anyone for something that is not in him, for indeed his action .٢
.affirms his attribute and belies you

٢- إِيَّاكَ أَنْ تُثَنِّيَ عَلَى أَحَدٍ بِمَا لَيْسَ فِيهِ، فَإِنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ.

٣. The ugliest truth is a person's praise for himself

٣- أَقْبَحُ الصِّدْقِ ثَنَاءُ الرَّجُلِ عَلَى نَفْسِهِ.

Verily the person who praises you is surely a deceiver of your intellect, [and] a .٤

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

٤_ إِنَّ مَادِحَكَ لَمَادِعُ لِعَقْلِكَ غَاشٌّ لَكَ فِي نَفْسِكَ بِكَادِبِ الْإِطْرَاءِ وَزُورِ الثَّنَاءِ، فَإِنْ حَرَمْتَهُ نَوَالَكَ أَوْ مَنَعْتَهُ إِفْضَالَكَ، وَسَمَكَ بِكُلِّ فَضِيحِهِ، وَنَسَبَكَ إِلَى كُلِّ قَبِيحِهِ.

.Commendation causes vainglory and brings one closer to heedlessness .٥

٥_ الْإِطْرَاءُ يُحَدِّثُ الرَّهْوَ وَيُدْنِي مِنَ الْعِزَّةِ.

.When you praise, be brief .٦

٦_ إِذَا مَدَحْتَ فَاخْتَصِرْ.

When one of the pious believers is extolled [for his virtues], he fears what is said .٧ 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

٧_ إِذَا زُكِّيَ أَحَدٌ مِنَ الْمُتَّقِينَ، خَافَ مِمَّا يُقَالُ لَهُ فَيَقُولُ: أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ بِنَفْسِي مِنِّي، اَللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَطُنُونَ.

.Recommendation of the evil ones is one of the greatest sins .٨

٨_ تَرْكِيَةُ الْأَشْرَارِ مِنْ أَعْظَمِ الْأَوْزَارِ.

.Love for compliments and praise is from the surest opportunities of Satan .٩

٩_ حُبُّ الْإِطْرَاءِ وَالْمَدْحِ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ.

.The best praise is that which flows from the tongues of the righteous .١٠

١٠_ خَيْرُ الثَّنَاءِ مَا جَرَى عَلَى أَلْسِنَةِ الْأَبْرَارِ.

.The worst praise is that which flows from the tongues of the wicked .١١

١١_ شَرُّ الثَّنَاءِ مَا جَرَى عَلَى أَلْسِنَةِ الْأَشْرَارِ.

.Seeking praise without deserving it is foolishness .١٢

١٢_ طَلَبُ الثَّنَاءِ بِغَيْرِ اسْتِحْقَاقٍ خُرْقٌ.

١٣. How many a person is thrilled by the praise showered upon him .

١٣_ كَمَ مِنْ مَفْتُونٍ بِالثَّنَاءِ عَلَيْهِ.

١٤. Excessive praise is flattery; it causes vainglory and .

p: ٨١١

.brings one closer to heedlessness

١٤_ كَثْرَةُ الثَّنَاءِ مَلَقٌ يُحْدِثُ الزَّهْوَ وَيُذْنِي مِنَ الْغِرِّهِ.

Every praiser has the right to a good reward or a handsome gift from whom he .١٥
.praises

١٥_ لِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ مَثْوَبَةٌ مِنْ جَزَاءِ أَوْعَارِفَهُ مِنْ عَطَاءٍ.

.One who praises you has [actually] slaughtered you .١٦

١٦_ مَنْ مَدَحَكَ فَقَدْ ذَبَحَكَ.

One who praises you for what is not in you is indeed likely to blame you for that .١٧
.which you have not done

١٧_ مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ خَلِيقٌ أَنْ يَذُمَّكَ بِمَا لَيْسَ فِيكَ.

.One who is praised for that which is not in him is ridiculed by it .١٨

١٨_ مَنْ أُثْنِيَ عَلَيْهِ بِمَا لَيْسَ فِيهِ سُخِرَ بِهِ.

Whoever praises you for that which is not in you, then it is actually a criticism of you .١٩
.if you think about it

١٩_ مَنْ مَدَحَكَ بِمَا لَيْسَ فِيكَ فَهُوَ ذَمٌّ لَكَ إِنْ عَقَلْتَ.

.One of the ugliest blameworthy acts [of a person] is praising the wicked .٢٠

٢٠_ مِنْ أَفْجَحِ الْمَدَامِّ مَدْحُ اللَّئَامِ.

.The one who praises a person for that which is not in him is mocking him .٢١

٢١_ مَادِحُ الرَّجُلِ بِمَا لَيْسَ فِيهِ مُسْتَهْزِئٌ بِهِ.

The one who praises you for that which is not in you is [actually] mocking you, and if .٢٢
you do not give him that which fulfils his wants, he will be excessive in his blame and
.defamation of you

٢٢_ مَا دِحُّكَ بِمَا لَيْسَ فِيكَ مُسْتَهْزِئٌ بِكَ، فَإِنْ لَمْ تُسَعِفْهُ بِنَوَالِكَ بَالِغٍ فِي ذَمِّكَ وَهَجَائِكَ.

The Human Being

The human being –الْمَرْءُ وَالرَّجُلُ

١. A person is in the position .

p: ٨١٢

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

١_ الْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِيَاضَتِهِ وَطَاعَتِهِ، فَإِنْ نَزَّهَا تَنَزَّهَتْ، وَإِنْ دَنَسَهَا تَدَنَسَتْ.

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

٢_ الرَّجُلُ حَيْثُ اخْتَارَ لِنَفْسِهِ إِنْ صَانَهَا ارْتَفَعَتْ، وَإِنْ ابْتَدَلَهَا انْتَضَعَتْ.

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

٣_ الْمَرْءُ بِأَصْغَرَيْهِ: بِلِقْبِهِ، وَلِسَانِهِ، إِنْ قَاتَلَ قَاتَلَ بِجَنَانٍ، وَإِنْ نَطَقَ نَطَقَ بِبَيَانٍ.

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

٤_ الْمَرْءُ يَتَغَيَّرُ فِي ثَلَاثٍ: الْقُرْبُ مِنَ الْمُلُوكِ، وَالْوِلَايَاتُ، وَالْعِنَاءُ مِنَ الْفَقْرِ، فَمَنْ لَمْ يَتَغَيَّرْ فِي هَذِهِ فَهِيَ ذُو عَقْلٍ قَوِيمٍ، وَخُلِقَ مُسْتَقِيمًا.

٥. A man is [to be gauged] by his astuteness not by his appearance

٥_ الْمَرْءُ بِفُطْنَتِهِ لَا بِصُورَتِهِ.

٦. A person is [valued] by his endeavour [and effort], not by his [material] acquisition

٦_ الْمَرْءُ بِهَمَّتِهِ لَا بِقُنَّتِهِ.

٧. A man is [gauged] by his endeavour

٧_ الْمَرْءُ بِهَمَّتِهِ.

٨. A person is [judged] by [what is in] his heart

٨_ الرَّجُلُ بِجَنَانِهِ.

.A person is [gauged] by his faith .٩

٩_ الْمَرْءُ بِإِيمَانِهِ.

.١٠

p: ٨١٣

.The distinction of a man is [by] his wealth but his honour is [by] his religion

١٠_ حَسَبُ الرَّجُلِ مَالُهُ، وَكَرَمُهُ دِينُهُ.

The distinction of a man is his intellect and his magnanimity is [by] his [good] . ١١
.character

١١_ حَسَبُ الرَّجُلِ عَقْلُهُ، وَمُرُوءَتُهُ خُلُقُهُ.

.The distinction of a person is [by] his knowledge and his beauty is his intellect . ١٢

١٢_ حَسَبُ الْمَرْءِ عِلْمُهُ، وَجَمَالُهُ عَقْلُهُ.

.The evidence of a person's roots is his action . ١٣

١٣_ دَلِيلُ أَصْلِ الْمَرْءِ فِعْلُهُ.

.The value of every person [gauged by] is what he knows . ١٤

١٤_ قِيَمَةُ كُلِّ امْرِءٍ مَا يَعْلَمُ.

.The value of every person is his intellect . ١٥

١٥_ قِيَمَةُ كُلِّ امْرِءٍ عَقْلُهُ.

.A person's worth is based on the extent of his merit . ١٦

١٦_ قَدْرُ الْمَرْءِ عَلَى قَدْرِ فَضْلِهِ.

.The worth of every person is [measured by] that which he does well . ١٧

١٧_ قَدْرُ كُلِّ امْرِءٍ مَا يُحْسِنُهُ.

.(Every person has a need (or for every affair there is [a proper] etiquette . ١٨

١٨_ لِكُلِّ امْرِءٍ (أَمْرٌ أَدَبٌ) أَرْبٌ.

The good and evil of every person, and the purity or impurity of his origin is evinced . ١٩
.by what he manifests of his actions

١٩_ يُسْتَدَلُّ عَلَى خَيْرِ كُلِّ امْرِءٍ، وَشَرِّهِ، وَطَهَارَةِ أَضْلِهِ وَخُبَيْثِهِ، بِمَا يَظْهَرُ مِنْ أَعْمَالِهِ.

٢٠. 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

٢٠_ إِذَا كَانَتْ مَحَاسِنُ الرَّجُلِ أَكْثَرَ مِنْ مَسَاوِيهِ فَذَلِكَ الْكَامِلُ، وَإِذَا كَانَ مُتَسَاوِيًا

المحاسن والمساوى فذلك المّتماسك، وإن زادت مساويه على محاسنه فذلك الهالك.

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 لَا يَظُنُّ بِأَحَدٍ خَيْرًا، لِأَنَّهُ لَا يَرَاهُ إِلَّا بِوَصْفِ نَفْسِهِ.

22. The worst person is he who sells his religion for the worldly life of others.

22_ بِئْسَ 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، وَافْعَلْ مَا تَجِلُّ قِيَمَتُهُ.

25. A person's value is indicated by his knowledge and intellect.

25_ يُنْبِئُ عَن قِيَمِهِ كُلُّ 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

Magnanimity-المروءه

1. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

1_ الْمَرْءُ رُوءَاهُ 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

٢_ الْمُرُوَّةُ الْعَدْلُ فِي الْإِمْرَةِ، وَالْعَفْوَمَعُ الْقُدْرَةُ، وَالْمُوَاسَاةُ فِي الْعِشْرَةِ (الْعُشْرَةُ).

٣. Magnanimity is spreading goodness and being hospitable to guests

٣_ الْمُرُوَّةُ بَثُّ الْمَعْرُوفِ، وَقِرَى الضُّيُوفِ.

٤. Magnanimity is a title that encompasses all the [other] merits and virtues

٤_ الْمُرُوَّةُ اسْمٌ جَامِعٌ لِسَائِرِ الْفَضَائِلِ وَالْمَحَاسِنِ.

٥.

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.The most honourable magnanimity is loyal brotherhood

٥_ أَشْرَفُ الْمُرُوءَةِ حُسْنُ الْأُخُوَّةِ.

.The best magnanimity is preserving goodwill [and affection

٦_ أَحْسَنُ الْمُرُوءَةِ حِفْظُ الْوُدِّ.

.The root of magnanimity is modesty and its fruit is chastity

٧_ أَصْلُ الْمُرُوءَةِ الْهَيْبَةُ، وَثَمَرَتُهَا الْعِفَّةُ.

The most honourable magnanimity is controlling one's anger and killing one's lustful
desires

٨_ أَشْرَفُ الْمُرُوءَةِ مَلِكُ الْغَضَبِ، وَإِمَاتَةُ الشَّهْوَةِ.

.The most excellent magnanimity is tolerating the offenses of one's brothers

٩_ أَفْضَلُ الْمُرُوءَةِ إِحْتِمَالُ جُنَايَاتِ الْإِخْوَانِ.

.The most excellent magnanimity is for a man to preserve his dignity

١٠_ أَفْضَلُ الْمُرُوءَةِ إِسْتِيقَاءُ الرَّجُلِ مَاءَ وَجْهِهِ.

The beginning of magnanimity is obedience to Allah and its end is keeping away
from vile traits

١١_ أَوَّلُ الْمُرُوءَةِ طَاعَةُ اللَّهِ، وَآخِرُهَا التَّنَزُّهُ عَنِ الدَّنَايَا.

The beginning of magnanimity is [having] a cheerful mien and its end is being
affectionate towards the people

١٢_ أَوَّلُ الْمُرُوءَةِ طَلَاقَةُ الْوَجْهِ، وَآخِرُهَا التَّوَدُّدُ إِلَى النَّاسِ.

The beginning of magnanimity is cheerfulness and its end is persistence in
righteousness

١٣_ أَوْلُ الْمُرُوَّةِ الْبِشْرُ، وَ آخِرُهَا اسْتِدَامَةُ الْبِرِّ.

.١٤ The most excellent magnanimity is modesty, and its fruit is chastity

١٤_ أَفْضَلُ الْمُرُوَّةِ الْحَيَاءُ، وَ ثَمَرَتُهُ الْعِفَّةُ.

The most excellent magnanimity is financially supporting your brothers with [your] .١٥
.wealth, and treating them as your equals in status

١٥_ أَفْضَلُ الْمُرُوَّةِ مُوسَاةُ الْإِخْوَانِ بِالْأَمْوَالِ، وَ مُسَاوَاتُهُمْ فِي الْأَحْوَالِ.

.١٦ Magnanimity is fulfilling one's promise

١٦_ الْمُرُوَّةُ إِجْزَاؤُ الْوَعْدِ.

.١٧ Magnanimity is eschewing vile traits

١٧_ الْمُرُوَّةُ اجْتِنَابُ الدَّيِّبَةِ.

.١٨ Concealing [one's] poverty and sickness is part of magnanimity

١٨_ إِخْفَاءُ الْفَاقِهِ وَالْأَمْرَاضِ مِنَ الْمُرُوَّةِ.

.١٩ Magnanimity is bereft and devoid of every [form of] vulgarity

١٩_ الْمُرُوَّةُ مِنْ كُلِّ خَنَاءٍ

۲۰. Magnanimity impels [one] towards noble traits .۲۰

۲۰_ الْمُرُوَّةُ تَحْتُّ عَلَى الْمَكَارِمِ.

۲۱. There is no magnanimity like remaining free from sins .۲۱

۲۱_ لَا مُرُوَّةَ كَالْتَنَزُّهُ عَنِ الْمِ آثِمِ.

۲۲. (Magnanimity is contentment and tolerance (or patience .۲۲)

۲۲_ الْمُرُوَّةُ الْقَنَاعَةُ وَالتَّحَمُّلُ (التَّجَمُّلُ).

۲۳. Magnanimity prevents every vileness .۲۳

۲۳_ الْمُرُوَّةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّةٍ.

۲۴. Magnanimity is being free from every [form of] wickedness .۲۴

۲۴_ الْمُرُوَّةُ مِنْ كُلِّ لُؤْمٍ بَرِيَّةٌ.

۲۵. Magnanimity is being free from vulgarity and disloyalty .۲۵

۲۵_ الْمُرُوَّةُ بَرِيَّةٌ مِنَ الْخَنَاءِ وَالْعَدْرِ.

There is magnanimity in three things: lowering one's gaze, lowering one's voice .۲۶

.and walking with modesty

۲۶_ ثَلَاثٌ فِيهِنَّ الْمُرُوَّةُ: غَضُّ الطَّرْفِ، وَغَضُّ الصَّوْتِ، وَمَسْحُ الْقَصْدِ.

Three things are the consolidators of magnanimity: Giving without being asked, .۲۷

.being faithful without having made a promise and being generous despite having less

۲۷_ ثَلَاثٌ هُنَّ جَمَاعُ الْمُرُوَّةِ: عَطَاءٌ مِنْ غَيْرِ مَسْئَلَةٍ، وَوَفَاءٌ مِنْ غَيْرِ عَهْدٍ، وَجُودٌ مَعَ إِقْلَالٍ.

Three things amount to magnanimity: generosity despite poverty [and hardship], .۲۸

.tolerance of everything other than humiliation and refraining from asking others

٢٨_ ثَلَاثَةٌ هُنَّ الْمُرُوءَةُ: جُودٌ مَعَ قَلْبِهِ، وَاحْتِمَالٌ مِنْ غَيْرِ مَذَلَّةٍ، وَتَعَفُّفٌ عَنِ الْمَسْئَلَةِ.

٢٩. The completeness of magnanimity is for you not to do in private what you would .feel ashamed of doing in front of others

٢٩_ جَمَاعُ الْمُرُوءَةِ أَنْ لَا تَعْمَلَ فِي السِّرِّ مَا تَسْتَحْيِي مِنْهُ فِي الْعَلَانِيَةِ.

٣٠. Two qualities have in them the consolidation of magnanimity: a person's .eschewing that which disgraces him and his acquiring that which embellishes him

٣٠_ حَظَلْتَانِ فِيهِمَا جَمَاعُ الْمُرُوءَةِ: اجْتِنَابُ الرَّجُلِ مَا يَشِينُهُ، وَاِكْتِسَابُهُ مَا يَزِينُهُ.

٣١. One's magnanimity is to the extent of the nobility of his

٣١_ عَلَى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ الْمُرُوءَةُ.

٣٢. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity

٣٢_ لَمْ يَتَّصِفْ بِالْمُرُوءَةِ مَنْ لَمْ يَزَعْ ذِمَّةَ أَوْلِيَائِهِ وَيُنْصِفَ أَعْدَائِهِ.

٣٣. 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

٣٣_ لَوْ أَنَّ الْمُرُوءَةَ لَمْ تَشْتَدَّ مَوْتَتُهَا، وَيَثْقُلَ مَحْمِلُهَا مَا تَرَكَ اللَّئَامُ الْأَعْمَارُ مِنْهَا مَبِيَّتَ لَيْلَةٍ، وَلَكِنَّهَا اشْتَدَّتْ مَوْتَتُهَا، وَثَقُلَ مَحْمِلُهَا، فَحَادَ عَنْهَا اللَّئَامُ الْأَعْمَارُ، وَحَمَلَهَا الْكِرَامُ الْأَخْيَارُ.

٣٤. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah

٣٤_ مِنَ الْمُرُوءَةِ الْعَمَلُ لِلَّهِ فَوْقَ الطَّاقَةِ.

٣٥. Lowering the gaze and walking with modesty are part of magnanimity

٣٥_ مِنَ الْمُرُوءَةِ غَضُّ الطَّرْفِ وَمَشْيُ الْقَصْدِ.

٣٦. Obedience to Allah and good estimation are part of magnanimity

٣٦_ مِنَ الْمُرُوءَةِ طَاعَةُ اللَّهِ، وَحُسْنُ التَّقْدِيرِ.

٣٧. Keeping away from the forbidden is one of the conditions of magnanimity

٣٧_ مِنْ شَرَايِطِ الْمُرُوءَةِ التَّنْزَهُ عَنِ الْحَرَامِ.

٣٨. From the completeness of magnanimity is for one to feel ashamed of himself

٣٨_ مِنْ تَمَامِ الْمُرُوءَةِ أَنْ تَشْتَحِي مِنْ نَفْسِكَ.

Magnanimity is one of the most excellent religious teachings and there is no good .٣٩
.in a religion which has no magnanimity in it

٣٩_ مِنْ أَفْضَلِ الدِّينِ الْمُرُوَّةُ وَلَا خَيْرَ فِي دِينٍ لَيْسَ لَهُ (فِيهِ) مُرُوَّةٌ.

Staying .٤٠

p: ٨١٨

.clear of vile traits is from the completeness of magnanimity

٤٠_ مِنْ تَمَامِ الْمُرُوَّةِ التَّنَزُّهُ عَنِ الدَّيْبَةِ.

.Keeping ties with near relatives is from the most excellent magnanimity .٤١

٤١_ مِنْ أَفْضَلِ الْمُرُوَّةِ صِلَةُ الرَّحِمِ.

Maintaining resoluteness [and judiciousness] is from the most excellent . ٤٢
.magnanimity

٤٢_ مِنْ أَفْضَلِ الْمُرُوَّةِ صِيَانَةُ الْحَزْمِ.

It is from the completeness of magnanimity for you to forget your right upon . ٤٣
.others while recalling their right upon you

٤٣_ مِنْ تَمَامِ الْمُرُوَّةِ أَنْ تَنْسَى الْحَقَّ لَكَ، وَتَذُكِّرَ الْحَقَّ عَلَيْكَ.

It is from magnanimity for you to go out of your way when you are asked [for . ٤٤
[something] and to lighten [your requests] when you ask [someone for anything

٤٤_ مِنْ الْمُرُوَّةِ أَنَّكَ إِذَا سُئِلْتَ أَنْ تَتَكَلَّفَ وَإِذَا سَأَلْتَ أَنْ تُخَفِّفَ.

It is part of magnanimity for you to be moderate and not extravagant, and to keep . ٤٥
.the promises you make

٤٥_ مِنَ الْمُرُوَّةِ أَنْ تَقْتَصِدَ فَلَا تُسْرِفَ، وَتَعِدَ فَلَا تُخْلِفَ.

.Bearing the offences of one's brothers is from magnanimity . ٤٦

٤٦_ مِنَ الْمُرُوَّةِ إِحْتِمَالُ جُنَايَاتِ الْإِخْوَانِ (الْمَعْرُوفِ).

.Nobody has carried a burden heavier than magnanimity . ٤٧

٤٧_ مَا حَمَلَ الرَّجُلُ حِمْلًا أَثْقَلَ مِنَ الْمُرُوَّةِ.

.With affluence, magnanimity becomes manifested . ٤٨

٤٨_ مَعَ التَّزَوُّهِ تَظْهَرُ الْمُرُوَّةُ.

.٤٩ The magnanimity of a person is to the extent of his intellect

٤٩_ مُرُوَّةُ الرَّجُلِ عَلَى قَدْرِ عَقْلِهِ.

.٥٠ The magnanimity of a person is [gauged by] the truthfulness of his speech

٥٠_ مُرُوَّةُ الرَّجُلِ صِدْقُ لِسَانِهِ.

.٥١ A person's magnanimity is in his tolerance of his brothers' mistakes

٥١_ مُرُوَّةُ الرَّجُلِ فِي إِحْتِمَالِ عَثَرَاتِ إِخْوَانِهِ.

.٥٢ The basis of magnanimity is truthful speech and doing good to others

_٥٢

p: ٨١٩

مِلَاكُ الْمُرُوَّةِ صِدْقُ اللِّسَانِ وَبَدْلُ الْإِحْسَانِ.

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 الْمُرُوَّةِ فِي مُجَاهَدَةِ أَخِيكَ عَلَى طَاعَةِ اللَّهِ سُبْحَانَهُ، وَصَدِّهِ عَنِ مَعَاصِيهِ، وَأَنْ تُكْثِرَ عَلَى ذَلِكَ مَلَامَتَهُ، (وَأَنْ تَكْثُرَ عَلَى ذَلِكَ مَلَامَتُهُ).

54. Magnanimity is not perfected except for the intelligent one

54_ لَا تَكْمُلُ الْمُرُوَّةُ إِلَّا لِلْبَيْبِ.

55. There is no magnanimity like keeping clear of sins

55_ لَا مُرُوَّةَ كَالْتَنَزُّهِ عَنِ الْمِ آثِمِ.

56. There is no magnanimity in one who has no determination

56_ لَا مُرُوَّةَ لِمَنْ لَاهِمَّةَ لَهُ.

57. Magnanimity is not completed except by bearing the hardships of good acts

57_ لَا تَكْمُلُ الْمُرُوَّةُ إِلَّا بِإِحْتِمَالِ جِنَايَاتِ الْمَعْرُوفِ.

58. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others

58_ يُسْتَدَلُّ عَلَى الْمُرُوَّةِ بِكَثْرَةِ الْحَيَاءِ، وَبَدْلِ النَّدَى، وَكَفِّ الْأَذَى.

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، وَبَدْلِ الْإِحْسَانِ، وَتَرْكِ الْإِمْتِنَانِ.

Sickness

Sickness-المرض

١. Sickness is [a form of] confinement of the body .

١_ الْمَرَضُ حَبْسُ الْبَدَنِ.

٢. There are two things that should not be scorned: sickness and the poor relative .

٢_ شَيْئَانِ لَا يُؤْنَفُ مِنْهُمَا: الْمَرَضُ، وَذَوَالْقَرَابَةِ الْمُفْتَقِرِ.

٣. One who hides his sickness from the physicians has betrayed his body .

٣_ مَنْ كَتَمَ الْأَطِبَاءَ مَرَضَهُ خَانَ بَدَنَهُ.

٤. Whoever conceals his hidden ailment, his physician becomes incapable of curing .
him

٤_ مَنْ كَتَمَ مَكْنُونَ دَائِهِ عَجَزَ طَبِيبُهُ عَنْ شِفَائِهِ.

٥. Sickness in one of the two confinements .

٥_ الْمَرَضُ أَحَدُ

Disputation And Argument

Disputation and argument –المراء والجدال

1. Disputation is the seed of evil .

١_ الْمِرَاءُ بَذْرُ الشَّرِّ.

2. Argument in religion corrupts certitude .

٢_ الْجَدَلُ فِي الدِّينِ يُفْسِدُ الْيَقِينَ.

3. The fruit of disputation is hatred .

٣_ ثَمَرَةُ الْمِرَاءِ الشُّحْنَاءُ.

4. [Too much disputation is the cause of hatred [and enmity .

٤_ 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 .

٥_ سِتَّةٌ لَا يُمَارُونَ: الْفَقِيهُ وَالرَّئِيسُ وَالذَّنِيُّ وَالْبَدِيُّ وَالْمَرْأَةُ وَالصَّبِيُّ.

6. One whose disputation increases does not remain safe from error .

٦_ مَنْ كَثُرَ مِرَاؤُهُ لَمْ يَأْمَنِ الْغَاطَ.

7. Whoever accustoms himself to disputation, it becomes his habit .

٧_ مَنْ عَوَّدَ نَفْسَهُ الْمِرَاءَ صَارَ ذَيْدَنَهُ.

8. One who makes disputation his habit will not turn his night into day [and will remain [in the darkness of ignorance .

٨_ مَنْ جَعَلَ ذَيْدَنَهُ الْمِرَاءَ لَمْ يُصْبِحْ لَيْلَهُ.

٩. One whose false disputations increase, his blindness from the truth persists .

٩_ مَنْ كَثُرَ مِرَاتُهُ بِالْبَاطِلِ دَامَ عَمَاؤُهُ عَنِ الْحَقِّ.

١٠. One who disputes with a fool has no intelligence .

١٠_ مَنْ مَارَى السَّفِيهَةَ فَلَا عَقْلَ لَهُ.

١١. With excessive disputation, there can be no affection .

١١_ لَا مَحَبَّةَ مَعَ كَثْرِهِ مِرَاءً.

Joking

Joking-المزاح

١. Joking is a [cause of] separation that is followed by rancour .

١_ الْمَزَاحُ فِرْقَةٌ تَتَّبِعُهَا ضَعْفٌ.

٢. Beware of recalling that which was funny in the speech [of others], even if you .
narrate it from someone else

٢_ إِيَّاكَ أَنْ تَذْكَرَ مِنَ الْكَلَامِ (مَا كَانَ) مُضْحِكًا، وَإِنْ حَكَيْتَهُ عَنْ غَيْرِكَ.

٣. Excessiveness in joking is foolishness .

٣_ الْإِفْرَاطُ فِي الْمَزْحِ خُرُوقٌ.

٤. Abandon [excessive] joking for indeed it is the conception of .

.rancour

٤_ دَعِ الْمُرَاحَ فَإِنَّهُ لِقَاحُ الضَّغِينَةِ.

٥. In impudence and excessive joking there is foolishness

٥_ فِي السَّفَةِ وَكَثْرَةِ الْمُرَاحِ الْخُرْقُ.

٦. [Too much joking diminishes one's reverence [and dignity

٦_ كَثْرَةُ الْمُرَاحِ تُسْقِطُ الْهَيْبَةَ.

٧. [Too much joking takes away prestige and brings about enmity [and rancour

٧_ كَثْرَةُ الْمُرَاحِ تُذْهِبُ الْبَهَاءَ وَتُوجِبُ الشَّهْنَاءَ.

٨. Everything has a seed, and the seed of enmity is joking

٨_ لِكُلِّ شَيْءٍ بَذْرٌ، وَبَذْرُ الْعِدَاوَةِ الْمُرَاحُ.

٩. One who jokes [excessively] is taken lightly

٩_ مَنْ مَرَّحَ أُسْتُخِفَ بِهِ.

١٠. One whose joking increases is deemed ignorant

١٠_ مَنْ كَثُرَ مُرَاحُهُ أُسْتُجْهِلَ.

١١. One whose joking is excessive is considered a fool

١١_ مَنْ كَثُرَ مُرَاحُهُ أُسْتُحِمِقَ.

١٢. One whose joking increases, his reverence [and dignity] decreases

١٢_ مَنْ كَثُرَ مُرَاحُهُ قَلَّتْ هَيْبَتُهُ.

١٣. One whose joking increases, his dignity diminishes

١٣_ مَنْ كَثُرَ مُرَاحُهُ قَلَّتْ وَقَارُهُ.

Whoever jokes excessively will never be without one who bears a grudge against .۱۴
him and one who takes him lightly

۱۴_ مَنْ كَثُرَ مُزَاحُهُ لَمْ يَخُلْ مِنْ حَاقِدٍ عَلَيْهِ وَمُسْتَحِفٍّ بِهِ.

.Any time a person makes a joke, he parts with a portion of his intellect .۱۵

۱۵_ مَا مَزَّحَ امْرَأَةٌ مَزَّحَهُ إِلَّا مَجَّ مِنْ عَقْلِهِ مَجَّةً.

Do not make fun of a noble person such that he ends up bearing a grudge against .۱۶
you

۱۶_ لَا تُمَازِحِ الشَّرِيفَ فَيُحَقِّدَ عَلَيْكَ.

Never make fun of a friend thereby turning him into an enemy, or of an enemy .۱۷
thereby making him [want to] destroy you

۱۷_ لَا تُمَازِحَنَّ صَدِيقًا فَيُعَادِيكَ، وَلَا عَدُوًّا فَيُرِيدِيكَ.

Walking

Walking-المشى

.Keep walking in your customary way (or with your ailment(۱)) as long as you can .۱

۱_ اِمْسِ بِدَائِكَ (بِدَائِكَ)

p: ۸۲۲

.This is how it appears in Nahj al-Balāgha -۱

ما مَشَى بِكَ.

Delay

Delay-المطل

1. [Delay and obligation are the spoilers of [the] favour [one does to others .

١_ الْمَطْلُ وَالْمَنْ مُنْكَدَا الْإِحْسَانِ.

2. Delay [in giving] is one of the two refusals .

٢_ الْمَطْلُ أَحَدُ الْمُنْعَيْنِ.

3. Delay [and procrastination] is a chastisement of the soul .

٣_ الْمَطْلُ عَذَابُ النَّفْسِ.

Scheming

Scheming-المكر

1. Scheming and malice are things that keep faith away .

١_ الْمَكْرُ وَالْعُلُّ مُجَانِبَا الْإِيمَانِ.

2. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality .

٢_ إِيَّاكَ وَالْمَكْرَ، فَإِنَّ الْمَكْرَ لَخُلِقَ ذَمِيمٌ.

3. Scheming is wickedness, deception is evil .

٣_ الْمَكْرُ لُؤْمٌ، الْخَدِيعَةُ سُؤْمٌ.

4. Scheming is the practice of the mutinous .

٤_ الْمَكْرُ شِيمَةُ الْمَرْدَةِ.

5. Scheming is the trait of the wicked .

٥_ الْمَكْرُ سَجِيهُ النَّامِ.

٦. [Scheming against one who trusts in you is ingratitude [and betrayal]

٦_ الْمَكْرُ بِمَنْ اٰتَمَّنَكَ كُفْرٌ.

٧. The bane of cleverness is scheming

٧_ آفَةُ الذُّكَاةِ الْمَكْرُ.

٨. The cornerstone of wisdom is eschewing deceptions

٨_ رَأْسُ الْحِكْمَةِ تَجْتُبُ الْخُدْعَ.

٩. Many a plotter has been struck down by his own stratagem

٩_ رُبَّ مُخْتَالٍ صَرَعَتْهُ حِيلَتُهُ.

The Devising Of Allah

مكر الله–The devising of Allah

١. One who feels secure from the devising of Allah is destroyed

١_ مَنْ اَمِنَ مَكْرَ اللّٰهِ هَلَكَ.

٢. One who feels secure from the devising [of Allah] meets with harm

٢_ مَنْ اَمِنَ الْمَكْرَ لَقِيَ الشَّرَّ.

The Schemer And Plotter

المماكر والمكور–The schemer and the plotter

١. The one who always hatches plots [against others] is a devil

١_ الْمَكُورُ شَيْطَانٌ.

٢. The one who is always scheming [against others] is a devil in the form of a human

.being

٢_ الْمَكُورُ شَيْطَانٌ فِي صُورِهِ الْإِنْسَانِ.

٣. One who schemes is afflicted by his own scheming

—٣

p: ٨٢٣

مَنْ مَكَرَ حَاقَ بِهِ مَكْرُهُ.

Whoever schemes against people, Allah, the Glorified, turns his scheme back on .۴
him.

۴_ مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللَّهُ سُجْحَانَهُ مَكْرَهُ فِي عُنُقِهِ.

.5 There is no trustworthiness in the schemer .5

۵_ لَا أَمَانَةَ لِمَكُورٍ.

.6 Evil scheming does not beset anyone but those who practice it .6

۶_ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ.

Flattery

Flattery-المَلَق

Beware of flattery, for indeed flattery is not from the characteristics of faith [and .۱
[the faithful

۱_ إِيَّاكَ وَالْمَلَقَ، فَإِنَّ الْمَلَقَ لَيْسَ مِنْ خَلَائِقِ الْإِيمَانِ.

.2 Flattery is not part of the character of Prophets .2

۲_ لَيْسَ الْمَلَقُ مِنْ خُلُقِ الْأَنْبِيَاءِ.

.3 One whose flattery increases, his [sincere] joyfulness is not recognized .3

۳_ مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ.

Verily only the one who does not flatter you [truly] adores you, and [only] one who .۴
does not make you hear his praise for you [truly] praises you

۴_ إِنَّمَا يُحِبُّكَ مَنْ لَا يَتَمَلَّقُكَ وَيُثْنِي عَلَيْكَ مَنْ لَا يَسْمَعُكَ.

Kings And Rulers

1. A tyrant ruler and an immoral scholar are the most harmful of all people .

١_ أَلْسُلْطَانُ الْجَائِزِ، 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

٢_ اصْحَبِ السُّلْطَانَ بِالْحَذَرِ، وَالصَّدِيقَ بِالتَّوَاضُعِ وَالْبَشِيرَ، 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

٣_ إِنَّ السُّلْطَانَ لِأَمِينُ اللَّهِ فِي الْأَرْضِ، وَمُقِيمُ الْعَدْلِ فِي الْبِلَادِ

والعباد، ووَزَعَتْهُ فِي الْأَرْضِ.

٤. The tyrant king frightens the innocent.

٤_ أَلْسُلْطَانُ الْجَائِرِ يُخِيفُ الْبَرِيَّ.

٥. [An evil commander commissions the vulgar one [to work for him

٥_ الْأَمِيرُ الشُّؤْمُ يَصْطَبِغُ الْبَدِيَّ.

٦. The bane of kings is evil intentions.

٦_ آفَةُ الْمُلُوكِ سُوءُ السَّرِيرَةِ.

٧. The bane of viziers is wicked inner thoughts.

٧_ آفَةُ الْوُزَرَاءِ خُبْتُ السَّرِيرَةِ.

٨. The bane of leaders is weakness in politics.

٨_ آفَةُ الزُّعَمَاءِ ضَعْفُ السِّيَاسَةِ.

٩. The bane of a kingdom is [having] weak defences.

٩_ آفَةُ الْمُلْكِ ضَعْفُ الْحِمَايَةِ.

١٠. [When you become the ruler then be kind [to your subjects

١٠_ إِذَا مَلَكَتْ فَارْزُقِي.

١١. 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

١١_ إِذَا بَنَى الْمَلِكُ (مُلْكُهُ) عَلَى قَوَاعِدِ الْعَدْلِ، وَدَعَمَ بِدَعَائِمِ الْعَقْلِ، نَصَرَهُ اللَّهُ مُوَالِيَهُ، وَخَذَلَ مُعَادِيَهُ.

١٢. When the ruler makes you come closer to him, then increase your exaltation of him.

١٢_ إِذَا زَادَكَ السُّلْطَانُ تَقْرِيباً فَرِّدْهُ إِجْلَالاً.

.Kings have no affection .١٣

١٣_ الْمُلُوكُ لَمْ يَمُودَهُ لَهُ (لَهُمْ).

.Transient and fleeting kingship is wretched and insignificant .١٤

١٤_ الْمُلْكُ الْمُتَّقِلُ الزَّائِلُ حَقِيرٌ يَسِيرٌ.

.Being independent of [and not seeking anything from] kings is the best kingship .١٥

١٥_ الْغِنَى عَنِ الْمُلُوكِ أَفْضَلُ مُلْكٍ.

.Boldness [and defiance] in front of the king is the quickest [means of] destruction .١٦

١٦_ الْجُرْأَةُ عَلَى السُّلْطَانِ أَعْجَلُ هُلْكَ.

.The adornment of kingship is justice .١٧

١٧_ زَيْنُ الْمُلْكِ الْعَدْلُ.

.The wrath of kings is the messenger of death .١٨

١٨_ غَضَبُ الْمُلُوكِ رَسُولُ الْمَوْتِ.

.The merit of a king is in building prosperous cities .١٩

١٩_ فَضِيلَةُ السُّلْطَانِ عِمَارَةُ الْبُلْدَانِ.

.It is seldom .٢٠

.that the affection of kings and traitors lasts

٢٠_ قَلَمًا تَدُوْمُ مَوَدَّةُ الْمُلُوْكِ وَالْخَوَانِ.

.The friendship of kings seldom lasts ٢١

٢١_ قَلَمًا تَدُوْمُ خُلَّةُ الْمُلُوْكِ (الْمَلُوْلِ).

The hearts of the people are the treasuries of their leader, so whatever he . ٢٢
.deposits in them, be it justice or oppression, he will find it there

٢٢_ قُلُوْبُ الرَّعِيَّةِ خَزَائِنُ رَاعِيهَا، فَمَا أُوْدِعَهَا مِنْ عَدْلِ أَوْ جَوْرِ وَجَدَهُ.

There is no reward with Allah, the Glorified, greater than the reward of a just ruler . ٢٣
.and a benevolent man

٢٣_ لَيْسَ ثَوَابٌ عِنْدَ اللَّهِ سُبْحَانَهُ أَعْظَمُ مِنْ ثَوَابِ السُّلْطَانِ الْعَادِلِ، وَالرَّجُلِ الْمُحْسِنِ.

.One who gains authority [usually] adopts partiality ٢٤

٢٤_ مَنْ مَلَكَ اسْتَأْتَرَ.

.One who becomes haughty in his kingship has belittled it ٢٥

٢٥_ مَنْ تَكَبَّرَ فِي سُلْطَانِهِ صَغُرَ.

.One whose aggression is prolonged, his rule [soon] comes to an end ٢٦

٢٦_ مَنْ طَالَ عُدْوَانُهُ زَالَ سُلْطَانُهُ.

.One whose kingship is tyrannical, his destruction becomes great ٢٧

٢٧_ مَنْ جَارَ مُلْكُهُ عَظُمَ هُلْكُهُ.

.Whoever is betrayed by his vizier, his administration gets corrupted ٢٨

٢٨_ مَنْ خَانَهُ وَزِيرُهُ فَسَدَ تَدْبِيرُهُ.

.One who fears your whip wishes for your death ٢٩

٢٩_ مَنْ خَافَ سَوْطَكَ تَمَنَّى مَوْتَكَ.

30. One who relies upon your goodness is concerned about [the end of] your rule

٣٠_ مَنْ وَثِقَ بِإِحْسَانِكَ أَشْفَقَ عَلَى سُلْطَانِكَ.

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace

٣١_ مَنْ اجْتَرَأَ عَلَى السُّلْطَانِ فَقَدْ تَعَرَّضَ لِلْهَوَانِ.

32. Whoever betrays his king, his security is nullified

٣٢_ مَنْ خَانَ سُلْطَانَهُ بَطَلَ أَمَانُهُ.

33. One who is just in his kingship becomes needless of his aides

٣٣_ مَنْ عَدَلَ فِي سُلْطَانِهِ اسْتَعْنَى عَنْ أَعْوَانِهِ.

One 34

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.who is concerned about his kingship curtails his aggression

٣٤_ مَنْ أَشْفَقَ عَلَى سُلْطَانِهِ قَصَرَ عَنْ عُدْوَانِهِ.

Whoever treats the people unjustly, Allah causes his reign to end and hastens his .٣٥
.ruin and destruction

٣٥_ مَنْ عَامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللهُ مُلْكَهُ، وَعَجَّلَ بَوَارَهُ وَهُلْكَهُ.

.One who is tyrannical in his kingdom, the people wish for his annihilation .٣٦

٣٦_ مَنْ جَارَ مُلْكَهُ (فِي مُلْكِهِ) تَمَنَّى النَّاسُ هُلْكَهُ.

One who unsheathes the sword of aggression is stripped of the grandeur of .٣٧
.kingship

٣٧_ مَنْ سَلَّ سَيْفَ الْعُدْوَانِ سَلِبَ عِزَّ السُّلْطَانِ.

One who seeks the favour of a king without [the proper] etiquette moves out from .٣٨
.safety into harm

٣٨_ مَنْ طَلَبَ خِدْمَةَ السُّلْطَانِ بِغَيْرِ أَدَبٍ خَرَجَ مِنَ السَّلَامَةِ إِلَى الْعَطَبِ.

Whoever is tyrannical in his reign and increases his aggression, Allah will demolish .٣٩
.[his foundation and tear down his pillars [of kingship

٣٩_ مَنْ جَارَ فِي سُلْطَانِهِ، وَأَكْثَرَ عُدْوَانَهُ، هَدَمَ اللهُ بُيُوتَهُ، وَهَدَّ أَرْكَانَهُ.

Whoever is just in his rule and shows kindness [to the people], Allah will elevate his .٤٠
.stature and will strengthen [and grant victory to] his helpers

٤٠_ مَنْ عَدَلَ فِي سُلْطَانِهِ، وَبَدَلَ إِحْسَانَهُ، أَعْلَى اللهُ شَأْنَهُ، وَأَعَزَّ أَعْوَانَهُ.

One who makes his kingship subservient to his religion, every king will submit to .٤١
.him

٤١_ مَنْ جَعَلَ مُلْكَهُ خَادِمًا لِدِينِهِ، انْقَادَ لَهُ كُلُّ سُلْطَانٍ.

.When one makes his religion subservient to his kingship, every person will covet it .٤٢

٤٢_ مَنْ جَعَلَ دِينَهُ خَادِمًا لِمُلْكِهِ طَمِعَ فِيهِ كُلُّ إِنْسَانٍ.

One who is occupied with [serving] the king will not [have time to] attend to his .٤٣
.brothers

٤٣_ مَنْ تَشَاغَلَ

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بِالسُّلْطَانِ لَمْ يَتَفَرَّغْ لِلْأَخْوَانِ.

.٤٤ It is a right upon the king to govern himself before his soldiers

٤٤_ مِنْ حَقِّ الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

.٤٥ Disputing with kings takes away blessings

٤٥_ مُنَازَعَةُ الْمُلُوكِ تَسْلُبُ النُّعْمَ.

.٤٦ Evil viziers are the helpers of tyrants and the brothers of wrongdoers

٤٦_ وَزُرَّاءُ السُّوءِ أَعْوَانُ الظَّالِمِ وَإِخْوَانُ الْأَثَمِ.

.٤٧ Oppressive governors are the worst of the ummah and opponents of the [true] leaders

٤٧_ وُلَاةُ الْجَوْرِ شَرَّارُ الْأُمَّةِ، وَأَضْدَادُ الْأَيْمَةِ.

.٤٨ Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy

٤٨_ لَا تَصَدَّعُوا عَلَى سُلْطَانِكُمْ فَتَذِمُّوا غَيْبَ أَمْرِكُمْ.

.٤٩ 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

٤٩_ لَا تُكْثِرَنَّ الدُّخُولَ عَلَى الْمُلُوكِ، فَإِنَّهُمْ إِنْ صَحِبْتَهُمْ مَلُوكَ، وَإِنْ نَصَحْتَهُمْ عَشُوكَ.

.٥٠ 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

٥٠_ لَا تَزْغَبْ فِي خُلْطِهِ الْمُلُوكِ، فَإِنَّهُمْ يَسْتَكْبِرُونَ مِنَ الْكَلَامِ رَدِّ السَّلَامِ، وَيَسْتَقْبِلُونَ مِنَ الْعِقَابِ ضَرْبَ الرِّقَابِ.

.٥١ 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

٥١_ لَا تَلْتَبِسْ بِالسُّلْطَانِ فِي وَقْتِ اضْطِرَابِ الْأُمُورِ عَلَيْهِ فَإِنَّ الْبَحْرَ لَا يَكَادُ يَسِيلُ مِنْهُ رَاكِبُهُ مَعَ سُيُوكُونِهِ، فَكَيْفَ مَعَ اخْتِلَافِ رِيَاحِهِ
وَاضْطِرَابِ أَمْوَاجِهِ.

٥٢. Never desire to gain the affection of kings.

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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

٥٢_ لَا تَطْمَعَنَّ فِي مَوَدَّةِ الْمُلُوكِ، فَإِنَّهُمْ يُوحِشُونَكَ آتَسَ مَا تُكُونُ بِهِمْ وَيَقْطَعُونَكَ أَقْرَبَ مَا تُكُونُ إِلَيْهِمْ.

٥٣. (There is no prosperity [in the place] where the king passes (or is oppressive

٥٣_ لَا يَكُونُ الْعِمْرَانُ حَيْثُ يَجُوزُ (يَجُوزُ) السُّلْطَانُ.

٥٤. (When the intention of the king changes, the times change (or get corrupted

٥٤_ إِذَا تَغَيَّرَتْ نِيَّةُ السُّلْطَانِ تَغَيَّرَ (فَسَدَ) الزَّمَانُ.

٥٥. [When the king becomes enraged, Satan takes control [over him

٥٥_ إِذَا اسْتَشَاطَ السُّلْطَانُ تَسَلَّطَ الشَّيْطَانُ.

٥٦. Seeking power [and sovereignty] is from the deceptions of Satan

٥٦_ طَلَبُ السُّلْطَانِ مِنْ خِدَاعِ الشَّيْطَانِ.

٥٧. The justice of a king is the life of the populace and the prosperity of the creatures

٥٧_ عَدْلُ السُّلْطَانِ حَيَاةُ الرَّعِيَّةِ وَصَلَاحُ الْبَرِيَّةِ.

٥٨. The worst of all rulers is one who is ruled by his vain desire

٥٨_ شَرُّ الْأَمْرَاءِ مَنْ كَانَ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

٥٩. The worst of rulers is one whose subjects are oppressed

٥٩_ شَرُّ الْأَمْرَاءِ مَنْ ظَلَمَ رَعِيَّتَهُ.

٦٠. 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

٦٠_ صَاحِبُ السُّلْطَانِ كَرَاكِبِ الْأَسَدِ، يُغْبِطُ بِمَوْقِفِهِ وَهُوَ أَعْرَفُ بِمَوْضِعِهِ.

٦١. Partnership in sovereignty leads to turmoil

٦١_ الشُّرُكَةُ فِي الْمُلْكِ تُؤَدِّي إِلَى الْإِضْطِرَابِ.

.٦٢ Holding a post with kings is a key of tribulation and the seed of affliction

٦٢_ الْمَكَانَةُ مِنَ الْمُلُوكِ مِفْتَاحُ الْمِحْنَةِ، وَبَدْرُ الْفِتْنَةِ.

.٦٣ The best king is the just one

٦٣_ أَفْضَلُ

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.64 The best king is the one who has the most continent soul .64

64_ أَفْضَلُ الْمُلُوكِ أَعْقُهُمْ نَفْسًا.

.65 The best of all kings in character is one whose justice prevails over all the people .65

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

66_ أَجَلُّ الْأَمْرَاءِ مَنْ لَمْ يَكُنِ الْهَوَىٰ عَلَيْهِ أَمِيرًا.

.67 The most exalted of kings is one who has control over himself and spreads justice .67

67_ أَجَلُّ الْمُلُوكِ مَنْ مَلَكَ نَفْسَهُ وَبَسَطَ الْعَدْلَ.

The best of kings is one whose action and intention are good, and who is just with .68
.his army and his people

68_ أَفْضَلُ الْمُلُوكِ مَنْ حَسَنَ فِعْلُهُ وَنِيَّتُهُ، وَعَدَلَ فِي جُنْدِهِ وَرَعِيَّتِهِ.

The king who is in the best condition is one whose subjects become prosperous in .69
.his prosperity and whose justice prevails over all his people

69_ أَحْسَنُ الْمُلُوكِ حَالًا مَنْ حَسَنَ عَيْشُ النَّاسِ فِي عَيْشِهِ وَعَمَّ رَعِيَّتُهُ بِعَدْلِهِ.

The people whom one should be cautious of the most are the tyrannical king, the .70
.powerful enemy and the disloyal friend

70_ أَحَقُّ النَّاسِ أَنْ يُحَذَرَ السُّلْطَانُ الْجَائِرُ، وَالْعَدُوُّ الْقَادِرُ، وَالصَّدِيقُ الْغَادِرُ.

The most intelligent of kings is he who governs himself for the people in a way that .71
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 تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْهَا.

.The kings are [supposed to be] defenders of the religion .٧٢

٧٢_ الْمُلُوكُ

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.٧٣ The king's crown is his justice

٧٣_ تاجُ الْمَلِكِ عَدْلُهُ .

.٧٤ It is a right upon the king that he should govern himself [first] before his troops

٧٤_ حَقٌّ عَلَى الْمَلِكِ أَنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ .

.٧٥ The best of commanders is one who has command over himself

٧٥_ خَيْرُ الْأَمْرَاءِ مَنْ كَانَ عَلَى نَفْسِهِ أَمِيرًا .

.٧٦ The best king is one who annihilates oppression and enlivens justice

٧٦_ خَيْرُ الْمُلُوكِ مَنْ أَمَاتَ الْجَوْرَ وَأَحْيَى الْعَدْلَ .

