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

Qadhi Nasih al-Deen Abu al-Fath ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi

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

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Imam Ali [8]

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

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

□□*lib* (*‘a*).

Ghurar al-□ikam 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 □□lib(‘a). The sayings, which number more than eleven thousand, contain words of wisdom and advice that can benefit everyone in their daily lives. It is for this reason that we embarked on translating this work. We hope that, God-willing, it will be a source of inspiration to all those who read it.

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

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

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

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

The seven volume commentary written by the respected scholar ‘All□ma Jam□l al-D□n Mu□ammad Khwans□ri 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 □awza 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
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1. Some of these different copies even have some differing narrations (Ref: Nig□hi be Kit□be Ghurar al-□ikam, Sayyid Mu□ammad Ra□awi, Safine, no. 4, Autumn 1383 Hijri Solar).
2. The most common source from which the author has taken sayings is the Nahj al-Bal□gha.

The compiler of this work was the great scholar and *mu□addith* Q□
i N□si□ al-D□n Abu al-Fat□ ‘Abd al-W□hid ibn Mu□ammad ibn ‘Abd al-W□hid al-□mudi1 al-Tam□m□ from the scholars of the fifth century who passed away in 510 AH.2 He was a contemporary of Sayyid Ra
i, Sayyid Murta
a and Shaykh □usi.

Some of the great scholars such as Ibn Shahr □shub, ‘All□ma Majlisi and Mu□addith N□ri, 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-□mudi’s beliefs because he used the phrase *karramall□hu 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 Jam□l al-D□n Mu□ammad Khwans□ri notes that this was either done out of precautionary dissimulation (*taqiyya*)3 or was an addition by one of the scribes.

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

● The fact that Ibn Shahr □shub mentions him as one of his teachers in his book Ma‘□lim al ‘Ulam□ and notes that he was an Im□mi scholar.

● Ibn Shahr □shub also mentions him again in his other book al-Man□qib and states that he was a Shi‘a scholar.

● Whoever examines this book will notice that many of the narrations have been compiled from other Shi‘a books.

● This book contains certain narrations that can only be narrated by a Shi‘a such as the narrations about the Holy Prophet (s) and his progeny.4

Our esteemed teacher and student of the late Ayatullah Sayyid Abu al-Q□sim al-Khui (r), Ayatullah Muslim al-D□wari (may Allah grant him a long life), argues that the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions about the family of the Prophet (s). He

further adds that the compiler's reliability (*tawthīq*) has not been established even though he was known to be one of the teachers of Ibn Shahr āshub.

Another important point to note is that the there is no chain of transmitters (*ārīq*) 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 (ʻa).

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-ikam* by Mahdi al-Ansari al-Qummi[5] in which 15,751 more aphorisms of Amīr al-Mu'minīn (ʻa) have been added to the original title from twenty other ādith sources, both Sunni and Shiʻi.

1. Or al-āmidi
2. There seems to be a difference of opinion about the year of his death. Some scholars say it was in 550 AH and others say it was 510 AH.
3. Mirza ʻAbdullah Afandi has also mentioned this explanation.
4. Like the narration where Imam ʻAli (ʻa) says: I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... – see the section on Muhammad (s) and his progeny.
5. This work was published in Iran in 1425 AH.

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

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

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

So Allah, the Glorified, introduced to them, through His prophet (s), the ways of the religion [of truth], and clarified for them the paths of certitude, until the truth became illuminated and gleamed and falsehood was destroyed and perished. May the blessings of Allah be [showered] upon him and his progeny, the pure leaders, and the chosen infallible people of his household, and [on] his selected

virtuous companions, blessings that neither cease in the [late] hours of the night nor [in] parts of the day.

The one who has committed excesses against his soul and is in need of the mercy of his Lord, ‘Abd al-W□□id ibn Mu□ammad ibn ‘Abd al-W□hid al-□mudi al-Tam□m□, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu ‘Uthm□n al-J□□idh 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 Am□r al-Mu’min□n ‘Ali ibn Abi □□lib (‘a).

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

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

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

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

And I have named it *Ghurar al-□ikam 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

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

1ـ بِرُّ الوالِدَيْنِ أَكْبَرُ فَريضَة.

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

2ـ بِرُّوا آباءَكُمْ يَبَرَّكُمْ أَبْناؤُكُمْ.

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

3ـ مَنْ بَرَّ والِدَيْهِ بَرَّهُ وَلَدُهُ.

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

4ـ مَوْتُ الوالِدِ قاصِمَةُ الظَّهْرِ.

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

5ـ مَنِ اسْتَنْكَفَ مِنْ أَبَوَيهِ فَقَدْ خالَفَ الرُّشْدَ.

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

6ـ مَوَدَّةُ الآباءِ نَسَبٌ بَيْنَ الأبناءِ.

The Camel الإبل

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

1ـ أُطْلُبُوا الخَيْرَ في أَخْفافِ الإبِلِ طارِدَةً وواردَةً.

The Son of Adam (The Human Being) ابن آدم

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

1ـ مِسْكينٌ اِبْنُ آدَمَ، مَكْتُومُ الأجَل، مَكْنُونُ العِلَل، مَحفُوظُ العَمَلِ، تُؤْلِمُهُ البَقَّةُ، وتُنْتِنُهُ العَرَقَةُ، وتَقْتُلُهُ الشَّرْقَةُ.

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

2ـ وَيْحَ ابْنِ آدَمَ ما أغْفَلَهُ، وَعَنْ رُشدِهِ ما أذْهَلَهُ.

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

3ـ وَيْحَ ابْنِ آدَمَ، أسيرُ الجُوعِ، صَريعُ الشَّبَعِ، غَرَضُ الآفاتِ، خَليفَةُ

Grandeur الأُمْواتِ. الأُبّهة

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

1ـ رُبَّ ذي أُبَّهَـة أحْقَرُ مِنْ كُلِّ حَقير.

Self-Sacrifice الإيثار

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

1ـ اَلإيثارُ فَضيلَةٌ، اَلإحْتِكارُ رَذيلَةٌ.

2. Self-sacrifice is the noblest benevolence.

2ـ الإيثارُ أشرَفُ الإحْسانِ.

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

3ـ الإيثارُ شيمَةُ الأبْرارِ.

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

4ـ الإيثارُ غايَةُ الإحْسانِ.

5. Self-sacrifice is the noblest munificence.

5ـ الإيثارُ أشرَفُ الكَرَمِ.

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

6ـ الإيثارُ أعلَى الإحْسانِ.

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

7ـ الإيثارُ أعلَى المَكارِمِ.

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

8ـ الإيثارُ أفضَلُ عِبادَة، وأجَلُّ(أحْسَنُ) سيادَة.

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

9ـ الإيثارُ أعْلى مَراتِبِ الكَرَمِ، وأفْضَلُ الشِّيَمِ.

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

10ـ الإيثارُ أحْسَنُ الإحْسانِ وأعْلى مَراتِبِ الإيمانِ.

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

11ـ الإيثارُ سَجِيَّةُ الأبْرارِ، وَشيمَةُ الأَخيارِ.

12. The most excellent generosity is self-sacrifice.

12ـ أفضَلُ السَّخاءِ اَلإيثارُ.

13. The greatest munificence is self-sacrifice.

13ـ أحسَنُ الكَرَمِ اَلإيثارُ.

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

14ـ بِالإيثارِ يُسْتَرَقُّ الأحرارُ.

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

15ـ بِالإيثارِ يُسْتَحَقُّ اسْمُ الكَرَمِ.

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

16ـ بِالإيثارِ على نَفْسِكَ تَمْلِكُ الرِّقابَ.

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

17ـ خَيْرُ المَكارِمِ الإيثارُ.

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

18ـ عِنْدَ الإيثارِ علَى النَّفْسِ تتَبَيَّنُ جَواهِرُ الكُرَماءِ.

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

19ـ غايَةُ المَكارِمِ الإيثارُ.

20. Self-sacrifice suffices as nobility.

20ـ كَفى بالإيثارِ مَكْرُمَةً.

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

21ـ مَنْ آثَرَ على نَفْسِهِ بالَغَ في المُرُوءَةِ.

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

22ـ مَنْ آثَرَ على نَفْسِهِ اسْتَحقَّ إسْمَ الفَضيلَةِ.

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

23ـ مَنْ آثَرَكَ بِنَشَبِهِ فَقَدِ اختارَكَ على نَفْسِهِ.

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

24ـ مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفوُسِ علَى الإيثارِ.

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

25ـ مِنْ أحْسَنِ الإحسانِ اَلإيثارُ.

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

26ـ مِنْ أفْضلِ الإختيارِ التَّحَلّي بِالإيثار.

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

27ـ لاتُكْمَلُ المَكارِمُ إلاّ بِالعَفافِ والإيثارِ.

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

The Appointed Time of Death الأجل

1. The appointed time of death is [already] determined and sustenance is [already] apportioned, so let

not any of you grieve its reduction; for verily greed does not expedite it and self-restraint does not delay it, and it behoves a believer to be patient.

1ـ اَلأجلُ مَحْتُومٌ، والرِّزْقُ مَقْسُومٌ، فلا يَغُمَّنَّ أحَدَكُمْ إبطاؤُهُ، فإنَّ الحِرْصَ لايُقَدِّمُهُ، والعَفافُ لا يُؤَخِّرُهُ، والمُؤمِنُ بالتَّحَمُّلِ(بِالتَّجَمُّلِ (خَليقٌ.

2. The truest thing is death.

2ـ أصْدَقُ شَيْ ء اَلأجَلُ.

3. The nearest thing is death.

3ـ أقْرَبُ شَيْ ء الأجَلُ.

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

4ـ صِدقُ الأجلِ يُفْصِحُ (يَفْضَحُ) كِذْبَ الأمَلِ.

5. At every moment there is death.

5ـ في كُلِّ لَحْظَة أجَلٌ.

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

6ـ قَدْ غابَ عَنْ قُلُوبِكُمْ ذِكرُ الآجالِ، وَحَضَرَتْكُمْ كَواذِبُ الآمالِ.

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

7ـ قَدْ ذَهبَ عَنْ قُلُوبِكُمْ صِدْقُ الأجَلِ، وغَلَبَكُم غُرُورُ الأملِ.

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

8ـ مَنْ راقَبَ أجَلَهُ إغْتَنَمَ مَهَلَهُ.

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

9ـ مَنْ دَنى مِنْهُ أجَلُهُ لَمْ تُعِنْهُ (لم تُغْنِهِ) حِيَلُهُ.

10. The passing of time draws one towards death.

10ـ مِنَ الآجالِ إنْقِضاءُ السَّاعاتِ.

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

11ـ ما عَسى أنْ يَكُونَ بَقاءُ مَنْ لَهُ يَوْمٌ لايَعدُوهُ وطالِبٌ حَثيثٌ مِنْ أجَلِهِ يَحدُوهُ.

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

12ـ عِنْدَ حُضُورِ الآجالِ، تَظْهَرُ خَيْبَةُ الآمالِ.

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

13ـ عِنْدَ هُجُومِ الآجالِ تَفْتَضِحُ الأماني والآمالُ.

14. Every future [event] is near.

14ـ كُلُّ آت قَريبٌ.

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

15ـ كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ.

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

16ـ كَفى بِالأجَلِ حارِساً.

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

17ـ لِكُلِّ أجَل كِتابٌ.

18. Death strikes down.

18ـ اَلأجَلُ يَصْرَعُ.

19. Departure [from this world] is imminent.

19ـ اَلرَّحيلُ وَشيكٌ.

20. The appointed time of death is a shield.

20ـ اَلأجلُ جُنَّةٌ.

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

21ـ اَلأجَلُ حِصْنٌ حَصينٌ.

22. Death cuts hopes short.

22ـ اَلآجالُ تَقْطَعُ الآمالَ.

23. Death exposes hope.

23ـ اَلأجَلُ يَفْضَحُ الأمَلَ.

24. Death is the reaper of hope.

24ـ اَلأجلُ حَصادُ الأمَلِ.

25. When death comes, hopes are exposed.

25ـ إذا حَضَرَتِ الآجالُ افتَضَحَتِ الآمالُ.

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

26ـ إذا بَلَغْتُمْ نِهايَةَ الآمالِ فَاذكُرُوا بَغَتاتِ الآجالِ.

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

27ـ آفَةُ الآمالِ حُضُورُ الآجالِ.

28. The bane of hope is death.

28ـ آفةُ الأمَلِ الأجَلُ.

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

29ـ سَوْفَ يَأتيكَ أجَلُكَ فَأجْمِلْ في الطَّلَبِ.

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

30ـ سابِقُوا الأجَلَ فإنَّ النَّاسَ يُوْشِكُ أنْ يَنْقَطِعَ بِهِمُ الأملُ فَيُرهِقَهُمُ الأجلُ.

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

31ـ سابِقُوا الأجَلَ، وأحْسِنُوا العَمَلَ، تَسْعَدُوا بالمَهَلِ.

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

32ـ كُلَّما قارَبتَ أجَلاً فَأحْسِنْ عَمَلاً.

33. For every appointed time there is an arrival.

33ـ لِكُلِّ أجَل حُضُورٌ.

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

34ـ لِكلِّ امْرِء يَوْمٌ لايَعْدُوهُ.

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

35ـ لِكُلِّ أحَد سائِقٌ مِنْ أجَلِهِ يَحْدُوهُ.

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

36ـ لَو ظَهَرَتِ الآجالُ لافْتَضَحَتِ الآمالُ

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

37ـ لَوْ رَأيْتُمُ الأجَلَ ومَسيرَهُ لأبْغَضْتُمُ الأمَلَ وغُرُورَهُ.

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

38ـ لَوْ فَكَّرْتُمْ في قُرْبِ الأجَلِ وَحُضُورِهِ لأمَرَّ عِنْدكُمْ حُلْوُ العَيْشِ وَسُرُورُهُ.

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

39ـ مَنْ راقَبَ أجَلَهُ قَصَّرَ أمَلَهُ.

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

40ـ مَنِ اسْتَقصَرَ بَقائَهُ وأجَلَهُ قَصُرَ رَجاؤُهُ وأمَلُهُ.

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

41ـ مَنْ جَرى في عِنانِ أمَلِهِ عَثُرَ بِأجَلِهِ.

42. How close hope is to death!

42ـ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

43. How severing death is for hope!

43ـ ما أقطَعَ (أقْرَبَ) الأجلَ لِلأمَلِ.

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

44ـ ما أنْزلَ المَوتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ.

45. What an excellent cure death is!

45ـ نِعْمَ الدَّواءُ الأجَلُ.

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

46ـ نَفَسُ الْمَرْءِ خُطاهُ إلى أجَلِهِ.

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

47ـ لا جُنَّةَ أوقيمِنَ الأجلِ.

48. Nothing is truer than death.

48ـ لا شَيْءَ أصْدَقُ مِنَ الأجَلِ.

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

49ـ إنَّكُمْ حَصائِدُ الآجالِ وأغْراضُ الحِمامِ.

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

50ـ رَحِمَ اللّهُ امْرَءاً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ، فبادَرَ عَمَلَهُ، وقَصَّرَ أمَلَهُ.

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

51ـ رَحِمَ اللّهُ امْرَءاً بادَرَ الأجَلَ، وأكْذَبَ الأمَلَ، وأخلَصَ العَمَلَ.

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

52ـ رُبَّ أجَل تَحْتَ أمَل.

53. With the passing of hours, lifetimes perish.

53ـ مَعَ السَّاعاتِ تَفنَى الآجالُ.

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

54ـ إنَّ عَلَيَّ مِنْ أجَلي جُنَّةً حَصينَةً، فَإذا جاءَ يَومِي انْفَرَجَت عَنّي وَأسْلَمَتْني،

فَحينَئذ لا يَطيشُ السَّهْمُ ولا يَبْرَءُ الكَلِمُ.

The Hereafter الآخرة

1. The Hereafter is the victory of the felicitous.

1ـ اَلآخِرةُ فَوزُ السُّعَداءِ.

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

2ـ اِشتِغالُكَ بإصْلاحِ مَعادِكَ يُنْجيكَ مِنْ عَذابِ النَّارِ.

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

3ـ الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ.

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

4ـ اَلمالُ وَالْبَنُونَ زينَةُ الحَيوةِ الدُّنيا، والعَمَلُ الصَّالِحُ حَرْثُ الآخِرَةِ.

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

5ـ أحْوالُ الدُّنيا تَتْبَعُ الإتِّفاقَ وأحْوالُ الآخرةِ تَتْبَعُ الاِسْتِحْقاقَ.

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

6ـ إنّ أمامَكَ عَقَبَةً كَؤُوداً، اَلمُخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِل، والمُبْطِئُ عَلَيها أقْبَحُ أمْراً مِنَ المُسـْرِعِ، إنّ مَهْبِطَها بِكَ لامُحالَةَ على جَنَّة أوْ نار.

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

7ـ إنَّ الغايَةَ القيامَةُ، وكَفى بذلِكَ واعِظاً لِـمَنْ عَقَلَ، ومُعْتَبَراً لِمَنْ جَهِلَ، وبَعدَ ذلك ما تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ، وَرَوْعاتِ الفَزَعِ، واسْتِكاكِ الأسماعِ، وَاخْتِلافِ الأضلاعِ، وضيقِ الأرماسِ، وَشِدَّةِ الأبلاسِ.

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

8ـ إنْ رَغِبْتُم في الفَوزِ وكَرامَةِ الآخِرَةِ فَخُذُوا في الفَناءِ لِلْبَقاءِ.

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

9ـ إنَّكَ في سَبيلِ مَنْ كانَ قَبْلَكَ، فَاجْعَلْ جِدَّكَ لآخرَتِكَ، ولا تَكْتَرِثْ بِعَمَلِ الدُّنيا.

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

10ـ إنّك مَخْلُوقٌ لِلآخِرَةِ فَاعْمَل لَها.

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

11ـ إنّكَ إنْ عَمِلْتَ لِلآخِرَةِ فازَ قِدْحُكَ.

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

12ـ إنَّكمْ إلى الآخِرَةِ صائِرُونَ وعَلَى اللّهِ مَعْرُوضُونَ.

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

13ـ حَلاوَةُ الآخِرَةِ تُذهِبُ مَضاضَةَ شقاءِ الدُّنيا.

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

14 ـ حَصِّلُوا الآخِرَةَ بِتَركِ الدُّنيا، ولاتُحَصِّلُوا بِتَركِ الدِّينِ الدُّنيا.

15. The Hereafter is everlasting.

15ـ الآخرَةُ أَبَدٌ.

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

16ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فأحْسَنَ.

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

17ـ طالِبُ الآخِرَةِ يُدْرِكُ مِنْها أمَلَهُ وَيَأتيهِ مِنَ الدُّنيا ما قُدِّرَ لَهُ.

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

18ـ عَلَيكَ بِالْجِدِّ والإجتِهادِ في إصْلاحِ المَعادِ.

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

19ـ عَجِبْتُ لِمَنْ أنْكَرَ النَشأةَ الأُخْرى وهُوَ يَرَى النَّشأَةَ الأُولى.

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

20ـ غايَةُ الآخِرَةِ البَقاءُ.

21. In the Hereafter there is accounting without action.

21ـ في الآخِرَةِ حِسابٌ ولاعَمَلٌ.

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

22ـ كُونُوا مِنْ أبْناءِ الآخِرَةِ ولاتَكُونُوا مِنْ أبْناءِ الدُّنيا فإنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ.

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

23ـ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

24. One who develops his Hereafter achieves his aspirations.

24ـ مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمالَهُ.

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

25ـ مَنِ ابْتاعَ آخِرَتَهُ بِدُنْياهُ رَبِحَهُما.

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

26ـ مَنْ عَمَرَ دارَ إقامَتِهِ فَهُوَ العاقِلُ.

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

27ـ مَنْ أيْقَنَ بِالآخِرَةِ أعْرَضَ عَنِ الدُّنيا.

28. One who improves his Hereafter will be triumphant.

28ـ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ.

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

29ـ مَنْ أيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ علَى الدُّنيا.

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

30ـ مَنْ حَرَصَ علَى الآخرةِ مَلَكَ.

31. Everything in the Hereafter has perpetuity and everlastingness.

31ـ لِكُلِ شيْء مِنَ الآخِرَةِ خُلُودٌ وَبَقاءٌ.

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

32ـ لَيْسَ عَنِ الآخِرَةِ عِوَضٌ، وَلَيْسَتِ الدُّنْيا لِلنَّفْسِ بِثَمَن.

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

33ـ لَيْس بِمُؤْمِن مَنْ لَمْ يَهْتَمَّ بِإِصْلاحِ مَعادِهِ.

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

34ـ مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا.

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

35ـ مَنْ أَخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُنيا؟!

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

36ـ مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمأمُولِ.

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

37ـ مَنْ سَعى لِدارِ إقامَتِهِ خَلُصَ عَمَلُهُ وكَثُرَ وَجَلُهُ.

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

38ـ مَنْ أيْقَنَ بِالآخِرَةِ سَلا عَنِ الدُّنيا.

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

39ـ مَنْ أكْثَرَ مِنْ ذِكْرِ الآخِرَةِ قَلَّتْ مَعْصِيَتُهُ.

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

40ـ مَنْ أصْلَحَ أمْرَ آخِرَتِهِ، أصْلَحَ اللّهُ لَهُ أمْرَ دُنياهُ.

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

41ـ مَنْ كانَتِالآخِرَةُ هِمَّتَهُ بَلَغَ مِنَ الخَيْرِ غايَةَ أُمْنيَّتِهِ.

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

42ـ مَنْ لَمْ يَعْمَلْ لِلآخِرَةِ لَمْ يَنَلْ أمَلَهُ.

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

43ـ مَنْ كانَ فيهِ ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا والآخِرَةُ: يَأمُرُ بِالمَعْرُوفِ وَيَأتَمِرُ بِهِ، وَيَنْهى عَنِ المُنْكَرِ ويَنْتَهي عَنْهُ، ويُحافِظُ على حُدُودِ اللّهِ جَلَّ وَعلا.

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

44ـ ما أخْسَرَ مَنْ لَيْسَ لَهُ في الآخِرَةِ نَصيبٌ.

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

45ـ مِرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ.

46. The deceived one who succeeds in attaining the smallest portion of this world [through his greatest effort] is not comparable the one who succeeds in attaining [the smallest portion

of] the Hereafter by exerting his greatest effort.

46ـ ما المَغْرُورُ الذَّي ظَفِرَ مِنَ الدُّنيا بأدنى سُهْمَتِهِ(بِأعْلى هِمَّتِهِ) كالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بأعْلى هِمَّتِهِ(بأدنى سُهمَتِهِ).

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

47ـ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

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

48ـ لاتبيعُوا الآخرَةَ بالدُّنيا، ولاتَسْتَبْدِلُوا الفَناءَ بِالبَقاءِ.

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

49ـ لايَشْغَلَنَّكَ عَنِ العَمَلِ لِلآخِرَةِ شُغلٌ فإنَّ المُدَّةَ قَصيرَةٌ.

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

50ـ لاتَجْتَمِعُ الآخِرَةُ وَالدُّنيا.

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

51ـ لاتَجتَمِعُ الفَناءُ والبَقاءُ.

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

52ـ لايُدْرِكُ أحَدٌ ما يُريدُ مِنَ الآخِرَةِ إلاّ بِتَرْكِ ما يَشتَهي مِنَ الدُّنيا.

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

53ـ يَنبَغي لِمَنْ أيْقَنَ بِبَقاءِ الآخِرَةِ ودَوامِها أنْ يَعْمَلَ لَها.

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

54ـ لايَتْرُكُ النَّاسُ شَيْئاً مِنْ دُنياهُمْ لإصلاحِ آخِرَتِهِمْ إلاّ عَوَّضَهُمُ اللّهُ سُبْحانَهُ خَيْراً مِنْهُ.

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

55ـ إرْغَبُوا فيما وَعَدَاللّهُ المُتَّقينَ، فإنّ أصْدَقَ الوَعْدِ ميعادُهُ.

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

56ـ إنَّ غَداً مِنَ اليَوْمِ قَريبٌ، يَذْهَبُ اليَومُ بِما فيهِ، ويَأتي الْغَدُ لاحِقاً بِهِ.

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

57ـ إنَّ الغايَةَ أمامَكُمْ، وإنَّ السَّاعَةَ وَرائَكُمْ تَحْدُوكُمْ.

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

58ـ إنّ لَكُمْ نِهايَةً فَانْتَهُوا إلى نِهايَتِكُمْ، وإنّ لَكُمْ عَلَماً فَانْتَهُوا بِعَلَمِكُمْ.

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

59ـ إنَّ المَرْءَ قَدْ يَسُرُّهُ دَرَكُ ما لَمْ يَكُنْ لِيَفُوتَهُ، ويَسُوُءُهُ فَوْتُ ما لَمْ يَكُنْ لِيُدْرِكَهُ، فَلْيَكُنْ سُرُورُكَ بِما نِلتَ مِنْ آخِرَتِكَ، ولْيَكُنْ أسَفُكَ على ما فاتَكَ مِنْها، ولْيَكُنْ هَمُّكَ لِما بَعْدَ المَوْتِ.

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

60ـ إجْعَلْ هَمَّكَ لآخِرَتِكَ، وحُزْنَكَ على نَفْسِكَ، فَكَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ على سرُورِ الأبَدِ، وَكَمْ مِنْ مَهْمُوم أدْرَكَ أمَلَهُ.

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

61ـ إسْتَعِدُّوا لِيَوم تَشْخَصُ فيهِ الأبْصارُ وتَتَدلَّهُ لِهَولِهِ العُقُولُ وتَتَبَلَّدُ البَصائِرُ.

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

62ـ إحْذَرُوا يَوْماً تُفْحَصُ فيهِ الأعْمالُ، وتَكْثُرُ فيهِ الزِّلْزالُ، وتَشيبُ فيهِ الأطْفالُ.

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

63ـ إيَّاكَ أن تَخْدَعَ عَنْ دارِ القَرارِ، ومَحَلّ الطَّيّبينَ الأخْيارِ، والأولياءِ الأبْرارِ التَّي نَطَقَ القُرآنُ بِوَصْفِها، وأثنى على أهْلِها، وَدَلَّكَ اللّهُ سُبْحانَهُ عَلَيْها وَدَعاكَ إليها.

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

64ـ ألا مُتَزَوِّدٌ لآخِرَتِهِ قَبْلَ أُزُوفِ رِحْلَتِهِ.

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

65ـ اَلآخِرَةُ دارُ مُسْتَقَرِّكُمْ، فَجَهِّزُوا إليها ما يَبْقى لَكُمْ.

66. Place your concern and effort for your Hereafter.

66ـ إجْعَلْ هَمَّكَ وجِدَّكَ لآخِرَتِكَ.

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

67ـ إجْعَلْ هَمَّكَ لِمَعادِكَ تَصْلَحْ.

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

68ـ إسْتَفْرِغْ جَهْدَكَ لِمَعادِكَ تُصْلِحْ مَثْواكَ، ولاتَبِعْ آخِرَتَكَ بِدُنياكَ.

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

69ـ إجعَلْ جِدَّكَ لإعدادِ الجَوابِ لِيَومِ المَسْئَلَةِ (المُسائَلَة) والحساب.

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

70ـ أوْفَرُ النَّاسِ حَظّاً مِنَ الآخِرَةِ أَقَلُّهُمْ حَظّاً مِنَ الدُّنيا.

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

71ـ إنّي آمُرُكُمْ بِحُسْنِ الإسْتِعْداد والإكثارِ مِنَ الزَّادِ لِيَوْمِ تَقْدمُونَ على ما تُقَدِّمُونَ، وتَنْدَمُونَ على ما تُخَلِّفُونَ، وتُجْزَوْنَ بِما كُنْتُمْ تُسَلِّفُونَ.

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

72ـ إذا أعرَضْتَ عَنْ دارِ الفَناءِ، وتَوَلَّهْتَ بِدارِ البَقاءِ، فَقَدْ فازَ قِدْحُكَ، وَفُتِحَتْ لَكَ أَبْوابُ النَّجاحِ، وظَفِرْتَ بِالفَلاحِ.

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

73ـ ثَوابُ الآخِرَةِ يُنْسي مَشَقَّةَ الدُّنيا.

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].

74ـ خُذْ مِمَّا لايَبْقى لَكَ ولا تَبْقى لَهُ لِما لا تُفارِقُهُ ولايُفارِقُكَ.

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.

75ـ خُذْ مِنْ صالِحِ العَمَلِ، وخالِلْ خَيْرَ خَليل، فإنَّ لِلْمَرءِ ما اكْتَسَبَ، وَهُوَ في الآخِرَةِ مَعَ مَنْ أحَبَّ.

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

76ـ دارُ البَقاءِ مَحَلُّ الصِدّيقينَ ومَوطِنُ الأبْرارِ والصَّالِحينَ.

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

77ـ ذِكْرُ الآخِرَةِ دَواءٌ وشِفاءٌ.

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.

78ـ رَحِمَ اللّهُ امْرَءاً أخَذَ مِنْ حَيوة لِمَوْت، وَمِنْ فَناء لِبَقاء، ومِنْ ذاهِب لِدائِم.

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

79ـ عَلَيْكَ بِالآخِرَةِ تَأْتِكَ الدُّنيا صاغِرَةً.

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].

80ـ وكُلُّ شَيْء مِنَ الآخِرَةِ عِيانُهُ أعْظَمُ مِنْ سَماعِهِ، فَلْيَكْفِكُمْ مِنَ العَيانِ السَّماعُ ومِنَ الغَيْبِ الخَبَرُ.

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

81ـ كَيفَ يَعْمَلُ لِلآخِرَةِ المَشْغُولُ بِالدُّنيا؟

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

82 ـ إنَّكُمْ إلى عِمارَةِ دارِ البَقاءِ أحْوَجُ مِنْكُمْ إلى عِمارَةِ دارِ الفَناءِ.

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

83ـ إنَّكُمْ إنَّما خُلِقْتُمْ لِلآخِرَةِ لا لِلدُّنيا، ولِلبَقاءِ لا لِلْفَناءِ.

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

84 ـ إنَّما خُلِقْتُمْ لِلْبَقاءِ لا لِلفَناءِ، وإنّكُمْ في دارِ بُلْغَة ومَنْزِلِ قُلْعَة.

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

85 ـ صَلاحُ الآخِرَةِ رَفْضُ الدُّنيا.

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

86ـ عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لايَسْعى لِدارِ البَقاءِ؟!

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

87 ـ مَنْ أيْقَنَ بِما يَبْقى زَهِدَ فيما يَفْنى.

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

88 ـ مَنْ أحَبَّ الدَّارَ الباقيَةَ لَهى عَنِ اللذَّات.

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

89ـ مَنْ أمَّلَ ثوابَ الحُسْنى لَمْ تُنْكَدْ آمالُهُ.

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.

90ـ أيَسُرُّكَ أنْ تَلْقَى اللّهَغَداً في القِيامَةِ وهُوَ عَلَيْكَ راض غَيرُ غَضْبانَ؟ كُنْ في الدُّنيا زاهِداً، وفي الآخرَةِ راغِباً، وعَلَيْكَ بِالتَّقوى والصِّدق، فَهُما جِماعُ الدِّينِ، والْزَمْ أهْلَ الحقِّ، واعْمَلْ عَمَلَهُمْ تَكُنْ مِنْهُمْ.

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

91ـ ما ظَفِرَبِالآخِرَةِ مَنْ كانَتِ الدُّنيا مَطْلَبَهُ.

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

92ـ مَا المَغْبُوطُ الَّذي فازَ مِنْ دارِ البَقاءِ بِبُغْيَتِهِ كالمَغبُونِ الَّذي فاتَهُ النَّعيمُ بِسُوءِ اخْتيارِهِ وشَقاوَتِهِ.

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.

93ـ لا تَكُنْ مِمَّن يَرْجوُا الآخِرَةَ بِغَيْرِ عَمَل، ويُسَوِّفُ التَّوبَةَ بِطُولِ الأمَلِ، يَقُولُ في الدُّنيا بِقَوْلِ الزَّاهِدينَ، ويَعمَلُ فيها بِعَمَلِ الرَّاغِبينَ.

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.

94ـ لايُنْعَمُ بِنَعيمِ الآخِرَةِ إلاّ مَنْ صَبَرَ عَلى بلاءِ الدُّنيا.

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

95ـ لايَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ في الدُّنيا.

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

96ـ لايُدْرِكُ أحَدٌ رِفْعَةَ الآخِرَةِ إلاّ بِإخلاصِ العَمَلِ، وتَقْصيرِ الأمَلِ، وَلُزُومِ التَّقوى.

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

97ـ إسْتَحِقُّوا مِنَ اللّهِ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدقِ ميعادِهِ والحَذَرِ مِنْ هَوْلِ مَعادِهِ.

The Brother, The Friend, The Associate and The Companion الاخوّة والصّديق والرّفيق والمصاحبة

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

1ـ اَلإخْوانُ أفْضَلُ العُدَدِ.

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

2ـ اَلمُعينُ عَلَى الطَّاعَةِ خَيرُ الأصحابِ.

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

3ـ اَلصَّديقُ مَنْ صَدَقَ غَيبُهُ(غَيْبَتُهُ).

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

4ـ اَلفَقْدُ المُمْرِضُ (المُرْمِضُ) فَقْدُ الأحبابِ.

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

5ـ اَلصَّاحِبُ كالرُّقعَةِ فَاتَّخِذْهُ مُشاكِلاً.

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

6ـالرَّفيقُ كالصَّديقِ فَاخْتَرَهُ مُوافِقاً.

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

7ـ اَلْغَريبُ مَنْ لَيْسَ لَهُ حَبيبٌ.

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

8ـ إخْوانُ الدّين أبْقى مَوَدَّةً.

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

9ـ أخٌ تَسْتَفيدُهُ خَيْرٌ مِنْ أخ تَسْتَزيدُهُ.

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

10ـ اِسْتِفْسادُ الصَّديقِ مِنْ عَدَمِ التَّوفيقِ.

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

11ـاَلإخوانُ زينَةٌ فِي الرَّخاءِ وَعُدَّةٌ فِي البلاءِ.

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

12ـ إخوانُ الدُّنيا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَةِ انْقِطاعِ أسبابِها.

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

13ـ خَيرُ إخْوانِكَ مَنْ واساكَ بِخيرِهِ وخَيرٌ منهُ مَنْ أغناكَ عَنْ غيرِهِ.

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

14- خَيرُ الإخْوانِ أَنْصَحُهُمْ وشَرُّهُمْ أَغَشُّهُمْ.

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

15- خَيرُ الإخْوانِ مَنْ لَمْ تَكُنْ على الدُّنيا أُخُوَّتُهُ.

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

16- خَيرُ الإخوانِ مَنْ كانَتْ في اللّهِ مَوَدَّتُه.

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

17- خَيرُ الإخوانِ مَنْ إذا فَقَدْتَهُ لَمْ تُحِبَّ البَقاءَ بَعدَهُ.

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

18- خيرُ إخوانِكَ مَنْ سارَعَ إلَى الخَيرِ وجَذَبَكَ إليه، وأمَرَكَ بِالبِرِّ وَأعانَكَ علَيْهِ.

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

19- خَيرُ إخوانِكَ مَنْ دَعاكَ إلى صِدْقِ المَقالِ بِصِدقِ مَقالِهِ ونَدَبَكَ إلى أفْضلِ الأعمالِ بِحُسنِ أعمالِه.

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

20ـ خَيرُ إخوانِكَ مَنْ دَلَّكَ على هُدىً، وألبَسَكَ(أكْسَبَكَ) تُقىً، وَصَدَّكَ عَنْ إتّباعِ هَوىً.

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

21ـ خَيرُ إخوانِكَ مَنْ واساكَ.

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

22ـ رُبَّ أخ لَمْ يَلِدْهُ أُمُّكَ.

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

23ـ صَديقُ الجاهلِ مَتْعُوبٌ مَنكُوبٌ.

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

24ـ صاحِبِ الإخوانَ بالإحسانِ، وتَغَمَّدْ ذُنُوبَهُم بالغُفْرانِ.

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

25ـ صاحبِ العُقلاءَ تَغْنَمْ وأعرِضْ عنِ الدُّنيا تَسلَمْ.

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

26ـ صاحبِ العُقلاءَ وجالِسِ العُلَماءَ، وأغْلِبِ الهوى، تُرافِقِ المَلأ الأعلى.

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

27ـ صاحبِ الحُكَماءَ، وجالِسِ الحُلَماءَ، وأعرِضْ عَنِ الدُّنيا تَسْكُنْ جَنَّةَ المأوى.

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

28ـ صُحبَةُ الأشرارِ تُكْسِبُ الشَّرَّ كالرّيحِ إذا مَرَّتْ بالنَّتِنِ حَمَلَتْ نَتِناً.

29. Accompanying a fool is torment for the soul.

29ـ صُحْبَةُ الأحْمَقِ عذابُ الرُّوحِ.

30. Accompanying a wise friend enlivens the soul.

30ـ صُحْبَةُ الوَليِّ اللَّبيبِ حَياةُ الرُّوحِ.

31. The friend of a fool is in distress.

31ـ صَديقُ الأحمقِ في تَعَب.

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

32ـ صَديقُ الجاهِلِ مَعْرَضٌ لِلْعَطَبِ.

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

33ـ صَديقُكَ مَنْ نهاكَ، وعدُوُّكَ مَنْ أغراكَ.

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

34ـ صُحبَةُ الأشرارِ تُوجبُ سُوءَ الظَّنّ الأخيارِ.

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

35ـ عَلَيكَ بِمُقارَنَةِ ذِي العَقلِ والدّينِ فإنَّهُ خَيرُ الأصحابِ.

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

36ـ عَليكَ بإخْوانِ الصَّفا فإنّهُمْ زينَةٌ فِي الرَّخاءِ وعَونٌ فِي البلاءِ.

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

37ـ عَلَيكَ بِمُواخاةِ مَنْ حَذَّرَكَ وَنهاكَ فإنّهُ يُنجِدُكَ ويُرشِدُكَ.

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

38ـ مَنّ تَألّفَ النَّاسَ أحَبُّوهُ.

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

39ـ الإصْطِحابُ قليلٌ.

40. A friend is the closest of relations.

40ـ الصَّديقُ أقْرَبُ الأقارِبِ.

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

41ـ إنّما سُمِّيَ الصَّديقُ صديقاً لأنّه يَصْدُقُكَ في نَفْسِكَ ومَعائبِكَ، فَمَنْ فَعَلَ ذلك فاستَنِمْ إليْهِ فإنَّهُ الصَّديقُ.

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

42ـ إنَّما سُمِّيَ الرَّفيقُ رَفيقاً لأنَّه يَرفَقُكَ على إصلاحِ دينكَ فَمنْ أعانَكَ على صَلاحِ دينكَ فَهُوَ الرَّفيقُ الشَّفيقُ.

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

43ـ إذا طالَّتِ الصُّحْبَةُ تأكَّدَتِ الحُرمَةُ.

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

44ـ إذا أحْبَبْتَ السَّلامَةَ فَاجْتَنِبْ مُصاحَبَةَ الجَهُولِ.

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

45ـ إذا كَثُرَتْ ذُنوبُ الصَّديقِ قَلَّ السُّرُورُ بهِ.

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

46ـ إذَا اتَّخذَكَ وَليُّكَ أخاً فَكُنْ لَهُ عَبْداً وامْنَحْهُ صِدقَ الوفاءِ وحُسْنَ الصَّفاءِ.

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

47ـ إذا ظَهرَ غَدْرُ الصَّديقِ سَهُلَ هَجْرُهُ.

48. Through mutual understanding, companionship lasts.

48ـ بِحُسنِ المُوافَقَةِ تَدُومُ الصُّحبَةُ.

49. Through good companionship, camaraderie increases.

49ـ بِحُسنِ الصُّحبَةِ تَكْثُرُ الرِّفاقُ.

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

50ـ بِئسَ الصَّديقُ المَلولُ(المُلُوك).

51. How bad a colleague the ignoramus is!

51ـ بِئسَ القَرينُ الجَهُولُ.

52. How evil a colleague the enemy is!

52ـ بِئسَ القَرينُ العدُوُّ.

53. How evil a comrade the envious one is!

53ـ بِئسَ الرَّفيقُ الحَسُودُ.

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

in times of distress).

54ـ تَمَسَّكْ بِكُلِّ صَديق أفادَتْكَهُ الشِّدَّةُ، (أفادكَ نَكْبَةُ الشِّدَّةِ).

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

55ـ تَحَبَّبْ إلى خَليلِكَ يُحْبِبْكَ، وأكرِمْهُ يُكْرِمْكَ وآثِرْهُ على نَفْسِكَ يُؤثِرْكَ على نَفسِهِ وأهْلِهِ.

56. A good companion is a blessing.

56ـ جَليسُ الخَيرِ نِعْمَةٌ.

57. An evil companion is a curse.

57ـ جَليسُ الشّرِّ نِقْمَةٌ.

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

58ـ جالِسْ أهْلَ الوَرَعِ والحِكْمَةِ، وأكثِرْ مُناقَشَتَهُمْ، فإنَّكَ إنْ كُنتَ جاهلاً عَلَّمُوكَ، وإنْ كُنْتَ عالِماً إزدَدْتَ عِلماً.

59. Good companionship increases the affection of the hearts.

59ـ حُسنُ الصُّحْبَةِ يَزيدُ في مَحَبَّةِ القُلُوبِ.

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

60ـ حَسَدُ الصَّديقِ مِنْ سُقْمِ المَوَدَّةِ.

61. The best choice is accompanying the righteous.

61ـ خَيْرُ الاِختيارِ صُحبَةُ الأخيارِ.

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

62ـ خيرُ مَنْ صاحَبْتَ ذَوُوا العِلْمِ والحِلمِ.

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

63ـ خَيْرُ مَنْ صَحِبْتَهُ مَنْ لايُحوِجُكَ إلى حاكِمٍ بَينَكَ وبيْنَهُ.

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

64ـ خَيرُ مَنْ صَحِبْتَ مَنْ وَلَّهَكَ بالأُخرى، وزَهَّدَكَ في الدُّنيا، وأعانَكَ على طاعةِ

المَولى.

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

65ـ خَليلُ المَرءِ دَليلٌ على عَقْلِهِ، وكَلامُهُ بُرهانُ فَضْلِهِ.

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

66ـ خَيْرُ كُلِّ شَيْء جديدُهُ، وخَيْرُ الإخْوانِ أقدَمُهُمْ.

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

67ـ خَيرُ الإخْوانِ أعْوَنُهُمْ عَلى الخَيْرِ، وأعْمَلُهُمْ بِالبِرِّ، وأرْفَقُهُمْ بِالمُصاحِبِ.

68. Many a friend may be envious.

68ـ رُبَّ صَديق حَسُود.

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

69ـ رُبَّ صَديق يُؤتى(يُؤبى) مِنْ جَهْلِهِ لامِنْ نيَّتِهِ.

70. The beauty of companionship is tolerance.

70ـ زَيْنُ المُصاحَبَةِ الإحتِمالُ.

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

71ـ شَرُّ إخوانِكَ مَنْ أرْضاكَ بالباطِلِ.

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

72ـ شرُّ إخوانِكَ مَنْ أحوَجَكَ إلى مُداراة وألْجَأكَ إلى اعْتِذار.

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

73ـ شرُّ أصْدِقائِكَ مَنْ تَتَكَلّفُ لهُ.

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

74ـ شرُّ الإخوانِ الخاذِلُ.

75. The worst companion is an ignorant person.

75ـ شرُّ الأصحابِ الجاهِلُ.

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

76ـ شرُّ الإخوانِ المُواصِلُ عِنْدَ الرَّخاءِ، والمَفاصِلُ عِنْدَ البلاءِ.

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

77ـ شرُّ إخوانِكَ مَنْ أغراكَ بِهَوىً، ووَلّهَكَ بالدُّنيا.

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

78ـ شرُّ إخوانِكَ مَنْ داهَنَكَ في نَفْسِكَ، وساتَرَكَ عَيْبَكَ.

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

79ـ شرُّ إخوانِكَ اَلْغاشُّ المُداهِنُ.

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

80ـ شرُّ إخوانِكَ مَنْ تَثبَّطَ (يَتبَطّئُ) عنِ الخَيرِ وثبَّطكَ (ويُبَطِّئُكَ) معَهُ.

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

81ـ شرُّ إخوانِكَ وأغَشُّهُمْ لَكَ مَنْ أغراكَ بِالعاجِلَةِ وألهاكَ عَنِ الآجِلَةِ.

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

82ـ شرُّ الأصحابِ السَّريعُ الإنقِلابِ.

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

83ـ شرُّ الأتْرابِ الكثيرُ الإرتيابِ.

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

84ـ شرُّ الأُلفَةِ إطِّراحُ الكُلفَةِ.

85. The condition of companionship is lack of disagreement.

85ـ شَرْطُ المُصاحَبَةِ قِلّةُ المُخالَفَةِ

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

86ـ صاحِبُ السُّوءِ قَطْعَةٌ منَ النّار

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

87ـ صُحْبَةُ الأخْيارِ تُكْسِبُ (تَكتسِبُ) الخَيرَ كالريحِ إذا مَرَّتْ بالطّيبِ حَمَلَتْ طيباً.

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

88ـ مُعاداةُ الكَريمِ أسْلَمُ مِنْ مُصادَقَةِ اللَّئيمِ.

89. The companionship of a wise person is dependable.

89ـ مُصاحَبَةُ العاقِلِ مأمُونَةٌ.

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

90ـ مُجالَسَةُ الأبرارِ تُوجِبُ الشَّرَفَ.

91. Accompanying the wicked brings ruin.

91ـ مُصاحَبَةُ الأشرارِ تُوجِبُ التَّلَفَ.

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

92ـ مُجالَسَةُ السِّفَلِ تُضْيِئُ القُلُوبَ.

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

93ـ مَنْعُ خَيْرِكَ يَدْعُوا إلى صُحبَةِ غيرِكَ.

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

94ـ مُصاحَبَةُ الجاهِلِ مِنْ أعْظَمِ البلاءِ.

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

95ـ مُجالَسَةُ العَوامِّ تُفسِدُ العادَةَ.

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

96ـ مُصاحِبُ الأشرارِ كراكِبِ البَحرِ إنْ سَلِمَ مِنَ الغَرَقِ لَمْ يَسْلَمْ مِنَ الفَرَقِ.

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

97ـ مُجالَسَةُ أبناءِ الدُّنيا مِنْساةٌ للإيمانِ قائدَةٌ إلى طاعةِ الشيطانِ.

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

98ـ مُوافَقَةُ الأصحابِ تُديمُ الإصطِحابَ، والرِّفقُ في المَطالِبِ يُسَهِّلُ الأسبابَ.

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

99ـ مُجالَسَةُ الحُكماءِ حَياةُ العُقولِ، وشِفاءُ النُّفُوسِ.

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

100ـ وَحدَةُ المَرْءِ خَيْرٌ لَهُ مِنْ قَرينِ السُّوءِ.

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

101ـ بالتِّواخي في اللّهِ تُثْمِرُ الأُخُوَّةَ.

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

102ـ تُبْتَنى الأُخوَّةُ في اللّهِ علَى التَّناصُحِ في اللّهِ، والتَّباذُلِ في اللّهِ، والتَّعاونِ على طاعةِ اللّهِ، والتَّناهي عن معاصِي اللّهِ، والتَّناصرِ في اللّهِ، وإخْلاصِ المَحَبّةِ.

103. Brotherhood for the sake of Allah is based on advising each other for the sake of Allah, contributing for His sake, helping each other to obey His commands, forbidding each other from disobeying Him, assisting each other for His sake and sincere affection.

103ـ تناسَ مَساوِيَ الإخوانِ، تستَدِمْ وُدَّهُمْ.

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

104ـ ثَمَرَةُ الأُخُوَّةِ حِفْظُ الغَيبِ وإهْداءُ العَيْبِ.

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

105ـ مَنْ آخى في اللّهِ غَنِمَ.

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

106ـ مَنْ آخى في الدُّنيا حُرِمَ.

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

107ـ مَنْ لا إخوانَ لَهُ لا أهلَ لَهُ.

108. One who has no brothers has no kin.

108ـ مَنْ ناقَشَ الإخوانَ قَلَّ صَديقُهُ.

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

109ـ مَنْ فَقَدَ أخاً في اللّهِ فَكَأنَّما فَقَدَ أشْرَف أعضائهِ.

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

110ـ مَنْ كانَ ذا حِفاظ ووَفاء لَمْ يَعدَمْ حُسْنُ الإخاءِ.

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

111ـ مِنْ عَجْزِ الرّأيِ إسْتِفْسادُ الإخْوانِ.

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

112ـ ما أكثَرَ الإخوانَ عِندَ الجِفانِ وأقَلَّهُمْ عِندَ حادِثاتِ الزَّمانِ.

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

113ـ ما تَواخى قَوْمٌ على غَيرِ ذاتِ اللّه سُبْحانَهُ إلاّ كانَتْ أُخُوَّتُهُمْ علَيْهِم تِرَةً يَوْمَ العَرْضِ علَى اللّهِ سُبْحانَهُ.

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

114ـ مَوتُ الأخِ قَصُّ الجَناحِ واليَدِ.

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

115ـ نِظامُ المُرُوَّةِ حُسْنُ الأُخُوَّةِ، ونِظامُ الدّينِ حُسنُ اليَقينِ.

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

116ـ لاتَصْرِمْأخاكَ علَى ارْتياب، ولاتَهْجُرهُ بَعدَ اسْتِعتاب.

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

117ـ لاتُضَيِّعَنَّ حَقَّ أخيكَ اتِّكالاً على ما بَينَكَ وبَينَهُ فَليسَ لَكَ بأخ مَنْ أضَعْتَ حَقَّهُ.

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

118ـ لاتُواخِ مَنْ يَستُرُ مَناقِبَكَ ويَنْشُرُ مثالِبَكَ.

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

119ـ لاتَطْلُبَنَّ الإخاءَ عِندَ أهْلِ الجَفاءِ واطلُبْهُ عِندَ أهلِ الحِفاظِ والوَفاءِ.

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

120ـ لا خَيرَ فيمَنْ يَهْجُرُ أخاهُ مِنْ غيرِ جُرم.

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

121ـ لاخيرَ في أخ لايُوجِبُ لَكَ مِثلَ الَّذي يُوجبُ لِنَفْسِهِ.

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

122ـ يُغْتَنَمُ مُؤاخاةُ الأخيارِ، ويُجتَنَبُ مُصاحَبَةُ الأشرارِ والفُجَّارِ.

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

123- إيّاكَ ومُصادَقَةَ الكَذَّابِ، فإنّهُ يُقَرِّبُ عَلَيكَ الْبَعيدَ، ويُبَعِّدُ علَيكَ القَريبَ.

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

124- إيّاك أنْ تُخرِجَ صَديقَكَ إخراجاً يُخرِجُهُ عَنْ مَودَّتِكَ وَاستَبْقِ لَهُ مِنْ أُنْسِكَ مَوْضِعاً يَثِقُ بالرُّجوعِ إليهِ.

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

125-إيّاكَ أنْ تُوحِشَ مُوادَّكَ وَحْشةً تُفضي بهِ إلى اختيارِهِ البُعدَ عَنْكَ، وَإيثارِ الفُرْقَةِ.

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

126- إيّاكَ وصُحبَةَ مَنْ ألهاكَ، وأغراكَ، فإنّهُ يَخْذُلُكَ ويُوبِقُكَ.

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

127- إيّاكَ ومُصاحَبَةَ أهلِ الفُسُوقِ، فإنّ الرَّاضيَ بِفِعْلِ قَوْم كالدَّاخِلِ مَعَهُمْ.

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

128- إيّاكُمْ ومُصادَقَةَ الفاجِرِ، فإنّهُ يَبيعُ مُصادِقَهُ بِالتَّافِهِ المُحتَقَرِ.

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

129- أكثَرُ الصَّلاحِ والصَّوابِ في صُحبَةِ أُولِي النُّهى والألبابِ.

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

130- أحسَنُ الشِّيَمِ إكْرامُ المُصاحِبِ، وَإسْعافُ الطَّالِبِ.

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

131- أشرَفُ الشِّيَمِ رِعايَةُ الوُدِّ، وأحسَنُ الهِمَمِ إنجازُ الوَعدِ.

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

132- مَنْ دَعاكَ إلى الدَّارِ الباقيةِ، وأعانَكَ علَى العَمَلِ لَها، فَهُوَ الصَّديقُ الشَّفيقُ.

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

133- الرَّفيقُ في دُنياهُ كالرَّفيقِ في دينِهِ.

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

134- سَلِ (عنِ) الرَّفيقَ قَبْلَ الطَّريقِ.

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

135- لايَحُولُ الصَّديقُ الصَّدُوقُ عَنِ المَودَّةِ وإنْ جُفِيَ.

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

136- إحمِلْ نَفْسَكَ معَ أخِيكَ عِندَ صَرْمِهِ علَى الصِّلَةِ وعندَ صُدُودِهِ علَى اللُّطْفِ والمُقارَبَةِ، وعندَ تَباعُدِهِ علَى الدُّنُوِّ، وعندَ جُرمِهِ علَى العُذرِ حتّى كأنّكَ لَهُ عبدٌ، وكأنّهُ ذُو نِعمَة علَيكَ، وإيّاكَ أنْ تَضَعَ ذلكَ في غيرِ مَوْضِعِهِ، أو تَفْعَلَهُ معَ غيرِ أهْلِهِ.

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

137- إمحَضْ أخاكَ النَّصِيحَةَ حسَنَةً كانَتْ أو(أم) قَبيحَةً.

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

138- إحمِلْ نَفْسكَ عِندَ شِدَّةِ أخيكَ علَى اللّينِ، وعِندَ قَطيعتِهِ علَى الوَصلِ، وعِندَ جُمودِهِ علَى البَذلِ، وكُنْ للَّذي يَبدُو مِنْهُ حَمُولاً وَلَهُ وَصوُلاً.

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

139- إخْتَرْمِنْ كُلِّ شَيْء جَديدَهُ، ومِنَ الإخوانِ أقدَمَهُمْ.

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

140ـ إجْتَنِبْ مُصاحِبَةَ الكَذَّابِ، فإنِ اضْطُرِرْتَ إلَيهِ فلا تُصَدِّقْهُ، ولا تُعلِمْهُ أنّكَ تُكَذِّبُهُ، فإنّه يَنْتَقِلُ عَنْ وُدِّكَ ولا يَنْتَقِلُ عَنْ طَبْعِهِ.

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

141ـ أُبْذُل لِصَديقِكَ كُلَّ المَودَّةِ، ولا تَبْذُلْ لَهُ كُلَّ الطُّمَأنينةِ وأعْطِهِ مِنْ نَفْسِكَ كُلَّ المُواساةِ، ولا تَقُصَّ إلَيهِ بِكُلِّ أسرارِكَ.

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

142ـ فَقْدُ الإخوانِ مُوهى الجَلَدِ.

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

143ـ لَيْسَ لَكَ بأخ، مَنِاحْتَجْتَ إلى مُداراتِهِ.

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

144ـ لَيسَ بِرَفيق مَحمُودِ الطَّريقَةِ مَنْ أحوَجَ صاحِبَهُ إلى مُماراتِهِ.

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

145ـ لَيسَ لَكَ بأخ مَنْ أحوَجَكَ إلى حاكِمِ بينَكَ وبينَهُ.

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

146- جَمالُ الأُخُوَّةِ إحسانُ العِشْرَةِ، والمُواساةُ معَ العُسْرَةِ.

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

147- حُسْنُ الإخاءِ يُجْزِلُ الأجرَ ويُجمِلُ الثَّناءَ.

148. Good brotherhood increases reward and beautifies praise.

148- خَيرُ الإخوانِ أقَلُّهُمْ مُصانَعَةً في النَّصيحَةِ.

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

149- خَيرُ الإخوانِ مَنْ لا يُحْوِجُ إخوانَهُ إلى سِواهُ.

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

150- خَيرُ إخْوانِكَ مَنْ عَنَّفَكَ في طاعَةِ اللّهِ.

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

151- خَيرُ إخوانِكَ مَنْ واساكَ، وخيرٌ مِنْهُ مَنْ كَفاكَ، وإنِاحْتاجَ إلَيكَ أعفاكَ.

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

152ـ خَيرُ الإخوانِ مَنْ لَمْ يَكُنْ على إخوانِهِ مُسْتَقْصياً.

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

153ـ خَيرُ إخوانِكَ مَنْ كَثُرَ إغضابُهُ لَكَ في الحقِّ.

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

154ـ اَلصَّديقُ أفْضَلُ الذُخرَينِ.

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

155ـ اَلصَّدِيقُ أفضلُ العُدَّتَينِ.

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

156ـ اَلصَّديقُ أفضلُ عُدَّة وأبقى مَوَدَّةً.

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

157ـ الصَّديقُ إنسانٌ هُوَ أنتَ إلاّ أنّهُ غيْرُكَ.

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

158ـ اَلصَّديقُ الصَّدوُقُ مَنْ نَصَحَكَ في عَيبكَ وحَفِظَكَ في غَيبِكَ وَآثرَكَ على نَفْسِهِ.

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

gives you preference over himself.

159ـ الحازمُ مَنْ تَخيَّرَ لِخُلَّتِهِ فإنَّ المَرْءَ يُوزَنُ بخَلِيلِهِ.

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

160ـ اَلأصدِقاءُ نَفسٌ واحِدَةٌ في جُسُومٍ مُتفَرّقَة.

161. Friends are one soul in different bodies.

161ـ الصَّديقُ مَنْ كانَ ناهِياً عَنِ الظُّلمِ والعُدْوانِ مُعيناً علَى البِرِّ وَالإحسانِ .

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

162ـ إصحَبْ مَنْ لا تَراهُ إلاّ وكَأنّهُ لاغَناءَ بِهِ عَنْكَ، وإنْ أسَأتَ إلَيهِ أحسَنَ إلَيكَ وكَأنّهُ المُسيءُ.

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

163ـ مَنْ لا (أخا) إخاءَ لَهُ لا خَيرَ فيهِ.

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

164ـ مَنْ جانَبَ الإخْوانَ على كُلِّ ذَنْب قَلَّ أصدِقاؤُهُ.

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

165ـ مَنِاسْتَفْسَدَ صَديقَهُ نَقَصَ مِنْ عَدَدِهِ.

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

166ـ مَنْ صَحِبَ الأشرارَ لَمْ يَسْلَمْ.

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

167ـ مَنِاهْتَمَّ بِكَ فَهُوَ صَديقُكَ.

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

168ـ مَنْ أحْسَنَ المُصاحَبَةَ كثُرَ أصحابُهُ.

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

169ـ مَنْ جالَسَ الجُهّالَ فَلْيَستَعِدَّ لِلْقيلِ والقالِ.

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

170ـ مَنْ لَمْ يَتَعاهَدْ مُوادِدَهُ فَقَدْضَيَّعَ الصَّديقَ.

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

171ـ مَنِاسْتَقْصى على صَديقِهِ انْقطَعَتْ مَوَدَّتُهُ.

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

172- مَنِ اسْتَخَفَّ بِمُوالِيهِ اسْتَثقَلَ وَطْأَةَ مُعاديهِ.

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

173- علَى التَّواخي في اللّهِ تَخْلُصُ المَحَبَّةُ.

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

174 - عِندَ نُزُولِ الشَّدائدِ يُجَرَّبُ حِفاظُ الإخوانِ.

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

175- عِندَ زَوالِ القُدْرَةِ يَتَبَيَّنُ الصَّديقُ مِنَ العَدُوِّ.

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

176- عَجِبْتُ لِمَنْ يَرْغَبُ في التَّكثُّرِ مِنَ الأصحاب كَيفَ لايَصحَبُ العُلَماءَ الأَلِبَّاءَ الأتقياءَ الَّذينَ يَغنَمُ فَضائِلَهُمْ وتَهْديهِ عُلُومُهُمْ وتُزَيِّنُهُ صُحبَتُهُمْ.

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

177- في كُلِّ صُحْبَة اخْتيارٌ.

178. In every companionship there is choice.

178- في الشِّدَّةِ يُخْتَبَرُ الصَّديقُ.

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

179- في الضّيقِ يَتَبيَّنُ حُسْنُ مُواساةِ الرَّفيقِ.

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

180- في حُسنِ المُصاحَبَةِ يَرْغَبُ الرِّفاقُ.

181. Good companionship is something friends wish for.

181- إيّاكَ أنْ تَغفُلَ عَنْ حقّ أخيكَ، اتِّكالاً على واجبِ حَقِّكَ عَليهِ، فإنَّ لأخيكَ علَيكَ مِنَ الحقِّ مِثلَ الَّذي لَكَ عَلَيهِ.

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- إيّاكَ أنْ تُهْمِلَ حقَّ أخيكَ اتِّكالاً عَلى ما بَينَكَ وبَيْنَهُ فَلَيسَ لَكَ بأخ مَنْ أضَعْتَ 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- أفْضَلُ العُدَدِ ثِقاتُ الإخوانِ.

184. The best assets are reliable brothers.

184- أفضَلُ الْعُدَدِ أخٌ وَفيٌّ وشَقيقٌ زَكيٌّ.

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

185ـأصْدَقُ الإخْوانِ مَوَدَّةً أفْضَلُهُمْ لإخوانِهِ في السَّرّاءِ والضَّرّاءِ مُواساةً.

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

186ـ أبْعدُ النَّاسِ سَفَراً مَنْ كانَ سَفَرُهُ في ابْتِغاءِ أخ صالِح.

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

187ـإنَّ أخاكَ حقّاً مَنْ غَفَرَ زلَّتَكَ، وَسَدَّ خَلَّتَكَ وقَبِلَ عُذْرَكَ، وسَتَرَ عَوْرتَكَ، ونَفى وَجَلَكَ، وحَقَّقَ أمَلَكَ.

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

188ـ لا تَصْحَبْ مَنْ فاتَهُ العَقلُ، ولاتَصْطَنِعْ مَنْ خانَهُ الأصلُ، فإنَّ مَنْ لا عَقلَ لَهُ يَضُرُّكَ مِنْ حيثُ يَرى أنَّه يَنْفَعُكَ، وَمَنْ لا أصلَ لَهُ يُسيءُ إلى مَنْ يُحْسِنُ إلَيهِ.

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

189ـ تَصْحَبْ إلاَّ عاقِلاً تَقِيّاً، ولا تُعاشِرْ إلاّ عالِماً زَكيّاً، ولاتُودِعْ سِرَّكَ إلاّ مُؤمِناً وَفيّاً.

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

190ـ لا تَصْحَبْ مَنْ يَحفَظُ مَساوِيَكَ، ويَنْسى فَضائلَكَ وَمعالِيَكَ.

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

191ـ لا تَحْلُومُصاحَبَةُ غَيْرِ أريب.

192. The companionship of the unintelligent is not enjoyable.

192ـ لايَصْحَبُ الأبرارَ إلاّ نُظَراؤُهُمْ.

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

193ـ لايَأمَنُ مُجالِسُوا الأشرارِ غوائِلَ البَلاءِ.

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

194ـ لإخوانُ جَلاءُ الهُمُومِ والأحزانِ.

195. Brothers are eliminators of grief and sorrow.

195ـ أطِعْ أخاكَ وإنْ عَصاكَ، وَصِلْهُ وإنْ جَفاكَ.

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

196ـ إصْحَبْ أخاَ التُّقى والدّينِ تَسْلَمْ، وأسْتَرشِدْهُ تَغْنَمْ.

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

197ـ أحْبِبْ في اللّهِ مَنْ يُجاهِدُكَ على صَلاحِ دين، ويُكْسِيكَ(يُكْسِبُكَ) حُسنَ

يَقين.

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

198- إرْفَقْ بِإخْوانِكَ، وَاكْفِهِمْ غَربَ لِسانِكَ، وأجْرِ عَلَيْهِمْ سَيْبَ إحسانِكَ.

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

199- أُبْذُلْ لِصَديقِكَ نُصْحَكَ، ولِمَعارِفِكَ مَعُونَتَكَ، ولِكافَّةِ النَّاسِ بِشْرَكَ.

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

200- إحْذَرْ مُصاحَبَةَ كُلِّ مَنْ يُقْبَلُ رَأيُهُ، ويُنكَرُ عَمَلُهُ، فإنَّ الصّاحِبَ مُعْتَبَرٌ بِصاحِبِهِ.

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

201- إحْذَر مُجالِسَةَ قَرينِ السَّوءِ فَإنَّهُ يُهْلِكُ مُقارِنَهُ، ويُرْدي مُصاحِبَهُ.

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

202- لا تُؤثِرْ دَنِيّاً عَلى شَريف.

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

203ـ لا تَصْحَبَنَّ مَنْ لا عَقْلَ لَهُ.

204. Never associate with one who has no intelligence.

204ـ لا تَصْحَبِ المائِقَ فَيُزَيِّنَ لَكَ فِعْلَهُ، ويَوَدَّ أنّكَ مِثْلُهُ.

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

205ـ لاتَصْحَبَنَّ أبْناءَ الدُّنيا فإنّكَ إنْ أقْلَلْتَ إسْتَثْقَلُوكَ وإنْ أكْثَرتَ حَسَدُوكَ.

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

206ـ لا تُكْثِرَنَّ صُحْبَةَ اللَّئيمِ، فإنَّهُ إنْ صَحِبَتْكَ نِعْمَةٌ حَسَدَكَ، وإنْ طرَقَتْكَ نائِبَةٌ قَذَفَكَ.

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

207ـ لا تَسْتَكْثِرَنَّ مِنْ إخوانِ الدُّنيا، فَإنَّكَ إنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أعداءً، وإنَّ مَثَلَهُمْ كَمَثَلِ النَّارِ كَثيرُها يُحرِقُ وقليلُها يَنْفَعُ.

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

208ـ كُنْ بِالوَحْدَةِ آنَسَ مِنكَ بِقُرَناءِ السُّوءِ.

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

209ـ كُنْ بِعَدُوّكَ العاقِلِ أوثَقَ مِنْكَ بِصَديقِكَ الجاهِلِ

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

210ـ كُلَّما طالَتِ الصُّحْبَةُ تَأكَّدتِ الحُرْمَةُ.

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

211ـ لِكُلِّ شَيْء آفَةٌ وآفَةُ الْخَيْرِ (الخَيِّرِ) قَرينُ السُّوءِ.

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

212ـ لِكُلِّ شَيْء نَكَدٌ ونَكَدُ العُمرِ مُقارَنَةُ العَدُوِّ.

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

213ـ لَيْسَ مَنْ خالَطَ الأشرارَ بِذي مَعْقُول.

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

214ـ لَيْسَ شَيْءٌ أدْعى لِخَير وأنْجى مِنْ شَرّ مِنْ صُحْبَةِ الأخيارِ.

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

215ـ مَنْ صاحبَ العُقَلاءَ وُقِّرَ.

216. One who accompanies the wise is respected.

216ـ إحْذَرْ مُصاحَبَةَ الفُسَّاقِ والفُجَّارِ والمُجاهِرينَ بِمَعاصِى اللّهِ.

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

217ـ إحْذَرْ مُجالِسَةَ الجاهِلِ، كما تَأمَنُ مِنْ مُصاحَبَةِ العاقلِ.

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

218ـ إيّاكَ ومُصاحَبَةَ الفُسَّاقِ، فإنَّ الشّرَّ بالشّـرِّ يَلْحَقُ.

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

219ـ إيّاكَ أنْ تُخْدَعَ عَنْ صَديقِكَ، أو تُغْلَبَ عَنْ عَدُوّكَ.

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

220ـ إيّاكَ ومُصادَقَةَ الأحْمَقِ، فَإنَّهُ يُريدُ أنْ يَنْفَعَكَ فَيَضُـرَّكَ.

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

221ـ إيّاكَ ومُصادَقَةَ البَخيلِ، فإنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أحوَجَ ما تَـكوُنُ إلَيهِ.

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

222ـ إيّاكَ ومُصاحَبَةَ الأشْرارِ، فَإنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلامَةِ مِنْهُمْ.

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

223ـ أخُوكَ مُواسيكَ في الشِّدَةِ.

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

224ـ إنْ اَرَدْتَ قَطيعَةَ أخيكَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إلَيْها إنْ بَدا لَهُ ذلِكَ يَوْماًما.

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

225ـ قَدِّمِ الإخْتبارَ وأجِدِ الإسْتِظْهارَ فِي اخْتيارِ الإخوانِ وإلاّ أَلْجَأكَ الإضطرارُ إلى مُقارَنَةِ الأشرارِ.

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

226ـ كَفى بِالصُّحْبَةِ إخْتِباراً.

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

227ـ إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ واستَبْقِ لهُ مِنْ سِرِّكَ مالَعَلَّكَ أنْ تَنْدِمَ عَلَيْهِ وَقتاً ما.

228. [Even] if you have gained confidence and trust in your close friend, safeguard some of your affairs

and conceal some of your secrets [from him], for it is possible that you may regret [revealing them] at some time [in the future].

228ـ إذا تَأكَّدَ الإخاءُ سَمُجَ الثَّناءُ.

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

229ـ إذا آخَيْتَ فَأكْرِمْ حقَّ الإخاءِ.

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

230ـ إذا وَثِقْتَ بِمَودَّةِ أخيكَ فَلا تُبالِ مَتى لَقيتَهُ ولَقِيَكَ.

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

231ـ مَنِاتَّخَذَ أخاً بَعدَ حُسنِ الإختبارِ دامَتْ صُحبَتُهُ وتَأكَّدَتْ مَوَدَّتُهُ.

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

232ـ مَنْ لَم يُقَدِّمْ فِي اتّخاذِ الإخوانِ الاعتِبارَ دَفَعَهُ الاغتِرارُ إلى صُحْبَةِ الفُجَّارِ.

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

233ـ مَنِاتَّخذَ أخاً مِنْ غيرِ اختِبار ألجَأهُ الاضطرارُ إلى مُرافَقَةِ الأشرارِ.

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

234ـ اَلإخْوانُ في اللّه تعالى تَدُومُ مَوَّدَتُهُمْ لِدَوامِ سَبَبِها.

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

235ـ إخوانُ الصِّدقِ زينَةٌ في السَّرّاءِ وعُدَّةٌ في الضَّرّاءِ.

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

236ـ اَلأخُ المُكْتَسَبُ في اللّهِ أقْرَبُ الأقْرِباءِ وأحَمُّ مِنَ الأُمَّهاتِ والآباءِ.

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

237ـ أخُوكَ في اللّهِ مَنْ هَداكَ إلى رَشاد، ونَهاكَ عَنْ فَساد، وأعانَكَ إلى إصلاحِ معاد.

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

238ـ أخُوكَ الصَّديقُ مَنْ وَقاكَ بِنَفْسِهِ، وآثَرَكَ على مالِهِ ووَلَدِهِ، وَعِرْسِهِ.

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

239ـ قَليلٌمِنَ الإخْوانِ مَنْ يُنْصِفُ.

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

240ـ قَرينُ السُّوءِ شَـرُّ قَرين وداءُ اللُّؤْمِ داءٌ دفينٌ.

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

241ـ قارِنْ أهلَ الخَيرِ تَكُنْ مِنْهُمْ، وبايِنْ أهْلَ الشَّـرِّ تَبِنْ عَنْهُمْ.

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

242ـ قَدِّمِ الاختبارَ فِي اتِّخاذِ الإخوانِ، فإنَّ الاختِبارَ مِعيارٌ يَفْرُقُ بَيْنَ الأخيارِ والأشرارِ.

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

243ـ مَنْ رَفِقَ بِمُصاحِبِهِ وافَقَهُ، ومَنْ أعنَفَ بِهِ أخْرَجَهُ وفارَقَهُ.

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

244ـ مَنْ لَمْ يَرْضَ مِنْ صَديقِهِ إلاّ بِإيثارِهِ على نَفْسِهِ دامَ سَخَطُهُ.

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

245ـ مَنْ كانَتْ صُحْبَتُهُ في اللّهِ كانَتْ صُحْبَتُهُ كَريمَةً ومَوَدَّتُهُ مُسْتَقيمَةً.

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

246ـ مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِي اللّهِ فَاحْذَرْهُ، فَإِنَّ مَوَّدَتَهُ لَئيمَةٌ وصُحْبَتَهُ مَشُومَةٌ.

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

247ـ مَنْ لَم يَصْحَبْكَ مُعيناً عَلى نَفْسِكَ فَصُحْبَتُهُ وَبالٌ عَلَيْكَ إنْ عَلِمتَ.

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

248ـ مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصَّديقِ ماتَ وحيداً.

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

249ـ مَنْ طَلَبَ صَديقَ صِدْق وَفيّاً طَلَبَ ما لا يُوجَدُ.

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

250ـ مَنْ دَنَتْ هِمَّتُهُ فلا تَصْحَبْهُ.

251. Do not accompany the one who lacks determination.

251ـ مَنْ لَمْ تَنْفَعْكَ صَداقَتُهُ ضَرَّتْكَ عَداوَتُهُ.

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

252ـ مَنْ لَم يَنْصَحْكَ في صَداقَتِهِ فَلا تُعَذِّرْهُ.

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

253ـ مِنْ شَرائطِ الإيمانِ حُسْنُ مُصاحَبَةِ الإخوانِ.

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

254ـ مِنْ عَدَمِ العَقلِ مُصاحَبَةُ ذَوي الجَهلِ.

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

255ـ لا تَتَّخِذَنَّ عَدُوَّ صَديقِكَ صَديقاً فَتُعاديَ صَديقَكَ

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

256ـ لا عَيْشَ لِمَنْ فارَقَ أحِبَّـتَهُ.

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

257ـ لا خَيْرَ في صَديق ضَنين(ظَنين).

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

258ـ لا يَكُونُ الصَّديقُ صَديقاً حتّى يَحْفَظَ أخاهُ في غَيْبَتِهِ ونَكْبَتِهِ وَوَفاتِهِ.

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

259ـ لاتَقْطَعْ صَديقاً وإنْ كَفَرَ.

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

260ـ لاتَثِقْ بالصَّديقِ قَبْلَ الخُبْرَةِ.

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

261ـ لاتَعُدَّنَّ صَديقاً مَنْ لا يُواسي بِمالِهِ.

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

262ـ لاتَأمَنْ صَديقَكَ حتّى تَخْتَبِرَهُ وكُنْ مِنْ عَدُوِّكَ على أشَدِّ الحَذَرِ.

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

263ـ مَنْ أحسنَ مُصاحَبَةَ الإخْوانِ اسْتدامَ مِنْهُمُ الوُصْلَةَ.

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

264ـ مَنْ بَصَّرَكَ عَيْبَكَ وحَفِظَكَ في غَيْبِكَ فَهُوَ الصَّديقُ فَاحفَظْهُ.

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

265ـ مَنْ لا صَديقَ لَهُ لا ذُخْرَ لَهُ.

266. One who has no friend has no provision.

266ـ مَنْ دَعاكَ إلى الدَّارِ الباقِيَةِ وأعانَكَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ.

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

267ـ مِنْ سُوءِ الاختيارِ صُحْبَةُ الأشْرارِ.

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

268ـ ما تَأكَّدَتِ الحُرْمَةُ بِمِثلِ المُصاحَبَةِ والمُجاوَرَةِ.

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

Good Etiquette الأدب

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

1ـ اَلأدَبُ أحَدُ الْحَسَبَيْنِ.

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

2ـ اَلأدبُ في الإنْسانِ كَشَجَرَة أصْلُها العَقلُ.

3. The noblest of personal merits is good etiquette.

3ـ أشرفُ حَسَب حُسْنُ الأدبِ.

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

4ـ أفْضلُ الأدبِ حِفْظُ المُرُوءَةِ.

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

5ـ أفضلُ الأدبِ ما بَدَأْتَ بِهِ نَفْسَكَ.

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

6ـ أفضلُ الأدبِ أنْ يَقِفَ الإنسانُ عِندَ حَدِّهِ ولايَتَعدَّى قَدْرَهُ.

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

7ـ أحسنُ الآدابِ ما كَفَّكَ عَنِ المَحارِمِ.

8. The noblest merit is good etiquette.

8ـ أكرَمُ حَسَب حُسْنُ الأدبِ.

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

9ـ إنَّ بِذَوي العُقُولِ مِنَ الحاجَةِ إلى الأدبِ، كَما يَظْمَأُ الزَّرْعُ إلَى المَطَرِ.

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

10ـ إنَّ النَّاس إلى صالحِ الأدبِ أحْوَجُ مِنْهُمْ إلى الفِضَّةِ والذَّهبِ.

11. Good etiquette is the best merit.

11ـ الأدبُ أفْضَلُ حَسَب.

12. Etiquettes are renewed vestments.

12ـ الآدابُ حُلَلٌ مُجَدَّدَةٌ.

13. Good etiquette is the best trait.

13ـ الأدبُ أحسنُ سَجِيَّة.

14. Etiquette is a reflection of the intellect.

14ـ الأدبُ صُورَةُ العَقلِ.

15. Good etiquette is the perfection of man.

15ـ الأدبُ كَمالُ الرَّجُلِ.

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

16ـ إنَّكَ مُقَوَّمٌ بأدَبِكَ، فَزَيِّنْهُ بالحِلمِ.

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

17ـ إنّكُمْ إلى اكْتِسابِ الأدَبِ أحوَجُ مِنْكُم إلَى اكْتِسابِ الفِضَّةِ وَالذَّهبِ.

18. Through good etiquette brainpower is sharpened.

18ـ بِالأدبِ تُشْحَذُ الفِطَنُ.

19. The worst attribute is bad etiquette.

19ـ بِئسَ النَّسَبُ سُوءُ الأدَبِ.

20. The fruit of good etiquette is good character.

20ـ ثَمَرةُ الأدبِ حُسْنُ الخُلْقِ.