The lassitude of a king is more harmful for the people than the oppression of a .٧٧
king

٧٧_ خَوْرُ السُّلْطَانِ أَشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطَانِ .

.٧٨ The alms-tax of the king is assisting the aggrieved

٧٨_ زَكَاةُ السُّلْطَانِ إِغَاثَةُ الْمَلْهُوفِ .

.٧٩ The worst of kings is one who opposes justice

٧٩_ شَرُّ الْمُلُوكِ مَنْ خَالَفَ الْعَدْلَ .

.٨٠ The worst of viziers is one who is a vizier to the vicious

٨٠_ شَرُّ الْوُزَرَاءِ مَنْ كَانَ لِلْأَشْرَارِ وَزِيرًا .

Guard your position near your king, and be cautious of not being lowered from it by .٨١
negligence towards that which raised you to it

٨١_ أَحْرَسْ مَنْزِلَتَكَ عِنْدَ سُلْطَانِكَ وَاحْذَرْ أَنْ يَحْطِكَ عَنْهَا التَّهَافُوتُ عَنْ حِفْظِ مَا رَقَاكَ إِلَيْهِ .

.Works are [only] accomplished by the [right] workers ٨٢

٨٢_ الْأَعْمَالُ تَسْتَقِيمُ بِالْعَمَالِ.

Mālik Al–Ashtar

Malik al–Ashtar–مالك الأشر

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

١_ وَقَالَ _ عَلَيْهِ السَّلَامُ _

p: ٨٣١

فِي حَقِّ الْأَشْتَرِ النَّخَعِيِّ لَمَّا بَلَغَهُ وَفَاتَهُ رَحِمَهُ اللَّهُ: لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا، لَا يَرْتَقِيهِ الْحَافِرُ، وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.

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].

٢ _ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي حَقِّ الْأَشْتَرِ النَّخَعِيِّ: هُوَ سَيْفُ اللَّهِ لَا يَنْبُو عَنِ الضَّرْبِ، وَلَا كَلِيلُ الْحِدِّ وَلَا تَشْتَهِيهِ بِدَعَاهُ، وَلَا تَتِيهُ بِهِ عَوَايِئُهُ.

Angels

Angels-الملائكة

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.

١ _ إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ، فَإِذَا جَاءَ أَجَلُهُ خَلِيَا بَيْنَهُ وَبَيْنَهُ، وَإِنَّ الْأَجَلَ لَجَنَّةٌ حَصِينَةٌ.

He (‘a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

٢ _ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ الْمَلَائِكَةِ: هُمْ أُسْرَاءُ إِيْمَانٍ، لَمْ يُفَكِّهِمْ مِنْهُ (مِنْ رِيْقَتِهِ) زَيْغٌ وَلَا عُدُولٌ.

The Slave

The slave-المملوك

Many a slave is such that one cannot bear his separation.

١ _ رَبِّ مَمْلُوكٍ لَا يُسْتَطَاعُ فِرَاقُهُ.

Disposition

Disposition-الملكه

One whose disposition is good [with those who are under him] remains safe from annihilation.

١- مَنْ أَحْسَنَ الْمَلِكَةَ أَمِنَ الْهَلَكَةَ.

One Who Is Fed-Up

الملول-One who is fed-up

١. One who is fed-up has no [sense of] brotherhood .

١- لَيْسَ لِمُلُولٍ إِخَاءٌ.

٢. One who is fed-up has no magnanimity .

٢- لَيْسَ لِمُلُولٍ مُرُوَّةٌ.

٣. Never feel secure from the one who .

p: ٨٣٢

is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment
in lightening for the one who is plunged into darkness

٣_ لَا تَأْتَمَنَّ مَلُولًا وَإِنْ تَحَلَّى بِالصِّلَةِ، فَإِنَّهُ لَيْسَ فِي الْبَرَقِ الْخَاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

٤. There is no brotherhood for the one who is fed-up .

٤_ لَا أُخُوَّةَ لِمَلُولٍ

٥. There is no friendship for the one who is fed-up .

٥_ لَا أُخْلَةَ لِمَلُولٍ.

Irritation

Irritation-الملل

١. Irritation (or kingship) corrupts brotherhood .

١_ أَلْمَلُّ (الْمُلْكُ) يُفْسِدُ الْأُخُوَّةَ.

The Inaccessible

The inaccessible-الممتنع

١. Every inaccessible thing is difficult to obtain and seek .

١_ كُلُّ مُمْتَنَعٍ صَعْبٌ مَنَالُهُ وَمَرَامُهُ.

To Put [Others] Under Obligation

To put [others] under obligation-الْمَنْ وَالْإِمْتِنَان

١. Putting someone under obligation blackens the favour .

١_ أَلْمَنْ يُسَوِّدُ النُّعْمَةَ.

٢. Obligation is the corruptor of good actions .

٢_ أَلْمَنُ مُفْسِدُهُ الصَّنِيعَةُ.

٣. Obligation spoils the favour

٣_ أَلْمَنُ يُنِ كَدُّ الْإِحْسَانِ.

٤. Obligation corrupts the good act

٤_ أَلْمَنُ يُفْسِدُ الصَّنِيعَةَ.

٥. Obligation corrupts the favour

٥_ أَلْمَنُ يُفْسِدُ الْإِحْسَانَ.

٦. There is wickedness with obligation

٦_ اللَّؤْمُ مَعَ الْإِمْتِنَانِ.

٧. Doing acts of kindness along with obligation is vileness

٧_ التَّكْرُمُ مَعَ الْإِمْتِنَانِ لُؤْمٌ.

٨. The bane of generosity is obligation

٨_ آفَةُ السَّخَاءِ الْمَنُّ.

٩. Through obligation the favour is spoilt

٩_ بِالْمَنِّ يُكَدِّرُ الْإِحْسَانُ.

١٠. By putting a lot of obligation, the good action is spoilt

١٠_ بِكَثْرَةِ الْمَنِّ تُكَدِّرُ الصَّنِيعَةَ.

١١. Prolonged obligation spoils the pureness of a good turn

١١_ طُولُ الْإِمْتِنَانِ يُكَدِّرُ صَفْوَةَ الْإِحْسَانِ.

١٢. One who puts an obligation [on others] by his good action has oppressed

.magnanimity

١٢_ ظَلَمَ الْمُرُوءَةَ مِنْ مَنْ بَصْنِيعِهِ.

The oppression of favours is [through] the repulsiveness of [putting others under] .١٣

.obligation

١٣_ ظُلْمُ الْإِحْسَانِ قُبْحُ الْإِمْتِنَانِ.

١٤. Too much obligation

p: ٨٣٣

.spoils the good action

١٤_ كَثْرَةُ الْمَنْ تُكَدِّرُ الصَّنِيعَةَ.

One who puts an obligation [on others] with his kind act drops [and forgoes] his .١٥
.gratitude

١٥_ مَنْ مَنَّ بِمَعْرُوفِهِ أَشَقَطَ شُكْرَهُ.

One who puts obligation with his goodness has spoiled the good act that he has .١٦
.done

١٦_ مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ مَا صَنَعَهُ.

.Whoever puts an obligation with his favour, it is as if he has not done a favour .١٧

١٧_ مَنْ مَنَّ بِإِحْسَانِهِ فَكَأَنَّهُ لَمْ يُحْسِنِ.

.One who puts obligation with his good action corrupts it .١٨

١٨_ مَنْ مَنَّ بِمَعْرُوفِهِ أَفْسَدَهُ.

.Nothing spoils good actions like putting [others under] obligation .١٩

١٩_ مَا كُدِّرَتِ الصَّنَائِعُ بِمِثْلِ الْإِمْتِنَانِ.

.He who puts an obligation [on others] has not made his grant pleasing .٢٠

٢٠_ مَا أَهْنَأَ الْعَطَاءُ مَنْ مَنَّ بِهِ.

.One who puts [others under] obligation with his good act has not perfected it .٢١

٢١_ مَا أَكْمَلَ الْمَعْرُوفَ مَنْ مَنَّ بِهِ.

.He who puts [others under] a lot of obligation has not made his good turn felicitous .٢٢

٢٢_ مَا هَنَّأَ بِمَعْرُوفِهِ مَنْ كَثُرَ إِمْتِنَانُهُ.

The sin of the charity given by the one who puts obligation is greater than its .٢٣

.reward

٢٣_ وَزُرُّ صَدَقَةَ الْمَنَّانِ يَغْلِبُ أَجْرَهُ.

.٢٤ One who puts [others under] obligation does no good to others

٢٤_ لَا صَنِيعَةَ لِلْمُتَمَتِّنِّ.

.٢٥ There is no good deed with obligation

٢٥_ لَا مَعْرُوفَ مَعَ مَنْ.

.٢٦ There is no pleasure in the good turn of the obliger

٢٦_ لَا لَذَّةَ لِصَنِيعِهِ مَنَّانٍ.

.٢٧ There is no evil quality more repulsive than [putting others under] obligation

٢٧_ لَا سَوْأَهُ أَقْبَحُ مِنَ الْمَنْ.

[people of goodness and beneficence, do not put [others under

p: ٨٣٤

obligation with your favours for indeed favours and good turns are nullified by the
.repulsiveness of [putting others under] obligations

٢٨_ يَا أَهْلَ الْمَعْرُوفِ وَالْإِحْسَانِ لَا تَمُنُّوا بِإِحْسَانِكُمْ، فَإِنَّ الْإِحْسَانَ وَالْمَعْرُوفَ يُبْطِلُهُ قُبْحُ الْإِمْتِنَانِ.

Beware of putting obligations with your good acts for indeed [putting others under] .٢٩
.obligation spoils favours

٢٩_ إِيَّاكَ وَالْمَنْ بِالْمَعْرُوفِ فَإِنَّ الْإِمْتِنَانَ يُكَدِّرُ الْإِحْسَانَ.

Death

الموت-Death

Death clings to you more closely than your own shadows and has greater authority .١
.over you than [you have over] yourselves

١_ الْمَوْتُ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، وَأَمْلَكَ بِكُمْ (أَمْلَكُكُمْ) مِنْ أَنْفُسِكُمْ.

Continuously remember death and remember what you will face after death; and .٢
never wish for death except after being sure that you have fulfilled the condition for
.[security [in the Hereafter

٢_ أَدِمِ ذِكْرَ الْمَوْتِ، وَذَكَرْ مَا تَقْدِمُ عَلَيْهِ بَعْدَ الْمَوْتِ وَلَا تَمَنَّ الْمَوْتَ إِلَّا بِشَرِّطٍ وَثِيقٍ.

Increase your remembrance of death and of the place you have to go suddenly and .٣
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

٣_ أَكْثِرْ ذِكْرَ الْمَوْتِ وَمَا تَهْجِمُ عَلَيْهِ، وَتُفَضِّى إِلَيْهِ بَعِيدَ الْمَوْتِ حَتَّى يَأْتِيَكَ، وَقَدْ أَخَذْتَ لَهُ حِذْرَكَ، وَشَدَدْتَ لَهُ أَرْكَكَ،
وَلَا يَأْتِيَكَ بَغْتَةً فَيَبْهَرَكَ.

.٤ Prepare yourselves for death for indeed it overshadows you

٤_ اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَطْلَكُم (أَطَلَّكُمْ).

٥. Let your ears hear the call of death before it calls you .

٥- أَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ.

٦. Remember the destroyer of pleasures and the spoiler of lustful desires .

p: ٨٣٥

.and the caller towards separation

٦_ اذْكُرُوا هَادِمَ اللَّذَاتِ، وَمُنْعَصَ الشَّهَوَاتِ، ودَاعِيَ الشَّتَاتِ.

Beware of death and be adequately prepared for it, [for by this] you will be happy in .٧
.your place of [final] return

٧_ إِحْذِرِ الْمَوْتَ، وَأَحْسِنْ لَهُ الْإِسْتِعْدَادَ، تَسْعُدُ بِمُنْقَلَبِكَ.

Beware of insufficient provisions and increase your preparations for your . ٨
.departure

٨_ إِحْذِرْ قَلَّةَ الزَّادِ، وَأَكْثِرْ مِنَ الْإِسْتِعْدَادِ لِرِحْلَتِكَ.

?[Is there nobody who is ready to meet his Lord before his soul leaves [his body . ٩

٩_ أَلَا مُسْتَعِدُّ لِلِقَاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

.The best gift for a believer is death . ١٠

١٠_ أَفْضَلُ تُحْفَةٍ الْمُؤْمِنِ الْمَوْتُ.

.More severe than death is that which one seeks to be freed from through death . ١١

١١_ أَشَدُّ مِنَ الْمَوْتِ مَا يُتَمَنَّى الْخِلَاصُ مِنْهُ بِالْمَوْتِ.

.Verily one who walks on the face of the earth will surely end up inside it . ١٢

١٢_ إِنَّ مَنْ مَشَى عَلَى ظَهْرِ الْأَرْضِ لَصَائِرٌ إِلَى بَطْنِهَا.

Verily it behoves you to prepare for the matter about the timing of whose sudden . ١٣
.occurrence you have no knowledge of before it overcomes you

١٣_ إِنَّ أَمْرًا لَا تَعْلَمُ مَتَى يَفْجَأُكَ يَتَبَغَى أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَغْشَاكَ.

Verily this matter has not started with you nor will it end with you, for this . ١٤
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

١٤_ إِنَّ هَذَا الْأَمْرَ لَيْسَ بِكُمْ بَدَأَ، وَلَا إِلَيْكُمْ أَنْتَهَى، وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ سَفَرَاتِهِ،

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فَإِنْ قَدِمَ عَلَيْكُمْ، وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

Verily the one who approaches, bringing with him [either everlasting] felicity or . ١٥
.wretchedness, is deserving of the best preparation

١٥_ إِنَّ قَادِمًا يَقْدُمُ بِالْفَوْزِ، أَوْ الشَّقْوَةِ لَمُسْتَحِقٌّ لِأَفْضَلِ الْعُدَّةِ.

Indeed the absent one who is driven forward by the [succession of the] new night . ١٦
.and day, is indeed worthy of a quick return

١٦_ إِنَّ غَائِبًا يَخْدُوهُ الْجَدِيدَانِ اللَّيْلُ وَالنَّهَارُ، لَحَرِيٌّ بِسُرْعَةِ الْأَوْبَةِ.

Verily in front of you there is a path that covers a long distance, and severe . ١٧
hardships, and you cannot do without good exploration and acquiring the necessary
.amount of provisions

١٧_ إِنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةٍ بَعِيدَةٍ، وَمَشَقَّةٍ شَدِيدَةٍ، وَلَاغْنَى بِكَ مِنْ حُسْنِ الْإِرْتِيَادِ، وَقَدْرٍ بَلَغِكَ مِنَ الزَّادِ.

Verily our statement: “Indeed we belong to Allah” is an affirmation we make to . ١٨
ourselves that we are owned and our statement: “Indeed we will return to Him” is an
.affirmation to ourselves that we will die

١٨_ إِنَّ قَوْلَنَا «إِنَّا لِلَّهِ» إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْمَلِكِ، وَقَوْلُنَا «إِنَّا إِلَيْهِ رَاجِعُونَ» إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلِكِ.

Verily before you is an arduous mountain-pass [that is difficult to traverse] where . ١٩
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

١٩_ إِنَّ أَمَامَكَ عَقَبَةٌ كَثُودًا، الْمُخِيفُ فِيهَا أَحْسَنُ حَالًا مِنَ الْمُثْقَلِ، وَالْمُبْطِئُ

عَلَيْهَا أَقْبِحُ أَمْرًا مِنَ الْمُسْرِعِ، إِنَّ مَهْبِطَهَا بِكَ لَامْحَالَةٌ عَلَى جَنَّةٍ أَوْ نَارٍ.

Verily this death is a swift seeker – neither does the steadfast escape it nor does .۲۰
the flier frustrate it

۲۰_ إِنَّ هَذَا الْمَوْتَ لَطَالِبٌ حَثِيثٌ، لَا يَفُوتُهُ الْمُقِيمُ، وَلَا يُعْجِزُهُ مَنْ هَرَبَ.

Verily death is a relief for the one who was a slave to his lust and a prisoner of his .۲۱
vain desire, because the more his life lengthened the more his sins would increase
.and his offenses against his soul would become worse

۲۱_ إِنَّ فِي الْمَوْتِ لِرَاحَةً لِمَنْ كَانَ عَبْدًا شَهْوَوْتِهِ، وَأَسِيرًا أَهْوِيَّتِهِ، لِأَنَّهُ كَلَّمَا طَالَتْ حَيَاتُهُ كَثُرَتْ سَيِّئَاتُهُ، وَعَظُمَتْ عَلَى نَفْسِهِ جِنَايَاتُهُ.

Verily death has agonies that are more terrible than can ever be described or .۲۲
comprehended by the intellects of the people of this world

۲۲_ إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ، هِيَ أَفْظَعُ مِنْ أَنْ تُسْتَعْرَقَ بِصِفِهِ، أَوْ تَعْتَدَلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا.

.Verily death has been tied to your forelocks whilst this world coils behind you .۲۳

۲۳_ إِنَّ الْمَوْتَ لَمَعْقُودٌ بِنَوَاصِيكُمْ، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ.

Verily death is a visitor who is not loved, a killer who is not held accountable and an .۲۴
invincible adversary

۲۴_ إِنَّ الْمَوْتَ لَزَائِرٌ غَيْرٌ مَحْبُوبٍ، وَوَاتِرٌ (وَ وَاتِرٌ) غَيْرٌ مَطْلُوبٍ، وَقِرُونٌ غَيْرٌ مَعْلُوبٍ.

.Departure [from this world] is imminent .۲۵

۲۵_ الرَّاحِلُ وَشَيْكٌ.

.Death is soothing .۲۶

۲۶_ الْمَوْتُ مُرِيحٌ.

.The matter is near .۲۷

۲۷_ الْأَمْرُ قَرِيبٌ.

.[Death is expiration [and loss of opportunity ٢٨.]

٢٨_ الْمَوْتُ فَوْتٌ.

.(Death is a heedless watchman (or friend ٢٩.)

٢٩_ الْمَوْتُ رَقِيبٌ (رَفِيقٌ) غَافِلٌ.

.Death is the gate of the Hereafter ٣٠.

٣٠_ الْمَوْتُ بَابٌ

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31. White hair [of old age] is a messenger of death.

31_ الْمَشِيبُ رَسُولُ الْمَوْتِ.

32. Death is the first justice of the Hereafter.

32_ الْمَوْتُ أَوَّلُ عَدْلِ الْآخِرَةِ.

33. Death is preferable to vileness.

33_ الْمَمِيَّةُ وَلَا الدَّيِّئَةَ.

34. Death is separation from the transient abode and a journey to the everlasting.
abode

34_ الْمَوْتُ مُفَارَقَةُ دَارِ الْفَنَاءِ، 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، وَلَا يَبْدَأَنَّهُ مُدْرِكُهُ.

36. Verily behind you is a swift seeker in the form of death, so do not be negligent.

36_ إِنَّ وَرَائِكَ طَالِبًا حَثِيثًا مِنَ الْمَوْتِ فَلَا تَغْفُلْ.

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 طُرْدَاءُ الْمَوْتِ، الَّذِي إِنْ أَقَمْتُمْ أَحَدَكُمْ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ.

38. When death arrives, hopes are exposed.

38_ إِذَا حَضَرَتِ الْمَيِّتَةُ افْتُضِحَتِ الْأُمِّيَّةُ.

39. When one cannot remain secure from the onslaught of death, then not being.

.prepared for it is incompetence

٣٩_ إذا كَانَ هُجُومُ الْمَوْتِ لَآيُؤْمِنُ، فَمِنَ الْعَجْزِ تَزَكُّ التَّأَهُّبِ لَهُ.

.Deaths cut off hopes .٤٠

٤٠_ الْمَنَايَا تَقْطَعُ الْآمَالَ.

When you are moving away [from this world] and death is moving towards you, .٤١
!then how quickly you will meet each other

٤١_ إِذَا كُنْتَ فِي إِذْبَارٍ، وَالْمَوْتُ فِي إِقْبَالٍ، فَمَا أَسْرَعَ الْمُلتَقَى.

When the bringer of the news of death comes frequently to you, he will [soon also] .٤٢
.announce your death to others

٤٢_ إِذَا

p: ٨٣٩

كَثُرَ النَّاعِي إِلَيْكَ، قَامَ النَّاعِي بِكَ.

The one who does not prepare for death and take benefit of respite is negligent of .٤٣
.the onslaught of death

٤٣_ تَارِكُ النَّأْهَبِ لِلْمَوْتِ، وَاعْتِنَامِ الْمَهْلِ غَافِلٌ عَنِ هُجُومِ الْأَجْلِ.

Begin your journey for you have been pushed forward and prepare for death for it .٤٤
.has overshadowed you

٤٤_ تَرَحَّلُوا فَقَدْ جُدِّبْكُمْ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَطْلَقَكُمْ.

.Remembrance of death makes the means [and comforts] of this world seem trivial .٤٥

٤٥_ ذِكْرُ الْمَوْتِ يُهَوِّنُ أَسْبَابَ الدُّنْيَا.

Sometimes the choker (or drinker) is choked by water [and dies] before quenching .٤٦
.his thirst

٤٦_ رَبَّمَا شَرِقَ شَارِقٌ (شَارِبٌ) بِالْمَاءِ قَبْلَ رِيِّهِ.

.Death is the cause of loss .٤٧

٤٧_ سَبَبُ الْفَوْتِ الْمَوْتُ.

Fill yourselves with desire for the bounties of Paradise, [and] you will love death .٤٨
.and loathe [this worldly] life

٤٨_ شَوَّقُوا أَنْفُسَكُمْ إِلَى نَعِيمِ الْجَنَّةِ، تُحِبُّوا الْمَوْتَ وَتَمَقُّتُوا الْحَيَاةَ.

I am amazed at the one who forgets death while he sees others dying [around .٤٩
].[him

٤٩_ عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ.

I am amazed at the person who sees his body and his lifespan decreasing every .٥٠
.day and still does not make preparations for death

٥٠_ عَجِبْتُ لِمَنْ يَرَى أَنَّهُ يُنْقَضُ كُلُّ يَوْمٍ فِي نَفْسِهِ وَعُمْرِهِ وَهُوَ لَا يَتَأَهَّبُ لِلْمَوْتِ.

.I am amazed at the one who fears the ambush [of death] and still does not desist .٥١

٥١_ عَجِبْتُ لِمَنْ خَافَ الْبَيَاتَ فَلَمْ يَكُفَّ.

.The end of death is loss .٥٢

٥٢_ غَايَةُ الْمَوْتِ الْفَوْتُ.

The absent death is more deserving of being awaited and is closer in its approach .٥٣
[than any other traveller whose

[return is expected

٥٣_ غَائِبُ الْمَوْتِ أَحَقُّ مِنْ تَنْظَرٍ وَأَقْرَبُ قَادِمٍ.

.٥٤ In death there is [either] delight or regret

٥٤_ فِي الْمَوْتِ غَيْبَةٌ أَوْ نِدَامَةٌ.

٥٥. (١) In every soul there is death.

٥٥_ فِي كُلِّ نَفْسٍ مَوْتُ.

.٥٦ In death there is comfort for the felicitous

٥٦_ فِي الْمَوْتِ رَاحَةُ السُّعْدَاءِ.

.٥٧ Death may [at times] be hastened

٥٧_ قَدْ تُعَاجِلُ الْمَيِّتَ.

.٥٨ Every expected thing [eventually] arrives

٥٨_ كُلُّ مُتَوَقَّعٍ آتٍ.

٥٩. (٢) Every comer is near.

٥٩_ كُلُّ آتٍ قَرِيبٌ.

.٦٠ Every near one is close by

٦٠_ كُلُّ قَرِيبٍ دَانَ.

.٦١ Every person will meet his death

٦١_ كُلُّ امْرِءٍ لَاقٍ حِمَامَتَهُ.

?٦٢ How can one who is sought by death remain safe

٦٢_ كَيْفَ يَسْلَمُ مَنْ الْمَوْتُ طَالِبُهُ؟!

?[How can you forget death while its signs are [constantly] reminding you [of it .٦٣

٦٣_ كَيْفَ تَنْسَى الْمَوْتَ وَآثَارُهُ تُذَكِّرُكَ.

.For every rising one there is a setting .٦٤

٦٤_ لِكُلِّ نَاجِمٍ أُفُولٌ.

.For every [being with a] soul there is death .٦٥

٦٥_ لِكُلِّ نَفْسٍ حِمَامٌ.

.For every living thing there is death .٦٦

٦٦_ لِكُلِّ حَيٍّ مَوْتُ.

.For all [beings with] souls there is death .٦٧

٦٧_ لِلنُّفُوسِ حِمَامٌ.

The affluent person will never be saved from death because of his abundant . ٦٨
.wealth

٦٨_ لَنْ يَنْجُوَ مِنَ الْمَوْتِ غَنِيٌّ لِكَثْرَةِ مَالِهِ.

.The poor person will never be saved from death because of his poverty .٦٩

٦٩_ لَنْ يَسْلَمَ مِنَ الْمَوْتِ فَقِيرٌ لِإِقْلَالِهِ.

.If death could be bought, the affluent would have surely bought it .٧٠

٧٠_ لَوْ أَنَّ الْمَوْتَ يُشْتَرَى لِأَشْتَرَاهُ الْأَغْنِيَاءُ.

.One who dies, passes away .٧١

٧١_ مَنْ مَاتَ فَاتَ.

One who is certain of the [eventual] departure [from this world] prepares for the .٧٢
.journey

٧٢- مَنْ أَيْقَنَ بِالنُّقْلَةِ تَأَهَّبَ لِلرَّحِيلِ.

.٧٣

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١- Or: In every breath there is death

٢- Here the 'comer' being referred to is death

.One who sees death with the eyes of his certitude, sees it nearby

٧٣_ مَنْ رَأَى الْمَوْتَ بِعَيْنِ يَقِينِهِ رَأَهُ قَرِيبًا.

.One who sees death with the eyes of his hope, sees it far away .٧٤

٧٤_ مَنْ رَأَى الْمَوْتَ بِعَيْنِ أَمَلِهِ رَأَهُ بَعِيدًا.

.One who remembers death forgets his aspirations .٧٥

٧٥_ مَنْ ذَكَرَ الْمَيِّتَةَ نَسِيَ الْأُمِّيَّةَ.

.[One who recalls the distance of his journey, prepares [for it .٧٦

٧٦_ مَنْ تَذَكَّرَ بَعْدَ السَّفَرِ اسْتَعَدَّ.

.One who frequently remembers death is saved from the deceptions of this world .٧٧

٧٧_ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ نَجَا مِنْ خِدَاعِ الدُّنْيَا.

.One who is missed by the arrow of death is fettered by old age .٧٨

٧٨_ مَنْ أَخْطَأَهُ سَهْمُ الْمَيِّتَةِ قَدَّ يَدَهُ الْهَرَمَ.

.One who anticipates death hastens towards good deeds .٧٩

٧٩_ مَنْ تَرَقَّبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ.

One who visualizes death before his very own eyes, the affairs of this world .٨٠

.become easy [and trivial] for him

٨٠_ مَنْ صَوَّرَ الْمَوْتَ بَيْنَ عَيْنَيْهِ هَانَ أَمْرُ الدُّنْيَا عَلَيْهِ.

One who frequently remembers death is pleased with whatever suffices him of .٨١

.this world

٨١_ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْكَفَافِ.

Whoever frequently remembers death, his desire in [the pleasures of] this world is .٨٢

٨٢_ مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ قَلَّتْ فِي الدُّنْيَا رَغْبَتُهُ.

Whoever frequently remembers death is satisfied with the little he possesses of .٨٣
.this world

٨٣_ مَنْ ذَكَرَ الْمَوْتَ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

Whoever has [the angel of] death given charge over him, is overrun and .٨٤
.annihilated by it

٨٤_ مَنْ وُكِّلَ بِهِ الْمَوْتُ إِجْتَاَحَهُ وَأَفْنَاهُ.

One who is sought by death cannot be saved .٨٥

.from it

٨٥_ ما يُنْجُو مِنَ الْمَوْتِ مَنْ طَلَبَهُ.

One who counts tomorrow as part of his lifetime has not recognized the reality of .٨٥
.death

٨٦_ ما أَنْزَلَ الْمَوْتَ مُنْزِلَهُ مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ.

How beneficial death is for the one who has filled his heart with faith and God- .٨٦
!wariness

٨٧_ ما أَنْفَعَ الْمَوْتَ لِمَنْ أَشْعَرَ الْإِيمَانَ وَالتَّقْوَى قَلْبُهُ.

The deaths of this world are easier to bear than the deaths [and chastisements] of .٨٧
.the Hereafter

٨٨_ مَوْتَاتُ الدُّنْيَا أَهْوَنُ مِنْ مَوْتَاتِ الْآخِرَةِ.

We are the helpers of death and our lives are targets of mortality, so how can we .٨٨
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

٨٩_ نَحْنُ أَعْوَانُ الْمُؤْمِنِينَ، وَأَنْفُسِنَا نَصَبُ الْحُتُوفِ، فَمَنْ أَيْنَ نَرْجُو الْبَقَاءَ، وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَرْفَعَا مِنْ شَيْءٍ شَرْفًا إِلَّا أَسِيرَعَا
الْكُرَّةَ فِي هَدْمِ مَا بَنَى، وَتَفْرِيقِ مَا جَمَعَا.

Are the people who have been given time to live [in this world] awaiting anything .٨٩
?but the time of death, while the hour is close and the journey is at hand

٩٠_ هَلْ (وَأَهْلُ مُدَّةِ الْبَقَاءِ) يَنْتَظِرُ أَهْلُ مُدَّةِ الْبَقَاءِ، إِلَّا آوِنَهُ الْفَنَاءُ مَعَ قُرْبِ الزَّوَالِ وَأُزُوفِ الْإِنْتِقَالِ.

Can the near ones repel [death] from you, or can the wailing [of the women and .٩٠
?children] be of any benefit to you

٩١_ هَلْ يَدْفَعُ عَنْكُمْ الْأَقَارِبُ، أَوْ تَنْفَعُكُمُ النَّوَاحِبُ.

Far be it for death to lose the one whom it seeks or for the .۹۲

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[one who flees it to get saved [from it

٩٢_ هَيْهَاتَ أَنْ يَفُوتَ الْمَوْتَ مَنْ طَلَبَ أَوْ يَنْجُو مِنْهُ مَنْ هَرَبَ.

.٩٣ The arrival of death cuts off action and exposes [false] hopes

٩٣_ وافِدُ الْمَوْتِ يَفْطَعُ الْعَمَلَ، وَيَفْضَحُ الْأَمَلَ.

.٩٤ The arrival of death expunges respite, brings the appointed time closer and dashes
[one's] hope

٩٤_ وافِدُ الْمَوْتِ يُبِيدُ الْمَهَلَ، وَيُذْنِي الْأَجَلَ، وَيُقْعِدُ الْأَمَلَ.

.٩٥ There is no soother like death

٩٥_ لا مُرِيحَ كَالْمَوْتِ.

.٩٦ [Death does not desist from extermination [and will annihilate all

٩٦_ لا تَرْعَوِي الْمَيِّتَهُ اخْتِراماً.

.٩٧ There is none whose arrival is nearer than death

٩٧_ لا قَادِمَ أَقْرَبُ مِنَ الْمَوْتِ.

.٩٨ There is no absent one that approaches quicker than death

٩٨_ لا غَائِبَ أَقْدَمَ مِنَ الْمَوْتِ.

.٩٩ There is no blame on the one who flees from his death

٩٩_ لا لَوْمَ لِهَارِبٍ مِنْ حَتْفِهِ.

Destiny holds sway over the expectations [and plans of man] until death occurs in .١٠٠
the [execution of his own] plans

١٠٠_ يَغْلِبُ (تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ) الْمَقْدَارُ عَلَى التَّقْدِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّنْذِيرِ.

It behoves the one who knows about the quickness of his departure to be well .١٠١

.prepared for the move

١٠١_ يَتَّبِعِي لِمَنْ عَرَفَ سُورَةَ رِحْلَتِهِ أَنْ يُحْسِنَ التَّأَهُّبَ لِنُقُلتِهِ.

١٠٢. Death is preferable to the shame of disgrace .

١٠٢_ أَلْمَوْتُ وَلَا ائْتِذَالَ الْخِزْيَةِ.

١٠٣. Death comes to every living thing .

١٠٣_ أَلْمَوْتُ يَأْتِي عَلَى كُلِّ حَيٍّ.

The Dead

The dead-الموتى

١. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin

١_ لَا تَذْكُرِ الْمَوْتَى بِسُوءٍ، فَكَفَى بِذَلِكَ إِثْمًا.

Wealth And Riches

Wealth and riches-المال والثروة

١. Wealth honours its possessor in this world and abases him in front

.of Allah, the Glorified

١_ أَلْمَالُ يُكْرِمُ صَاحِبَهُ فِي الدُّنْيَا، وَيُهِينُهُ عِنْدَ اللَّهِ سُبْحَانَهُ.

Wealth honours its possessor as long as he spends it and abases him when he is miserly with it

٢_ أَلْمَالُ يُكْرِمُ صَاحِبَهُ مَا بَدَلَهُ، وَيُهِينُهُ مَا بَخَلَ بِهِ.

Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter

٣_ أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَزْثُ الْآخِرَةِ.

.Wealth elevates its possessor in this world but lowers him in the Hereafter

٤_ أَلْمَالُ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ.

Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter

٥_ أَلْمَالُ وَبَالٌ عَلَى صَاحِبِهِ إِلَّا مَا قَدَّمَ مِنْهُ.

.Wealth is the tribulation of the soul and the plunder of calamities

٦_ أَلْمَالُ فِتْنَةُ النَّفْسِ وَنَهْبُ الرِّزَايَا.

Wealth is reduced by spending [it] whereas knowledge grows when it is given away and shared with others

٧_ أَلْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزُكُو عَلَى الْإِنْفَاقِ.

Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence

٨_ أَمْسِكْ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَاقْدِمِ الْفَضْلَ لِيَوْمِ فَاقَتِكَ.

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

٩_ إِيَّاكَ وَالِاسْتِثَارَ (الِاسْتِثَارَ) بِمَا لِلنَّاسِ فِيهِ أَسْوَهُ، وَالتَّغَابَى عَمَّا وَضَحَ لِلنَّاظِرِينَ فَإِنَّهُ مَأْخُوذٌ مِنْكَ لِغَيْرِكَ.

The best wealth is that by ١٠.

p: ٨٤٥

(1) which the freemen become enthralled.

١٠_ أَفْضَلُ الْمَالِ مَا اسْتُرِقَّ بِهِ الْأَحْرَارُ.

11. The best of all wealth is that by which men become enthralled

١١_ أَفْضَلُ الْأَمْوَالِ مَا اسْتُرِقَّ بِهِ الرِّجَالُ.

12. The purest wealth is that which has been earned by its lawful means

١٢_ أَرْكَى الْمَالِ مَا اكْتَسَبَ مِنْ حِلِّهِ.

13. The most beneficial wealth is that by which the obligatory is fulfilled

١٣_ أَنْفَعُ الْمَالِ مَا قُضِيَ بِهِ الْفَرَضُ.

14. The purest wealth is that with which the Hereafter is bought

١٤_ أَرْكَى الْمَالِ مَا اسْتُرِيَ بِهِ الْآخِرَةُ.

15. The best wealth is that which has been earned by its lawful means

١٥_ أَطْيَبُ الْمَالِ مَا اكْتَسَبَ مِنْ حِلِّهِ.

16. The best wealth is that which has the best effect upon you

١٦_ أَفْضَلُ الْأَمْوَالِ أَحْسَنُهَا آثَرًا عَلَيْكَ.

17. The best wealth is that by which the rights [of others] are fulfilled

١٧_ أَفْضَلُ الْمَالِ مَا قُضِيَتْ 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

١٨_ إِنَّ مَالَكَ لِحَامِدِكَ فِي حَيَاتِكَ، وَلِذَامِكَ 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

١٩_ إِنَّ الْمَرْءَ عَلَىٰ مَا قَدَّمَ قَادِمٌ، وَعَلَىٰ مَا خَلَّفَ نَادِمٌ.

Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of .٢٠ the rich, so no poor person goes hungry but because of the withholding of the rich, .and Allah will question them about this

٢٠_ إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا

p: ٨٤٤

Meaning the natural feeling of indebtedness a person feels when someone helps - ١ him, financially or otherwise

جَاعَ فَقَبِيرٌ إِلَّا بِمَا 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 حَسِرَةٌ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَكْتَسَبَ مَالًا مِنْ غَيْرِ طَاعَةِ اللَّهِ، فَوَرَّثَهُ رَجُلًا أَنْفَقَهُ فِي طَاعَةِ اللَّهِ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ بِهِ الْأَوَّلُ 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! (1) 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، فَقَدَّمُوا بَعْضًا يَكُنْ لَكُمْ ذُخْرًا، وَلَا تُخَلِّفُوا كَلًّا فَيَكُونَ عَلَيْكُمْ كَلًّا.

23. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

23_ إِنَّ خَيْرَ الْمَالِ مَا كَسَبَ ثَنَاءً وَشُكْرًا، وَأُوجِبَ 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 ذُخْرًا وَذِكْرًا، وَأَكْسَبَكَ حَمْدًا وَأَجْرًا.

25. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward

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1 – The Arabs use this phrase to show reverence and respect for a person or persons by connecting them to Allah

.is earned

٢٥_ إِنَّ أَفْضَلَ الْأَمْوَالِ مَا اسْتُرِقَّ بِهِ حُرٌّ، وَاسْتُحِقَّ بِهِ أُجْرٌ.

Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically
.for the followers of the truth

٢٦_ إِنَّ مَالَكَ لَا يَغْنَى جَمِيعَ النَّاسِ، فَاخْصُصْ بِهِ أَهْلَ الْحَقِّ.

[Wealth is reckoning [in the Hereafter .27

٢٧_ أَلْمَالُ حِسَابٌ.

[Wealth is a borrowed loan [and will not remain with you forever .28

٢٨_ أَلْمَالُ عَارِيَةٌ.

Verily that which is in your possession has had an owner before you and will go to .29
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

٢٩_ إِنَّ الَّذِي فِي يَدَيْكَ قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى مَنْ بَعْدَكَ، وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيمَا
جَمَعْتَ بِطَاعَةِ اللَّهِ فَسَيَعِدُّ بِمَا شَقِيتَ بِهِ، أَوْ رَجُلٌ عَمِلَ فِيمَا جَمَعْتَ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ، وَلَيْسَ أَحَدٌ هَدَيْنَ أَهْلًا أَنْ
تُؤْتِرَهُ عَلَى نَفْسِكَ، وَلَا تَحْمِلَ لَهُ عَلَى ظَهْرِكَ.

.Wealth is the plunder of calamities .30

٣٠_ أَلْمَالُ نَهْبُ الْحَوَادِثِ.

(Wealth is a solace [and comfort] for the heir (or heirs .31

٣١_ أَلْمَالُ سُلُوءُ الْوَارِثِ (الْوَرَاثِ).

.Wealth strengthens one who [is weak and] lacks support .٣٢

٣٢_ أَلْمَالُ يُقَوِّى غَيْرَ الْأَيْدِ.

People .٣٣

p: ٨٤٨

(1) serve wealth, wealth does not serve people.

٣٣_ أَلرَّجَالُ تُفِيدُ الْمَالَ، أَلْمَالُ مَا أَفَادَ الرَّجَالَ.

33. Wealth is the leader of the wicked

٣٤_ أَلْمَالُ يَغْسُوبُ الْفُجَّارِ.

34. Wealth is the object of desires

٣٥_ أَلْمَالُ مَادَّةُ الشَّهَوَاتِ.

35. Wealth strengthens one's hopes

٣٦_ أَلْمَالُ يُقَوِّى الْآمَالَ.

36. Wealth manifests the intrinsic natures of the people and their characters

٣٧_ أَلْمَالُ يُبْدِي جَوَاهِرَ الرَّجَالِ وَخَلَائِقَهَا.

37. Wealth corrupts the outcomes and extends the [false] hopes

٣٨_ أَلْمَالُ يُفْسِدُ الْمَالَ وَيُوسِّعُ الْآمَالَ.

38. Wealth is the cause of trials and the plunder of calamities

٣٩_ أَلْمَالُ لِلْفِتَنِ سَبَبٌ، وَلِلْحَوَادِثِ سَلَبٌ.

39. Wealth is the inviter of difficulty and the riding mount of hardship

٤٠_ أَلْمَالُ دَاعِيَةُ التَّعَبِ وَمَطِيئَةُ النَّصَبِ.

40. Wealth does not benefit you until it parts from you

٤١_ أَلْمَالُ لَا يَنْفَعُكَ حَتَّى يُفَارِقَكَ.

41. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs

٤٢_ إِنَّمَا لَكَ مِنْ مَالِكَ مَا قَدَّمْتَهُ لِآخِرَتِكَ، وَمَا أَخَّرْتَهُ فَلِلْوَارِثِ.

٤٣. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable

٤٣_ إِذَا جَمَعْتَ الْمَالَ فَأَنْتَ فِيهِ وَكَيْلٌ لِعَيْرِكَ يَسْعَدُ بِهِ وَتَشْقَى أَنْتَ.

٤٤. 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

٤٤_ إِذَا قَدَّمْتَ مَالَكَ لِآخِرَتِكَ وَاسْتَخَلَفْتَ اللَّهَ سُبْحَانَهُ عَلَى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ، سَعِدْتَ بِمَا قَدَّمْتَ وَأَحْسَنَ اللَّهُ لَكَ الْخَلَافَةَ عَلَى مَنْ خَلَّفْتَ.

٤٥. It is

p: ٨٤٩

١- [and win over] people, wealth does not acquire, wealth, people acquire Or:

.by overcoming [one's] fears that wealth is acquired

٤٥_ بِرُكُوبِ الْأَهْوَالِ تُكْتَسَبُ الْأَمْوَالُ.

.The affluence of this world is the poverty of the Hereafter ٤٦.

٤٦_ تَزْوُهُ الدُّنْيَا فَفَقْرُ الْآخِرَةِ.

.Abundance of wealth causes destruction, makes one rebellious and perishes ٤٧.

٤٧_ تَزْوُهُ الْمَالِ تَزْدِي، وَتُطْغِي، وَتُفْنِي.

Love of wealth is the cause of tribulations and love of leadership is the root of ٤٨.
.tribulations

٤٨_ حُبُّ الْمَالِ سَبَبُ الْفِتَنِ وَحُبُّ الرِّيَاسَةِ رَأْسُ الْمِحَنِ.

.Love of wealth corrupts the [final] outcome ٤٩.

٤٩_ حُبُّ الْمَالِ يُفْسِدُ الْمَآلَ.

.Love of wealth strengthens [false] hopes and corrupts actions ٥٠.

٥٠_ حُبُّ الْمَالِ يُقَوِّي الْأَمَالَ، وَيُفْسِدُ الْأَعْمَالَ.

.Love of wealth weakens faith and corrupts certitude ٥١.

٥١_ حُبُّ الْمَالِ يُوهِنُ الدِّينَ، وَيُفْسِدُ الْيَقِينَ.

.The best of your wealth is that which safeguards your dignity ٥٢.

٥٢_ خَيْرُ أَمْوَالِكَ مَا وَقَى عِرْضَكَ.

.The best wealth is that which enthrals a freeman ٥٣.

٥٣_ خَيْرُ الْأَمْوَالِ مَا اشْتَرَقَ حُرًّا.

.The best wealth is that which helps one perform noble deeds ٥٤.

٥٤_ خَيْرُ الْأَمْوَالِ مَا أَعَانَ عَلَى الْمَكَارِمِ.

.٥٥ The best of your wealth is that which suffices you

٥٥_ خَيْرُ أَمْوَالِكَ مَا كَفَاكَ.

٥٦ Take from the most precious of your possessions and spend it on that for which
.٥٦ your Lord will elevate your lofty deeds

٥٦_ خُذُوا مِنْ كَرَائِمِ أَمْوَالِكُمْ مَا يَرَفَعُ بِهِ رَبُّكُمْ سَنِيَّ أَعْمَالِكُمْ.

.٥٧ Many a person accumulates [wealth] for one who is not grateful to him

٥٧_ رَبِّ جَامِعٍ لِمَنْ لَا يَشْكُرُهُ.

.٥٨ [The alms-tax of wealth is benefitting others [with it

٥٨_ زَكَاةُ الْمَالِ الْإِفْضَالُ.

.٥٩ The worst [type of] wealth is that which earns censure

٥٩_ شَرُّ الْأَمْوَالِ مَا أَكْسَبَ الْمَذَامَ.

.٦٠ The worst wealth is that

.which does not benefit [and fulfil the need of] its owner

٦٠_ شَرُّ الْأَمْوَالِ مَا لَمْ يُعْنِ عَنْ صَاحِبِهِ.

The worst wealth is that from which nothing is spent in the way of Allah and the .٦١
[obligatory] zakāt of which is not paid

٦١_ شَرُّ الْمَالِ مَا لَمْ يُنْفَقْ فِي سَبِيلِ اللَّهِ مِنْهُ، وَلَمْ تُؤَدَّ زَكَاتُهُ.

.The worst wealth is that from which the right of Allah, the Glorified, is not given .٦٢

٦٢_ شَرُّ الْأَمْوَالِ مَا لَمْ يَخْرُجْ مِنْهُ حَقُّ اللَّهِ سُبْحَانَهُ.

The owner of wealth is faces difficulty and one who gains victory through evil .٦٣
[means] has [actually] been defeated

٦٣_ صَاحِبُ الْمَالِ مَتَّعُوبٌ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

.Little [wealth] that suffices is better than a lot which makes one insolent .٦٤

٦٤_ قَلِيلٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغِي.

.The little that saves [one from hellfire] is better than plenty that destroys .٦٥

٦٥_ قَلِيلٌ يُنْجِي خَيْرٌ مِنْ كَثِيرٍ يُرْدِي.

Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], .٦٦
.and do not leave all of it behind as this will become a burden for you

٦٦_ قَدِّمُوا بَعْضًا يَكُنْ لَكُمْ، وَلَا تُخَلِّفُوا كُلًّا فَيَكُونَ عَلَيْكُمْ.

.How many a person accumulates that which he will leave behind .٦٧

٦٧_ كَمْ مِنْ جَامِعٍ مَا سَوْفَ يَتْرُكُهُ.

.How often it is that one who gets less, benefits while one who gets more, loses .٦٨

٦٨_ كَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ.

.Increased wealth corrupts the hearts and gives rise to sins .٦٩

٦٩_ كَثْرَةُ الْمَالِ تُفْسِدُ الْقُلُوبَ وَتُنشِئُ الذُّنُوبَ.

Be a [generous] donor with your [own] wealth while being cautious with the wealth .٧٠

p: ٨٥١

.of others

٧٠_ كُنْ بِمَالِكَ مُتَبَرِّعًا، وَعَنْ مَالٍ غَيْرِكَ مُتَوَرِّعًا.

That portion of your wealth which teaches you a lesson and earns you gratitude .٧١
[will never go [to waste

٧١_ لَنْ يَذْهَبَ مِنْ مَالِكَ مَا وَعَظَكَ، وَحَازَ لَكَ الشُّكْرَ.

He who does not reform his [means of earning or spending] wealth has not earned .٧٢
it

٧٢_ لَمْ يَكْتَسِبْ مَالًا مَنْ لَمْ يُصْلِحْهُ.

One who does not spend [his] wealth [in the way of Allah] has not been blessed with .٧٣
wealth

٧٣_ لَمْ يُزَاقِ الْمَالَ مَنْ لَمْ يُنْفِقْهُ.

That portion of your wealth which is used to safeguard your dignity has not gone .٧٤
[[to waste

٧٤_ لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَقَى عِرْضَكَ.

.That part of your wealth which is used to fulfil your obligations has not been lost .٧٥

٧٥_ لَمْ يَضَعْ مِنْ مَالِكَ مَا قَضَى فَرَضَكَ.

A person does not give his wealth to the one who has no right to it, or his favour to .٧٦
one who is not deserving of it, but that Allah deprives him of their gratefulness and
.their love, too, would be for others

٧٦_ لَمْ يَضَعْ اِمْرًا مَالَهُ فِي غَيْرِ حَقِّهِ اَوْ مَعْرُوفَهُ فِي غَيْرِ اَهْلِهِ اِلَّا حَرَمَهُ اللّٰهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِمْ وَدَّهَمَ.

[One who gives [generously from] his wealth makes [others] subservient [to him .٧٧

٧٧_ مَنْ بَدَّلَ مَالَهُ اسْتَعْبَدَ.

.One who earns his wealth from unlawful sources damages his Hereafter .٧٨

٧٨_ مَنْ اَكْتَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ اَضْرَبَ آخِرَتِهِ.

One who accumulates wealth so that he can benefit people [with it] is obeyed by .٧٩
them and one who accumulates [it] for

p: ٨٥٢

.himself is disregarded by them

٧٩_ مَنْ جَمَعَ الْمَالَ لِيَنْفَعَ بِهِ النَّاسَ أَطَاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضَاعُوهُ.

٨٠. One who considers wealth to be precious, regards people as insignificant

٨٠_ مَنْ كَرَّمَ عَلَيْهِ الْمَالَ هَانَتْ عَلَيْهِ الرِّجَالُ.

٨١. [Whoever spends his wealth in the way of Allah, He quickly replaces it [for him

٨١_ مَنْ بَدَّلَ فِي ذَاتِ اللَّهِ مَالَهُ عَجَّلَ لَهُ الْخَلْفَ.

٨٢. Whoever withholds wealth from the one who praises him bequeaths it to one who .
.does not praise him

٨٢_ مَنْ مَنَعَ الْمَالَ مَنْ يَحْمَدُهُ وَرَثَهُ مَنْ لَا يَحْمَدُهُ.

٨٣. One who earns wealth from sources that are unlawful, spends it in the places that .
.[are unworthy [and inappropriate

٨٣_ مَنْ يَكْتَسِبُ مَالًا مِنْ غَيْرِ حِلِّهِ يَصْرِفُهُ فِي غَيْرِ حَقِّهِ.

٨٤. One who does not let go [of his wealth] while he is praised will have to leave [it] .
.while he is vilified

٨٤_ مَنْ لَمْ يَدَعْ وَهُوَ مَحْمُودٌ يَدَعْ وَهُوَ مَذْمُومٌ.