21. Good etiquette covers up bad lineage.

21ـ حُسْنُ الأدَبِ يَستُرُ قُبْحَ النَّسَبِ.

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

22ـ حُسنُ الأدبِ خَيْرُ مُوارز وأفضلُ قَرين.

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

23ـ حُسنُ الأدبِ أفْضلُ نَسَب وأشرَفُ سَبب.

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

24ـ حَسَبُ الأدبِ أشرَفُ مِنْ حَسَبِ النَّسَبِ.

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

25ـ خَيْرُ ما وَرَّثَ الآباءُ الأبناءَ الأدبُ.

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

26ـ سَبَبُ تَزْكِيَةِ الأخلاقِ حُسْنُ الأدَبِ.

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

27ـ طالبُ الأدَبِ أحزَمُ مِنْ طالِبِ الذَّهبِ.

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

28ـ طَلَبُ الأدَبِ جَمالُ الحَسَبِ.

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

29ـ علَيكَ بِالأدبِ فإنَّهُ زَيْنُ الحَسَبِ.

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

30ـ قليلُ الأدَبِ خيْرٌ مِن كَثيرِ النَّسَبِ.

31. Everything requires intellect and intellect requires etiquette.

31ـ كُلُّ شَيْء يَحْتاجُ إلىَ العَقْلِ، والعَقلُ يَحتاجُ إلىَ الأدبِ.

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

32ـ كُلُّ الحَسَبِمُتَناه إلاّ العَقْلَ والأدَبَ.

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

33ـ كَفاكَ مُؤدِّباً لِنَفْسِكَ تَجَنُّبُ ما كَرِهْتَهُ مِنْ غَيْرِكَ.

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

34ـ لَنْ يَنْجَعَ الأدَبُ حَتّى يُقارِنَهُ العَقْلُ.

35. One whose etiquette decreases, his vices increase.

35ـ مَنْ قَلَّ أدَبُهُ كَثُرَتْ مَساوِيهِ.

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

36ـ مَنْ وَضَعَهُ دَناءَةُ أدَبِهِ لَمْ يَرْفَعْهُ شَرَفُ حَسَبِهِ.

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

37ـ مَنْ ساءَ أدَبُهُ شانَ حَسَبَهُ.

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

38ـ مَنْ قَعَدَ بِه حَسَبُهُ نَهَضَ بِهِ أدَبُهُ.

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

39ـ مَنْ أخَّرَهُ عَدَمُ أدَبِهِ لَمْ يُقَدِّمْهُ كَثافَةُ حَسَبِهِ.

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

40ـ مَنْ كَلَفَ بِالأدَبِ قَلَّتْ مَساوِيهِ.

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

41ـ مَنِاسْتُهْتِرَ بالأدَبِ فَقَدْزانَ نَفْسَهُ.

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

42ـ مَنْ زادَ أدَبُهُ على عَقْلِهِ كانَ كالرَّاعي بَيْنَ غَنَم كَثيرَة.

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

43ـ مَنْ لَمْ يَكُنْ أفْضلَ خِلالِهِ أدبُهُ كانَ أهْوَنَ أحوالِهِ عَطَبُهُ.

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

44ـ مَنْ لَمْ يَصْلُحْ على أدَبِ اللّهِ لَمْ يَصْلُحْ على أدَبِ نَفْسِهِ.

45. The best companion of the intellect is etiquette.

45ـ نِعمَ قَرينُ العقلِ الأدَبُ.

46. The best attribute is good etiquette.

46ـ نِعْمَ النَسَّبُ حُسْنُ الأدَبِ.

47. There is no merit like good etiquette.

47ـ لاحَسَبَ كالأدبِ.

48. There is no adornment like good etiquette.

48ـ لازِينَةَ كالآدابِ.

49. There is no heritage like etiquette.

49ـ لاميراثَ كالأدَبِ.

50. There is no vestment like good etiquette.

50ـ لاحُلَلَ كالآدابِ.

51. There is no honour with bad etiquette.

51ـ لاشرَفَ مَعَ سُوءِ أدَب.

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

52ـ لاأدبَ لِسَيّي النُّطْقِ.

53. There is no rank higher than good etiquette.

53ـ لاحَسَبَ أرفَعُ مِنَ الأدبِ.

54. He who has no etiquette has no intelligence.

54ـ لاعَقْلَ لِمَنْ لا أدَبَ لَهُ.

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

55ـ لايُرَأَّسُ مَنْ خَلا عَنِ الأدَبِ وصَبا إلى اللَّعَبِ.

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

56ـ ثلاثٌ لَيْسَ عَلَيْهِنَّ مُسْتَزادٌ حُسْنُ الأدَبِ ومُجانَبَةُ الرَّيبِ، والكَفُّ عَنْ المَحارِمِ.

Harm and Preventing Harm الأذى وكف الأذى

1. Harm breeds hatred.

1ـ اَلأذى يَجْلِبُ القِلى.

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

2ـ مَنْ كَفَّ أذاهُ لَمْ يُعانِدْهُ أحدٌ.

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

3ـ مَنْعُ أذاكَ يُصلِحُ لَكَ قُلُوبُ عِداكَ.

Eating الأكل

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

1ـ قِلَّةُ الأكلِ مِنَ العَفافِ، وكَثْرَتُهُ مِنَ الإسْرافِ.

2. Eating less prevents many maladies of the body.

2ـ قِلَّةُ الأكْلِ يَمْنَعُ كَثيراً مِنْ أعلالِ الجِسمِ.

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

3ـ كَمْ مِنْ أكْلَة مَنَعَتْ أكَلات.

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

4ـ كَثرَةُ الأكلِ مِنَ الشَّرَهِ، والشَّرَهُ شَرُّ العُيوبِ.

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

5ـ كَثرَةُ الأكلِ والنَّوْمِ تُفْسِدانِ النَّفْسَ وتَجْلُبانِ المَضَرَّةَ.

6. Overeating causes bad [body] odour.

6ـ كَثرَةُ الأكلِ تُذَفِّرُ (تُدْفِرُ).

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

7ـ كُنْ كالنَّحْلَةِ إذا أكَلَتْ أكَلَتْ طَيّباً، وإذا وَضَعَتْ وَضَعتْ طَيّباً، وإذا وَقَعَتْ على عُود لَمْ تُكَسِّرْهُ.

8. Whoever eats less, his thoughts become pure.

8ـ مَنْ قَلَّ أكلُهُ صَفى فِكْرُهُ.

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

9ـ مَنِ اقْتَصرَ في أكْلِهِ كَثُرَتْ صِحَّتُهُ، وصَلُحَتْ فِكْرَتُهُ.

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

10ـ مَنْ كانَتْ هِمَّتُهُ ما يَدْخُلُ بَطْنَهُ كانَتْ قيمَتُهُ ما يَخْرُجُ مِنْهُ.

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

11ـ مَن كَثُرَ أكْلُهُ قَلَّتْ صِحَّتُهُ، وثَقُلَتْ على نَفْسهِ مَؤُنتُهُ.

Allah and His Attributes الله وصفاته

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

1ـ خَرَقَ عِلْمُ اللّهِ سُبْحانَهُ باطِنَ غَيْبِ السُّتَراتِ، وأحاطَ بِغُمُوضِ عَقائدِ السَّريراتِ.

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

2ـ كُلُّ مُسَمًّى بِالوَحْدَةِ غَيرُ اللّهِ سُبْحانَهُ قَليلٌ، وكُلُّ عزيز غَيرُهُ ذَليلٌ، وَكُلُّ قَويّ غَيرُهُ ضعيفٌ، وَكُلُّ مالِك غَيرُهُ مَمْلُوكٌ، وكُلُّ عالِم غَيرُهُ مُتَعَلِّمٌ، وَكُلُّ قادِر غيرُهُ يَقْدِرُ ويَعْجِزُ.

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

3ـ كُلُّ باطِن عندَ اللّه جَلّتْ آلاؤُهُ ظاهرٌ.

4. Every secret is manifest for Allah.

4ـ كُلُّ سِرّ عندَ اللّهِ عَلانِيَةٌ.

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

5ـ مَنْ تَفَكَّرَ في ذاتِ اللّهِ اَلْحَدَ(تَزَنْدَقَ)

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

6ـ ماكانَ اللّهُ سُبْحانَهُ لِيُضِلَّ أحَداً ولَيسَ اللّهُ بِظلاّم لِلْعَبيدِ.

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

forgiveness to the extravagant servants.

7ـ ما أعظَمَ حِلْمَ اللّهِ سُبْحانَهُ عَنْ أهْلِ العِنادِ، وما أكْثَرَ عَفْوَهُ عَنْ مُسرِفي العِبادِ.

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

8ـ ما أعْظَمَ أللّهُمَّ ما نَرى مِنْ خَلْقِكَ، وما أصغَرَ عَظيمَهُ في جَنْبِ ما غابَ عنَّا مِنْ قُدْرَتِكَ.

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

9ـ ما أهْولَ أللّهُمَّ ما نُشاهِدُهُ مِنْ مَلَكُوتِكَ، وما أحقَرَ ذلِكَ فيما غابَ عنَّا مِنْ عظيمِ سُلْطانِكَ.

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

10ـ هُوَ اللّهُ الَّذي تَشْهَدُ لَهُ أعْلامُ الوُجودِ على قَلْبِ ذي الجُحُودِ.

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

11ـ لا تُدْرِكُ اللّهُ جلَّ جَلالُهُ العُيُونُ بِمُشاهَدَةِ الأعيانِ، لكن تُدْرِكُهُ القُلُوبُ بِحَقائقِ الإيمانِ.

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

12ـ كَيفَ يَضيعُ مَنِ اللّهُ كافِلُهُ؟!

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

13ـ ما خلَقَ اللّهُ سُبحانَهُ أمْراً عَبَثاً فَيَلْهُوَ.

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

14ـ ما ترَكَ اللّهُ سُبْحانَهُ أمْراً سُدىً فَيَلْغُوَ.

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

15ـ قَدْ أحاطَ عِلْمُ اللّهِ سُبْحانَهُ بِالبَواطِنِ، وأحصىَ الظَّواهِرَ.

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

16ـ قَدْ سَمَّى اللّهُ سُبْحانَهُ آثارَكُمْ، وعَلِمَ أعْمالَكُمْ، وكَتَبَ آجالَكُمْ.

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

17ـ لَمْ يَخْلُقِ اللّهِ سُبْحانَهُ الخَلْقَ لِوَحْشَة ولَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعة.

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

18ـ لَمْ يَخْلُقْكُم اللّهُ سُبْحانَهُ عَبَثاً، ولَمْ يَتْرُكْكُمْ سُدىً، ولَمْ يَدَعْكُمْ في ضلالَة ولا عمى.

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

hears with a bone and breathes through a hole.

19ـ إعْجِبُوا لِهذا الإنسانِ يَنْظُرُ بِشَحْمٍ ويَتَكَلَّمُ بِلَحمٍ ويَسْمَعُ بِعَظْمٍ وَيَتَنَفَّسُ مِنْ خَرْمٍ.

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

20ـ وَقالَ في توحيدِاللّهِ تعالى: غَوْصُ الفِتَنِ لايُدْرِكُهُ وبُعدُ الهِمَمِ لا يَبْلُغُهُ.

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

21ـ تَعْنُوا الوُجُوهُ لِعَظَمَةِ اللّهِ، وتَجِلُّ القُلُوبُ مِنْ مَخافَتِهِ، وتَتَهالَكُ النُفُوسُ على مَراضيهِ.

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

22ـ اَلتَّوحيدُ حَيوةُ النَّفْسِ.

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

23ـ اَلتَّوحيدُ أنْ لا تَتَوَهَّمَ.

24. Whoever believes in one God is saved.

24ـ قَدْنَجا مَنْ وَحَّدَ (وَجَدَ، وُحِدَ).

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

but not separate.

25ـ وقال ـ عليه السلام ـ في توحيدِ اللّهِ: قَريبٌ مِنَ الأشياءِ غَيرُ مُلابِس، بعيدٌ مِنْها غَيْرُ مُباين.

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

26ـ وقال ـ عليه السلام ـ في توحيدِ اللّهِ سُبْحانَهُ: لَيسَ في الأشياءِ بِوالِج ولا عَنْها بِخارج.

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

27ـ لَو كانَ لِرَبِّكَ شَريكٌ لأتَتْكَ رُسُلُهُ.

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

28ـ مَنْ وَحَّدَ اللّهَ سُبْحانَهُ لَمْ يُشَبِّهْهُ بِالخَلْقِ.

29. He, the Glorified, was not perceived by the intellects and thus described, rather, He, the Exalted, described himself before the describers [attempted to describe Him].

29ـ لَمْ تَرَهُ سُبْحانَهُ العُقُولُ فَتُخْبِرَ عَنْهُ، بَلْ كانَ تعالى قَبلَ الواصِفينَ بِهِ لَهُ.

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

30ـ لَمْ يُطْلِعِ اللّهُ سُبْحانَهُ العُقُولَ عَلى تَحديدِ صِفَتِهِ، وَلَمْ يَحْجُبْها عَنْ واجِبِ مَعرِفَتِهِ.

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

31ـ لَمْ يَتَناهَ سُبْحانَهُ في العُقُولِ فَيَكُونَ في مَهَبِّ فِكْرِها مُكَيَّفاً ولافي رَوِيَّاتِ خَواطِرِها مُحَدَّداً مُصَرَّفاً.

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

32ـ لَمْ يَحْلُلِ اللّهُ سُبْحانَهُ في الأشياءِ فَيكُونَ (فَيُقالَ هُوَ فيها كائِنٌ) فيها كائناً ولَمْ يَنْأَ عَنْها فَيُقالَ هُوَ عَنْها بائنٌ.

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

33ـ مَنِ اسْتَأذَنَ علَى اللّهِ أذِنَ لَهُ.

1. Referring to fatty tissue that makes up part of the eye.

Matters الأُمور

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

1ـ اَلأُمُورُ بالتَّقديرِ لابِالتَّدبيرِ.

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

2ـ اِستَدِلَّ على ما لَمْ يَكنْ بِما كانَ فإنَّ الأُمُورَ أشباهٌ.

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

3ـ أنجَحُ الأُمُورِما أحاطَ بِهِ الكِتْمانُ.

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

4ـ إنَّ الأُمورَ إذا تَشابَهَتْ أُعْتُبِرَ آخِرُها بِأوَّلِها.

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

5ـ الأُمُورُ بِالتَّجرِبَةِ.

6. Matters are similar [to one another].

6ـ الأُمُورُ أشباهٌ.

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

7ـ تَذِلُّ الأُمُورُ لِلْمَقاديرِ حتّى يَكُونَ الحَتْفُ (الحِيْفُ) في التَّدبيرِ.

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

8ـ تَحَرَّ مِنْ أمْرِكَ مايَقُومُ بِهِ عُذرُكَ، وتَثْبُتُ بِهِ حُجَّتُكَ ويَفيءُ إلَيْكَ بِرُشْدِكَ.

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

9ـ خَيْرُ الأُمُورِ ما أسْفَرَ عنِ اليَقينِ.

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

10ـ خَيْرُ الأُمُورِ ما أدّى إلَى الخَلاصِ.

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

11ـ خَيْرُ الأُمُورِ ما عَرى عَنِ الطَّمَعِ.

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

12ـ خَيْرُ الأُمُورِ ما أسْفَرَ عَنِ الحقِّ.

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

13ـ خَيرُ الأُمُورِ ما سَهُلَتْ مَباديهِ، وحَسُنَتْ خَواتِمُهُ وحُمِدَتْ عَواقِبُهُ.

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

14ـ خَيْرُ الأُمُورِ أعْجَلُها عائدَةً، وأحْمَدُها عاقبَةً.

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

15ـ خُذْ مِنْ أمْرِكَ ما يَقُومُ بِهِ عُذْرُكَ، وتَثْبُتُ بِهِ حُجَتُك.

16. Sometimes matters look grim (or inescapable).

16ـ رُبَّما تَجَهَّمَتِ(تَحَتَّمَتِ) الأُمورُ.

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

17ـ شَـرُّ الأُمورِ أكثَرُها شَكاً.

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

18ـ طُوبى لِمَنْ لَمْ تَغُمَّ عَلَيْهِ مُشْتَبَهاتُ الأُمورِ.

19. Sometimes matters become prevalent (or obscure).

19ـ قَدْ تَعُمُّ(تُغَمُّ) الأُمورُ.

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

20ـ مَنْ كابَدَ الأُمورَ هَلَكَ.

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

21ـ مَنْ كابَدَ الأُمُورَ عَطِبَ.

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

22ـ مَنْ ضَيَّعَ أمْرَهُ ضَيَّعَ كُلَّ أمْر.

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

23ـ مِلاكُ الأُمورِ حُسنُ الخَواتِمِ.

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

24ـ هَلَكَ مَنْ لَمْ يُحرِزْ أمْرَهُ.

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

25ـ لاتُقْدِمَنَّ على أمْر حتّى تُخْبِرَهُ.

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

26ـ يَسِّرُوا وَلا تُعَسِّرُوا، وخَفِّفُوا ولا تُثَقِّلُوا.

27. Every matter has an outcome.

27ـ لِكُلِّ أمْر مَ آلٌ.

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

28ـ يُسْتَدَلُّ عَلى مالَمْ يَكُنْ بِما قَد كانَ.

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

29ـ لِيَكُنْ أحَبُّ الأُمورِ إلَيكَ أعَمَّها في العَدْلِ وأقسَطَها بِالحقِّ.

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

30ـ إحذَرْ كُلَّ أمْر إذا ظَهَرَ، أزرى بفاعِلِهِ وحَقَّرَهُ.

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

31ـ إحذَرْ كُلَّ أمْر يُفْسِدُ الآجِلَةَ، ويُصْلِحُ الدَّانيةَ.

Enjoining Good and Forbidding Evil الأمرُ بالمعروف والنهي عن المنكر

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

1ـ اَلأمرُ بِالمَعْرُوفِ أفْضلُ أعْمالِ الخَلقِ.

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

2ـ أُومُرْ بِالمَعْروفِ تَكُنْ مِنْ أهْلِهِ، وأنْكِرِ المُنْكَرَ بِيَدِكَ ولِسانِكَ، وباينْ مِنْ فِعْلِهِ بِجَهْدِكَ.

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

3ـ إئتَمِرُوا بِالمَعرُوفِ، وَأْمُرُوا بِهِ، وتَناهَوا عَنِ المُنكَرِ وانْهَوا عنهُ.

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

4ـ إنَّ الأمْرَ بالمَعروفِ والنَّهيَ عنِ المُنْكَرِ لا يُقَرِّبانِ مِنْ أجَل، وَلا يَنْقُصانِ مِنْ رِزق، لكنْ يُضاعِفانِ الثَّوابَ ويُعْظِمانِ الأجْرَ، وأفْضَلُ مِنْهُما كَلِمَةُ عَدْل عِندَ إمام جائر.

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

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

5ـ إنَّ مَنْ رَأى عُدْواناً يُعمَلُ بهِ، ومُنْكَراً يُدعى إلَيهِ، فَأنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وبَرِئَ، ومَنْ أنْكَرَهُ بِلِسانِهِ فَقَد أُجِرَ، وهُوَ أفْضَلُ مِنْ صاحِبِهِ، وَمَنْ أنْكَرَهُ بِسَيفِهِ لِتَكُونَ حُجَّةُ اللّهِ العُلْيا، وكَلِمَةُ الظَّالِمينَ السُّفلى، فَذلكَ الَّذي أصابَ سَبيلَ الهُدى، وَقامَ عَلَى الطَّرِيْقِ، ونَوَّرَ في قَلْبِهِ اليَقينُ.

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

6ـ إذا رَأى أحَدُكُمْ المُنْكَرَ، وَلَمْ يَسْتَطِعْ أنْ يُنْكِرَهُ بيَدِهِ ولِسانِهِ، وأنْكَرَهُ بِقَلْبِهِ، وعَلِمَ اللّهُ صِدقَ ذلِك مِنْهُ فَقَد أنكَرَهُ.

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

7ـ إذا لَمْ تَنْفَعِ الكَرامَةُ فَالإهانَةُ أحْزَمُ، وَإذا لَمْ يَنجَحِ السَّوْطُ فَالسَّيفُ أحْسَمُ.

8. He (ʿa) said regarding those who enjoin good and forbid evil: From among them there is one who disapproves of evil with his hand, tongue and heart. He is the one who has perfectly attained [all the] virtuous qualities. And among them there is one who disapproves of evil with his tongue and heart but not with his hand. He is the one who has attained only two virtuous qualities but lacks one. And among them there is the third one who disapproves of evil with his heart but not with his tongue and hand. He is the one who lacks the two better qualities out of three and possesses only one. Then, among them there is he who does not disapprove of evil with his tongue, heart or hand. He is just [like] a dead man among the living. All the virtuous deeds, including fighting in the way of Allah, when compared to the act of enjoining good and forbidding evil, are just like drops in the ocean. Enjoining good and forbidding evil does not bring death nearer, nor does it decrease sustenance. And better than all this is a just word in the presence of a tyrannical ruler.

8 ـ وقال ـ عليه السّلام ـ في ذكْرِ الآمرينَ بالمَعْرُوف والناهينَ عَنِ المُنكَرِ: فَمِنْهُمُ المُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ ولِسانِهِ وقَلْبِهِ، فَذلِكَ المُستَكْمِلُ لِخِصالِ الخَيْرِ، ومِنْهُمْ المُنكِرُ بلسانِهِ وقَلْبِهِ، والتَّارِكُ بِيَدِهِ، فذلِكَ المُتَمَسّكُ بِخَصلَتَينِ مِنْ خِصالِ الخَيْرِ ومُضَيّعُ خَصلَة، ومِنْهمْ المُنكِرُ بِقَلبِهِ والتَّارِكُ بِلِسانِهِ ويَدِهِ، فذلِكَ مُضَيّعٌ أشْرَفَ الخَصلَتَيْنِ مِنَ الثَّلاث ومُتَمَسّكٌ بواحِدَة، ومِنْهُمْ تارِكٌ لإنكارِ المُنْكَرِ بِقَلْبِهِ ولِسانِهِ وَيدِهِ فذلِكَ مَيّتُ الأحياءِ وَما أعْمالُ البِرِّ كُلّها والجِهادُ في سَبيلِ اللّهِ عِنْدَ الأمرِ بالمعْروف والنَّهيِ عَنِ المُنكَرِ إلاّ كنَفْثَة في بحْر لُجّيّ، وانَّ الأمرَ بِالمَعروف والنَّهيِ عَنِ المُنْكَرِ لا يُقَرّبانِ مِنْ أجل، ولايَنقُصانِ مِنْ رِزْق وأفْضلُ مِنْ ذلك كُلِّهِ كَلِمَةُ عَدْل عِنْدَ إمام جائر.

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

9ـ والأمرَ بِالمَعرُوفِ مَصْلَحةً لِلْعَوامِّ، والنَّهيَ عَنِ المُنْكَرِ رَدْعاً لِلسُّفَهاءِ.

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

10ـ كُنْ بِالمعرُوفِ آمِراً، وعَنِ المُنْكَرِ ناهِياً، ولِمَنْ قَطَعَكَ واصِلاً، وَلِمَنْ حَرَمَكَ مُعطِياً.

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

11 ـ كُنْ بِالمَعْرُوفِ آمِراً، وعَنِ المُنكَرِ ناهِياً، وبِالخَيْرِ عامِلاً، وللْشَّرِّ مانِعاً.

12. Be one who invites towards good while acting upon it, and don’t be one who enjoins it while being distant from it [himself], thereby committing a sin and earning the displeasure of his Lord.

12ـ كُنْ آمِراً بالمَعْروفِ عاملاً بهِ، ولا تَكُنْ مِمَّنْ يَأمُرُ بِهِ ويَنْأى عَنْهُ فَيَبُوءُ بإثمهِ،

ويَتَعَرَّضُ مَقَتَ رَبِّهِ.

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

13ـ لَنْ تَهتَدِيَ إلَى المَعْرُوفِ حَتّى تَضِلَّ عَنِ المُنْكَرِ.

14. One who enjoins good strengthens the backs of the believers.

14ـ مَنْ عَمِلَ (أمَرَ) بِالمَعرُوفِ شَدَّ ظُهُورَ المُؤمِنينَ.

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

15ـ مَنْ نهَى عَنِ المُنْكَرِ أرْغَمَ أُنُوفَ الفاسِقينَ.

16. It is disgraceful for a man to dissuade the people from evil actions and forbid them from vices and sins, and then perform the same deeds when he is alone and not refrain from them.

16ـ يَقْبَحُ عَلَيالرَّجُلِ أنْ يُنْكِرَ عَلَى النَّاسِ مُنكَرات ويَنهاهُمْ عَنْ رَذائِلَ وسَيِّئات، وإذا خَلا بِنَفْسِهِ إرتَكَبَها ولا يَسْتَنْكِفُ مِنْ فِعْلِها.

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

17ـ لَمْ يَأمُرْكُمُ اللّهُ سُبْحانَهُ إلاّ بِحَسَن، وَلَمْ يَنْهَكُمْ إلاّ عَنْ قَبيح.

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

18ـ ما أمَرَ اللّهُ سُبْحانَهُ بشَيْء إلاّ وأعانَ علَيهِ.

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

19ـ ما نَهَى اللّهُ سُبْحانَهُ عَنْ شَيْء إلاّ وأغنى عنهُ.

20. Verily I deem myself higher than that I should forbid people from that which I do not forbid myself, or enjoin them towards that which I have not preceded them in performing, or that I should be pleased with their actions which my Lord is not pleased with.

20ـ إنّي لأرفَعُ نَفْسي أنْ أنْهَى النَّاسَ عَمّا لَستُ أنْتَهي عَنْهُ أوْ آمُرَهُمْ بِما لا أسْبِقُهُمْ إلَيهِ بِعَمَلي أوْ أرضى مِنْهُمْ بِما لا يَرضي رَبيّ.

Hopes and Aspiration الآمال والأماني

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

1ـ كَمْ مِنْ آمِل خائِب وغائِب غَيْرِ آئِب.

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

2ـ كَمْ مِنْ مُؤَمِّل ما لا يُدْرِكُهُ.

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

3ـ اَلأمَلُ يُقَرِّبُ المَنِيَّةَ، ويُباعِدُ الأُمنِيَّةَ.

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

4ـ اَلأملُ سُلطانُ الشَّياطينِ على قُلُوبِ الغافِلينَ.

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

5ـ اَلأملُ كالسَّرابِ، يُغِرُّ مَنْ رَاهُ، ويُخْلِفُ مَنْ رَجاهُ.

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

6ـ اَلأملُ أبَداً في تَكْذِيب، وطُولُ الحَياةِ لِلْمَرْءِ تَعذيبٌ.

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

7ـ أكذِبِ الأمَلَ، وَلا تَثِقْ بِهِ، فَإنَّهُ غُرُورٌ، وصاحِبُهُ مَغْرُورٌ.

8. Belie your hopes and take advantage of your lifetimes to perform your best deeds, and hasten with the hastening of the wise and those endowed with understanding.

8ـ أكذِبُوا آمالَكُمْ، واغْتَنِمُوا آجالَكُمْ بِأحسَنِ أعْمالِكُمْ، وبادِرُوا مُبادَرَةَ أُولِي النُّهى والألبابِ.

9. Be wary of the deceit of hopes, for many a person has hoped for a day that never came and built a house that he never occupied and amassed wealth that he never used, and it may be that he amassed it unlawfully by depriving others of their rights, thereby acquiring what is forbidden and carrying the burden of sin.

9ـ إتَّقُوا خِداعَ الآمالِ، فَكَمْ مِنْ مُؤَمِّلٍ يَوْم لَمْ يُدْرِكْهُ، وَباني بِناء لَمْيَسكُنْهُ، وجامِعِ مال لَمْ يَأكُلْهُ، وَلَعَلَّهُ مِنْ باطِل جَمَعَهُ وَمِنْ حَقّ مَنَعَهُ، أصابَهُ حَراماً، واحْتَمَلَ بِهِ أثاماً.

10. Be wary of vain hopes, as it is possible for one who starts a day not to end it and for one who is deemed fortunate at dusk to be mourned at dawn.

10- إتَّقُوا باطلَ الأمَلِ، فَرُبَّ مُسْتَقْبِلِ يَوم لَيْسَ بِمُسْتَدْبِرِه، ومَغْبُوط في أوّلِ لَيْلَة قامَتْ بَواكيهِ في آخِرِهِ.

11. Be cautious of dashed hopes and seized blessings.

11- إحْذَرُوا الأمَلَ المَغْلُوبَ، والنَّعيمَ المَسْلُوبَ.

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

12- إيّاكَ والثِّقَة بِالآمالِ فَإنَّها مِنْ شِيَمِ الحَمْقى.

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

13- غُرُورُ الأمَلِ يُفْسِدُ العَمَلَ.

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

14- غَرَّ جَهُولاً كاذِبُ أمَلِهِ فَفاتَهُ حُسْنُ عَمَلِهِ.

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

15- غُرُورُ الأمَلِ يُنْفِدُ المَهَلَ ويُدْني الأجَلَ.

16. In the deception of hopes, lifetimes lapse.

16- في غُرُورِ الآمالِ إنْقِضاءُ الآجالِ.

17. Aspirations may deceive.

17ـ قَدْ تَغُرُّ الأُمنِيَّةُ.

18. Hopes may beguile.

18ـ قَدْ تَكْذِبُ الآمالُ.

19. Rarely do hopes turn out to be true.

19ـ قَلَّما تَصْدُقُ الآمالُ.

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

20ـ قَصِّـرُوا الأمَلَ، وخافُوا بَغْتَةَ الأجَلِ، وبادِرُوا صالِحَ العَمَلِ.

21. Decrease your hopes and your actions will become sincere.

21ـ قَلِّلِ الآمالَ، تَخْلُصْ لَكَ الأعمالُ.

22. Reduce your hopes, for your death is indeed near!

22ـ قَصِّرْ أمَلَكَ فَما أقْرَبَ أجَلَكَ.

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

23ـ قَصِّـرِ الأمَلَ فَإنَّ العُمْرَ قَصيرٌ، وافْعَلِ الخَيرَ فَإنَّ يَسيَرهُ كَثيرٌ.

24. Reduce [your] hopes, hasten towards [good] deeds and fear the suddenness of death, as the return of lifetime cannot be hoped for like the return of livelihood. Whatever is missed from livelihood today may

be hoped for tomorrow with increase, but whatever is lost from one's lifetime yesterday, its return cannot be hoped for today.

24ـ قَصِّـرُوا الأمَلَ، وَبادِرُوا العَمَلَ، وَخافُوا بَغْتَةَ الأجل، فَإِنَّهُ لَنْ يُرجى مِنْ رَجْعَةِ العُمْرِ ما يُرجى مِنْ رَجْعَةِ الرِّزقِ، ما فاتَ اليَوْمُ مِنَ الرِّزقِ يُرجى غَداً زيادَتُهُ، وما فاتَ أمْسِ مِنَ العُمرِ لَمْ تُرْجَ اليَومَ رَجْعَتُهُ.

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

25ـ كُلُّ امْرِء طالِبُ أُمْنِيَّتِهِ ومَطْلُوبُ مَنِيَّتِهِ.

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

26ـ كَمْ مِنْ مَخْدُوع بِالأمَلِ مُضَيِّع لِلْعَمَلِ.

27. Hope is sufficient as a deception.

27ـ كَفى بِالأمَلِ إغْتِراراً.

28. Increased aspirations stem from corruption of the intellect.

28ـ كَثْرَةُ الأماني مِنْ فِسادِ العَقْلِ.

29. For every hope there is a delusion.

29ـ لِكُلِّ أمَل غُرورٌ.

30. Hopes never end.

30ـ اَلآمالُ لاتَنتَهي.

31. Hope causes death to be forgotten.

31ـ اَلأملُ يُنْسِى الأجَلَ.

32. Aspirations are incentives for men.

32ـ اَلأمانيُّ هِمَّةُ الرِّجالِ.

33. Hope is the veil of death.

33ـ اَلأمَلُ حِجابُ الأجَلِ.

34. There is no end to hope.

34ـ اَلأمَلُ لا غايَةَ لَهُ.

35. Hope is an intimate companion.

35ـ اَلأملُ رَفيقٌ مُونِسٌ.

36. Hope is a cheater, deceiver, and harmer.

36ـ اَلأملُ خادِعٌ، غارٌّ، ضارٌّ.

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

37ـ اَلأملُ يُفْسِدُ العَمَلَ، ويُفنِي الأجَلَ.

38. Aspirations blind the eyes of insight.

38ـ اَلأمانيُّ تُعْمي عُيُونَ البَصائِرِ.

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

39ـ اَلأمانيُّ تَخْدَعُكَ، وعِنْدَ الحَقائقِ تَدَعُكَ.

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

40ـ إنّي مُحاربُ أمَلي، ومُنْتَظِرُ أجَلي.

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

41ـ إنّكَ لَنْ تَبْلُغَ أمَلَكَ، وَلَنْ تَعدُوَ أجَلَكَ، فَاتَّقِ اللّهَ، وأجْمِلْ في الطَّلَبِ.

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

42ـ إنَّكُمْ إنِ اغْتَرَرْتُمْ بِالآمالِ، تَخَرَّمَتْكُمْ بَوادِرُ الآجالِ وقَدْ ماتَتْكُمُ الأعْمالُ.

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

43ـ آفَةُ الآمالِ حُضُورُ الآجالِ.

44. The bane of hope is death.

44ـ آفَةُ الأمَلِ اَلأجَلُ.

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

45ـ بِبُلُوغِ الآمالِ يَهُونُ رُكُوبُ الأهْوالِ.

46. The worst habit is hoping [for too much] as it wastes one's lifetime and causes one to lose [the opportunity to perform good] deeds.

46ـ بِئْسَ الشّيمَةُ الأمَلُ يُفْنِي الأجَلَ، ويُفَوّتُ العَمَلَ.

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

47ـ تَجَنَّبُوا المُنى، فإنَّها تَذْهَبُ بِبَهجَةِ نِعَمِ اللّهِ عِنْدَكُمْ، وتُلْزِمُ إسْتِصْغارَها لَدَيْكُمْ، وَعلى قِلَّةِ الشُّكرِ مِنْكُمْ.

48. The fruit of hope is corruption of deeds.

48ـ ثَمَرَةُ الأمَلِ فَسادُ العَمَلِ.

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

49ـ حاصِلُ الأمانِي، الأسَفُ (وَ ثَمرَتُهُ التَّلَفُ).

50. How close death is to hope!

50ـ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

51. How corrupting is hope for deeds!

51ـ ما أفْسَدَ الأمَلَ لِلْعَمَلِ.

52. How severing is death for hope!

52ـ ما أقْطعَ الأجَلَ للأمَلِ.

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

53ـ ما أطالَ أحدٌ في الأمَلِ إلاّ قَصَّرَ فِي العَمَلِ.

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

54ـ ما لَكُمْ تُؤَمِّلُونَ ما لاتُدْرِكُونَهُ، وتَجْمَعُونَ مالا تأكُلُونَهُ، وَتَبْنُونَ ما لا تَسْكُنُونَهُ؟

55. No one lengthens his hopes except that he forgets death and performs evil actions.

55ـ ماأطال اَحَدٌ الأمَلَ إلاَّ نَسيَ الأجَلَ، وأساءَ العَمَلَ.

56. The best assistance for action is curtailing hopes.

56ـ نِعْمَ عَوْنُ العَمَلِ قَصْرُ الأمَلِ.

57. Let aspirations and ploys not deceive you, for this suffices as ineptness.

57ـ لا تَغُرَّنَّكَ الأمانيُّ والخُدَعُ، فَكفى بِذلِكَ خُرْقاً.

58. No deception is more misleading than hope.

58ـ لاغارَّ أخْدَعُ مِنَ الأمَلِ.

59. Nothing is more untrue than hope.

59ـ لاشَيْءَ أكْذَبُ مِنَ الأمَلِ.

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

60ـ لاتَفِى الأمانيُّ لِمَنْ عَوَّلَ عَلَيْها.

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

61ـ يَسيرُ الأمَلِ يُوجِبُ فَسادَ العَمَلِ.

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

62ـ إحْذَرُوا الأمانيَّ، فَإنَّها مَنايا مُحَقَقَةٌ.

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

63ـ إيّاكَ والإتِّكالَ عَلَى المُنى، فَإنَّها مِنْ بَضائِعِ النَّوْكى.

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

64ـ أنْفَعُ الدَّواءِ تَرْكُ المُنى.

65. Aspirations are scattered [and dispersed].

65ـ الأمانيُّ أشتاتٌ.

66. Aspirations delude.

66ـ اَلأمانِىُّ تُخْدَعُ.

67. False aspiration is the trait of fools.

67ـ اَلأمانيُّ شَيْمَةُ الحَمْقاءِ.

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

68ـ طاعةُ الأمَلِ، تُفْسِدُ العَمَلَ.

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

69ـ عِنْدَ حُضُورِ الاجالِ تَظْهَرُ خَيْبَةُ الآمالِ.

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

70ـ عَجِبْتُ لِمَنْ لا يَمْلِكُ أجَلَهُ كَيفَ يُطيلُ أمَلَهُ.

71. The end of hope is death.

71ـ غايةُ الأملِ اَلأجَلُ.

72. The farthest thing is hope.

72ـ اَبْعَدُ شَيْء الأمَلُ.

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

73ـ أكْثَرُ النَّاسِ أمَلاً أقَلُّهُمْ لِلْمَوْتِ ذِكراً.

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

74ـ أطْوَلُ النَّاسِ أمَلاً أسْوَئُهُمْ عَمَلاً

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

75ـ إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الطَّويلَ الأمَلِ، السَّيِّءَ العَملِ.

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

76ـ إنَّ المَرْءَ يَشْرُفُ عَلى أمَلِهِ، فَيَقْطَعُهُ حُضُورُ أجَلِهِ، فَسُبْحانَ اللّهِ لا أمَلٌ يُدْرَكُ، ولا مُؤَمِّلٌ يُتْرَكُ.

77. Be cautious not to lengthen [your] hope, for many a deceived person has been enticed by his long hope and corrupted his deeds and cut [short] his lifetime, then neither was his hope realized nor was that which he lost regained.

77ـ إيّاكَ وطُولَ الأمَلِ، فَكَمْ مِنْ مَغْرُور افتَتَنَ بِطُولِ أمَلِهِ، وأفْسَدَ عَمَلَهُ، وقَطَعَ

أجَلَهُ، فَلا أمَلَهُ أدْرَكَ ولا ما فاتَهُ اسْتَدرَكَ.

78. Where will the falsehoods of hopes mislead you to?!

78ـ أيْنَ تَخْتَدِعُكُمْ كَواذِبُ الآمالِ؟!

79. Where will the mirage of hopes misguide you to?!

79ـ أينَ يَغُرُّكُمْ سَرابُ الآمالِ؟!