٨٥. 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

٨٥_ مَنْ لَمْ يُقَدِّم مَالَهُ لِآخِرَتِهِ وَهُوَ مُأْجِرٌ، خَلَفَهُ وَهُوَ مَأْثُومٌ.

٨٦. One whose wealth is stripped away by disasters, gains from it the benefit of .
.caution

٨٦_ مَنْ سَلَبَتْهُ الْحَوَادِثُ مَالَهُ، أَفَادَتْهُ الْحَذَرُ.

٨٧. [Never waste your wealth in other than what is good [and right

٨٧_ لَا تُضَيِّعَنَّ مَالَكَ فِي غَيْرِ مَعْرُوفٍ.

Do not spend your wealth in sinful acts thereby coming before your Lord without .٨٨
.any [good] deed

٨٨_ لَا تُضَرِفْ مَالَكَ فِي الْمَعَاصِي، فَتَقْدَمَ عَلَى رَبِّكَ بِلَا عَمَلٍ.

,Never leave behind anything from this world .٨٩

p: ٨٥٣

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.

٨٩- لَا تُخْلِفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تُخْلِفُهُ لِأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٍ عَمِلَ فِيهِ بَطَاعَةَ اللَّهِ فَسَدَّ بِمَا شَقِيتَ بِهِ، وَإِمَّا رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَكُنْتَ عَوْناً لَهُ عَلَى الْمَعْصِيَةِ، وَلَيْسَ أَحَدٌ هَذَيْنِ حَقِيقاً أَنْ تُؤَثِّرَهُ عَلَى نَفْسِكَ.

٩٠. Love of wealth and praise do not go together.

٩٠- لَا تَجْتَمِعُ حُبُّ الْمَالِ وَالشَّوَاءِ.

٩١. There is no pride in wealth except when accompanied with generosity.

٩١- لَا فَخْرَ فِي الْمَالِ إِلَّا مَعَ الْجُودِ.

٩٢. Little that suffices is better than a lot which makes one insolent.

٩٢- يَسِيرٌ يَكْفِي خَيْرٌ مِنْ كَثِيرٍ يُطْغَى.

Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

٩٣- أَلَدُّوْلَهُ تَرُدُّ خَطَاءَ صَاحِبِهَا صَوَاباً وَصَوَابَ ضِدِّهِ خَطَاءً.

Inclination

Inclination-الميل والأواء

١. Everything inclines towards its [own] kind.

١- كُلُّ شَيْءٍ يَمِيلُ إِلَى جَنْسِهِ.

٢. Every person inclines towards one who is like him.

٢- كُلُّ أَمْرٍ يَمِيلُ إِلَى مِثْلِهِ.

.Every bird stays close to its [own] kind .۳

۳- كُلُّ طَيْرٍ يَأْوِي إِلَى شَكْلِهِ.

Nobility And The Noble

النبل والنبلاء-Nobility and the noble

Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] . ۱
.promises

۱- النَّبْلُ بِالتَّحَلِّيِّ

p: ۸۵۴

بِالْجُودِ وَالْوَفَاءِ بِالْعُهُودِ.

.۲ Verily nobility is nothing but the shunning of disgraceful actions .۲

۲_ إِنَّمَا التُّبْلُ التَّبُّ رِيَّ عَنِ الْمَخَازِي.

The habits of the noble ones are: generosity, suppressing anger, forgiveness and .۳
.forbearance

۳_ عَادَةُ التُّبْلَاءِ السَّخَاءُ وَالْكَظْمُ وَالْعَفْوُ وَالْحِلْمُ.

.۴ The symbol of nobility is doing good to people .۴

۴_ عُنْوَانُ التُّبْلِ الْإِحْسَانُ إِلَى النَّاسِ.

.۵ It is from nobility for a man to spend his wealth and safeguard his dignity .۵

۵_ مِنْ التُّبْلِ أَنْ يَبْذُلَ الرَّجُلُ مَالَهُ وَيَصُونَ عِرْضَهُ.

.۶ Acting on the principle of justice is from the signs of nobility .۶

۶_ مِنْ عَلَامَاتِ التُّبْلِ الْعَمَلُ بِسُنَّةِ الْعَدْلِ.

The nobility of a man is evinced by the paucity of his speech and his merit is .۷
.deduced from his abundant tolerance

۷_ يُسْتَدَلُّ عَلَى تُّبْلِ الرَّجُلِ بِقَلَّةِ مَقَالِهِ وَعَلَى تَفْضُلِهِ بِكَثْرَةِ إِحْتِمَالِهِ.

Attentiveness

الانتباه-Attentiveness

.۱ Be a community that is cried out to so they wake up .۱

۱_ كُونُوا قَوْمًا صَبِيحًا بِهِمْ فَانْتَبَهُوا.

.۲ Alertness of the eyes does not benefit while the hearts are negligent .۲

۲_ إِنْتِبَاهُ الْعُيُونِ لَا يَنْفَعُ مَعَ عَفَلَةِ الْقُلُوبِ.

٣. Is there no one who will wake from his slumber before the time of his death .

٣_ أَلَا مُتَّبِعُهُ مِنْ رَقَدَتِهِ قَبْلَ حِينِ مَيِّتِهِ.

Prophets, Messengers And Imams

Prophets, Messengers and Imams – الأنبياء والرسل والأئمة

١. Listen to your godly leader, keep your hearts open for him and listen [to him] if he .
.calls out to you

١_ اسْتَمِعُوا مِنْ رَبَّائِكُمْ وَأَخْضِرُوا قُلُوبَكُمْ واسْمَعُوا إِنْ هَتَفَ بِكُمْ.

٢. Listen to (or accept) advice from the one who gifts it to you and preserve it in your .
.minds

٢_ اسْمَعُوا (اقْبَلُوا) النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْكُمْ واعقلوها على أنفسكم.

٣. Messengers

of Allah, the Glorified, are interpreters of the truth and intermediaries between the
.Creator and the creation

٣_ رُسُلُ اللَّهِ سُبْحَانَهُ تَرَاجِمُهُ الْحَقُّ وَالشُّفَرَاءُ بَيْنَ الْخَالِقِ وَالْخَلْقِ.

.٤ The Messengers of Allah have a clear elucidation for every [divine] command

٤_ لِرُسُلِ اللَّهِ فِي كُلِّ حُكْمٍ تَبْيِينٌ.

Success, Prosperity And Salvation

Success, prosperity and salvation-النَّجَاحُ وَالنَّجَاهُ وَالنَّجْحُ

.١ The most successful of you are the most truthful among you

١_ أَنْجَحُكُمْ أَصْدَقُكُمْ.

.٢ The person who attains his objective the most is one who has intelligence and is
.mild-mannered

٢_ أَدْرَكَ النَّاسَ لِحَاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفِّقُ.

.٣ If you seek of prosperity, then reject negligence and diversion, and espouse
.diligence and effort

٣_ إِنْ كُنْتُمْ لِلنَّجَاهِ طَالِبِينَ فَارْضَوْا الْغَفْلَةَ وَاللَّهُوَ وَالزَّمُوا الْاجْتِهَادَ وَالْجِدَّ.

.٤ The bane of success is laziness

٤_ آفَةُ النُّجْحِ الْكَسَلُ.

.٥ At times success may be attained

٥_ قَدْ يُنَالُ النُّجْحُ.

.٦ The healing of a wound may at times lead to disability

٦_ قَدْ يُعْيِي إِندِمَالُ الْجُرْحِ.

How close is success to one who is quick to release [and send forth his provisions for .v
[the Hereafter

٧_ ما أَقْرَبَ النَّجَاحَ مِمَّنْ عَجَّلَ السَّرَاحَ.

.The basis of salvation is espousing faith and [having] true certitude ٨

٨_ مَلَائِكُ النَّجَاةِ لُزُومُ الْإِيمَانِ وَصِدْقُ الْإِيقَانِ.

None is successful in attaining salvation but the one who fulfils the requirements of ٩
.faith

٩_ لَا يَفُوزُ بِالنَّجَاةِ إِلَّا مَنْ قَامَ بِشَرَائِطِ الْإِيمَانِ.

.There is no salvation for one who has no faith ١٠

١٠_ لَا نَجَاةَ لِمَنْ لَا إِيْمَانَ لَهُ.

He from whose evil people are not safe, is not saved from [the punishment of] ١١
Allah, the Glorified

١١_ لَا يَنْجُو مِنَ اللَّهِ سُبْحَانَهُ مَنْ لَا يَنْجُو النَّاسُ مِنْ

There is salvation in three things: espousing truth, shunning falsehood and working .۱۲
hard.

۱۲_ ثَلَاثٌ فِيهِنَّ النَّجَاةُ: لُزُومُ الْحَقِّ، وَتَجَنُّبُ الْبَاطِلِ وَرُكُوبُ الْجِدِّ.

۱۳. How can one who flees from Allah be saved!

۱۳_ كَيْفَ يَنْجُو مَنْ اللَّهُ هَارِبُهُ؟!

Helping And Seeking Help

Help and seeking help-النجدة والاستنجاد

۱. One who seeks help from the lowly is abased .

۱_ مَنْ اسْتَنْجَدَ ذَلِيلًا ذَلَّ.

۲. One who does not help [others] is not helped .

۲_ مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ.

Secret Conversation

Secret conversation-المناجاة

There is no good in secret conversation except for two people: the articulating . ۱
[scholar or the cautious listener [who can keep secrets

۱_ لَا خَيْرَ رَفِي الْمُنَاجَاةِ إِلَّا لِرَجُلَيْنِ: عَالِمٍ نَاطِقٍ، أَوْ مُسْتَمِعٍ وَاعٍ.

Remorse And Regret

Remorse and regret-الندم والندامة

۱. Remorse is one of the two [forms of] repentance .

۱_ النَّدَمُ أَحَدُ التَّوْبَتَيْنِ.

۲. Be remorseful about the evil that you have done and do not regret the good act that you have performed

۲_ اِنْدَمْ عَلٰى مَا اَسَاْتْ وَلَا تَنْدَمْ عَلٰى مَعْرُوفٍ صَنَعْتْ.

۳. Remorse is [a form of] repentance

۳_ اَلْنَّدَمُ اِسْتِغْفَارٌ.

۴. Being remorseful for a misdeed causes it to be wiped off

۴_ اَلْنَّدَمُ عَلٰى الْخَطِيئَةِ يَمْحُوهَا.

۵. Being remorseful for a misdeed is [a form of] repentance

۵_ اَلْنَّدَمُ عَلٰى الْخَطِيئَةِ اِسْتِغْفَارٌ.

۶. Being remorseful for [committing] a sin prevents one from returning to it

۶_ اَلْنَّدَمُ عَلٰى الذَّنْبِ يَمْنَعُ مِنْ مُعَاوَدَتِهِ.

۷. Remorsefulness of the heart covers up the sin and purges the wrongdoing

۷_ نَدَمُ الْقَلْبِ يُكْفِّرُ الذَّنْبَ وَيُمَحِّصُ الْجَرِيرَةَ.

The Remorseful

The remorseful -النادم

۱. Blessed is every remorseful one who regrets his mistake and makes up for his past error

۱_ طُوبٰى لِكُلِّ نَادِمٍ عَلٰى زَلَّتْهُ مُسْتَدْرِكٌ فَارِطٌ عَثْرَتِهِ.

۲. One

.who is remorseful has repented

٢_ مَنْ نَدِمَ فَقَدْ تَابَ.

Warning

Warning-الإذار

١. Warning is vindication .

١_ الْإِنذَارُ إِغْدَارٌ.

Dispute

Dispute-المنازعه

١. Do not argue with a vile person for he will be bold [and disrespectful] with you .

١_ لَا تُنَازِحِ الدَّنِيَّ فَيَجْتَرِيَّ عَلَيْكَ.

٢. Do not dispute with the fools and do not be infatuated with women, for indeed this .
degrades the intelligent ones

٢_ لَا تُنَازِعِ السُّفَهَاءَ وَلَا تَشْتَهِيَنَّ بِالنِّسَاءِ فَإِنَّ ذَلِكَ يُزْرِى بِالْعُقَلَاءِ.

٣. Disputing with the ignoble ones disgraces the [status of the] eminent ones .

٣_ مُنَازَعَةُ السُّفَلِّ تَشِينُ السَّادَةَ.

The Home

The home-المنزل

١. A beautiful home is one of the two Paradises .

١_ الْمَنْزِلُ الْبَهِيُّ أَحَدُ الْجَنَّتَيْنِ.

٢. One whose space is restricted, his comfort is less .

٢_ مَنْ ضَاقَتْ سَاحَتُهُ قَلَّتْ رَاحَتُهُ.

٣. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah

٣_ اخَذَرُ مَنَازِلَ الْغَفْلَةِ وَالْجَفَاءِ وَقَلَّةِ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ.

٤. How many a builder has built that which he does not reside in

٤_ كَمْ مِنْ بَانٍ مَا لَا يَسْكُنُهُ.

Remaining Pure And Free From Sin

Remaining pure and free from sin -التَّزَاهُ وَالنَّزَاهَةُ

١. Remaining free from sins is the worship of the penitents

١_ التَّنَزُّهُ عَنِ الْمَعَاصِي عِبَادَةُ التَّوَابِينَ.

٢. Keeping away from sin is the essence of astuteness

٢_ النَّزَاهَةُ عَيْنُ الظَّرْفِ.

٣. Remaining free from sin is the beginning of nobility

٣_ التَّنَزُّهُ زُجْرَةُ أَوَّلِ النَّبْلِ.

٤. Keeping away from sin is the sign of chastity

٤_ النَّزَاهَةُ آيَةُ الْعِفَّةِ.

٥. Keeping away from sin is one of the traits of the immaculate souls

٥_ النَّزَاهَةُ مِنْ شِيَمِ النُّفُوسِ الطَّاهِرَةِ.

٦. Be free from sin and you will be pious

٦_ كُنْ

مُتَنَزِّهًا تَكُنْ تَقِيًّا.

Outing

النُّزْهَة - Outing

1. Sometimes an outing may turn into a bitter experience .

1_ رُبُّ نَزْهَةٍ عَادَتْ نُغْصَةً.

2. An outing may turn into an agony .

2_ قَدْ تَنَقَّلِبُ النُّزْهَةُ غُصَّةً.

The Devotee

المُتَسِّكُ - The devotee

1. A person may be a devotee while he [actually] has no religion .

1_ رُبُّ مُتَسِّكٍ وَلَا دِينَ لَهُ.

Women

النِّسَاءُ - Women

1. Women are the greater of the two temptations .

1_ النِّسَاءُ أَكْبَرُ الْفِتَنِ - تَيْنِ.

2. Women are [like] meat on the butcher's block, except that which is protected [and
[defended

2_ النِّسَاءُ لَحْمٌ عَلَى وَصْمٍ إِلَّا مَا ذُبَّ عَنْهُ.

3. Beware of evil women, and be on your guard [even] from the good among them .

3_ اتَّقُوا شِرَارَ النِّسَاءِ، وَكُفُونُوا مِنْ خَيْرِهِنَّ عَلَى حَذَرٍ.

Beware of excessive infatuation with women and being tempted (or deceived) by .٤
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

٤_ إِيَّاكَ وَكَثْرَةَ الْوَلَهِ بِالنِّسَاءِ، وَالْإِعْرَاءَ (الْإِعْتِرَارَ) بِلَذَّاتِ الدُّنْيَا، فَإِنَّ الْوَلَهَ بِالنِّسَاءِ مُمْتَحِنٌ، وَالْغَرَى بِاللَّذَاتِ مُمْتَهِنٌ.

Beware of consulting with women, for indeed their opinions are inclined towards .٥
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

٥_ إِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ، فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ،

وَعَزَمَهُنَّ إِلَى وَهْنٍ، وَاكْتَفَفَ عَلَيْهِنَّ مِمَّنْ أَبْصَارِهِنَّ، فَحِجَابِيكَ لَهُنَّ خِيْرٌ مِّنَ الْإِزْتِيَابِ بِهِنَّ، وَلَيْسَ خُرُوجُهُنَّ بِشَرٍّ مِّنْ إِذْخَالِكَ مَنْ لَا يُوثِقُ بِهِ عَلَيْهِنَّ، وَإِنْ اسْتَطَعْتَ أَنْ لَا يَعْرِفَنَّ (لَا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ.

Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein .٦

٦_ إِنَّ النِّسَاءَ هُمُّهُنَّ زِينَةُ الدُّنْيَا وَالْفَسَادُ فِيهَا.

.Being infatuated with women is the trait of the foolish .٧

٧_ الْإِسْتِهْتَارُ بِالنِّسَاءِ شِيْمَةُ النَّوْكَى.

If you see something suspicious from your women, then assign to them a guard .٨ 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

٨_ إِنْ رَأَيْتَ مِنْ نِسَائِكَ رَيْبَةً، فَاجْعَلْ لَهُنَّ النَّكِيرَ عَلَى الْكَبِيرِ وَالصَّغِيرِ وَإِيَّاكَ أَنْ تُكْرِرَ الْعَنْبَ، فَإِنَّ ذَلِكَ يُعْرِى بِالذَّنْبِ، وَيُهَوِّنُ الْعَنْبَ.

.The best of traits for women is the worst of traits for men .٩

٩_ خَيْرُ خِصَالِ النِّسَاءِ شَرُّ خِصَالِ الرِّجَالِ.

.Obedience to women is the height of ignorance .١٠

١٠_ طَاعَةُ النِّسَاءِ غَايَةُ الْجَهْلِ.

.Obedience to women degrades the noble ones and destroys the intelligent ones .١١

١١_ طَاعَةُ النِّسَاءِ تُزْرِى بِالتَّبْلَاءِ وَتُزِدِي الْعُقْلَاءَ.

.Obedience to women is the trait of the foolish .١٢

١٢_ طَاعَةُ النِّسَاءِ شِيْمَةُ الْحَمْقَى.

.Whoever [constantly] delights in women, his mind gets corrupted .١٣

١٣_ مَنِ اسْتَمْتَعَ بِالنِّسَاءِ فَسَدَ عَقْلُهُ.

People! Verily women are deficient in faith, lacking in intellect and deficient in . ١٤
shares. As

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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

١٤_ معاشرَ النَّاسِ، إِنَّ النَّسَاءَ نَوَاقِصُ الْإِيمَانِ، نَوَاقِصُ الْعُقُولِ، نَوَاقِصُ الْحُضُوظِ، فَأَمَّا نَقْصُ إِيْمَانِهِنَّ فَقَعُودُهُنَّ فِي أَيَّامِ الْحَيْضَةِ عَنِ الصَّلَاةِ، وَالصِّيَامِ، وَأَمَّا نَقْصَانُ حُضُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى نِصْفِ مَوَارِيثِ الرِّجَالِ، وَأَمَّا نَقْصَانُ عَقُولِهِنَّ، فَشَهَادَةُ إِمْرَأَتَيْنِ كَشَهَادَةِ رَجُلٍ، فَاتَّقُوا شِرَارَ النَّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ.

.15 Do not obey women in good [actions] such that they expect [your obedience] in evil

١٥_ لَا تُطِيعُوا النَّسَاءَ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ.

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

١٦_ لَا تُكْثِرَنَّ الْخَلْوَةَ بِالنِّسَاءِ فَيَمْلَأَنَّكَ وَتَمْلَهُنَّ وَاسْتَبْتِي مِنْ نَفْسِكَ وَعَقْلِكَ بِالْإِبْطَاءِ عَنْهُنَّ.

Let women not bear your burden and [try to] be independent from them as much .17 as possible, for indeed they put many obligations [on you] and are ungrateful for [many of your] favours

١٧_ لَا تَحْمِلُوا النَّسَاءَ أَثْقَالَكُمْ، وَاسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ، فَإِنَّهُنَّ يُكْثِرُونَ الْإِمْتِنَانَ، وَيَكْفُرُونَ الْإِحْسَانَ.

.18 The woman is wholly evil, and more evil than her is the fact that man cannot

.do without her

١٨_ الْمَرْأَةُ شَرٌّ كُلُّهَا وَشَرُّ مِنْهَا أَنَّهُ لَا بَدَّ مِنْهَا.

.19 A woman is a scorpion whose sting is sweet

١٩_ الْمَرْأَةُ عَقْرَبٌ حُلْوَةُ اللَّسَعَةِ (اللَّسِبَةِ).

.20 Verily a woman is only [considered] a plaything, so whoever takes her should cover
.her

٢٠_ إِنَّمَا الْمَرْأَةُ لُغْبَةٌ فَمَنْ اتَّخَذَهَا فَلْيُغْطِّهَا.

.21 Guarding the woman [from people and places that would harm her chastity] is
.better for her condition and more lasting for her beauty

٢١_ 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

٢٢_ لَا تُمَلِّكِ الْمَرْأَةَ مَا جَاوَزَ نَفْسَهَا، فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ، وَلَيْسَتْ بِقَهْرْمَانَةٍ.

Forgetting Allah

Forgetting Allah-نسيان الله

.1 Whoever forgets Allah, He makes him forget himself

١_ مَنْ نَسِيَ اللَّهَ أَنْسَاهُ نَفْسَهُ.

.2 Forgetting [Allah] is darkness and loss

٢_ النَّسْيَانُ ظُلْمَةٌ وَفَقْدٌ.

.3 One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his
.heart

٣_ مَنْ نَسَى سُبْحَانَ اللَّهِ أَنْسَاهُ اللَّهُ نَفْسَهُ وَأَعْمَى قَلْبَهُ.

Sincere advice - النُّصْحُ وَالنَّصِيحَةُ

١. Sincere advice reaps affection .

١_ أَلنُّصْحُ يُثْمِرُ الْمَحَبَّةَ.

٢. Giving sincere advice is a characteristic of the noble ones .

٢_ أَلنَّصِيحَةُ مِنْ أَخْلَاقِ الْكِرَامِ.

٣. Sometimes advice is given by one who is not sincere .

٣_ رَبَّمَا نَصَحَ غَيْرُ النَّاصِحِ.

٤. At times one from whom sincere advice is sought, deceives .

٤_ رَبَّمَا غَشَّ الْمُسْتَنْصِحُ.

٥. Blessed is the one who follows the adviser who guides him and keeps away from
.the misguided person who leads him to destruction

٥_ طُوبَى لِمَنْ أَطَاعَ نَاصِحاً يَهْدِيهِ وَتَجَنَّبَ غَاوِيّاً يُرِيدِيهِ.

٦. He who seeks .

.advice from his enemies is indeed ignorant

٦- قَدْ جَهَلَ مَنْ اسْتَنْصَحَ أَعْدَاءَهُ.

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

٧- قَدْ نُصِحْتُمْ فَأَنْتُمْ صَحُّوا وَبُصِّرْتُمْ فَأَبْصَرُوا وَأُرْشِدْتُمْ فَاسْتَرْشِدُوا.

You have been guided if you seek guidance and have been admonished if you seek admonishment and have been advised if you seek advice

٨- قَدْ دَلَلْتُمْ إِنْ اسْتَدَلَلْتُمْ وَوَعِظْتُمْ إِنْ اتَّعَظْتُمْ وَنُصِحْتُمْ إِنْ اتْتَصَحْتُمْ.

How can one who takes pleasure in [acts that bring] disgrace benefit from sincere advice?

٩- كَيْفَ يَنْتَفِعُ بِالنَّصِيحَةِ مَنْ يَلْتَذُّ بِالْفَضِيحَةِ!؟

One who trades with you by [giving you] advice has indeed made your profit abound

١٠- مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أَجَزَلَ لَكَ الرَّبْحَ.

.One who trades with you in advice is your partner in profit

١١- مَنْ تاجَرَكَ فِي النُّصْحِ كَانَ شَرِيكَكَ فِي الرَّبْحِ.

One of the best forms of advice is disclosing the ugly traits [of a person to him so [that he may change

١٢- مِنْ أَحْسَنِ النَّصِيحَةِ الْإِبَانَةُ عَنِ الْقَبِيحَةِ.

.Being sincere [in giving advice] is from the best [teachings] of religion

١٣- مِنْ أَحْسَنِ الدِّينِ النُّصْحُ.

.Pointing [people] towards reconciliation is the best advice

١٤- مِنْ أَفْضَلِ النَّصِيحِ الْإِشَارَةُ بِالصُّلْحِ.

.15 The bitterness of sincere advice is more beneficial than the sweetness of deceit .

١٥- مَرَارَةُ النَّصِيحِ أَنْفَعُ مِنْ حَلَاوَةِ الْغِيِّ-شُّ.

.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

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.him, your corruption

١٦_ مُنَاصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إِلَيْكَ نَاطِرٌ فِي عَوَاقِبِكَ مُسْتَدْرِكٌ فَوَارِطُكَ فِي طَاعَتِهِ رَشَادُكَ وَفِي مُخَالَفَتِهِ فَسَادُكَ.

.Your advice [when given] in front of other people is [considered] a rebuke .١٧

١٧_ نُضْحُكَ بَيْنَ الْمَلَاءِ تَقْرِيعٌ.

Never reject the [advice of a] sincere adviser and never assume the one who .١٨
.counsels you to be a deceiver

١٨_ لَا تَزُدَّنْ عَلَى النَّصِيحِ وَلَا تَسْتَعِشَّ الْمَشِيرَ.

Do not take advice from one who has lost his senses and do not trust one who has .١٩
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

١٩_ لَا تَنْتَصِحْ بِمَنْ فَاتَهُ الْعَقْلُ وَلَا تَتَّقِ بِمَنْ خَانَهُ الْأَصْلُ فَإِنَّ مَنْ فَاتَهُ الْعَقْلُ يَغُشُّ مِنْ حَيْثُ يَنْصِيحُ وَمَنْ خَانَهُ الْأَصْلُ يُفْسِدُ مِنْ
حَيْثُ يُصْلِحُ.

.There is no sincerity like [giving] sincere advice .٢٠

٢٠_ لَا إِخْلَاصَ كَالنُّصْحِ.

.There is no admonisher more effective than sincere advice .٢١

٢١_ لَا وَاِعْظَ أَوْلَعَ مِنَ النَّصْحِ.

There is no good in a community that does not sincerely advise [each other] and .٢٢
.does not love sincere advisers

٢٢_ لَا خَيْرَ رَفِي قَوْمٍ لَيْسُوا بِنَاصِحِينَ وَلَا يُحِبُّونَ النَّاصِحِينَ.

The wicked one does not sincerely advise anyone except out of desire or fear, so .٢٣
.when the desire or fear disappears, he returns to his true nature

٢٣_ لَا يَنْصَحُ اللَّيْمُ أَحَدًا إِلَّا عَن رَغْبَةٍ أَوْ رَهْبَةٍ فَإِذَا زَالَتِ الرَّغْبَةُ وَالرَّهْبَةُ عَادَ إِلَى جَوْهَرِهِ.

People, accept advice from the one who advises you and receive it from the one .۲۴
who carries it to

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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

٢٤_ يا أَيُّهَا النَّاسُ اقْبَلُوا النَّصِيحَةَ مِمَّنْ نَصَحَكُمْ وَتَلَقَّوْهَا بِالطَّاعَةِ مِمَّنْ حَمَلَهَا إِلَيْكُمْ، وَاغْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ لَمْ يَمْدَحْ مِنَ الْقُلُوبِ إِلَّا- أَوْعَاها لِلْحِكْمَةِ، وَمِنَ النَّاسِ إِلَّا أَسِيرَ عَهُمْ إِلَى الْحَقِّ إِجَابَةً، وَاغْلَمُوا أَنَّ الْجِهَادَ الْأَكْبَرَ جِهَادُ النَّفْسِ، فَاشْتَغَلُوا بِجِهَادِ أَنْفُسِكُمْ تَسْعُدُوا، وَاذْفَضُوا الْقَالَ وَالْقِيلَ تَسَلَّمُوا، وَأَكْثَرُوا ذِكْرَ اللَّهِ تَعَمَّمُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا تَسْعُدُوا لَدَيْهِ بِالتَّعِيمِ الْمُقِيمِ.

٢٥. [There is no advice like warning [against evil

٢٥_ لَا نَصِيحَ كَالْتَّحْذِيرِ.

٢٦. One who disobeys his sincere adviser has assisted his adversary

٢٦_ مَنْ عَصَى نَصِيحَهُ نَصَرَ ضِدَّهُ.

٢٧. One who turns towards the sincere adviser turns away from evil

٢٧_ مَنْ أَقْبَلَ عَلَى النَّصِيحِ أَعْرَضَ عَنِ الْقَبِيحِ.

٢٨. One who considers the sincere adviser to be a deceiver is engulfed by evil

٢٨_ مَنْ اسْتَعَشَّ النَّصِيحَ غَشِيَهُ الْقَبِيحُ.

٢٩. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the .one who harbours enmity against him

٢٩_ مَنْ أَعْرَضَ عَنِ نَصِيحِهِ النَّاصِحِ أُحْرِقَ بِمَكِيدِهِ الْكَاشِحِ.

٣٠. Whoever opposes [good] advice

.perishes

٣٠_ مَنْ خَالَفَ النَّصِيحَ هَلَكَ.

At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about .٣١
[his motives

٣١_ قَدْ يَسْتَفِيدُ الظَّنُّ ه النَّاصِحُ.

.The one from whom [good] advice is sought may at times deceive .٣٢

٣٢_ قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

.At times one who is not a sincere adviser may give good advice .٣٣

٣٣_ قَدْ يَنْصَحُ غَيْرُ النَّاصِحِ.

?How can one who deceives himself give sincere advice to others .٣٤

٣٤_ كَيْفَ يَنْصَحُ غَيْرُهُ مَنْ يَغُشُّ نَفْسَهُ!؟

Sometimes the reliable advisor may betray [you] and the one who is [deemed] .٣٥
.disloyal may give good advice

٣٥_ لَرُبَّمَا خَانَ النَّصِيحُ الْمُؤْتَمَنُ وَنَصَحَ الْمُسْتَخَانُ.

.Whoever gives you sincere advice has indeed helped you .٣٦

٣٦_ مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

.Do not deceive the one who seeks advice from you .٣٧

٣٧_ مَنْ اسْتَنْصَحَكَ فَلَا تُغْشُهُ.

.One who gives you sincere advice has shown concern for you .٣٨

٣٨_ مَنْ نَصَحَكَ أَشْفَقَ عَلَيْكَ.

.He who deems the sincere adviser to be a deceiver, considers evil to be good .٣٩

٣٩_ مَنْ اسْتَعَشَّ النَّصِيحَ اسْتَحْسَنَ الْقَبِيحَ.

٤٠. One who accepts [good] advice remains safe from disgrace .

٤٠_ مَنْ قَبِلَ النَّصِيحَةَ أَمِنَ مِنَ الْفَضِيحَةِ.

٤١. Sincere advice reaps affection .

٤١_ النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

Supporting The Truth

Supporting the truth—نُصْرَةُ الْحَقِّ

١. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved .

١_ إِنْ كُنْتُمْ لَامُحَالَةَ مُتَعَصِّبِينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ وَإِغَاثَةِ الْمَلْهُوفِ.

٢. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood .

٢_ لَوْ لَمْ تَتَّخِذُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ.

٣. One who assists the truth shall be

.successful

٣- مَنْ نَصَرَ الْحَقَّ أَفْلَحَ.

Assist Allah with your heart, your tongue and your hand, for indeed Allah, the .٤
.Glorified, has guaranteed assistance to one who assists Him

٤- أَنْصُرِ اللَّهَ بِقَلْبِكَ وَلِسَانِكَ وَيَدِكَ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ تَكَفَّلَ بِنُصْرِهِ مَنْ يَنْصُرُهُ.

One who neglects to assist his friend is awoken by the footsteps of his [advancing] .٥
.enemy

٥- مَنْ نَامَ عَنْ نُصْرِهِ وَلِيَّهِ أَنْتَ-بِهِ بَوَّطَاهُ عَدُوَّهُ.

He who sharpens the spearhead of anger for the sake of Allah acquires the strength .٦
.to defeat the stalwarts of falsehood

٦- مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلَّهِ سُبْحَانَهُ قَوِيَ عَلَى أَشْدَاءِ الْبَاطِلِ.

.One who seeks assistance through patience will not be deprived of victory .٧

٧- لَمْ يَعْذَمِ النَّصْرَ مَنْ انْتَصَرَ بِالصَّبْرِ.

Supporting Falsehood

Supporting falsehood-نصره الباطل

.One who assists falsehood faces loss .١

١- مَنْ نَصَرَ الْبَاطِلَ خَسِرَ.

Seeking Support

Seeking support-الانتصار

.Whoever seeks support from the enemies of Allah deserves to be forsaken .١

١- مَنْ انْتَصَرَ بِأَعْدَاءِ اللَّهِ اسْتَحَقَّ الْخِذْلَانَ.

.۲ Whoever seeks support from Allah attains a glorious victory .۲

۲_ مَنْ اِنْتَصَرَ بِاللّٰهِ عَزَّ نَصْرُهُ.

One Whose Supporter Is Allah

One whose supporter is Allah -من كان الله نصيره

One whose helper is Allah gains victory over his enemy and gains [in Him] the . ۱
support [like that] of a [large] group

۱_ مَنْ يَكُنُّ اللّٰهُ نَصِيْرَهُ يَغْلِبُ خَصْمَهُ وَيَكُنُّ لَهُ حِزْبًا.

Seeking Justice

Seeking justice -الانتصاف

. ۱ The virtuous one does not seek justice from the vicious . ۱

۱_ لَا يَتْتَصِفُ الْبُرُّ مِنَ الْفَاجِرِ.

. ۲ A scholar does not seek justice from an ignorant person . ۲

۲_ لَا يَنْ تَصِفُ عَالِمٌ مِنْ جَاهِلٍ.

. ۳ The noble person does not seek justice from the wicked . ۳

۳_ لَا يَنْ تَصِفُ الْكَرِيْمٌ مِنْ

Justice can never be sought from the foolish one except by being forbearing with .٤
him.

٤_ لَا يُنْ تَصَفُّ مِنْ سَفِيهِ قَطُّ إِلَّا بِالْحِلْمِ عَنْهُ.

Equity

Equity-الإنصاف

١. Equity is [a source of] comfort, evil is [a sign of] impudence .١

١_ الْإِنْصَافُ رَاحَةٌ، الشَّرُّ وَقَاحَةٌ.

٢. Equity is a symbol of nobility .٢

٢_ الْإِنْصَافُ عُنْوَانُ التُّبَلِّ.

٣. Equity is a trait of the honourable ones .٣

٣_ الْإِنْصَافُ شِيْمَةُ الْأَشْرَافِ.

٤. Equity is the most superior of merits .٤

٤_ الْإِنْصَافُ أَفْضَلُ الْفَضَائِلِ.

٥. Equity removes differences and brings about harmony .٥

٥_ الْإِنْصَافُ يَرْفَعُ الْخِلَافَ وَيُوجِبُ الْإِتْلَافَ.

٦. Being equitable with others is like being just [while] in authority .٦

٦_ الْإِنْصَافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي الْإِمْرِ.

٧. Indeed the greatest reward is the reward of [justice and] equity .٧

٧_ إِنَّ أَعْظَمَ الْمَثُوبَةِ مَثُوبَةُ الْإِنْصَافِ.

۸. Equity is the best of traits .۸

۸_ الْإِنصَافُ أَفْضَلُ الشُّيَمِ.

۹. Equity causes love to last .۹

۹_ الْإِنصَافُ يَسْتَدِيمُ الْمَحَبَّةَ.

۱۰. Equity unites the hearts .۱۰

۱۰_ الْإِنصَافُ يَأْلِفُ (يُؤَلِّفُ) الْقُلُوبَ.

۱۱. [Verily if you show fairness to others, Allah will bring you closer [to Him .۱۱

۱۱_ إِنَّكَ إِنْ أَنْصَفْتَ مِنْ نَفْسِكَ أَرْزَلَكَ اللَّهُ.

۱۲. Through fairness relationships last .۱۲

۱۲_ بِالنَّصْفَةِ تَدُومُ الْوَصْلَةُ.

Three types of people never seek justice from three other types: the intelligent .۱۳ person from the fool, the virtuous from the vicious, and the noble one from the .wicked

۱۳_ ثَلَاثَةٌ لَا يَتَنَصَّفُونَ مِنْ ثَلَاثَةٍ أَبَدًا: الْعَاقِلُ مِنَ الْأَحْمَقِ، وَالْبَرُّ مِنَ الْفَاجِرِ، وَالْكَرِيمُ مِنَ اللَّئِيمِ.

۱۴. It is on equity that affection is established .۱۴

۱۴_ عَلَى الْإِنصَافِ تَرْسُخُ الْمَوَدَّةِ.

Treat all the [other] people with equity but treat the believers with altruism [and .۱۵
[prefer them over yourself

۱۵_ عَامِلٌ

سَائِرِ النَّاسِ بِالْإِنصَافِ وَعَامِلِ الْمُؤْمِنِينَ بِالْإِيثَارِ.

.16 The height of equity is for a person to be equitable with himself

16_ غَايَةُ الْإِنصَافِ أَنْ يُنصِفَ الْمَرْءُ نَفْسَهُ.

.17 Whoever is equitable [to others] will be shown fairness

17_ مَنْ أَنْصَفَ أُنصِفَ.

.18 [One who is not equitable is not associated with [by others

18_ مَنْ عُدِمَ إِنْصَافُهُ لَمْ يُصَحَبْ.

.19 Whoever does not show fairness, Allah takes away [his power and] ability from .him

19_ مَنْ مَنَعَ الْإِنصَافَ سَلَبَهُ اللَّهُ الْإِمْكَانَ.

.20 One whose equity increases, [all the] people bear witness to his justice

20_ مَنْ كَثُرَ إِنْصَافُهُ تَشَاهَدَتِ النُّفُوسُ بِتَعَدِيلِهِ.

.21 Whoever adorns himself with equity attains the [lofty] ranks of honour

21_ مَنْ تَحَلَّى بِالْإِنصَافِ بَلَغَ مَرَاتِبَ الْإِشْرَافِ.

.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 الْإِنصَافِ تَدُومُ الْأُخُوَّةُ.

.24 Equity is the ornament of [power and] authority

24_ الْإِنصَافُ زِينُ الْإِمْرَةِ.

The equitable – الْمُنْصِفُ

1. The equitable person has many friends and intimates .

1_ الْمُنْصِفُ كَثِيرُ الْأَوْلِيَاءِ وَالْأَوْدَاءِ.

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

٤_ الْمُنْصِفُ كَرِيمٌ، الظَّالِمُ لَيْئِمٌ.

The Viewed

The viewed-المنظر

1. There is no good in that which is viewed except when accompanied with a good .

(1). [source of information [or good elocution].

١_ لاَ حَىْ-رَ فِي الْمَنْظَرِ إِلاَّ مَعَ حُسْنِ الْمَخْبِرِ.

Being Systematic In Work

Being systematic in work-النَّظْمُ 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

١_ إِجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ فَإِنَّ ذَلِكَ أُخْرَى أَنْ لَا يَتَوَكَّلُوا فِي خِدْمَتِكَ.

Blessing

Blessing-النَّعْمَةُ

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

١_ النَّعْمَةُ مَوْضِعٌ وَهِيَ بِالشُّكْرِ، والشُّكْرُ مَوْضِعٌ بِالْمَزِيدِ، وَهُمَا مَقْرُونَانِ فِي قَرْنٍ، فَلَنْ يَنْقَطِعَ الْمَزِيدُ 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

٢_ اسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ، وَلَا تُضِعْ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ.

.Let the effect of that which Allah, the Glorified, has blessed you with be seen on you .۳

۳_ وَلَ يُرَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ سُبْحَانَهُ بِهِ عَلَيْكَ.

Seek the perfection of Allah's blessing upon you through patience in obedience to .۴
Him and preserving that which He has commanded you to preserve [and act upon] of
.His book

۴_ اسْتَبِمُوا نِعْمَ

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.Or: There is no good in the viewable exterior except when the interior is [also] good –۱

اللَّهُ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَتِهِ، وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ.

Beware of the slipping away of blessings, for not everything that runs away comes .5
.back

٥- اخذروا نيفار النعم فما كلُّ شاردٍ بمَرْدُودٍ.

Indeed, one of the blessings is affluence, but good health is better than affluence, .6
.and the God-wariness of the heart is [even] better than good health

٦- الا وإن من النعم سعة المال، وأفضل من سعة المال صحة البدن، وأفضل من صحة البدن تقوى القلب.

The best things that Allah, the Glorified, has blessed his servants with are: .7
.knowledge, intelligence, power and justice

٧- أفضل ما من الله سبحانه به على عباده: علم، وعقل، ومُلكٌ وعدلٌ.

The person who is in the best condition of all people is he who makes present .8
blessings last by being grateful for them and gets those that are lost restored through
.patience

٨- أحسن الناس حالاً في النعم من استدام حاضرها بالشكرِ وارتجع فائتها بالصبرِ.

The least that you must do for Allah, the Most High, is ensure that you do not use His .9
blessings as a means of disobeying [and sinning against] Him

٩- أقل ما يلزمكم لله تعالى أن لا تستعينوا بنعمه على معاصيه.

Verily Allah, the Glorified, has certain selected servants upon whom He bestows .10
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

١٠- إن لله سبحانه عبداً

يَخْتَصُّهُمْ بِالنَّعْمِ لِمَنَافِعِ الْعِبَادِ، يُقَرِّرُهَا فِي أَيْدِيهِمْ مَا بَدَّلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ وَحَوَّلَهَا إِلَى غَيْرِهِمْ.

Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease .۱۱
.and the blessing of purification [in times] of hardship

۱۱- إِنَّ لِلَّهِ تَعَالَى فِي السَّ-رَاءِ نِعْمَةَ الْإِفْضَالِ، وَفِي الضَّ-رَاءِ نِعْمَةَ التَّطْهِيرِ.

.Blessings last through gratitude .۱۲

۱۲- أَلَنْ-عَمَّ تَدُومُ بِالشُّكْرِ.

If you are able to ensure that there is no [other] benefactor between you and Allah .۱۳
.then do so

۱۳- إِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ ذُو نِعْمَةٍ فَافْعَلْ.

The only way that the value of blessings can be known is by suffering their .۱۴
.contraries

۱۴- إِنَّمَا يُعْرَفُ قَدْرُ النُّعْمِ بِمُقَاسَاهِ ضِدِّهَا.

When you see Allah continuously sending blessings upon you despite your sins, .۱۵
.[then [know that] it is a means of driving you [towards greater punishment

۱۵- إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ النَّ-عَمَ مَعَ الْمَعَاصِي فَهُوَ اسْتِدْرَاجٌ لَكَ.

.When a blessing comes down to you then receive it with gratitude .۱۶

۱۶- إِذَا نَزَلَتْ بِكَ النُّعْمَةُ فَاجْعَلْ قِرَاهَا الشُّكْرَ.

.When you see your Lord sending continuous blessings upon you, then be careful .۱۷

۱۷- إِذَا رَأَيْتَ رَبَّكَ يُتَابِعُ عَلَيْكَ النُّعْمَ فَاحْذَرَهُ.

.By the befalling of calamities blessings become roiled .۱۸

۱۸- بِعَوَارِضِ الْآفَاتِ تَتَكَدَّرُ النُّعْمُ.

Many a blessed person is gradually being driven [towards punishment] by those .١٩
.blessings

١٩_ رَبِّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٍ بِالنُّعْمَى.

.٢٠ The alms-tax of blessings is doing good to others

٢٠_ زَكَاةُ النُّعْمِ إِصْطِنَاعُ الْمَعْرُوفِ.

.٢١ The adornment of blessings is keeping ties with [one's] near relatives

٢١_ زَيْنُ النُّعْمِ صِلَةُ الرَّحِمِ.

[The cessation of blessings is [caused .٢٢

by withholding the rights of Allah from them and falling short in showing gratitude for them.

٢٢_ زَوَالُ النَّعْمِ بِمَنْعِ حُقُوقِ اللَّهِ مِنْهَا وَالتَّقْصِيرِ فِي شُكْرِهَا.

٢٣. The cause of cessation of a blessing is ingratitude.

٢٣_ سَبَبُ زَوَالِ النَّعْمَةِ الْكُفْرَانُ.

٢٤. In every blessing there is a reward.

٢٤_ فِي كُلِّ نِعْمَةٍ أَجْرٌ.

٢٥. Every bounty of this world is [headed towards] destruction.

٢٥_ كُلُّ نِعِيمِ الدُّنْيَا تُبُورٌ.

٢٦. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

٢٦_ كُلُّ نِعْمَةٍ أُبِيْلَ مِنْهَا الْمَعْرُوفُ فَإِنَّهَا مَأْمُونَةٌ السَّلْبِ مُحَصَّنَةٌ مِنَ الْغِيْرِ.

٢٧. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

٢٧_ كُلَّمَا حَسُنَتْ نِعْمَةُ الْجَاهِلِ إِزْدَادَ قُبْحًا فِيهَا.

٢٨. Let the effect of what Allah has blessed you with be visible on you.

٢٨_ لِيَرَّ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

٢٩. Nothing has the ability to make blessings last like showing gratitude for them and [nothing beautifies them like granting them] [to others].

٢٩_ لَنْ يَقْدِرَ أَحَدٌ أَنْ يَسْتَدِيمَ النَّعْمَ بِمِثْلِ شُكْرِهَا وَلَا يَزِينَهَا بِمِثْلِ بَدْلِهَا.

٣٠. Whoever enumerates his favours [on others] effaces his munificence.

٣٠_ مَنْ عَدَّدَ نِعْمَهُ مَحَقَّ كَرَمَهُ.

٣١. One who takes the help of a blessing [in order] to sin is indeed an ingrate .

٣١_ مَنْ اسْتَعَانَ بِالنُّعْمَةِ عَلَى الْمَعْصِيَةِ فَهُوَ الْكُفُورُ.

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

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.(Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation

٣٢_ 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).

Whoever extends his hand to bestow favours [to others] has protected his [own] .٣٣
.blessing from cessation

٣٣_ مَنْ بَسَطَ يَدَهُ بِالْإِنْعَامِ حَصَّنَ نِعْمَتَهُ مِنَ الْإِنْصِرَامِ.

It is incumbent upon the one whom Allah has munificently blessed to be generous .٣٤
.in granting favours to the people

٣٤_ مَنْ أَوْسَعَ اللَّهُ عَلَيْهِ نِعْمَةً (نِعْمَةً) وَجَبَ عَلَيْهِ أَنْ يُوسِعَ النَّاسَ إِنْعَامًا.

.[A truthful friend is one of the blessings [of Allah .٣٥

٣٥_ مِنَ النَّ-عَمِ الصَّدِيقُ الصَّدُوقُ.

.Being adorned with generosity and chastity is one of the most perfect blessings .٣٦

٣٦_ مِنْ كَمَالِ النُّعْمَةِ التَّحَلُّى بِالسَّخَاءِ وَالتَّعَفُّفِ.

.Nothing safeguards blessings like granting them to others .٣٧

٣٧_ مَا حُصِّنَتْ النَّ-عَمُ بِمِثْلِ الْإِنْعَامِ بِهَا.

.Nothing guards blessings like gratitude .٣٨

٣٨_ مَا حُرِّسَتْ النَّ-عَمُ بِمِثْلِ الشُّكْرِ.

How great are the blessings of Allah, the Glorified, in this world, yet how small they .٣٩
.are in comparison to the blessings of the Hereafter

٣٩_ مَا أَعْظَمَ نِعَمَ اللَّهِ سُبْحَانَهُ فِي الدُّنْيَا وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ.

!How close bounty is to woe .٤٠

٤٠_ ما أَقْرَبَ النَّعِيمِ مِنَ الْبُؤْسِ.

Allah has not bestowed any blessing on a servant who then does injustice with it .٤١
.but that he becomes deserving of it being taken away from him by Allah

٤١_ ما أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَظَلَمَ فِيهَا إِلَّا كَانَ حَقِيقًا أَنْ يُزِيلَهَا عَنْهُ.

The blessings .٤٢

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.of the ignorant are like a garden on a cesspit

٤٢_ نِعْمَ الْجُهَالِ كَرَوْضَهُ عَلَى مَرْبَلِهِ.

.٤٣ The blessing that is not appreciated is like the evil that is not forgiven

٤٣_ نِعْمَةٌ لَا تُشْكِرُ كَسَيِّئَةٍ لَا تُغْفَرُ.

٤٤. 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

٤٤_ نِعْمَ اللَّهُ سُبْحَانَهُ أَكْثَرُ مِنْ أَنْ تُشْكِرَ إِلَّا مَا أَعَانَ اللَّهُ عَلَيْهِ وَذُنُوبُ ابْنِ آدَمَ أَكْثَرُ مِنْ أَنْ تُغْفَرَ إِلَّا مَا عَفَا اللَّهُ عَنْهُ.

٤٥. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope

٤٥_ نَسْأَلُ اللَّهَ سُبْحَانَهُ لِمَنْتِهِ تَمَامًا وَبِحَبْلِهِ إِعْتِصَامًا.

٤٦. 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

٤٦_ لَا تُضِغْ نِعْمَةً مِنْ نِعَمِ اللَّهِ سُبْحَانَهُ عِنْدَكَ وَلْيَرِ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

.٤٧ Blessings are not guarded but by gratitude

٤٧_ لَا تُحَاطُ النَّعْمُ إِلَّا بِالشُّكْرِ.

٤٨. 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

٤٨_ يَا ابْنَ آدَمَ إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَهُ فَاحْذَرُهُ وَحَصِّنِ النَّعْمَ بِشُكْرِهَا.

٤٩. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing

٤٩_ أَقَلُّ مَا يَجِبُ لِلْمُنْعِمِ أَنْ لَا يُعْصِيَ بِنِعْمَتِهِ.

.Verily the inability to commit sins is a blessing

٥٠_ إِنَّ مِنَ النُّعْمَةِ تَعَذُّرُ الْمَعَاصِي.

Trouble

Trouble-التنغيص

١. To the extent of happiness there is trouble .

١_ بِقَدْرِ السُّرُورِ التَّنْغِيصُ.

٢. There is no pleasure with trouble .

٢_ لَالَّذَةَ بَتَّنْغِيصُ.

Aversion

Aversion-النفرة

١. Everything is averse to its opposite .

١_ كُلُّ شَيْءٍ يَنْفِرُ مِنْ ضِدِّهِ.

٢. Turn away from the path of mutual aversion and abandon the crowns of
.boastfulness

٢_ عَرَّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَضَعُوا تِيْجَانَ الْمُفَاخَرَةِ.