80. The most delusive thing is hope.

80ـ أكْذَبُ شيْء اَلأمَلُ.

81. The one who is worst in bargaining and most unsuccessful in striving is he who exerts himself in seeking the realization of his hopes while fate does not help him in his aims, and [as a result] he leaves this world in a sorrowful state and proceeds to the next world where he faces the consequences.

81ـ إنَّ أخْسَرَ النَّاسِ صَفْقَةً، وأخْيَبَهُمْ سَعياً، رَجلٌ أخْلَقَ بَدَنَهُ في طَلَبِ آمالِهِ، ولَم تُساعِدْهُ المَقاديرُ على إرادَتِهِ، فَخَرَجَ مِنَ الدُّنيا بِحَسَراتِهِ، وقَدِمَ عَلَى الآخِرَةِ بِتَبِعاتِهِ.

82. Hope is treacherous.

82ـ اَلأمَلُ خَوَّانٌ.

83. Hope deceives and lifetime passes.

83ـ اَلأمَلُ يَغُرُّ، اَلعَيْشُ يَمُرُّ.

84. Hope misleads and transgression strikes down.

84ـ اَلأمَلُ يَخْدَعُ، اَلبَغيُ يَصرَعُ.

85. One who is deceived by hopes is misled.

85ـ اَلمُغْتَرُّ بِالآمالِ مَخْدُوعٌ.

86. Aspirations are the wares of the unintelligent.

86ـ الأمانيُّ بَضائِعُ النَّوْكى.

87. Hopes are the delusions of the foolish.

87ـ اَلآمالُ غَرُورُ الحَمْقى.

88. Hopes bring death closer.

88ـ اَلآمالُ تُدنِي الآجالَ.

89. One whose aspirations increase, his satisfaction decreases.

89ـ مَنْ كَثُرَ مُناهُ قَلَّ رِضاهُ.

90. One whose hopes lengthen, his actions become worse.

90ـ مَنْ طالَ أمَلُهُ ساءَ عَمَلُهُ.

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

91ـ مَنِ اغْتَرَّ بِالأمَلِ خَدَعَهُ.

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

92ـ مَنْ غَرَّتْهُ الأمانيُّ كَذَّبَتْهُ الآجالُ.

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

93ـ مَنْ بَلَغَ غايَةَ أمَلِهِ فَلْيَتَوَقَّعْ حُلُولَ أجَلِهِ

94. One who follows his aspirations faces increased hardship.

94ـ مَنْ تَبِعَ مُناهُ، كَثُرَ عَناؤُهُ.

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

95ـ مَنْ جَرى في مَيْدانِ أمَلَهِ، عَثِرَ بِأجَلِهِ.

96. One whose aspirations increase, his hardship increases.

96ـ مَنْ كَثُرَ مُناهُ، كَثُرَ عَناؤُهُ.

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

97ـ مَنْ أمَّلَ ما لايُمْكِنُ، طالَ تَرَقُّبُهُ.

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

98ـ مَنْ يَكُنِ اللّهُ أمَلَهُ، يُدْرِكُ غايَةَ الأمَلِ والرَّجاءِ.

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

99ـ مَنِ اسْتَقصَرَ بَقاءَهُ وأجَلَهُ، قَصَّرَ رَجاؤُهُ وأمَلُهُ.

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

100ـ مَنْ جَرى في عِنانِ أمَلِهِ عَثِرَ بِأجَلِهِ.

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

101ـ مَنّ أمَّلَ غَيْرَ اللّهِ سُبْحانَه أكذَبَ آمالَهُ.

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

102ـ مَنِ اسْتَعانَ بِالأمانيّ أفْلَسَ.

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

103ـ مِنَ الحُمْقِ الاِتّكالُ عَلَى الأمَلِ.

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

104- ذُلُّ الرِّجالِ في خَيْبَةِ الآمالِ.

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

105- رَحِمَ اللّهُ امْرَءاً قَصَّرَ الأمَلَ، وبادَرَ الأجَلَ، واغْتَنَمَ المَهَلَ، وتَزَوَّدَ مِنَ العَملِ.

106. Many an aspiration may lie beneath death.

106- رُبَّ أُمْنِيَّة تَحتَ مَنِيَّة.

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

107- زِدْ مِنْ طُولِ أمَلِكَ في قَصْرِ أجَلِكَ، ولا تَغُرَّنَّكَ صِحَّةُ جِسْمِكَ وَسَلامَةُ أمْسِكَ، فَإنَّ مُدَّةَ العُمرِ قَليلَةٌ، وسَلامَةُ الجِسمِ مُسْتَحيلَةٌ.

108. The worst poverty is [false] aspiration.

108- شَرُّ الفَقْرِ المُنى.

109. Lifetimes are wasted between hope and aspiration.

109- ضِياعُ العُمْرِ بَيْنَ الآمالِ والمُنى.

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

110ـ طُوبى لِمَنْ قَصَّرَ أمَلَهُ واغْتَنَمَ مَهَلَهُ.

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

111ـ طُوبى لِمَنْ كَذَّبَ مُناهُ وأخْرَبَ دُنياهُ لِعِمارَةِ أُخْراهُ.

112. One who relies on his aspirations dies without [realizing] his hopes.

112ـ مَناتَّكلَ علَى الأمانيّ ماتَ دُونَ أمَلِهِ.

113. One who trusts his aspirations will have them severed by death.

113ـ مَنْ وَثِقَ بِالأُمْنِيَّةِ قَطَعَتْهُ المَنيّةُ.

114. Whoever shortens his hopes, beautifies his actions.

114ـ مَنْ قَصُرَ أمَلُهُ حَسُنَ عَمَلُهُ.

115. Whoever lengthens his hopes, corrupts his actions.

115ـ مَنْ أطالَ أمَلَهُ أفْسَدَ عَمَلَهُ.

The Leader الإمام

1. A just leader is better [and more beneficial] than heavy rainfall.

1ـ إمامٌ عادِلٌ خَيْرٌ مِنْ مَطَر وابِل.

2. One who obeys his *Im*ʾ*m* has obeyed his Lord.

2ـ مَنْ أطاعَ إمامَهُ فَقَدْ أطاعَ رَبَّهُ.

3. A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the establishment of truth.

3ـ يَحتاجُ الإمامُ إلى قَلْب عَقُول، ولِسان قَوُّول، وجَنان على إقامَةِ الحَقِّ صَوُّول.

Leadership الإمامة

1. Leadership (*im*ʾ*mah*) is a social order.

1ـ اَلإمامَةُ نِظامُ الأُمَّةِ.

2. Leadership is an organizational structure for the society

2ـ والإمامَةَ نِظاماً لِلأُمَّةِ.

Granting Refuge to the Fearful الأمان وإجارة المستغيثِ والخائفِ

1. Whoever gives refuge to the one who seeks his help, Allah will grant him refuge from His punishment.

1ـ مَنْ أجارَ المُسْتَغيثَ، أجارَهُ اللّهُ سُبْحانَه مِنْ عذابِهِ.

2. One who protects a fearful person from what he fears, Allah, the Glorified, will protect him from His chastisement.

2ـ مَنْ امَنَ خائفاً مِنْ مَخوفَة، آمَنَهُ اللّهُ سُبْحانَهُ مِنْ عِقابِهِ.

The Secure الآمِن

1. Many a person who is secure gets frightened.

1ـ رُبَّ آمِن وَجِل.

Security الأمن

1. Nothing brings greater security than [having] faith and [performing] good deeds.

1ـ ما مِنْ شَيْء يَحصُلُ بِهِ الأمانُ أبْلَغَ مِنْ ايمان وإحسان.

2. By Allah, no one hinders the security of the peaceful or takes away the rights of the people except the disbelieving infidel and the duplicitous apostate.

2ـ واللّهِ ما مَنَعَ الأمْنَ أهْلَهُ، وأزاحَ الحقَّ عَنْ مُسْتَحِقِّهِ إلاّ كُلُّ كافِر جاحِد، ومُنافِق مُلْحِد.

3. Do not be deceived by [a false sense of] security, for you will surely be taken from your sanctuary.

3ـ لا تَغْتَرَّنَّ بِالأمْنِ، فَإنَّكَ مَأخُوذٌ مِنْ مَأمَنِكَ.

4. It is not appropriate for an intelligent person to live in fear when he has found a way to [attain] security.

4ـ لايَنْبَغي لِلْعاقِلِ أنْ يُقيمَ عَلَى الخَوفِ إذا وَجَدَ إلىَ الأمْنِ سَبيلاً.

5. There is no blessing better than security.

5ـ لا نِعْمَةَ أَهْنَأُ مِنَ الأَمْنِ.

6. Security is [a cause of] deception; fear is [a means of] precaution.

6ـ اَلأَمْنُ إغْتِرارٌ، اَلخَوْفُ إسْتِظْهارٌ.

7. The sweetness of security is spoilt by the bitterness of fear and panic.

7ـ حَلاوَةُ الأَمْنِ، تُنَكِّدُها مَرارَةُ الخَوفِ والحَذَرِ.

8. Many a security turns into fear.

8ـ رُبَّ أَمْن إنْقَلَبَ خَوْفاً.

9. The comfort of life is in security.

9ـ رِفاهِيَّةُ العَيْشِ فيِ الأَمْنِ.

Feeling Secure From Allah's Scheme الأمنُ من مكرالله

1. One who feels secure from the scheme of Allah, his sense of security is futile (or his faith is nullified).

1ـ مَنْ أَمِنَ مَكْرَ اللّهِ بَطَلَ أَمانُهُ (ايمانه).

2. He from whose evil people are not safe, is not secure from the punishment of Allah.

2ـ ما أمِنَ عَذابَ اللّهِ مَنْ لَمْ يَأمَنِ النَّاسُ شَـرَّهُ.

The Trustworthy الأمين

1. How few are the reliable, trustworthy people, and how many are the treacherous!

1ـ ما أقَلَّ الثِّقَةَ المُؤتَمَنَ، وأكْثَرَ الخَوَّانَ.

Trustworthiness الأمانة

1. Trustworthiness leads to truthfulness.

1ـ اَلأمانَةُ تُؤَدّي إلى الصِّدْقِ.

2. Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious utterances.

2ـ اَلأمانةُ والوَفاءُ صِدْقُ الأفعالِ، والكِذْبُ والإفتِراءُ خيانَةُ الأقوالِ.

3. Return the trust to the one who has entrusted it to you, and do not act treacherously with the one who betrayed your trust.

3ـ أدِّ الأمانَةَ إلى مَنِ ائْتَمَنَكَ، ولا تَخُنْ مَنْ خانَكَ.

4. Return the trust when it is entrusted to you, and do not accuse anyone when you entrust something to him, for surely one who is not trustworthy has no faith.

4ـ أدِّ الأمانَةَ إذَا ائْتُمِنْتَ، ولا تَتَّهِمْ غَيرَكَ إذَا ائْتَمَنْتَهُ، فَإنَّهُ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ.

5. The best [form of] trustworthiness is keeping one’s promise.

5ـ أفضلُ الأمانَةِ الوَفاءُ بِالعَهدِ.

6. Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness.

6ـ اَلأمانةُ إيمانٌ، البَشاشَةُ إحسانٌ.

7. Trustworthiness is preservation [and safeguarding of what has been entrusted].

7ـ اَلأمانَةُ صِيانةٌ.

8. Trustworthiness is a success for the one who observes it.

8ـ الأمانَةُ فَوْزٌ لِمَنْ رَعاها(وَعاها).

9. Trustworthiness is a merit for the one who executes it.

9ـ اَلأمانَةُ فَضيلَةٌ لِمَنْ أدَّاها.

10. The bane of trustworthiness is treachery.

10ـ آفَةُ الأمانَةِ الخِيانَةُ.

11. When you are entrusted with something, then do not betray [the trust].

11ـ إذا اُئْتُمِنْتَ فَلا تَخُنْ.

12. When you entrust anyone [with something], then do not accuse them of treachery.

12ـ إذا ائْتَمَنْتَ فَلا تَسْتَخِنْ.

13. When trustworthiness becomes stronger, truthfulness increases.

13ـ إذا قَوِيَتِ الأمَانةُ كَثُرَ الصِّدْقُ.

14. The cornerstone of faith is trustworthiness.

14ـ رَأسُ الإسلامِ(الإيمانِ) الأمانَةُ.

15. Sound trustworthiness is a symbol of good conviction.

15ـ صِحَّةُ الأمانَةِ عُنْوانُ حُسْنِ المُعْتَقَدِ.

16. Espouse trustworthiness for it is the best [form of] religiosity.

16ـ عَلَيْكَ بِالأمانَةِ فَإنَّها أفْضَلُ دِيانَة.

17. Corruption of trustworthiness is submission to treachery.

17ـ فَسادُ الأمانَةِ طاعَةُ الخِيانَةِ.

18. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

18ـ فازَ مَنْ تَجَلْبَبَ الوَفاءَ، وادَّرَعَ الأمانَةَ.

19. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

19ـ كُلُّ شَيْء لايَحْسُنُ نَشْرُهُ أمانَةٌ وإنْ لَمْ يُسْتَكتَمْ.

20. One who has no trustworthiness has no faith.

20ـ مَنْ لا أمانَةَ لَهُ لا إيمانَ لَهُ.

21. One who takes [the] keeping [of] trust lightly will fall into treachery.

21ـ مَنِ اسْتَهانَ بِالأمانَةِ وَقَعَ فيِ الخِيانَةِ.

22. One who acts with trustworthiness has perfected his religion.

22ـ مَنْ عَمِلَ بِالأمانَةِ فَقَدْ أكْمَلَ الدِّيانَةَ.

23. The best trust that can be kept is fulfilling [one's] obligations.

23ـ مِنْ أحْسنَ الأمانَةِ رَعْىُ الذِّمَمِ.

24. There is no faith in one who is not trustworthy.

24ـ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ.

25. There is no trustworthiness in one who has no religion.

25ـ لاأمانَةَ لِمَنْ لا دينَ لَهُ.

Faith الإيمان

1. Faith is the better of the two trusts (or securities).

1ـ اَلإيمانُ أفْضَلُ الأمانَتَيْنِ(الأمانَيْن).

2. Faith is acknowledging with the tongue and acting with the limbs.

2ـ اَلإيمانُ قَوْلٌ بِاللِّسانِ، وعَمَلٌ بِالأركانِ.

3. Faith and modesty are linked in one linkage and they do not separate.

3ـ اَلإيمانُ والحَياءُ مَقْرُونانِ في قَرَن، ولا يَفْتَرِقانِ.

4. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

4ـ اَلإيمانُ والعِلْمُ (وَ العمَلُ) أخَوانِ تَوْأمانِ، ورَفيقانِ لا يَفْتَرِقانِ.

5. Faith is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

5ـ الإيمانُ شَجَرَةٌ، أصْلُهَا الْيَقينُ، وفَرْعُهَا التُّقى، ونُورُهَا الْحَياءُ، وَثَمَرُهَا السَّخاءُ.

6. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance of what has been decreed [by Allah].

6ـ الإيمانُ، والإخْلاصُ، واليَقينُ، والوَرَعُ، اَلصَّبْرُ والرِّضا بما يَأتي بِهِ القَدَرُ.

7. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

7ـ اَلإيمانُ والعَمَلُ أخَوانِ تَوْأمانِ، ورَفيقانِ لايَفْترِقانِ، لا يَقْبَلُ اللّهُ أحَدَهُما إلاّ بِصاحِبِهِ.

8. The best [sign of] faith is trustworthiness.

8ـ أفضلُ الإيمانِ، الأمانَةُ.

9. The best faith is [based on] complete certitude.

9ـ أفْضَلُ الإيمانِ، حُسْنُ الإيقانِ.

10. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

10ـ أقْوىَ النَّاسِ إيماناً أكثَرُهُمْ تَوَكُّلاً عَلَى اللّهِ سُبْحانَهُ.

11. The closest people to Allah, the Glorified, are the ones with the greatest faith.

11ـ أقْرَبُ النَّاسِ مِنَ اللّهِ سُبْحانَهُ أحْسَنُهُمْ إيماناً.

12. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

12ـ أفضلُ الإيمانِ الإخلاصُ والإحسانُ، وأقْبَحُ الشِّيَمِ اَلتَّجافي وَالعُدْوانُ.

13. The best faith is [based on] complete certitude, and the greatest honour is [in] doing good deeds.

13ـ أفضلُ الإيمانِ حُسْنُ الإيقانِ وأفْضَلُ الشَّرَفِ بَذْلُ الإحسانِ.

14. Verily the best faith is for a man to act justly with others.

14- إنَّ أفضلَ الإيمانِ إنْصافُ الرَّجُلِ مِنْ نَفْسِهِ.

15. Indeed the place of faith is the heart, and the path to it is [through] the ears.

15- إنَّ مَحَلَّ الإيمانِ الجَنانُ، وسَبيلَهُ الأُذُنانِ.

16. Faith is security.

16- اَلإيمانُ أمانٌ.

17. Faith is the path with manifest inner secrets.

17- اَلإيمانُ واضِحُ الوَلائجِ.

18. Faith is an effective intercessor.

18- اَلإيمانُ شَفيعٌ مُنجِحٌ.

19. Faith is free of jealousy.

19- اَلإيمانُ بَريءٌ مِنَ الحَسَدِ.

20. Faith is the loftiest goal.

20- الإيمانُ أعلى غايَة.

21. Disbelief is wiped out by faith.

21ـ اَلكُفْرُ يَمْحاهُ (يَمحوه) الإيمانُ.

22. Faith is sincerity in action.

22ـ اَلإيمانُ إخلاصُ العَمَلِ.

23. Salvation comes with faith.

23ـ النَّجاةُ مَعَ الإيمانِ.

24. Faith is a flame that cannot be extinguished.

24ـ اَلإيمانُ شِهابٌ لا يَخْبُو.

25. Faith is free of hypocrisy.

25ـ اَلإيمانُ بَريءٌ مِنَ النِّفاقِ.

26. Faith is patience in tribulation and gratitude in ease.

26ـ اَلإيمانُ صَبْرٌ في البَلاءِ، وشُكْرٌ في الرَّخاءِ.

27. If you have faith in Allah, your place of return will be secure.

27ـ إنْ امَنْتَ باللّهِ أمِنَ مُنْقَلَبُكَ.

28. It is through faith that salvation is attained.

28ـ بِالإيمانِ تَكُونُ النَّجاةُ.

29. It is through faith that one is guided towards virtuous actions.

29ـ بِالإيمانِ يُستَدَلُّ عَلَى الصَّالِحاتِ.

30. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.

30ـ بِالإيمانِ يُرْتَقى إلى ذُرْوَةِ السَّعادَةِ ونِهايَةِ الحُبُورِ.

31. Faith is salvation.

31ـ الإيمانُ نَجاةٌ.

32. The fruit of faith is success with Allah.

32ـ ثَمَرَةُ الإيمانِ اَلفَوْزُ عِندَ اللّهِ.

33. The fruit of faith is desire for the Eternal Abode.

33ـ ثَمَرَةُ الإيمانِ اَلرَّغبَةُ في دارِ البَقاءِ.

34. Three things, if possessed, complete one’s faith: intellect, forbearance and knowledge.

34ـ ثَلاثٌ مَنْ كُنَّ فيهِ كَمُلَ ايمانُهُ، اَلعَقْلُ، والحِلمُ، والعِلْمُ.

35. Three things, if possessed, perfect one's faith: that when one is pleased, his pleasure does not lead him towards vice; and when he gets angry, his anger does not draw him away from the truth; and when he is in a position of power, he never takes that which is not his.

35- ثلاثٌ مَنْ كُنَّ فيهِ استَكْمَلَ الإيمانَ: مَنْ إذا رَضىَ لَمْ يُخْرِجْهُ رِضاهُ إلى باطِل، وإذا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حقّ، وإذا قَدَرَ لَمْ يَأْخُذْما لَيسَلَهُ.

36. Three things, if possessed, perfect one's faith: justice in anger and contentment, moderation in poverty and wealth, and maintaining a balance between fear and hope.

36- ثلاثٌ مَنْ كُنَّ فيهِ فَقَدْ أكمَلَ الإيمانَ: العَدْلُ في الغَضَبِ والرِّضا، وَالقَصدُ في الفَقْرِ وَالغِناءِ، وَاعْتِدالُ الخَوفِ والرَّجاءِ.

37. Three things are from the treasures of faith: concealing misfortune, charity and sickness.

37- ثلاثٌ مِنْ كُنُوزِ الإيمانِ: كِتمانُ المُصيبَةِ، والصَّدَقَةُ، وَالمَرَضُ.

38. Virtuous chastity and contentment with what suffices are from the pillars of faith.

38- حُسْنُ العَفافِ، والرِّضا بِالكَفافِ مِنْ دَعائمِ الإيمانِ.

39. Lowering your voice, casting down your gaze and walking with modesty are from the signs of faith and religiousness.

39- خَفْضُ الصَّوتِ وغَضُّ البَصَرِ، ومَشيُ القَصْدِ، مِنْ أمارَةِ الإيمانِ وحُسنِ التَدَيُّنِ.

40. Contently remaining obedient [to Allah], performing good deeds and hastening towards noble traits are from the perfections of faith and the best virtues.

40ـ دَوامُ الطَّاعاتِ، وفِعْلُ الخَيْراتِ، والمُبادَرَةُ إلَى المَكْرُماتِ مِنْ كَمالِ الإيمانِ، وأفضَلِ الإحسانِ.

41. The embellishment of faith is piety.

41ـ زَيْنُ الإيمانِ الوَرَعُ.

42. He (ʿa) 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.

42ـ وقالَ ـ عليه السّلام ـ في ذكرِ الإيمانِ: زُلْفى لِمَنِ ارْتَقَبَ، وَثِقَةٌ لِمَنْ تَوَكَّلَ، وراحَةٌ لِمَنْ فَوَّضَ، وجُنَّةٌ لِمنْ صَبَرَ.

43. The embellishment of faith is [in] purity of one's innermost thoughts [and secrets] and [performing] good deeds in the open.

43ـ زَيْنُ الإيمانِ طَهارَةُ السَّرائرِ، وَحُسْنُ العَمَلِ فيِ الظَّاهِرِ.

44. Ask Allah for [strong] faith and act upon the ordinances of the Qur'an.

44ـ سَلُواالله الإيمانَ، واعْمَلُوا بِمُوجَبِ القُرآنِ.

45. The worst faith is that in which doubt enters.

45ـ شرُّ الإيمانِ ما دَخَلَهُ الشَّكُّ.

46. The uprightness of faith is [in] piety and its corruption is [in] greed.

46ـ صَلاحُ الإيمانِ الوَرَعُ، وفَسادُهُ الطَّمَعُ.

47. True faith and good deeds are the best provisions.

47ـ صِدْقُ الإيمانِ، وصَنايِعُ الإحسانِ، أفْضَلُ الذَّخائِرِ.

48. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

48ـ صُنْ ايمانَكَ مِنَ الشَّكِّ: فَإنَّ الشَّكَّ يُفْسِدُ الإيمانَ كَما يُفْسِدُ المِلْحُ العَسَلَ.

49. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

49ـ عَلَيْكُمْ بِإخلاصِ الإيمانِ فَإنَّهُ السَّبيلُ إلَى الجَنَّةِ والنَّجاةِ مِنَ النَّارِ.

50. It is on truth and trust that faith is based.

50ـ عَلَى الصِّدْقِ والأمانَةِ مَبْنَى الإيمانِ.

51. The pinnacle of faith is certitude.

51ـ غايَةُ الإيمانِ الإيقانُ.

52. The highest degree of faith is befriending for the sake of Allah, having enmity for the sake of Allah, spending on each other for the sake of Allah and establishing ties with each other for the sake of Allah, the Glorified.

52ـ غايَةُ الإيمانِ المُوالاةُ فِي اللّهِ، والمُعاداةُ فِي اللّهِ، والتَّباذُلُ فِي اللّهِ، وَالتَّواصُلُ فِي اللّهِ سُبْحانَهُ.

53. One type of faith is that which is firmly fixed in the hearts and another is that which shifts between the hearts and breasts [without being firmly fixed in the hearts].

53ـ فَمِنَ الإيمانِ ما يَكُونُ ثابِتاً مُسْتَقِرّاً فِي القُلُوبِ ومِنْهُ ما يَكونُ عَوارِىَ بَينَ القُلُوبِ والصُّدُورِ.

54. Allah, the Glorified, has prescribed faith as a purification from doubt.

54ـ فَرَضَ اللّهُ سُبْحانَهُ الإيمانَ تَطْهيراً مِنَ الشِّركِ.

55. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

55ـ قَدْ أوْجَبَ الإيمانُ عَلى مُعْتَقِدِهِ إقامَةَ سُنَنِ الإسلامِ والفَرْضِ.

56. Strengthen your faith with certitude, for this is the best religion.

56ـ قَوُّوا إيمانَكم(قَوِّ إيمانَك) باليَقينِ فَإنَّهُ أفْضَلُ الدّينِ.

57. How can he who resents the truth taste the sweetness of faith?

57ـ كَيفَ يَجِدُ حَلاَوَةَ الإيمانِ مَنْ يُسْخِطُ الحَقَّ؟!

58. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

58ـ كَسْبُ الإيمانِ لُزُومُ الحَقِّ، ونُصْحُ الخَلْقِ.

59. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

59ـ كَذِبَ مَنِ ادَّعى الإيمانَ وهُوَ مَشْغُوفٌ(مَشعُوفٌ) مِنَ الدُّنيا بِخُدَعِ الأمانيّ وزُورِ المَلاهي.

60. The conception of faith is [achieved through] the recitation of the Qur'an.

60ـ لَقاحُ الإيمانِ تَلاوَةُ القُرآنِ.

61. One who entertains doubt in his faith [in one God] becomes a polytheist.

61ـ مَنِ ارتابَ بِالإيمانِ أشرَكَ.

62. One who has no faith has no trustworthiness.

62ـ مَنْ لا إيمانَ لَهُ لاأمانَةَ لَهُ.

63. One who likes his faith to become perfect should ensure that his love, hate, pleasure and displeasure are [all] for the sake of Allah.

63ـ مَنْ أحبَّ أنْ يَكْمُلَ إيمانُهُ فَلْيَكُنْ حُبُّه لِلّهِ، وبُغضُهِ لِلّهِ، ورِضاهُ لِلّهِ، وسَخَطُهُ لِلّهِ.

64. One who gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah and hates for the sake of Allah, has perfected [his] faith.

64ـ مَنْ أعْطى فيِ اللّهِ، ومَنَعَ فِي اللّهِ، وأحَبَّ فِي اللّهِ، وأبْغَضَ فِي اللّهِ، فَقَدِ اسْتكْملَ الإيمانَ.

65. The basis of faith is unwavering certitude.

65ـ مِلاكُ الإيمانِ حُسْنُ الإيقانِ.

66. One whose faith is true is saved, and one whose submission is complete is guided.

66ـ نَجا مَنْ صَدَقَ إيمانُهُ وهُدِىَ مَنْ حَسُنَ إسْلامُهُ.

67. There is no honour higher than faith.

67ـ لاشَرَفَ أعْلى مِنَ الإيمانِ.

68. There is no medium more successful than faith.

68ـ لاوَسيلَةَ أنْجَحُ مِنَ الإيمانِ.

69. There is no faith like modesty and generosity.

69ـ لاإيمانَ كَالحياءِ والسَّخاءِ.

70. Faith without piety is of no benefit.

70ـ لايَنْفَعُ الإيمانُ بِغَيرِ تَقْوى.

71. A servant’s faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

71ـ لايَكْمُلُ إيمانُ عَبْد حتّى يُحِبَّ مَنْ أحَبَّهُ اللّهُ سُبْحانَهُ، ويُبْغِضَ مَنْ أبْغَضَهُ اللّهُ سُبْحانَهُ.

72. The faith of a servant is not true until he is more confident of what is in the Hand of Allah, the Glorified, than what is in his own hand.

72ـ لا يَصْدُقُ إيمانُ عَبْد حَتّى يَكُونَ بِما في يَدِ اللّهِ سُبْحانَهُ أوْثَقَ مِنْهُ بِما في يَدِهِ.

73. Nothing that is preserved by human beings is like faith in Allah and good deeds.

73ـ لاشَيءَ يَدَّخِرُهُ الإنْسانُ كَالإيمانِ بِاللّهِ وصَنايعِ الإحْسانِ.

74. The faith of a man is deduced by his submission and obedience [to Allah].

74ـ يُسْتَدَلُّ عَلى إيمانِ الرَّجُلِ بِالتَّسْليمِ ولُزومِ الطّاعَةِ.

75. The faith [of a person] is deduced by increased fear [of Allah], controlling lust and overcoming lowly desires.

75ـ يُسْتَدَلُّ عَلَى الإيمانِ بِكَثْرَةِ التُّقى، ومِلْكِ الشَّهْوَةِ، وغَلَبَةِ الهَوى.

76. Faith requires certitude.

76ـ يَحتاجُ الإيمانُ إلَى الإيقانِ.

77. Faith requires sincerity.

77ـ يَحتاجُ الإيمانُ إلىَ الإخلاصِ.

78. One who believes in Allah [and attests to His oneness] is saved.

78ـ مَنْ صَدَّقَ اللّهَ سُبْحانَهُ نَجى.

79. The foundation of faith is total submission to the will of Allah.

79ـ أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لأمرِ اللّهِ.

80. Have faith and you will be safe.

80ـ آمِنْ تَأمَنْ.

The Believer المؤمن

1. A believer is very truthful in [his] speech and generous in [his] benevolence.

1ـ اَلمُؤْمِنُ صَدُوقُ اللِّسانِ، بَذُولُ الإحسانِ.

2. A believer is [always] alert, waiting for one of the two boons [of this world or the Hereafter].

2ـ اَلمُؤْمِنُ يَقْظانٌ يَنْتَظِرُ إحْدَى الحَسَنَتَينِ.

3. A believer is chaste, contented, free from sin and pious.

3ـ اَلمُؤْمِنُ عَفِيفٌ، مُقْتَنِعٌ، مُتَنَزِّهٌ، مُتَوَرِّعٌ.

4. A believer is one whose love is for [the sake of] Allah, whose hate is for Allah, whose taking is for Allah and whose leaving is for Allah.

4ـ اَلمُؤْمِنُ مَنْ كانَ حُبُّهلِلّهِ، وبُغْضُهلِلّهِ، وأخذُهلِلّهِ، وتَرْكُهُ لِلّهِ.

5. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.

5ـ اَلمُؤْمِنُ شاكِرٌ فيِ السَّـرّاءِ، صابِرٌ فِي البَلاءِ، خائفٌ فِي الرَّخاءِ.

6. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

6ـ اَلمُؤْمِنُ عَفيفٌ فِي الغِنى، مُتَنَزَّهٌ عَنِ الدُّنيا.

7. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

7ـ اَلمُؤْمِنُ بَيْنَ نِعْمَة وخَطيئَة لا يُصلِحُهُما إلاّ الشُّكرُ وَالإسْتِغْفارُ.

8. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

8ـ اَلمُؤْمِنُ عِزٌّ كَريمٌ، مَأمُونٌ على نَفْسِهِ، حَذِرٌ مَحْزُونٌ.

9. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

9ـ المُؤْمِنُ دائِمُ الذِّكرِ، كَثيرُ الفِكرِ، عَلَى النَّعماءِ شاكِرٌ، وَفِي البَلاءِ صابِرٌ.

10. A believer is modest, independent, certain and pious.

10ـ اَلمُؤْمِنُ حَييٌّ، غَنيٌّ، مُوقِنٌ، تَقِيٌّ.

11. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

11ـ اَلمُؤْمِنُ إذا سُئِلَ أسْعَفَ، وإذا سَألَ خَفَّفَ.

12. A believer is wary of his sins, always fearing chastisement and hoping for the mercy of his Lord.

12ـ اَلمُؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أَبَداً يَخافُ البَلاءَ ويَرجُو رَحمَةَ رَبِّهِ.

13. To a believer, this world is his arena, action is his endeavour, death is his gift and Paradise is his prize.

13ـ اَلمُؤْمِنُ الدُّنْيا مِضْمارُهُ، والعَمَلُ هِمَّتُهُ، والمَوتُ تُحْفَتُهُ، والجَنَّةُ سَبْقَتُهُ.

14. A believer is one who has purified his heart of vileness.

14ـ المُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَنِيَّةِ(الريبَةِ).

15. A believer is one whose affair is near, whose sorrow is distant, whose silence is much and whose actions are sincere.

15ـ اَلمُؤْمِنُ قَريبٌ أمْرُهُ، بَعيدٌ هَمُّهُ، كَثيرٌ صَمْتُه، خالِصٌ عَمَلُهُ.

16. A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden.

16ـ اَلمُؤْمِنُ عَلَى الطَّاعاتِ حَريصٌ، وعَنِ المَحارِمِ عَفٌّ.

17. The soul of a believer is firmer than a hard rock while he is [himself] humbler than a slave.

17ـ اَلمُؤْمِنُ نَفْسُهُ أصْلَبُ مِنَ الصَّلْدِ، وهُوَ أذَلُّ مِنَ العَبْدِ.

18. When a believer observes, he takes lesson; and when he is quiet, he contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is grateful; and when he undergoes hardship, he is patient.

18ـ اَلمؤمِنُ إذا نَظَرَ اعْتَبَـرَ، وإذا سَكَتَ تَفَكَرَّ، وإذا تَكَلَّمَ ذَكَرَ، وَإذا أُعْطِيَ شَكَرَ، وإذَا ابْتُلِيَ صَبَـرَ.

19. When a believer is admonished, he restrains himself; and when he is warned, he becomes cautious; and when he is shown an example, he learns [from it]; and when he is reminded, he remembers; and when he is oppressed, he forgives.

19ـ اَلمُؤْمِنُ إذا وُعِظَ اِزْدَجَرَ، وإذا حُذّرَ حَذِرَ، وإذا عُبّرَ اِعْتَبَـرَ، وإذا ذُكِّرَ ذَكَّرَ، وإذا أُظْلِمَ غَفَرَ.

20. The persistence of a believer is [in] his renunciation [of worldly pleasures], his interest is [in] his religiosity, his dignity is [in] his contentment and his striving is for his Hereafter. His good deeds are many, his status is elevated and he has managed [to gain] his freedom and salvation.

20ـ اَلمُؤْمِنُ دَأْبُهُ زِهادَتُهُ، وَهَمُّهُ دِيانَتُهُ، وعِزُّهُ قَناعَتُهُ، وجِدُّهُ لآخِرَتِهِ، قَد كَثُرَتْ حَسَناتُهُ، وعَلَتْ دَرَجاتُهُ، وشَارَفَ خَلاصَهُ ونَجاتَهُ.

21. A believer looks at this world with eyes that derive lesson, and consumes from it only what is necessary, and hears in it with ears of hatred and enmity [towards it].

21ـ اَلمُؤمِنُ يَنْظُرُ إلَى الدُّنيا بِعَيْنِ الإعتِبارِ، ويَقْتاتُ فيها بِبَطْنِ الإضْطِرارِ، ويَسْمَعُ فيها بِأُذُنِ المَقْتِ والإبْغاضِ.

22. The believers blame themselves and are fearful of their past mistakes; they detest this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience.

22ـ اَلمُؤمنونَ لأنْفُسِهِمْ مُتَّهمُونَ، ومِنْ فارِطِ زَلَلِهِمْ وَجِلُونَ، ولِلدُّنْيا عائِفُونَ، وإلَى الآخِرَةِ مُشْتاقُونَ، وإلَى الطّاعاتِ مُسارِعُونَ.

23. A believer is one who bears with the harm that people inflict [on him] but nobody is ever harmed by him.

23ـ المُؤْمِنُ مَنْ تَحَمَّلَ أذَى النَّاسِ، ولايَتَأذّى أحَدٌ بِهِ.

24. The believer is one who safeguards his Hereafter by [sacrificing] his world, while the vicious is one who safeguards his world by [sacrificing] his Hereafter.

24ـ اَلمُؤمِنُ مَنْ وَقى دينَهُ بِدُنْياهُ، والفاجِرُ مَنْ وَقى دُنْياهُ بدِينِهِ.

25. A believer is faithful to himself and struggles against his vain desires and feelings.

25ـ اَلمُؤمِنُ أمينٌ عَلى نَفْسِهِ، مُغالِبٌ (مُجاهِدٌ) لِهَواهُ وحِسِّهِ.

26. Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth through their tongues.

26ـ إتَّقُوا ظُنُونَ المُؤمِنينَ، فَإنَّ اللّهَ سُبْحانَهُ أجْرَى الحقَّ على ألْسِنَتِهِمْ.

27. The most honourable of believers is the most sagacious of them.

27ـ أشرَفُ المُؤْمِنينَ أكْثَرُهُمْ كَيْساً.

28. The best of believers in terms of belief is the one whose taking, giving, anger and pleasure are all for [the sake of] Allah.

28ـ أفضلُ المُؤْمِنينَ إيماناً مَنْ كانَ لِلّهِ أخذُهُ، وعَطاهُ، وسَخَطُهُ، وَرِضاهُ.

29. Believers are indeed compassionate.1

29ـ إنَّ المُؤْمِنينَ مُشْفِقُونَ.

30. Verily believers are afraid [of displeasing Allah].

30ـ إنَّ المُؤْمِنينَ وَجِلُونَ.

31. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and his sorrow is in his heart.

31ـ إنَّ بِشْرَ المُؤمِنِ في وَجْهِهِ، وقُوَّتَهُ في دينِهِ، وحُزْنَهُ في قَلْبِهِ.

32. Verily a believer feels ashamed if an act which goes against his faith is committed by him.

32ـ إنَّ المُؤْمِنَ لَيَسْتَحْيي إذا مَضى لَهُ عَمَلٌ في غَيرِ ما عُقِدَ عَلَيْهِ ايمانُهُ.

33. The goal of a believer is Paradise.

33ـ غايَةُ المُؤْمِنِ الجَنَّةُ.

34. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

34ـ غِنَى المُؤمِنِ بِاللّهِ سُبْحانَهُ.

35. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and disobeyed his lower-

self.

35ـ قَدْ أحْيا عَقْلَهُ، وأماتَ شَهْوَتَهُ، وأطاعَ رَبَّهُ وعَصى نَفْسَهُ.

36. How many a believer has succeeded through patience and thinking positively.

36ـ كَمْ مِنْ مُؤمِن فازَ بِهِ الصَّبْرُ، وحُسْنُ الظَّنِّ.

37. Be a pious, contented and modest believer.

37ـ كُنْ مُؤمِناً، تَقِيّاً، مُتَقَنِّعاً، عَفيفاً.

38. A believer has a perfect intellect, a pleasing leniency, an inclination towards good deeds and an aversion towards bad deeds.

38ـ لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ، وحِلْمٌ مَرْضِيٌّ، ورَغْبَةٌ فِي الحَسَناتِ، وفِرارٌ مِنَ السَّيِّئاتِ.

39. A believer has three times: a time for whispering to his Lord, a time for assessing himself (or in another narration: a time for making arrangements for his livelihood) and a time when he freely enjoys himself with what is lawful and pleasant.

39ـ لِلْمُؤْمِنِ ثلاثُ ساعات، ساعَةٌ يُناجي فيها رَبَّهُ، وساعَةٌ يُحاسِبُ فيها نَفْسَهُ، (وساعَةٌ يَرُمُّ فيها مَعاشَهُ) وساعَةٌ يُخَلّي بَينَ نَفْسِهِ ولَذَّتِها فيما يَحِلُّ ويَجْمُلُ.

40. The faith of a believer is not perfected until he deems comfort to be a trial and affliction to be a blessing.

40ـ لايَكْمُلُ إيمانُ المُؤْمِنِ حَتّى يَعُدَّ الرَّخاءَ فِتْنَةً، والبَلاءَ نِعْمَةً.

41. A believer is never found to be envious, malevolent or miserly.

41ـ لايُلْفَى المُؤمِنُ حَسُوداً، ولاحَقُوداً، ولابَخيلاً.

42. A believer is never anything other than forbearing and merciful.

42ـ لايَكونُ المُؤْمِنُ إلاَّ حَليماً، رَحيماً.

43. It behoves a believer to feel ashamed if the thought of disobedience crosses his mind.

43ـ يَنْبَغي لِلْمُؤْمِنِ أنْ يَسْتَحييَ إذَا اتَّصَلَتْ لَهُ فِكْرَةٌ في غَيرِ طاعَة.

44. It behoves a believer to remain obedient and to cover himself with piety and contentment.

44ـ يَنْبَغي لِلْمُؤْمِنِ أنْ يَلْزَمَ الطَّاعَةَ، ويَلْتَحِفَ الوَرَعَ والقَناعَةَ.

45. A believer is tested with affliction just like the purity of gold and silver is tested with fire.

45ـ يُمْتَحَنُ المُؤْمِنُ بِالبَلاءِ، كَما يُمْتَحَنُ بِالنّارِ اَلخِلاصُ.

46. There are three signs of a believer: truthfulness, certitude and [having] short hopes.

46ـ لِلْمُؤْمِنِ ثَلاثُ عَلامات: الصِّدْقُ، واليَقينُ، وقَصْرُ الأمَلِ.

47. A believer is never found to be anything but content.

47ـ لَنْ يُلْقَى المُؤْمِنُ إلاّ قانِعاً.

48. He who is not concerned about improving his Hereafter is not a believer.

48

ـ لَيْسَ بِمُؤمِن مَنْ لَمْ يَهْتَمَّ بإصْ

49. If I were to strike the nose of a believer to make him hate me he would still not hate me, and if I were to bestow the whole world to a hypocrite to make him love me he would still not love me.

49ـ لَو ضَرَبْتُ خَيْشُومَ المُؤْمِنِ على أنْ يُبْغِضَني ما أبْغَضَني، وَلَو صَبَبْتُ الدُّنيا بِجُمْلَتِها عَلَى المُنافِقِ على أنْ يُحِبَّني ما أحَبَّني.

50. One who believes is safe.

50ـ مَنْ آمَنَ أمِنَ.

51. One who believes increases his certitude.

51ـ مَنْ يُؤمِنْ يَزْدَدْ يَقيناً.

52. One who believes in Allah seeks [help and] protection from Him.

52ـ مَنْ آمَنَ بِاللّهِ لَجَأَ إلَيْهِ.

53. A believer has not [truly] believed until he comprehends.

53ـ ما آمَنَ المُؤْمِنُ حتّى عَقَلَ.

54. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

54ـ مَثَلُ المُؤْمِنِ كَالأُتْرُجَّةِ طَيِّبٌ طَعْمُها وريحُها.

55. One who purifies his faith is guided.

55ـ هُدِيَ مَنْ أخْلَصَ إيمانَهُ.

56. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

56ـ هَمُّ المُؤمِنِ لآخِرَتِهِ، وكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

57. A believer is never satiated while his brother is hungry.

57ـ لايَشْبَعُ المُؤْمِنُ وأخُوهُ جايعٌ.

58. A believer never falls short of forbearance and never gets anxious when faced with difficulty.

58ـ لايُقَصِّرُ المُؤْمِنُ عَنْ احْتِمال، ولا يَجزَعُ لِرَزِيَّة.

59. A man does not become a [true] believer until he is no longer concerned about what [food] will end his pangs of hunger and which of his two attires he will wear.

59ـ لايَكونُ الرَّجُلُ مُؤْمِناً حتّى لايُبالِيَ بِماذا أسَدَّ فَوْرَةَ جُوعِهِ، ولابِأيِّ ثَوبَيْهِ ابْتَذَلَ.

60. The cheerfulness of a believer is in his face and his sorrow is in his heart. He has the broadest chest (i.e. has great patience, knowledge and virtue) and is most humble in spirit. He hates high position and dislikes renown. His grief is long, his sorrow is distant, his silence is much and his time is occupied. He

is grateful and patient, submerged in his thoughts [about the Hereafter], sparing in his friendship, easy going and of soft temperament. He is firmer than a hard rock but humbler than a slave.

60ـ بِشْرُ المُؤْمِنِ في وَجْهِهِ، وحُزْنُهُ في قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْراً، وأَذَلُّ شَيْءٍ نَفْساً، يَكْرَهُ الرِّفْعَةَ، ويَشْنَأُ السُّمْعَةَ، طَويلٌ غَمُّهُ، بَعيدٌ هَمُّهُ، كَثيرٌ صَمْتُهُ، مَشْغُولٌ وَقْتُهُ، صَبُورٌ شَكُورٌ، مَغْمُورٌ بِفِكْرَتِهِ، ضَنينٌ بِخُلَّتِهِ، سَهْلُ الخليقَةِ، لَيِّنُ العَريكَةِ، نَفْسُهُ أَصْلَبُ مِنَ الصُّلْدِ، وهُوَ أَذَلُّ مِنَ العَبْدِ.

61. The beauty of a believer's face is from the special favour of Allah on him.

61ـ حُسْنُ وَجْهِ المُؤمِنِ مِنْ حُسْنِ عِنايَةِ اللّهِ بِهِ.

62. Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite is seen in his actions.

62ـ إنَّ المُؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ وإنَّ المُنافِقَ يُرى شَكُّهُ في عَمَلِهِ.

63. A believer is sagacious and intelligent.

63ـ اَلمُؤمنُ كَيِّسٌ، عاقِلٌ.

64. A believer is free from perversion and dissension.

64ـ المُؤْمِنُ مُنَزَّهٌ عَنِ الزَّيغِ والشِّقاقِ.

65. A believer is penitent, repentant and remorseful.

65ـ اَلمُؤْمِنُ مُنيبٌ، مُسْتَغْفِرٌ، تَوّابٌ.

66. The nature of a believer is [being] sincere and his trait is suppressing anger.

66ـ اَلمُؤْمِنُ غَريزَتُهُ النُّصْحُ، وسَجِيَّتُهُ الكَظْمُ.

67. The believers are such that their good deeds are expected and people are safe from their evil.

67ـ اَلمُؤمِنُونَ خَيْراتُـهُمْ مَأمُولَةٌ، وشُرُورُهُمْ مَأمُونَةٌ.

68. The fear of a believer is in his heart and his repentance is in his admission.

68ـ تَقِيَّةُ المُؤْمِنِ في قَلْبِهِ، وتَوْبَتُهُ فِي اعْتِرافِهِ.

69. Three things are adornments for believers: fear of Allah, truthful speech and returning trusts [to their rightful owners].

69ـ ثَلاثٌ هُنَّ زَيْنُ المُؤْمِنِ: تَقْوَى اللّهِ، وصِدْقُ الحَديثِ، وأداءُ الأمانَةِ.

70. The beauty of a believer is his piety.

70ـ جَمالُ المُؤمِنِ وَرَعُهُ.

71. The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin.

71ـ سُرُورُ المُؤْمِنِ بِطاعَةِ رَبِّهِ، وحُزْنُهُ على ذَنْبِهِ.

72. The integrity of a believer is in his keeping away from what is forbidden and hastening towards virtues.

72ـ طَرْفُ المُؤْمِنِ نَزاهَتُهُ عَنِ المَحارِمِ، ومُبادِرَتُهُ إلَى المَكارِمِ.

73. A believer is easy going, polite, approachable and reliable.

73ـ أَلمُؤْمِنُ هَيِّـنٌ لَيِّنٌ، سَهْلٌ، مُؤَتَمَنٌ.

74. A believer makes few mistakes and does plenty of work.

74ـ اَلمُؤْمِنُ قَليلُ الزَّلَلِ، كَثيرُ العَمَلِ.

75. The demeanour of a believer is characterized by moderation and his conduct is upright.

75ـ المُؤمِنُ سيرَتُهُ القَصْدُ، وسُنَّتُهُ الرُّشدُ.

76. A believer loathes idle play and likes to work hard.

76ـ اَلمُؤْمِنُ يَعافُ اللَّهْوَ، وَيَأْلِفُ الجِدَّ.

77. When the soul of a believer ascends to the heavens, the angels are amazed and say: It is incredible how he was saved from a place where the best of us2 got corrupted.

77ـ إذا صَعَدَتْ رُوحُ المُؤْمِنِ إلَى السَّماءِتَعَجَّبَت المَلائِكَةُ وقالَتْ عَجَباً كَيْفَ نَجا مِنْ دار فَسَدَ فيها خِيارُنا.

78. A believer is sorrowful in his thoughts [about himself], sparing in his friendship.

78ـ اَلمُؤمِنُ مَغْمُومٌ بِفِكْرَتِهِ، ضَنينٌ بِخُلَّتِهِ.

79. A believer has a mild disposition and is easy going.

79ـ اَلمُؤمِنُ لَيِّنُ العَريكَةِ، سَهْلُ الخَليقَةِ.

80. A believer does not oppress [anyone] and eschews sin.

80ـ اَلمُؤْمِنُ لايَظْلِمُ، وَلايَتَأَثَّمُ.

81. A believer is fair to the one who is unfair to him.

81ـ اَلمُؤْمِنُ يُنْصِفُ مَنْ لا يُنْصِفُهُ.

82. A believer is affectionate, endearing and compassionate.

82ـ المُؤْمِنُ آلِفٌ، مأْلُوفٌ، مُتَعَطِّفٌ.

83. Indeed believers are approachable and soft-hearted.

83ـ إنَّ المُؤْمنينَ هَيْنُونَ، لَيْنُونَ.

84. Believers are indeed virtuous.

84ـ إنَّ المُؤْمِنينَ مُحْسِنُونَ.

85. Indeed believers are fearful [of Allah].

85ـ إنَّ المُؤْمِنينَ خائِفُونَ.

86. A believer is [gauged] by his actions.

86ـ اَلمُؤْمِنُ بِعَمَلِهِ.

87. Believers possess more intelligence [than others].

87ـ اَلمُؤمِنُونَ أعْظَمُ أحْلاماً.

1. Or, if taken in the context of Q70:27 and other similar verses, this could be translated as: Believers are indeed apprehensive [of the punishment of Allah].
2. Other copies have ‘the best of them’ – and this seems to be more correct.

The Human Being الإنسان

1. The human being is [distinguished] by his intellect.

1ـ اَلإنسانُ بِعَقْلِهِ.

2. The uprightness of a human being is in controlling the tongue and doing good deeds.

2ـ صَلاحُ الإنسانِ في حَبْسِ اللِّسانِ وبَذْلِ الإحسانِ.

3. He (‘a) said about the one whom he censured: He does not anticipate any misfortune and does not humble himself in piety. He does not know the door of guidance so as to go towards it, nor [does he know] the door of perdition so as to turn away from it.

3ـ وَقالَ ـ عليه السّلام ـ في وَصف مَنْ ذَمَّهُ: لايَحْسِبُ رَزِيَّةً، ولا يَخْشَعُ تَقِيَّةً، لا يَعْرِفُ بابَ الهُدى، فَيَتَّبِعَهُ ولا بابَ الرَّدى فَيَصُدَّ عَنْهُ.

Intimacy with Allah الأُنس باللّه

1. The fruit of intimacy with Allah is keeping aloof from the people.

1ـ ثَمَرةُ الأُنسِ بِاللّهِ الاسْتيحاشُ مِنَ النَّاسِ.

2. How can one become intimate with Allah when he has not separated himself from the creation?

2ـ كَيفَ يَأنَسُ بِاللّهِ مَنْ لا يَسْتَوْحِشُ مِنَ الخَلْقِ؟

3. One who is intimate with Allah keeps aloof from the people.

3ـ مَنْ اَنِسَ باللّهِ اِسْتَوحَشَ مِنَ النَّاسِ.

4. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

4ـ مَنِ اسْتَوحَشَ عَنِ النَّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ.

Intimacy الأُنس

1. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

1ـ أُنسُ الأمْنِ تُذْهِبُهُ وَحْشَةُ الوَحْدَةِ، وأُنْسُ الجَماعَةِ يُنَكِّدُهُ وَحْشَةُ المَخافَةِ.

2. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

2ـ اَلأُنسُ في ثَلاثَة: اَلزَّوجَةِ المُوافِقَةِ، والوَلَدِ الصَّالِحِ، والأخِ المُوافِقِ.

3. The most deserving of intimacy among the people is the close friend.

3ـ أحقُّ النَّاسِ أنْ يُونَسَ بِهِ، اَلوَدُودُ، اَلمألُوفُ.

Deliberateness and Acting Unhurriedly التأنّي والأناة

1. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

1ـ اَلتُّؤَدَةُ مَمْدُوحَةٌ في كُلِّ شَيْء إلاّ في فُرَصِ الخَيْرِ.

2. Taking time [to ascertain] is better than making haste, except in opportunities for [doing] good.

2ـ اَلتَّثَبُّتُ خَيْرٌ مِنَ العَجَلَةِ إلاّ في فُرَصِ الخَيْرِ(البِرِّ).

3. Deliberateness is judiciousness.

3ـ اَلتَّأنّي حَزْمٌ.

4. Deliberateness brings about assurance.

4ـ التَّأنّي يُوجِبُ الإستِظهارَ.

5. Deliberateness in action protects against errancy.

5ـ اَلتَّأنّيُ في الفِعْلِ يُؤمِنُ الخَطَلَ.

6. Through deliberateness, matters become easy.

6ـ بِالتَّأنّي تَسْهُلُ المَطالِبُ.

7. Confidence in speech protects from slips and mistakes.

7ـ التَثَبُّتُ في القَوْلِ يُؤمِنُ العِثارَ والزَّلَلَ.

8. Through deliberateness, means become easy.

8ـ بِالتَّأنّي تَسْهَلُ الأسْبابُ.

9. Slowly! Darkness is disappearing; as though those who had departed have arrived [at their final destination] and those who hasten will soon join.

9ـ رُوَيْداً يُسْفِرُ الظَّلامُ، كَأنْ قَدْ وَرَدَتِ الأظْعانُ يُوشِكُ مَنْ أسْرَعَ أنْ يَلْحَقَ.

10. Bind your haste with your deliberateness, your domination with your friendliness and your evil [traits] with your good [ones]. Help the intellect overcome vain desires and you will possess understanding.

10ـ صِلْ عَجَلَتَكَ بِتَأنّيكَ، وسَطْوَتَكَ بِرِفْقِكَ، وشَرَّكَ بِخَيْرِكَ، وانْصُرِ العَقْلَ عَلَى الهَوى تَمْلِكِ النُّهى.

11. You must adopt deliberateness, for indeed one who acts unhurriedly is deserving of success.

11ـ عَلَيكَ بِالأناةِ فَإنَّ المُتَأنّي حَرِيٌّ بِالإصابَةِ.

12. In deliberateness there is [precaution and] assurance.

12ـ فِي التَّأنّي إسْتِظْهارٌ.

13. In deliberateness there is safety.

13ـ في الأناةِ السَّلامَةُ.

14. One who acts without haste is saved from mistakes.

14ـ مَنْ إتَّأَدَ أمِنَ مِنَ الزَّلَلِ.

15. There is no success for one who has no deliberateness.

15ـ لا إصابَةَ لِمَنْ لا أناةَ لَهُ.

16. Deliberateness is a virtue.

16ـ اَلأناةُ حُسْنٌ.

17. Deliberateness is success.

17ـ اَلأناةُ إصابَةٌ.

One who Acts with Deliberateness المُتَأَنّي

1. One who acts unhurriedly is deserving of success.

1ـ اَلمُتَأَنّي حَرِيٌّ بِالإصابَةِ.

2. The one who acts with deliberateness is successful even if he perishes.

2ـ اَلمُتَأَنّي مُصيبٌ وإِنْ هَلَكَ.

3. The one who acts without haste is either successful or close to success.

3ـ أصابَ مُتَأَنّ أوْ كادَ.

Strengthening oneself التأيّد

1. Strengthening oneself is [a sign of] judiciousness.

1ـ اَلتَّأَيُّدُ حَزْمٌ.

Misery البُؤس

1. How close is misery to felicity, and death to life.

1ـ ما أقْرَبَ البُؤسُ مِنَ النَّعيمِ، والمَوْتُ مِنَ الحَياةِ.

Stinginess and Avarice البُخل والشُّحُّ

1. Stinginess is one of the two forms of poverty.

1ـ البُخْلُ أحَدُ الفَقْرَينِ.

2. Stinginess earns dishonor and makes one enter hellfire.

2ـ اَلبُخْلُ يَكْسِبُ العارَ، ويُدْخِلُ النَّارَ.

3. Stinginess in spending from one's wealth that which Allah, the Glorified, has made obligatory, is the worst type of stinginess.

3ـ البُخْلُ بِإخْراجِ مَاافتَرَضَهُ اللّهُ سُبْحانَهُ مِنَ الأمْوالِ أقْبَحُ البُخلِ.

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.

4ـ اِحْتَرِسُوا مِنْ سَوْرَةِ الجِمْد(الحَمد)، والحِقْد، والغَضَب، والحَسَد، وَأعِدُّوا لِكُلِّ شَيْء مِنْ ذلِكَ عُدَّةً تُجاهِدونَهُ بِها مِنَ الفِكْرِ في العاقِبَةِ، ومَنْعِ الرَّذيلَةِ، وطَلَبِ الفَضيلَةِ، وصَلاحِ الآخِرَةِ، ولُزومِ الحِلْمِ.

5. Be wary of stinginess, for it is ignobility and [leads to] vilification.

5ـ اِحْذَرُوا البُخْلَ فَإنَّهُ لُؤْمٌ ومَسَبَّةٌ.

6. Be wary of avarice, for verily it brings hate, tarnishes [one's] good qualities and exposes [one's] faults.

6ـ اِحْذَرُوا الشُّحَّ، فَإنَّهُ يُكْسِبُ المَقْتَ، ويَشِينُ المَحاسِنَ، ويُشيعُ العُيوبَ.

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 your hated by your relatives.

7ـ إيّاكَ والتَّحَلِّيَ بِالبُخْلِ، فَإنَّهُ يُزري بِكَ عِندَ القَريبِ (الغَريبِ)، وَيُمَقِّتُكَ إلَى النَّسيبِ.

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.

8ـ إيّاك والشُّحَّ فَإنَّهُ جِلبابُ المَسْكَنَةِ، وزِمامٌ يُقادُ بِهِ إلى كُلِّ دِناءَة.

9. I bid you to refrain from stinginess, for the miser is hated by strangers and shunned by those who are close to him.

9ـ إيّاكُمْ والبُخلَ، فَإنَّ البَخيلَ يَمْقَتُهُ الغَريبُ، ويَنْفُرُ مِنْهُ القَريبُ.

10. The worst stinginess is withholding money from those who deserve it.

10ـ أقْبَحُ البُخْلِ مَنْعُ الأمْوالِ مِنْ مُسْتَحِقّها.

11. Stinginess is [a form of] poverty.

11ـ اَلبُخلُ فَقْرٌ.

12. Avarice leads to vilification.

12ـ اَلشُّحُّ مَسَبَّةٌ.

13. Making too many excuses is a sign of stinginess.

13ـ كَثْرَةُ التَّعَلُّلِ آيَةُ البُخْلِ.

14. Avarice earns vilification.

14ـ اَلشُّحُّ يَكْسِبُ المَسَبَّةَ.

15. Stinginess degrades its possessor.

15ـ اَلبُخْلُ يُزْري بِصاحِبِهِ.

16. Stinginess earns condemnation.

16ـ اَلبُخْلُ يَكْسِبُ الذَّمَّ.

17. Stinginess gives rise to hatred.

17ـ البُخْلُ يُوجِبُ البَغْضاءَ.

18. Stinginess with what is available [in one's possession] is thinking negatively of God.

18ـ اَلبُخْلُ بِالمَوجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ.

19. Stinginess humiliates its possessor and elevates the one who turns away from it.

19ـ اَلبُخْلُ يُذِلُّ مُصاحِبَهُ ويُعِزُّ مُجانِبَهُ.

20. Through stinginess, vilification increases.

20ـ بِالبُخْلِ تَكْثُرُ المَسَبَّةُ.

21. The worst trait is stinginess.

21ـ بِئْسَ الخَليقَةُ البُخْلُ.

22. Excessive avarice sullies chivalry and spoils brotherhood.

22ـ زِيادَةُ الشُّحِّ تَشينُ الفُتُوَّةَ وتُفْسِدُ الأُخُوَّةَ.

23. In avarice there is vilification (and dishonour).

23ـ فِي الشُّحِّ المَسَبَّةُ (السَّبَّةُ).

24. Excessive avarice leads to vilification.

24ـ كَثْرَةُ الشُّحِّ تُوجِبُ المَسَبَّةَ.

25. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

25ـ لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ شَخْصاً مُشَوَّهاً.

26. If you were to see stinginess in the form of a man, you would have surely seen a disfigured person, from whom every eye would look away and every heart would turn away.

26ـ لَوْ رَأَيْتُمُ البُخْلَ رَجُلاً لَرَأَيْتُمُوهُ مُشَوَّهاً يُغَضُّ عَنْهُ كُلُّ بَصَر، ويَنْصَرِفُ عَنْهُ كُلُّ قَلْب.

27. One who persists in avarice is deprived of [sincere] advisers.

27ـ مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصيحَ.

28. Avarice is one of the most revolting traits.

28ـ مِنْ أَقْبَحِ الخَلائِقِ الشُّحُّ.

29. How revolting is stinginess with affluence!

29ـ ما أَقْبَحَ البُخْلَ مَعَ الإكْثارِ.

30. How revolting is stinginess by those who possess nobility.

30ـ ما أَقْبَحَ البُخْلَ بِذَوِى النُّبْلِ.

31. Nothing brings down the wrath of Allah like stinginess.

31ـ مَا اجْتُلِبَ سَخَطُ اللّهِ بِمِثْلِ البُخلِ.

32. The honourable do not flee from death the way they flee from stinginess and the company of the wicked.

32ـ ما فِرارُ الكِرامِ مِنَ الحِمامِ كَفِرارِهِمْ مِنَ البُخلِ ومُقارَنَةِ اللِّئامِ.

33. There is no vilification like avarice.

33ـ لا مَسَبَّةَ كالشُّحِّ.

34. There is no alienation like avarice.

34ـ لا غُرْبَةَ كالشُّحِّ.

35. There is no magnanimity with avarice.

35ـ لا مُرُوَّةَ مَعَ شُحّ.

36. There is no evil trait worse than avarice.

36ـ لا سَوْأَةَ أَسْوَأُ مِنَ الشُّحِّ.

37. There is no evil trait worse than stinginess

37ـ لا سَوْأَةَ أَسْوَءُ مِنَ البُخْلِ.

The Miser and the Avaricious البخيل والشَّحيح

1. A miser is stingy towards himself with little of his worldly possessions and leaves all the rest for his heirs.

1ـ البَخيلُ يَبْخَلُ على نَفْسِهِ بِاليَسيرِ مِنْ دُنياهُ، ويَسْمَحُ لِوُرَّاثِهِ بِكُلِّها.

2. A miser gives up of more of his honour than what he holds of his possessions and loses multiple times more of his religion than what he saves of his property.

2ـ اَلبَخيلُ يَسْمَحُ مِنْ عِرْضِهِ بِأكثَرَ مِمّا أَمْسَكَ مِنْ عَرَضِهِ، ويُضَيِّعُ مِنْ دينِهِ أضعافَ ما حَفِظَ مِنْ نَشَبِهِ.

3. The farthest of creatures from Allah, the Exalted, is the wealthy miser.

3ـ أَبْعَدُ الخلائِقِ مِنَ اللّهِ تعالى اَلبَخيلُ الغَنِيُّ.

4. The most miserly with his possessions is the most generous with his honour.

4ـ أَبْخَلُ النَّاسِ بِعَرَضِهِ أَسْخاهُمْ بِعِرْضِهِ.

5. The most miserly of all people is the one who is stingy to himself with his wealth, and [eventually] leaves it behind for his heirs.

5ـ أَبْخَلُ النَّاسِ مَنْ بَخِلَ على نَفْسِهِ بِمالِهِ، وخَلَّفَهُ لِوُرّاثِهِ.

6. The miser is dispraised, the envious is disheartened.

6ـ البَخيلُ مَذْمُومٌ، اَلْحَسُودُ مَغْمُومٌ.

7. The miser is a treasurer for his heirs.

7ـ اَلبَخيلُ خازِنٌ لِوَرَثَتِهِ.

8. A miser hastens poverty.

8ـ البَخيلُ مُتَعَجِّلُ الفَقْرِ.

9. A miser is always disgraced.

9ـ اَلبَخيلُ أَبَداً ذَليلٌ.

10. A miser always comes up with excuses and pretexts.

10ـ اَلبَخيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالمعاذيرِ والتَّعالِيلِ.

11. A miser is abased among those who are dear to him.

11ـ اَلبَخيلُ ذَليلٌ بَيْنَ أَعِزَّتِهِ.

12. I am amazed at the wretched miser who rushes towards the poverty that is fleeing him and loses the wealth that is seeking him; he lives a life of poverty in this world and is called to account with the reckoning of the wealthy in the Hereafter.

12ـ عَجِبْتُ لِلْشَّقِيِّ البَخيل يَتَعَجَّلُ الفَقْرَ الَّذي مِنْهُ هَرَبَ ويَفُوتُهُ الغِنى الَّذي إيّاهُ طَلَبَ فَيَعيشُ فِي الدُّنيا عَيْشَ الفُقَراءِ ويُحاسَبُ فِي الآخِرَةِ حِسابَ الأغْنياءِ.

13. The avaricious has no friend.

13ـ لَيْسَ لِشَحيح رَفيقٌ.

14. The miser has no close friend.

14ـ لَيْسَ لِبَخيل حَبيبٌ.

15. He who is stingy to himself with his wealth is not successful and leaves behind his possessions for others.

15ـ لَمْ يُوفَّقْ مَنْ بَخِلَ عَلى نَفْسِهِ بِخَيْرِهِ وخَلَّفَ مالَهُ لِغَيْرِهِ.

16. One who withholds his hand out of fear of poverty has [actually] hastened poverty.

16ـ مَنْ قَبَضَ يَدَهُ مَخافَةَ الفَقْرِ فَقَدْ تَعَجَّلَ الفَقْرَ.

17. One who is stingy with his wealth is abased.

17ـ مَنْ بَخِلَ بِمالِهِ ذَلَّ.

18. One who is miserly with that which he does not [even] possess, has exceeded in meanness.

18ـ مَنْ بَخِلَ بِما لا يَمْلِكُهُ فَقَدْ بالَغَ فيِ الرَّذيلَةِ (بالرَّذيلة).

19. One who withholds his hand from [spending on] his family has only held back one hand from them but caused many hands to be withheld by them [against him].

19ـ مَنْ يَقْبِضْ يَدَهُ عَنْ عَشيرَتِهِ، فَإِنَّما يَقْبِضُ يَداً واحِداً عَنْهُمْ، ويَقْبِضُ عَنْهُ أيْديَ كَثيرَةً مِنْهُمْ.

20. One who is stingy with his wealth towards himself, is generous with it to his wife's [next] husband.

20ـ مَنْ بَخِلَ بِمالِهِ على نَفْسِهِ جادَ بِهِ على بَعْلِ عِرْسِهِ.

21. He who is stingy to the one who needs what he possesses, Allah's wrath upon him increases.

21ـ مَنْ بَخِلَ علَى المُحْتاجِ بِما لَدَيْهِ كَثُرَ سَخَطُ اللّهِ علَيْهِ.

22. He who is stingy with his favours has not fastened his faith [and made it firm].

22ـ ما عَقَدَ إيمانَهُ مَنْ بَخِلَ بإحْسانِهِ.

23. He who is stingy with his favours is not intelligent.

23ـ ما عَقَلَ مَنْ بَخِلَ بِإحسانِهِ.

24. While passing by some filth in a cesspit, he (‘a) said: This is what you were competing for yesterday. And in another narration, he said: This is what the misers were stingy with.

24ـ وقال ـ عليه السّلام ـ: وَقَدْ مَرَّ بِقَذِر عَلى مَزْبَلَة: هذا ما كُنْتُمْ (عَلَيْهِ بالأمْسِ

تَتَنافَسُونَ) تَتَنافَسُونَ فيهِ بِالأمْسِ وفي خبر آخر أَنَّهُ قال: هذا ما بَخِلَ بِهِ الباخِلُونَ.

25. Woe to the miser who hastens towards the poverty which has fled from him and abandons the wealth that has sought him.

25ـ وَيْحَ البَخيلِ المُتَعَجِّلِ الفَقْرَ الَّذي مِنهُ هَرَبَ، والتَّارِكِ الغِنَى الَّذي إيَّاهُ طَلَبَ.

26. Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly.

26ـ لاتَبْخَلْ فَتُقَتِّرَ ولا تُسْرِفْ فَتُفْرِطَ.

27. There is no magnanimity in a miser.

27ـ لامُرُوَّةَ لِبَخيل.

28. Nothing holds back wealth except stinginess, and a miser is blameworthy and liable for punishment.

28ـ لايُبْقِى المالَ إلاَّ البُخْلُ، والبَخيلُ مُعاقَبٌ مَلُومٌ.

29. A miser is rebuked in this world, and punished and chastised in the Hereafter.

29ـ اَلباخِلُ فيِ الدُّنيا مَذْمُومٌ، وفيِ الآخِرَةِ مُعَذَّبٌ مَلُومٌ.

Taking the Initiative المبادرة

1. Take the initiative to act, belie [false] hope and recall death.

1ـ بادِرُوا العَمَلَ، وأكْذِبُوا الأمَلَ، ولاحِظُوا الأجَلَ.

2. Take the initiative to act and fear the suddenness of death, [then] you will realize the greatest hope.

2ـ بادِرُوا العَمَلَ(الأمَل)، وخَافُوا بَغْتَةَ الأجَلِ، تُدْرِكُوا أفْضَلَ الأمَلِ.

3. Hasten towards [virtuous] actions before old age disables you.

3ـ بادِرُوا بِالعَمَلِ عُمْراً ناكِساً.

4. Hasten towards [virtuous] actions before debilitating illness or sudden death [overtakes you].

4ـ بادِروا بِالعَمَلِ مَرَضاً حابِساً، وَمَوْتاً خالِساً.

5. Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your Hereafter].

5ـ بادِرِ البِرَّ فَإنَّ أعْمالَ البِرِّ فُرْصَةٌ.

6. Take the initiative to perform good deeds [now] while the neck is free from the noose and the spirit is unfettered.

6ـ بادِرُوا صالِحَ الأعْمالِ والخَناقُ مُهْمَلٌ والرُّوحُ مُرْسَلٌ.

7. Take the initiative in your youth before your old age and in your health before your illness.

7ـ بادِرْ شَبابَكَ قَبْلَ هَرَمِكَ، وصِحَّتَكَ قَبْلَ سُقْمِكَ.

8. Take the initiative in your affluence before your poverty and while you are alive before your death.

8ـ بادِرْ غِناكَ قَبْلَ فَقْرِكَ، وحَيوتَكَ قَبْلَ مَوْتِكَ.

9. Take the initiative while the rest of your life is before you, and you have the ability to act by volition1, and have the opportunity of repentance, and the possibility of abrogating your misdeeds.

9ـ بادِرُوا في مَهَلِ البَقِيَّةِ، وأَنْفِ المَشيَّةِ، وانْتِظارِ التَّوبَةِ، وانْفِساخِ الحَوبَةِ.

10. Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] repentance is heard and the deeds are accepted.

10ـ بادِرُوا والأبْدانُ صَحيحَةٌ، والألْسُنُ مُطْلَقَةٌ، والتَّوبَةُ مَسْمُوعَةٌ، وَالأعْمالُ مَقْبُولَةٌ.

11. Hasten to act before [you are seized with] the seizing of the all-Powerful, the Omnipotent.

11ـ بادِرُوا قَبْلَ أخْذَةِ العَزيزِ المُقْتَدِرِ.

12. Hasten to act before the narrowness and constriction [of the grave].

12ـ بادِرُوا قَبْلَ الضَّنْكِ والمَضيقِ.

13. Hasten to act before the terror [of death] and the departure of your soul [from your body].

13ـ بادِرُوا قَبْلَ الرَّوعِ والزُّهُوقِ.

14. Hasten towards good deeds before your deaths, and purchase what will remain for you [in the Hereafter] with what will depart from you [of this world].

14ـ بادِرُوا آجالَكُمْ بِأعْمالِكُمْ، وابتاعُوا ما يَبْقى لَكُمْ بِما يَزُولُ عَنْكُمْ.

15. Hasten [to do good] with your wealth before your deaths come upon you, so that it may purify you, set you aright and bring you closer [to Allah].

15ـ بادِرُوا بِأَمْوالِكُمْ قَبلَ حُلُولِ آجالِكُمْ تُزَكِّكُمْ وتُصْلِحْكُمْ وَتُزْلِفْكُمْ.

16. Hasten towards obedience [to Allah] and you will be felicitous.

16ـ بادِرِ (باكِرِ) الطَّاعَةَ تَسْعَدْ.

17. Hasten towards good and you will be guided.

17ـ بادِرِ الخَيْرَ تَرْشُدْ.

18. Hasten [to do good] before the coming of the hidden awaited one.

18ـ بادِرُوا قَبْلَ قُدُومِ الغائبِ المُنْتَظَرِ.

19. Anticipate death and its throes, prepare for it before its arrival and get ready for it before it descends.

19ـ بادِرُوا المَوْتَ وغَمَراتِهِ، ومَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وأَعِدُّوا لَهُ قَبْلَ نُزولِهِ.

20. Hasten [to act] in the period of guidance and repose of the bodies, and in your remaining lifetime, and while you have the ability to act by volition.

20ـ بادِرُوا في فَيْنَةِ الإرْشادِ، وراحَةِ الأجسادِ، ومَهَلِ البَقِيَّةِ، وأَنْفِ المَشِيَّةِ.

21. Hasten in performing your good deeds and compete with your deaths, for you will be compensated for what you sent forward, rewarded for what you did beforehand and held accountable for what you left behind.

21ـ بادِرُوا أعْمالَكُمْ، وسابِقُوا آجالَكُمْ، فَإنَّكُمْ مَدينُونَ بِما أسْلَفْتُمْ، وَمُجازَوْنَ بِما قَدَّمْتُمْ، ومُطالَبُونَ بِما خَلَّفْتُمْ.

22. Surpass your hope and anticipate the assault of death, for people are on the verge of having their hopes cut short and being surprised by death.

22ـ بادِرُوا الأمَلَ، وسابِقُوا هُجومَ الأجَل، فَإنَّ النَّاسَ يُوشِكُ أنْ يَنْقَطِعَ بِهِمُ الأمَلُ، فَيَرْهَقُهُمُ الأجَلُ.

23. Hurry to take advantage of opportunity before it becomes [a cause of] distress.

23ـ بادِرِ الفُرْصَةَ قَبْلَ أنْ تَكُونَ غُصَّةً.

24. Blessed is the one who hastens to perform good deeds before his means are cut short.

24ـ طُوبى لِمَنْ بادَرَ صالِحَ العَمَلِ قَبْلَ أنْ تَنْقَطِعَ أسْبابُهُ.

25. Blessed is he who anticipates death, takes advantage of respite and prepares the provision of good deeds [for the Hereafter].

25ـ طُوبى لِمَنْ بادَرَ الأجَلَ، واغْتَنَمَ المَهَلَ، وتَزَوَّدَ مِنَ العَمَلِ.

1. Also translated: ...at the first available opportunity when the intention is made.

Cold Weather البرد

1. Be cautious of the cold [of winter] at its onset and embrace it towards its ending, for it acts upon the bodies as it acts upon the branches its beginning scorches and its end causes leaves to grow.

1ـ تَوَقُّو البَرْدَ في أوَّلِهِ، وتَلَقَّوْهُ في آخِرِهِ، فَإنَّهُ يَفْعَلُ بِالأبْدانِ كَما يَفْعَلُ فِي الأغصانِ، أوَّلُهُ يُحْرِقُ، وآخِرُهُ يُورِقُ.

Righteousness and Those Who prevent it البَرُّ والبِرُّ ومن منعه

1. The righteous act is an action that reforms.

1ـ اَلبِرُّ عَمَلٌ مُصْلِحٌ.

2. The righteous act is a good deed.

2ـ اَلبِرُّ عَمَلٌ صالِحٌ.

3. Righteousness is the prize of the judicious.

3ـ اَلْبِرُّ غَنيمَةُ الحازِمِ.

4. Righteousness is the quickest in acquiring reward.

4ـ اَلبِرُّ أعْجَلُ شَيْء مَثُوبَةً.

5. Through righteousness the free man is owned.

5ـ بِالبِرِّ يُمْلَكُ الحُرُّ.

6. Hastening to perform righteous acts increases [one's] righteousness.

6ـ تَعجِيلُ البِرِّ زيادَةٌ فِي البِرِّ.

7. The best benefaction is that which reaches the free.

7ـ خَيْرُ البِرِّ ما وَصَلَ إِلَى الأحْرارِ.

8. The best righteous act is that which reaches the needy.

8ـ خَيْرُ البِرِّ ما وَصَلَ إِلَى المُحْتاجِ.

9. In every righteous act there is gratitude.

9ـ في كُلِّ بِرّ شُكْرٌ.

10. One who prevents righteousness is deprived of gratitude.

10ـ مَنْ مَنَعَ بِرّاً مُنِعَ شُكْراً.

11. Whoever extends his righteousness, his renown spreads.

11ـ مَنْ بَذَلَ بِرَّهُ إِنْتَشَرَ ذِكْرُهُ.

12. One whose righteousness is close [at hand], his reputation goes far [and wide].

12ـ مَنْ قَرُبَ بِرُّهُ بَعُدَ صيتُهُ.

13. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

13- مَنْ أَتْبَعَ الإحسانَ بِالإحسانِ، واحتَمَلَ جِنايات الإخْوانِ والجيرانِ، فَقَد أَكْمَلَ البِرَّ.

14. One who is miserly towards you with his cheerfulness will not be generous with his righteousness.

14- مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ.