The Soul And Holding It To Account

The soul and holding it to account-النفس ومحاسبتها

١. The noble soul is not affected by misfortunes .

١_ أَلْنَفْسُ الْكَرِيمَةُ لَا تُؤَثَّرُ فِيهَا النَّكِبَاتُ.

٢. The honourable soul does not find it difficult to [spend wealth in order to] acquire
.provisions

٢_ النَّفْسُ الشَّرِيفَةُ لَا تَتَّقُلُ عَلَيْهَا الْمَوْنَاتُ.

٣. The ignoble soul does not separate from [its] vile attributes

٣_ النَّفْسُ الدَّنِيَّةُ لَا تَتَنَفَكُ عَنِ الدَّنَائَاتِ.

٤. A person's upbraiding of his own soul is evidence of the gravity of his intellect and
the symbol of his abundant merit

٤_ إِزْرَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رِزَانِهِ عَقْلِهِ وَعُنْوَانُ وَفُورِ فَضْلِهِ.

٥. Souls are free but the hands of the intellects hold their reins and protect them from
[wretchedness and] misfortune

٥_ اَلنَّفُوسُ طَلِقَةٌ لَكِنْ اَيْدِي الْعُقُولِ تُمْسِكُ اَعْتَنَهَا عَنِ النُّحُوسِ.

٦. One who is pleased with himself is cheated and one who is overconfident is faced
with affliction

٦_ اَلرَّاضِي عَنِ نَفْسِهِ مَغْبُونٌ وَالْوَاتِقُ بِهَا مَفْتُونٌ.

٧. 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

٧_ اَلرَّاضِي

عَنْ نَفْسِهِ مَشْتُورٌ عَنْهُ عَيْبُهُ، وَلَوْ عَزَفَ فَضْلَ غَيْرِهِ كَسَاءَهُ (لَسَاءَهُ) مَا بِهِ مِنَ النَّقْصِ وَالْخُسْرَانِ.

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.

٨_ النَّفْسُ الْأَمُّ-أَرَهُ الْمُسَوَّلَةَ تَمَلَّقُ تَمَلَّقَ الْمُنَافِقِ، وَتَتَصَيَّرُ بِشَيْمِهِ الصِّدِّيقِ الْمُوَافِقِ، حَتَّى إِذَا خَدَعَتْ وَتَمَكَّنَتْ تَسَلَّطَتْ تَسَلَّطَ الْعَدُوُّ، وَتَحَكَّمَتْ تَحَكَّمِ الْعَتُوُّ، فَأُورِدَتْ مَوَارِدَ الشُّوءِ.

٩. Honour your soul as long as it aids you in the obedience of Allah.

٩_ أَكْرِمِ نَفْسَكَ مَا أَعَانَتْكَ عَلَى طَاعَةِ اللَّهِ.

Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

١٠_ أَهِنْ نَفْسَكَ مَا جَمَحَتْ بِكَ إِلَى مَعَاصِي اللَّهِ.

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.

١١_ اتَّقِ اللَّهَ فِي نَفْسِكَ، وَنَازِعِ الشَّيْطَانَ قِيَادَكَ، وَاصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ، وَاجْعَلْ لِلَّهِ جِدَّكَ.

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.

١٢_ أَكْرِمِ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَافَتْكَ إِلَى الرَّغَائِبِ فَإِنَّكَ لَنْ تَغْتَاضِرَ عَمَّا تَبْدُلُ مِنْ نَفْسِكَ عَوْضًا.

Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

١٣_ اجْعَلْ مِنْ نَفْسِكَ

عَلَى نَفْسِكَ رَقِيْبًا وَاجْعَلْ لِآخِرَتِكَ مِنْ دُنْيَاكَ نَصِيْبًا.

Move closer to your soul by retracting from it (I mean that you should move . ١٤ 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

١٤_ أَقْبِلْ عَلَى نَفْسِكَ بِالْإِدْبَارِ عَنْهَا (أَعْنَى أَنْ تُقْبَلَ عَلَى نَفْسِكَ الْفَاضِلَةِ الْمُقْتَبَسَةِ مِنْ نُورِ عَقْلِكَ الْحَائِلَةِ بَيْنَكَ وَبَيْنَ دَوَاعِي طَبْعِكَ، وَأَعْنَى بِالْإِدْبَارِ الْإِدْبَارَ عَنِ نَفْسِكَ الْأَمَّارَةِ بِالسُّوءِ الْمَصَافِحَةِ بِيَدِ الْعُتُوِّ).

.Restrain your soul from lustful desires and you will remain safe from calamities . ١٥

١٥_ اِمْنَعْ نَفْسَكَ مِنَ الشَّهَوَاتِ تَسْلَمَ مِنَ الْآفَاتِ.

Be equitable yourself before equity is sought from you, for indeed that is loftier for . ١٦ your status and more deserving of the pleasure of your Lord

١٦_ أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ، فَإِنَّ ذَلِكَ أَجْلٌ لِقَدْرِكَ،

وَأَجْدَرُ بِرِضَا رَبِّكَ.

.Gain control over your souls by your continuous struggle against it . ١٧

١٧_ اِمْلِكُوا أَنْفُسَكُمْ بِدَوَامِ جِهَادِهَا.

Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the . ١٨ remembrance [of Allah], and your hearts with acceptance [of His will] in what you love and hate

١٨_ اشْغَلُوا أَنْفُسَكُمْ بِالطَّاعَةِ، وَالسِّنْتَ كُمْ بِالذِّكْرِ، وَقُلُوبَكُمْ بِالرِّضَا فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ.

Restrain these souls for indeed they are very desirous, and if you follow them, they . ١٩ will lead you towards the worst evil

١٩_ اِقْمَعُوا هَذِهِ النُّفُوسَ، فَإِنَّهَا طَلَعَةٌ إِنْ تُطِيعُوهَا تَزِغُ بِكُمْ إِلَى شَرِّ

20. Knowledge about oneself is the more beneficial of the two types of knowledge .20

20_ الْمَعْرِفَةُ بِالنَّفْسِ أَنْفَعُ الْمَعْرِفَتَيْنِ.

Beware of being pleased with yourself thereby increasing the number of those .21
.who are displeased with you

21_ إِيَّاكَ أَنْ تَرْضَى عَنْ نَفْسِكَ فَيَكْثُرَ السَّاحِطُ عَلَيْكَ.

22. Beware of overconfidence for this is one of the biggest traps of Satan .22

22_ إِيَّاكَ وَالثَّقَةَ بِنَفْسِكَ فَإِنَّ ذَلِكَ مِنْ أَكْبَرِ مَصَائِدِ الشَّيْطَانِ.

Indeed there is no price for your souls other than Paradise, so do not sell them .23
.except [in return] for it

23_ أَلَا إِنَّهُ لَيْسَ لَأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ، فَلَاتَبِعُوهَا إِلَّا بِهَا.

24. The greatest affliction is poverty of the soul .24

24_ أَكْبَرُ الْبَلَاءِ فَقْرُ النَّفْسِ.

He who is controlled by lustful desires and enslaved by (worldly) aspirations has .25
.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

26_ أَقْوَى النَّاسِ أَعْظَمُهُمْ سُلْطَانًا عَلَى نَفْسِهِ.

27. The weakest of people is one who is unable to reform his soul .27

27_ أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنْ إِصْلَاحِ نَفْسِهِ.

The person with the greatest control over his soul is the one who subdues his .28

.anger and kills off his lustful desire

٢٨_ أَعْظَمُ النَّاسِ سُلْطَانًا عَلَى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وَأَمَاتَ شَهْوَتَهُ.

.[Verily when souls are in harmony they become close [with one another .٢٩

٢٩_ إِنَّ النُّفُوسَ إِذَا تَنَاسَبَتْ إِيْتَلَفَتْ.

.Verily your souls have [great] value, so do not sell them except for Paradise .٣٠

٣٠_ إِنَّ لَانْفُسِكُمْ أَثْمَانًا، فَلَا تَبِيعُوهَا إِلَّا بِالْجَنَّةِ.

Indeed the one who sells his soul for anything .٣١

.other than Paradise suffers great tribulation

٣١_ إِنَّ مَنْ بَاعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ، فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ.

Verily these souls are very desirous, if you obey them they will lead you to the .٣٢
.depths of evil

٣٢_ إِنَّ هَذِهِ النُّفُوسَ طُلَعَهُ، إِنْ تُطِيعُوهَا تَنْزِعَ بِكُمْ إِلَى شَرِّ غَايَةٍ.

Verily obeying the self and following its vain desires is the root of every tribulation .٣٣
.and the cornerstone of every aberrance

٣٣_ إِنَّ طَاعَةَ النَّفْسِ وَمُتَابَعَةَ أَهْوِيَّتِهَا أَسُّ كُلِّ مِخْنَةٍ وَرَأْسُ كُلِّ غَوَايَةٍ.

Verily the soul has far-reaching desires and continues to be inclined towards .٣٤
.disobedience in its desires

٣٤_ إِنَّ النَّفْسَ أَبْعَدُ شَيْءٍ مِنْ زَعَا، وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوَى.

Verily this soul commands towards evil so one who neglects it [and does not .٣٥
.discipline it] is indomitably driven by it towards sins

٣٥_ إِنَّ هَذِهِ النَّفْسَ لِأَمٍّ أَرَّةٍ بِالسُّوءِ فَمَنْ أَهْمَلَهَا جَمَحَتْ بِهِ إِلَى الْمِ آثِمٍ.

Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden .٣٦
.acts

٣٦_ إِنَّ نَفْسَكَ لَخَدُوعٌ، إِنْ تَتَّقَى بِهَا يَقْتَدِكَ الشَّيْطَانُ إِلَى ارْتِكَابِ الْمَحَارِمِ.

Verily the soul commands towards evil and indecency, so whoever trusts it, it .٣٧
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

٣٧_ إِنَّ النَّفْسَ لِأَمَارَةٍ بِالسُّوءِ وَالْفَحْشَاءِ، فَمَنْ ائْتَمَنَهَا خَانَتْهُ، وَمَنْ اسْتَنَامَ إِلَيْهَا أَهْلَكَتُهُ، وَمَنْ رَضِيَ عَنْهَا أُوْرَدَتْهُ شَرِّ الْمَوَارِدِ.

Verily the true believer does not enter his evening and morning but that he .٣٨
distrusts his soul, so he continues to belittle [and

.find fault with] it and seeks more [good] for it

٣٨_ إِنَّ الْمُؤْمِنَ لَا يُمَسِي وَلَا يُضْبِحُ إِلَّا وَنَفْسُهُ ظُنُونٌ عِنْدَهُ، فَلَا يَزَالُ زَارِيًا عَلَيْهَا، وَمُسْتَزِيدًا لَهَا.

Verily the soul is a valuable gem, whoever guards it elevates it and whoever does .٣٩
.not preserve it abases it

٣٩_ إِنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِينَةٌ مَنْ صَانَهَا رَفَعَهَا وَمَنْ ابْتَدَلَهَا وَضَعَهَا.

Verily the soul that seeks short-lived desires will surely perish in its quest and will .٤٠
.[be wretched in its place of return [in the Hereafter

٤٠_ إِنَّ النَّفْسَ الَّتِي تَطْلُبُ الرِّغَائِبَ الْفَانِيَةَ لَتَهْلِكُ فِي طَلِبِهَا، وَتَشْقَى فِي مُنْقَلَبِهَا.

Verily the soul that struggles to acquire the everlasting desires will surely achieve .٤١
.[its goal and will be felicitous in its place of return [in the Hereafter

٤١_ إِنَّ النَّفْسَ الَّتِي تَجْهَدُ فِي اقْتِنَاءِ الرِّغَائِبِ الْبَاقِيَةِ لَتُدْرِكُ طَلِبَهَا، وَتَسْعَدُ فِي مُنْقَلَبِهَا.

Verily the soul is like the camel that likes to eat bitter grass, and the ear does not .٤٢
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

٤٢_ إِنَّ النَّفْسَ حَمِضَةً، وَالْأُذُنَ مَجَاجِئًا، فَلَا تَجِبُ فَهْمَكَ بِالْإِلْحَاحِ عَلَى قَلْبِكَ، فَإِنَّ لِكُلِّ عُضْوٍ مِنَ الْبَدَنِ إِسْتِرَاحَةً.

Verily your soul is your riding mount, if you make it carry more than it can bear, you .٤٣
.will kill it and if you treat it with kindness, you will save it

٤٣_ إِنَّ نَفْسَكَ مَطِيئَتُكَ، إِنْ أَجْهَدْتَ تَهَا قَتَلْتَهَا، وَإِنْ رَفَقْتَ بِهَا أَبْقَيْتَهَا.

Verily if you contravene this division [and allotment of specific .٤٤

times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected

٤٤_ إِنَّكَ إِنْ أَخْلَلْتَهَا بِشَيْءٍ مِنْ هَذَا التَّفْسِيمِ فَلَا تَقُومُ نَوَافِلُ تَكْتَسِبُهَا بِفَرَائِضَ تُضَيِّعُهَا.

٤٥_ [Being preoccupied with disciplining the soul is better [for you

٤٥_ الْإِشْتِغَالُ بِتَهْدِيبِ النَّفْسِ أَصْلَحُ.

٤٦_ Overconfidence [in oneself] is one of the strongest opportunities for Satan

٤٦_ الْثَقَّةُ بِالنَّفْسِ مِنْ أَوْثَقِ فُرُصِ الشَّيْطَانِ.

٤٧_ Redressing the corruption of one's soul is the most beneficial accomplishment

٤٧_ اسْتِدْرَاكُ فَسَادِ النَّفْسِ مِنْ أَنْفَعِ التَّحْقِيقِ.

Your preoccupation with your own flaws is sufficient to keep [the] shame [of . ٤٨
searching for others faults] away from you

٤٨_ إِشْتِغَالُكَ بِمَعَائِبِ نَفْسِكَ يَكْفِيكَ الْعَارَ.

If you do not restrain your soul from many of the things that you love out of fear of . ٤٩
its displeasure, then vain desires will drive you towards a lot of harm

٤٩_ إِنْ لَمْ تَزِدْ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ مَخَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الْأَهْوَاءُ إِلَى كَثِيرٍ مِنَ الضَّرَرِ.

Verily if you give your [carnal] soul control over yourself, you will corrupt your . ٥٠
Hereafter and put you into unending affliction and incessant wretchedness

٥٠_ إِنَّكَ إِنْ مَلَكَتْ نَفْسَكَ قِيَادَكَ، أَفْسَدْتَ مَعَادَكَ، وَأُورِدْتُكَ بَلَاءً لَا يَنْ تَهَى، وَشَقَاءً لَا يَنْقُضَى.

٥١_ Verily if you obey your [carnal] souls, they will lead you towards the worst end

٥١_ إِنَّكُمْ إِنْ أَطَعْتُمْ أَنْفُسَكُمْ نَزَعَتْ بِكُمْ إِلَى شَرِّ غَايَةٍ.

Indeed you are just like the one who stabs himself in order to kill the one who is . ٥٢
sitting behind him

٥٢_ إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِذْفَهُ.

When you make your soul .٥٣

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obey Allah you have honoured it, and if you allow it to disobey Him you have
.humiliated it

٥٣_ إِذَا أَخَذَتْ نَفْسُكَ بِطَاعَةِ اللَّهِ أَكْرَمْتَهَا، وَإِنْ ابْتَدَلْتَهَا (بَدَلْتَهَا) فِي مَعْاصِيهِ أَهْنَتْهَا.

When your soul becomes obstinate with you then be obstinate with it and it will be .٥٤
.humble to you, and deceive your soul with regards to yourself, it will yield to you

٥٤_ إِذَا صَعِبَتْ عَلَيْكَ نَفْسُكَ فَاصْعُبْ لَهَا تَذَلُّ لَكَ وَخَادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَتَّقِدْ لَكَ.

When you desire the uprightness of your soul then you should adopt moderation, .٥٥
.contentment and the reduction of [your] wants

٥٥_ إِذَا رَغِبْتَ فِي صَلَاحِ نَفْسِكَ فَاعْلَيْكَ بِالِاقْتِصَادِ، وَالْقُنُوعِ، وَالتَّقَلُّبِ.

.Uprightness of the soul is [attained] through struggle .٥٦

٥٦_ بِالْمُجَاهَدَةِ صَلَاحِ النَّفْسِ.

Take it upon yourselves to discipline your souls and turn them away from their .٥٧
.harmful habits

٥٧_ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدِلُوا بِهَا عَنْ ضَرَارِهِ عَادَاتِهَا.

Demand from your soul [the performance of] that which it obligatory upon it and .٥٨
you will be safe from the demands of others, scrutinize it and you will have no need
.for the scrutiny of others

٥٨_ تَقَاضَ نَفْسُكَ بِمَا يَجِبُ عَلَيْهَا تَأْمَنُ تَقَاضِي غَيْرِكَ لَكَ، وَاسْتَقْصَعَلَيْهَا تَغْنُ عَنْ اسْتِقْصَاءِ غَيْرِكَ.

He (a) said about the one whom he was censuring: His [lower] self dominates him .٥٩
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

٥٩_ وَقَالَ فِي حَقِّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ، وَلَا

يُغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ، قَدْ جَعَلَ هَوَاهُ أَمِيرَهُ، وَأَطَاعَهُ فِي سَائِرِ أُمُورِهِ.

Try yourself in the obedience of Allah through patience in performing obligatory .٦٠
acts and perseverance in performing supererogatory acts and duties

٦٠_ جَرَّبْتُ نَفْسَكَ فِي طَاعَةِ اللَّهِ بِالصَّبْرِ عَلَى آدَاءِ الْفَرَائِضِ وَالذُّؤْبِ فِي إِقَامَةِ النَّوَافِلِ وَالْوِطَائِفِ.

Hold yourselves to account [for your deeds] and you will be safe from the fear of .٦١
Allah and will attain what you desire [from that which is] with Him

٦١_ حَاسِبُوا أَنْفُسَكُمْ تَأْمَنُوا مِنَ اللَّهِ الرَّهَبِ، وَتُدْرِكُوا عِنْدَهُ الرَّغَبَ.

Hold yourself to account for your [own] soul for indeed other souls have someone .٦٢
.else who will hold them to account

٦٢_ حَاسِبْ نَفْسَكَ لِنَفْسِكَ فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ.

Hold your souls to account before they are held to account and weigh them before .٦٣
.they are weighed

٦٣_ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَوَازِنُوها قَبْلَ أَنْ تُوَازَنُوا.

Hold your souls to account for their deeds and seek from them the fulfilment of .٦٤
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

٦٤_ حَاسِبُوا أَنْفُسَكُمْ بِأَعْمَالِهَا، وَطَالِبُوهَا بِآدَاءِ الْمَفْرُوضِ عَلَيْهَا، وَالْأَخْذِ مِنْ فَنَائِهَا لِبِقَائِهَا، وَتَزَوَّدُوا وَتَاهَّبُوا قَبْلَ أَنْ تُبْعَثُوا.

Beautify your souls with chastity and keep away from wastefulness and .٦٥
extravagance

٦٥_ حَلُّوا أَنْفُسَكُمْ بِالْعِفَافِ، وَتَجَنَّبُوا التَّبْذِيرَ وَالْإِسْرَافَ.

.The best souls are the purest among them .٦٦

٦٦_ خَيْرُ النَّفُوسِ أَرْكَاهَا.

Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions .۶۷
today for your tomorrow, benefit

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from the slumber (or respite) of time and seize the opportunity [to do good while you
.[can

٦٧_ خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ، وَتَرَوِّدْ مِنْ يَوْمِكَ لِغَدِكَ، وَاعْتَنِمِ غَفْوَ (عَفْوِ) الزَّمانِ، وَأَنْتَهِزْ فُرْصَةَ الإِمْكانِ.

Deceive your heart into worshipping and be gentle with it (or do not compel it), and .٦٨
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

٦٨_ خَادِعْ نَفْسَكَ عَنِ الْعِبَادَةِ، وَارْزُقْ بِهَا (وَلَا تَقْهَرْهَا)، وَخُذْ عَفْوَهَا، وَنَشَاطَهَا، إِلا مَا كَانَ مَكْتُوباً مِنَ الْفَرِيضَةِ، فَإِنَّهُ لَابْدٌ مِنْ
أَدَائِهَا.

Take from your bodies and bestow them generously to your souls, and strive to .٦٩
free yourselves before your ransoms are blocked

٦٩_ خُذُوا مِنْ أَجْسَادِكُمْ تَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ وَاسْعَوْا فِي فِكاكِ رِقَابِكُمْ قَبْلَ أَنْ تُغْلَقَ رَهائِنُهَا.

Oppose your [carnal] soul and you will become upright, mingle with scholars and .٧٠
you will learn

٧٠_ خالِفْ نَفْسَكَ تَشْتَقِمِ وَخالِطِ الْعُلَماءَ تَعْلَمِ.

Serving the soul means protecting it from [unlawful] pleasures and acquisitions, .٧١
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

٧١_ خِدْمَةُ النَّفْسِ صِيانَتُهَا عَنِ اللَّذاتِ، وَالْمُقْتَنِياتِ، وَرِياضَةُ تَبْها بِالْعُلُومِ وَالْحِكمِ، وَاجْتِهَادُها (إِجْهادُها) بِالْعِباداتِ وَالطَّاعاتِ، وَفِي
ذَلِكَ نِجاةُ النَّفْسِ.

The cure of the soul is abstaining from vain desires and abstinence from the .٧٢
pleasures of this world

٧٢_ دَواءُ النَّفْسِ الصَّومُ عَنِ الْهوى وَالْحَمِيهِ عَنِ لَذاتِ الدُّنيا.

The highest peaks [of success] are not attained but by those who espouse .٧٣
discipline and hard work

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ذُرْوَةُ الْغَايَاتِ لَا يَنَالُهَا إِلَّا ذُووُ التَّهْذِيبِ وَالْمُجَاهِدَاتِ.

Have humility in your soul and honour in your faith; preserve your Hereafter and .٧٤
.be open-handed with your worldly possessions

٧٤_ ذَلَّ فِي نَفْسِكَ وَعِزَّ فِي دِينِكَ وَصُنْ آخِرَتَكَ وَابْذُلْ دُنْيَاكَ.

Humble your souls by abandoning [bad] habits, lead them towards performing acts .٧٥
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

٧٥_ ذَلُّوا أَنْفُسَكُمْ بِتَرْكِ الْعَادَاتِ، وَقُوذُوا إِلَى فِعْلِ الطَّاعَاتِ، وَحَمَلُوا أَعْبَاءَ الْمَغَارِمِ، وَحَلُّوا بِفِعْلِ الْمَكَارِمِ، وَصُونُوا عَنْ
دَنَسِ الْمِ آثِمِ.

Humble your soul through obedience and adorn it with contentment; reduce your .٧٦
.wants and be moderate in your earning

٧٦_ ذَلَّ نَفْسَكَ بِالطَّاعَةِ، وَحَلَّهَا بِالْقَنَاعَةِ، وَخَفَّضَ فِي الطَّلَبِ، وَأَجْمَلَ فِي الْمُكْتَسَبِ.

May Allah have mercy on the person who holds back the reins of his soul from acts .٧٧
.of disobedience to Allah and steers it towards the obedience of Allah by its reins

٧٧_ رَحِمَ اللَّهُ امْرَأَةً أَلْجَمَ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ بِلِجَامِهَا، وَقَادَهَا إِلَى طَاعَةِ اللَّهِ بِزِمَامِهَا.

May Allah have mercy on the person who subdues the inclinations of his soul .٧٨
towards vain desires thereby protecting it, and steers it towards the obedience of
.Allah by its reins

٧٨_ رَحِمَ اللَّهُ امْرَأَةً قَمَعَ نَوَازِعَ نَفْسِهِ إِلَى الْهَوَى فَصَانَهَا، وَقَادَهَا إِلَى طَاعَةِ اللَّهِ بِعِنَانِهَا.

.Deterring the soul from vain desire is the greater Jihad .٧٩

٧٩_ رَدُّعُ النَّفْسِ عَنِ الْهَوَى الْجِهَادُ الْأَكْبَرُ.

.Deterring the soul from vain desire is the Jihad that is beneficial .٨٠

٨٠_ رَدُّعُ النَّفْسِ عَنِ الْهَوَى هُوَ الْجِهَادُ

٨١. Deterring the soul from the vanities of this world is the fruit of reason

٨١_ رَدُّعِ النَّفْسِ عَنِ زَخَارِفِ الدُّنْيَا ثَمَرُهُ الْعَقْلُ.

٨٢. Deterring the soul from the temptation of vain desire is the fruit of nobility

٨٢_ رَدُّعِ النَّفْسِ عَنِ تَشْوِيلِ الْهَوَى ثَمَرُهُ التُّبَلُّ.

٨٣. Turn your soul away when faced with lustful desires and make it steadfast on the .book of Allah when faced with doubts

٨٣_ رُدِّ عَنِ نَفْسِكَ عِنْدَ الشَّهَوَاتِ وَأَقِمَّهَا عَلَى كِتَابِ اللَّهِ عِنْدَ الشُّبُهَاتِ.

٨٤. Restraining the soul and struggling against its vain desires raises one's ranks and .multiplies the good deeds

٨٤_ رَدُّعِ النَّفْسِ وَجِهَادُهَا عَنْ أَهْوِيَّتِهَا يَرْفَعُ الدَّرَجَاتِ وَيُضَاعِفُ الْحَسَنَاتِ.

٨٥. Your satisfaction with yourself is an indication of the corruption of your mind

٨٥_ رِضَاكَ عَنِ نَفْسِكَ مِنْ فَسَادِ عَقْلِكَ.

٨٦. The person's satisfaction with himself is [always] accompanied by the displeasure .of his Lord

٨٦_ رِضَا الْعَبْدِ عَنِ نَفْسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ

٨٧. A man's satisfaction with himself is evidence of his feeble-mindedness

٨٧_ رِضَا الْمَرْءِ عَنِ نَفْسِهِ بُرْهَانٌ سَخَافَةِ عَقْلِهِ.

٨٨. Turning away from [the pleasures of] this world is the means of reforming the soul

٨٨_ سَبَبُ صَلَاحِ النَّفْسِ الْعُزُوفُ عَنِ الدُّنْيَا.

٨٩. Governing one's soul is the best [form of] administration and the eminency of

.knowledge is the most honourable pre-eminence

٨٩_ سِيَّاسَةُ النَّفْسِ أَفْضَلُ سِيَّاسَةٍ وَرِيَّاسَةُ الْعِلْمِ أَشْرَفُ رِيَّاسَةٍ.

.The worst indigence is poverty of the soul .٩٠

٩٠_ شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

.The worst thing is being pleased with oneself .٩١

٩١_ شَرُّ الْأُمُورِ الرِّضَا عَنِ النَّفْسِ.

.The uprightness of the soul is [in] reduced greed .٩٢

٩٢_ صَالِحُ النَّفْسِ قَلَّةُ الطَّمَعِ.

Reformation of the soul is .٩٣

.achieved by] struggling against vain desires]

٩٣_ صَلَاحُ النَّفْسِ مُجَاهَدَةُ الْهَوَى.

.٩٤ The misguidance of souls is between the impulses of lust and anger

٩٤_ ضَلَالُ النَّفْسِ بَيْنَ دَوَاعِي الشَّهْوَةِ وَالْغَضَبِ.

.٩٥ The fruit of self-appraisal is reformation of the soul

٩٥_ ثَمَرَةُ الْمُحَاسَبَةِ صَلَاحُ النَّفْسِ.

٩٦ 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

٩٦_ زِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا (تُوزَنُوا) وَحَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلَ) ضَيْقِ الْخَنَاقِ (وَأَنْقَادُوا) قَبْلَ عُنْفِ السِّيَاقِ.

٩٧ Restrict your souls by holding them accountable and control them by opposition [to their whims

٩٧_ قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسَبَةِ وَأَمْلِكُوهَا بِالْمُخَالَفَةِ.

.٩٨ One who holds himself to account, gains

٩٨_ مَنْ حَاسَبَ نَفْسَهُ رَبِّحَ.

.٩٩ One who holds himself to account becomes felicitous

٩٩_ مَنْ حَاسَبَ نَفْسَهُ سَعِدَ.

.١٠٠ [One who undertakes to hold his soul to account is safe from flattery [and deceit

١٠٠_ مَنْ تَعَاهَدَ نَفْسَهُ بِالْمُحَاسَبَةِ أَمِنَ فِيهَا الْمُدَاهَنَةَ.

١٠١ 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

١٠١_ مَنْ حَاسَبَ نَفْسَهُ وَقَفَّ عَلَى عُيُوبِهِ وَأَحَاطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ الْعُيُوبَ.

Blessed is the one who has in his soul that which keeps him preoccupied from the .١٠٢
[faults of other] people

١٠٢_ طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ عَنِ النَّاسِ.

Blessed is the one who strives to free his soul before the shortness of breath and .١٠٣
the severity of despair [at the time

[of death

١٠٣_ طُوبَى لِمَنْ سَعَى فِي فَكَاكِكِ نَفْسِهِ قَبْلَ ضَيْقِ الْأَنْفَاسِ وَشِدَّةِ الْإِبْلَاسِ.

Blessed is he who considers himself as low, gains honour through his obedience . ١٠٤
[to Allah] and becomes free from want through his contentment

١٠٤_ طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَعَزَّ بِطَاعَتِهِ وَغَنَى بِقَنَاعَتِهِ.

Blessed is the one who has in his soul that which keeps him preoccupied [from . ١٠٥
others] and the people are at ease from him, and who acts in obedience to Allah, the
.Glorified

١٠٥_ طُوبَى لِمَنْ كَانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شَاغِلٌ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، وَعَمِلَ بِطَاعَةِ اللَّهِ سُبْحَانَهُ.

.Blessed be the soul that fulfils its duty to its Lord . ١٠٦

١٠٦_ طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا.

.Purify your souls from the filth of lustful desires and you will attain lofty stations . ١٠٧

١٠٧_ طَهَّرُوا أَنْفُسَكُمْ مِنْ دَنَسِ الشَّهَوَاتِ تُدْرِكُوا رَفِيعَ الدَّرَجَاتِ.

.Whoever disobeys Allah and obeys Satan has oppressed his soul . ١٠٨

١٠٨_ ظَلَمَ نَفْسَهُ مَنْ عَصَى اللَّهَ وَأَطَاعَ الشَّيْطَانَ.

Whoever is satisfied with the temporary abode in place of the everlasting abode . ١٠٩
.has oppressed himself

١٠٩_ ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدَارِ الْفَنَاءِ عَوْضًا عَنْ دَارِ الْبَقَاءِ.

Accustom your soul to virtue, for indeed it will make that which is spoken about . ١١٠
.you good and will make your reward great

١١٠_ عَوَّدْ نَفْسَكَ الْجَمِيلَ فَإِنَّهُ يُجْمَلُ عَنْكَ الْأَحْدُوثَ وَيُجْزَلُ لَكَ الْمَثُوبَةَ.

Accustom yourself to being engrossed in remembrance [of Allah] and repentance, . ١١١

.for indeed this will wipe out your sin and make your reward great

١١١_ عَوَّدَ نَفْسَكَ الْإِسْتِهْتَارَ بِالذِّكْرِ وَالِاسْتِغْفَارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعَظِّمُ لَكَ الْمَثُوبَةَ.

Habituate yourself to [performing] noble .١١٢

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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

١١٢_ عَوِّذْ نَفْسَكَ فِعْلَ الْمَكَارِمِ وَتَحْمِلْ أَعْبَاءَ الْمَغَارِمِ تَشْرُفْ نَفْسَكَ وَتُعْمَرْ آخِرَتَكَ وَيَكْثُرْ حَامِدُوكَ.

Habituate yourself to good intention and virtuous purpose, you will attain success .١١٣
(in your aspirations (or endeavours

١١٣_ عَوِّذْ نَفْسَكَ حُسْنَ النَّيِّهِ وَجَمِيلَ الْمُقْصَدِ تُدْرِكْ فِي مَبَاغِيكَ (مَسَاعِيكَ) النَّجَاحَ.

Habituate yourself to forbearance and eschewing importunity, [and as a result] .١١٤
righteousness will adhere to you

١١٤_ عَوِّذْ نَفْسَكَ السَّمَّاحَ وَتَجَنَّبِ الْإِلْحَاحَ يَلْزَمَكَ الصَّلَاحُ.

I am amazed at the one who knows himself, how can he feel at ease in the .١١٥
!?[temporary abode [of this world

١١٥_ عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْتِسُ بِدَارِ الْفَنَاءِ.

I am amazed at the one who searches for the thing he has lost while he has lost .١١٦
!his own soul and does not seek it

١١٦_ عَجِبْتُ لِمَنْ يَنْشُدُ ضَالَّتَهُ وَقَدْ أَضَلَّ نَفْسَهُ فَلَا يَطْلُبُهَا.

I am amazed at the one who oppresses his own soul, how can he be fair to .١١٧
!?others

١١٧_ عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ غَيْرَهُ.

I am amazed at the one who is ignorant about himself, how can he know his .١١٨
!?Lord

١١٨_ عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

Compel your souls to abandon acts of disobedience and it will become easier for .١١٩
[you to lead them towards acts of obedience [and worship

١١٩_ غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْمَعَاصِي تَسْهُلْ عَلَيْكُمْ مَقَادَتُهَا عَلَى الطَّاعَاتِ.

Compel your souls to abandon bad habits and you will overcome .١٢٠

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.them; fight against your vain desires and you will gain control over them

١٢٠_ غَالِبُوا أَنْفُسَكُمْ عَلَى تَرْكِ الْعَادَاتِ تَغْلِبُوهَا وَجَاهِدُوا أَهْوَاءَكُمْ تَمْلِكُوهَا.

.Perfection of righteousness is in struggling against the [carnal] soul .١٢١

١٢١_ فِي مُجَاهَدَةِ النَّفْسِ كَمَالُ الصَّلَاحِ.

.The guidance of the soul is in opposing it .١٢٢

١٢٢_ فِي خِلَافِ النَّفْسِ رُشْدُهَا.

.The misguidance of the soul is in obedience to it .١٢٣

١٢٣_ فِي طَاعَةِ النَّفْسِ غَيِّهَا.

.The corruption of the soul is [caused by] vain desire .١٢٤

١٢٤_ فَسَادُ النَّفْسِ أَهْوَى.

Your power over your soul is the best power and your authority over it is the best .١٢٥
.authority

١٢٥_ قُدْرَتُكَ عَلَى نَفْسِكَ أَفْضَلُ الْقُدْرَةِ وَإِمْرَتُكَ عَلَيْهَا خَيْرُ الْإِمْرَةِ.

!How can one who is not content with little have the ability to reform himself .١٢٦

١٢٦_ كَيْفَ يَسْتَطِيعُ صِلَاحَ نَفْسِهِ مَنْ لَا يَقْنَعُ بِالْقَلِيلِ!؟

Being preoccupied with one's soul is enough to keep a person distracted from the .١٢٧
.people

١٢٧_ كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَّاسِ.

At the time when you are most confident in your soul be equally cautious (or .١٢٨
.fearful) of its deception

١٢٨_ كُنْ أَوْثَقَ مَا تَكُونُ بِنَفْسِكَ أَحْذَرَ (أَخَوْفَ) مَا تَكُونُ مِنْ خِدَاعِهَا.

Be the guardian of your soul, and do with your possessions that which you would [\(1\)](#) like others to do with it. [\(1\)](#)

١٢٩- كُنْ وَصِيَّ نَفْسِكَ وَافْعَلْ فِي مَالِكَ مَا تُحِبُّ أَنْ يَفْعَلَهُ فِيهِ غَيْرُكَ.

Hold yourself to account and struggle against your evil nature, and beware of [\(1\)](#) blaming your sins on your Lord

١٣٠- كُنْ مُؤَاخِذًا نَفْسِكَ مُغَالِبًا سُوءَ طَبْعِكَ وَإِيَّاكَ أَنْ تَحْمِلَ ذُنُوبَكَ عَلَى رَبِّكَ.

Be a preventer and a forbiddener for yourself [from [\(1\)](#)

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Meaning give charity from it during your lifetime and do not leave this for others to [\(1\)](#) do after your death

evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

١٣١_ كُنْ لِنَفْسِكَ مَانِعاً رَادِعاً وَلِتَزَوَّتَكَ (وَلِتَزَوَّتَكَ) عِنْدَ الْحَمِيَّةِ (الْحَفِيظَةِ) وَاقِمًا قَامِعاً.

The souls have certain evil natures [and characteristics] and wisdom forbids [one .١٣٢ .from] them

١٣٢_ لِلنُّفُوسِ طَبَايِءٌ سُوءٌ وَالْحِكْمَةُ تَنْهَى عَنْهَا.

There is no price for your souls except Paradise, so do not sell them for anything .١٣٣ .but it

١٣٣_ لَيْسَ لِنَفْسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةُ فَلَا تَبِيعُوهَا إِلَّا بِهَا.

.There is no expectation [of goodness] from the one who wrongs his own soul .١٣٤

١٣٤_ لَيْسَ مَنْ أَسَاءَ إِلَى نَفْسِهِ بِذِي مَأْمُولٍ.

There is none on the face of this earth more honoured in the sight of Allah, the .١٣٥ .Glorified, than the soul that is obedient to His commands

١٣٥_ لَيْسَ عَلَى وَجْهِ الْأَرْضِ أَكْرَمٌ عَلَى اللَّهِ سُبْحَانَهُ مِنَ النَّفْسِ الْمُطِيعَةِ لِأَمْرِهِ.

One who considers himself to be more [important or powerful than others] .١٣٦ .becomes less

١٣٦_ مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

.One who humbles himself is honoured .١٣٧

١٣٧_ مَنْ حَقَّرَ نَفْسَهُ عَظُمَ.

.One who reforms his soul gains mastery over it .١٣٨

١٣٨_ مَنْ أَصْلَحَ نَفْسَهُ مَلَكَهَا.

.One who neglects his soul destroys it .١٣٩

١٣٩_ مَنْ أَهْمَلَ نَفْسَهُ أَهْلَكَهَا.

.1٤٠ One who honours his [carnal] soul is abased by it .

١٤٠_ مَنْ أَكْرَمَ نَفْسَهُ أَهَانَتْهُ.

.1٤١ Whoever trusts his [carnal] soul is betrayed by it .

١٤١_ مَنْ وَثِقَ بِنَفْسِهِ خَانَتْهُ.

.1٤٢ Whoever neglects his soul incurs loss .

١٤٢_ مَنْ أَهْمَلَ نَفْسَهُ خَسِرَ.

.1٤٣ [One who knows himself divests himself [of all worldly desires .

١٤٣_ مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

.1٤٤ Whoever obeys his soul kills it .

١٤٤_ مَنْ أَطَاعَ نَفْسَهُ قَتَلَهَا.

Whoever disobeys his soul .1٤٥

.has awarded it

١٤٥_ مَنْ عَصَى نَفْسَهُ وَصَلَّاهَا.

.146. One who is ignorant of his soul neglects it .

١٤٦_ مَنْ جَهَلَ لَ نَفْسَهُ أَهْمَلَهَا.

.147. Whoever considers himself to be great is humiliated .

١٤٧_ مَنْ عَظَّمَ نَفْسَهُ حَقَّرَ.

.148. Whoever protects his soul [from evil] is revered .

١٤٨_ مَنْ صَانَ نَفْسَهُ وُقِّرَ.

.149. Whoever controls his [carnal] soul, his affair [and status] is elevated .

١٤٩_ مَنْ مَلَكَ نَفْسَهُ عَلَا أَمْرُهُ.

.150. Whoever is controlled by his [carnal] soul, his status is lowered .

١٥٠_ مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

.151. Whoever loathes his [carnal] soul is loved by Allah .

١٥١_ مَنْ مَقَّتْ نَفْسَهُ أَحَبَّهُ اللَّهُ.

.152. Whoever abases his [carnal] soul is honoured by Allah .

١٥٢_ مَنْ أَهَانَ نَفْسَهُ أَكْرَمَهُ اللَّهُ.

.153. Whoever knows himself knows his Lord .

١٥٣_ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

.154. Whoever knows himself, his matter becomes sublime .

١٥٤_ مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

.155 One who deceives himself cannot [sincerely] advise others .155

155_ مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

.156 One who governs [and trains] his soul has [truly] comprehended [the art of] .156
administration

156_ مَنْ سَاسَ نَفْسَهُ أَدْرَكَ السِّيَاسَةَ.

.157 Whoever takes care of his soul with vigilance, remains safe .157

157_ مَنْ تَعَاهَدَ نَفْسَهُ بِالْحَذَرِ أَمِنَ.

.158 One who fears for his soul does not oppress others .158

158_ مَنْ أَشْفَقَ عَلَى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

.159 Whoever wrongs his [own] soul, no goodness is expected from him .159

159_ مَنْ أَسَاءَ إِلَى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

.160 Whoever protects himself from asking others becomes exalted .160

160_ مَنْ صَانَ نَفْسَهُ عَنِ الْمَسَائِلِ جَلَّ.

.161 One whose soul is noble, his affection [and compassion] increases .161

161_ مَنْ شَرَفَتْ نَفْسُهُ كَثُرَتْ عَوَاطِفُهُ.

.162 One who does not govern [and train] his own soul .162

.destroys it

١٦٢_ مَنْ لَمْ يَسُسْ نَفْسَهُ أَضَاعَهَا.

.Whoever is displeased with himself pleases his Lord .١٦٣

١٦٣_ مَنْ سَخِطَ عَلَى نَفْسِهِ أَرْضَى رَبَّهُ.

.Whoever is pleased with himself angers his Lord .١٦٤

١٦٤_ مَنْ رَضِيَ عَنْ نَفْسِهِ أَشْخَطَ رَبَّهُ.

Whoever is able to gain control over his [carnal] self has attained the highest . ١٦٥
.degree of strength

١٦٥_ مَنْ قَوِيَ عَلَى نَفْسِهِ تَنَاهَى فِي الْقُوَّةِ.

.Whoever struggles with his soul in order to reform it, becomes felicitous .١٦٦

١٦٦_ مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْلَاحِهَا سَعِدَ.

Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and .١٦٧
.[distanced [from the mercy of Allah

١٦٧_ مَنْ أَهْمَلَ نَفْسَهُ فِي لَذَائِهَا شَقِيَ وَبَعُدَ.

One who does not struggle against his [carnal] soul in his young age does not .١٦٨
.become noble in is old age

١٦٨_ مَنْ لَمْ يُجْهِدْ نَفْسَهُ فِي صِغَرِهِ لَمْ يُثْبَلْ فِي كِبَرِهِ.

.Whoever continually disciplines his soul derives [great] benefit .١٦٩

١٦٩_ مَنْ اسْتَدَامَ رِيَاضَةَ نَفْسِهِ اِنْتَفَعَ.

.Whoever is pleased with himself, many are angry with him .١٧٠

١٧٠_ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ عَلَيْهِ.

Whoever indulges his soul in that which it loves, its wretchedness in that which it .۱۷۱
.does not love gets prolonged

۱۷۱_ مَنْ سَامَحَ نَفْسَهُ فِيمَا تُحِبُّ طَالَ شَقَاؤُهَا فِيمَا لَا تُحِبُّ.

Whoever preoccupies himself with that which is not necessary, lets the matters .۱۷۲
.that are obligatory slip by

۱۷۲_ مَنْ شَغَلَ نَفْسَهُ بِمَا لَا يَجِبُ ضَيَّعَ مِنْ أَمْرِهِ مَا يَجِبُ.

Whoever holds himself accountable preserves his standing and the outcomes of .۱۷۳
.his affair are praised

۱۷۳_ مَنْ وَاخَذَ نَفْسَهُ صَانَ قَدْرَهُ وَحُمِدَ عَوَاقِبُ أَمْرِهِ.

.Whoever neglects his soul corrupts his affair .۱۷۴

_۱۷۴

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مَنْ أَهْمَلَ نَفْسَهُ أَفْسَدَ أَمْرَهُ.

175. Whoever commands you to reform yourself is most deserving of your obedience .175

175_ مَنْ أَمَرَكَ بِإِصْلَاحِ نَفْسِكَ فَهُوَ أَحَقُّ مَنْ تُطِيعُهُ.

176. Whoever scrutinizes himself remains safe from the scrutiny of others .176

176_ مَنْ اشْتَقَصَى عَلَى نَفْسِهِ أَمِنَ اشْتِقْصَاءَ غَيْرِهِ عَلَيْهِ.

177. Whoever oppresses himself is more oppressive to others .177

177_ مَنْ ظَلَمَ نَفْسَهُ كَانَ لِغَيْرِهِ أَظْلَمَ.

178. Whoever is great in his own eyes is low in the sight of Allah .178

178_ مَنْ كَانَ عِنْدَ نَفْسِهِ عَظِيمًا كَانَ عِنْدَ اللَّهِ حَقِيرًا.

179. One who is ignorant about himself is more ignorant about others .179

179_ مَنْ جَهَلَ نَفْسَهُ كَانَ بِغَيْرِ نَفْسِهِ أَجْهَلَ.

180. Whoever is miserly with himself is more miserly with others .180

180_ مَنْ بَخَلَ عَلَى نَفْسِهِ كَانَ عَلَى غَيْرِهِ أَبْخَلَ.

181. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits .181

181_ مَنْ شَرَفَتْ نَفْسُهُ نَزَّهَهَا عَنِ دَنَاءِ الْمَطَالِبِ.

182. One who knows the value of his soul does not abase it with transient things .182

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

183_ مَنْ أَتْعَبَ نَفْسَهُ فِيمَا لَا يَنْفَعُهُ وَقَعَ فِيمَا يَضُرُّهُ.

.One whose soul is content is assisted by it to become pure and remain chaste .١٨٤

١٨٤ _ مَنْ قَبِعَتْ نَفْسُهُ أَعَانَتْهُ عَلَى النَّزَاهَةِ وَالْعِفَافِ.

.One whose soul is noble finds it easy to give generously and help others .١٨٥

١٨٥ _ مَنْ كَرَّمَتْ نَفْسُهُ اسْتَهَانَ بِالْبَذْلِ وَالْإِسْعَافِ.

.One who considers his soul to be honourable does not abase it by sinning .١٨٦

١٨٦ _ مَنْ كَرَّمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنِّهَا بِالْمَعْصِيَةِ.

One whose .١٨٧

.soul is vigilant and careful has protectors from Allah watching over him

١٨٧_ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ يَقْظُهُ كَانَ عَلَيْهِ مِنَ اللَّهِ حَفَظَهُ.

.One who knows himself understands others better .١٨٨

١٨٨_ مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أَعْرَفُ.

One who considers his soul to be honourable, his [lustful] desires become . ١٨٩
.insignificant to him

١٨٩_ مَنْ كَرَمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

One who is lenient with his soul in that which he loves is troubled by it in that which .١٩٠
.he hates

١٩٠_ مَنْ سَامَحَ نَفْسَهُ فِيمَا يُحِبُّ أُتْعِبَهُ فِيمَا يَكْرَهُ.

.Whoever accuses himself has indeed overpowered Satan .١٩١

١٩١_ مَنْ اتَّهَمَ نَفْسَهُ فَقَدْ غَالَبَ الشَّيْطَانَ.

.Whoever opposes his [carnal] soul has indeed defeated Satan .١٩٢

١٩٢_ مَنْ خَالَفَ نَفْسَهُ فَقَدْ غَلَبَ الشَّيْطَانَ.

.Whoever obeys his soul in its lustful desires has indeed helped to destroy it .١٩٣

١٩٣_ مَنْ أَطَاعَ نَفْسَهُ فِي شَهْوَاتِهَا فَقَدْ أَعَانَهَا عَلَى هُلْكِهَا.

.Whoever is pleased with himself, his flaws become known .١٩٤

١٩٤_ مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ الْمَعَائِبُ.

.Whoever reprimands his soul for [its] faults, it is deterred from many of the sins .١٩٥

١٩٥_ مَنْ وَبَّخَ نَفْسَهُ عَلَى الْعُيُوبِ إِزْتَعَدَتْ عَنْ كَثِيرِ الذُّنُوبِ.

One who has in his soul a restrainer [from evil], has a protector over him from .١٩٦

١٩٦_ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ زَاجِرٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

Whoever knows himself has indeed attained the highest goal of every cognizance .١٩٧
and knowledge

١٩٧_ مَنْ عَرَفَ نَفْسَهُ فَقَدْ انْتَهَى إِلَى غَايَةِ كُلِّ مَعْرِفَةٍ وَعِلْمٍ.

.One who does not discipline [and purify] his soul, will not benefit from the intellect .١٩٨

١٩٨_ مَنْ لَمْ يُهَيِّئْ نَفْسَهُ لَمْ

يَنْتَفِعُ 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 يَتَضَعْ 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 بِمَوْعِظِهِ وَاعِظِهِ.

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 الْمُحَرَّمَاتِ.

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 بِإِصْلَاحِهَا أَعْضَلَ دَاوَاهُ 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].

٢٠٦_ مَنْ طَالَ حُزْنُهُ عَلَى نَفْسِهِ فِي الدُّنْيَا أَقْرَبَ اللَّهَ عَيْنَهُ يَوْمَ الْقِيَامَةِ وَأَحْلَهُ دَارَ الْمَقَامَةِ.

Whoever preoccupies himself with other than his [own] soul falters .٢٠٧

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.in the darkness and becomes entangled in [a web of] destruction

٢٠٧_ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ وَارْتَبَكَ فِي الهَلَكَاتِ.

One who does not know himself is distanced from the path of salvation and .٢٠٨
.stumbles in misguidance and ignorance

٢٠٨_ مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعْدَ عَنِ سَبِيلِ النَّجَاهِ وَخَبَطَ فِي الضَّلَالِ وَالْجَهَالَاتِ.

.One who advises [and admonishes] himself is worthy of giving advice to others .٢٠٩

٢٠٩_ مَنْ نَصَحَ نَفْسَهُ كَانَ جَدِيرًا بِنُصْحِ غَيْرِهِ.

.One who deceives himself is more deceitful with others .٢١٠

٢١٠_ مَنْ عَشَّ نَفْسَهُ كَانَ أَعَشَّ لِغَيْرِهِ.

One whose soul is honourable, his dissension and disagreement [with the people] .٢١١
.is reduced

٢١١_ مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقَاقُهُ وَخِلَافُهُ.

.Whoever blames his soul, reforms it .٢١٢

٢١٢_ مَنْ ذَمَّ نَفْسَهُ أَصْلَحَهَا.

.Whoever praises his soul, slays it .٢١٣

٢١٣_ مَنْ مَدَحَ نَفْسَهَا ذَبَحَهَا.

.One whose soul is honourable, this world becomes insignificant in his eyes .٢١٤

٢١٤_ مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتْ الدُّنْيَا فِي عَيْنِهِ.

.Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it .٢١٥

٢١٥_ مَنْ بَاعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الْجَنَّةِ فَقَدْ ظَلَمَهَا.

.One who does not discipline his soul is disgraced by [its] bad habits .٢١٦

٢١٦_ مَنْ لَمْ يُهْدُبْ نَفْسَهُ فَضَحَهُ سُوءُ الْعَادَةِ.

.One who thinks good of his [own] soul has indeed done more harm to it .٢١٧

٢١٧_ مَنْ ظَنَّ بِنَفْسِهِ خَيْرًا فَقَدْ أَوْسَعَهَا ضَيْرًا.

.Being obedient [to Allah] is from the nobility of the soul .٢١٨

٢١٨_ مِنْ كَرَمِ النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

.Being obedient [to Allah] is from the God-wariness of the soul .٢١٩

٢١٩_ مِنْ تَقْوَى النَّفْسِ الْعَمَلُ بِالطَّاعَةِ.

Hastening towards obedience [of Allah] is .٢٢٠

.a merit of the soul

٢٢٠_ مِنْ فَضِيلَةِ النَّفْسِ الْمُسَارَعَةِ إِلَى الطَّاعَةِ.

٢٢١. Being satisfied at all times is a sign of an honourable soul

٢٢١_ مِنْ عِزِّ النَّفْسِ لِرُومِ الْقَنَاعَةِ.

٢٢٢. None abases his [carnal] soul but the intelligent one

٢٢٢_ مَا حَقَّرَ نَفْسَهُ إِلَّا عَاقِلٌ.

٢٢٣. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one

٢٢٣_ مَا نَقَّصَ نَفْسَهُ إِلَّا كَامِلٌ.

٢٢٤. One who sincerely advises others does not deceive himself

٢٢٤_ مَا أَعَشَّ نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ.

٢٢٥. [How blind is the covetous soul to the terrible [and painful] end [it will face

٢٢٥_ مَا أَعْمَى النَّفْسَ الطَّامِعَةَ عَنِ الْعُقْبَى الْفَاجِعَةِ.

٢٢٦. 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

٢٢٦_ مَا آتَسَكَ أَيُّهَا الْإِنْسَانُ بِهَلَكَةِ نَفْسِكَ أَمَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أَمَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ.

٢٢٧. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes

٢٢٧_ مَا كَرُمَتْ عَلَى عَبْدٍ نَفْسُهُ إِلَّا هَانَتْ الدُّنْيَا فِي عَيْنِهِ.

٢٢٨. Cognizance of the self is the most beneficial of all [types of] knowledge

٢٢٨_ مَعْرِفَةُ النَّفْسِ أَنْفَعُ الْمَعَارِفِ.

.٢٢٩ Your [carnal] soul is the closest of all your enemies

٢٢٩_ نَفْسُكَ أَقْرَبُ أَعْدَائِكَ إِلَيْكَ.

.٢٣٠ Purify your soul of every lowly trait even if it drives you towards the things that
.you desire

٢٣٠_ نَزَّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّةٍ، وَإِنْ سَافَتَكَ إِلَى الرَّغَائِبِ.

٢٣١ Introspection turns

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.one's attention to self-reformation

٢٣١_ نَظَرُ النَّفْسِ لِلنَّفْسِ الْعِنَايَةُ بِصَلَاحِ النَّفْسِ.

.One who is successful in knowing himself has achieved the greatest success .٢٣٢

٢٣٢_ نَالَ الْفَوْزَ الْأَكْبَرَ مَنْ ظَفَرَ بِمَعْرِفَةِ النَّفْسِ.

Purify your souls from the filth of [forbidden] pleasures and the evil consequences .٢٣٣
.of lustful desires

٢٣٣_ نَزَّهُوا أَنْفُسَكُمْ عَنْ دَنَسِ اللَّذَاتِ وَتَبِعَاتِ الشَّهَوَاتِ.

Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are .٢٣٤
.unmindful of it, it will kill you

٢٣٤_ نَفْسُكَ عَدُوٌّ مُحَارِبٌ، وَضِدٌّ مُوَابِتٌ إِنْ غَفَلْتَ عَنْهَا قَتَلَتْكَ.

Lower yourself from your [rightful] position and people will raise you higher than .٢٣٥
.your rightful position

٢٣٥_ نَزَلْ نَفْسَكَ دُونَ مَنْزِلَتِهَا تُنْزِلْكَ النَّاسُ فَوْقَ مَنْزِلَتِكَ.

.The souls of the virtuous are averse to the souls of the wicked .٢٣٦

٢٣٦_ نُفُوسُ الْأَبْرَارِ نَافِرَةٌ مِنْ نُفُوسِ الْأَشْرَارِ.

Purify your soul from every vileness and make an effort to perform every noble .٢٣٧
.deed, you will become free from sins and will achieve noble qualities

٢٣٧_ نَزَّهْ عَنْ كُلِّ ذَنْبٍ نَفْسَكَ، وَابْذُلْ فِي الْمَكَارِمِ جُهْدَكَ، تَخْلُصْ مِنَ الْمَمِّ-آثِمِ، وَتُحْرِزِ الْمَكَارِمَ.

.The souls of the virtuous are repulsed by the actions of the wicked .٢٣٨

٢٣٨_ نُفُوسُ الْأَبْرَارِ تَأْبَى أَفْعَالَ الْفُجَّارِ.

The one who is pleased with himself and relies on that which his soul has made .٢٣٩
.decorous for him, is destroyed

٢٣٩_ هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ، وَوَثِقَ بِمَا تُسْأَلُهُ لَهُ.

.٢٤٠ The ardent desire of the soul for [forbidden] pleasures misguides and destroys .

٢٤٠_ وُلُوعِ النَّفْسِ بِاللَّذَاتِ يُغْوِي وَيُزِدِي.

Maintain your self-respect by keeping away from jokes, funny narrations and .٢٤١
.useless speech

٢٤١_ وَقَرُّوا أَنْفُسَكُمْ عَنِ الْفُكَاهَاتِ، وَمَضَاحِكِ الْحِكَايَاتِ،

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وَمَحَالِ التَّرَهَاتِ.

Safeguard yourself from the fire whose fuel is men and stones by advancing . ٢٤٢
.towards obedience to Allah, eschewing His disobedience and seeking His pleasure

٢٤٢_ وَقْ نَفْسِكَ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ بِمُبادِرَتِكَ إِلَى طَاعَةِ اللَّهِ، وَتَجَنُّبِكَ مَعَاصِيَهُ، وَتَوْخِيكَ رِضَاهُ.

Do not sanction for yourself that [action] which you would disapprove of from . ٢٤٣
.others

٢٤٣_ لَا تَسْتَحْسِنُ مِنْ نَفْسِكَ مَا مِنْ غَيْرِكَ تَسْتَنْكِرُهُ.

.Do not permit yourself to engage in any evil speech or action . ٢٤٤

٢٤٤_ لَا تُرَخِّصْ لِنَفْسِكَ فِي شَيْءٍ مِنْ سَيِّئِ الْأَقْوَالِ وَالْأَفْعَالِ.

.Do not have fear of injustice from your Lord but fear the injustice of yourselves . ٢٤٥

٢٤٥_ لَا تَخَافُوا ظُلْمَ رَبِّكُمْ وَلَكِنْ خَافُوا ظُلْمَ أَنْفُسِكُمْ.

.Do not be lenient with your [carnal] soul when it entices you . ٢٤٦

٢٤٦_ لَا تَحْلَمْ عَنْ نَفْسِكَ إِذَا هِيَ أَعْوَتْكَ.

.Do not defy your soul when it guides you to the right path . ٢٤٧

٢٤٧_ لَا تَعْصِ نَفْسَكَ إِذَا هِيَ أَرْشَدَتْكَ.

Do not let your soul be devoid of a thought that increases your wisdom and a . ٢٤٨
.[lesson that safeguards you [from sin

٢٤٨_ لَا تُخْلِ نَفْسَكَ مِنْ فِكْرِهِ تَزِيدُكَ حِكْمَةً وَعِبْرَةً تُفِيدُكَ عِصْمَةً.

.Never seek the obedience of others while your [own] soul refuses to obey you . ٢٤٩

٢٤٩_ لَا تَطْلُبَنَّ طَاعَةَ غَيْرِكَ وَطَاعَةَ نَفْسِكَ عَلَيْكَ مُمْتَنِعَةٌ.

Do not be ignorant of yourself for indeed the one who is ignorant about himself is . ٢٥٠

.ignorant about everything

٢٥٠_ لَا تَجْهَلُ نَفْسَكَ فَإِنَّ الْجَاهِلَ مَعْرِفَهُ نَفْسِهِ جَاهِلٌ بِكُلِّ شَيْءٍ.

Do not abandon struggle in reforming yourself, for indeed nothing but diligence .٢٥١
.[will assist you [to achieve this

٢٥١_ لَا تُتْرَكِ الْإِجْتِهَادَ فِي إِصْلَاحِ نَفْسِكَ فَإِنَّهُ لَا يُعِينُكَ إِلَّا الْجِدُّ.

Never declare war against .٢٥٢

p: ٩٠١

Allah for there is no power that can protect you from His wrath and you can never be free from need for His mercy

٢٥٢_ لَا تَتَّصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ فَلَا يَدُ لَكَ بِتَقَمَّتِهِ وَلَا غِنَى بِكَ عَنْ رَحْمَتِهِ.

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

٢٥٣_ لَا تَرْخِصْ لِنَفْسِكَ فِي مُطَاوَعَةِ الْهَوَىٰ وَإِثَارِ لَذَاتِ الدُّنْيَا فَيَفْسُدَ دِينُكَ وَلَا يَصْلِحَ وَتَخْسُرَ نَفْسَكَ وَلَا تَزِيحَ.

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

٢٥٤_ لَا تُتَمَلِّكْ نَفْسَكَ بِعُرُورِ الطَّمَعِ وَلَا تُجِبْ دَوَاعِيَ الشَّرِّ فَإِنَّهُمَا يَكْسِبَانِكَ الشَّقَاءَ وَالذُّلَّ.

One who cannot control his [carnal] soul is not safe from [the wrath and (1) Allah.] (punishment of)

٢٥٥_ لَا يَسْلَمُ عَلَى اللَّهِ مَنْ لَا يَمْلِكُ نَفْسَهُ.

A person has no enemy worse than his [own carnal] soul

٢٥٦_ لَا عَدُوٌّ أَعْدَىٰ عَلَى الْمَرْءِ مِنْ نَفْسِهِ.

The soul does not become devoid of hope until it comes upon death

٢٥٧_ لَا تَخْلُو النَّفْسُ مِنَ الْأَمَلِ حَتَّىٰ تَدْخُلَ فِي الْأَجْلِ.

There is none stronger than he who overpowers his soul thereby gaining mastery over it

٢٥٨_ لَا قَوِيَّ أَقْوَىٰ مِمَّنْ قَوِيَ عَلَىٰ نَفْسِهِ فَمَلَكَهَا.

There is no one more powerless than he who neglects his soul thereby destroying it

٢٥٩_ لَا عَاجِزَ أَعْجَزُ مِمَّنْ أَهْمَلَ نَفْسَهُ فَأَهْلَكَهَا.

.It behoves the one who knows himself to espouse contentment and chastity .٢٦٠

٢٦٠_ يَتَّبِعِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُلْزَمَ الْقَنَاعَةَ وَالْعِفَّةَ.

It behoves the .٢٦١

p: ٩٠٢

.Or: One who cannot control his [carnal] soul does not submit to Allah -١

one who knows the honour [and value] of his soul to purify it from the lowliness of this .world

٢٦١_ يَتَّبِعِي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أَنْ يُنَزِّهَهَا عَنْ دَنَائِهِ الدُّنْيَا.

It behoves the one who knows himself not to separate [himself] from sadness and .caution

٢٦٢_ يَتَّبِعِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ يُفَارِقَهُ الْحُزْنَ وَالْحَذَرَ.

.It behoves a man to guard his soul, watch over his heart and protect his tongue .٢٦٣

٢٦٣_ يَتَّبِعِي أَنْ يَكُونَ الرَّجُلُ مُهَيِّمًا عَلَى نَفْسِهِ، مُرَاقِبًا قَلْبَهُ حَافِظًا لِسَانَهُ.

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

٢٦٤_ يَتَّبِعِي لِمَنْ أَرَادَ صِلَاحَ نَفْسِهِ وَإِحْرَازَ دِينِهِ أَنْ يَجْتَنِبَ مُخَالَطَةَ أُنْبَاءِ الدُّنْيَا.

It behoves the one who knows himself not to be separated from caution and .regret out of fear of falling into error

٢٦٥_ يَتَّبِعِي لِمَنْ عَرَفَ نَفْسَهُ أَنْ لَا يُفَارِقَهُ الْحَذَرَ وَالنَّدَمَ خَوْفًا أَنْ تَزِلَّ بِهِ الْقَدَمُ.

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

٢٦٦_ مَا أَحَقَّ الْإِنْسَانَ أَنْ تَكُونَ لَهُ سَاعَةٌ لَا يَشْغَلُهُ عَنْهَا شَاغِلٌ يُحَاسِبُ فِيهَا نَفْسَهُ فَيَنْظُرَ فِيهَا كَتَسَبُّ لَهَا وَعَلَيْهَا فِي لَيْلِهَا وَنَهَارِهَا.

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

٢٦٧_ مَا الْمَغْبُوطُ

إِلَّا مَنْ كَانَتْ هِمَّتُهُ نَفْسَهُ لَا يُعْبِئُهَا عَنْ مُحَاسَبَتِهَا وَمُطَالَبَتِهَا وَمُجَاهَدَتِهَا.

A person's rebuking [and finding fault with] his own soul is evidence of the . ٢٦٨
.soundness of his intellect and the symbol of his abundant merit

٢٦٨_ إِرْزَاءُ الرَّجُلِ عَلَى نَفْسِهِ بُرْهَانُ رِزَانِهِ عَقْلِهِ، وَعُنْوَانُ وَفُورٍ فَضْلِهِ.

.The greatest mastery is mastery over the soul . ٢٦٩

٢٦٩_ أَعْظَمُ مَلِكٍ مَلِكُ النَّفْسِ.

Control the passion of your soul, the intensity of your rage, the power of your . ٢٧٠
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

٢٧٠_ اِمْلِكْ حَمِيَّةَ نَفْسِكَ، وَسُورَةَ غَضَبِكَ، وَسَيِّطَوَةَ يَدِكَ، وَغَرَبَ لِسَانِكَ، وَاخْتِرْسْ فِي ذَلِكُ كُلِّهِ بِتَأْخِيرِ الْبَادِرَةِ، وَكَفِّ
السُّطُوَةَ، حَتَّى يَسْكُنَ غَضَبُكَ، وَيُثَوِّبَ إِلَيْكَ عَقْلَكَ.

Take control over your vain desires and the distress of your soul, for indeed the . ٢٧١
distress of the soul lies in acting equitably in [both] the things which it loves and [in
.those which it] hates

٢٧١_ اِمْلِكْ عَلَيْكَ هَوَاكَ وَشَجَى نَفْسِكَ، فَإِنَّ شَجَى النَّفْسِ الْإِنْصَافُ مِنْهَا فِيمَا أَحَبَّتْ وَكَرِهَتْ.

The one who keeps his soul steadfast against the temptations of worldly . ٢٧٢
pleasures is a master [over it] and the one who neglects it is destroyed

٢٧٢_ ضَابِطُ نَفْسِهِ عَنْ دَوَاعِي اللَّذَاتِ مَالِكٌ وَمُهْمِلُهَا هَالِكٌ.

.Self-restraint during times of anger saves one from situations that lead to harm . ٢٧٣

٢٧٣_ ضَبِطُ النَّفْسِ عِنْدَ حَادِثِ الْغَضَبِ يُؤَمِّنُ مَوَاقِعَ الْعَطَبِ.

.Self-restraint during desire and fear is from the most excellent etiquette . ٢٧٤

٢٧٤_ ضَبِطُ النَّفْسِ عِنْدَ الرَّغَبِ وَالرَّهَبِ مِنْ أَفْضَلِ

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 اِعْتَرَّ بِنَفْسِهِ اُسْلَمَتْهُ اِلَى الْمَعَاظِبِ.

Giving And Withholding Charity

Giving and withholding charity-الإِنْفَاقُ وَالْإِمْسَاكُ

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_ اِيَّاكَ وَالْإِمْسَاكَ فَإِنَّ مَا اُمْسَكْتَهُ فَوْقَ قُوْتِ 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 dinar (1) that throws one into ruin

6_ دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دِينَارٍ يَضْرَعُ.

.The dirham of a poor man is purer in the sight of Allah than the dinar of the rich .۷

۷_ دَرَاهِمُ الْفَقِيرِ أَزْكَى عِنْدَ اللَّهِ مِنْ دِينَارِ الْغَنِيِّ.

.Many a thing that is little grows and develops much more than that which is plenty ۸

۸_ رَبُّ يَسِيرٌ أَنْمَى مِنْ كَثِيرٍ.

.Little that belongs to you is better than plenty that belongs to others ۹

۹_ قَلِيلٌ لَكَ خَيْرٌ مِنْ كَثِيرٍ لغيرِكَ.

۱۰. Nobody gains anything

p: ۹۰۵

The dirham is a silver coin and the dinar is a gold coin (which is typically valued as – ۱
.(ten times as much as the dirham

.from his worldly life except that which he spends on others

١٠_ لَيْسَ لِأَحَدٍ مِنْ دُنْيَاهُ إِلَّا مَا أَنْفَقَهُ عَلَىٰ أُخْرَاهُ.

١١. [\(1\)](#) One who gives with a short arm is given with a long arm.

١١_ مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةِ يُعْطَ بِالْيَدِ الطَّوِيلَةِ.

Verily you are more in need of giving charity from what you have earned than .١٢
.acquiring what you accumulate

١٢_ إِنَّكُمْ إِلَىٰ إِنْفَاقِ مَا اكْتَسَبْتُمْ أَحْوَجُ مِنْكُمْ إِلَىٰ اكْتِسَابِ مَا تَجْمَعُونَ.

Hypocrisy

Hypocrisy-النِّفَاق

Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of .١
Allah

١_ إِيَّاكَ وَالنِّفَاقَ فَإِنَّ ذَا الْوَجْهَيْنِ لَا يَكُونُ وَجِيهًا عِنْدَ اللَّهِ.

٢. Hypocrisy is the brother of polytheism.

٢_ النِّفَاقُ أَخُو الشُّرْكِ.

٣. Hypocrisy is a disgraceful character.

٣_ النِّفَاقُ شَيْنٌ الْأَخْلَاقِ.

٤. Hypocrisy is the twin of disbelief.

٤_ النِّفَاقُ تَوَآمُ الْكُفْرِ.

٥. Hypocrisy corrupts [one's] faith.

٥_ النِّفَاقُ يُفْسِدُ الْإِيمَانَ.

٦. Hypocrisy is from the andirons of ignominy.

٦_ النِّفَاقُ مِنْ أَثَافِي الدَّلِّ.

.Hypocrisy is founded on falsehood .٧

٧_ النِّفَاقُ مَنِيئِي عَلَى المَّيِّنِ.

How reprehensible it is for a human being to have a sick interior and a beautiful .٨
.exterior

٨_ ما أَقْبَحَ بِالإِنْسَانِ بَاطِنًا عَلِيًّا وَظَاهِرًا جَمِيلًا.

The Hypocrite

The Hypocrite-المُنَافِقُ

.١ A hypocrite's tongue pleases but his heart causes harm .١

١_ المُنَافِقُ لِسَانُهُ يَسُرُّ وَقَلْبُهُ يَضُرُّ.

.٢ A hypocrite's words are beautiful but his actions are a painful malady .٢

٢_ المُنَافِقُ قَوْلُهُ جَمِيلٌ وَفِعْلُهُ الدَّاءُ الدَّخِيلُ.

.٣ The hypocrite is a shameless, foolish, wretched sycophant .٣

٣_ المُنَافِقُ وَقَّحَ غَيْبِيٍّ مُتَمَلِّقٍ شَقِيٍّ.

.٤ The hypocrite flatters himself but maligns others .٤

٤_ المُنَافِقُ لِنَفْسِهِ مُدَاهِنٌ وَعَلَى النَّاسِ طَاعِنٌ.

The most obvious of hypocrite among the people is one who enjoins obedience [to .٥
Allah] but

p: ٩٠٦

Sayyid Raḍī (r) has explained the meaning of this aphorism thus: it means the – ١
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. ۲۳۲

.does not act upon it himself, and forbids sin but does not refrain from it himself

٥_ أَظْهَرَ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ عَنْهَا.

Be cautious of the hypocrites for indeed they are misguided and misguide others, .٦ they have erred and make others err, their hearts are diseased while their outward appearance looks pure

٦_ إِحْذَرُوا أَهْلَ النِّفَاقِ، فَإِنَّهُمْ الضَّالُّونَ الْمُضِلُّونَ، الزَّالُونَ الْمُزِلُّونَ، قُلُوبُهُمْ دَوِيَّةٌ، وَصِحَافُهُمْ نَقِيَّةٌ.

.[The hypocrite is sceptical [and puts others in doubt .٧

٧_ الْمُنَافِقُ مُرِيبٌ.

.The hypocrite is sly, harmful and suspicious ٨

٨_ الْمُنَافِقُ مَكُورٌ مُضِرٌّ، مُرْتَابٌ.

I fear for you from every eloquent speaker who is a hypocrite at heart, he says .٩
.[what you know [to be good] but does what you dislike [and know to be bad

٩_ إِنِّي أَخَافُ عَلَيْكُمْ كُلَّ عَلِيمِ اللِّسَانِ مُنَافِقِ الْجِنَانِ، يَقُولُ مَا تَعْلَمُونَ وَيَفْعَلُ مَا تُنْكِرُونَ.

He (a) described the hypocrites thus: they are jealous of [those in] comfort, .١٠ 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

١٠_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي وَصْفِ الْمُنَافِقِينَ: حَسَدُ الرَّخَاءِ وَمُؤَكَّدُوا الْبَلَاءِ، وَمُقْنَطُوا الرَّجَاءِ، لَهُمْ بِكُلِّ طَرِيقٍ صَرِيْعٌ، وَإِلَى كُلِّ قَلْبٍ شَفِيْعٌ، وَلِكُلِّ شَجْوٍ دُمُوعٌ.

It is the habit of hypocrites to change their character [depending on their . ١١
.[circumstances

١١_ عَادَةُ الْمُنَافِقِينَ تَهْزِيْعُ الْأَخْلَاقِ.

He (a) said about the hypocrites: They have indeed prepared for every truth a .١٢

falsehood, and for

p: 9.7

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

١٢_ وَقَالَ _ عَلَيْهِ السَّلَامُ _ فِي ذِكْرِ الْمُنَافِقِينَ: قَدْ أَعْدُوا لِكُلِّ حَقِّ بَاطِلٍ- وَلِكُلِّ قَائِمٍ مَائِلًا وَلِكُلِّ حَيٍّ قَاتِلًا وَلِكُلِّ بَابٍ مِفْتَاحًا
وَلِكُلِّ لَيْلٍ صَبَاحًا.

.١٣ [Every hypocrite is a sceptic [who puts doubts in the minds of the people

١٣_ كُلُّ مُنَافِقٍ مُرِيبٌ.

.١٤ One whose hypocrisy abounds, his sincerity will not be recognized

١٤_ مَنْ كَثُرَ نِفَاقُهُ لَمْ يُعْرَفْ وَفَاقُهُ.

How repulsive is it for a human being to agree externally while being hypocritical .١٥
internally

١٥_ مَا أَقْبَحَ بِالْإِنْسَانِ ظَاهِرًا مُوَافِقًا وَبَاطِنًا مُنَافِقًا.

.١٦ How repulsive it is for a human being to be two-faced

١٦_ مَا أَقْبَحَ بِالْإِنْسَانِ أَنْ يَكُونَ ذَا وَجْهَيْنِ.

The example of the hypocrite is that of a colocynth, its leaves are green but its .١٧
taste is bitter

١٧_ مَثَلُ الْمُنَافِقِ كَالْحَنْظَلَةِ الْخَضِرَةِ أُرَاقُهَا الْمُرُّ مَذَاقُهَا.

The hypocrisy of a person stems from the inferiority [and humiliation] he finds .١٨
within himself

١٨_ نِفَاقُ الْمَرْءِ مِنْ ذُلِّ يَجِدُهُ فِي نَفْسِهِ.

About the hypocrites [he (‘a) said]: They are the congregation of Satan and the .١٩
dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan
.who are the losers

١٩_ فِي ذِكْرِ الْمُنَافِقِينَ: هُمْ لُحْمَةُ الشَّيْطَانِ وَحُمَمَةُ النَّيْرَانِ أَوْلِيكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ.

They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a .۲۰
[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

٢٠_ يَمْشُونَ الْخِيفَاءَ وَيَدْبُونَ الضَّرَاءَ قَوْلُهُمُ الدَّوَاءَ وَفَعْلُهُمُ الدَّاءُ الْعِيَاءُ يَتَقَارِضُونَ الشَّاءَ وَيَتَقَارِبُونَ (يتراقبون) الْجَزَاءَ يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالْيَأْسِ وَيَقُولُونَ فَيَسْبَهُونَ يُنَافِقُونَ فِي الْمَقَالِ وَيَقُولُونَ فَيُوْهُمُونَ (فَيَمُوْهُونَ).

The [person who is] most severe in his hypocrisy is one who enjoins obedience but .٢١ .does not act upon it himself, and forbids sin but does not refrain from it himself

٢١_ أَشَدُّ النَّاسِ نِفَاقًا مَنْ أَمَرَ بِالطَّاعَةِ وَلَمْ يَعْمَلْ بِهَا، وَنَهَى عَنِ الْمَعْصِيَةِ وَلَمْ يَنْتَهَ عَنْهَا.

Deficiency

Deficiency-المنقصه

.١ It suffices as a deficiency for a man to consider himself as great .

١_ كَفَى بِالْمَرْءِ مَنَقَصَهُ أَنْ يُعَظِّمَ نَفْسَهُ.

The Deficient

The Deficient-المنقوص

.١ The deficient one is he whose faults are hidden from him .

١_ الْمُنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

Revenge

Revenge-الانتقام

.١ Rushing to take revenge is from the traits of the wicked .

١_ الْمُبَادَرَةُ إِلَى الْإِنْتِقَامِ مِنْ شَيْبِ اللَّئَامِ.

.٢ The most revolting act of a powerful person is revenge .

٢_ أَفْبَحُ أَعْمَالِ الْمُقْتَدِرِ الْإِنْتِقَامُ.

۳. Evil retribution [and revenge] is from the vileness of victory ۳.

۳_ سُوءُ الْعُقُوبَةِ مِنْ لُؤْمِ الظَّفَرِ.

One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets ۴.
.corrupted

۴_ مَنْ عَاقَبَ الْمُذْنِبَ فَسَدَ فَضْلُهُ.

Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses ۵.
.the reward of the Hereafter

۵_ مَنْ انْتَقَمَ مِنَ الْجَانِي أْبْطَلَ فَضْلَهُ فِي الدُّنْيَا وَفَاتَهُ ثَوَابُ الْآخِرَةِ.

Being hasty ۶.

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.in taking revenge is from the traits of the wicked

٦- مُعَاجِلُهُ الْإِنْتِقَامِ مِنْ شَيْمِ اللَّئَامِ.

Divine Wrath

Divine wrath-النَّقم

١. 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!?

١- كَيْفَ لَا يُوقِظُكَ بَيَاتُ نِقَمِ اللَّهِ وَقَدْ تَوَرَّطْتَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ!؟

٢. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

٢- مَا أَقْرَبَ النَّقْمَةَ مِنْ أَهْلِ الْبَغْيِ (الظُّلْمِ) وَالْعُدْوَانِ.

The Defaulters, The Iniquitous And The Transgressors

The Defaulters, The Iniquitous And The Transgressors-الناكثون والقاسطون والمارقون

١. 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.

١- أَلَا- وَقَدْ أَمَرَنِي اللَّهُ بِقِتَالِ أَهْلِ النَّكْثِ، وَالْبَغْيِ، وَالْفَسَادِ فِي الْأَرْضِ، فَأَمَّا النَّاكِثُونَ فَقَعَدْتُ قَاتِلَتُ، وَأَمَّا الْقَاسِطُونَ فَقَعَدْتُ جَاهِدْتُ، وَأَمَّا الْمَارِقَةُ فَقَدْ دَوَّخْتُ، وَأَمَّا شَيْطَانُ الرَّذْهَةِ فَإِنِّي كُفَيْتُهُ بِصَعْقَةٍ سَمِعْتُ لَهَا وَجِيبَ قَلْبِهِ، وَرَجَّهَ صَدْرِهِ.

Marriages

Marriages-المناكح

.1 One who marries many women is engulfed by embarrassments .1

1_ مَنْ أَكْثَرَ الْمَنَاجِحِ غَشِيَتْهُ الْفَضَائِحُ.

Talebearing

Talebearing-النميمة

.1 Beware of talebearing, for indeed it plants [the seed of] rancour and distances one .1
from Allah and the people

1_ إِيَّاكَ وَالنَّمِيمَةَ، فَإِنَّهَا تَزْرَعُ

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الضَّغِينَةَ، وَتُبَعَّدُ عَنِ اللَّهِ وَالنَّاسِ.

٢. The worst [type of] truthful speech is gossip .

٢_ أَسْوَأُ الصُّدُقِ النَّمِيمَةُ.

٣. Talebearing is the characteristic of a traitor .

٣_ النَّمِيمَةُ شِيمَةُ الْمَارِقِ.

٤. Talebearing is an offense [and a sin] that cannot be forgotten .

٤_ النَّمِيمَةُ ذَنْبٌ لَا يُنْسَى.

٥. The worst trait is talebearing .

٥_ بِئْسَ الشَّيْمَةُ النَّمِيمَةُ.

٦. One who seeks to slander [others] by talebearing is fought by the near one and [hated by the one who is far [from him

٦_ مَنْ سَعَى بِالنَّمِيمَةِ حَارَبَهُ الْقَرِيبُ وَمَقَّتَهُ الْبَعِيدُ.

٧. One who narrates to you [about others] narrates [to others] about you .

٧_ مَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ.

٨. 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

٨_ لَا تَعْجَلَنَّ إِلَى تَصْدِيقِ وَاشٍ وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ فَإِنَّ السَّاعِيَ ظَالِمٌ لِمَنْ سَعَى بِهِ غَاشٌّ لِمَنْ سَعَى إِلَيْهِ.

٩. Be neither scandalmongers nor revealers of others' secrets .

٩_ لَا تَكُونُوا مَسَائِيحَ وَلَا مَذَايِيعَ.

١٠. Trustworthiness and talebearing do not go together .

١٠_ لَا تَجْتَمِعُ أَمَانَةٌ وَنَمِيمَةٌ.

.١١ Belie slander and talebearing, whether it is false or true .

١١_ أَكْذِبِ السُّعَايَةَ وَالنَّمِيمَةَ بَاطِلَةً كَانَتْ أَوْ صَاحِحَةً.

.١٢ The slanderer is a liar to the one whom he spreads his slander and an oppressor to
.the one whom he slanders about

١٢_ أَلْسَاعِي كَاذِبٌ لِمَنْ سَعَى إِلَيْهِ ظَالِمٌ لِمَنْ سَعَى عَلَيْهِ.

People

People-الناس

.١ People are like writings on a scroll [of parchment], whenever part of it is rolled up,
.another part of it is unrolled

١_ النَّاسُ كَصُورٍ فِي الصَّحِيفَةِ (صَحِيفَهُ) كَلَّمَا

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۲. People are children of this world, and a child is naturally inclined to love its mother .

۲_ النَّاسُ أَوْلَادُ الدُّنْيَا وَالْوَالِدُ مَطْبُوعٌ عَلَى حُبِّ أُمَّهِ.

People are divided into two types of seekers, and each seeker is also sought after; ۳. 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.

۳_ النَّاسُ طَالِبَانِ: طَالِبٌ وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا، وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

People are of three types: the godly scholar, the student who is on the path of ۴. 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.

۴_ النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ، وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاهِ، وَهَمَّجٌ رِعَاعِ رِعَاعِ أَتْبَاعِ كُلِّ نَاعِقٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجُئُوا إِلَى رُكْنٍ وَثِيقٍ.

۵. People are like trees, their drink is one but their fruits are different .

۵_ النَّاسُ كَالشَّجَرِ شَرَابُهُ وَاحِدٌ، وَثَمَرُهُ مُخْتَلِفٌ.

People are made deficient and flawed, except those whom Allah, the Glorified, ۶. 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

٦_ النَّاسُ مُتَّقُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ سُبْحَانَهُ، سَأَلَهُمْ مُتَعَتِّتٌ، وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْيًا أَنْ يَرُدَّهُ عَنْ فَضْلِ رَأْيِهِ الرُّضَى وَالسَّخَطُ، وَيَكَادُ أَصْلَبُهُمْ عُودًا تَنْكَأَهُ اللَّحْظَةُ وَتَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.

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.

٧_ النَّاسُ فِي الدُّنْيَا عَامِلَانِ: عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يُخَلِّفُ الْفَقْرَ، وَيَأْمَنُ عَلَى نَفْسِهِ، فَيُفْنِي عُمُرَهُ فِي مَنْفَعِهِ غَيْرِهِ وَعَامِلٌ فِي الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ بِغَيْرِ عَمَلٍ، فَأَحْرَزَ الْحَظَّيْنِ مَعًا، وَمَلَكَ الدَّارَيْنِ جَمِيعًا.

٨. Out of fear of humiliation, people are hastening [towards] humiliation

٨_ النَّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلَّ.

٩. The best of people are those who benefit others the most

٩_ أَفْضَلُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

١٠. The most felicitous person is the intelligent believer

١٠_ أَسْعَدُ النَّاسِ الْعَاقِلُ الْمُؤْمِنُ.

١١. The most excellent person is the generous one who possesses certitude

١١_ أَفْضَلُ النَّاسِ السَّخِيُّ الْمُؤَقِّنُ.

١٢. The best people in fulfilling the rights of others are the best in their [following]

١٢_ أَحْسَنُ النَّاسِ ذِمَامًا أَحْسَنُهُمْ إِسْلَامًا.

.١٣ The loftiest of people is the one who humbles himself

١٣_ أَجَلُّ النَّاسِ مَنْ وَضَعَ نَفْسَهُ.

.١٤ The strongest person is one who gains an upper hand over his [carnal] soul

١٤_ أَقْوَى النَّاسِ مَنْ قَوِيَ عَلَى نَفْسِهِ.

.١٥ The strongest person is one who overpowers his vain desires

١٥_ أَقْوَى النَّاسِ مَنْ غَلَبَ هَوَاهُ.

.١٦ The most sagacious person is one who rejects [the pleasures of] his worldly life

١٦_ أَكْبَسُ النَّاسِ مَنْ رَفَضَ دُنْيَاهُ.

The person who makes the most profit is one who buys the Hereafter with this .١٧
.world

١٧_ أَرْبَحُ النَّاسِ مَنْ اشْتَرَى بِالْدُّنْيَا الْآخِرَةَ.

The person who suffers the greatest loss is one who settles for this world in .١٨
.exchange for the Hereafter

١٨_ أَخْسَرُ النَّاسِ مَنْ رَضِيَ الدُّنْيَا عَوَضًا عَنِ الْآخِرَةِ.

.١٩ The best person is one whose own faults distract him from the faults of others

١٩_ أَفْضَلُ النَّاسِ مَنْ شَغَلَتْهُ مَعَايِبُهُ عَنِ عُيُوبِ النَّاسِ.

.٢٠ The people who are most felicitous are those who are least interested this world

٢٠_ أَعْظَمُ النَّاسِ سَعَادَةً أَكْثَرُهُمْ زَهَادَةً.

The best person is one whose soul is pure and who is indifferent towards this world .٢١

.despite being wealthy

٢١_ أَفْضَلُ النَّاسِ مَنْ تَزَهَّتْ نَفْسُهُ وَزَهَدَ عَنْ عُتْيِهِ.

.٢٢ The most enviable person is the one who rushes to perform good deeds

٢٢_ أَعْطَى النَّاسِ الْمُسَارِعُ إِلَى الْخَيْرَاتِ.

٢٣. 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

٢٣_ أَحَقُّ النَّاسِ بِالرَّحْمَةِ عَالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جَاهِلٍ، وَكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَيْئِمٌ، وَبُرٌّ تَسَلَّطَ عَلَيْهِ فَاجِرٌ.

The best people in this world are the generous ones, and in the Hereafter, the .٢٤
.God-wary

٢٤_ أَفْضَلُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ، وَفِي الْآخِرَةِ الْأَتْقِيَاءُ.

The person in the worst condition is one whose material wealth is cut off but his .٢٥
.habit [of spending] remains

٢٥_ أَسْوَأُ النَّاسِ حَالًا مَنْ انْقَطَعَتْ مَادَّتُهُ وَبَقِيَ عَادَتُهُ.

The person who has the weariest heart is one whose endeavour is great and .٢٦
.whose magnanimity is abundant, yet his [financial ability and] resources are minimal

٢٦_ أَتْعَبُ النَّاسَ قَلْبًا مَنْ عَلَتْ هِمَّتُهُ وَكَثُرَتْ مُرُونَتُهُ وَقَلَّتْ مَقْدَرَتُهُ.

The person living in the most straitened circumstances is one whose desire is .٢٧
much, whose endeavour is great and whose provisions are plenty but his support is
.less

٢٧_ أَضْيَقُ النَّاسِ حَالًا مَنْ كَثُرَتْ شَهْوَتُهُ وَكَبُرَتْ هِمَّتُهُ وَزَادَتْ مَوْنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

The best person is one who resists his vain desires and better than him is he who .٢٨
.rejects [the pleasures of] his worldly life

٢٨_ أَفْضَلُ النَّاسِ مَنْ عَصَى هَوَاهُ وَأَفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْيَاهُ.

The most wretched person is one who is overcome by his vain desire so his worldly .٢٩
life gains mastery over him and he corrupts his Hereafter

٢٩_ أَشَقَى النَّاسِ مَنْ غَلَبَهُ هَوَاهُ فَمَلَكَتْهُ دُنْيَاهُ وَأَفْسَدَ أُخْرَاهُ.

Verily people are only either scholars or seekers of knowledge, all others are .٣٠
.rabble

٣٠_ إِنَّمَا النَّاسُ عَالِمٌ وَمَتَعَلِّمٌ وَمَا سِوَاهُمَا فَهَمَّجٌ.

Indeed the elite among the people are only those who .٣١

p: ٩١٥

.have admirable intellects, honourable ambitions and are possessors of nobility

٣١_ إِنَّمَا سِرَاهُ النَّاسِ أَوْلُوا الْأَحْلَامِ الرَّغِيْبَةِ وَالْهَمَمِ الشَّرِيفَةِ وَذُوو النَّبْلِ.

Let the person who enjoys your favour the most be he who is most protective of .٣٢
.the weak and acts most in accordance with the truth

٣٢_ لِيَكُنْ أَحْظَى النَّاسِ مِنْكَ أَحْوْطُهُمْ عَلَى الضُّعْفَاءِ، وَأَعْمَلُهُمْ بِالْحَقِّ.

The best person is he who shows forbearance if he is angered, forgives if he is .٣٣
.oppressed, and does good [in return] if is wronged

٣٣_ خَيْرُ النَّاسِ مَنْ إِنْ أُغْضِبَ حَلِمَ وَإِنْ ظُلِمَ غَفَرَ وَإِنْ أَسِءَ إِلَيْهِ أَحْسَنَ.

.The best person is one who benefits the people .٣٤

٣٤_ خَيْرُ النَّاسِ مَنْ نَفَعَ النَّاسَ.

.The best person is he who bears the responsibility of providing for the people .٣٥

٣٥_ خَيْرُ النَّاسِ مَنْ تَحَمَّلَ مَوْنَهُ النَّاسِ.

The best of people are the most pious amongst them and the worst of them are .٣٦
.most immoral amongst them

٣٦_ خَيْرُ النَّاسِ أَوْرَعُهُمْ وَشَرُّهُمْ أَفْجَرُهُمْ.

The best person is one who shows gratitude when he is given, remains patient .٣٧
.when he is tested [with tribulations], and forgives when he is wronged

٣٧_ خَيْرُ النَّاسِ مَنْ إِذَا أُعْطِيَ شَكَرَ وَإِذَا ابْتُلِيَ صَبَرَ وَإِذَا ظُلِمَ غَفَرَ.

The best person is one who removes greed from his heart and resists his vain .٣٨
.desires in obedience to his Lord

٣٨_ خَيْرُ النَّاسِ مَنْ أَخْرَجَ الْحِرْصَ مِنْ قَلْبِهِ، وَعَصَى هَوَاهُ فِي طَاعَةِ رَبِّهِ.

The best person is one who purifies his soul from lustful desires, quells his anger .٣٩

.and pleases his Lord

٣٩- حَيُّ-رُالْناسِ مَنْ طَهَّرَ مِنْ الشَّهَوَاتِ نَفْسَهُ وَقَمَعَ غَضَبَهُ وَأَرْضَى

p: ٩١٦

.40. The best person is one who is generous and thankful in times of prosperity

٤٠_ حَيْـُٔ رُ النَّاسِ مَنْ كَانَ فِي يُسْرِهِ سَخِيًّا شَكُورًا.

.41. The best person is one who is altruistic and patient in times of hardship

٤١_ حَيْـُٔ رُ النَّاسِ مَنْ كَانَ فِي عُسْرِهِ مُؤَثِّرًا صَبُورًا.

The best person is one whose soul is uninterested in worldly pleasures, whose .42. desire is less, whose lust is dead, whose faith is pure and whose certitude is true

٤٢_ حَيْـُٔ رُ النَّاسِ مَنْ زَهَدَتْ نَفْسُهُ، وَقَلَّتْ رَغْبَتُهُ، وَمَاتَتْ شَهْوَتُهُ وَخَلَصَ إِيمَانُهُ وَصَدَقَ إِيقَانُهُ.

The entry of people into [discussion about] a thing is the prelude to its [coming into] .43. existence

٤٣_ خَوْضُ النَّاسِ فِي الشَّيْءِ مُقَدِّمَةٌ الْكَائِنِ.

.44. The worst person is one who deceives others

٤٤_ شَرُّ النَّاسِ مَنْ يَعُشِّ النَّاسَ.

.45. The worst person is one who oppresses others

٤٥_ شَرُّ النَّاسِ مَنْ يَطْلِمُ النَّاسَ.

.46. The worst person is one who neither accepts excuses nor pardons offences

٤٦_ شَرُّ النَّاسِ مَنْ لَا يَقْبَلُ الْعُذْرَ وَلَا يُقْبِلُ الذَّنْبَ.

.47. The worst person is one who considers himself to be the best of them

٤٧_ شَرُّ النَّاسِ مَنْ يَرَى أَنَّهُ خَيْرٌ رُهِمًا.

.48. The worst person is one who does not care if people see him doing evil

٤٨_ شَرُّ النَّاسِ مَنْ لَا يُبَالِي أَنْ يَرَاهُ النَّاسُ مُسِيئًا.

The worst person is one who does not give thanks for blessings and does not . ٤٩
[respect the inviolable boundaries [of others

٤٩_ شَـرُّ النَّاسِ مَنْ لَا يَشْكُرُ النِّعْمَةَ وَلَا يَزَعِي الْحُرْمَةَ.

The worst person is one who slanders his brothers and forgets the favours [done . ٥٠
[to him by others

٥٠_ شَـرُّ النَّاسِ

p: ٩١٧

مَنْ سَعَى بِالْإِخْوَانِ وَنَسِيَ الْإِحْسَانَ.

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 لَا يُؤْتِي خَيْرًا وَلَا يُؤْمِنُ شَرًّا.

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 لَا يُعْتَقِدُ الْأَمَانَةَ وَلَا يَجْتَنِبُ الْخِيَانَةَ.

53. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

53- شَرُّ النَّاسِ مَنْ لَا يَغْفِرُ عَنِ الزَّلَّةِ وَلَا يَسْتُرُ الْعَوْرَةَ.

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 أَدْرَعَ اللَّؤْمَ وَنَصَرَ الظُّلْمَ.

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 مُتَّبِعًا 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 وَلَا 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.

The worst person is one who does not trust anyone because of his suspicion and .۵۹
.who is not trusted by anyone because of his evil actions

۵۹_شَرُّ

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النَّاسِ مَنْ لَا يَثِقُ بِأَحَدٍ لِسُوءِ ظَنِّهِ وَلَا يَثِقُ بِهِ أَحَدٌ لِسُوءِ فِعْلِهِ.

.60 The worst person is one whom people are cautious about out of fear of his evil .60

60_ شَرُّ النَّاسِ مَنْ يَتَّقِيهِ النَّاسُ مَخَافَةَ شَرِّهِ.

The worst person is one who repays good with evil while the best of people is one .61
.61 who repays evil with good

61_ شَرُّ النَّاسِ مَنْ كَافَى عَلَى الْجَمِيلِ بِالْقَبِيحِ وَخَى رُ النَّاسِ مَنْ كَافَى عَلَى الْقَبِيحِ بِالْجَمِيلِ.

.62 The worst person is he who has lengthy aspirations and does evil deeds .62

62_ شَرُّ النَّاسِ الطَّوِيلُ الْأَمَلِ، أَلْسَنُ عَمَلٍ.

.63 One who knows [the true nature of] the people, isolates himself .63

63_ مَنْ عَرَفَ النَّاسَ تَفَرَّدَ.

.64 One who wishes ill for the people will not remain safe from affliction .64

64_ مَنْ طَلَبَ لِلنَّاسِ الْغَوَائِلَ لَمْ يَأْمَنِ الْبَلَاءَ.

.65 Whoever knows the [true nature of the] people does not rely on them .65

65_ مَنْ عَرَفَ النَّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

.66 Whoever is ignorant about people has confidence in them .66

66_ مَنْ جَهَلَ النَّاسَ اسْتَنَامَ (اسْتَأْمَنَ) إِلَيْهِمْ.

Whoever deals with the people in a beautiful manner, they respond to him in a .67
.67 similar fashion

67_ مَنْ عَامَلَ النَّاسَ بِالْجَمِيلِ كَافَأُوهُ بِهِ.

The best person is one who deals most gently with others and the most sagacious .68
.68 of them is one who is most persevering on the truth

٦٨_ أَفْضَلُ النَّاسِ أَعْمَلُهُمْ بِالرَّفِقِ وَأَكْيَسُهُمْ أَصْبِرُهُمْ عَلَى الْحَقِّ.

٦٩. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults

٦٩_ أَرْجَى النَّاسِ صَاحِبًا مَنْ إِذَا وَقَفَ عَلَى مَسَاوِيهِ سَارَعَ إِلَى التَّحَوُّلِ عَنْهَا.

.٧٠

p: ٩١٩

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

٧٠_ أَشْفَقُ النَّاسِ عَلَيْكَ أَعُوذُ بِكَ لَكَ عَلَى صَلَاحِ نَفْسِكَ وَأَنْصَحُهُمْ لَكَ فِي دِينِكَ.

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

٧١_ إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ أَحْيَا عَقْلَهُ، وَأَمَاتَ شَهْوَتَهُ وَأَتَعَبَ نَفْسَهُ لِصَلَاحِ آخِرَتِهِ.

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

٧٢_ النَّاسُ رَجُلَانِ طَالِبٌ لَا يَجِدُ وَوَاجِدٌ لَا يَكْتَفِي.

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

٧٣_ النَّاسُ رَجُلَانِ جَوَادٌ لَا يَجِدُ، وَوَاجِدٌ لَا يُسْعِفُ.

People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation

٧٤_ إِنَّمَا النَّاسُ رَجُلَانِ مُتَّبِعٌ شَرْعَهُ وَمُتَّبِدِعٌ بِدْعَهُ.

It behoves the one who knows the [true nature of] people to be uninterested in that which they possess

٧٥_ يَنْبَغِي لِمَنْ عَرَفَ النَّاسَ أَنْ يَرْهَدَ فِيمَا فِي أَيْدِيهِمْ.

People are fine as long as they are dissimilar from one another

٧٦_ النَّاسُ بِخَيْرٍ مَا تَفَاوَتُوا.

The best-off people in the Hereafter are the poorest of them in this world

٧٧_ أَعْنَى النَّاسِ فِي الْآخِرَةِ أَفْقَرُهُمْ فِي الدُّنْيَا.

The most .yλ

p: 92.

eminent person is one who is humble despite his high standing and who shows
.humility despite his might

٧٨_ وَجِيهَ النَّاسِ مَنْ تَوَاضَعَ مَعَ رِفْعِهِ، وَذَلَّ مَعَ مَعْنِهِ.

Sleep

Sleep-النوم

١. Sleep is a relief from pain and its counterpart is death .

١_ النَّوْمُ رَاحَةٌ مِنْ أَلَمٍ وَمُلَانِمَةٌ الْمَوْتِ.

٢. What a bad rival sleep is! It wastes the short life [a person has] and causes one to
.lose a lot of reward

٢_ بِنَسِّ الْعَرِيمِ النَّوْمُ يُفْنِي قَصِيرَ الْعُمُرِ وَيَفَوِّتُ كَثِيرَ الْأَجْرِ.

٣. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he
.cannot make up for during the daytime

٣_ مَنْ كَثُرَ فِي لَيْلِهِ نَوْمُهُ فَاتَهُ مِنَ الْعَمَلِ مَا لَا يَسْتَدْرِكُهُ فِي يَوْمِهِ.

٤. What a rescinder sleep is for the resolutions of the day .

٤_ مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

٥. One who is deep in sleep is belied by his dreams .

٥_ الْمُسْتَقْبَلُ النَّائِمِ تُكَذِّبُهُ أَحْلَامُهُ.

٦. Woe to the sleeper , how great is his loss! His actions fall short and his reward is little .

٦_ وَيَحِ النَّائِمِ مَا أَحْسَرَهُ قَصْرُ عَمَلِهِ وَقَلَّ أَجْرُهُ.

Deputyship

Deputyship-النيابة

١. [When you are appointed as a deputy, then be resolute [in fulfilling your obligation .

١_ إِذَا اسْتُنِبِتَ فَاَعِزِّمْ.