15. One of the best righteous acts is being kind to the orphans.

15- مِنْ أَفْضَلِ البِرِّ بِرُّ الأيتامِ.

16. With righteousness, mercy flows forth abundantly.

16- مَعَ البِرِّ تَدِرُّ الرَّحْمَةُ.

17. The righteous tongue rejects the foolishness of the ignorant.

17- لِسانُ البَرِّيَأبى سَفَهَ الجُهّالِ.

18. One whose righteousness increases is praised.

18- مَنْ كَثُرَ بِرُّهُ حُمِدَ.

19. Urging the self towards altruism is from the qualities of the righteous.

19- مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفُوسِ عَلَى الإيثارِ.

Insistence الإبرام

1. One who insists [too much] makes others fed up of him.

1ـ مَنْ أَبْرَمَ سُئِمَ.

The Innocent البَريء

1. The innocent one is healthy, the suspicious one is sick.

1ـ اَلبَريءُ صَحيحٌ، وَالمُريبُ عَليلٌ.

2. The innocent one is fearless.

2ـ البَريءُ جَريءٌ.

3. How courageous the innocent one is and how timid is the suspicious one!

3ـ ما أشْجَعَ البَريءُ وأجْبَنَ المُريبُ.

4. No one is more courageous than an innocent person.

4ـ لا أشْجَعَ مِنْ بَريء.

5. Every innocent one is well.

5ـ كُلُّ بَريء صَحيحٌ.

Being Cheerful and smiling البِشْر، البَشاشة وطِلاقَةُ الوَجْه

1. Cheerfulness is one of the two forms of hospitality.

1ـ البَشاشَةُ أحَدُ القَرائَيْنِ.

2. Cheerfulness is [a form of] kindness.

2ـ اَلبَشاشَةُ إحْسانٌ.

3. Cheerfulness is a trap for [ensnaring] affection.

3ـ اَلبَشاشَةُ حِبالَةُ المَوَدَّةِ.

4. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

4ـ عَلَيكَ بِالبَشاشَةِ فَإنَّهُ حِبالَةُ المَوَدَّةِ.

5. There is no cheerfulness with annoyance.

5ـ لابَشاشَةَ مَعَ إبْرام.

6. Cheerfulness cools down the fire of opposition.

6ـ اَلبِشْرُ يُطْفِئُ نارَ المُعانَدَةِ.

7. Cheerfulness is the first gift [that can be given].

7ـ اَلبِشْرُ أوَّلُ النَّوالِ.

8. Cheerfulness is the trait of the free.

8ـ اَلبِشْرُ شيمَةُ الحُرِّ.

9. Cheerfulness makes companions affable.

9ـ اَلبِشْرُ يُوْنِسُ الرِّفاقَ.

10. Cheerfulness renders goodness without any expense.

10ـ اَلبِشْرُ إسْداءُ الصَّنيعَةِ بِغَيْرِ مَؤُنَة.

11. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

11ـ بِالبِشْرِ وبَسْطِ الوَجْهِ يَحْسُنُ مَوْقِعُ البَذْلِ.

12. Your cheerfulness is your first righteous act and your promise is your first gift.

12ـ بِشْـرُكَ أوَّلُ بِرِّكَ ووَعْدُكَ أوَّلُ عَطائِكَ.

13. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character.

13ـ بِشرُكَ يَدُلُّ على كَرَمِ نَفْسِكَ، وتَواضُعُكَ يُنْبِئُ عَنْ شريفِ خُلْقِكَ.

14. Being cheerful is the first gift and the easiest [form of] generosity.

14ـ حُسْنُ البِشرِ أوَّلُ العَطاءِ، وأسْهَلُ السَّخاءِ.

15. Cheerfulness is one of the two glad tidings.

15ـ حُسْنُ البِشْر أحَدُ البِشارَتَيْنِ.

16. Cheerfulness is the disposition of all those who are [truly] free.

16ـ حُسْنُ البِشْرِ شيمَةُ كُلِّ حُرّ.

17. Being cheerful is one of the signs of success.

17ـ حُسْنُ البِشْرِ مِنْ عَلائِمِ النَّجاحِ.

18. The cause of affection is cheerfulness.

18ـ سَبَبُ المَحَبَّةِ أَلبِشْرُ.

19. Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions and bestowing greetings invites the love of the people.

19ـ طِلاقَةُ الوَجهِ بِالبِشرِ والعَطيَّةِ وفِعْلِ البِرِّ وبَذْلِ التَّحيَّةِ داع إلى مَحَبَّةِ البَريَّةِ.

20. Increased cheerfulness is a sign of benevolence.

20ـ كَثْرَةُ البِشرِ آيَةُ البَذْلِ.

21. A cheerful face is better than a serious, frowning face.

21ـ وَجْهٌ مُسْتَبْشِرٌ خَيْرٌ مِنْ قَطْوب مُؤثِر.

22. Cheerfulness is one of the two gifts.

22ـ اَلبِشْرُ أَحَدُ العَطائَيْنِ.

23. Cheerfulness is a delightful countenance and a radiant disposition.

23ـ اَلبِشْرُ مَنْظَرٌ مُونِقٌ،وَ خُلْقٌ مُشْرِقٌ.

24. Cheerfulness is kindness, frowning is meanness.

24ـ اَلبِشرُ مَبَرَّةٌ، العُبُوسُ مَعَرَّةٌ.

25. Cheerfulness is the beginning of righteousness.

25ـ اَلبِشرُ أَوَّلُ البِرِّ.

26. Keeping a cheerful face is a trait of the free.

26ـ الطَّلاقَةُ شيمَةُ الحُرِّ.

27. Cheerfulness is the first gift.

27ـ اَلبِشرُ أَوَّلُ النّائِلِ.

Sight, Observation and Insight البصر والنظر والبصير والبصيرة

1. Where are the eyes that glance at the [illuminated] signposts of piety?

1ـ أَيْنَ الأبصارُ اللامِحَةُ مَنارَ التَّقْوى؟

2. The most observant person is one who sees his own faults and refrains from his sins.

2ـ أَبْصَرُ النَّاسِ مَنْ أَبْصَرَ عُيُوبَهُ، وأَقْلَعَ عَنْ ذُنُوبِهِ.

3. [It is narrated that at one time some people looked at a passing woman with lust, at which point the Imam (ʿa) 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.

3ـ إنَّ أبصارَ هذهِ الفُحُولِ طوامِحُ، وهُوَ سَبَبُ هَبابِها، فإذا نَظَرَ أحَدُكُمْ إلَى امْرَأة فَأعْجَبَتْهُ، فَلْيَمُسَّ أهْلَهُ. فَإنَّما هيَ امْرأةٌ بِامْرَأة.

4. Indeed the perceptive person is one who listens and then ponders, sees then reflects, and derives benefit from examples.

4ـ إنَّما البَصيرُ مَنْ سَمِعَ فَفَكَّرَ، ونظَرَ فَأبْصَرَ، وانْتَفَعَ بِالعِبرِ.

5. It is through observation [and reflection] that lessons are learned.

5ـ بِالإسْتِبْصارِ يَحصُلُ الإعتِبارُ.

6. The loss of eyesight is better than the blinding of insight.

6ـ ذَهابُ البَصَرِ خَيْرٌ مِنْ عَمَى البَصيرَةِ.

7. Loss of vision is better than looking at something that causes temptation.

7ـ ذَهابُ النَّظَرِ خَيْرٌ مِنَ النَّـظَرِ إلى ما يُوجِبُ الفِتْنَةَ.

8. Sometimes the one who can see [also] loses his way.

8ـ رُبَّما أخْطَأَ البَصيرُ رُشْدَهُ.

9. Loss of eyesight is easier than loss of insight.

9ـ فَقْدُ البَصَـرِأهْوَنُ مِنْ فِقْدانِ البَصيرَةِ.

10. One who has lost his sight makes wrong judgments.

10ـ فاقِدُ البَصَرِ فاسِدُ النَّظَرِ.

11. Indeed the secrets have been revealed for people of insight.

11ـ قَدِ انْجابَتْ السَّرائِرُ لأهْلِ البَصائِرِ.

12. You are shown if you observe, made to hear if you listen, and guided if you seek guidance.

12ـ لَقَدْ بُصِّرْتُمْ إنْ أبْصَرْتُمْ، وأُسْمِعْتُمْ إنْ سَمِعْتُمْ، وهُديتُمْ إنِاهتَدَيْتُمْ.

13. Whoever reflects with astuteness, wisdom gets established for him and he understands the lesson [of the past].

13ـ مَنْ تَبَصَّرَ في الفِطْنَةِ ثَبَتَتْ لَهُ الحِكْمَةُ وعَرِفَ العِبْرَةَ.

14. Eyesight is of no benefit if insight is blinded.

14ـ نَظَرُ البَصَرِ لايُجدي إذا عَمِيَت البَصيرَةُ.

15. One who does not ponder has no insight.

15ـ لابَصيرَةَ لِمَنْ لا فِكْرَ لَهُ.

16. The glance is a pathfinder of infatuations.

16ـ اَللَّحْظُ رائِدُ الفِتَنِ.

17. Many a passion is aroused by a [single] glance.

17ـ رُبَّ صَبابَة غُرِسَتْ مِنْ لَحْظَة.

18. The blinding of sight is better than a lot of gazing [at what is forbidden].

18ـ عَمَى البَصَرِ خَيْرٌ مِنْ كَثير مِنَ النَّظَرِ.

19. How many a passion has been aroused from a [single] glance!

19ـ كَمْ مِنْ صَبابَة اكْتُسِبَتْ مِنْ لَحْظَة.

20. How many gazes have led to regret!

20ـ كَمْ مِنْ نَظْرَة جَلَبَتْ حَسْرَةً.

21. A person’s glance is the scout of his heart.

21ـ لَحْظُ الإنسانِ رائِدُ قَلْبِهِ.

22. One who glances [everywhere] freely, his regret increases.

22ـ مَنْ أطْلَقَ طَرْفَهُ كَثُرَ أسَفُهُ.

23. Vision is not attained by sight [alone], for sight can fool its possessor.

23ـ لَيْسَ الرُّؤْيَةُ مَعَ الأبْصارِ، قَدْ تَكْذِبُ الأبْصارُ أهْلَها.

Wantonness البَطَرْ

1. Wantonness takes away blessings and brings chastisement.

1ـ اَلبَطَرُ يَسْلُبُ النِّعْمَةَ، ويَجْلِبُ النِّقْمَةَ.

Falsehood and assisting it الباطل والتعاون عليه

1. One who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

1ـ الرَّاضي بِفِعْلِ قَوْم كالدَّاخِلِ فيهِ مَعَهُمْ، ولِكُلّ داخِل في باطِل إثمانِ: إثْمُ الرِّضا بِهِ، وإثمُ العَمَلِ بِهِ.

2. Falsehood is the opposer of truth.

2ـ الباطِلُ مُضادُّ الحَقّ.

3. Falsehood is a deceptive beguiler.

3ـ اَلباطِلُ غَرُورٌ خادِعٌ.

4. Falsehood is the weakest supporter.

4ـ اَلباطِلُ أضْعَفُ نَصير.

5. Falsehood [is like a mount that] makes its rider stumble.

5ـ اَلباطِلُ يَزِلُّ بِراكِبِهِ.

6. Falsehoods hurl one into deviations.

6ـ اَلأباطيلُ مُوقِعَةٌ فيِ الأضاليلِ.

7. Collaborating in support of falsehood is vileness and treachery.

7ـ اَلتَّظافُرُ عَلى نَصْرِ الباطِلِ لُؤْمٌ وخيانَةٌ.

8. Oppose the one who opposes the truth for falsehood; and leave him and that which he has chosen for himself.

8ـ خالِفْ مَنْ خالَفَ الحَقَّ إلى غَيْرِهِ، وَدَعْهُ، وَما رَضيَ لِنَفْسِهِ.

9. Seeking assistance in support of falsehood is a serious offence and an act of treachery.

9ـ طَلَبُ التَّعاوُنِ على نُصْرَةِ الباطِلِ جِنايَةٌ وخيانَةٌ.

10. One who helps falsehood has oppressed the truth.

10ـ ظَلَمَ الحَقَّ مَنْ نَصرَ الباطِلَ.

11. How can one separate from falsehood when he has not attached [himself] to the truth?

11ـ كَيفَ يَنْفَصِلُ عَنِ الباطِلِ مَنْ لَمْ يَتَّصِلْ بِالحَقِّ؟!

12. Falsehood has a [fixed] circuit.

12ـ لِلباطِلِ جَوْلَةٌ.

13. There is no joy in a flash of lightening for one who is immersed in darkness.

13ـ لَيْسَ فيِ البَرْقِ اللاَّمِعِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

14. One who embarks on falsehood, regrets.

14ـ مَنْ رَكِبَ الباطِلَ نَدِمَ.

15. One whose falsehood increases, his truth will never be accepted.

15ـ مَنْ كَثُرَ باطِلُهُ لَمْ يُتَّبَعْ حَقُّهُ.

16. One who rides on falsehood, his mount will destroy him.

16ـ مَنْ رَكِبَ الباطِلَ أَهْلَكَهُ مَرْكَبُهُ.

17. One who embarks on falsehood, his feet will slip.

17ـ مَنْ رَكِبَ الباطِلَ زَلَّ قَدَمُهُ.

18. One whose goal is falsehood will not perceive the truth even if it is more manifest than the sun.

18ـ مَنْ كانَ غَرَضُهُ الباطِلَ لَمْ يُدْرِكِ الحقَّ ولَوْ كانَ أشْهَرَ مِنَ الشَّمسِ.

19. One who supports falsehood, regrets.

19ـ مَنْ نَصَرَ الباطِلَ نَدِمَ.

20. How ugly falsehood is!

20ـ ما أقْبَحَ الباطِلَ.

21. The one who employs falsehood is chastised and condemned.

21ـ مُسْتَعْمِلُ الباطِلِ مُعَذَّبٌ مَلُومٌ.

22. One who resorts to falsehood does not become powerful.

22ـ لايَعِزُّ مَنْ لَجَأَ إلَى الباطِلِ.

The Falsifier المبطل

1. The aim of the falsifier is [to cause] corruption.

1ـ غَرَضُ المُبْطِلِ الفَسادُ.

The Stomach and the Private Parts البطنُ والفرج

1. Protect your stomach and your private parts from what is forbidden.

1ـ إحْفَظْ بَطْنَكَ وفَرْجَكَ مِنَ الحَرامِ.

2. Protect your stomach and your private parts, for in these two lie your trials [and afflictions].

2ـ إحْفَظْ بَطْنَكَ وفَرْجَكَ فَفيهِما فِتنَتُكَ.

3. A man's stomach is his enemy.

3ـ بَطْنُ المَرْءِ عَدُوُّهُ.

4. How far is goodness from the one whose efforts are [solely] for his stomach and private parts!

4ـ ما أبْعَدَ الخَيرَ مِمَّنْ هِمَّتُهُ بَطْنُهُ وفَرْجُهُ.

5. The most detested servant in the sight of Allah, the Glorified, is the one whose concern (and effort) is [solely] for his stomach and his private parts.

5ـ أمْقَتُ العِبادِ إلَى اللّهِ سُبْحانَهُ مَنْ كانَ هَمُّهُ (هِمَّتُهُ) بَطْنُهُ وَفَرْجُهُ.

Early rising المباكرة

1. Wake up early [in the morning] for there is blessing in early rising; and consult each other, for success is in consultation.

1ـ باكِرُوا فَالبَرَكَةُ فيِ المُباكَرَةِ، وشاوِرُوا فَالنُّجْحُ فيِ المُشاوَرَةِ.

Weeping البكاء

1. Weeping out of fear of Allah, because of being far from Allah, is the worship of the cognizant.

1ـ اَلبُكاءُ مِنْ خيفَةِ اللّهِ لِلْبُعْدِ عَنِ اللّهِ عِبادةُ العارِفينَ.

2. Weeping out of the fear of Allah illuminates the heart and protects [one] from repetition of sin.

2ـ اَلبُكاءُ مِنْ خَشيَةِ اللّهِ يُنيرُ القَلبَ ويَعْصِمُ مِنْ مُعاوَدَةِ الذَّنْبِ.

3. Weeping out of the fear of Allah is the key to [divine] mercy.

3ـ اَلبُكاءُ مِنْ خَشْيَةِ اللّهِ مِفْتاحُ الرَّحمَةِ.

4. Weeping is the trait of the soft-hearted [and those who fear Allah].

4ـ البُكاءُ سَجِيَّةُ المُشْفِقينَ.

5. By weeping out of the fear of Allah, sins get purified.

5ـ بِالبُكاءِ مِنْ خَشيَةِ اللّهِ تُمَحَّصُ الذُّنُوبُ.

6. The weeping of a servant out of the fear of Allah clears away his sins.

6ـ بُكاءُ العَبْدِ مِنْ خَشيَةِ اللّهِ يُمَحّصُ ذُنُوبَهُ.

7. Blessed is the one who is granted success in his worship and weeps because of his sins.

7ـ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ، وبَكى على خَطيئَتِهِ.

Countries and Homelands البِلاد والأوطان

1. The worst of countries is the country in which there is neither peace nor productivity.

1ـ شَرُّ البِلادِ بَلَدٌ لا أمْنَ فيهِ وَلا خِصْبَ.

2. The worst homelands are those in which the inhabitants are not safe.

2ـ شَرُّ الأوطانِ ما لَمْ يَأمَنْ (لايأمَنُ) فيهِ القُطَّانُ.

3. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

3ـ لَيْسَ بَلَدٌ أحَقُّ البِلادِ بِكَ مِنْ بَلَد، خَيْرُ البِلادِ ما حَمَلَكَ.

Eloquence البلاغة

1. Eloquence is that which is easy on speech and light on reasoning.1

1ـ البَلاغَةُ ما سَهُلَ علَى المَنْطِقِ وخَفَّ عَلَى الفِطْنَةِ.

2. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

2ـ اَلبَلاغَةُ أنْ تُجِيبَ فلا تُبْطِئَ وتُصيبَ فَلا تُخْطِئَ.

3. Conciseness can be enough of an eloquence.

3ـ قَدْ يُكْتَفى مِن البَلاغَةِ بِالإيجازِ.

4. One who undertakes the rending and mending of speech has attained eloquence.

4ـ مَنْ قامَ بِفَتْقِ القَولِ ورَتْقِهِ فَقَدْ حازَ البَلاغَةَ.

5. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

5ـ آلَةُ(آية) البَلاغةِ: قَلْبٌ عَقُولٌ، ولِسانٌ قائِلٌ.

6. Sometimes even the eloquent one is left speechless.

6ـ رُبَّما أُرْتِجَ عَلَى الفَصيحِ الجَوابُ.

1. Meaning: eloquence is that which is easily spoken and easily understood.

Attention المبالات

1. One whose attention reduces is [taken unawares and] thrown down.

1ـ مَنْ قَلَّتْ مُبالاتُهُ صُرِعَ.

The Umayyads بنو أُميّة

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.

1ـ في ذِكرِ بَني أُمَيَّةَ: هِيَ مُجاجَةٌ مِنْ لَذيذِ العَيْشِ، يَتَطَعَّمُونَها بُرْهَةً، وَيَلْفَظُونَها جُمْلَةً.

Quadrupeds and Predators البهائم والسّباع

1. Verily the [only] concern of quadrupeds (i.e. animals with four legs) is their stomachs.

1ـ إنَّ البَهائِمَ هَمُّها بُطُونُها.

2. Indeed the [only] concern of predators is attacking other animals.

2ـ إنَّ السِّباعَ هَمُّها العُدْوانُ على غَيْرِها.

Fabricating Lies البَهت

1. There is no shamelessness like fabricating lies.

1ـ لا قِحَةَ كالبَهْتِ.

The House of Allah بيت الله

1. Visiting the House of Allah is a safeguard against the torment of hellfire.

1ـ زِيارَةُ بَيْتِ اللّهِ أمْنٌ مِنْ عَذابِ جَهَنَّمَ.

The Treasury بيت المال

1. Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for obtaining their weapons [of defence]; so if you participate in their war [with them] then you are a partner in it, otherwise that which their hands have acquired cannot be for other than their [own] consumption.

1ـ إنَّ هذا المالَ لَيسَ لي ولالَكَ، وإنَّما هُوَ لِلْمُسلِمينَ، وجَلْبُ أسيافِهِمْ، فَإنْ شَرَكْتَهُمْ في حَرْبِهِم شَـرَكْتَهُمْ فيه، وإلاّ فَجَنا أيْديهِمْ، لا يَكُونُ لِغَيرِ أفْواهِهِمْ.

Trade and Business with Allah التجارة والتجارة مع اللّه

1. Do business with Allah and you will profit.

1ـ تاجِرِ اللّهَ تَربَحْ.

2. Whoever does business with Allah, profits.

2ـ مَنْ تاجَرَ اللّهَ رَبِحَ.

3. One who carries out transactions without knowledge, falls into usury.

3ـ مَنِ اتَّجرَ بِغَيرِ عِلْم، فَقَدِ ارْتَطَمَ فيِ الرِّبا.

The Merchant التاجر

1. The merchant puts himself at risk [of doing something that is forbidden].

1ـ اَلتَّاجِرُ مُخاطِرٌ.

Earth التُّراب

1. What a good purifier earth is!

1ـ نِعْمَ الطَّهُورُ التُّرابُ.

Abandoning for the Sake of Allah التارك لِلّه

1. One who abandons something for the sake of Allah, the Glorified, is granted something better than it by Allah.

1ـ مَنْ تَرَكَ لِلّهِ سُبْحانَهُ شَيْئاً عَوَّضَهُ اللّهُ خَيْراً مِمّا تَرَكَ.

Repentance and Returning (To Allah) التوبة والإنابة والتائب

1. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

1ـ اَلتَّوبَةُ نَدَمٌ بِالقَلبِ، واسْتِغْفارٌ بِاللِّسانِ، وَتَرْكٌ بِالجَوارِحِ، وإضمارُ أن لايَعُودَ.

2. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

2ـ إيَّاكَ أنْ تُسْلِفَ المَعْصيَةَ، وتُسَوِّفَ بالتَّوبَةِ، فَتَعْظُمَ لَكَ العُقُوبَةُ.

3. Is there no one who is repentant for his sins before his death comes?

3ـ أَلا تائِبٌ مِنْ خَطيئَتِهِ قَبْلَ حُضُورِ مَنيَّتِهِ.

4. Repentance is an eraser [of bad deeds].

4ـ التَّوْبَةُ مِمْحاةٌ.

5. One who confesses his sins [and feels regret] is repentant.

5ـ اَلمُقِرُّ بِالذُّنُوبِ تائِبٌ.

6. Repentance causes [divine] mercy to descend.

6ـ اَلتَّوبَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

7. Sincere repentance cancels [one's] sins.

7ـ إخْلاصُ التَّوبَةِ يُسْقِطُ الحَوْبَةَ.

8. Repentance purifies the hearts and washes away sins.

8ـ اَلتَّوْبَةُ تُطَهِّرُ القُلُوبَ، وتَغْسِلُ الذُّنُوبَ.

9. Through repentance, sins are purged.

9ـ بِالتَّوبَةِ تُمَحَّصُ السَّيِّئاتُ.

10. Through repentance, sins are expiated.

10ـ بِالتَّوبَةِ تُكَفَّرُ الذُّنُوبُ.

11. The fruit of repentance is correcting the excesses of the self.

11ـ ثَمَرَةُ التَّوْبَةِ اسْتِدْراكُ فَوارِطِ النَّفسِ.

12. Sincere repentance erases misdeeds.

12ـ حُسْنُ التَّوْبَةِ يَمْحُو الحَوْبَةَ.

13. One who repents [with sincerity] has indeed returned [to Allah].

13ـ مَنْ تابَ فَقَدْ أنابَ.

14. One who is granted repentance will not be deprived of its acceptance.

14ـ مَنْ أُعْطِيَ التَّوبَةَ لَمْ يُحْرَمِ القَبُولَ.

15. How devastating repentance is for the great crimes [one commits]!

15ـ ما أهْدَمَ التَّوبَةَ لِعَظيمِ الجُرْمِ.

16. There is no good in this world except for two [types of] people: the person who makes amends for the sins that he commits, through repentance, and the person who struggles against his lower-self in obedience to Allah, the Glorified.

16ـ لاخَيرَ في الدُّنيا إلاّ لأحَدِ رَجُلَين: رَجُلٌ أذْنَبَ ذُنُوباً فَهُوَ يَتَدارَكُها بِالتَّوْبَةِ، ورَجُلٌ يُجاهِدُ نَفْسَهُ على طاعةِ اللّهِ سُبْحانَهُ.

17. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

17ـ يَسيرُ التَّوبَةِ والاستِغْفارِ يُمَحِّصُ المَعاصِيَ والإصْرارَ.

18. It is by returning [to Allah] that forgiveness is gained.

18ـ مَعَ الإنابَةِ تَكُونُ المَغْفِرَةُ.

Relying on Allah الثقة باللّه

1. The foundation of contentment is complete reliance on Allah.

1ـ أصْلُ الرِّضا حُسْنُ الثِّقَةِ بِاللّهِ.

2. Relying on Allah is the strongest hope.

2ـ اَلثِّقَةُ بِاللّهِ أقْوى أمَل.

Reward الثواب

1. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

1ـ اِكْتِسابُ الثَّوابِ أفْضلُ الأرْباحِ، والإقْبالُ عَلَى اللّهِ رَأسُ النَّجاحِ.

2. Reward is gained in proportion to the difficulty endured.

2ـ اَلثَّوابُ بِالمَشَقَّةِ.

3. There is no gain like divine reward.

3ـ لا رِبْحَ كالثَّوابِ.

4. There is no provision [for the Hereafter] like reward [for good deeds].

4ـ لاذُخْرَ كالثَّوابِ.

Garments الثوب

1. Raise your garment (i.e. do not let it be too long) for that is purer for you, safer for your heart and more long-lasting on you.

1ـ اِرْفَعْ ثَوبَكَ فَإنَّهُ أنْقى لَكَ، وأتْقى لِقَلْبِكَ، وأبْقى عَلَيكَ.

2. Wear that which neither makes you famous nor degrades you.

2ـ اِلْبَسْ ما لا تَشْتَهِرُ بِهِ ولا يُزْري بِكَ.

Cowardice الجُبْن

1. Be wary of cowardice for it is indeed disgraceful and [is] a deficiency.

1ـ اِحْذَروُا الجُبْنَ، فَإِنَّهُ عارٌ، ومَنْقَصَةٌ.

2. Cowardice is an affliction and impuissance is feeble-mindedness.

2ـ اَلجُبْنُ افَةٌ، اَلْعَجْزُ سَخافَةٌ.

3. Extreme cowardice stems from impuissance of the self and weakness of conviction.

3ـ شِدَّةُ الجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ اليَقينِ.

Diligence and Striving الجدُّ والإجتهاد

1. The best striving is that which is accompanied by [divinely granted] success.

1ـ خَيْرُ الإجْتِهادِ ما قارَنَهُ التَّوْفيقُ.

2. You must be diligent even if you are not assisted by [good] fortune.

2ـ عَلَيْكَ بِالجِدِّ وإنْ لَمْ يُساعِدِ الجَدُّ.

3. One who is diligent becomes fortunate.

3ـ قَدْ سَعِدَ مَنْ جَدَّ.

4. Striving has been linked to achievement.

4ـ قُرِنَ الإجْتِهادُ بِالوِجْدانِ.

5. One whose diligence becomes weaker, his opponent gets stronger.

5ـ مَنْ ضَعُفَ جِدُّهُ قَوِيَ ضِدُّهُ.

6. Whoever embarks upon [any action with] diligence, overpowers his opponent.

6ـ مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ.

7. One who employs diligence arrives at his goal.

7ـ مَنْ أعْمَلَ اجْتِهادَهُ بَلَغَ مُرادَهُ.

8. One who strives with all his effort arrives at the core of his desired objective.

8ـ مَنْ بَذَلَ جُهْدَ طاقَتِهِ بَلَغَ كُنْهَ إرادَتِهِ.

9. Striving is useless without accomplishment.

9ـ لايَنْفَعُ اِجْتِهادٌ بِغَيرِ تَحْقيق.

10. Striving is useless without [divinely given] success.

10ـ لايَنْفَعُ إجتِهادٌ بِغَيرِ تَوْفيق.

Experience التجربة

1. Experiences don’t end.

1ـ التَّجارِبُ لا تَنْقَضي(وَالعاقِلُ مِنْها في زِيادَة).

2. Experiences are beneficial knowledge.

2ـ اَلتَّجارِبُ عِلْمٌ مُسْتَفادٌ.

3. Experience bears the fruit of learning.

3ـ اَلتَّجْرِبَةُ تُثْمِرُ الإعْتِبارَ.

4. The fruit of experience is making the right choice.

4ـ ثَمَرَةُ التَجْرِبَةِ حُسْنُ الإخْتِيارِ.

5. Preservation of experiences is the pinnacle of intelligence.

5ـ حِفْظُ التَّجارِبِ رَأسُ العَقلِ.

6. The best of what you have experienced is that which taught you a lesson.

6ـ خَيْرُ ما جَرَّبْتَ ما وَعَظَكَ.

7. In every experience there is an admonition.

7ـ في كُلِّ تَجْرِبَة مَوعِظَةٌ.

8. Experiences suffice as educators.

8ـ كَفى بِالتَّجارِبِ مُؤَدِّباً.

9. One who experiences, increases in judiciousness.

9ـ مَنْ يُجَرِّبْ يَزْدَدْ حَزْماً.

10. One whose experiences increase, his negligence decreases.

10ـ مَنْ كَثُرَتْ تَجْرِبَتُهُ قَلَّتْ غِرَّتُهُ.

11. One who consolidates the experiences [he has had] will be safe from danger.

11ـ مَنْ أحْكَمَ التَّجارِبَ سَلِمَ مِنَ المَعاطِبِ.

12. One who discards experiences becomes blind to the consequences [of his actions].

12ـ مَنْ غَنِيَ عَنِ التَّجارِبِ عَمِيَ عَنِ العَواقِبِ.

13. Whoever preserves [and learns from his] experiences, his actions become correct.

13ـ مَنْ حَفِظَ التَّجارِبَ أصابَتْ أفْعالُهُ.

14. One who lacks experience is [easily] deceived.

14ـ مَنْ قَلَّتْ تَجْرِبَتُهُ خُدِعَ.

The Experienced المجرّب

1. The experienced person is more proficient than a doctor [who is inexperienced].

1ـ المُجَرِّبُ أَحْكَمُ مِنَ الطَّبيبِ.

Anxiety الجزع

1. Anxiety during hardship completes [and enhances] the calamity.

1ـ اَلجَزَعُ عِنْدَ البَلاءِ مِنْ تَمامِ المِحْنَةِ.

2. Anxiety during adversity is severer than the adversity itself.

2ـ اَلجَزَعُ عِنْدَ المُصيبَةِ أَشَدُّ مِنَ المُصيبَةِ.

3. The adversity is one, but if you become anxious it becomes twofold.

3ـ اَلمُصيبَةُ واحِدَةٌ، وإِنْ جَزَعَتْ صارَتْ اِثْنَتَيْنِ.

4. Adversity [endured] with patience is the better of the two adversities.

4ـ اَلمُصيبَةُ بِالصَّبْرِ أَعْظَمُ المُصيبَتَيْنِ.

5. Anxiety does not ward off destiny, rather it blocks recompense.

5ـ اَلجَزَعُ لايَدْفَعُ القَدَرَ ولكِنْ يُحْبِطُ الأَجْرَ.

6. Anxiety during adversity increases it whereas patience ends it.

6ـ اَلجَزَعُ عِنْدَ المُصيبَةِ يَزيدُها، والصَّبْرُ عَلَيْها يُبيدُها.

7. Overcome anxiety with patience, for anxiety voids recompense and magnifies the calamity.

7ـ إغْلِبُوا الجَزَعَ بِالصَّبْرِ، فإنَّ الجَزَعَ يَحبِطُ الأجرَ، ويُعَظِّمُ الفَجيعَةَ.

8. Anxiety is [a cause of] destruction.

8ـ اَلجَزَعُ هَلاكٌ.

9. Anxiety is one of the assistants of the [difficult] time.

9ـ اَلجَزَعُ مِنْ أعوانِ الزَّمانِ.

10. Anxiety magnifies the calamity.

10ـ اَلجَزَعُ يُعَظِّمُ المِحْنَةَ.

11. Anxiety is more exhausting than patience.

11ـ اَلجَزَعُ أتْعَبُ مِنَ الصَّبْرِ.

12. If you are [one who gets] anxious about all that has escaped from your hands, then be anxious about what has not reached you.

12ـ إنْ كُنْتَ جازِعاً على كُلِّ ما يَفْلِتُ مِنْ يَدَيْكَ فَاجْزَعْ على مالَمْ يَصِلْ إلَيكَ.

13. With excessive anxiety, the calamity is magnified.

13- بِكَثْرَةِ الجَزَعِ تَعْظُمُ الفَجيعَةُ.

14. Counter anxiety with patience.

14- ضادُّوا الجَزَعَ بِالصَّبْرِ.

15. There is no recompense with anxiety.

15- لَيْسَ مَعَ الجَزَعِ مَثُوبَةٌ.

16. Whoever becomes anxious, his adversity increases.

16- مَنْ جَزَعَ عَظُمَتْ مُصيبَتُهُ.

17. One who is overcome by anxiety is deprived of the merit of patience.

17- مَنْ ملَكَهُ الجَزَعُ حُرِمَ فَضيلَةَ الصَّبرِ.

18. One who becomes anxious has tormented himself, neglected the command of Allah, the Glorified, and sold off his reward.

18- مَنْ جَزَعَ فَنَفْسَهُ عَذَّبَ، وأَمْرَ اللّهِ سُبْحانَهُ أَضاعَ، وثَوابَهُ باعَ.

19. Do not get anxious in the [face of] little that you dislike for it will put you in a lot of what you dislike.

19- لاتَجزَعُوا مِنْ قَليلِ ماأكْرَهَكُمْ (كَرِهْتُم)، فَيُوقِعَكُمْ ذلِكَ في كَثير مِمّا تَكْرَهُونَ.

20. Patience and anxiety do not go together.

20ـ لا تَجْتَمِعُ الصَّبْرُ والجَزَعُ.

Requital and Reward المجازاة والجزاء

1. One who believes in [divine] requital does not choose [to do] anything but good.

1ـ مَنْ صَدَّقَ بِالمُجازاةِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنى.

2. One who is certain about requital does not choose [to do] anything but good.

2ـ مَنْ أَيْقَنَ بِالمُجازاةِ لَمْ يُؤثِرْ غَيْرَ الحُسْنى.

3. The reward is proportionate to the tribulation [endured].

3ـ عَلى قَدْرِ البَلاءِ يَكُونُ الجَزاءُ.

4. The grant [of reward] from Allah is proportionate to the [sincerity of] intention.

4ـ على قَدْرِ النِّيَّةِ تَكُونُ مِنَ اللّهِ العَطِيَّةُ.

5. One who is not certain of the recompense [for actions], doubt has corrupted his certitude.

5ـ مَنْ لَمْ يُوقِنْ بِالجَزاءِ أَفْسَدَ الشَّكُّ يَقينَهُ.

6. Never make haste in reacting harshly and never be quick to punish when there is an alternative, for this causes depletion of the faith and brings closer the transformations [of blessing into calamity].

6ـ لاتُسْرِعَنَّ إلى بادِرَة ولا تُعَجِّلَنَّ بِعُقُوبَة وَجَدْتَ عَنْها مَنْدُوحَةً فَإنَّ ذلِكَ مَنْهَكَةٌ

لِلدّينِ مُقَرّبٌ مِنَ الغِيَرِ.

7. The quickest punishment is the punishment for transgression.

7ـ إنَّ أعْجَلَ العُقُوبَةِ عُقُوبَةُ البَغْيِ.

8. Verily Allah, the Glorified, has ordained punishment for committing sins against Him in order to save His servants from His chastisement.

8ـ إنَّ اللّهَ سُبْحانَهُ قَدْ وَضَعَ العِقابَ عَلى مَعاصِيهِ ذِيادَةً لِعِبادِهِ عَنْ نَقِمَتِهِ.

9. The punishment of noble ones is better than the forgiveness of the vile ones.

9ـ عُقُوبَةُ الكِرامِ أحْسَنُ مِنْ عَفْوِ اللِّئامِ.

10. The punishment of the hot tempered, spiteful and jealous people starts from [within] themselves.

10ـ عُقُوبَةُ الغَضُوبِ والحَقُودِ والحَسُودِ تُبْدَءُ بِأنْفُسِهِمْ.

11. The punishment of the intelligent is [in the form of] insinuation.

11ـ عُقُوبَةُ العُقَلاءِ التَّلْويحُ.

12. The punishment of the ignorant is [in the form of open] declaration.

12ـ عُقُوبَةُ الجُهَلاءِ التَّصْريحُ.

13. There is no protector for one who is sought by Allah [for punishment].

13- لَيْسَ لِمَنْ طَلَبَهُ اللّهُ مُجيرٌ.

14. Whoever punishes the one who is apologetic has committed a grave injustice.

14- مَنْ عاقَبَ مُعْتَذِراً عَظُمَتْ إساءَتُهُ.

15. One who punishes [a person] for [having committed] an offence has no merit.[1]

15- مَنْ عاقَبَ بِالذَّنْبِ فَلا فَضْلَ لَهُ.

16. Not every sinner deserves to be punished.

16- ما كُلُّ مُذْنِب يُعاقَبُ.

17. How repulsive is punishment [that is meted out] despite apology.

17- ما أَقْبَحَ العُقُوبَةَ مَعَ الاِعْتِذارِ.

1. Rather, the merit is in forgiving.

The Body الجسد والأجسام

1. Serving the body is granting it whatever it seeks of pleasures and desires and what it covets, but in [all] this is the destruction of the soul.

1- خِدْمَةُ الجَسَدِ إعْطاؤُهُ ما يَسْتَدْعيهِ مِنَ المَلاذِّ والشَّهَواتِ والمُقْتَنَياتِ وَفي ذلِكَ هِلاكُ النَّفسِ.

2. Physical health is one of the most wholesome bounties.

2ـ صِحَّةُ الأجْسامِ مِنْ أهْنَاِ الأقسامِ.

3. How can one be deceived by the health of a body that is prone to malady?

3ـ كَيفَ يُغْتَرُّ بِسَلامَةِ جِسْم مُعَرَّض للآفاتِ.

Antipathy الجفاء

1. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

1ـ إيّاكَ والجَفاءَ، فَإنَّهُ يُفْسِدُ الإخاءَ، ويُمَقِّتُ إلَى اللّهِ والنّاسِ.

2. Antipathy is a disgrace and sinning is [a cause of] destruction.

2ـ الجَفاءُ شَيْنٌ، اَلمَعْصِيَةُ حَيْنٌ.

3. Antipathy spoils brotherhood.

3ـ اَلجَفاءُ يُفْسِدُ الإخاءَ.