Obtainment

النَّيْل-Obtainment

١. Whoever obtains [great wealth or power] becomes overbearing .

١_ مَنْ نَالَ اسْتَطَالَ.

Intention

الِنِّيَّة-Intention

١. [\(١\)](#) Righteous intention is one of the two actions.

١_ اَلِنِّيَّةُ الصَّالِحَةُ أَحَدُ الْعَمَلَيْنِ.

٢. The best of provisions is having good inner consciences .

٢_ أَفْضَلُ الدَّخَائِرِ حُسْنُ الصَّمَائِرِ.

٣. The closest intentions to success are those that are nearest to righteousness .

٣_ أَقْرَبُ النِّيَّاتِ بِالنَّجَاحِ أَعْوَدُهَا بِالصَّلَاحِ.

٤. The most effective thing

p: ٩٢١

١- Meaning it is considered a good action in and of itself, aside from the actual good deed.

in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

٤_ أْبَلَّغَ مَا تُسْتَدْرَبُ بِهِ الرَّحْمَهُ أَنْ تُضْمَرَ لِجَمِيعِ النَّاسِ الرَّحْمَهُ.

Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

٥_ إِنَّ اللَّهَ سُبْحَانَهُ عِنْدَ إِضْمَارِ كُلِّ مُضْمِرٍ، وَقَوْلِ كُلِّ قَائِلٍ، وَعَمَلِ كُلِّ عَامِلٍ.

Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

٦_ إِنَّ تَخْلِيصَ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُّ مِنَ الْعَامِلِينَ مِنْ طَوْلِ الْإِجْتِهَادِ.

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.

٧_ إِنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَنْ تَكُونَ نِيَّةُ الْإِنْسَانِ لِلنَّاسِ جَمِيلَةً، كَمَا يُحِبُّ أَنْ تَكُونَ نِيَّتُهُ فِي طَاعَتِهِ قَوِيَّةً غَيْرَ مَدْخُولَةٍ.

٨_ Actions are the fruits of intentions.

٨_ الْأَعْمَالُ ثِمَارُ النِّيَّاتِ.

٩_ Intention is the basis of action.

٩_ النِّيَّةُ أَسَاسُ الْعَمَلِ.

١٠_ Having a good intention brings about reward.

١٠_ إِحْسَانُ النِّيَّةِ يُوْجِبُ الْمَثُوبَةَ.

١١_ When the intention gets corrupted, affliction befalls.

١١_ إِذَا فَسَدَتِ النِّيَّةُ وَقَعَتِ الْبَلِيَّةُ.

١٢_ Through good intentions, what is sought is attained.

١٢- بِحُسْنِ النِّيَّةِ اتِّتَجِحُ الْمَطْلُوبُ.

١٣. The servant attains nearness to Allah through the sincerity of his intention .

١٣- تَقَرُّبُ الْعَبْدِ إِلَى اللَّهِ سُجْحَانَهُ بِإِخْلَاصِ نِيَّتِهِ.

١٤ Making intentions sincere and free from corruption is more difficult for the doers .
[of good deeds] than a long, hard struggle

١٤- تَخْلِيصُ النِّيَّةِ مِنَ الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طُولِ الْجِهَادِ.

١٥ Having good aims .

p: ٩٢٢

.and intentions] is an indication of legitimate birth]

١٥_ جَمِيلُ الْمَقْصِدِ يُدُلُّ عَلَى طَهَارَةِ الْمَوْلِدِ.

.Having a good intention is a means of attaining one's aspiration .١٦

١٦_ جَمِيلُ النَّيِّ سَبَبٌ لِإِبْلُوغِ الْأَمْتِيَّةِ.

.Good intention is the beauty of the innermost consciences .١٧

١٧_ حُسْنُ النَّيِّ جَمَالُ السَّرَائِرِ.

.Good intention is from the soundness of [one's] conscience .١٨

١٨_ حُسْنُ النَّيِّ مِنْ سَلَامَةِ الطَّوَيِّهِ.

.Many an intention is more beneficial than action .١٩

١٩_ رُبَّ نِيَّةٍ أَنْفَعُ مِنْ عَمَلٍ.

.Evil intention is a hidden malady .٢٠

٢٠_ سُوءُ النَّيِّ دَاءٌ دَفِينٌ.

.The sincerity of [one's] intention is to the extent of the strength of [his] faith .٢١

٢١_ عَلَى قَدْرِ قُوَّةِ الدِّينِ يَكُونُ خُلُوصُ النَّيِّهِ.

.When the intention becomes corrupt, blessings are taken away .٢٢

٢٢_ عِنْدَ فَسَادِ النَّيِّهِ تَرْتَفِعُ الْبَرَكَهَةُ.

.In sincerity of intentions lies the success of [all] matters .٢٣

٢٣_ فِي إِخْلَاصِ النَّيِّ نِيَّاتِ نَجَاحِ الْأُمُورِ.

.If the intentions became sincere, the actions would become pure .٢٤

٢٤_ لَوْ خَلَصَتِ النَّيَّاتُ لَزَكَتِ الْأَعْمَالُ.

.Whoever has an evil intention is deprived of his aspiration .٢٥

٢٥_ مَنْ أَسَاءَ النَّيَّ مَنَّعَ الْأُمِّيَّةَ.

.Whoever makes his intention sincere is purified from vileness .٢٦

٢٦_ مَنْ أَخْلَصَ النَّيَّ تَنَزَّهَ عَنِ الدَّنِيَّةِ.

One whose intention is good, his reward is increased, his life becomes good and .٢٧
.affection for him becomes inevitable

٢٧_ مَنْ حَسُنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وَطَابَتْ عَيْشَتُهُ وَوَجِبَتْ مَوَدَّتُهُ.

.One whose intention is good is assisted with God-given success .٢٨

٢٨_ مَنْ حَسُنَتْ نِيَّتُهُ أَمَدَّهُ التَّوْفِيقُ.

A person's attainment of all that he wishes for, such as a good life, the security of .٢٩
his flock and an increase in wealth, is through the goodness of his intention and

.excellence of his character

٢٩_ وَصُولُ الْمَرْءِ إِلَى كُلِّ مَا يَبْتَغِيهِ مِنْ طَيِّبِ عَيْشِهِ وَأَمِنْ سَرِّبِهِ وَسَعَةِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وَسَعَةِ خُلُقِهِ.

٣٠. He who has no intention has no action

٣٠_ لَا عَمَلَ لِمَنْ لَا نِيَّةَ لَهُ.

٣١. He who has no knowledge has no intention

٣١_ لَا نِيَّةَ لِمَنْ لَا عِلْمَ لَهُ.

٣٢. One whose resolve [and intention] is evil, his death is a cause of happiness

٣٢_ مَنْ سَاءَ عَقْدُهُ سَرَّ فَقْدُهُ.

Reliance On Allah

Reliance on Allah –الوثوق بالله

١. whoever relies upon Allah becomes free from need

١_ مَنْ وَثِقَ بِاللَّهِ غَنِيَ.

٢. Whoever relies upon Allah puts his trust in Him

٢_ مَنْ وَثِقَ بِاللَّهِ تَوَكَّلَ.

٣. Whoever relies upon Allah has preserved his certitude

٣_ مَنْ وَثِقَ بِاللَّهِ صَانَ يَقِينَهُ.

٤. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed

٤_ مَنْ وَثِقَ بِأَنَّ مَا قَدَرَ اللَّهُ لَهُ لَنْ يَفُوتَهُ اسْتَرَاخَ قَلْبُهُ.

٥. Many a person who relies on something [or someone] gets ashamed

٥- رَبِّ وَاثِقْ خَجَلٍ.

Attainment

Attainment-الوجدانُ

١. Attainment [of one's goal] is solace .

١- الوجدانُ سُلوَانٌ.

Pain

Pain-الوجع

١. 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

١- مَنْ كَتَمَ وَجَعًا أَصَابَهُ ثَلَاثَةَ أَيَّامٍ، وَشَكَى إِلَى اللَّهِ سُبْحَانَهُ كَانَ اللَّهُ سُبْحَانَهُ مُعَافِيَهُ.

Affection And Friendship

Affection and friendship-الودّ والتودد والموادّة

١. Honour your friendship and keep your promise .

١- أَكْرِمْ وُدَّكَ، وَاحْفَظْ عَهْدَكَ.

٢. Affection is an auspicious blessing .

٢- التَّوَدُّدُ (التُّودَةُ) يُمْنٌ.

٣. [When you love [something or someone] then do not be excessive [in your love .

٣- إِذَا أَحْبَبْتَ فَلَا تُكْتَبِرْ.

٤.

When friendship gets established then [mutual] co-operation and support becomes .necessary

٤_ إِذَا ثَبَتَ الْوُدُّ وَجَبَ التَّرَافُدُ وَالتَّعَاوُدُ.

٥. Through affection comes love .

٥_ بِالَّتَوَدُّدِ تَكُونُ الْمَحَبَّةُ.

٦. The best person in granting favours is the one who begins by [showing] friendship .

٦_ أَفْضَلُ النَّاسِ مِنْهُ مَنْ بَدَأَ بِالْمَوَدَّةِ.

٧. The quickest friendships to get cut off are the friendships of wicked people .

٧_ أَسْرَعُ الْمَوَدَّاتِ انْقِطَاعاً مَوَدَّاتُ الْأَشْرَارِ.

٨. Verily friendship is expressed by the tongue whereas love is expressed by the gaze .
(or the eyes

٨_ إِنَّ الْمَوَدَّةَ يُعَبِّرُ عَنْهَا اللِّسَانُ، وَعَنِ الْمَحَبَّةِ الْعَيْنَانِ (الْعَيَانُ).

٩. Friendship is kinship .

٩_ الْمَوَدَّةُ رَحِمٌ.

١٠. Friendship is affinity .

١٠_ الْمَوَدَّةُ نَسَبٌ.

١١. Friendship is the closest relationship .

١١_ الْمَوَدَّةُ أَقْرَبُ نَسَبٍ.

١٢. Friendship is the closest kinship .

١٢_ الْمَوَدَّةُ أَقْرَبُ رَحِمٍ.

١٣. Friendship is an acquired affinity .

١٣_ الْمَوَدَّةُ نَسَبٌ مُسْتَفَادٌ.

١٤. Being friendly with people is the cornerstone of intelligence

١٤_ التَّوَدُّدُ إِلَى النَّاسِ رَأْسُ الْعَقْلِ.

١٥. Friendship for the sake of Allah is the best relationship

١٥_ الْمَوَدَّةُ فِي اللَّهِ أَقْرَبُ نَسَبٍ.

١٦. Friendship for the sake of Allah is stronger than the bond of blood-relationship

١٦_ الْمَوَدَّةُ فِي اللَّهِ أَكْثَرُ مِنْ وَشِيحِ الرَّحِمِ.

١٧. By [showing] affection love is strengthened

١٧_ بِالتَّوَدُّدِ تَتَأَكَّدُ الْمَحَبَّةُ.

١٨. Three things bring about love: religion, humility and generosity

١٨_ ثَلَاثَةٌ يُوجِبْنَ الْمَحَبَّةَ: الدِّينُ، وَالتَّوَاضُّعُ، وَالسَّخَاءُ.

١٩. Three things bring about love: good character, good companionship and humility

١٩_ ثَلَاثٌ يُوجِبْنَ الْمَحَبَّةَ: حُسْنُ الْخُلُقِ، وَحُسْنُ الرَّفْقِ، وَالتَّوَاضُّعُ.

٢٠. The best choice is making friends with the virtuous

٢٠_ خَيْرُ الْإِخْتِيَارِ مُوَادَّةُ الْأَخْيَارِ.

٢١. The cornerstone of intelligence is being friendly with the people

٢١_ رَأْسُ الْعَقْلِ التَّوَدُّدُ إِلَى النَّاسِ.

٢٢. Many a [seemingly] friendly person is only feigning

[friendship]

٢٢_ رَبِّ مُتَوَدِّدٍ مُتَّصِعٍ.

٢٣. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

٢٣_ سَلُوا الْقُلُوبَ عَنِ الْمَوَدَّاتِ: فَإِنَّهَا شَوَاهِدٌ لَا تَقْبَلُ الرِّشَا.

٢٤. Soundness of friendship is part of honouring one's promise.

٢٤_ صِحَّةُ الْوُدِّ مِنْ كَرَمِ الْعَهْدِ.

٢٥. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

٢٥_ فِي الضِّيقِ وَالشَّدَّةِ يَظْهَرُ حُسْنُ الْمَوَدَّةِ.

٢٦. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

٢٦_ كُلُّ مَوَدَّةٍ مَبْنِيَّةٍ عَلَى غَيْرِ ذَاتِ اللَّهِ ضَلَالٌ وَالْإِعْتِمَادُ عَلَيْهَا مُحَالٌ.

٢٧. [Be an upholder of friendship even if you do not find any custodian [for it].

٢٧_ كُنْ لِلْوُدِّ حَافِظًا وَإِنْ لَمْ تَجِدْ مُحَافِظًا.

٢٨. One whose friendship is sincere, his audacity is tolerated.

٢٨_ مَنْ خُلِصَتْ مَوَدَّتُهُ أُحْتِمِلَتْ دَائَتُهُ.

٢٩. Whoever befriends a silly person proclaims his own silliness.

٢٩_ مَنْ وَاَدَّ السَّخِيفَ أَعْرَبَ عَنِ سَخْفِهِ.

٣٠. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

٣٠_ مَنْ وَاذَكَ لِأَمْرِ وَلِي عِنْدَ انْقِضَائِهِ.

٣١. Nothing brings about love like generosity, companionship and good character

٣١_ مَا اسْتُجِلِبَتِ الْمَحَبَّةُ بِمِثْلِ السَّخَاءِ، وَالرَّفْقِ، وَحُسْنِ الْخُلُقِ.

٣٢. One who does not give good advice is not sincere in his friendship

٣٢_ مَا أَخْلَصَ الْمَوَدَّةَ مَنْ لَمْ يَنْصَحَ.

٣٣. The friendship of the religious ones does not get severed quickly and is ever firm
.and lasting

٣٣_ مَوَدَّةُ ذَوِي الدِّينِ بَطِيئَةُ الْإِنْقِطَاعِ، دَائِمَةُ الثَّبَاتِ وَالْبَقَاءِ.

٣٤. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts

٣٤_ مَوَدَّةُ

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الأحمق كَشَجَرِهِ النَّارِ، يَأْكُلُ بَعْضُهَا بَعْضًا.

۳۵. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

۳۵_ مَوَدَّةُ الْحَمْقَى تَزُولُ كَمَا يَزُولُ السَّرَابُ، وَتُقَشِّعُ كَمَا يُقَشِّعُ الصَّبَابُ.

۳۶. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

۳۶_ مَوَدَّةُ الْجُهَالِ مُتَعَيِّرَةٌ الْأَحْوَالِ وَشَيْكَةٌ الْإِنْتِقَالِ.

۳۷. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

۳۷_ مَوَدَّةُ الْعَوَامِّ تَنْقَطِعُ كَانْقِطَاعِ السَّحَابِ، وَتَقْشَعُ كَمَا يَنْقَشِعُ السَّرَابُ.

۳۸. The friendship of worldly people is cut off when its [worldly] motives are severed.

۳۸_ وَدُّ أَوْلَادِ الدُّنْيَا يَنْقَطِعُ لِانْقِطَاعِ أَسْبَابِهِ.

۳۹. The friendship of the people who care for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

۳۹_ وَدُّ أَوْلَادِ الْآخِرَةِ يَدُومُ لِدَوَامِ سَبَبِهِ.

۴۰. 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.

۴۰_ وَأَدُّوا مَنْ تَوَادُّوهُ فِي اللَّهِ، وَأَبْغَضُوا مَنْ تُبْغِضُونَهُ فِي اللَّهِ سُبْحَانَهُ.

۴۱. Do not grant your friendship to one who has no loyalty.

۴۱_ لَا تَمْنَحَنَّ وُدَّكَ مَنْ لَا وِفَاءَ لَهُ.

۴۲. Do not be keen in befriending a person whose true nature you have not known.

۴۲_ لَا تَزْغَبَنَّ فِي مَوَدَّةِ مَنْ لَمْ تَكْشِفْهُ.

.Do not befriend the disbeliever and do not accompany the ignorant .٤٣

٤٣_ لَا تُوَادُّوا الْكَافِرَ، وَلَا تُصَاحِبُوا الْجَاهِلَ.

.Do not rely on the friendship of the one who does not fulfil his promise .٤٤

٤٤_ لَا تَعْتَمِدْ عَلَى مَوَدَّةِ مَنْ لَا يُوفِي بَعَهْدِهِ.

Never extend your friendship when you do not find .٤٥

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.a [suitable] place for it

٤٥_ لَا تَبْدُلَنَّ وُدَّكَ إِذَا لَمْ تَجِدْ مَوْضِعًا.

.٤٦. No one shows compassion like the sincere friend

٤٦_ لَا شَفِيقَ كَالْوَدُودِ النَّاصِحِ.

٤٧. (1) No one befriends the wicked except those who are like them.

٤٧_ لَا يُوَادُّ الْأَشْرَارَ إِلَّا أَشْبَاهَهُمْ.

.٤٨. The friendship of one who has no faith is not something to be envious about

٤٨_ لَا يُعْتَبَرُ بِمَوَدَّةِ مَنْ لَا دِينَ لَهُ.

.٤٩. The loyal friend does not turn away from his friendship even if he is far away

٤٩_ لَا يَنْتَقِلُ الْوَدُودُ الْوَفِيُّ عَنِ حِفَاظِهِ وَإِنْ أُفْصِيَ.

.٥٠. Friendship that lacks equity does not last

٥٠_ لَا تَدُومُ عَلَى عَدَمِ الْإِنصَافِ الْمَوَدَّةُ.

.٥١. It is befitting for the person who values the friendship of a fool to be humiliated

٥١_ يَنْبَغِي أَنْ يُهَانَ مُعْتَنِمُ مَوَدَّةِ الْحَمَقِيِّ.

.٥٢. The most beneficial of treasures is the love of the hearts

٥٢_ أَنْفَعُ الْكُنُوزِ مَحَبَّةُ الْقُلُوبِ.

.٥٣. Friendship is one of two [close] relationships

٥٣_ الْمَوَدَّةُ إِحْدَى الْقِرَابَتَيْنِ.

.٥٤. Friendship for the sake of Allah is the more perfect of the two kinships

٥٤_ الْمَوَدَّةُ فِي اللَّهِ أَكْمَلُ النَّسَبَيْنِ.

55. Friendship is the [mutual] empathy of the hearts and the harmony of the souls .55

55_ الْمَوَدَّةُ تَعَاطَفُ الْقُلُوبِ فِي (و) اِيْتِلَافِ الْأَرْوَاحِ.

56. The closest proximity is the affection of the hearts .56

56_ أَقْرَبُ الْقُرْبِ مَوَدَّاتُ الْقُلُوبِ.

57. The farthest remoteness is the aloofness of the hearts .57

57_ أَبْعَدُ الْبُعْدِ تَنَائِي الْقُلُوبِ.

58. Beware of loving the enemies of Allah or having sincere affection for other than the .58
friends of Allah, for indeed whoever loves a group of people is resurrected with them

58_ إِيَّاكَ أَنْ تُحِبَّ أَعْدَاءَ اللَّهِ، أَوْ تُصَفِيَ وَدَّكَ لِغَيْرِ أَوْلِيَاءِ اللَّهِ، فَإِنَّ مَنْ أَحَبَّ قَوْمًا

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Or [in another reading]: The wicked do not befriend anyone except those who are – 1
like them

59. Seek the love of Allah, the Glorified, by desiring that which is with Him.

59_ تَحَبَّبَ 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_ تَحَبَّبَ إِلَى النَّاسِ بِالزُّهْدِ فِي مَا أَيْدِيهِمْ، تَفَرُّ بِالْمَحَبَّةِ مِنْهُمْ.

61. How can one in whose heart love for this world resides, claim to love Allah?

61_ كَيْفَ يَدَّعَى حُبَّ اللَّهِ مَنْ سَكَنَ قَلْبُهُ حُبَّ الدُّنْيَا؟!

62. Friendship does not become pure [and sincere] with one who is not well-mannered.

62_ لَا تَتَّصِفُوا الْخُلَّةَ مَعَ غَيْرِ أَدِيبٍ.

Piety

Piety-الْوَرَع

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_ الْأَنْقِبَاضُ عَنِ الْمَحَارِمِ مِنْ شَيْمِ الْعُقْلَاءِ، وَسَجِيَّةِ الْأَكَارِمِ.

3. [Abandoning sins is better than seeking repentance [after sinning].

3_ أَفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ.

4. The most authoritative thing is piety.

4_ أَمْلَكُ شَيْءٍ الْوَرَعُ.

٥. The most beneficial thing is piety .٥

٥_ أَنْفَعُ شَيْءٍ الْوَرَعُ.

٦. Piety is the best attire .٦

٦_ أَحْسَنُ اللَّبَاسِ الْوَرَعُ.

٧. The pious person is one whose soul is pure and whose attributes are noble .٧

٧_ الْوَرَعُ مَنْ نَزَهَتْ نَفْسُهُ وَشَرُفَتْ خِلَالُهُ.

٨. Piety is stopping when faced with doubt .٨

٨_ الْوَرَعُ الْوُقُوفُ عِنْدَ الشُّبْهِهِ.

٩. Be cautious of [your duty towards] Him just as He has warned you of Himself and .٩
fear Him with a fear that would prevent you from [doing] that which causes His wrath

٩_ إِحْذَرُوا مِنَ اللَّهِ كُنْهَ مَا حَذَّرَكُمْ

مِنْ نَفْسِهِ وَاحْشَوْهُمْ 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 مِنَ الْآثَامِ.

11. The best [and most virtuous] thing is piety

11_ أَحْسَنُ شَيْءٍ أَلْوَرَعُ.

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 مِنَ اكْتِسَابِ الْحَسَنَاتِ اجْتِنَابُ السَّيِّئَاتِ.

14. The root of piety is keeping away from sins and refraining from the forbidden

14_ أَصْلُ الْوَرَعِ تَجَنُّبُ الْآثَامِ، وَالتَّنْزُّهُ 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 اللِّبَاسِ الْوَرَعُ، وَخَيْرُ الذُّخْرِ 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

19_ إِنَّ أَزْيَنَ الْأَخْلَاقِ الْوَرَعُ، وَالْعَفَافُ.

20. [Piety is eschewal [of the forbidden .20

20_ الْوَرَعُ اجْتِنَابٌ.

21. Piety is a shield .21

21_ الْوَرَعُ عِجْنَةٌ.

22. Piety is the most excellent attire .22

22_ الْوَرَعُ أَفْضَلُ لِبَاسٍ.

23. Piety is the best companion .23

23_ الْوَرَعُ خَيْرُ قَرِينٍ.

24. Piety is nothing but the purification of oneself from sins .24

24_ إِنَّمَا الْوَرَعُ التَّطَهُّرُ عَنِ الْمَعَاصِي.

25. Piety is nothing but scrutinizing one's earnings [to ensure lawfulness] and .25

.abstaining from worldly pursuits

٢٥_ إِنَّمَا الْوَرَعُ التَّحَرُّى فِى الْمَكَاسِبِ، وَالْكَفُّ عَنِ الْمَطَالِبِ.

.Lack of contentment is the bane of piety ٢٦.

٢٦_ آفَهُ الْوَرَعِ قَلَّةُ الْقَنَاعَةِ.

.Through piety there is purification from lowly traits ٢٧.

٢٧_ بِالْوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدُّنْيَا.

.Through true piety, religion is protected ٢٨.

٢٨_ بِصِدْقِ الْوَرَعِ يُحْصَنُ الدِّينُ.

.It is through piety that a believer is purified ٢٩.

٢٩_ بِالْوَرَعِ يَتَزَكَّى الْمُؤْمِنُ.

.The fruit of piety is the uprightness of one's soul and faith ٣٠.

٣٠_ ثَمَرَةُ الْوَرَعِ صِلَاحُ النَّفْسِ وَالدِّينِ.

.[The fruit of being pious is purity [from sins ٣١.]

٣١_ ثَمَرَةُ التَّوَرُّعِ النَّزَاهَةُ.

.[The indication of a man's piety is his purity [from sins ٣٢.]

٣٢_ دَلِيلُ وَرَعِ الرَّجُلِ نَزَاهَتُهُ.

.The proof of good piety is the soul's refrainment from the disgrace of avarice ٣٣.

٣٣_ دَلَالَةُ حُسْنِ الْوَرَعِ عَزُوفُ النَّفْسِ عَنِ مَذَلَّةِ الطَّمَعِ.

٣٤. 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].

٣٤_ رَحِمَ اللَّهُ امْرَأً تَوَرَّعَ عَنِ الْمَحَارِمِ، وَتَحَمَّلَ الْمَغَارِمَ، وَنَافَسَ فِي مُبَادَرَةِ جَزِيلِ الْمَغَانِمِ.

.The cornerstone of piety is lowering one's gaze .٣٥

٣٥_ رَأْسُ الْوَرَعِ غَضُّ الطَّرْفِ.

.The cause of integrity of faith is piety .٣٦

٣٦_ سَبَبُ صَلَاحِ الدِّينِ الْوَرَعُ.

.The cause of righteousness of the soul is piety .٣٧

٣٧_ سَبَبُ صَلَاحِ النَّفْسِ الْوَرَعُ.

Two things cannot be matched in weight by any [other] action: virtuous piety and .٣٨
.kindness towards the believers

٣٨_ شَيْئَانِ لَا يُوَازِنُهُمَا عَمَلٌ: حُسْنُ الْوَرَعِ، وَالْإِحْسَانُ إِلَى الْمُؤْمِنِينَ.

.Espouse piety, for it is indeed the best protection .٣٩

٣٩_ عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ خَيْرُ صِيَانِهِ.

You must espouse piety, for indeed it .٤٠

.is a helper of the faith and a trait of the sincere ones

٤٠_ عَلَيْكَ بِالْوَرَعِ فَإِنَّهُ عَوْنُ الدِّينِ، وَشِيمَةُ الْمُخْلِصِينَ.

Esouse piety and beware of the deception of avarice, for indeed it is a pasture .٤١
.without herbage

٤١_ عَلَيْكَ بِالْوَرَعِ، وَإِيَّاكَ وَغُرُورَ الطَّمَعِ، فَإِنَّهُ وَخِيمُ الْمَرْتَعِ.

During the presence of lustful desires and pleasures, the piety of the God-wary .٤٢
.becomes evident

٤٢_ عِنْدَ حُضُورِ الشَّهَوَاتِ وَاللَّذَاتِ يَتَّ بَيْنَ وَرَعِ الْأَتْقِيَاءِ.

.Piety has been paired with God-wariness .٤٣

٤٣_ فَرِنَ الْوَرَعُ بِالتَّقَى.

?How can one who is possessed by avarice possess piety .٤٤

٤٤_ كَيْفَ يَمْلِكُ الْوَرَعُ مَنْ يَمْلِكُهُ الطَّمَعُ.

Let your piety be true, your striving for the right be intense and your intention be .٤٥
.[sincere in the trust [you take] and the vow [you make

٤٥_ لِيُصَدِّقَ وَرَعُكَ، وَيَشْتَدَّ تَحَرِّيُّكَ، وَتَخْلُصَ نِيَّتُكَ فِي الْأَمَانَةِ وَالْيَمِينِ.

.One who is not reformed by piety is corrupted by avarice .٤٦

٤٦_ مَنْ لَمْ يُصْلِحْهُ الْوَرَعُ أَفْسَدَهُ الطَّمَعُ.

.One who is truly pious keeps away from the forbidden actions .٤٧

٤٧_ مَنْ صَدَّقَ وَرَعَهُ اجْتَنَبَ الْمُحَرَّمَاتِ.

.Whoever shuns lustful desires has safeguarded his soul .٤٨

٤٨_ مَنْ تَوَرَّعَ عَنِ الشَّهَوَاتِ صَانَ نَفْسَهُ.

.One who lacks piety, his heart is dead .٤٩

٤٩_ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ.

.One whose piety increases, his sins decrease .٥٠

٥٠_ مَنْ زَادَ وَرَعُهُ نَقَصَ إِثْمُهُ.

.One who adopts piety, his worship becomes good .٥١

٥١_ مَنْ تَوَرَّعَ حَسُنَتْ عِبَادَتُهُ.

.Whoever divests himself of piety puts on the attire of disgrace .٥٢

٥٢_ مَنْ تَعَرَّى عَنِ الْوَرَعِ إِدْرَعُ جِلْبَابَ الْعَارِ.

.One of the prerequisites of piety is refraining from sins .٥٣

٥٣_ مِنْ لَوَازِمِ الْوَرَعِ التَّنْزُّهُ عَنِ الْآثَامِ.

It is from the most .٥٤

excellent piety that you not do in private what you would be embarrassed to do in public.

٥٤_ مِنْ أَفْضَلِ الْوَرَعِ أَنْ لَا تُبْدِيَ فِي خَلْوَتِكَ مَا تَسْتَحْيِي مِنْ إظهارِهِ فِي عَلاَنِيتِكَ.

٥٥. Eschewing forbidden actions is from the most excellent piety

٥٥_ مِنْ أَفْضَلِ الْوَرَعِ اجْتِنَابُ الْمُحَرَّمَاتِ.

٥٦. Nothing reforms the faith like piety

٥٦_ مَا أَصْلَحَ الدِّينَ كَالْوَرَعِ.

٥٧. [The basis of piety is refraining from the forbidden [actions

٥٧_ مَلَكَ الْوَرَعِ الْكَفُّ عَنِ الْمُحَارِمِ.

٥٨. With piety, actions bear fruit

٥٨_ مَعَ الْوَرَعِ يُثْمِرُ الْعَمَلُ.

٥٩. Piety is indeed a good companion and avarice is certainly an evil associate

٥٩_ نِعَمَ الرَّفِيقِ الْوَرَعُ، وَبُئْسَ الْقَرِينُ الطَّمَعُ.

٦٠. The piety of a man is to the extent of his religiosity

٦٠_ وَرَعُ الرَّجُلِ عَلَى قَدْرِ دِينِهِ.

٦١. Be pious and you will become pure

٦١_ كُنْ وَرِعًا تَكُنْ زَكِيًّا.

٦٢. The piety that saves is better than the avarice that ruins

٦٢_ وَرَعٌ يُنْجِي خَيْرٌ مِنْ طَمَعٍ يُرْدِي.

٦٣. The piety that dignifies is better than the avarice that humiliates

٦٣_ وَرَعٌ يُعْزُ خَيْرٌ مِنْ طَمَعٍ يُدِلُّ.

.٦٤ The piety of a person frees him from every vileness

٦٤_ وَرَعِ الْمَرْءِ يَنْزُهُهُ عَنْ كُلِّ لُذِّيَّةٍ.

.٦٥ The piety of a believer is manifested in his action

٦٥_ وَرَعُ الْمُؤْمِنِ يَظْهَرُ فِي عَمَلِهِ.

.٦٦ The piety of a hypocrite is not manifested but on his tongue

٦٦_ وَرَعُ الْمُنَافِقِ لَا يَظْهَرُ إِلَّا عَلَى لِسَانِهِ.

.٦٧ There is no piety like overcoming [one's] lust

٦٧_ لَا وَرَعَ كَغَلَبَةِ الشَّهْوَةِ.

.٦٨ There is no purity like piety

٦٨_ لَا نِزَاهَةَ كَالْوَرَعِ.

.٦٩ There is no piety like eschewing sins

٦٩_ لَا وَرَعَ كَتَجَنُّبِ الْآثَامِ.

.٧٠ Nothing reforms faith like piety

٧٠_ لَا يُصْلِحُ الدِّينَ كَالْوَرَعِ.

Piety and avarice do not .٧١

.go together

٧١_ لَا يَجْتَمِعُ الْوَرَعُ وَالطَّمَعُ.

.There is no stronghold more protective than piety .٧٢

٧٢_ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ.

.There is no safeguard for the one who has no piety .٧٣

٧٣_ لَا صِيَانَةَ لِمَنْ لَا وَرَعَ لَهُ.

.There is no piety more beneficial than eschewing the forbidden .٧٤

٧٤_ لَا وَرَعَ أَنْفَعُ مِنْ تَجَنُّبِ الْمَحَارِمِ.

There is no piety more beneficial than abandoning the forbidden and eschewing .٧٥
sins

٧٥_ لَا وَرَعَ أَنْفَعُ مِنْ تَوَكُّكِ الْمَحَارِمِ وَتَجَنُّبِ الْمَأْثِمِ.

.There is no action better than [practicing] piety .٧٦

٧٦_ لَا عَمَلَ أَفْضَلَ مِنَ الْوَرَعِ.

It pleases me for a person to be righteously pious, free from avarice, abundant in .٧٧
kindness and lacking in [making others feel a sense of] obligation

٧٧_ يُعْجِبُنِي أَنْ يَكُونَ الرَّجُلُ حَسَنَ الْوَرَعِ، مُتَنَزِّهًا عَنِ الطَّمَعِ، كَثِيرَ الْإِحْسَانِ، قَلِيلَ الْإِمْتِنَانِ.

.One of the prerequisites of piety is refraining from sins .٧٨

٧٨_ مِنْ لَوَازِمِ الْوَرَعِ التَّنَزُّهُ عَنِ الْآثَامِ.

.Piety is the distinguishing mark of the God-wary .٧٩

٧٩_ الْوَرَعُ شِعَارُ الْأَتْقِيَاءِ.

.Piety is a shield against evil deeds .٨٠

٨٠_ الْوَرَعُ جُنَّةٌ مِنَ السَّيِّئَاتِ.

.Piety is the lamp of success ٨١

٨١_ الْوَرَعُ مِصْبَاحُ نَجَاحٍ.

.Piety is an exalter ٨٢

٨٢_ الْوَرَعُ مُجَلِّئٌ.

.Piety is the fruit of chastity ٨٣

٨٣_ الْوَرَعُ ثَمَرَةُ الْعَفَافِ.

.Piety is a trait of the learned scholar ٨٤

٨٤_ الْوَرَعُ شِيْمَةُ الْفَقِيهِ.

.Piety is the basis of God-woriness ٨٥

٨٥_ الْوَرَعُ أَسَاسُ التَّقْوَى.

.Piety restrains one from committing acts that are forbidden ٨٦

٨٦_ الْوَرَعُ يَحْجُزُ عَنِ اذْتِكَابِ الْمَحَارِمِ.

.Piety is better than the disgrace of avarice ٨٧

٨٧_ الْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ.

.Verily if you adopt piety, you will become free from the filth of evil deeds ٨٨

٨٨_ إِنَّكَ إِنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنِ دَنَسِ السَّيِّئَاتِ.

Financial Support

المواساةة-Financial support

1. Verily supporting [one's] companions financially is a sign of noble descent .

1_ إِنَّ مَوَاسَاةَ الرَّفَاقِ مِنْ كَرَمِ الْأَعْرَاقِ.

2. Giving financial support [to a believer] is the best of actions .

2_ الْمَوَاسَاةُ أَفْضَلُ الْأَعْمَالِ.

3. [Nothing preserves brotherhood like financial support [in times of need .

3_ مَا حَفِظَتِ الْأُخُوَّةُ بِمِثْلِ الْمَوَاسَاةِ.

Tattletale

الواشى-Tattletale

1. Whoever believes [the words of] a tattletale spoils his friendship .

1_ مَنْ صَدَّقَ الْوَأَشِيَّ 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 تَتَّصَلَ بِالْخَالِقِ حَتَّى تَنْقَطِعَ عَنِ الْخَلْقِ.

2. Connecting to Allah is in severing ties with the people .

2_ الْوُضْلَةُ بِاللَّهِ فِي الْإِنْقِطَاعِ عَنِ النَّاسِ.

Establishing Ties And Relations

التواصل والتواصل-Establishing ties and relations

Establish ties [with each other] and come to agreements, and beware of severing . ١
.ties and forsaking one another

١ _ عَلَيْكُمْ بِالتَّوَّاصِلِ وَالْمُؤَافَقَةِ، وَإِيَّاكُمْ وَالْمُقَاطَعَةَ وَالْمُهَاجِرَةَ.

Establish ties with the one who cuts you off, give the one who asks you, and initiate . ٢
.in giving to the one who does not ask from you

٢ _ كُنْ لِمَنْ قَطَعَكَ وَاصِلًا، وَلِمَنْ سَأَلَكَ مُعْطِيًا، وَلِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئًا.

The one who establishes ties with you while he has nothing is better than the one . ٣
.who shuns you while he has plenty

٣ _ مَنْ وَصَلَكَ وَهُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جَفَاكَ وَهُوَ مُكْتَبِرٌ.

Whoever establishes ties with you through the sanctity of Islam has associated . ٤
.[with you] through the firmest means

٤ _ مَنْ مَتَّ إِلَيْكَ بِحُرْمَةِ الْإِسْلَامِ فَقَدْ مَتَّ بِأَوْثَقِ الْأَسْبَابِ.

Being connected [and keeping ties] with the . ٥

.people of excellence leads to loftiness

٥_ مُوَاصَلَةُ الْأَفْضَلِ تُوجِبُ السُّمُوَ.

Establish ties with the one whom you keep relations with for the sake of Allah, and .٦
.sever ties with the one whom you disassociate with for the sake of Allah, the Glorified

٦_ وَاصِلُوا مَنْ تَوَاصَلُونَهُ فِي اللَّهِ، وَاهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللَّهِ سُبْحَانَهُ.

The ties established [with you] by a pauper is better than the shunning of the .٧
.affluent

٧_ وَصَوْلٌ مُعْدِمٌ خَيْرٌ مِنْ جَافٍ مُكْثِرٍ.

The one who consociates with the people is he who establishes ties with the one .٨
.who cuts him off

٨_ وَصَوْلُ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

Never let your brother be stronger in severing ties with you than you are in .٩
.establishing ties with him

٩_ لَا يَكُونَنَّ أَحْوَكَ عَلَى قَطِيعَتِكَ أَقْوَى مِنْكَ عَلَى صِلَتِهِ.

Humility

Humility-التواضع

.umility is the more superior of the two honours .١

١_ التَّوَاضُّعُ أَفْضَلُ الشَّرَفَيْنِ.

Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] .٢
.[power [to punish

٢_ التَّوَاضُّعُ مَعَ الرَّفْعَةِ كَالْعَفْوِ مَعَ الْقُدْرَةِ.

.Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance .٣

٣_ التَّوَّاضِعُ رَأْسُ الْعَقْلِ، وَالتَّكَبُّرُ رَأْسُ الْجَهْلِ.

.Be humble and you will be elevated .٤

٤_ اتَّضَعْ تَرْتَفِعْ.

.The greatest of people in loftiness is one who humbles himself .٥

٥_ أَعْظَمُ النَّاسِ رِفْعَهُ مَنْ وَضَعَ نَفْسَهُ.

.The most honourable of attributes is humility, forbearance and affability .٦

٦_ أَشْرَفُ الْخَلَائِقِ التَّوَّاضِعُ وَالْحِلْمُ، وَلَيْنُ الْجَانِبِ.

.Humility elevates, pride abases .٧

٧_ التَّوَّاضِعُ يَرْفَعُ، التَّكَبُّرُ يَضَعُ.

.Humility is the fruit of knowledge .٨

٨_ التَّوَّاضِعُ ثَمَرَةُ الْعِلْمِ.

.Humility elevates the abased .٩

٩_ التَّوَّاضِعُ يَرْفَعُ الْوَضِيعَ.

.١٠

.Humility is the symbol of nobility

١٠_ التَّوَّاضِعُ عُنْوَانُ التُّبْلِ.

.Humility spreads [one's] virtue .١١

١١_ التَّوَّاضِعُ يَنْشُرُ الْفَضِيلَةَ.

.Humility is the alms-tax of honour .١٢

١٢_ التَّوَّاضِعُ زَكَاةُ الشَّرَفِ.

.Humility is the most honourable eminence .١٣

١٣_ التَّوَّاضِعُ أَشْرَفُ السُّؤْدَدِ.

.Humility is the ladder of honour .١٤

١٤_ التَّوَّاضِعُ سُلَّمُ الشَّرَفِ.

.Humility is one of the snares [for capturing] of honour .١٥

١٥_ التَّوَّاضِعُ مِنْ مَصَائِدِ الشَّرَفِ.

.Verily if you become humble, Allah will elevate you .١٦

١٦_ إِنَّكَ إِنْ تَوَاضَعْتَ رَفَعَكَ اللَّهُ.

.It is through humility that one gets elevated .١٧

١٧_ بِالتَّوَّاضِعِ تَكُونُ الرَّفْعَةُ.

١٨. (١) Through humility the loftiness [of a person] is measured.

١٨_ بِالتَّوَّاضِعِ تُزَانُ الرَّفْعَةُ.

.Through increased humility, honour is perfected .١٩

١٩_ بِكَثْرِهِ التَّوَّاضِعِ يَتَّكَمَلُ الشَّرَفُ.

۲۰. Humble yourself before Allah and He will elevate you .۲۰

۲۰_ تَوَاضَعٌ لِلَّهِ يَرْفَعُكَ.

۲۱. The humility of a person elevates him .۲۱

۲۱_ تَوَاضَعُ الْمَرْءِ يَرْفَعُهُ.

۲۲. The completeness of honour is [in] humility .۲۲

۲۲_ تَمَامُ الشَّرَفِ التَّوَاضُعُ.

۲۳. The humility of a noble person is the cause of his honour .۲۳

۲۳_ تَوَاضَعُ الشَّرِيفِ يَدْعُو إِلَى كَرَامَتِهِ.

۲۴. The fruit of humility is love .۲۴

۲۴_ ثَمَرُهُ التَّوَاضُعِ الْمَحَبَّةُ.

۲۵. The result of humility is honour .۲۵

۲۵_ حَاصِلُ التَّوَاضُعِ الشَّرَفُ.

۲۶. Humility suffices as an honour .۲۶

۲۶_ كَفَى بِالتَّوَاضُعِ شَرَفًا.

۲۷. Humility suffices as loftiness .۲۷

۲۷_ كَفَى بِالتَّوَاضُعِ رِفْعَةً.

۲۸. As you become humble, you become great .۲۸

۲۸_ كَمَا تَتَوَاضَعُ تَعْتَظِمُ.

۲۹. One who has humility is elevated .۲۹

۲۹_ مَنْ تَوَاضَعَ رُفِعَ.

.One who is humble is never bereft of honour .۳۰

۳۰_ مَنْ كَانَ مُتَوَاضِعًا لَمْ يَعْذَمِ الشَّرْفَ.

.Whoever has humility, Allah honours and elevates him .۳۱

۳۱_ مَنْ تَوَاضَعَ عَظَّمَهُ اللَّهُ وَرَفَعَهُ.

.None is humble except the lofty .۳۲

۳۲_ مَا تَوَاضَعَ إِلَّا رَفِيعٌ.

.Nothing earns honour like humility .۳۳

۳۳_ مَا

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.Or: Through humility, loftiness is adorned –۱

اَكْتَسَبَ الشَّرْفُ بِمِثْلِ التَّوَاضِعِ.

.Nobody shows humility but that Allah, the Exalted, increases his loftiness ٣٤.

٣٤_ ما تَوَاضَعَ أَحَدٌ إِلَّا زَادَهُ اللَّهُ تَعَالَى جَلَالَهُ.

How good is the humility shown by the wealthy towards the poor in order to attain ٣٥ 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

٣٥_ ما أَحْسَنَ تَوَاضِعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ سُبْحَانَهُ، وَمَا أَحْسَنَ تَيْبَةَ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ إِتْكَالًا عَلَى اللَّهِ سُبْحَانَهُ.

.There is no honour like humility ٣٦.

٣٦_ لَا شَرَفَ كَالْتَّوَاضِعِ.

.By being humble, matters are put in order ٣٧.

٣٧_ بِخَفْضِ الْجُنَاحِ تَنْتَظِمُ الْأُمُورُ.

Homeland

Homeland-الوطن

.[It is from the restriction of means to remain in one's homeland [and not travel ١.]

١_ مِنْ ضَيْقِ الْعَطَنِ لُزُومُ الْوَطَنِ.

.Separation from one's homeland is one of the two separations ٢.

٢_ الْأَغْتِرَابُ أَحَدُ الشُّتَاتَيْنِ.

Admonition

Admonition-الواعظ والموعظه

Take light from the flame of the preacher who practices what he preaches, accept ١ . advice from the adviser who is vigilant, and act upon what he teaches you

١_ اسْتَضِيحُوا مِنْ شُعْلِهِ وَاِعْظِ مُتَّعِظًا، وَأَقْبِلُوا نَصِيحَةَ نَاصِحٍ مُتَّقِظًا، وَقِفُوا عِنْدَ مَا أَفَادَكُمْ مِنَ التَّعْلِيمِ.

.٢.Indeed the most hearing ear is one that listens to admonition and heeds it .

٢_ أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَنْ وَعَى التَّذْكَيرَ وَقَبْلَهُ.

.٣.[The most beneficial of admonitions is that which deters [someone from sin .

٣_ أَنْفَعُ الْمَوَاعِظِ مَا رَدَّعَ.

.٤.The most effective admonition is taking a lesson from the place where the dead lay .

٤_ أُنْبَلَّغُ الْعِظَاتِ الْإِعْتِبَارُ بِمَصَارِعِ الْأَمْوَاتِ.

.٥. 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

٥_ أبلَّغَ العِظَاتِ النَّظْرُ إِلَى مَصَارِعِ الأَمْوَاتِ، وَ الإِعْتِبَارُ بِمَصَائِرِ الآبَاءِ وَالْأُمَّهَاتِ.

The most effective adviser for you is this world, if only you took a lesson from what .٦
it shows you of the changing circumstances and what it informs you of disunion and
.separation

٦_ أبلَّغَ ناصِحَ لَكَ الدُّنْيَا، لَوْ انْتَصَحْتَ بِمَا تُرِيكَ مِنْ تَغَايِرِ الحَالَاتِ، وَ تُؤَذِّنُكَ بِهِ مِنَ البَيْنِ وَالشَّتَاتِ.

Verily there is a lesson and an admonition in everything for the people of wisdom .٧
.and understanding

٧_ إِنَّ فِي كُلِّ شَيْءٍ مَوْعِظَةً وَعِبْرَةً لِدَوَى اللِّبِّ وَ الإِعْتِبَارِ.

Verily the most sincere of people is one who admonishes himself and is most .٨
.submissive to his Lord

٨_ إِنَّ أَنْصَحَ النَّاسِ أَنْصَحُهُمْ لِنَفْسِهِ، وَأَطَوْعُهُمْ لِرَبِّهِ.

Verily the admonition that is neither discarded by the ears nor matched in benefit is .٩
that which is not expressed by the speaking tongue, rather it is exhibited by the
.tongue of action

٩_ إِنَّ الوَعِظَ الَّذِي لَا يَمُجُّهُ سَمْعٌ، وَلَا يَعْدِلُهُ نَفْعٌ، مَا سَكَتَ عَنْهُ لِسَانُ القَوْلِ، وَ نَطَقَ بِهِ لِسَانُ الفِعْلِ.

.١٠ [Accepting admonition means taking a lesson [and putting into action

١٠_ الإِتِّعَاضُ إِعْتِبَارٌ.

.١١ Admonitions are the means of enlivening the hearts

١١_ الأَمْوَاعُ حَيَاةُ القُلُوبِ.

.١٢ Sincere advice bears the fruit of affection

١٢_ النَّصِيحَةُ تُثْمِرُ الوُدَّ.

.۱۳ Admonition is a curative advice .۱۳

۱۳_ الْمَوْعِظَةُ نَصِيحَةٌ شَافِيَةٌ.

.۱۴ Admonitions are a sanctuary for one who heeds them .۱۴

۱۴_ الْمَوْعِظُ كَهَيْفَ لِمَنْ وَعَاها (دَعَاها، رَعَاها).

.۱۵ Admonitions are a remedy for the one who acts upon them .۱۵

۱۵_ الْمَوْعِظُ شِفَاءٌ لِمَنْ

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عَمِلَ بِهَا.

.[The beneficial admonition is that which deters [from sin ١٦.

١٦_ أَلْوَعُظُ النَّافِعُ مَا رَدَعَ.

.Admonitions are the sheen of the souls and the polish of the hearts ١٧.

١٧_ أَلْمَوَاعِظُ صِقَالُ النَّفُوسِ وَجَلَاءُ الْقُلُوبِ.

.Through admonitions heedlessness is dispelled ١٨.

١٨_ بِالْمَوَاعِظِ تَنْجَلِي الْعَفْلَةُ.

.Between you and the admonition there is a veil of heedlessness and negligence ١٩.

١٩_ بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْعَفْلَةِ وَالْغَرَّةِ.

.The fruit of admonition is awareness ٢٠.

٢٠_ ثَمَرَةُ الْوَعِظِ الْإِنْتِبَاهُ.

.[The best of admonitions is that which deters [from sin ٢١.

٢١_ خَيْرُ الْمَوَاعِظِ مَا رَدَعَ.

May Allah have mercy on the person who accepts admonition, is deterred [from ٢٢.

.sin] and benefits from the lessons [he has] learnt

٢٢_ رَحِمَ اللَّهُ امْرَأً اتَّعَظَ وَارْتَدَّجَرَ، وَانْتَفَعَ بِالْعِبَرِ.

.Many a commander [towards good] does not follow [his own] commands ٢٣.

٢٣_ رُبَّ أَمْرٍ غَيْرٍ مُؤْتَمَرٍ.

.[Many a preventer [of evil] does not prevent himself [from it ٢٤.

٢٤_ رُبَّ زَاجِرٍ غَيْرٍ مُزْدَجِرٍ.

Many an admonisher does not [follow his admonishment and] deter himself [from .٢٥
[sin].

٢٥_ رَبِّ وَاِعْظُ غَيْرُ مُؤْتَدِعٍ.

.Hearing with the ear does not benefit when the heart is heedless .٢٦

٢٦_ سَمْعُ الْأُذُنِ لَا يَنْفَعُ مَعَ غَفْلَةِ الْقَلْبِ.

.In admonitions there is polishing of the hearts .٢٧

٢٧_ فِي الْمَوَاعِظِ جَلَاءُ الصُّدُورِ.

Comprehension [and acceptance] of admonitions invites one to caution, so take .٢٨
admonition from the examples [of the past], and take lesson from the [sudden]
.changes in circumstances, and take benefit from the Warners

٢٨_ فَطَنَهُ الْمَوَاعِظُ تَدْعُو إِلَى الْحَذَرِ، فَاتَّعِظُوا بِالْعِبَرِ، وَاعْتَبِرُوا بِالْغَيْرِ، وَانْتَفِعُوا بِالنُّذُرِ.

For the people who possess intellect, what they experience is sufficient as an .٢٩
admonition

٢٩_ كَفَى

p: ٩٤٠

عِظَةً لِدَوَى الْأَلْبَابِ مَا جَرَّبُوا.

One who finds tranquillity in thinking positively about the [passing] days has not .۳۰
.understood the admonitions of time

۳۰_ لَمْ يَعْقِلْ مَوَاعِظَ الزَّمَانِ مَنْ سَكَنَ إِلَى حُسْنِ الظَّنِّ بِالْأَيَّامِ.

[Do not shun the one who admonishes you [to good .۳۱

۳۱_ مَنْ وَعَظَكَ فَلَا تُوحِشْهُ.

.Whoever admonishes you [to act righteously] has done you a favour .۳۲

۳۲_ مَنْ وَعَظَكَ أَحْسَنَ إِلَيْكَ.

Whoever does not take lesson from [what happens to] the people, Allah makes an .۳۳
.example out of him for the people

۳۳_ مَنْ لَمْ يَتَّعِظْ بِالنَّاسِ وَعَظَ اللَّهُ النَّاسَ بِهِ.

Whoever understands the admonitions of time will not be at ease with positive .۳۴
.thoughts about his days

۳۴_ مَنْ فَهِمَ مَوَاعِظَ الزَّمَانِ لَمْ يَسْكُنْ إِلَى حُسْنِ الظَّنِّ بِالْأَيَّامِ.

.Admonition is an excellent gift .۳۵

۳۵_ نِعْمَ الْهَدِيَّةُ الْمَوْعِظَةُ.

He (‘a) said about the one whom he was rebuking: He is bold in his words but falls .۳۶
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

۳۶_ وَقَالَ فِي ذِكْرِ مَنْ ذَمَّهُ: هُوَ بِالْقَوْلِ مُدِلٌّ، وَمِنَ الْعَمَلِ مُقِلٌّ، وَعَلَى النَّاسِ طَاعِنٌ، وَلِنَفْسِهِ مُدَاهِنٌ، هُوَ فِي مُهْلَةٍ مِنَ اللَّهِ يَهْوَى مَعَ

الْغَافِلِينَ، وَيَعْتَدُوا مَعَ الْمُذْنِبِينَ بِإِلَّا سَبِيلِ قَاصِدٍ، وَلَا إِمَامٍ قَائِدٍ وَلَا عِلْمٍ مُبِينٍ، وَلَا دِينٍ

p: ٩٤١

Never be one of those who do not benefit from admonition unless you give him a .۳۷ painful punishment, for indeed the intelligent one takes admonishment from discipline .whereas beasts are not deterred except by beating

۳۷_ لَا تَكُونَنَّ مِمَّنْ لَا تَنْفَعُهُ الْمَوْعِظَةُ إِلَّا إِذَا بَالَغَتْ فِي إِيْلَامِهِ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ بِالْأَدَبِ، وَالْبَهَائِمَ لَا تَزْتَدِعُ إِلَّا بِالضَّرْبِ.

people, how much admonition will you be given yet you decline it? How much have .۳۸ 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

۳۸_ يَا أَيُّهَا النَّاسُ إِلَى كَمْ تُوعِظُونَ وَلَا تَتَّعِظُونَ؟! فَكَمْ قَدْ وَعَظَكُمُ الْوَاعِظُونَ، وَحَذَّرَكُمُ الْمُحَذِّرُونَ، وَزَجَرَكُمُ الزَّاجِرُونَ، وَبَلَّغَكُمُ الْعَالِمُونَ، وَعَلَى سَبِيلِ النَّجَاهِ دَلَّكُمُ الْأَنْبِيَاءُ وَالْمُرْسَلُونَ، وَأَقَامُوا عَلَيْكُمُ الْحُجَّةَ، وَأَوْضَحُوا لَكُمُ الْمَحَجَّةَ، فَبَا دَرُوا الْعَمَلَ، وَاعْتَنَمُوا الْمَهْلَ، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدًا حِسَابٌ وَلَا عَمَلٌ، وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَىُّ مُنْقَلَبٍ يَنْقَلِبُونَ.

He loves to be obeyed while he disobeys and to be given his full share while he .۳۹ 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

٣٩- يُحِبُّ أَنْ يُطَاعَ وَيَعْصَى، وَيَسْتَوْفَى وَلَا يُوفَى، يُحِبُّ أَنْ يُوصَفَ بِالسَّخَاءِ وَلَا يُعْطَى، وَيَقْتَضِي وَلَا يُقْتَضَى.

He speaks of the world with the words of the abstemious yet acts in it with the .٤٠
.actions of the desirous

٤٠- يَقُولُ فِي الدُّنْيَا بِقَوْلِ الرَّاهِدِينَ، وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاغِبِينَ.

He manifests the traits of the virtuous yet secretly performs the actions of the .٤١
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

٤١_ يُظهِرُ شِيمَةَ الْمُحْسِنِينَ، وَيُخْفِي عَمَلِ الْمُسِيئِينَ، يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ، وَلَا يَتَزَكُّهَا فِي حَيَاتِهِ، يُسَلِّفُ الذَّنْبَ وَيُسَوِّفُ بِالتَّوْبَةِ، يُحِبُّ الصَّالِحِينَ، وَلَا يَعْمَلُ أَعْمَالَهُمْ، وَيُبْغِضُ الْمُسِيئِينَ وَهُوَ مِنْهُمْ، يَقُولُ لِمَ أَعْمَلُ فَأَتَعَنِي، بَلْ أَجْلِسُ فَأَتَمَنِّي، يُبَادِرُ دَائِبًا مَا يَفْنَى، وَيَدَّعُ مَا يَبْقَى، يَعْجِزُ عَنِ شُكْرِ مَا أُوتِيَ، وَيَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ يُرَشِّدُ غَيْرَهُ وَيُعْوِي نَفْسَهُ، وَيَنْهَى النَّاسَ بِمَا لَا يَنْتَهَى، وَيَأْمُرُهُمْ بِمَا لَا يَأْتِي يَتَكَلَّفُ مِنَ النَّاسِ مَا لَمْ

يُؤْمَرُ وَيُضَيِّعُ مِنْ نَفْسِهِ مَا هُوَ أَكْثَرُ بِأَمْرِ النَّاسِ وَلَا يَأْتِمُرُ، وَيَحْدُرُهُمْ وَلَا يَحْدَرُ، يَرْجُو ثَوَابَ مَا لَمْ يَعْمَلْ وَيَأْمَنُ عِقَابَ جُزْمٍ مُتَقَنَّ، يَسْتَمِيلُ وَجْهَ النَّاسِ بِتِدَائِنِهِ وَيُخْفِي ضَمَدًا مَا يُعْلَنُ لِنَفْسِهِ عَلَى غَيْرِهِ، وَلَا يَعْرِفُ عَلَيْهَا لِغَيْرِهِ، يَخَافُ عَلَى غَيْرِهِ بِأَكْثَرٍ مِنْ ذَنْبِهِ، وَيَرْجُو لِنَفْسِهِ أَكْثَرَ مِنْ عَمَلِهِ، يَرْجُوا

اللَّهُ فِي الْكَبِيرِ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبُّ، يَخَافُ الْعَبِيدَ فِي الرَّبِّ، وَلَا يَخَافُ فِي الْعَبِيدِ الرَّبَّ.

.42 The one who accepts admonition has indeed awoken .42

42_ قَدْ تَيْقَظَ مَنْ اتَّعَظَ.

God–Given Success

God–given success –التوفيق

.1 God–given success is the more honourable of the two shares .1

1_ التَّوْفِيقُ أَشْرَفُ الْحَظِّينِ.

.2 God–given success and God’s abandonment(1) each pulls the soul towards itself, so .2
.whichever [of the two] prevails, it enters its fold

2_ التَّوْفِيقُ وَالْخِذْلَانُ يَتَجَاذِبَانِ النَّفْسَ فَأَيُّهُمَا غَلَبَ كَانَتْ فِي حَيْرِهِ.

.3 Verily when Allah, the Glorified, wishes good for a servant, He grants him success in .3
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 بِعَبْدٍ خَيْرًا، وَقَفَّهُ لِإِنْفَازِ أَجَلِهِ، فِي أَحْسَنِ عَمَلِهِ وَرَزَقَهُ مُبَادَرَةَ مَهَلِهِ فِي طَاعَتِهِ قَبْلَ الْفَوْتِ.

.4 God–given success is [God’s special attention and] favour .4

4_ التَّوْفِيقُ عِنَايَةٌ.

.5 God–given success is a mercy .5

5_ التَّوْفِيقُ رَحْمَةٌ.

.6 [God–given success is [a means of] advancement [towards Allah .6

6_ التَّوْفِيقُ إِقْبَالٌ.

.7 God–given success (or kindness) is the key to sustenance .7

٧_ التَّوْفِيقُ (الرَّفْقُ) مِفْتَاحُ الرَّفْقِ.

٨ .God-given success is the leader towards righteousness

٨_ التَّوْفِيقُ قَائِدُ الصَّلَاحِ.

٩ .God-given success is from the attractions [that pulls one] towards the Lord

٩_ التَّوْفِيقُ مِنْ جَذَبَاتِ الرَّبِّ.

١٠ .God-given success is the beginning of [many] blessings

١٠_ التَّوْفِيقُ أَوَّلُ النَّعْمَةِ.

١١ .God-given success is a supporter of the intellect

١١_ التَّوْفِيقُ مُمِدُّ الْعَقْلِ.

١٢ .God-given success is the cornerstone of felicity

١٢_ التَّوْفِيقُ رَأْسُ السَّعَادَةِ.

١٣ .God-given success is the fountainhead of prosperity

١٣_ التَّوْفِيقُ رَأْسُ

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This is a condition where Allah forsakes those who disobey Him and leaves them to –١
(their own devices (see Q٣:١٦٠

۱۴. God-given success is the favour [and special attention] of the Most Merciful .

۱۴_ التَّوْفِيقُ عِنَايَةُ الرَّحْمَنِ.

۱۵. God-given success is the best virtue .

۱۵_ التَّوْفِيقُ أَفْضَلُ مَنْقَبِهِ.

۱۶. Through God-given success felicity is achieved .

۱۶_ بِالتَّوْفِيقِ تَكُونُ السَّعَادَةُ.

۱۷. God-given success is the best leader .

۱۷_ حُسْنُ التَّوْفِيقِ خَيْرُ قَائِدٍ.

۱۸. God-given success is the best helper and good action is the best associate .

۱۸_ حُسْنُ التَّوْفِيقِ خَيْرُ مُعِينٍ، وَحُسْنُ الْعَمَلِ خَيْرُ قَرِينٍ.

۱۹. There is no succour like God-given success .

۱۹_ لَا مَعُونَةَ كَالتَّوْفِيقِ.

۲۰. There is no blessing greater than God-given success .

۲۰_ لَا نِعْمَةَ أَفْضَلُ مِنَ التَّوْفِيقِ.

۲۱. One who considers evil to be good and turns away from the words of the sincere .
adviser does not become successful

۲۱_ لَمْ يُوفِّقْ مَنْ اسْتَحْسَنَ الْقَبِيحَ، وَأَعْرَضَ عَنِ قَوْلِ النَّصِيحِ.

۲۲. [Whoever is granted success does good [work .

۲۲_ مَنْ وُفِّقَ أَحْسَنَ.

.One who is assisted by God-given success does good work .٢٣

٢٣_ مَنْ أَمَدَّهُ التَّوْفِيقُ أَحْسَنَ الْعَمَلِ.

.One who is not assisted by God-given success does not turn towards the truth .٢٤

٢٤_ مَنْ لَمْ يُمَدَّهُ التَّوْفِيقُ لَمْ يُنِبْ إِلَى الْحَقِّ.

.Taking [and acting upon] good advice is from the biggest success .٢٥

٢٥_ مِنْ أَكْبَرِ التَّوْفِيقِ الْأَخْذُ بِالنَّصِيحَةِ.

Part of the success of a freeman (or a person) is his earning wealth through .٢٦
.legitimate means

٢٦_ مِنْ تَوْفِيقِ الْحُرِّ (الْمَرْءِ) إِكْتِسَابُهُ الْمَالَ مِنْ حِلِّهِ.

From the success of a man is putting his secret in the hands of one who conceals it .٢٧
.[and [placing] his goodness with one who spreads it [and makes it known to others

٢٧_ مِنْ تَوْفِيقِ الرَّجُلِ وَضْعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَإِحْسَانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

We praise .٢٨

Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience
and to keep away from disobedience

٢٨_ نَحْمَدُ اللَّهَ سُبْحَانَهُ عَلَى مَا وَفَّقَ لَهُ مِنَ الطَّاعَةِ، وَذَادَ عَنْهُ مِنَ الْمَعْصِيَةِ.

.One who is supported [by Allah] in his affairs is successful in achieving his goals .٢٩

٢٩_ مَنْ تَأَيَّدَ فِي الْأُمُورِ ظَفِرَ بِيُغَيْتِهِ.

.Whoever takes Allah to be His adviser attains success .٣٠

٣٠_ مَنْ اسْتَنْصَحَ اللَّهَ حَازَ التَّوْفِيقَ.

Agreement

الموافق–Agreement

.Excessive agreement is hypocrisy .١

١_ كَثْرَةُ الْوِفَاقِ نِفَاقٌ.

Shamelessness And The Shameless

الموافق والمقاحه–Shamelessness and the shameless

.The worst countenance is [that of] the shameless .١

١_ بِئْسَ الْوَجْهُ الْوَقَاحُ.

.How shameless the ignorant one is .٢

٢_ مَا أَوْقَحَ الْجَاهِلَ.

.The shamelessness of a man disgraces him .٣

٣_ وَقَاحُهُ الرَّجُلِ تَشِينُهُ.

Impudence

القحه- Impudence

۱. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

۱_ إِيَّاكَ وَالْقِحَّةَ، فَإِنَّهَا تَحْدُوكَ عَلَى رُكُوبِ الْقَبَائِحِ، وَالتَّهْجُمِ عَلَى السَّيِّئَاتِ.

۲. Impudence is the symbol of evil.

۲_ الْقِحَّةُ عُنْوَانُ الشَّرِّ.

۳. The cornerstone of every evil is impudence.

۳_ رَأْسُ كُلِّ شَرٍّ الْقِحَّةُ.

Reverence

التوقير- Reverence

۱. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

۱_ وَقَرُّوا اللَّهَ سُبْحَانَهُ، وَاجْتَنِبُوا مَحَارِمَهُ، وَأَحِبُّوا أَحِبَّائَهُ.

۲. Revere your elders and your youngsters will revere you.

۲_ وَقَرُّوا كِبَارَكُمْ، يُوقِّرُكُمْ صِغَارُكُمْ.

Precautionary Dissimulation

التقية- Precautionary dissimulation

۱. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

۱_ عَلَيْكَ بِالتَّقِيَّةِ فَإِنَّهَا شِمَّةُ الْأَفْضَلِ.

۲. He who has no precautionary dissimulation has no religion.

۲_ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ.

۳. Precautionary dissimulation is religiosity .۳

۳_التَّقِيَّةُ دِيَانَةٌ.

God–Wariness

God-wariness–التقوى

۱. God-wariness is a fortified .۱

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.stronghold for the one who takes refuge in it

١_ أَلْتَقْوَى حِصْنٌ حَصِينٌ لِمَنْ لَجَأَ إِلَيْهِ.

.God-wariness is the accumulator of [all] purity and chastity .٢

٢_ أَلْتَقْوَى جَمَاعُ التَّنَزُّهِ وَالْعَفَافِ.

.God-wariness is the fruit of faith and the sign of certitude .٣

٣_ أَلْتَقْوَى ثَمَرَةُ الدِّينِ وَأَمَارَةُ الْيَقِينِ.

The exterior of God-wariness is honour in this world while its interior is honour in .٤
.the Hereafter

٤_ أَلْتَقْوَى ظَاهِرُهُ شَرَفُ الدُّنْيَا، وَبَاطِنُهُ شَرَفُ الْآخِرَةِ.

God-wariness is the strongest connection between yourself and Allah if you hold on .٥
.[to it, and it is a shield against the painful chastisement [of the Hereafter

٥_ أَلْتَقْوَى آكَدُ سَبَبِ بَيْنِكَ وَبَيْنَ اللَّهِ إِنْ أَخَذْتَ بِهِ وَجُنَّهْ مِنْ عَذَابِ أَلِيمٍ.

.God-wariness is such that there is no alternative or substitute for it .٦

٦_ أَلْتَقْوَى لَا عِوَاضَ وَلَا خَلْفَ فِيهِ.

God-wariness is for a person to be cautious of all [the things] that could lead him .٧
.towards sin

٧_ أَلْتَقْوَى أَنْ يَتَّقِيَ الْمَرْءُ كُلَّمَا يُؤْتِمُّهُ.

.[Be God-wary and you will succeed [in this world and the next .٨

٨_ اِتَّقِ تَفُزْ.

Fill your heart with God-wariness and oppose your vain desires, [by this] you will .٩
.overcome Satan

٩_ أَسْعِزْ قَلْبَكَ التَّقْوَى، وَخَالَفِ الْهَوَى تَغْلِبِ الشَّيْطَانَ.

١٠. 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

١٠_ اتَّقِ اللَّهَ بَعْضَ التَّقَى وَإِنْ قَلَّ، وَاجْعَلْ بَيْنَكَ وَبَيْنَهُ سِتْرًا وَإِنْ رَقَّ.

١١. Fear Allah by obeying Him, and obey Allah by fearing Him

١١_ اتَّقِ اللَّهَ بِطَاعَتِهِ، وَأَطِعِ اللَّهَ بِتَقْوَاهُ.

١٢. Be wary of your duty towards Allah, whom you

.must eventually meet, and with other than whom you have no ultimate end

١٢_ اتَّقُوا اللَّهَ الَّذِي لَا بُدَّ لَكُمْ مِنْ لِقَائِهِ، وَلَا مُنْ تَهَى لَكُمْ دُونَهُ.

Be wary of your duty towards Allah with regards to that which He has created you .١٣
for

١٣_ اتَّقُوا اللَّهَ جِهَهُ مَا خَلَقَكُمْ لَهُ.

Be wary of your duty towards Allah, [the Lord] who hears when you speak and .١٤
.knows when you conceal something in your heart

١٤_ اتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ، وَإِنْ أٰضْمَرْتُمْ عَلِمَ.

Be wary of your duty towards Allah with the wariness that is due to Him, and strive .١٥
to attain His pleasure, and be cautious of what He has warned you about from His
.painful chastisement

١٥_ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَاسْعَوْا فِي مَرْضَاتِهِ، وَاخْذَرُوا مَا حَذَّرَكُم مِّنَ أَلِيمِ عَذَابِهِ.

Be wary of your duty towards Allah with the wariness of one who hears [the .١٦
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

١٦_ اتَّقُوا اللَّهَ تَقِيَّتَهُ مَن سَمِعَ فَخَشَعَ، وَاقْتَرَفَ فَأَعْتَرَفَ، وَعَلِمَ فَوَجَلَ، وَحَادَرَ فَبَادَرَ، وَعَمِلَ فَأَحْسَنَ.

Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, .١٧
.it protects him and whoever holds on to it, it preserves him

١٧_ اِلْجَاؤًا إِلَى التَّقْوَى فَإِنَّهُ جُنَّةٌ مِّنِيَعَهُ، مَن لَجَأَ إِلَيْهَا حَصَّنَتْهُ، وَمَن اِعْتَصَمَ بِهَا عَصَمَتْهُ.

Hold on to God-wariness, for indeed it has a rope with a firm handle .١٨

.and a stronghold with an insurmountable peak

١٨_ اِعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عَزُوتُهُ، وَمَعْقِلًا مَنِيعًا ذُرُوتُهُ.

Indeed God-wariness is like trained [and docile] riding mounts with their riders on .١٩
.them and their reins given to them, so they take them into Paradise

١٩_ أَلَا وَإِنَّ التَّقْوَى مَطَايَا ذُلِّ حُمِلَ عَلَيْهَا أَهْلُهَا، وَأُعْطُوا أَزِمَّتَهَا فَأُورِدَتْهُمْ الْجَنَّةَ.

.The most protective shield is God-wariness .٢٠

٢٠_ أَوْقَى جُنَّةَ التَّقْوَى.

.The most impenetrable fortress of religion is God-wariness .٢١

٢١_ أَمْنَعُ حُصُونِ الدِّينِ التَّقْوَى.

Verily God-wariness is a protection for you in your life and a means of gaining .٢٢
.nearness [to Allah] after your death

٢٢_ إِنَّ التَّقْوَى عِصْمَةٌ لَكَ فِي حَيَاتِكَ، وَزُفَى لَكَ بَعْدَ مَمَاتِكَ.

Verily Allah the Most High has enjoined God-wariness upon you and has made it .٢٣
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

٢٣_ إِنَّ اللَّهَ تَعَالَى أَوْصَاكُمْ بِالتَّقْوَى، وَجَعَلَهَا رِضَاءً مِنْ خَلْقِهِ، فَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِعَيْنِهِ، وَنَوَاصِيكُمْ بِيَدِهِ.

Verily the wariness of their duty towards Allah has shielded His friends from what .٢٤
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

٢٤_ إِنَّ تَقْوَى اللَّهِ حَمَتِ أَوْلِيَاءَهُ مَحَارِمَهُ، وَالزَّمَّتْ قُلُوبَهُمْ مَخَافَتَهُ، حَتَّى أَسِيَهَرَتْ لِيَالِيَهُمْ، وَأَظْمَيْتْ هَوَاجِرَهُمْ، فَأَخَذُوا الرِّاحَةَ
بِالتَّعَبِ، وَالرَّيِّ بِالظَّمِّ.

Verily the fear of Allah is a provision and a place of return. It .٢٥

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.

٢٥_ إِنَّ تَقْوَى اللَّهِ هِيَ الزَّادُ وَالْمَعَادُ، زَادٌ مُبْلَغٌ، وَمَعَادٌ مُنْجِحٌ، دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ، وَوَعَاها خَيْرٌ وَاوَّعٍ، فَأَسْمَعُ دَاعِيَهَا، وَفَازَ وَاعِيَهَا.

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.

٢٦_ إِنَّ التَّقْوَى حَقُّ اللَّهِ سُبْحَانَهُ عَلَيْكُمْ، وَالْمُوجِبَةُ عَلَى اللَّهِ حَقَّكُمْ، فَاسْتَعِينُوا بِاللَّهِ عَلَيْهَا، وَتَوَسَّلُوا إِلَى اللَّهِ بِهَا.

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

٢٧_ إِنَّ تَقْوَى اللَّهِ لَمْ تَزَلْ عَارِضَةً نَفْسِهَا عَلَى الْأُمَمِ الْمَاضِينَ وَالْغَابِرِينَ، لِحَاجَتِهِمْ إِلَيْهَا عَدًّا إِذَا أَعَادَ اللَّهُ مَا أُبْدِيَ وَأَخَذَ مَا أُعْطِيَ، فَمَا أَقَلُّ مَنْ حَمَلَهَا حَقَّ حَمْلِهَا.

Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

٢٨_ إِنَّ لِتَقْوَى اللَّهِ حَبْلًا وَثِيقًا عَزِيزَةً، وَمَعْقِلًا مَنِيعًا ذُرْوَةً.

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

٢٩_ إِنَّ التَّقْوَى مُنْتَهَى رِضَى اللَّهِ مِنْ عِبَادِهِ، وَحَاجَتِهِ مِنْ خَلْقِهِ، فَاتَّقُوا اللَّهَ الَّذِي إِنَّ أَسْرَرَتُمْ عَلِمَهُ، وَإِنْ أَعْلَنْتُمْ كَتَبَهُ.

Verily God-wariness is a strong fortress [of protection] for the one who takes .٣٠ 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

٣٠_ إِنَّ التَّقْوَى دَارٌ حِصْنٌ عَزِيزٌ لِمَنْ لَجَأَ إِلَيْهِ، وَالْفُجُورُ دَارٌ حِصْنٌ ذَلِيلٌ لَا يُحْرِزُ أَهْلَهُ وَلَا يَمْنَعُ مَنْ لَجَأَ إِلَيْهِ.

Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a .٣١ .pathway to Paradise; its path is clear and the one who travels on it, gains

٣١_ إِنَّ التَّقْوَى فِي الْيَوْمِ الْحِزْبُ وَالْجَنَّةُ، وَفِي غَدِ الطَّرِيقُ إِلَى الْجَنَّةِ، مَسْلُكُهَا وَاضِحٌ وَسَالِكُهَا رَابِحٌ.

Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is .٣٢ .surely the key to righteousness and the lamp of success

٣٢_ إِنَّ تَقْوَى اللَّهِ عِمَارَةُ الدِّينِ، وَعِمَادُ الْيَقِينِ، وَإِنَّهَا لِمِفْتَاحِ صَلَاحٍ، وَمِضْبَاحِ نَجَاحٍ.

Verily the one who has been shown what is in front of him by the examples of the .٣٣ exemplary punishments of the past is prevented by God-wariness from falling into .doubts

٣٣_ إِنَّ مَنْ صَرَّحَتْ لَهُ الْعِبْرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ حَجَزَهُ التَّقْوَى عَنِ تَقَعُّمِ الشُّبُهَاتِ.

Verily the one who abandons God-wariness is lured by pleasures and .٣٤

lustful desires, and falls into the wilderness of sins and is constantly plagued by grave
(.or many) [evil] consequences

٣٤_ إِنَّ مَنْ فَارَقَ التَّقْوَىٰ أُغْرِيَ بِاللَّذَاتِ وَالشَّهَوَاتِ، وَوَقَعَ فِي تِيهِ السَّيِّئَاتِ، وَلَزِمَهُ كَبِيرٌ (كَثِيرٌ) التَّبِعَاتِ.

Indeed the fear of Allah is a key to rightness, a store for the Hereafter, . ٣٥
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

٣٥_ إِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سِدَادٍ، وَذَخِيرَةٌ مَعَادٍ، وَعِثَّةٌ مِنْ كُلِّ مَلَكَةٍ، وَنَجَاةٌ مِنْ كُلِّ هَلَاكَةٍ، بِهَا يَنْجُو الْهَارِبُ، وَتُنَجِّحُ الْمَطَالِبُ،
وَتُنَالُ الرِّغَائِبُ.

.God-wariness dignifies, immorality disgraces ٣٦

٣٦_ اَلتَّقْوَى تُعِزُّ، اَلْفُجُورُ يُذِلُّ.

.[God-wariness is eschewal [of the forbidden ٣٧

٣٧_ اَلتَّقْوَى اجْتِنَابٌ.

.God-wariness is the best provision ٣٨

٣٨_ اَلتَّقْوَى خَيْرٌ زَادٍ.

God-wariness is the most fruitful cultivation ٣٩

٣٩_ اَلتَّقْوَى اَزْكَى زِرَاعَةٍ.

.God-wariness is the cornerstone [all] of good deeds ٤٠

٤٠_ اَلتَّقْوَى رَأْسُ الْحَسَنَاتِ.

.God-wariness is the leader of moral virtues ٤١

٤١_ اَلتَّقْوَى رَأْسُ الْاِخْلَاقِ.

.God-wariness is a fortified stronghold ٤٢

٤٢_ أَلْتَقْوَى حِصْنٌ حَصِينٌ.

.٤٣ [God-wariness is the reserve for the place of return [in the Hereafter

٤٣_ أَلْتَقْوَى ذَخِيرَةٌ مَعَادٍ.

.٤٤ God-wariness is the strongest foundation

٤٤_ أَلْتَقْوَى أَقْوَى أَسَاسٍ.

.٤٥ God-wariness is the key to uprightness

٤٥_ أَلْتَقْوَى مِفْتَاحُ الصَّلَاحِ.

.٤٦ God-wariness is the fortress of the believer

٤٦_ أَلْتَقْوَى حِصْنُ الْمُؤْمِنِ.

.٤٧ God-wariness is a safeguard for the one who adopts it

٤٧_ أَلْتَقْوَى حِرْزٌ لِمَنْ عَمِلَ بِهَا.

.٤٨ God-wariness is the strongest fortress and the most protective sanctuary

٤٨_ أَلْتَقْوَى أَوْفَقُ حِصْنٍ وَأَوْفَى (أَوْفَى) حِرْزٍ.

.٤٩ If you fear Allah, He will protect you

٤٩_ إِنْ اتَّقَيْتَ اللَّهَ وَقَاكَ.

.٥٠ Indeed you are

in greater need of the provisions of God-wariness than you are of the provisions of
.this world

٥٠_ إِنْكُمْ إِلَىٰ أَرْوَادِ التَّقْوَىٰ أُخْرِجُ مِنْكُمْ إِلَىٰ أَرْوَادِ الدُّنْيَا.

When you [wish to] guard yourself, then be wary of the things that Allah has .٥١
.forbidden

٥١_ إِذَا اتَّقَيْتَ فَاتَّقِ مَحَارِمَ اللَّهِ.

.The sting (or blackness) of sins is cut off by God-wariness .٥٢

٥٢_ بِالتَّقْوَىٰ تُقَطَّعُ حُمَةٌ (حُمَةٌ) الْخَطَايَا.

.It is with God-wariness that preservation from sin has been paired .٥٣

٥٣_ بِالتَّقْوَىٰ قُرِنَتْ الْعِصْمَةُ.

.Through God-wariness, actions become pure .٥٤

٥٤_ بِالتَّقْوَىٰ تَزُكُّوا الْأَعْمَالُ.

.The garment of God-wariness is the most honourable of attires .٥٥

٥٥_ ثَوْبُ التَّقَىٰ أَشْرَفُ الْمَلَابِسِ.

Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] .٥٦
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

٥٦_ دَاوُوا بِالتَّقْوَىٰ الْأَسْقَامَ، وَبَادِرُوا بِهَا الْحِمَامَ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا، وَلَا يَعْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا.

.The cornerstone of God-wariness is abandoning lustful desires .٥٧

٥٧_ رَأْسُ التَّقْوَىٰ تَرْكُ الشَّهْوَةِ.

.The cause of the probity of [one's] faith is God-wariness .٥٨

٥٨_ سَبَبُ صَلاَحِ الْإِيْمَانِ التَّقْوَى.

٥٩. The probity of God-wariness is [in] eschewing doubt

٥٩_ صَلاَحُ التَّقْوَى تَجَنُّبُ الرَّيْبِ.

٦٠. Blessed is the one who fills his heart with God-wariness

٦٠_ طُوبَى لِمَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

٦١. Espouse God-wariness, for indeed it is the character of the Prophets

٦١_ عَلَيْكَ بِالتَّقْوَى فَإِنَّهُ خُلِقَ الْأَنْبِيَاءِ.

٦٢. Espouse God-wariness, for indeed it is the most honourable distinction

٦٢_ عَلَيْكَ بِالتَّقْوَى فَإِنَّهُ أَشْرَفُ نَسَبٍ.

٦٣. Espouse God-wariness in hiding and in the open, and adhere to the

.truth in anger and pleasure

٦٣_ عَلَيْكَ بِتَقْوَى اللَّهِ فِي الْغَيْبِ وَالشَّهَادَةِ، وَلِزُومِ الْحَقِّ فِي الْعَضْبِ وَالرِّضَا.

Espouse God-wariness, for it is indeed the best provision and the most protective .٦٤
.accoutrement

٦٤_ عَلَيْكُمْ بِالتَّقْوَى فَإِنَّهُ خَيْرُ زَادٍ، وَ أَحْرَزُ عِتَادٍ.

So be wary of [your duty towards] Allah with the God-wariness of one who listens .٦٥
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].

٦٥_ فَاتَّقُوا اللَّهَ تَقِيَةً مَنْ سَمِعَ فَخَشَعَ، وَاقْتَرَفَ فَاعْتَرَفَ، وَوَجَلَ فَعَمِلَ وَحَادَرَ فَبَادَرَ.

So be wary of [your duty towards] Allah with the God-wariness of one who attains .٦٦
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.

٦٦_ فَاتَّقُوا اللَّهَ تَقِيَةً مَنْ أَيْقَنَ فَأَحْسَنَ، وَعُيِّرَ فَاعْتَبَرَ، وَحُدِّرَ فَازْدَجَرَ، وَبُصِّرَ فَاسْتَبْصَرَ، وَخَافَ الْعِقَابَ وَعَمِلَ لِيَوْمِ الْحِسَابِ.

So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness .٦٧
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]

٦٧_ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَةً مَنْ شَعَلَ بِالْفِكْرِ قَلْبَهُ، وَ أَوْجَفَ الذِّكْرَ بِلِسَانِهِ، وَقَدَّمَ الْخَوْفَ لِأَمَانِهِ.

.So fear Allah in relation to the purpose for which He has created you .٦٨

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

٦٨_ فَاتَّقُوا اللَّهَ جِهَةً مَا خَلَقَكُمْ لَهُ وَاخِذُوا مِنْهُ كُنْهَ مَا حَيْدَرَكُمْ مِنْ نَفْسِهِ، وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّزِ لِصِدْقِ مِعَادِهِ، وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness .٦٩ 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

٦٩_ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةَ مَنْ شَمَّرَ تَجْرِيئاً، وَجَدَّ تَشْمِيئاً، وَأَكْمَشَ فِي مَهَلٍ، وَبَادَرَ عَنْ وَجَلٍ.

So be wary of [your duty towards] Allah with the God-wariness of one who thinks .٧٠ 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

٧٠_ فَاتَّقُوا اللَّهَ تَقِيَّةَ مَنْ نَظَرَ فِي كَرِّهِ الْمَوْئِلِ، وَعَاقِبِهِ الْمُصْدِرِ، وَمَعَبِّهِ الْمَرْجِعِ فَتَدَارَكَ فَارِطَ الزَّلَلِ، وَاسْتَكْتَرَّ مِنْ صَالِحِ الْعَمَلِ.

.Increased God-wariness is a symbol of abundant piety .٧١

٧١_ كَثْرَةُ التَّقَى عُنْوَانُ وُفُورِ الْوَرَعِ.

.Whoever would like success in the Hereafter should espouse God-wariness .٧٢

٧٢_ مَنْ أَحَبَّ فَوْزَ الْآخِرَةِ فَعَلَيْهِ بِالتَّقْوَى.

Whoever takes off the attire of God-wariness will not be able to cover himself with .٧٣ anything from the devices (and

.means) of this world

٧٣_ مَنْ تَعَرَّى عَنْ لِبَاسِ التَّقْوَى لَمْ يَسْتَبِرْ بِشَيْءٍ مِنْ أَلْبَابِ (أَسْبَابِ) الدُّنْيَا.

.Whoever puts on the attires of God-wariness, his garments will not get worn out .٧٤

٧٤_ مَنْ تَسْرَبَلَ أَثْوَابَ التُّقَى لَمْ يَيْلُ سِرْبَالُهُ.

.Nothing reforms faith like God-wariness .٧٥

٧٥_ مَا أَصْلَحَ الدِّينَ كَالْتَّقْوَى.

.The basis of God-wariness is rejection of this world .٧٦

٧٦_ مَلَائِكُ التُّقَى رَفُضُ الدُّنْيَا.

.Guided is the one who fills his heart with God-wariness .٧٧

٧٧_ هُدَى مَنْ أَشْعَرَ التَّقْوَى قَلْبَهُ.

And fear Allah, who is justified [in punishing you for disobedience] by the warning .٧٨
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

٧٨_ وَاتَّقُوا اللَّهَ الَّذِي أَعْدَرَ (بِمَا أَنْذَرَ)، وَاحْتَجَّ بِمَا نَهَجَ، وَحَذَّرَكُمْ عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا.

Neither [should you] advance nor retreat except with the fear of Allah and in .٧٩
obedience to Him, [in this way] you will become victorious by attaining success and
.[finding] the right way

٧٩_ لَا تُقَدِّمُوا وَلَا تُجْحِمُوا إِلَّا عَلَى تَقْوَى اللَّهِ وَطَاعَتِهِ تَظْفَرُ بِالنُّجْحِ وَالنَّهْجِ الْقَوِيمِ.

.There is no honour like God-wariness .٨٠

٨٠_ لَا تَكْرَمَ كَالْتَّقْوَى.

.There is no provision like God-wariness .٨١

٨١_ لا زَادَ كَالْتَّقْوَى.

٨٢. There is no God-wariness like desisting from the forbidden

٨٢_ لا تَقْوَى كَالْكَفِّ عَنِ الْمَحَارِمِ.

٨٣. There is no fortress more impenetrable than God-wariness

٨٣_ لا حِصْنَ أَمْنَعُ مِنَ التَّقْوَى.

٨٤. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty

٨٤_ لا يَهْلِكُ عَلَى التَّقْوَى شَيْءٌ

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أصل، ولا يظماً عليها زرع.

٨٥ .There is no dignity loftier than God-wariness

٨٥_ لا شرف أعلى من التقوى.

٨٦ .The most virtuous of you is the most God-wary among you

٨٦_ أبركم أتقاكم.

٨٧ .Do not dishonour the one who has been elevated by God-wariness

٨٧_ لا تضع من رفعته التقوى.

٨٨ .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

٨٨_ اتقوا الله تقيته من دعى فأجاب وتاب فأناب وحذر فحذر وعبر فأعتبر وخاف فأمن.

The God-Wary And Godfearing People

The God-wary and God fearing people – الأتقياء والمتقون

١ .The God-wary is one who guards against sins, and the purified is one who purifies himself of faults

١_ الْمُتَّقَى مِنَ اتَّقَى الذُّنُوبَ، وَالْمُتَنِّزُ مِنَ تَنَزَّهَ عَنِ الْعُيُوبِ.

٢ .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

٢_ الْمُتَّقُونَ أَنْفُسُهُمْ عَفِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَخَيْرَاتُهُمْ مَأْمُولَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

٤ .The God-wary are those whose souls are content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad

۳_ الْمُتَّقُونَ أَنفُسَهُمْ قَانِعَةٌ، وَشَهَوَاتُهُمْ مَيِّتَةٌ، وَوُجُوهُهُمْ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مَحْزُونَةٌ.

The God-wary are those whose actions are pure, whose eyes are tearful and . ۵
.whose hearts are fearful

۴_ الْمُتَّقُونَ أَعْمَالُهُمْ زَاكِيَةٌ، وَأَعْيُنُهُمْ بَاكِئَةٌ، وَقُلُوبُهُمْ وَجَلَةٌ.

The God-wary person is one whose lustful desire is dead, whose anger is . ۶
suppressed, and who is thankful in

.times of comfort and patient in times of hardships

٥_ أَلْمُتَّقِي مَيْتَهُ شَهْوَتُهُ، مَكْظُومٌ غَيْظُهُ، فِي الرَّخَاءِ شَكُورٌ، وَفِي الْمَكَارِهِ صَبُورٌ.

Verily the God-wary are all those [believers] who are generous, chaste and .٧
.benevolent

٦_ إِنَّ الْأَتْقِيَاءَ كُلُّ سَخِيٍّ، مُتَعَفِّفٍ مُحْسِنٍ.

Verily the God-wary have taken [and gained in both] the evanescent world and the .٨
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

٧_ إِنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَالْآخِرَةِ، شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ.

The God-wary are those whose hearts are sad and from whose evil people are .٩
.safe

٨_ أَلْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَأْمُونَةٌ.

.١٠ The God-wary person is content, free from sin and chaste

٩_ أَلْمُتَّقِي قَانِعٌ، مُتَنَزِّهٌ، مُتَعَفِّفٌ.

The practice of the God-wary is taking advantage of respite and preparing .١١
.provisions for the [final] journey

١٠_ شِيمَةُ الْأَتْقِيَاءِ إِغْتِنَامُ الْمُهْلَةِ، وَالتَّرَوُّدُ لِلرَّحَلِ.

.١٢ Indeed successful is the God-wary person who [always] remains silent

١١_ قَدْ أَفْلَحَ التَّقِيُّ الصَّمُوتُ.

For the God-wary person there is guidance towards the right path, restraint from .١٣
.corruption and [a strong] desire for reforming the Hereafter

١٢_ لِلْمُتَّقِي هُدًى فِي رَشَادٍ، وَتَحَرُّجٌ عَنِ فُسَادٍ، وَحِرْصٌ فِي إِصْلَاحِ مَعَادٍ.

There are three signs of a God-wary person: [his] sincerity in action, [his] . ١٤
.shortening of hopes [and aspirations] and [his] taking advantage of respite

١٣_ لِلْمُتَّقِي ثَلَاثُ عِلَامَاتٍ: إِخْلَاصُ الْعَمَلِ، وَقَصْرُ الْأَمَلِ، وَاعْتِنَاءُ الْمَهَلِ.

If the heavens and earth were closed upon a servant and then he became God- . ١٥
,wary

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Allah would surely make for him a way out from them and provide for him from
.whence he does not reckon

١٤_ لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا عَلَى عِبْدٍ رَتِقًا لَمَّا اتَّقَى اللَّهُ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

.One who is on his guard remains safe .١٤

١٥_ مَنْ تَوَقَّى سَلِمَ.

.[One who is God-wary reforms [his Hereafter .١٥

١٦_ مَنْ اتَّقَى أَصْلَحَ.

.Whoever fears Allah, He protects him .١٦

١٧_ مَنْ اتَّقَى اللَّهَ وَقَاهُ.

.One whose heart is God-wary, jealousy does not enter into it .١٧

١٨_ مَنْ اتَّقَى قَلْبُهُ لَمْ يَدْخُلْهُ الْحَسَدُ.

.Whoever fears his Lord is [indeed] honourable .١٨

١٩_ مَنْ اتَّقَى رَبَّهُ كَانَ كَرِيمًا.

.Whoever fears Allah gains success and becomes prosperous .١٩

٢٠_ مَنْ اتَّقَى اللَّهَ فَازَ وَغَنِيَ.

.Whoever fills his heart with God-wariness, his endeavour becomes successful .٢٠

٢١_ مَنْ أَشْعَرَ قَلْبَهُ التَّقْوَى فَازَ عَمَلُهُ.

Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of
.every distress

٢٢_ مَنْ اتَّقَى اللَّهَ سُبْحَانَهُ جَعَلَ لَهُ مِنْ كُلِّ هَمٍّ فَرْجًا وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا.

.Whoever fears Allah, He protects him .٢٢

٢٣_ مَنْ اتَّقَى اللَّهَ وَقَاهُ.

.Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy .٢٥

٢٤_ مَا اتَّقَى أَحَدٌ إِلَّا سَهَّلَ اللَّهُ مَخْرَجَهُ.

.One who guards himself from sins is like the one who does good deeds .٢٦

٢٥_ مُتَّقِي الْمَعْصِيَةِ كَفَاعِلِ الْبِرِّ.

.The kings of Paradise are the God-wary and the sincere .٢٧

٢٦_ مُلُوكُ الْجَنَّةِ الْأَتْقِيَاءُ وَالْمُخْلِصُونَ.

Those who are wary of [their duty towards] their Lord are driven to Paradise in .٢٨
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 pleased with their dwelling and residence

٢٧_ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا قَدْ أُمِنَ الْعِقَابُ، وَأَنْقَطَعَ الْعِتَابُ، وَزُخْرِحُوا عَنِ النَّارِ، وَأُطْمِئِنَّتْ بِهِمُ الدَّارُ، وَرَضُوا
الْمُتَوَى وَالْقَرَارَ.

Putting Trust In Allah

Putting trust in Allah-التوكل

١. Trusting in Allah is an honourable sufficiency for the one who relies upon it .

١_ التَّوَكُّلُ كِفَايَةٌ شَرِيفَةٌ لِمَنْ اعْتَمَدَ عَلَيْهِ.

٢. Trusting in Allah means distancing oneself from [reliance upon one's] strength and
.power, and waiting for what is brought by divine decree

٢_ التَّوَكُّلُ التَّبَرُّي مِنَ الْحَوْلِ وَالْقُوَّةِ وَانْتِظَارُ مَا يَأْتِي بِهِ الْقَدَرُ.

٣. 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

٣_ إِيَّاكَ أَنْ تَتَخَيَّرَ لِنَفْسِكَ، فَإِنَّ أَكْثَرَ النُّجْحِ فِيمَا لَا يُحْتَسَبُ.

٤. The root of the heart's strength is in putting [one's] trust in Allah .

٤_ أَضَلُّ قُوَّةِ الْقَلْبِ التَّوَكُّلُ عَلَى اللَّهِ.

٥. Verily the perfection of trust in Allah stems from the verity of certitude .

٥_ إِنَّ حُسْنَ التَّوَكُّلِ لِمَنْ صَدَقَ الْإِيْقَانِ.

٦. Trusting in Allah is [a means of] sufficiency .

٦_ التَّوَكُّلُ كِفَايَةٌ.

٧. Trusting in Allah is an asset .

٧_ التَّوَكُّلُ بِضَاعَةٌ.

٨. Trusting in Allah is the best pillar [of support].

٨_ التَّوَكُّلُ خَيْرُ عِمَادٍ.

٩. Trusting in Allah is the fortress of wisdom.

٩_ التَّوَكُّلُ حِصْنُ الْحِكْمَةِ.

١٠. Trusting in Allah is the best action.

١٠_ التَّوَكُّلُ أَفْضَلُ عَمَلٍ.

١١. Trusting in Allah stems from strength of certitude.

١١_ التَّوَكُّلُ مِنْ قُوَّةِ الْيَقِينِ.

١٢. It is through the strength of one's trust in Allah that the level

.of one's faith is evinced

١٢_ بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلَى حُسْنِ الْإِيْقَانِ.

Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those .١٣
.who put their trust in Him

١٣_ تَوَكَّلْ عَلَى اللَّهِ سُبْحَانَهُ فَإِنَّهُ قَدْ تَكَفَّلَ بِكِفَايَةِ الْمُتَوَكِّلِينَ عَلَيْهِ.

.The strength of a servant's trust in Allah is to the extent of his reliance on Him .١٤

١٤_ حُسْنُ تَوَكُّلِ الْعَبْدِ عَلَى اللَّهِ عَلَى قَدْرِ ثِقَتِهِ بِهِ.

It is sufficient for your trust [in Allah] that you consider no one else as a channel for .١٥
.acquiring your sustenance other than Allah, the Glorified

١٥_ حَسْبُكَ مِنْ تَوَكُّلِكَ أَنْ لَا تَرَى لِرِزْقِكَ مُجْرِيًا إِلَّا اللَّهَ سُبْحَانَهُ.

.It is in trusting Allah that the true essence of conviction lies .١٦

١٦_ فِي التَّوَكُّلِ حَقِيقَةُ الْإِيْقَانِ.

.Whoever puts his trust [in Allah] is catered for .١٧

١٧_ مَنْ تَوَكَّلَ كُفِيَ.

.One who trusts in Allah does not get worried .١٨

١٨_ مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

.One who trusts in Allah is catered for .١٩

١٩_ مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ.

.Whoever trusts in Allah, He suffices him .٢٠

٢٠_ مَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَاهُ.

Never allow yourself to trust in anyone but Allah, and you should have no hope in .٢١

.anyone but Allah

٢١_ لَا تَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً إِلَّا عَلَى اللَّهِ، وَلَا يُكُنْ لَكَ رَجَاءٌ إِلَّا اللَّهُ.

.[Everyone who puts his trust in Allah is catered for [and provided for by Him .٢٢

٢٢_ كُلُّ مَتَوَكِّلٍ مَكْفِيٌّ.

.[Have trust in Allah and you will be catered for [by Him .٢٣

٢٣_ كُنْ مَتَوَكِّلاً تَكُنْ مَكْفِيًّا.

.There is no trouble [and distress] for the one who trusts in Allah .٢٤

٢٤_ لَيْسَ لِمَتَوَكِّلٍ أَلٌّ عَنَاءٌ.

One .٢٥

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.who puts his trust in Allah will never lose His support

٢٥_ مَنْ كَانَ مُتَوَكِّلًا لَمْ يَعْذَمِ الْإِعَانَةَ.

.One who trusts in Allah has no need for [seeking help from] His servants .٢٦

٢٦_ مَنْ تَوَكَّلَ عَلَى اللَّهِ غَنِيَ عَنْ عِبَادِهِ.

.[Whoever trusts in Allah is catered for and becomes needless [of others .٢٧

٢٧_ مَنْ تَوَكَّلَ عَلَى اللَّهِ كُفِيَ وَاسْتُغْنِيَ.

.Whoever trusts in Allah, difficulties become easy for him .٢٨

٢٨_ مَنْ تَوَكَّلَ عَلَى اللَّهِ تَسَهَّلَتْ لَهُ الصَّعَابُ.

Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for .٢٩
.and he is saved from tribulations

٢٩_ مَنْ تَوَكَّلَ عَلَى اللَّهِ أَضَاءَتْ لَهُ الشُّبُهَاتُ، وَكُفِيَ الْمَوُنَاتُ، وَأَمِنَ التَّبَعَاتِ.

Whoever trusts in Allah, difficulties become tolerable for him, means become easy .٣٠
.for him and he enters into [a place of] comfort and honour

٣٠_ مَنْ تَوَكَّلَ عَلَى اللَّهِ ذَلَّتْ لَهُ الصَّعَابُ، وَتَسَهَّلَتْ لَهُ الْأَسْبَابُ، وَتَبَوَّأَ الْخَفْضَ وَالْكَرَامَةَ.

The Child

The Child-الولد

.A righteous child is the more beautiful of the two recollections .١

١_ أَوْلَدُ الصَّالِحِ أَجْمَلُ الذُّكْرَيْنِ.

.٢ (A child is one of the two enemies.)

٢_ أَوْلَدُ أَحَدِ الْعَدُوَيْنِ.

.٣ The worst of all children is the undutiful one

٣_ شَرُّ الْأَوْلَادِ الْعَاقُّ.

.٤ The loss of a child burns the heart .٤

٤_ فَقَدْ الْوَلَدِ مُحْرِقُ الْكَبِدِ.

.٥ The death of a child is [like a] tear in the heart .٥

٥_ مَوْتُ الْوَلَدِ صَدْعٌ فِي الْكَبِدِ.

.٦ An evil child destroys one's honour and disgraces one's ancestors .٦

٦_ وَلَدُ الشُّوْءِ يَهْدِمُ الشَّرْفَ، وَيَشِينُ السَّلْفَ.