Loftiness الجَلالة

1. When acts of kindness increase and forbearance becomes strong, loftiness is attained.

1ـ عِنْدَ كَثْرَةِ الإفْضالِ وشِدَّةِ الإحْتِمالِ تَتَحَقَّقُ الجَلالةُ.

Intercourse الجِماعُ

1. He (ʿa) was asked about intercourse, so he said: [It is] shame that is lifted, loins that are joined and the closest thing to insanity. Persistence in it makes one senile and revival from it brings regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he dies, causes sadness.

1ـ سُئِلَ ـ عليه السّلام ـ عن الجِماعِ، فقال: حَياءٌ يُرْتَفَعُ، وعَوْراتٌ تَجْتَمِعُ، أشبَهُ شَيْء بِالجُنُونِ، اَلإصرارُ عَلَيْهِ هَرَمٌ، والإفاقَةُ مِنْهُ نَدَمٌ، ثَمَرَةُ حَلالِهِ الوَلَدُ، إنْ عاشَ فَتَنَ، وإنْ ماتَ حَزَنَ..

Beauty الجمال

1. External beauty is [in possessing] good looks.

1ـ اَلجَمالُ الظّاهِرُ حُسْنُ الصُّورَةِ.

2. Internal beauty is [in possessing] a good heart.

2ـ اَلجَمالُ الباطِنُ حُسْنُ السَّريرَةِ.

3. The beauty of a man is his clemency.

3ـ جَمالُ الرَّجُلِ حِلْمُهُ.

4. The beauty of a man is dignity.

4ـ جَمالُ الرَّجُلِ الوَقارُ.

5. Beauty of the freeman is [in] keeping away from dishonour.

5ـ جَمالُ الحُرِّ تَجَنُّبُ العارِ.

6. The purity of beauty is [in] chastity.

6ـ زَكوةُ الجَمالِ العَفافُ.

The Beautiful الجميل

1. One whose beautiful actions increase, the people unite in elevating him.

1ـ مَنْ كَثُرَ جَميلُهُ أجمَعَ النّاسُ على تَفْضيلِهِ.

Grooming التّجمّل

1. Grooming oneself is an apparent [form of] magnanimity.

1ـ التَّجَمُّلُ مُرُوءَةٌ ظاهِرَةٌ.

2. Self–grooming is a characteristic of the believers.

2ـ اَلتَّجَمُّلُ مِنْ أخْلاقِ المُؤمِنينَ.

Moderation المجمل

1. Not everyone who is moderate in seeking [his livelihood] is deprived.1

1ـ لَيْسَ كُلُّ مُجْمِلٍ بِمَحْرُوم.

1. This is half of a sentence from letter no. 31 of Nahj al-Balغha.

Paradise and the People of Paradise الجنَّةُ وأهل الجنّة

1. Paradise is the best place of return and hellfire is the worst place of residence.

1ـ الجَنَّةُ خَيْرُ مَآل، والنّارُ شَرُّ مَقيل.

2. Indeed, I have not seen any place whose seeker is in slumber like Paradise and any place whose fleer is in slumber like hellfire.

2ـ ألا وإنّي لَمْ أرَ كَالجَنَّةِ نامَ طالِبُها، ولا كالنَّارِ نامَ هارِبُها.

3. Verily the people of Paradise constitute all the believers who are easygoing and gentle.

3ـ إنَّ أهلَ الجَنَّةِ كُلُّ مُؤْمِن هَين لَيْن.

4. Verily Allah, the Exalted, makes whomever He wishes, from those of his servants who posses sincere intentions and righteous hearts, enter Paradise.

4ـ إنَّ اللّهَ تعالى يُدْخِلُ بِحُسْنِ النِّيَّةِ وصالِحِ السَّريرَةِ مَنْ يَشاءُ مِنْ عِبادِهِ الجَنَّةَ.

5. Paradise is the abode of peace.

5ـ اَلجَنَّةُ دارُ الأمانِ.

6. If you must be desirous of something, then be desirous of a Paradise, the span of which covers the heavens and the earth.

6ـ إنْ كُنْتُمْ راغِبينَ لامُحالَةَ، فَارْغَبُوا في جَنَّة عَرْضُهاَ السَّمواتِ والأرضِ.

7. Paradise is the reward of the obedient.

7ـ اَلجَنَّةُ جَزاءُ المُطيعِ.

8. Paradise is the abode of the pious.

8ـ اَلجَنَّةُ دارُ الأتْقياءِ.

9. Paradise is the goal of the foremost [in righteousness].

9ـ اَلجَنَّةُ غايَةُ السّابِقينَ.

10. Paradise is the most excellent goal.

10ـ اَلْجَنَّةُ أفْضَلُ غايَة.

11. Paradise is the returning place of the victorious.

11ـ اَلجَنَّةُ مَ آلُ الفائِزِ.

12. Paradise is the reward of every righteous believer.

12ـ اَلجَنَّةُ جَزاءُ كُلِّ مُؤْمِن مُحسِن.

13. Paradise is attained through keeping away from sins.

13- نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المَأثِمِ.

14. Verily you will not enter Paradise until you restrain yourself from misdeeds and stop [committing them]; and deter yourself from sins and desist [from them].

14- إنَّكَ لَنْ تَلِجَ الجَنَّةَ حتّى تَزْدَجِرَ عَنْ غَيِّكَ، وتَنْتَهِيَ، وتَرْتَدِعَ عَنْ مَعاصيكَ، وتَرعَوِيَ.

15. If you believe in Allah and abstain from what He has forbidden, He will put you in the Abode of Peace, and if you please Him, He will cover you with [divine] favour.

15- إذا آمَنْتَ بِاللّهِ واتَّقَيْتَ مَحارِمَهُ أحَلَّكَ دارَ الأمانِ، وإذا أرْضَيْتَهُ تَغَمَّدَكَ بِالرِّضوانِ.

16. The price of Paradise is good deeds.

16- ثَمَنُ الجَنَّةِ العَمَلُ الصَّالِحُ.

17. The price of Paradise is renunciation of the [pleasures of this] world.

17- ثَمَنُ الجَنَّةِ الزُّهدُ في الدُّنيا.

18. The chiefs of the people of Paradise are the generous and the pious.

18- سادَةُ أهلِ الجَنَّةِ اَلأسْخياءُ، والمُـتَّقُونَ.

19. The chiefs of the people of Paradise are the sincere ones.

19ـ سادَةُ أهلِ الجَنَّةِ المُخْلِصُونَ.

20. The chiefs of the people of Paradise are the God-fearing and the virtuous.

20ـ سادَةُ أهلِ الجَنَّةِ الأتْقياءُ الأبْرارُ.

21. Seeking Paradise without good deeds is foolishness.

21ـ طَلَبُ الجَنَّةِ بِلا عَمَل حُمْقٌ.

22. Paradise is not achieved [simply] by wishing for it.

22ـ لاتَحْصُلُ الجَنَّةُ بِالتَّمَنّي.

23. Neither a swindler nor one who put others under obligation, will enter Paradise.

23ـ لايَدْخُلُ الجَنَّةَ خَبٌّ ولا مَنّانٌ.

24. None will be victorious in attaining Paradise except one whose heart is good and intention sincere.

24ـ لايَفُوزُ بِالجَنَّةِ إلاّ مَنْ حَسُنَتْ سَريرَتُهُ وخَلُصَتْ نِيَّتُهُ.

25. Every bliss other than Paradise is derisory.

25ـ كُلُّ نَعيم دُونَ الجَنَّةِ مَحْقُورٌ.

26. None will be victorious in attaining Paradise except the one who works hard for it.

26ـ لَنْ يَفُوزَ بِالجَنَّةِ إلاّ السّاعي لَها.

27. None shall attain Paradise except the one who struggles against his [lower] self.

27ـ لَنْ يَحُوزَ الجنَّةَ إلاَّ مَنْ جاهَدَ نَفْسَهُ.

28. One who yearns for Paradise forgets his [worldly] desires.

28ـ مَنِ اشْتاقَ إلَى الْجَـنَّةِ سَلا عَنِ الشَّهواتِ.

29. Paradise is attained through abstaining from sins.

29ـ نَيْلُ الجَنَّةِ بِالتَّنَزُّهِ عَنِ المَآثِمِ.

30. One who shuns what is forbidden shall attain Paradise.

30ـ نالَ الجَنَّةَ مَنِ اتَّقى عَنِ المَحارِمِ.

31. How impossible! Allah cannot be cheated of His Paradise, and none can attain what is with Him except by His pleasure.

31ـ هَيْهاتَ لايُخْدَعُ اللّهُ عَنْ جَنَّتِهِ، وَلا يُنالُ ما عِنْدَهُ إلاّ بِمَرضاتِهِ.

32. The delegation that enters Paradise is constantly showered with blessings.

32ـ وَفْدُ الجَنَّةِ أبَداً مُنَعَّمُونَ.

33. Those who enter Paradise are in perpetual bliss.

33ـ وارِدُ الجَنَّةِ مُخَلَّدُ النَّعْماءِ.

Generosity الجود

1. Generosity for the sake of Allah is the worship of those who are close [to Allah].

1ـ اَلجُودُ فِي اللّهِ عِبادَةُ المُقَرَّبينَ.

2. Generosity without fear or hope of recompense is true generosity.

2ـ اَلجُودُ مِنْ غَيْرِ خَوْف ولارَجاءِ مُكافاة، حَقيقَةُ الجُودِ.

3. Give generously and you will be honoured.

3ـ إسْمَحْ تُكْرَمْ.

4. The most generous of you is the one who will gain the most.

4ـ أسْمَحُكُمْ أرْبَحُكُمْ.

5. The most excellent of noble traits is generosity.

5ـ أحْسَنُ المَكارِمِ الجُودُ.

6. The best generosity is to forgive after gaining the upper hand.

6ـ أحْسَنُ الجُودِ عَفْوٌ بَعْدَ مَقْدُرَة.

7. The greatest generosity is being open-handed with whatever is available.

7ـ أَفْضَلُ الجُودِ بَذْلُ المَوْجُودِ.

8. The greatest generosity is delivering the rights to their [rightful] owners.

8ـ أَفْضَلُ الجُودِ إيصالُ الحُقُوقِ إلى أَهْلِها.

9. The greatest generosity is giving despite [facing] hard times.

9ـ أَفْضَلُ الجُودِ ما كانَ عَنْ عُسْرَة.

10. Generosity is [true] leadership, sovereignty is [only] administration.

10ـ اَلجُودُ رِياسَةٌ، اَلمُلْكُ سِياسَةٌ.

11. Generosity is a present honour.

11ـ اَلجُودُ عِزٌّ مَوْجُودٌ.

12. Generosity is the protector of honour.

12ـ اَلجُودُ حارِسُ الأَعْراضِ.

13. The bane of generosity is poverty.

13ـ آفَةُ الجُودِ الفَقْرُ.

14. The bane of generosity is wastefulness.

14ـ آفَةُ الجُودِ التَّبْذيرُ.

15. Through generosity, authority is acquired.

15ـ بِالجُودِ تَكُوْنُ السِّيادَةُ.

16. Generosity stems from nobility of character.

16ـ اَلجُودُ مِنْ كَرَمِ الطَّبيعَةِ.

17. Through generosity, men gain authority.

17ـ بِالجُودِ تَسُودُ الرِّجالُ.

18. Through generosity, distinction is established and praise is acquired.

18ـ بِالجُودِ يُبْتَنَي المَجْدُ وَيُجْتَلَبُ الحَمْدُ.

19. Be generous with whatever you have, [and] you will be praised.

19ـ جُدْ بِما تَجِدْ تُحْمَدْ.

20. Be generous and you will gain authority; be patient and you will be triumphant.

20ـ جُدْ تَسُدْ، وَاصْبِرْ تَظْفُرْ.

21. The generosity of the poor is the best generosity.

21ـ جُودُ الفَقيرِ أفْضَلُ الجُودِ.

22. Be generous with what is available, fulfil your promises and be loyal with the trusts [that have been entrusted to you].

22ـ جُودُوا بِالمَوْجُودِ، وأنْجِزُوا الوُعُودَ، وأوْفُوا بِالعُهُودِ.

23. The generosity of a poor person dignifies him and the stinginess of a rich person debases him.

23ـ جُودُ الفَقيرِ يُجِلُّهُ، وبُخْلُ الغَنِيّ يُذِلُّهُ.

24. Be generous with that which perishes and you will be compensated for it with that which lasts.

24ـ جُودُوا بِما يَفْنى تَعْتاضُوا عَنْهُ بِما يَبْقى.

25. Be generous for the sake of Allah and struggle against your selves in obedience to Him, He will [in return] magnify your reward and increase His favour upon you.

25ـ جُودُوا فيِ اللّهِ وجاهِدُوا أنْفُسَكُمْ عَلى طاعَتِهِ يُعْظِمْ لَكُمْ الجَزاءَ وَيُحْسِنْ لَكُمْ الحَباءَ.

26. Generosity is the practice of the honourable.

26ـ سُنَّةُ الكِرامِ الجُودُ.

27. The highest extent of generosity is giving [from] whatever is available.

27ـ غايَةُ الجُودِ بَذْلُ المَوْجُودِ.

28. One who is open-handed does good to others.

28ـ مَنْ جادَ اصْطَنَعَ.

29. One who is generous gains authority.

29ـ مَنْ جادَ سادَ.

30. One who does not show generosity is not praised.

30ـ مَنْ لَمْ يَجُدْ لَمْ يُحْمَدْ.

31. How excellent is generosity when in straitened circumstances!

31ـ ما أحْسَنَ الجُودَ مَعَ الإعْسارِ.

32. One who does not give generously while he is praised has to give away while he is dispraised.

32ـ مَنْ لَمْ يَسْمَحْ وهُوَ مَحْمُودٌ سَمَحَ وهُوَ مَلُومٌ.

33. One who does not give generously does not gain authority.

33ـ مَنْ لَمْ يَسْمَحْ لَمْ يَسُدْ.

34. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

34ـ جُودُ الرَّجُلِ يُحَبِّبُهُ إلى أضْدادِهِ، وبُخْلُهُ يُبَغِّضُهُ إلى أوْلادِهِ.

The Generous الجواد

1. The generous person is loved and praised, even if nothing of his generosity reaches his praiser, and the stingy person is the opposite of this.

1ـ اَلجَوادُ مَحْبُوبٌ، مَحْمُودٌ، وإنْ لَمْ يَصِلْ مِنْ جُودِهِ إلى مادِحِهِ شَيْءٌ، والبَخِيْلُ ضِدُّ ذلِكَ.

2. The one who is generous is praised in this world and felicitous in the Hereafter.

2ـ اَلجَوادُ فِي الدُّنْيا مَحْمُودٌ، وَفِي الآخِرَةِ مَسْعُودٌ.

3. Verily the masters of the people of this world (and the Hereafter) are the generous.

3ـ إنَّما سادَةُ أهْلِ الدُّنْيا (والآخِرَةِ) الأجْوادُ.

4. Be generous with the truth and miserly with falsehood.

4ـ كُنْ جَواداً بِالحَقِّ، بَخيلاً بِالباطِلِ.

5. Be [either] selflessly generous or moderate in giving but do not be from the third kind (i.e. the misers).

5ـ كُنْ جَواداً مُؤْثِراً، أوْ مُقْتَصِداً مُقَدِرّاً، وإيّاكَ أنْ تَكُونَ الثّالِثَ.

Proximity to Allah جار الله وجواره

1. One who is close to Allah is safe, while [one who is] His enemy is frightened.

1ـ جارُ اللّهِ سُبْحانَهُ آمِنٌ، وعَدُوُّهُ خائِفٌ.

2. Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him.

2ـ جِوارُ اللّهِ مَبْذُولٌ لِمَنْ أطاعَهُ وتَجَنَّبَ مُخالَفَتَهُ.

Neighbours الجيران

1. The worst of neighbours is the wicked neighbour.

1ـ بِئْسَ الجارُ جارُ السُّوءِ.

2. A wicked neighbour is the greatest adversity and the most serious tribulation.

2ـ جارُ السُّوءِ أعْظَمُ الضَّرّاءِ، وأشَدُّ البَلاءِ.

3. Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you.

3ـ جاوِرْمَنْ تَأمَنُ شَرَّهُ، وَلايَعْدُوكَ خَيْرُهُ.

4. Ask about the neighbour before the house.

4ـ سَلْ عَنِ الجارِ قَبْلَ الدّارِ.

5. Being a bad neighbour and offending the virtuous are the worst forms of vileness.

5ـ سُوءُ الجَوارِ والإساءَةُ إلَى الأبْرارِ مِنْ أعْظَمِ اللُّؤمِ.

6. One who is neighbourly gets many neighbours.

6ـ مَنْ حَسُنَ جَوارُهُ كَثُرَ جيرانُهُ.

7. One who is good to his neighbours gets many helpers.

7ـ مَنْ أحْسَنَ إلى جيرانِهِ كَثُرَ خَدَمُهُ.

8. Taking care of one's neighbour is an act of magnanimity.

8ـ مِنَ المُرُوَّةِ تَعَهُّدُ الجيرانِ.

Hunger الجُوعُ

1. Hunger is better than the humiliation of subjugation.

1ـ اَلْجُوعُ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

2. Keeping oneself hungry is the most beneficial cure, whereas eating to one's fill increases maladies.

2ـ اَلتَّجَوُّعُ أنْفَعُ الدَّواءِ، اَلشِّبَعُ يُكْثِرُ الأدْواءَ.

3. Hunger is better than subjugation.

3ـ اَلجُوعُ خَيْرٌ مِنَ الخُضُوعِ.

4. Complement your food with hunger and discipline yourself with contentment.

4ـ تَأَدَّمْ بِالجُوعِ وتَأَدَّبْ بِالقُنُوعِ.

5. The best condiment is hunger.

5ـ نِعْمَ الإدامُ الجُوعُ.

6. How good an assistant of piety hunger is!

6ـ نِعْمَ عَونُ الوَرَعِ التَّجَوُّعُ.

7. How good an assistant in cutting down the [desires of the carnal] self and breaking its [bad] habits hunger is!

7ـ نِعْمَ العَونُ عَلى أشَـرِ(أسْرِ) النَّفْسِ وكَسْرِ عادَتِها التَّجَوُّعُ.

High Rank الجاهُ وذو الجاه

1. The alms-tax of high rank [and power] is benefitting others with it.

1ـ زَكوةُ الجاهِ بَذْلُهُ.

2. One of the obligations of a person who possesses a high rank is to use it to grant the [needs of] one who seeks from him.

2ـ مِنَ الواجِبِ عَلى ذِي الجاهِ أنْ يَبْذُلَهُ لِطالِبِهِ.

3. One who benefits others with his high rank makes himself praiseworthy.

3ـ مَنْ بَذَلَ جاهَهُ اسْتَحْمَدَ.

Struggle (Jihad) الجهاد

1. Whoever makes an effort to strive in obedience to Allah and His messenger, his soul shall be safe and sound [from the torments of the Hereafter] and his transaction will be profitable and gainful.

1ـ إنَّ مَنْ بَذَلَ نَفْسَهُ في طاعَةِ اللّهِ ورَسُولِهِ كانَتْ نَفْسُهُ ناجِيَةً سالِمَةً، وَصَفْقَتُهُ رابِحَةً غانِمَةً.

2. The first thing which you overcome through *Jih*ḍ*d* 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).

2ـ إنَّ أوَّلَ ما تُغْلَبُونَ عَلَيهِ مِنَ الجِهاد، جِهادٌ بِأيْديكُمْ، ثُمَّ بِألْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً، وَلَمْ يُنْكِرْ مُنْكَراً، قُلِّبَ فَجُعِلَ أعْلاهُ أسْفَلَهُ.

3. Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous.

3ـ الجِهادُ عِمادُ الدّينِ، ومِنْهاجُ السُّعَداءِ.

4. The doors of the heavens are opened for those who strive [in the way of Allah].

4ـ اَلمُجاهِدُونَ تُفْتَحُ لَهُمْ أبْوابُ السَّماءِ.

5. If the people who came before me complained about the injustice of their rulers, then today I complain about the injustice of my people; it is as if I am led and they are the leaders, [and] I am restrained and

they are the restrainers.

5ـ إنْ كانَتِ الرَّعايا قَبْلي تَشْكُوا حَيْفَ رُعاتِها فَإنّي اليَوْمَ أشْكُو حَيْفَ رَعِيَّتي، كَأنّي المَقُودُ وهُمُ القادَةُ، والمُوزَعُ وَهُمُ الوَزَعَةُ

6. The reward for striving [in the way of Allah] is the greatest reward.

6ـ ثوابُ الجِهادِ أعْظَمُ الثَّوابِ.

7. And [Allah has prescribed] *Jih□d* as [a means of preserving the] honour of Islam.

7ـ والجِهادَ عِزّاً لِلإسْلامِ.

8. Strong determination and lavishness do not go together.

8ـ لا تَجْتَمِعُ عَزيمَةٌ ووَليمَةٌ.

9. The purification of the body is [in] striving and fasting.

9ـ زَكوةُ البَدَنِ الجِهادُ والصِّيامُ.

Struggling against the Self (Jihad an-Nafs) جهاد النفس

1. Indeed *Jih□d* 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.

1ـ ألا وإنَّ الجِهادَ ثَمَنُ الجَنَّةِ، فَمَنْ جاهَدَ نَفْسَهُ مَلَكَها، وهِيَ أكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها.

2. The best *Jih□d* is the struggle of a man against his [carnal] soul.

2ـ أفْضَلُ الجِهادِ مُجاهَدَةُ المَرْءِ نَفْسَهُ.

3. The best *Jih□d* is the struggle of the self against lustful desires, and its weaning away from the pleasures of this world.

3ـ أفْضَلُ الجِهادِ جِهادُ النَّفْسِ عَنِ الهَوى، وفِطامُها عَنْ لَذّاتِ الدُّنيا.

4. The first thing that you disavow from *Jih□d* is struggling against your selves.

4ـ أوَّلُ ما تُنْكِرُونَ مِنَ الجِهادِ، جِهادُ أنْفُسِكُمْ.

5. The last things that you [should] lose are: the struggling against your selves and obedience to those who have authority among you.

5ـ آخِرُ ما تَفْقِدُونَ مُجاهَدَةُ أهْوائِكُمْ وطاعَةُ أُولِي الأَمْرِ مِنْكُمْ.

6. Indeed the best *Jih□d* is the struggle of a man against his [carnal] soul.

6ـ إنَّ أفْضَلَ الجِهادِ مُجاهَدَةُ الرَّجُلِ نَفْسَهُ.

7. Verily struggling against the self restrains it from sins and protects it from destruction.

7ـ إنَّ مُجاهَدَةَ النَّفْسِ لَتَزِمُّها عَنِ المَعاصِي، وتَعْصِمُها عَنِ الرَّدى.

8. Verily the one who struggles with his [lower] self, in obedience to Allah and against disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

8ـ إنَّ المُجاهِدَ نَفْسَهُ عَلى طاعَةِ اللّهِ وَعَنْ مَعاصِيهِ، عِنْدَاللّهِ سُبْحانَهُ بِمَنْزِلَةِ بَرّ شَهيد.

9. Indeed the one who struggles against his [lower] self, overcomes his anger and is careful in obeying [the commandments of] Allah, is raised by Allah, the Glorified, to the status of the one who fasts by day and stands in prayer by night, and is granted the rank of the patient soldier [who fights in His way].

9ـ إنَّ المُجاهِدَ نَفْسَهُ، والمُغالِبَ غَضَبَهُ، والمُحافِظَ عَلى طاعَةِ رَبِّهِ، يَرْفَعُ اللّهُ سُبْحانَهُ لَهُ ثَوابَ الصَّائِمِ القائِمِ ويُنيلُهُ دَرَجَةَ المُرابِطِ الصّابِرِ.

10. Verily if you struggle against your [lower] self you will obtain the pleasure of Allah.

10ـ إنَّكَ إنْ جاهَدْتَ نَفْسَكَ حُزْتَ رِضَى اللّهِ.

11. The fruit of struggle [against the self] is overpowering the self.

11ـ ثَمَرَةُ المُجاهَدَةِ قَهْرُ النَّفْسِ.

12. Struggling against the self is the dowry for Paradise.

12ـ جِهادُ النَّفْسِ مَهْرُ الجَنَّةِ.

13. Struggling against vain desires is the price of Paradise.

13ـ جِهادُ الهَوى ثَمَنُ الجَنَّةِ.

14. Struggling against the self is the best *Jihad*.

14- جِهادُ النَّفْسِ أَفْضَلُ جِهاد.

15. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

15- جاهِدْ نَفْسَكَ، وَقَدِّمْ تَوْبَتَكَ، تَفُزْ بِطاعَةِ رَبِّكَ.

16. Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

16- جاهِدْ شَهْوَتَكَ، وغالِبْ غَضَبَك،وَخالِفْ سُوءَ عادَتِكَ، تَزْكُ نَفْسُكَ، ويَكْمُلْ عَقْلُكَ، وتَسْتَكْمِلْ ثَوابَ رَبِّكَ.

17. Fight against your [lower] self in obedience to Allah the way an enemy would fight his enemy, and overpower it the way a rival would overpower his opponent, for indeed the strongest person is the one who subdues his self.

17- جاهِدْ نَفْسَكَ عَلى طاعَةِ اللّهِ مُجاهَدَةَ العَدُوِّ عَدُوَّهُ، وغالِبْها مُغالَبَةَ الضِّدِّ ضِدَّهُ، فَإنَّ أَقْوىَ النّاسِ مَنْ قَوِيَ على نَفْسِهِ.

18. Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.

18- جاهِدْ نَفْسَكَ وحاسِبْها مُحاسَبَةَ الشَّريكِ شَريكَهُ وطالِبْها بِحُقُوقِ اللّهِ مُطالَبَةَ الخَصْمِ خَصْمَهُ، فَإنَّ أَسْعَدَ النّاسِ مَنِ انْتَدَبَ لِمحاسَبَةِ نَفْسِهِ.

19. Struggling against the [lower] self is the price of Paradise, so the one who struggles against it will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

19ـ جِهادُ النَّفْسِ ثَمَنُ الجَنَّةِ، فَمَنْ جاهَدَها مَلَكَها وهِيَ أَكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها.

20. Struggling against the self with knowledge is a symbol of intelligence.

20ـ جِهادُ النَّفْسِ بِالعِلْمِ عُنْوانُ العَقْلِ.

21. Fighting anger with forbearance is evidence of nobility.

21ـ جِهادُ الغَضَبِ بِالحِلْمِ بُرْهانُ النُّبْلِ.

22. The most excellent *Jih*ḍ*d* is struggling against the self.

22ـ خَيْرُ الجِهادِ جِهادُ النَّفْسِ.

23. The highest form of struggle is for a man to struggle against his self.

23ـ غايَةُ المُجاهَدَةِ أنْ يُجاهِدَ المَرْءُ نَفْسَهُ.

24. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

24ـ كَفاكَ في مُجاهَدَةِ نَفْسِكَ أنْ لاتَزالَ أبَداً لَها مُغالِباً، وعَلى أهْوِيَتِها مُحارِباً.

25. One who fights his [lower] self perfects his piety.

25ـ مَنْ جاهَدَ نَفْسَهُ أَكْمَلَ التُّقى.

26. One who knows his self struggles against it.

26ـ مَنْ عَرَفَ نَفْسَهُ جاهَدَها.

27. One who does not struggle against his self will not achieve victory.

27ـ مَنْ لَمْ يُجاهِدْ نَفْسَهُ لَمْ يَنَلِ الفَوْزَ.

28. There is no struggle more worthy than struggling against the self.

28ـ ما مِنْ جِهاد أَفْضَلُ مِنْ جِهادِ النَّفْسِ.

29. Struggling against the self is a trait of the noble ones.

29ـ مُجاهَدَةُ النَّفْسِ شيمَةُ النُّبَلاءِ.

30. Struggling against the self is a symbol of nobility.

30ـ مُجاهَدَةُ النَّفْسِ عُنْوانُ النُّبْلِ.

31. Struggling against the self is the best *Jih□d*.

31ـ مُجاهَدَةُ النَّفْسِ أَفْضَلُ جِهاد.

32. There is no *Jih□d* like struggle against the self.

32ـ لا جِهادَ كَجِهادِ النَّفْسِ.

Ignorance الجَهْل

1. Ignorance and miserliness are bad and harmful.

1ـ اَلجَهْلُ،وَ البُخْلُ، مَساءَةٌ، ومَضَرَّةٌ.

2. Ignorance in a human being is more harmful than gangrene [is] to the body.

2ـ اَلجَهْلُ فِي الإنْسانِ أضَرُّ مِنَ الآكِلَةِ فِي البَدَنِ.

3. Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it is led astray.

3ـ اَلجَهْلُ مَطِيَّةٌ شَمُوسٌ، مَنْ رَكِبَها زَلَّ، ومَنْ صَحِبَها ضَلَّ.

4. Ignorance of merits is one of the grossest demerits.

4ـ اَلجَهْلُ بِالفَضائِلِ مِنْ أقْبَحِ الرَّذائِلِ.

5. The greatest calamity is ignorance.

5ـ أعْظَمُ المَصائِبِ الجَهْلُ.

6. The worst ailment is ignorance.

6ـ أسْوَءُ السُّقْمِ(القِسْمِ) الجَهْلُ.

7. The greatest ignorance is the ignorance of a person about himself.

7ـ أعْظَمُ الجَهْلِ جَهْلُ الإنْسانِ أمْرَ نَفْسِهِ.

8. The greatest ignorance is making enmity with the powerful, befriending the immoral and trusting the traitor.

8 ـ أعْظَـمُ الجَهْلِ مُعاداةُ القادِرِ، ومُصـادَقَةُ الفاجِرِ، والثِّقَةُ بِالغادِرِ.

9. Ignorance is a curse.

9ـ اَلجَهْلُ وَبالٌ.

10. Ignorance is [a form of] death.

10ـ اَلجَهْلُ مَوتٌ.

11. People are enemies of that which they are ignorant of.

11ـ اَلنَّاسُ أعْداءُ ما جَهِلُوا.

12. Ignorance is the most harmful foe.

12 ـ اَلجَهْلُ أنْكى عَدُوّ.

13. Ignorance makes one stumble.

13ـ اَلجَهْلُ يُزِلُّ القَدَمَ.

14. Ignorance spoils the Hereafter.

14ـ اَلجَهْلُ يُفْسِدُ المَعادَ.

15. Ignorance is the [primary] source of evil.

15ـ اَلجَهْلُ مَعْدِنُ الشَّـرِّ.

16. Ignorance is an ailment and a chronic disease.

16ـ اَلجَهْلُ داءٌ وعَياءٌ.

17. Ignorance attracts peril.

17ـ اَلجَهْلُ يَجْلِبُ الغَرَرَ.

18. Ignorance is the root of all evil.

18ـ اَلجَهْلُ أصْلُ كُلِّ شَـرّ.

19. Ignorance is the worst disease.

19ـ اَلجَهْلُ أدْوَأُ الدّاءِ.

20. Ignorance corrupts all matters.

20ـ اَلجَهْلُ فَسادُ كُلِّ أمْر.

21. Ignorance makes one stumble and brings regret.

21ـ اَلجَهْلُ يُزِلُّ القَدَمَ، ويُورِثُ النَّدَمَ.

22. Ignorance causes the living to die and perpetuates misery.

22ـ اَلجَهْلُ مُميتُ الأحْياءِ، وَمُخَلِّدُ الشَّقاءِ.

23. Verily you will not attain any goal by ignorance, nor will you achieve any goodness by means of it, nor will you realize any of your wishes in the Hereafter through it.

23ـ إنَّكُمْ لَنْ تُحَصِّلُوا بِالجَهْلِ أرَباً، ولَنْ تَبْلُغُوا بِهِ مِنَ الخَيْرِ سَبَباً، وَلَنْ تُدْرِكُوا بِهِ مِنَ الآخِرَةِ مَطْلَباً.

24. It is through ignorance that every evil is instigated.

24ـ بِالجَهْلِ يُسْتَثارُ كُلّ شَرّ.

25. Many an ignorance is better than forbearance (or knowledge).

25ـ رُبَّ جَهْل أنْفَعُ مِنْ حِلْم(عِلْم).

26. Ward off ignorance with knowledge.

26ـ رُدُّوا الجَهْلَ بِالعِلْمِ.

27. Too much ignorance is destructive.

27ـ زِيادَةُ الجَهْلِ تُرْدي.

28. The worst affliction is ignorance.

28ـ شَـرُّ المَصائِبِ الجَهْلُ.

29. Counter ignorance with knowledge.

29ـ ضادُّوا الجَهْلَ بِالعِلْمِ.

30. The outcome of ignorance is loss; and the joy of the envious does not last.

30ـ عُقْبىَ الجَهْلِ مَضَرَّةٌ، وَالحَسُودُ لا تَدُومُ لَهُ مَسَرَّةٌ.

31. The pinnacle of ignorance is for a person to brag about his ignorance.

31ـ غايَةُ الجَهْلِ تَبَجُّحُ المَرْءِ بِجَهْلِهِ.

32. Many a revered person has been humiliated by his ignorance.

32ـ كَمْ مِنْ عَزيز أذَلَّهُ جَهْلُهُ.

33. Ignorance suffices as ignobility.

33ـ كَفى بِالجَهْلِ ضِعَةً.

34. It suffices as ignorance for a person to be ignorant about himself.

34ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ نَفْسَهُ.

35. It suffices as ignorance for a person to be pleased with himself.

35ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَرضى عَنْ نَفْسِهِ.

36. It suffices as ignorance for a person to laugh without [a reason for] amusement.

36ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَضْحَكَ مِنْ غَيْرِ عَجَب.

37. It suffices as ignorance for a person to be ignorant of his limits [and standing in society].

37ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ قَدْرَهُ.

38. It suffices as ignorance for a person to be ignorant of his flaw.

38ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عَيْبَهُ.

39. It suffices as ignorance for a person to be ignorant about his own faults and to malign people for that which he [himself] cannot turn away from.

39ـ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عُيُوبَ نَفْسِهِ، ويَطْعَنَ عَلَى النّاسِ بِما لا يَسْتَطيعُ التَّحَوُّلَ عَنْهُ.

40. It suffices as ignorance for a person to forbid people from that which he performs himself.

40ـ كَفى بِالمَرْءِ جَهْلاً أنْ يُنْكِرَ عَلَى النّاسِ ما يَأتي مِثْلَهُ.

41. The language of ignorance is impoliteness.

41ـ لِسانُ الجَهْلِ الخُرْقُ.

42. One who gets uplifted by ignorance has opposed the intellect.

42ـ مَنِ اسْتَطارَهُ الجَهْلُ فَقَدْعَصَى العَقْلَ.

43. One who fights his ignorance with his knowledge succeeds with the most felicitous victory.

43ـ مَنْ قاتَلَ جَهْلَهُ بِعِلْمِهِ فازَ بِالحَظِّ الأسْعَدِ.

44. Being overcome by ignorance is one of the severest afflictions.

44ـ مِنْ أشَدِّ المَصائِبِ غَلَبَةُ الجَهْلِ.

45. There is no poverty like ignorance.

45ـ لا فَقْرَ كَالجَهْلِ.

46. With ignorance, no path is purified.

46ـ لايَزْكُو مَعَ الجَهْلِ مَذْهَبٌ.

47. There is no poverty more severe than ignorance.

47ـ لا فَقْرَ أشَدُّ مِنَ الجَهْلِ.

48. There is no abomination more disgraceful than ignorance.

48ـ لاسَوْأةَ أشْيَنُ مِنَ الجَهْلِ.

49. There is no adversity more severe than ignorance.

49ـ لامُصيبَةَ أشَدُّ مِنْ جَهْل.

50. The cornerstone of ignorance is animosity towards people.

50ـ رَأسُ الجَهْلِ مُعاداةُ النّاسِ.

The Ignorant and the Foolish اَلجاهِلُ والجهول

1. An ignorant person is never found to be anything but falling short or excessive.

1ـ اَلجاهِلُ لَنْ يُلْقى أبَداً إلا مُفَرّطاً، أو مُفْرِطاً.

2. Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit from good advice.

2ـ اَلجاهِلُ لايَرْتَدِعُ، وبِالمَواعِظِ لا يَنْتَفِعُ.

3. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

3ـ اَلجاهِلُ مَنْ أطاعَ هَواهُ في مَعصيَةِ رَبِّهِ.

4. The ignorant person feels aversion towards that which the wise person feels at ease with.

4ـ اَلجاهِلُ يَسْتَوْحِشُ مِمّا يَأنَسُ بِه الحَكيْمُ.

5. The ignorant person does not understand the learned because he [himself] was never learned before.

5ـ اَلجاهِلُ لايَعْرِفُ العالِمَ لأنَّهُ لَمْ يَكُنْ قَبْلُ عالِماً.

6. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

6ـ اَلجاهِلُ لا يَعْرِفُ تَقْصيرَهُ، وَلايَقْبَلُ مِنَ النَّصيحِ لهُ.

7. An ignorant person relies on his hopes and is negligent in his actions.

7ـ اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ، ويُقَصِّرُ في عَمَلِهِ.

8. The ignorant person is like a rock through which water does not gush forth, and a tree, the branches of which do not become green, and a ground upon which foliage is not found.

8ـ اَلجاهِلُ صَخْرَةٌ لا يَنْفَجِرُ ماؤُها، وَشَجَرَةٌ لايَخْضَرُّعُودُها، وأرضٌ لايَظهَرُ عُشْبُها.

9. An ignorant person is [like the] dead among the living.

9ـ اَلْجاهِلُ مَيِّتٌ بَيْنَ الأحْياءِ.

10. The most wretched of all people is the ignorant one.

10ـ أشْقَى النّاسِ اَلجاهِلُ.

11. An unremorseful sinner is the most ignorant person.

11ـ أجْهَلُ النّاسِ مُسِيئٌ مُسْتَأنِفٌ.

12. The most ignorant person is one who is deceived by the praise of a flatterer who makes the ugly look appealing to him and makes him hate the [sincere] adviser.

12ـ أجْهَلُ النّاسِ المُغْتَرُّ بِقَوْلِ مادِحٍ مُتَمَلِّق، يُحَسِّنُ لَهُ القَبيحَ، ويُبَغِّضُ إلَيْهِ النَّصيْحَ.

13. The most hated creature in the sight of Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

13ـ أبْغَضُ الخَلائِقِ إلَى اللّهِ تعالى، اَلجاهِلُ لأنَّهُ حَرَمَهُ ما مَنَّ بِهِ عَلى خَلْقِهِ، وهُوَ العَقْلُ.

14. Verily the ignorant is one whose ignorance leads astray and whose vain desires entice [towards evil]; so his speech is unhealthy and his action is blameworthy.

14ـ إنَّ الجاهِلَ مَنْ جَهْلُهُ في إغْواء، ومَنْ هَواهُ في إغْراء، فَقَوْلُهُ سَقيمٌ، وفِعْلُهُ ذَميمٌ.

15. The ignorant one is perplexed.

15ـ اَلجاهِلُ حَيْرانٌ.