.٧ An evil child dishonours one's ancestors and corrupts one's descendants .٧

٧_ وَلَدُ الشُّوْءِ يَعْزُّ السَّلْفَ، وَيُفْسِدُ الْخَلْفَ.

.٨ The undutiful child is a tribulation and a

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In reference to the context of Q٦٤:١٤-١

.misfortune

٨_ وَلَدَّ عَقُوقٌ مِّحَنَّهُ وَشُؤْمٌ.

The Close Friends And Lovers Of Allah

The close friends and lover of Allah –أولياء الله وأحبائه

١. 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.

١_ إِنَّ أَوْلِيَاءَ اللَّهِ تَعَالَى كُلُّ مُسْتَقْرِبِ أَجَلِهِ، مُكَذِّبِ أَمَلِهِ، كَثِيرِ عَمَلِهِ، قَلِيلِ زَلُّهُ.

٢. 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

٢_ إِنَّ أَوْلِيَاءَ اللَّهِ لِأَكْثَرِ النَّاسِ لَهُ ذِكْرًا، وَأَدْوَمُهُمْ لَهُ شُكْرًا، وَأَعْظَمُهُمْ عَلَى بَلَائِهِ صَبْرًا.

٣. 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

٣_ إِنَّ مِنْ أَحَبِّ الْعِبَادِ إِلَى اللَّهِ عَبْدًا أَعَانَهُ عَلَى نَفْسِهِ فَاسْتَشَعَرَ الْحُزْنَ، وَتَجَلَّبَبَ الْخَوْفَ، فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ، وَ أَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ.

Lethargy

Lethargy –التواني

١. Lethargy causes loss in this world and regret in the Hereafter .

١_ أَلْتَوَانِي فِي الدُّنْيَا إِضَاعَةً، وَفِي الْآخِرَةِ حَسْرَةً.

٢. [Lethargy is wastage [of one's lifetime .

٢_ أَلْتَوَانِي إِضَاعَةً.

۳. Lethargy is [a cause of] loss .۳

۳_ أَلْتَوَانِي فَوْتُ.

۴. Lethargy is the trait of the foolish .۴

۴_ أَلْتَوَانِي سَجِيَّةُ النَّوْكَى.

۵. Loss comes about through lethargy .۵

۵_ بِأَلْتَوَانِي يَكُونُ الْفَوْتُ.

۶. Counter lethargy with resolve .۶

۶_ ضَادُّوا التَّوَانِي

p: ۹۶۴

بِالْعَزْمِ .

7. One who submits to lethargy forfeits his rights .

7_ مَنْ أَطَاعَ التَّوَانِي ضَيَّعَ 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 -الموهبه

1. any a grant is such that misfortune is better than it .

1_ رَبِّ مَوْهَبِهِ خَيْرٌ مِنْهَا الْفَجِيعَةُ .

Delusion

Delusion -الوهم

1. Delusion is not the same as comprehension .

1_ لَيْسَ الْوَهْمُ كَالْفَهْمِ .

Suspicion

Suspicion -التُّهْمَةُ

1. whoever exposes himself to suspicion should not blame those who suspect him .

1_ مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ الظَّنَّ بِهِ .

True Guidance From Allah

True guidance from Allah – الهدى وهدى الله

١. The best reserve is true guidance .

١_ أَفْضَلُ الدُّخْرِ الْهُدَى.

٢. Through true guidance discernment increases .

٢_ بِالْهُدَى يَكْثُرُ الْإِسْتِبْصَارُ.

٣. He who takes guidance from other than the guidance of Allah has gone astray .

٣_ ضَلَّ مَنْ اهْتَدَى بِغَيْرِ هُدَى اللَّهِ.

٤. Blessed is the one who hastens towards true guidance before its doors are closed .

٤_ طُوبَى لِمَنْ بَادَرَ الْهُدَى قَبْلَ أَنْ تُغْلَقَ أَبْوَابُهُ.

٥. Following true guidance leads to salvation .

٥_ طَاعَةُ الْهُدَى تُنْجِي.

٦. 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-worship his reserve and provision .

٦_ فَازَ مَنْ اسْتَضْبَحَ بِنُورِ الْهُدَى، وَخَالَفَ دَوَاعِيَ الْهَوَى، وَجَعَلَ الْإِيمَانَ عُدَّةَ مَعَادِهِ، وَالتَّقْوَى دُخْرَهُ وَزَادَهُ.

٧. How can the one who is astray be guided aright when the guide [he follows] is heedless?!

٧_ كَيْفَ يَهْتَدِي الضَّلِيلُ مَعَ غَفْلَةِ الدَّلِيلِ؟!

٨. How can one who is himself astray guide others .

p: ٩٦٥

Or: How can the one who is astray be guided aright while he is negligent about the – ١

!to the right

٨_ كَيْفَ يَهْدِي غَيْرُهُ مَنْ يُضِلُّ نَفْسَهُ!؟

٩_ How is the one who is overcome by [his] vain desire able to get true guidance

٩_ كَيْفَ يَسْتَطِيعُ الْهُدَى مَنْ يَغْلِبُهُ الْهَوَى!؟

١٠_ Let your garment be true guidance

١٠_ لِيَكُنْ شِعَارَكَ الْهُدَى.

١١_ One who is guided attains salvation

١١_ مَنْ اهْتَدَى نَجَا.

١٢_ Whoever seeks true guidance through the guidance of Allah is guided to the right .
path by Him

١٢_ مَنْ اهْتَدَى بِهُدَى اللَّهِ أُرْشِدَهُ.

١٣_ He who takes guidance from other than the guidance of Allah, the Glorified, has
.gone astray

١٣_ مَنْ اهْتَدَى بِغَيْرِ هُدَى اللَّهِ سُبْحَانَهُ ضَلَّ.

١٤_ He who seeks true guidance through the guidance of Allah disassociates [himself]
.[from the opponents [who oppose His command

١٤_ مَنْ اهْتَدَى بِهُدَى اللَّهِ فَارَقَ الْأَضْدَادَ.

١٥_ One who seeks guidance from those who do not possess it is led astray

١٥_ مَنْ يَطْلُبُ الْهُدَايَةَ مِنْ غَيْرِ أَهْلِهَا يَضِلُّ.

١٦_ One who seeks guidance from the misguided becomes blinded to the course of
.true guidance

١٦_ مَنِ اسْتَهْدَى الْغَاوِيَ عَمِيَ عَنْ نَهْجِ الْهُدَى.

.17 The guidance of Allah is the best guidance

١٧_ هُدَى اللَّهِ أَحْسَنُ الْهُدَى.

.18 There is no deviation with true guidance

١٨_ لَا ضَلَالَ مَعَ هُدَى.

.19 There is no guide better than true guidance

١٩_ لَا ذَلِيلَ أَرْشَدُ مِنَ الْهُدَى.

.20 There is no guidance for one who has no knowledge

٢٠_ لَا هِدَايَةَ لِمَنْ لَا عِلْمَ لَهُ.

Gifts

Gifts-الهدية

.1 Gifts bring about affection

١_ الْهُدِيَةُ 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

٢_ مَا اسِي تَعَطِفَ السُّلْطَانُ، وَلَا اسِي تُسَلِّ سَخِيمَةُ الْعُضْبَانِ، وَلَا اسْتَمِيلَ الْمَهْجُورُ، وَلَا اسْتُنَجِحَتْ صِعَابُ الْأُمُورِ، وَلَا اسْتُدْفِعَتِ الشُّرُورُ بِمِثْلِ الْهَدِيَّةِ.

Idle Talk

Idle talk-الهذر

١. Keep away from idle talk, for the least of its damage is blame .١

١_ اجْتَنِبِ الْهَذَرَ، فَأَيْسُرَ جَنَائِيهِ الْمَلَامَةُ.

٢. Beware of idle talk, for the one whose talk increases, his sins [also] increase .٢

٢_ إِيَّاكَ وَالْهَذَرَ، فَمَنْ كَثَرَ كَلَامُهُ كَثُرَتْ آثَامُهُ.

٣. [Idle talk takes one closer to [unpleasant] changes [in circumstances .٣

٣_ الْهَذَرُ مُقَرَّبٌ مِنَ الْغَيْرِ.

٤. Idle talk harms the soul .٤

٤_ الْهَذَرُ يَأْتِي عَلَى الْمُهْجَةِ.

٥. Excessive idle talk earns disgrace .٥

٥_ كَثْرَةُ الْهَذَرِ تُكْسِبُ الْعَارَ.

Joking

Joking-الهزل

١. Too much joking is a sign of ignorance .١

١_ كَثْرَةُ الْهَزْلِ آيَةُ الْجَهْلِ.

٢. Whoever jokes too much is considered ignorant .٢

٢_ مَنْ كَثُرَ هَزْلُهُ أُسْتُجْهِلَ.

Whoever jokes a lot, his seriousness becomes ineffective [and is considered just .٣
.[another of his jokes

٣_ مَنْ كَثُرَ هَزْلُهُ بَطَلَ جُدُّهُ.

.Whoever is overcome by jest, his intellect becomes corrupt .٤

٤_ مَنْ غَلَبَ عَلَيْهِ الْهَزْلُ فَسَدَ عَقْلُهُ.

The Causes Of Downfall And Ruin

The causes of downfall and ruin -المهلكات والموبقات والمحرقات

Three things cause [one's] ruin: obedience to women, yielding to rage and .١
.submitting to lustful desires

١_ ثَلَاثٌ مُهْلِكَاتٌ: طَاعَةُ النِّسَاءِ، وَطَاعَةُ الْغَضَبِ، وَطَاعَةُ الشَّهْوَةِ.

Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and .٢
.[tasting poison as an experiment [to see how effective it is

٢_ ثَلَاثَةٌ مُهْلِكَةٌ: الْجُرْأَةُ عَلَى السُّلْطَانِ، وَاتِّمَانُ الْخَوَانَ، وَشُرْبُ السَّمِّ لِلتَّجْرِبَةِ.

Three things break one's spirit and cause downfall: poverty after wealth, humiliation .٣
.after dignity and loss of loved ones

٣_ ثَلَاثٌ هُنَّ الْمُحْرِقَاتُ

المُوبِقَاتُ: فَقَرَّ بَعْدَ غِنَى، وَذَلَّ بَعْدَ عِزٍّ، وَفَقِدَ الْأَحِبَّةِ.

Three things weaken one's spirit: loss of loved ones, poverty in a strange land and .۴
.unending hardship

۴_ ثَلَاثٌ يَهْدُونُ الْقُوَى: فَقْدُ الْأَحِبَّةِ، وَالْفَقْرُ فِي الْغُرَبَةِ، وَدَوَامُ الشَّدَّةِ.

The Scandal–Monger

الهَمَّاز–The scandal monger

.۱ The scandal–monger is dispraised and reviled .۱

۱_ الْهَمَّازُ مَذْمُومٌ مَجْرُوحٌ.

Endeavours

الهَمَم–Endeavours

.۱ The farthest endeavours are those that are closest to nobleness .۱

۱_ أَبْعَدُ الْهَمَمِ أَقْرَبُهَا مِنَ الْكَرَمِ.

.۲ Worries [and concerns] are [proportionate] to the extent of [one's] endeavours .۲

۲_ بِقَدْرِ الْهَمَمِ تَكُونُ الْهُمُومُ.

.۳ The best endeavours are the loftiest of them .۳

۳_ خَيْرُ الْهَمَمِ أَغْلَاهَا.

Be lofty in your endeavours when you seek something and honourable in victory .۴
.[when you overpower [your enemy

۴_ كُنْ بَعِيدَ الْهَمَمِ إِذَا طَلَبْتَ، كَرِيمَ الظَّفَرِ إِذَا غَلَبْتَ.

.۵ One whose endeavour is great, his care [and attention towards it] becomes great .۵

۵_ مَنْ كَبُرَ هِمَّتُهُ كَبُرَ اهْتِمَامُهُ.

٦. One whose endeavour is insignificant, his merit is nullified .٦

٦_ مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضِيلَتُهُ.

٧. One whose endeavour is honourable, his value becomes great .٧

٧_ مَنْ شَرَفَتْ هِمَّتُهُ عَظُمَتْ قِيَمَتُهُ.

٨. One whose endeavour is great, his cause is worthy .٨

٨_ مَنْ كَبُرَتْ هِمَّتُهُ عَزَّ مَرَامُهُ.

٩. Confine your endeavour to that which is necessary for you and do not enter into .٩
that which does not concern you

٩_ اِقْصِرْ هِمَّتَكَ عَلَى مَا يَلْزِمُكَ، وَلَا تَخْضُ فِيهَا لَا يَغْنِيكَ.

١٠. One who rises to the [higher] levels of endeavour [and determination] is glorified .١٠
[and considered as great] by the nations

١٠_ مَنْ رَقِيَ دَرَجَاتِ الْهِمَمِ عَظَّمَتْهُ الْأُمَّمُ.

١١. One whose concern is not for [attaining] that which is with Allah, the Glorified, does .١١
not

.realize his aspiration

١١_ مَنْ لَمْ يَكُنْ هَمُّهُ مَا عِنْدَ اللَّهِ سُبْحَانَهُ لَمْ يُدْرِكْ مَنَاهُ.

Never concern yourself with anything except that which will earn you recompense .١٢
.and do not strive except in gaining reward

١٢_ لَا تَهْتَمَنَّ إِلَّا فِيمَا يُكْسِبُكَ أَجْرًا وَلَا تَسْعَ إِلَّا فِي اغْتِنَامِ مَثُوبِهِ.

.One's zeal is [proportionate] to the extent of one's endeavour .١٣

١٣_ عَلَى قَدْرِ الْهَمِّهِ تَكُونُ الْحَمِيَّتِيُّ.

The value of a man is proportionate to his endeavour and [the value of] his action is .١٤
.to the extent of his intention

١٤_ قَدْرُ الرَّجُلِ عَلَى قَدْرِ هَمَّتِهِ، وَعَمَلُهُ عَلَى قَدْرِ نِيَّتِهِ.

Nothing raises a person like his [earnest] endeavour and nothing lowers him like his .١٥
.lustful desire

١٥_ مَا رَفَعَ امْرَأً كَهَمَّتِهِ، وَلَا وَضَعَهُ كَشَهْوَتِهِ.

The worries of a man are to the extent of his endeavour and his sense of honour is .١٦
.to the extent of his zeal

١٦_ هُمُومُ الرَّجُلِ عَلَى قَدْرِ هَمَّتِهِ، وَعَيْرَتُهُ عَلَى قَدْرِ حَمِيَّتِهِ.

Do not make your family and children your greatest concern, for indeed if they are .١٧
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

١٧_ لَا تَجْعَلْ أَكْبَرَ هَمِّكَ بِأَهْلِكَ وَوَالِدِكَ، فَإِنَّهُمْ إِنْ يَكُونُوا أَوْلِيَاءَ اللَّهِ سُبْحَانَهُ فَإِنَّ اللَّهَ لَا يُضَيِّعُ وَلِيَّهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ
فَمَا هَمُّكَ بِأَعْدَاءِ اللَّهِ.

Do not allow yourself to feel sorrow for what you have lost such that it preoccupies .١٨
.you from what is [yet] to come

١٨_ لا تُشْعِرُ قَلْبِكَ الْهَمَّ عَلَى مَا فَاتَ، فَيَشْغَلُكَ عَمَّا هُوَ آتٍ.

Irresponsibility

Irresponsibility-التهور

.١ One who acts

p: ٩٦٩

.irresponsibly regrets

١_ مَنْ تَهَوَّرَ نَدِمَ.

The Frightful

The frightful-الأهوال

١. Whoever embarks on the frightful [and risky] earns wealth .

١_ مَنْ رَكِبَ الْأَهْوَالَ اِكْتَسَبَ الْأَمْوَالَ.

Disdain

Disdain-الإستهانه

١. Whoever treats people with disdain, [his status] diminishes .

١_ مَنْ اسْتَهَانَ بِالرِّجَالِ قَلَّ.

Vain Desire

Vain desire-الهوى

١. Overcome your vain desires and flee from them, for indeed if they capture you they .
will take you into the farthest depths of destruction

١_ اِغْلِبُوا أَهْوَاءَكُمْ، وَهَارِبُوا، فَإِنَّهَا إِنْ تَقَيَّدَتْكُمْ تُورِدْكُمْ مِنَ الْهَلَكَةِ أَبْعَدَ غَايَةٍ.

٢. Beware of allowing vain desire to gain control over you for indeed its beginning is .
temptation and its end is tribulation

٢_ إِنِّي أَتَمَكَّنُ الْهَوَى مِنْكُمْ، فَإِنَّ أَوَّلَهُ فِتْنَةٌ، وَآخِرُهُ مِحْنَةٌ.

٣. Indeed, the thing I fear most for you is [the result of your] following vain desires and .
having lengthy aspirations

٣_ أَلَا وَإِنَّ أَحْوَفَ مَا أَخَافُ عَلَيْكُمْ اتِّبَاعَ الْهَوَى، وَطُولَ الْأَمَلِ.

٤. Vain desire destroys .

٤_ الْهَوَى يُرْدِي .

٥. Vain desires are passions of youth .

٥_ الْهَوَى صَبَوَةٌ .

٦. Vain desire is the enemy of reason .

٦_ الْهَوَى عَدُوُّ الْعَقْلِ .

٧. Vain desire is the bane of the intellects .

٧_ الْهَوَى آفَةٌ الْأَلْبَابِ .

٨. Vain desire is an obeyed enemy .

٨_ الْهَوَى عَدُوٌّ مَتَّبَعٌ .

٩. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place .
of [final] return and destroy you

٩_ إِنَّكَ إِنْ أَطَعْتَ هَوَاكَ أَصَمَّكَ وَأَعْمَاكَ وَأَفْسَدَ مُنْقَلَبَكَ وَأَرْدَاكَ .

١٠. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy .
you

١٠_ إِنَّكُمْ إِنْ أَمَرْتُمْ عَلَيْكُمْ الْهَوَى أَصَمَّكُمْ، وَأَعْمَاكُمْ، وَأَرْدَاكُمْ .

١١. The bane of the intellect is vain desire .

١١_ آفَةُ الْعَقْلِ الْهَوَى .

١٢. When your vain desires .

.overcome you, they drag you into places of destruction

١٢_ إِذَا غَلَبَتْ عَلَيْكُمْ أَهْوَاؤُكُمْ أَوْ رَدَّتْكُمْ مَوَارِدَ الْهَلَكَةِ.

Oppose vain desire and you will be safe; turn away from this world and you will .١٣
.benefit

١٣_ خَالِفِ الْهَوَى تَسَلَّمَ، وَأَعْرِضْ عَنِ الدُّنْيَا تَغْنَمَ.

May Allah have mercy upon the person who fights his vain desire and breaks loose .١٤
.from the entanglements of this world

١٤_ رَحِمَ اللَّهُ امْرَأً غَالَبَ الْهَوَى وَأَفَلَّتْ مِنْ حَبَائِلِ الدُّنْيَا.

.The cornerstone of religion is opposing vain desire .١٥

١٥_ رَأْسُ الدِّينِ مُخَالَفَةُ الْهَوَى.

.The cornerstone of reason is struggling against vain desire .١٦

١٦_ رَأْسُ الْعَقْلِ مُجَاهَدَةُ الْهَوَى.

.Deterring [the self from] vain desire is a trait of the intelligent ones .١٧

١٧_ رَدُّعِ الْهَوَى شِيْمَةُ الْعُقَلَاءِ.

.The cause of corruption of the intellect is vain desire .١٨

١٨_ سَبَبُ فَسَادِ الْعَقْلِ الْهَوَى.

.The cause of corruption of faith is vain desire .١٩

١٩_ سَبَبُ فَسَادِ الدِّينِ الْهَوَى.

.Counter vain desire with the reason .٢٠

٢٠_ ضَادُّوا الْهَوَى بِالْعَقْلِ.

Blessed is the one who endures [the temptations of] his vain desire, rejects his .٢١

[false] aspiration, hits the target and acquires recompense

٢١_ طُوبَى لِمَنْ كَابَدَ هَوَاهُ، وَكَذَّبَ مُنَاهُ، وَرَمَى غَرَضًا، وَأَحْرَزَ عَوْضًا.

.Yielding to vain desire corrupts the intellect .٢٢

٢٢_ طَاعَهُ الْهَوَى تُفْسِدُ الْعَقْلَ.

.Submitting to vain desire causes ruin .٢٣

٢٣_ طَاعَهُ الْهَوَى تُرَدَى.

.Vain desire is victorious over the one who is led by his lust .٢٤

٢٤_ ظَفِرَ الْهَوَى بِمَنْ انْقَادَ لِشَهْوَتِهِ.

He who overcomes his vain desire is victorious in attaining the Paradise of the .٢٥

[everlasting] Abode

٢٥_ ظَفِرَ بِجَنَّةِ الْمَأْوَى مَنْ غَلَبَ الْهَوَى.

.The delusions of vain desire beguile .٢٦

٢٦_ غُرُورُ الْهَوَى يَخْدَعُ.

Being .٢٧

.overcome by vain desire corrupts [one's] faith and reason

٢٧_ غَلَبَهُ الْهَوَى تُفْسِدُ الدِّينَ وَالْعَقْلَ.

Combat vain desire just as an adversary would combat his adversary, and battle it .٢٨
the way an enemy would battle his enemy, [if successful] you may gain mastery over
.it

٢٨_ غَالِبِ الْهَوَى مُغَالِبَةَ الْخَصْمِ خَصْمَهُ، وَحَارِبُهُ مُحَارِبَةَ الْعَدُوِّ عَدُوَّهُ لَعَلَّكَ تَمْلِكُهُ.

.In succumbing to vain desire there is every [form of] deviation .٢٩

٢٩_ فِي طَاعَةِ الْهَوَى كُلِّ الْغَوَايِهِ.

He who overcomes his vain desire and controls the urges of his [carnal] soul is .٣٠
.successful

٣٠_ فَازَ مَنْ غَلَبَ هَوَاهُ، وَمَلَكَ دَوَاعِيَ نَفْسِهِ.

Indeed the one who is deceived by the temptations of [his] vain desire has gone .٣١
.astray

٣١_ قَدْ ضَلَّ مَنْ انْخَدَعَ لِذَوَاعِي الْهَوَى.

.Combat your vain desire with your intellect and you will acquire right guidance .٣٢

٣٢_ قَاتِلْ هَوَاكَ بِعَقْلِكَ، تَمْلِكْ رُشْدَكَ.

Combat your vain desire with your knowledge and your anger with your .٣٣
.forbearance

٣٣_ قَاتِلْ هَوَاكَ بِعِلْمِكَ، وَعَضِّبَكَ بِحِلْمِكَ.

.Be a conqueror of your vain desire and a seeker of your salvation .٣٤

٣٤_ كُنْ لِهَوَاكَ غَالِبًا، وَلِنَجَاتِكَ طَالِبًا.

If vain desire were to be lifted, the insincere person would despise [and feel] .٣٥

.ashamed of] his [own] action

٣٥_ لَوَارِثَتَفَعِ الْهَوَى لَأَنْفٍ غَيْرِ الْمُخْلِصِ مِنْ عَمَلِهِ.

.One who is controlled by his vain desire goes astray ٣٦

٣٦_ مَنْ مَلَكَهُ هَوَاهُ ضَلَّ.

.Whoever yields to his vain desire is destroyed ٣٧

٣٧_ مَنْ أَطَاعَ هَوَاهُ هَلَكَ.

.Whoever overcomes his vain desire is honoured ٣٨

٣٨_ مَنْ يَغْلِبُ هَوَاهُ يَعْزَّزُ.

.Whoever controls his vain desire acquires intelligence [and wisdom ٣٩

٣٩_ مَنْ مَلَكَ هَوَاهُ مَلَكَ النُّهَى.

Whoever agrees with ٤٠

[his vain desire opposes his rectitude [and reason

٤٠_ مَنْ وَافَقَ هَوَاهُ خَالَفَ رُشْدَهُ.

.One whose vain desire is strong, his resolve becomes weak .٤١

٤١_ مَنْ قَوِيَ هَوَاهُ ضَعُفَ عَزْمُهُ.

.Whoever embarks on his vain desire slips .٤٢

٤٢_ مَنْ رَكِبَ هَوَاهُ زَلَّ.

.Whoever follows his vain desire destroys himself .٤٣

٤٣_ مَنْ اتَّبَعَ هَوَاهُ أُرْدَى نَفْسَهُ.

.Whoever opposes his vain desire has followed [the path of] knowledge .٤٤

٤٤_ مَنْ خَالَفَ هَوَاهُ أَطَاعَ الْعِلْمَ.

.One who proceeds with vain desire falls into destruction .٤٥

٤٥_ مَنْ جَرَى مَعَ الْهَوَى عَثَرَ بِالرَّدى.

.With vain desire there is no [reason and] intellect .٤٦

٤٦_ لَا عَقْلَ مَعَ هَوَى.

.Whoever embarks on vain desire is afflicted by blindness .٤٧

٤٧_ مَنْ رَكِبَ الْهَوَى أَذْرَكَ الْعَمَى.

.There is no faith with vain desire .٤٨

٤٨_ لَا دِينَ مَعَ هَوَى.

.Whoever yields to his vain desire has sold his Hereafter for his worldly life .٤٩

٤٩_ مَنْ أَطَاعَ هَوَاهُ بَاعَ آخِرَتَهُ بِدُنْيَاهُ.

٥٠. One whose vain desire overpowers his intellect is overcome by disgrace .

٥٠_ مَنْ غَلَبَ هَوَاهُ عَلَى عَقْلِهِ ظَهَرَتْ عَلَيْهِ الْفَضَائِحُ.

٥١. Whoever wishes to attain lofty stations should overcome his vain desire .

٥١_ مَنْ أَحَبَّ نَيْلَ الدَّرَجَاتِ الْعُلَى فَلْيُغْلِبِ الْهَوَى.

٥٢. One who is controlled by vain desire does not accept the advice of any sincere .
adviser

٥٢_ مَنْ مَلَكَهُ الْهَوَى لَمْ يَقْبَلْ مِنْ نَصُوحِ نَصِيحًا.

٥٣. One whose actions are free from vain desire, his effect [and result] is good in every .
matter

٥٣_ مَنْ عَرِيَ عَنِ الْهَوَى عَمَلُهُ، حَسُنَ أَثْرُهُ فِي كُلِّ أَمْرٍ.

٥٤. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and .
misguides him

٥٤_ مَنْ اتَّبَعَ هَوَاهُ أَعْمَاهُ، وَأَصَمَّهُ، وَأَذَلَّهُ، وَأَضَلَّهُ.

Whoever is .٥٥

.led by his vain desire, Satan prevails upon him

٥٥_ مَنْ اسْتَقَادَهُ هَوَاهُ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ.

Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, ٥٦
.and deviates and turns away from the clear open path

٥٦_ مَنْ نَظَرَ بِعَيْنِ هَوَاهُ افْتَتَنَ وَجَارَ، وَعَنْ نَهْجِ السَّبِيلِ زَاغَ وَحَارَ.

.Nothing opposes reason like vain desire ٥٧

٥٧_ مَا ضَادَّ الْعُقْلَ كَالْهَوَى.

.Nothing destroys religion like vain desire ٥٨

٥٨_ مَا أَهْلَكَ الدِّينَ كَالْهَوَى.

.Vain desire is a riding mount that throws down its rider ٥٩

٥٩_ مَرْكَبُ الْهَوَى مَرْكَبٌ مُرْدٍ.

.Opposing vain desire is a cure for the intellect ٦٠

٦٠_ مُخَالَفَةُ الْهَوَى شِفَاءُ الْعُقْلِ.

The one who is overpowered by vain desire is always wretched and forever ٦١
.enslaved

٦١_ مَغْلُوبُ الْهَوَى دَائِمُ الشَّقَاءِ مُؤَبَّدُ الرَّقِّ.

He is drawing in large buckets [from the well] of his vain desire and exerting a lot of ٦٢
(efforts for his worldly life.)

٦٢_ مَا تَحَا فِي عَرْبِ هَوَاهُ كَادِحًا سَعِيًّا لِدُنْيَاهُ.

.Following vain desire is indeed a good aide to Satan ٦٣

٦٣_ نَعَمَ عَوْنُ الشَّيْطَانِ إِتْبَاعَ الْهَوَى.

Ruined is the one who is led astray by vain desire and pulled by Satan towards the .٦٤
.path of blindness

٦٤_ هَلَكَ مَنْ أَضَلَّهُ الْهَوَى، وَاسْتَقَادَهُ الشَّيْطَانُ إِلَى سَبِيلِ الْعَمَى.

Your vain desire is a greater enemy towards you than all [other] enemies, so .٦٥
.overpower it otherwise it will destroy you

٦٥_ هَوَاكَ أَعْدَى عَلَيْكَ مِنْ كُلِّ عَدُوٍّ فَأَغْلِبْهُ وَإِلَّا أَهْلَكَكَ.

.Never let your vain desire relegate your knowledge .٦٦

٦٦_ لَا يُبْعِدَنَّ هَوَاكَ عِلْمَكَ.

Do not follow [your] vain desire, for whoever follows his vain desire becomes .٦٧
.disconcerted

٦٧_ لَا تَتَّبِعِ الْهَوَى، فَمَنْ

p: ٩٧٤

Taken from Khutba no. ٨٣ of Nahj al-Balāgha where the human being and his life on –١
.this earth is beautifully described

تَبِعَ هَوَاهُ إِزْتَبَكَ.

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.

٦٨_ لَا تَزْكُنُوا إِلَىٰ جُهَالِكُمْ (جِهَالَتِكُمْ) وَلَا تَتَّقِدُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ عَلَىٰ شَفَا جُرْفٍ هَارٍ.

٦٩. Vain desire is the greater of the two enemies.

٦٩_ الْهَوَىٰ أَكْبَرُ الْعَدُوِّينِ.

٧٠. Vain desire is a worshipped deity.

٧٠_ الْهَوَىٰ إِلَهٌ مَّعْبُودٌ.

Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

٧١_ النَّاجُونَ مِنَ النَّارِ قَلِيلٌ لِّغَلْبَةِ الْهَوَىٰ وَالضَّلَالِ.

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.

٧٢_ اِمْلِكْ عَلَيْكَ هَوَاكَ، وَشَحِّ بِنَفْسِكَ عَمَّا لَا يَحِلُّ لَكَ فَإِنَّ الشُّحَّ بِالنَّفْسِ حَقِيقَةُ الْكَرَمِ.

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].

٧٣_ اخَذَرُوا هَوَىٰ، هَوَىٰ بِالْأَنْفُسِ هَوِيًّا، وَأُبْعَدَهَا عَنْهُ قَرَارَةُ الْفَوْزِ قَصِيًّا.

٧٤. The smallest vain desire can corrupt the intellect.

٧٤_ يَسِيرُ الْهَوَىٰ يُفْسِدُ الْعَقْلَ.

٧٥. There is no damage [and loss] greater than [what is brought about by] vain desire.

٧٥_ لَا تَلْفَ أَعْظَمُ مِّنَ الْهَوَى.

.٧٦ The most destructive thing is vain desire

٧٦_ أَهْلَكَ شَيْءُ الْهَوَى.

Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] .٧٧
.tribulation

٧٧_ إِيَّاكَ وَطَاعَةَ الْهَوَى، فَإِنَّهُ يَتَّقُودُ إِلَى كُلِّ مِحْنَةٍ.

.٧٨ The best of people is one

p: ٩٧٥

.who struggles against his vain desire

٧٨_ أَفْضَلُ النَّاسِ مَنْ جَاهَدَ هَوَاهُ.

.The beginning of vain desire is temptation and its end is tribulation ٧٩

٧٩_ أَوَّلُ الْهَوَى فِتْنَةٌ وَآخِرُهُ مِحْنَةٌ.

.Vain desire is the partner of blindness ٨٠

٨٠_ الْهَوَى شَرِيكُ الْعَمَى.

.Vain desire is a hidden ailment ٨١

٨١_ الْهَوَى دَاءٌ دَفِينٌ.

.Vain desire is a bane of the intellects ٨٢

٨٢_ الْهَوَى آفَةٌ الْأَلْبَابِ.

.Vain desire is a pernicious associate ٨٣

٨٣_ الْهَوَى قَرِينٌ مُهْلِكٌ.

.Vain desire is the opposite of reason ٨٤

٨٤_ الْهَوَى ضِدُّ الْعَقْلِ.

.Vain desire is the foundation of tribulations ٨٥

٨٥_ الْهَوَى أُسُّ الْمِحْنِ.

.Vain desire is the riding mount of temptations ٨٦

٨٦_ الْهَوَى مَطِيئَةُ الْفِتَنِ.

.Vain desire is a [cause of one's] fall to the lowest of the low ٨٧

٨٧_ الْهَوَى هَوَىٌّ إِلَى أَسْفَلِ سَافِلِينَ.

٨٨ .Do not be a slave to vain desires and coveted objects

٨٨_ لَا تَكُونُوا عَبِيدَ الْأَهْوَاءِ وَالْمَطَامِعِ .

٨٩ .There is no enemy like vain desire

٨٩_ لَا عَدُوَّ كَالْهَوَى .

٩٠ .Vain desire is a riding mount of temptation

٩٠_ الْهَوَى مَطِيئَةُ الْفِتْنَةِ .

Dread And Awe

Dread and awe -الهيبه

١ .Dread is [a cause of] failure

١_ الْهَيْبَةُ خَيْبَةٌ .

٢ .Dread is accompanied by failure

٢_ الْهَيْبَةُ مَقْرُونَةٌ بِالْخَيْبَةِ .

٣ .The bane of awe is jest

٣_ آفَةُ الْهَيْبَةِ الْمَزَاحُ .

٤ .Dread has been paired with failure

٤_ قُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ .

Loss Of Hope

١- (Loss of Hope) -الْيَأْسُ

١ .Loss of hope [in others] is one of the two successes

١_ الْيَأْسُ أَحَدُ النُّجَحَيْنِ .

.۲ The root of sincerity is losing hope [and desire] in that which others possess .۲

۲ _ أَضْلُ الْإِخْلَاصِ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ.

Verily the most honourable of all people is one who loses hope [in others], espouses .۳
contentment and piety and is devoid

p: ۹۷۶

The concept of losing hope here is one where hope is not placed in the help (and - ۱
.possessions) of creatures, rather one places his hope only in Allah

of greed and covetousness, for indeed covetousness and greed are a ready indigence
.and verily loss of hope [in others] and contentment are a manifest affluence

٣- إِنَّ أَكْرَمَ النَّاسِ مَنْ أَقْتَنَى الْيَأْسَ، وَلَزِمَ الْقُنُوعَ وَالْوَرَعَ، وَبَرَى مِنَ الْحِرْصِ وَالطَّمَعِ، فَإِنَّ الطَّمَعَ وَالْحِرْصَ الْفَقْرُ الْحَاضِرُ، وَإِنَّ
الْيَأْسَ وَالْقَنَاعَةَ الْغِنَى الظَّاهِرُ.

.Loss of hope [in others] is freedom .٤

٤- الْيَأْسُ حُرٌّ.

.Loss of hope [in others] is liberty .٥

٥- الْيَأْسُ عِتْقٌ.

.Loss of hope [in this world] is a solace .٦

٦- الْيَأْسُ مَسَلَةٌ.

.Loss of hope [in this world] is a ready affluence .٧

٧- الْيَأْسُ غِنَاءٌ حَاضِرٌ.

.With loss of hope [in others] comes honour .٨

٨- الْعِزُّ مَعَ الْيَأْسِ.

.Loss of hope [in others] comforts the soul .٩

٩- الْيَأْسُ يُرِيحُ النَّفْسَ.

.Loss of hope [in others] is a renewed liberty .١٠

١٠- الْيَأْسُ عِتْقٌ مُجَدِّدٌ

.Loss of hope [in others] is a comforting liberty .١١

١١- الْيَأْسُ عِتْقٌ مُرِيحٌ.

.Loss of hope [in others] exalts the prisoner .١٢

١٢_ أَلْيَأْسُ يُعِزُّ الْأَسِيرَ.

.12 [Loss of hope [in others] is better than entreating the people [for what you need

١٣_ أَلْيَأْسُ خَيْرٌ مِنَ التَّصَرُّعِ إِلَى النَّاسِ.

.13 Through loss of hope [in others] there is [attainment of] self-sufficiency

١٤_ بِالْيَأْسِ يَكُونُ الْعَنَاءُ.

14 Adorn yourself with loss of hope in that which people possess and you will become
.15 safe from their malice and you will acquire their affection

١٥_ تَحَلَّ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ، تَسَلِّمْ مِنْ غَوَائِلِهِمْ، وَتُحْرِزِ الْمَوَدَّةَ مِنْهُمْ.

.15 Hastening the loss of hope [in others] is one of the two triumphs

١٦_ تَعْجِيلُ الْيَأْسِ أَحَدُ الظَّفَرَيْنِ.

.16 The virtue of loss of hope [in others] is better than the

[humiliation of asking [for their help

١٧ _ مُحْسِنُ الْيَأْسِ أَجْمَلُ مِنْ ذُلِّ الطَّلَبِ.

Loss of hope may [indeed] be an achievement [in times] when covetousness is . ١٨
.destructive

١٨ _ قَدْ يَكُونُ الْيَأْسُ إِذْرَاكًا إِذَا كَانَ الطَّمَعُ هَلَاكًا.

.One who loses hope in a thing forgets about it . ١٩

١٩ _ مَنْ أَيْسَ مِنْ شَيْءٍ سَلَا عَنْهُ.

.The bitterness of despair is better than turning entreatingly towards the people . ٢٠

٢٠ _ مَرَارَةُ الْيَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النَّاسِ.

.The beginning of sincerity is losing hope in that which people possess . ٢١

٢١ _ أَوَّلُ الْإِحْلَاصِ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ.

Orphans

الأيتام-Orphans

.Be good to your orphans, help your poor folk and be kind to the weak amongst you . ١

١ _ بَـ رُؤَا أَيْتَامِكُمْ، وَوَأَسَوْا فُقَرَاءَكُمُ، وَارْزُقُوا بِضِعْفَائِكُمْ.

.Whoever oppresses an orphan has severed his ties with his children . ٢

٢ _ مَنْ ظَلَمَ يَتِيمًا عَقَّ أَوْلَادَهُ.

.Whoever takes care of the orphans, his children will be cared for . ٣

٣ _ مَنْ رَعَى الْاَيْتَامَ رُعِيَ فِي بَنِيهِ.

The one who takes charge of caring for the orphans and the needy is considered [to . ٤
.be] among the honourable ones in the sight of Allah

٤_ كَافِلُ الْيَتِيمِ وَالْمِسْكِينِ عِنْدَ اللَّهِ مِنَ الْمُكْرَمِينَ.

٥. One who takes charge of caring for the orphans is favoured in the sight of Allah .

٥_ كَافِلُ الْيَتِيمِ أَثَيْرٌ عِنْدَ اللَّهِ.

Alertness And Vigilance

Alertness and vigilance - اليقظه والتيقظ في الدين

١. Vigilance in religion is a blessing for the one whom it is bestowed upon .

١_ اَلَّتَّيْقُظُ فِي الدِّينِ نِعْمَةٌ عَلَى مَنْ رُزِقَهُ.

٢. Alertness is illumination, negligence is delusion .

٢_ اَلْيَقْظَةُ نُورٌ، اَلْغَفْلَةُ غُرُورٌ.

٣. Alertness is perspicacity .

٣_ اَلْيَقْظَةُ اِسْتِبْصَارٌ.

٤. Indeed you have been .

.alerted so become vigilant, and you have been guided so follow the guidance

٤_ قَدْ يُقِظْتُمْ فَتَ يَقْظُوا، وَهُدَيْتُمْ فَاهْتَدُوا.

One who does not take support through vigilance will not benefit from [the presence .of] guards

٥_ مَنْ لَمْ يَسْتَظْهِرْ بِالْيَقْظَةِ لَمْ يَنْتَفِعْ بِالْحَفْظَةِ.

.Alertness is [a cause of] grief

٦_ أَلْيَقْظَةُ كَرْبٌ.

Recover, O listener, from your stupor, and wake up from your heedlessness, and .v [curb (or cut short) your haste [towards sins

٧_ أَفَيْقُ أَيُّهَا السَّمِيعُ مِنْ سَكْرَتِكَ، وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ، وَاحْتَصِرْ (اِحْتَصِرْ) مِنْ عَجَلَتِكَ.

Is there nobody who will wake up from his [slumber of] negligence before his time .٨ [on this earth] ends

٨_ أَلَا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفَادِ مُدَّتِهِ.

Certitude

اليقين-Certitude

.١ Attain certitude (or proficiency) and you will be successful

١_ أَيَقِينُ (أَتَقِينُ) تُفْلِحُ.

.٢ The best faith is certitude

٢_ أَفْضَلُ الدِّينِ الْيَقِينُ.

.٣ The root of patience is [having] definite certainty about Allah

٣_ أَصْلُ الصَّبْرِ حُسْنُ الْيَقِينِ بِاللَّهِ.

The root of indifference towards worldly pleasures is certitude, and its fruit is .٤
.felicity

٤_ أَصْلُ الزُّهْدِ الْيَقِينُ، وَتَمَرَّتُهُ السَّعَادَةُ.

.٥ Certitude is worship

٥_ الْيَقِينُ عِبَادَةٌ.

.٦ Certitude is light

٦_ الْيَقِينُ نُورٌ.

.٧ Certitude is the symbol of faith

٧_ الْيَقِينُ عُنْوَانُ الْإِيمَانِ.

.٨ Certitude is the best [means of] indifference towards [the pleasures of] this world

٨_ الْيَقِينُ أَفْضَلُ الزَّهَادَةِ.

.٩ Certitude is the pillar of faith

٩_ الْيَقِينُ عِمَادُ الْإِيمَانِ.

.١٠ Certitude is the gown of the sagacious

١٠_ الْيَقِينُ جِلْبَابُ الْأَكْيَاسِ.

.١١ Certitude eliminates doubt

١١_ الْيَقِينُ يَرْفَعُ الشَّكَّ.

.١٢ Certitude bears the fruit of indifference towards worldly pleasures

١٢_ الْيَقِينُ يُثْمِرُ الزُّهْدَ.

.١٣ Certitude is the cornerstone of religion

١٣_ أَلْيَقِينُ رَأْسُ الدِّينِ.

.١٤ Certitude is the best worship .

١٤_ أَلْيَقِينُ

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أَفْضَلُ عِبَادَةٍ.

Verily I am upon complete certitude from my Lord and do not have any doubt . ١٥
about my religion

١٥_ إِنِّي لَعَلَىٰ يَقِينٍ مِنْ رَبِّي، وَعَیْرُ شُبُهَةٍ فِی دِیْنِی.

.Through certitude worship becomes complete . ١٦

١٦_ بِالْيَقِينِ تَتِمُّ الْعِبَادَةُ.

.[The fruit of certitude is asceticism [and indifference towards worldly pleasures . ١٧

١٧_ ثَمَرَةُ الْيَقِينِ الرَّهَادَةُ.

.The cornerstone of religion is true certitude . ١٨

١٨_ رَأْسُ الدِّیْنِ صِدْقُ الْيَقِينِ.

.The cause of sincerity is certitude . ١٩

١٩_ سَبَبُ الْإِخْلَاصِ الْيَقِينُ.

Cling to certitude and eschew doubt, for there is nothing more destructive for a . ٢٠
person with regards to his religion than the prevailing of doubt over his certitude

٢٠_ عَلَیْكَ بِلُزُومِ الْيَقِينِ، وَتَجَنُّبِ الشَّكِّ، فَلَیْسَ لِلْمَرْءِ شَیْءٌ أَهْلَكَ لِدِیْنِهِ مِنْ غَلْبَةِ الشَّكِّ عَلَیْ یَقِينِهِ.

Cling to certitude and God-wariness, for indeed these two will deliver you to the . ٢١
.Garden of [everlasting] Refuge

٢١_ عَلَیْكُمْ بِلُزُومِ الْيَقِينِ وَالتَّقْوَى، فَإِنَّهُمَا يُبَلِّغَانِكُمْ جَنَّةَ الْمَأْوَى.

.The strength of one's certitude is [proportionate] to the extent of one's faith . ٢٢

٢٢_ عَلَی قَدْرِ الدِّیْنِ تَكُونُ قُوَّةُ الْيَقِينِ.

.The highest form of certitude is sincerity . ٢٣

٢٣_ غَايَةُ الْيَقِينِ الْإِخْلَاصُ.

.Certitude is sufficient as worship .٢٤

٢٤_ كَفَى بِالْيَقِينِ عِبَادَةً.

The certitude of one who is extravagant in his wants and exerts himself in . ٢٥
.acquisition [of wealth] it is not true

٢٥_ لَمْ يَصُدُقْ يَقِينٌ مَنْ أَسْرَفَ فِي الطَّلَبِ، وَأَجْهَدَ نَفْسَهُ فِي الْمُكْتَسَبِ.

If your certitude was sound, you would not have exchanged the everlasting for the . ٢٦
.evanescent, nor would you have traded the lofty for the lowly

٢٦_ لَوْ صَحَّ يَقِينُكَ لَمَا اسْتَبَدَلْتَ الْفَانِيَّ بِالْبَاقِي، وَلَا بَعْتَ السَّنِيَّ بِالْدُنِيِّ.

.One who has certitude is successful .٢٧

_٢٧

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مَنْ أَيَقَنَ أَفْلَحَ.

.One who has certitude is saved ٢٨.

٢٨_ مَنْ أَيَقَنَ يَنْجُ.

.One whose certitude is firm, has hope ٢٩.

٢٩_ مَنْ حَسَنَ يَقِينُهُ يَرْجُ.

.One who has certitude works diligently ٣٠.

٣٠_ مَنْ يَسْتَيْقِنُ يَعْمَلُ جَاهِدًا.

.One who is certain about [divine] reward does good [deeds ٣١].

٣١_ مَنْ أَيَقَنَ بِالْجَزَاءِ أَحْسَنَ.

.One whose certitude is strong does not [have any] doubt ٣٢.

٣٢_ مَنْ قَوِيَ يَقِينُهُ لَمْ يَزْتَبْ.

.One who is certain about the Hereafter does not covet this world ٣٣.

٣٣_ مَنْ أَيَقَنَ بِالْآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيَا.

.One whose conviction is firm, his worship becomes good ٣٤.

٣٤_ مَنْ حَسَنَ يَقِينُهُ حَسُنَتْ عِبَادَتُهُ.

.One whose certitude is true does not [have any] doubt ٣٥.

٣٥_ مَنْ صَدَقَ يَقِينُهُ لَمْ يَزْتَبْ.

.One whose certitude is sound abstains from dispute ٣٦.

٣٦_ مَنْ صَحَّ يَقِينُهُ زَهَدَ فِي الْمِرَاءِ.

.One whose heart does not have certitude, his actions do not submit to it ٣٧.

٣٧_ مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطْعَهُ عَمَلُهُ.

٣٨. One who has certitude is hopeful.

٣٨_ مَنْ أَيْقَنَ رَجَا.

٣٩. How great is the felicity of one whose heart is filled with the coolness of certitude.

٣٩_ مَا أَعْظَمَ سَعَادَةَ مَنْ بُوْشِرَ قَلْبُهُ بِبُرْدِ الْيَقِينِ.

٤٠. Certitude is an excellent dispeller of doubt.

٤٠_ نِعْمَ الطَّارِدُ لِلشَّكِّ الْيَقِينُ.

٤١. Sleeping with certitude is better than praying while in doubt.

٤١_ نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.

٤٢. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

٤٢_ هَلَكَ مَنْ بَاعَ الْيَقِينَ بِالشَّكِّ، وَالْحَقَّ بِالْبَاطِلِ، وَالْآجَلَ بِالْعَاجِلِ.

٤٣. Do not turn your certitude into doubt and your knowledge into ignorance.

٤٣_ لَا تَجْعَلُوا يَقِينَكُمْ شَكًّا، وَلَا

عَلِمَكُم جَهْلًا.

.He who has no certitude has no faith .٤٤

٤٤_ لَا إِيمَانَ لِمَنْ لَا يَقِينُ لَهُ.

Certitude is evinced by the shortening of hopes, sincerity in action and indifference .٤٥
.towards the pleasures of this world

٤٥_ يُسْتَدَلُّ عَلَى الْيَقِينِ بِ: بَقْصَرِ الْأَمَلِ، وَإِخْلَاصِ الْعَمَلِ، وَ الزُّهْدِ فِي الدُّنْيَا.

.Certitude is corrupted by doubt and the onslaught of vain desire .٤٦

٤٦_ يُفْسِدُ الْيَقِينَ الشَّكُّ، وَغَلَبَةُ الْهَوَى.

The weapon of the possessor of certitude is patience in [times of] hardship and .٤٧
.thankfulness in well-being

٤٧_ سِلَاحُ الْمُوقِنِ: الصَّبْرُ عَلَى الْبَلَاءِ، وَالشُّكْرُ فِي الرَّخَاءِ.

.Have certitude and you will become strong .٤٨

٤٨_ كُنْ مُوقِنًا تَكُنْ قَوِيًّا.

.[Whoever possesses certitude does good [deeds .٤٩

٤٩_ مَنْ أَيْقَنَ أَحْسَنَ.

Those who possess certitude, the dedicated [and sincere] ones and the altruistic .٥٠
[\(ones are from the people of the Elevations.\)](#)

٥٠_ الْمُوقِنُونَ، وَالْمُخْلِصُونَ، وَالْمُؤْتِرُونَ مِنْ رِجَالِ الْأَعْرَافِ.

The possessor of certitude is the most sorrowful of all people about [the condition .٥١
.of] his soul

٥١_ الْمُوقِنُ أَشَدُّ النَّاسِ حُزْنًا عَلَى نَفْسِهِ.

Where are the possessors of certitude who have cast off the attires of vain desire .۵۲
?and cut themselves off from the ties of this world

۵۲_ أَيْنَ الْمُوقِنُونَ، الَّذِينَ خَلَعُوا سَرَائِلَ الْهَوَى، وَقَطَعُوا عَنْهُمْ عِلَاقَ الدُّنْيَا.

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.The People of the Elevations are those referred to in Q۷:۴۶ – ۱

About center

In the name of Allah

هَلِيسَتْوِيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

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.It's obvious that all the responsibilities are due to the author

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Launching the website with this address: www.ghaemiyeh.com–

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Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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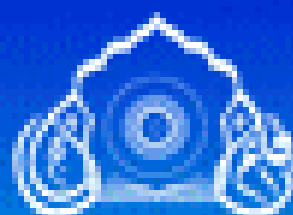
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