16. The ignorant person inclines towards the one who is like him.

16ـ اَلجاهِلُ يَميلُ (يَأْلِفُهُ مِثْلُهُ) إلى شِكْلِهِ.

17. Man is an enemy of that which he is ignorant of.

17ـ المَرْءُ عَدُوٌّ ما جَهِلَ.

18. The ignorant one does not restrain himself [from evil].

18ـ اَلجاهِلُ لا يَرتَدِعُ.

19. An ignorant person is a slave to his passions.

19ـ اَلجاهِلُ عَبْدُ شَهْوَتِهِ.

20. The ignorant person does not desist [from sinning].

20ـ اَلجاهِلُ لا يَرْعَوي.

21. An ignorant person seeks to raise himself but ends up abasing himself.

21ـ اَلجاهِلُ يَرْفَعُ نَفْسَهُ فَيَتَّضِعُ.

22. The ignorant person is one who is ignorant of his own capability.

22ـ اَلجاهِلُ مَنْ جَهِلَ قَدْرَهُ.

23. An ignorant person is dead, even when he is alive.

23ـ اَلجاهِلُ مَيِّتٌ وإنْ كانَ حَيّاً.

24. The correctness of an ignorant person is like the mistake of a learned person (i.e. it happens rarely).

24ـ اَلجاهِلُ كَزَلَّةِ العالِمِ صَوابُهُ.

25. The ignorant person is deceived by [false] claims.

25ـ اَلجاهِلُ مَنْ خَدَعَتْهُ المَطالِبُ.

26. The ignorant person is one who is ignorant about his [own] affair.

26ـ اَلجاهِلُ مَنْ جَهِلَ أَمْرَهُ.

27. The ignorant person is one who is deceived by his vain desires and his arrogance.

27ـ اَلجاهِلُ مَنِ انْخَدَعَ لِهَواهُ (بِهواهُ) وغُرُوْرِهِ.

28. An ignorant person is one who takes his sincere advisor to be a deceiver.

28ـ اَلْجاهِلُ مَنِ اسْتَغَشَّ النَّصيحَ.

29. When the ignorant one becomes stingy (or denies), he obtains [wealth] and when he obtains [wealth] (or professes belief in one God), he apostatizes.

29ـ اَلْجاهِلُ إذا جَمَدَ(جحد) وَجَدَ، وإذا وَجَدَ (وَحَّدَ) أَلْحَدَ.

30. Indeed the ignorant person is one who is enslaved by [worldly] pursuits.

30ـ إنَّما الجاهِلُ مَنِ اسْتَعْبَدَتْهُ المَطالِبُ.

31. When an ignorant person grows older, his ignorance rises.

31ـ إذا شابَ الجاهِلُ شَبَّ جَهْلُهُ.

32. The wealth of an ignorant person is in his worldly possessions and his hopes.

32ـ ثَرْوَةُ الجاهِلِ في مالِهِ وَأَمَلِهِ.

33. The reign of an ignorant person is like a stranger who [soon] moves to another place.

33ـ دَوْلَةُ الجاهِلِ كَالغَريبِ المُتَحَرِّكِ إِلَى النُّقْلَةِ.

34. Many an ignorant person is saved by his ignorance.

34ـ رُبَّ جاهِل نَجاتُهُ جَهْلُهُ.

35. The slip-ups of an ignorant person are excusable.

35ـ زَلَّةُ الجاهِلِ مَعْذُورَةٌ.

36. An ignorant king exposes his [own] flaws.

36ـ سُلْطانُ الجاهِلِ يُبْدي مَعائِبَهُ.

37. The worst person you can accompany is an ignorant one.

37ـ شَرُّ مَنْ صاحَبْتَ اَلجاهِلُ.

38. The correct [action] of an ignorant person is like the slip-up of an intelligent person.

38ـ صَوابُ الجاهِلِ كَالزَّلَةِ مِنَ العاقِلِ.

39. The lost item of the ignorant person cannot be found.

39ـ ضالَّةُ الجاهِلِ غَيْرُ مَوْجُود.

40. Obedience to the foolish is a sign of ignorance.

40ـ طاعَةُ الجَهُولِ تَدُلُّ عَلَى الجَهْلِ.

41. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

41ـ طاعةُ الجَهُولِ، وكَثْرَةُ الفُضُولِ تَدُلاّنِ عَلَى الجَهْلِ.

42. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

42ـ عادَةُ الأغْمارِ قَطْعُ مَوادِّ الإحْسانِ.

43. The wealth of an ignorant person is in his worldly possessions.

43ـ غِنَى الجاهِلِ بِمالِهِ.

44. The ignorant one is deceived by futile absurdities.

44ـ غُرُورُ الجاهِلِ بِمُجالاتِ الباطِلِ.

45. Every ignorant person is prone to temptation.1

45ـ كُلُّ جاهِل مَفْتُونٌ.

46. For the ignorant there is loss in every situation.

46ـ لِلْجاهِلِ في كُلِّ حالَة خُسْرانٌ.

47. One who is ignorant is disregarded [by others].

47ـ مَنْ جَهِلَ أُهْمِلَ.

48. When one is ignorant, his consideration is reduced.

48ـ مَنْ جَهِلَ قَلَّ إعْتِبارُهُ.

49. One who is ignorant of [a branch of] knowledge is hostile towards it.

49ـ مَنْ جَهِلَ عِلْماً عاداهُ.

50. One who does not know where he is placing his foot, trips.

50ـ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ زَلَّ.

51. One who is ignorant makes many blunders.

51ـ مَنْ جَهِلَ كَثُرَ عِثارُهُ.

52. One who is ignorant becomes self–conceited; and his ‘today’ is worse than his ‘yesterday’.

52ـ مَنْ جَهِلَ اغْتَرَّ بِنَفْسِهِ وَكانَ يَوْمُهُ شَـرّاً مِنْ أمْسِهِ.

53. It is from the nature of the ignorant to get angry quickly, in every situation.

53ـ مِنْ طَبايِعِ الجُهّالِ التَسَرُّعُ إلَى الغَضَبِ في كُلِّ حال.

54. No one antagonizes the learned like the ignorant [do].

54ـ ما ضادَّ العُلَماءَ كالجُهّالِ.

55. Woe be to the one who persists in his ignorance and blessed is the one who realizes [his mistake] and finds the right course.

55ـ وَيْلٌ لِمَنْ تَمادى في جَهْلِهِ، وطُوبى لِمَنْ عَقَلَ واهْتَدى.

56. There is no independence for an ignorant person.

56ـ لاغِنى لِجاهِل.

57. The ignorant one is not seen to be anything but immoderate (or excessive).

57ـ لايُرَى الجاهِلُ إلاّ مُفَرِّطاً (مُفْرِطاً).

58. Nothing restrains the foolish except the edge of a sword.

58ـ لايَرْدَعُ الجَهُولَ إلاّ حَدُّ الحُسامِ.

59. Disobey the ignorant and you will be safe.

59ـ إعْصِ الجاهِلَ تَسْلَمْ.

1. Or, if taken in the context of Q68:6: Every ignorant person is demented.

Hellfire جهنم والنّار

1. Hell is sufficient as a punishment.

1ـ كَفى بِجَهَنَّمَ نَكالاً.

2. He (ʿa) said in his description of hell: [It is] a fire whose burning is intense, its roar is loud, its flames are rising, its blaze is incinerating, its groans are terrifying, its abatement is remote, its fuel is igniting, [and] its horrors are terrifying.

2ـ وَقالَ ـ عَليه السّلامُ ـ في وَصْفِ جَهَنَّمَ: نارٌ شديدٌ كَلْبُها، عال لَحَبُها، ساطِعٌ لَهَبُها، مُتَأَجِّجٌ سَعيرُها، مُتَغَيِّظٌ زَفيرُها، بَعيدٌ خُمُودُها، ذاك وقُودُها، مُتَخَوِّفٌ وَعيدُها.

3. He (ʿa) said while describing hell: Its inmate cannot leave, its prisoner cannot be released by ransom and its shackles cannot be broken. This abode has no fixed age so that it may perish, nor is there a lifespan for its inmates that they may pass away.

3ـ وقال ـ عليه السّلام ـ في وَصف جَهَنَّم: لايَظْعَنُ مُقيمُها، وَلا يُفادى أسيرُها، وَلا تُقْصَمُ كُبُولُها، لا مُدَّةَ لِلدّارِ فَتَفْنى، وَلا أجَلَ لِلْقَوْمِ فَيُقْضى.

4. Verily all disbelieving schemers are inmates of the fire.

4ـ إنَّ أهْلَ النّارِ كُلُّ كَفُور مَكُور.

5. He (ʿa) 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.

5ـ وقالَ ـ عَليه السّلام ـ في وَصْفِ النّارِ: غَمرٌ قَرارُها، مُظْلِمَةٌ أقْطارُها، حامِيَةٌ قُدُورُها، فَظيعَةٌ أُمُورُها.

6. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

6ـ لَنْ يَنْجُوَ مِنَ النّارِ إلاّ التّارِكُ عَمَلَها.

7. This tender skin does not have the tolerance to withstand the fire [of hell].

7ـ لَيْسَ لِهذا الجِلْدِ الرَّقيقِ صَبْرٌ عَلَى النّارِ.

8. One who is afraid of hellfire keeps away from that which has been forbidden.

8ـ مَنْ أشْفَقَ مِنَ النّارِ اجْتَنَبَ المُحَرَّماتِ.

9. The inmates of hell are eternally tormented.

9ـ وَفْدُ النّارِ أبَداً مُعَذَّبُونَ.

10. The one who enters hellfire is forever wretched.

10ـ وارِدُ النّارِ مَؤَيَّدُ الشَّقاءِ.

11. The fuel of hellfire on the Day of Judgment will comprise of every rich person who was miserly towards the poor with his wealth and every learned scholar who sold his Hereafter for the world.

11ـ وَقُودُ النّارِ يَوْمَ القِيمَةِ كُلُّ غَنِيّ بَخِلَ بِمالِهِ عَلَى الفُقَراءِ، وَكُلُّ عالِم باعَ الدّينَ

بِالدُّنيا.

12. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

12ـ إحْذَرُوا ناراً حَرُّها شَديدٌ وقَعْرُها بَعيدٌ وحُلِيُّها حَديدٌ.

13. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and its torment is forever renewed.

13ـ إحْذَرُوا ناراً لَحيبُها عَتيدٌ و لَهَبُها شَديدٌ وعَذابُها أبَداً جديدٌ.

14. Hellfire is the final end of the extremists.

14ـ النّار غايَةُ المُفْرِطينَ.

Lovers of the Ahlulbayt محِبّ أهل البيت

1. Whoever loves us with his heart, supports us with his speech and fights our enemies with his sword, then he will be with us in Paradise at our stage.

1ـ مَنْ أحَبَّنا بِقَلْبِهِ وَكانَ مَعَنا بِلِسانِهِ وقاتَلَ عَدُوَّنا بِسَيْفِهِ فَهُوَ مَعَنا فيِ الْجَنَّةِ في دَرَجَتِنا.

2. Whoever loves us with his heart and supports us with his speech but does not fight alongside us with his hand, then he will be in Paradise but not at our stage.

2ـ مَنْ أحَبَّنا بِقَلْبِهِ وأعانَنا بِلِسانِهِ ولَمْ يُقاتِلْ مَعَنا بِيَدِهِ فَهُوَ فِي الْجَنَّةِ دُونَ دَرَجَتِنا.

3. Whoever loves us with his heart but pretends to hate us with his tongue will go to Paradise.

3ـ مَنْ أحَبَّنا بِقَلْبِهِ وأبْغَضَنا بِلِسانِهِ فَهُوَ فِي الْجَنَّةِ.

4. He who loves us should emulate our actions and clothe himself with piety.

4ـ مَنْ أحَبَّنا فَلْيَعْمَلْ بِعَمَلِنا، ولْيَتَجَلْبَبِ الْوَرَعَ.

5. One who loves us should prepare to be covered with afflictions.

5ـ مَنْ أحَبَّنا فَلْيُعِدَّ لِلْبَلاءِ جِلْباباً.

6. One who befriends us should have a thick skin for tribulations [that will befall him].

6ـ مَنْ تَوَلانا فَلْيَلْبَسْ لِلْمِحَنِ إهاباً.

7. Two types of people are destroyed because of me: the fanatic lover and the extreme hater.

7ـ هَلَكَ فِيَّ رَجُلانِ: مُحِبٌّ غالٍ، ومُبْغِضٌ قالٍ.

8. If a mountain loved me, it would crumble.

8ـ لَوْ أحَبَّنِي جَبَلٌ لَتَهافَتَ.

The Beloved المحب والمحبوب

1. Losing a loved one leads to forlornness.

1ـ فَقْدُ الأحِبَّةِ غُرْبَةٌ.

2. One who loves you forbids you [from evil].

2ـ مَنْ أَحَبَّكَ نَهاكَ.

3. One who loves something speaks about it constantly.

3ـ مَنْ أَحَبَّ شَيْئاً لَهِجَ بِذِكْرِهِ.

4. Indeed only he who does not flatter you loves you, and only he who does not let you hear [his praise] praises you.

4ـ إنَّما يُحِبُّكَ مَنْ لايَتَمَلَّقُكَ ويُثْني عَلَيْكَ مَنْ لايُسْمِعُكَ.

5. Let the most beloved person to you and the one who has the greatest status in your eyes be the one who strives hardest in benefiting people.

5ـ لِيَكُنْ أحَبُّ النَّاسِ إلَيْكَ وأخْظاهُمْ لَدَيْكَ أكْثَرُهُمْ سَعْياً في مَنافِعِ النّاسِ.

6. Let the most beloved person to you be the compassionate adviser.

6ـ لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ المُشْفِقُ النّاصِحُ.

Evidence الحجَّةُ والدليل

1. The strength of the authority of evidence is stronger than the strength of the authority of force.

1ـ قُوَّةُ سُلْطانِ الحُجَّةِ أعْظَمُ مِنْ قَوَّةِ سُلْطانِ القُدْرَةِ.

The Proof (of Allah) الحجّة

1. Allah, the Glorified, never leaves His servants without a necessary proof or an established, clear path.

1ـ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ حُجَّة لازِمَة أوْ مَحَجَّة قائِمَة.

2. Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs.

2ـ لَمْ يَتْرُكِ اللّهُ سُبْحانَهُ خَلْقَهُ مُغْفَلاً، ولا أمْرَهُمْ مُهْمَلاً.

3. Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them].

3ـ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ نَبِيّ مُرسَل، أوْ كِتاب مُنْزَل.

The Disproved المحجوج

1. One who is disproved has no right.

1ـ لاحَقَّ لِمَحْجُوج.

The One who Presnts an Argument المحتجّ

1. The one who presents a strong argument may get support.

1ـ قَدْ يَستَظْهِرُ المُحْتَجُّ.

2. One who argues by truth, succeeds.

2ـ مَنِ احْتَجَّ بِالحَقِّ فَلَجَ.

The Hajj الحج

1. The Hajj is a means of strengthening the religion.

1ـ والحَجَّ تَقْوِيَةً لِلّدينِ.

Rage الحدَّة

1. Rage is a bout of insanity because its possessor regrets [afterwards], but if he does not feel regret, then his insanity is firmly established.

1ـ اَلحِدَّةُ ضَرْبٌ مِنَ الجُنُونِ، لأنَّ صاحِبَها يَنْدَمُ، فَإنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.

2. Repel [your] rage, think about the proof and protect yourself from nonsense – you will be safe from slip-ups.

2ـ دَعِ الحِدَّةَ، وتَفَكَّرْ فِي الحُجَّةِ، وتَحَفَّظْ مِنَ الخَطَلِ تَأمَنِ الزَّلَلَ.

The Cautious الحَذِر والمتحذّر

1. One who is overly cautious may be destroyed.

1ـ قَدْ يَعْطِبُ المُتَحَذِّرُ.

2. Harm comes to the cautious one from his [own] place of security.

2ـ مِنْ مَأْمَنِهِ يُؤْتَي الحَذِرُ.

The Warner المحذّر

1. One who warns you is like the one who brings you glad tidings.

1ـ مَنْ حَذَّرَكَ كَمَنْ بَشَّـرَكَ.

War, Soldiers and Armies الحرب والجُنُود والزحْف

1. Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] leaders.

1ـ اَلجُنُودُ عِزُّ الدّينِ، وحُصُونُ الوُلاةِ.

2. Fleeing at the right moment is equivalent to victory in its time.

2ـ اَلفِرارُ في أوانِهِ يَعْدِلُ الظَّفَرَ في زَمانِه.

3. Soldiers are defenders of the people.

3ـ اَلجُنُودُ حُصُونُ الرَّعِيَّةِ.

4. The bane of an army is opposing its commanders.

4ـ آفَةُ الجُنْدِ مُخالَفَةُ القادَةِ.

5. One who abandons his army has helped his adversaries.

5ـ مَنْ خَذَلَ جُنْدَهُ نَصَرَ أضْدادَهُ.

6. Cast down your gaze in battles, for this will make you calmer and cause your hearts to be more tranquil.

6ـ غُضُّواالأبْصارَ في الحُرُوبِ، فَإنَّهُ أرْبَطُ لِلْجَأْشِ، وأسْكَنُ لِلْقُلُوبِ.

7. Put the armoured man forward and the unarmoured one behind, and grit your teeth because this will make the swords skip off the skulls.

7ـ قَدِّمُوا الدّارِعَ، وأخِّرُوا الحاسِرَ، وعَضُّوا عَلَى الأضْراسِ، فَإنَّهُ أنْبا لِلسُّيُوفِ عَنِ الْهامِ.

8. He who is frightened by what is in front of him retreats [and flees].

8ـ وَمَنْ هالَهُ مابَيْنَ يَدَيْهِ نَكَصَ عَلى عَقِبَيْهِ.

9. Defend [yourselves] with the edge of blades, charge forward [against the enemy] with your swords, give up your lives [for the sake of Allah] and walk towards death with calm.

9ـ نافِحُوا بِالظُّبى، وَصِلُوا السُّيُوفَ بالخُطى، وطيبُوا عَنْ أنْفُسِكُمْ نَفْساً، وامْشُوا إلَى المَوْتِ مَشْياً سَجْحاً.

10. By the one who splits the seed and creates the human being! They did not accept Islam, rather they succumbed to it [to remain safe] and hid their disbelief; and when they found supporters for it, they

brought forth in the open that which they had hidden and made manifest that which they had concealed.

10ـ والَّذي فَلَقَ الحَبَّةَ وبَـرَأَ النَّسَمَةَ، ما أسْلَمُوا، ولكِن اسْتَسْلَمُوا، وَأسَـرُّوا الكُفْرَ، فَلَمّا وَجَدُوا أعْواناً عَلَيْهِ أعْلَنُوا ما كانُوا أسَـرُّوا، وأظْهَرُوا ما كانُوا أبْطَنُوا.

11. I swear by Allah! Even if you run away from the sword of this transitory world you will not be safe from the swords of the Hereafter. You are the foremost among the Arabs and the greatest figures [of the community], so be ashamed of fleeing [from the battlefield], for certainly in it is a covering of disgrace and [a cause of] entry into hellfire.

11ـ وأيْمُ اللّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ العاجِلَةِ لاتَسْلَمُوا مِنْ سُيُوفِ الآخِرَةِ، وأنْتُمْ لَهاميمُ العَرَبِ، والسَّنامُ الأعْظَمُ، فَاسْتَحْيُوا مِنَ الفِرارِ، فَإنَّ فيهِ ادِّراعُ العارِ، ووُلُوجُ النّارِ.

12. Do not fight against the one who seeks refuge in religion, for one who combats religion is ruined.

12ـ لاتُحارِبْ مَنْ يَعْتَصِمُ بِالدّينِ، فَإنَّ مُغالِبَ الدّينِ مَحْرُوبٌ.

13. Do not combat the one who seeks the support of truth, for the one who fights the truth is [always] defeated.

13ـ لاتُغالِبْ مَنْ يَسْتَظْهِرُ بِالحَقِّ، فَإنَّ مُغالِبَ الحَقِّ مَغْلُوبٌ.

14. Never seek to challenge anyone in combat, but if you are challenged, then respond; for the one who seeks it is an aggressor, and the aggressor is struck down.

14ـ لاتَدْعُوَنَّ إلى مُبارَزَة، وإنْ دُعيتَ إلَيْها فَأجِبْ، فَإنَّ الدّاعِيَ إلَيْها باغ، والباغي مَصْـرُوعٌ.

15. Do not let the fleeing which is followed by return and the retreat that is followed by attack bear down on you. Give the swords their due right and prepare a place for the fallen [soldiers]1. Embolden yourselves to charge with intensity and strike with full force, and silence the voices, as this dispels cowardice.

15ـ لاتَشْتَدَّنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَها كَرَّةٌ، ولا جَوْلَةٌ بَعْدَها صَوْلَةٌ، وأَعْطُوا السُّيُوفَ حُقُوقَها، وقِصُّوا (وَ وَطِّنُوا للجُنُوب)لِلْحَرْبِ مَصارِعَها، واذْمِرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ والضَّرْبِ الطِّلَخْفى، وأَميتُوا الأَصْواتَ، فَإِنَّهُ أَطْرَدُ لِلْفَشَلِ.

16. Keep on enduring and remain firm, until the pillar of truth illuminates upon you while you have the upper hand, and Allah is with you, and never will He stint [the reward of] your deeds.

16ـ صَمْداً صَمْداً، حَتّى يَنْجَلِي لَكُمْ عَمُودُ الحَقِّ، وأَنْتُمُ الأَعْلَوْنَ، واللّهُ مَعَكُمْ، ولَنْ يَتِرَكُمْ أَعْمالَكُمْ.

17. Defend your religion with the edge of blades, charge forward [against the enemy] with your swords and seek the help of Allah you will gain victory and [His] assistance.

17ـ ضارِبُوا عَنْ دِينِكُمْ بالظُّبى، وَصِلُوا السُّيُوفَ بِالخُطاءِ، وَانْتَصِرُوا بِاللّهِ تَظْفَرُوا وتُنْصَرُوا.

18. Give up your lives [for the sake of Allah] willingly and walk towards death with ease.

18ـ طيبُوا عَنْ أَنْفُسِكُمْ نَفْساً وامْشُوا إِلَى المَوْتِ مَشْياًسَجْحاً.

19. The survivors of war grow larger in number and have more children.

19ـ بَقِيَّةُ السَّيْفِ أَنْمى عَدَداً وأَكْثَرُ وَلَداً.

20. Many a war is more beneficial than peace.

20ـ رُبَّ حَرْب أعْوَدُ مِنْ سِلْم.

21. Sometimes you may be attacked from within your sanctuary.

21ـ رُبَّما أُتِيْتَ مِنْ مَأْمَنِكَ.

22. The best of arsenals is seeking support [from Allah].

22ـ أفْضَلُ العُدَدِ الإسْتِظْهارُ.

23. Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, persistent disgrace and lasting shame; and certainly one who flees does not prolong his life, nor does he delay his day [of death].

23ـ إنَّ فِي الفِرارِ مَوْجِدَةَ اللّهِ سُبْحانَهُ، والذُّلَّ اللازِمَ، والعارَ الدّائِمَ، وإنَّ الفارَّ غَيْرُ مَزيد في عُمْرِهِ، ولا مُؤَخِّرٌ عَنْ يَوْمِهِ.

24. Your intellects have decreased and your judgments have become fatuous. You are thus targets for the archer, morsels for the eater and easy prey for the hunter.

24ـ خَفَّتْ عُقُولُكُمْ، وسَفِهَتْ حُلُومُكُمْ، فَأَنْتُمْ غَرَضٌ لِنابِل (عَرَضٌ لِنائِل)، وأُكْلَة لآكِل، وَفَريسَةٌ لِصائِل.

25. Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

25ـ عاوِدُوا الكَرَّ، واسْتَحْيُوا مِنَ الفَرِّ، فَإنَّهُ عارٌ فِي الأعْقابِ، وَنارٌ يَوْمَ الحِسابِ.

26. Grit your back teeth, for this makes the swords skip off the skull.

26ـ عَضُّوا عَلَى النَّواجِدِ، فَإِنَّهُ أَنْبا لِلْسُّيُوفِ عَنِ الْهامِ.

27. Fleeing [from the battle field] is one of the two humiliations.

27ـ اَلْفِرارُ أَحَدُ الذُّلَّيْنِ.

28. Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a cause of entry into] hellfire on the Day of Reckoning.

28ـ اِسْتَحْيُوا مِنَ الفِرارِ، فَإِنَّهُ عارٌ فِي الأَعْقابِ، ونارٌ يَوْمَ الحِسابِ.

29. Twist the sides of the spears [while attacking], for this makes the spearheads move with more force.

29ـ اِلْتَوُوا في أَطْرافِ الرِّماحِ فَإِنَّهُ أَمْوَرُ لِلأَسِنَّةِ.

1. Indicating seriousness in battle.

Waging War المحاربة

1. One who opposes Allah is crushed.

1ـ مَنْ عانَدَ اللّهَ قُصِمَ.

2. One who fights against Allah is ruined.

2ـ مَنْ حارَبَ اللّهَ حُرِبَ.

3. Indeed, if you fight against Allah, you will be defeated and destroyed.

3ـ إنَّكَ إنْ حارَبْتَ اللّهَ حُرِبْتَ وهَلَكْتَ.

4. One who fights against the people will be fought and one who considers himself to be safe from plunder will be plundered.

4ـ مَنْ حارَبَ النّاسَ حُرِبَ، ومَنْ أمِنَ السَّلَبَ سُلِبَ.

Freedom and the Free الحرّ والحرّية

1. The freeman is free even if hardship befalls him.

1ـ اَلْحُرُّ حُرٌّ وإنْ مَسَّهُ الضُّـرُّ.

2. Liberty is free of malice and deception.

2ـ اَلحُرِّيَةُ مُنَزَّهَةٌ مِنَ الْغِلِّ والْمَكْرِ.

3. Sometimes the free man may be treated unjustly.

3ـ قَدْ يُضامُ الحُرُّ.

4. The free man will never become enslaved until distress is removed from him.

4ـ لَنْ يُتَعَبَّدَ الحُرُّ حَتّى يُزالَ عَنْهُ الضُّـرُّ.

5. There is no reward for the free except honour [and respect].

5ـ لَيْسَ لِلأحْرارِ جَزاءٌ إلاّ الإكْرامُ.

6. Do not be a slave to others while Allah, the Glorified, has made you free, for that which is good is never achieved except by overcoming evil, and ease is never acquired except through difficulty.

6ـ لاتَكُونَنَّ عَبْدَ غَيْرِكَ، وَقَدْ جَعَلَكَ اللّهُ سُبْحانَهُ حُرّاً، فَما خَيْرُ خَيْر لايُنالُ إلاّ بِشَـرّ، ويُسْـر لايُنالُ إلاّ بِعُسْر.

The Careful المحترس، الإحتراس

1. One who is [overly] careful [not to put himself in any harm] is thrown [into it].

1ـ اَلمُحْتَرِسُ مُلَقَّي.

2. One whose carefulness increases, his unseen [future] becomes sound.

2ـ مَنْ كَثُرَ احْتِراسُهُ سَلِمَ غَيْبُهُ.

Greed الحِرص

1. Greed is a disgrace and a humiliation for the one who espouses it.

1ـ الحِرْصُ ذُلٌّ ومَهانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

2. Greed is the cornerstone of poverty and the foundation of evil.

2ـ اَلحِرْصُ رَأسُ الفَقْرِ، وأُسُّ الشَّـرِّ.

3. Greed is one of the two miseries.

3ـ اَلحِرْصُ أحَدُ الشِّقائَيْنِ.

4. Greed, gluttony and stinginess are the result of ignorance.

4ـ اَلحِرْصُ، والشَّـرَهُ، والبُخْلُ، نَتيجَةُ الجَهْلِ.

5. Greed does not increase sustenance, rather it debases one’s status.

5ـ اَلحِرْصُ لايَزيدُ فِي الرِّزْقِ، ولكِنْ يُذِلُّ القَدْرَ.

6. Take revenge on your greed through contentment, just as you would avenge your enemy by retaliation.

6ـ إنْتَقِمْ مِنْ حِرْصِكَ بِالقُنُوعِ، كَما تَنْتَقِمُ مِنْ عَدُوِّكَ بِالقِصاصِ.

7. Be cautious of greed, for its possessor is subject to humiliation and suffering.

7ـ إتَّقُوا الحِرْصَ، فَإنَّ صاحِبَهُ رَهينُ ذُلّ وعَناء.

8. Be wary of greed, for it is a disgrace to the religion and the worst companion.

8ـ إيّاكَ والحِرْصَ فَإنَّهُ شَيْنُ الدّينِ، وبِئْسَ القَرينُ.

9. Verily in greed there is suffering.

9ـ إنَّ فِي الحِرْصِ لَعَناءً.

10. Greed is the riding mount of hardship.

10 ـ اَلحِرْصُ مَطِيَّةُ التَّعَبِ.

11. Greed is a sign of penury.

11ـ اَلحِرْصُ عَلامَةُ الفَقْرِ.

12. Greed has blameworthy consequences.

12ـ اَلحِرْصُ ذَمِيمُ المَغَبَّةِ.

13. Greed is a symbol of the wretched.

13ـ اَلحِرْصُ عَلامَةُ الأشْقياءِ.

14. Greed is [a trait that leads to] disgrace and suffering.

14ـ اَلحِرْصُ ذُلٌّ، وعَناءٌ.

15. Greed corrupts conviction.

15ـ اَلحِرْصُ يُفْسِدُ الإيقانَ.

16. Greed humiliates and causes misery.

16ـ اَلحِرْصُ يُذِلُّ ويُشْقي.

17. Greed is [a trait that results in] endless suffering.

17ـ اَلحِرْصُ عَناءٌ مُؤَبَّدٌ.

18. Greed degrades magnanimity.

18ـ اَلحِرْصُ يُزْري بِالْـمُرُوَّةِ.

19. Greed leads to many flaws (or great sins).

19ـ اَلحِرْصُ مُوقِعٌ في كَثيرِ (كَبيرِ) العُيُوبِ (الذُّنُوبِ).

20. Greed and gluttony earn wretchedness and humiliation.

20ـ اَلحِرْصُ، والشَّـرَهُ، يَكْسِبانِ الشَّقاءَ والذِّلَّةَ.

21. Greed diminishes the status of a man and does not increase his sustenance.

21ـ اَلحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ، ولايَزيدُ في رِزْقِهِ.

22. Verily you cannot outrun your death, nor acquire that which is not for you, so why do you debase yourself O wretched one?!

22ـ إنَّكَ لَسْتَ بِسابِقِ أجَلَكَ، ولابِمَرْزُوقِ ما لَيْسَ لَكَ، فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ.

23. It is through greed that hardship comes about.

23ـ بِالحِرْصِ يَكُونُ العَناءُ.

24. The worst companion is greed.

24ـ بِئْسَ الرَّفيقُ الحِرْصُ.

25. The fruit of greed is hardship.

25ـ ثَمَرَةُ الحِرْصِ العَناءُ.

26. The fruit of greed is anguish.

26ـ ثَمَرَةُ الحِرْصِ النَّصَبُ.

27. Shunning greed severs gluttony and cupidity.

27ـ رَدُّ الحِرْصِ يَحْسِمُ الشَّرَهَ، والمَطامِعَ.

28. Intense greed comes from strong gluttony and weakness of faith.

28ـ شِدَّةُ الحِرْصِ مِنْ قُوَّةِ الشِرَّهِ وضَعْفِ الدّينِ.

29. Counter greed with contentment.

29ـ ضادُّوا الحِرصَ بِالقُنُوعِ.

30. Yielding to greed corrupts certitude.

30ـ طاعَةُ الحِرْصِ تُفْسِدُ اليَقينَ.

31. It is on doubt and lack of trust in Allah that greed and avarice are based.

31ـ عَلَى الشَّكِّ وقِلَّةِ الثِّقَةِ بِاللّهِ مَبْنَى الحِرْصِ والشُّحِّ.

32. The slave of greed is eternally wretched.

32ـ عَبْدُ الحِرْصِ مُخَلَّدُ الشِّقاءِ.

33. In greed there is hardship.

33ـ فِي الحِرْصِ العَناءُ.

34. In greed there is misery and anguish.

34ـ فِي الحِرْصِ الشَّقاءُ، والنَّصَبُ.

35. Greed has been paired up with hardship.

35ـ قُرِنَ الحِرْصُ بِالعَناءِ.

36. Greed [is a mount that] kills its rider.

36ـ قَتَلَ الحِرْصُ راكِبَهُ.

37. Reduce your greed and remain [satisfied] with what has been allocated to you of your sustenance, [by this] you will protect your faith.

37ـ قَصِّرْ مِنْ حِرْصِكَ، وَقِفْ عِنْدَ المَقْدُورِ لَكَ مِنْ رِزْقِكَ، تُحْرِزْ دِينَكَ.

38. How can there be relief from the suffering of greed for one who has not truly trusted [in Allah]?

38ـ كَيْفَ يَتَخَلَّصُ مِنْ عَناءِ الحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلُهُ؟!

39. Too much greed makes its possessor miserable and abases him.

39ـ كَثْرَةُ الحِرْصِ تُشْقي صاحِبَهُ، وتُذِلُّ جانِبَهُ.

40. Not everyone who seeks, finds and not everyone who turns away, loses.

40ـ لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ، لَيْسَ كُلُّ مَنْ أضَلَّ فَقَدَ.

41. One who is greedy becomes wretched and undergoes hardship.

41ـ مَنْ حَرَصَ شَقى وتَعَنّى.

42. One whose greed increases, his status is lowered.

42ـ مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ.

43. One who clothes himself with greed becomes poverty-stricken.

43ـ مَنِ ادَّرَعَ الحِرْصَ افْتَقَرَ.

44. One whose greed increases, his certitude decreases.

44ـ مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقينُهُ.

45. One who is overcome by greed faces great humiliation.

45ـ مَنْ غَلَبَ عَلَيْهِ الحِرْصُ عَظُمَتْ ذِلَّتُهُ.

46. Nothing debases the self like greed and nothing disgraces [one's] honour like stinginess.

46ـ ما أذَلَّ النَّفْسَ كَالحِرْصِ،وَ لاشانَ العِرْضَ كَالبُخْلِ.

47. How much agony is brought about by greed!

47ـ ما أجْلَبَ الحِرْصَ لِلنَّصَبِ.

48. One who acts greedily is wretched and dispraised.

48ـ مُسْتَعْمِلُ الحِرْصِ شَقِيٌّ مَذْمُومٌ.

49. Do not let greed overpower your patience.

49ـ لايَغْلِبِ الحِرصُ صَبْرَكُمْ.

50. There is no [good] health with gluttony.

50ـ لاصِحَّةَ مَعَ نَهَم.

51. A little greed leads to a lot of cupidity.

51ـ يَسيرُ الحِرْصِ يَحْمِلُ عَلى كَثيرِ الطَّمَعِ.

The Greedy الحريصُ

1. The one who is greedy is poor, even if he owns the whole world in its entirety.

1ـ اَلْحَريصُ فَقِيْرٌ، ولَوْ مَلَكَ الدُّنيا بِحَذافيرِها.

2. The greedy one is [always] weary.

2ـ اَلْحَريصُ تَعِبٌ.

3. The greedy one is never satisfied.

3ـ اَلْحَريصُ لايَكْتَفي.

4. The greedy person is a slave to [his] desires.

4ـ اَلْحَريصُ عَبْدُ المَطامِعِ.

5. The greedy person toils for that which will harm him.

5ـ اَلْحَريصُ مَتْعُوبٌ فيما يَضُـرُّهُ.

6. The glutton is never satisfied.

6ـ اَلشَّـرِهُ لايَرْضى.

7. The greedy one is a prisoner of disgrace, never to be freed from his prison.

7ـ اَلْحَريصُ أسيرُ مَهانَة لايُفَكُّ أسْـرُهُ.

8. If you are greedy in your desire for that which has been guaranteed to you (i.e. your sustenance) then be avid in performing that which has been made incumbent upon you.

8ـ إنْ كُنْتَ حَريصاً عَلى طَلَبِ المَضْمُونِ لَكَ فَكُنْ حَريصاً عَلى أداءِ المَفْرُوضِ عَلَيْكَ.

9. Many a greedy person has been killed by his greed.

9 ـ رُبَّ حَريص قَتَلَهُ حِرْصُهُ.

10. I wonder at the one who knows that Allah has guaranteed sustenance and allotted it, and that his effort will not increase what has [already] been allotted for him of it, yet he is greedy and unrelenting in his desire for [more] wealth.

10ـ عَجِبْتُ لِمَنْ عَلِمَ أنَّ اللّهَ قَدْ ضَمِنَ الأرْزاقَ، وقَدَّرَها، وأنَّ سَعْيَهُ لايَزيدُهُ فيما قُدِّرَ لَهُ مِنْها، وهُوَ حَريصٌ دائِبٌ في طَلَبِ الرِّزْقِ.

11. Every greedy person is needy.

11ـ كُلُّ حَريص فَقيرٌ.

12. Many a greedy person has been frustrated and many a contented person has not been disappointed!

12ـ كَمْ مِنْ حَريص خائِب ومُجْمِل لَمْ يَخِبْ.

13. There is no adequacy for a greedy person.

13ـ لَيْسَ لِحَريص غَناءٌ.

14. One who acts greedily is not bereft of indignity.

14ـ مَنْ كانَ حَريصاً لَمْ يَعْدِمِ الإهانَةَ.

15. One whose greed increases, his wretchedness [also] increases.

15ـ مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقاؤُهُ.

16. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

16ـ مَنْ جُمِعَ لَهُ مَعَ الحِرْصِ عَلَى الدُّنيا البُخْلُ بِها فَقَدِ اسْتَمْسَكَ بِعَمُودَيِ اللُّؤْمِ.

17. A greedy person has no shame.

17ـ لاحَياءَ لِحَريص.

18. A greedy person is never found relaxing.

18ـ لايُلْفَى الحَريصُ مُسْتَريحاً.

19. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

19ـ لايَجْمَعُ المالَ إلاّ الحِرْصُ، وَالحَريصُ شَقِيٌّ مَذْمُومٌ.

Vocation الحِرْفَة

1. The vocation [one undertakes] is based on the extent of deprivation.1

1ـ عَلى قَدْرِ الحِرمانِ تَكُونُ الحِرْفَةُ.

2. A [simple] vocation with modesty is better than affluence with immorality.

2ـ اَلْحِرفَةُ مَعَ العِفَّةِ خَيْرٌ مِنَ الغِنى مَعَ الفُجُورِ.

1. Another meaning could be: To the extent of deprivation there is reward.

The Prohibited الحرام

1. The prohibited is illicit.

1ـ اَلحَرامُ سُحْتٌ.

Deprivation and Frustration الحرمان والخيبة

1. Deprivation is abandonment.

1ـ اَلحِرمانُ خِذْلانٌ.

2. I wonder at the person who hopes for favour from the one who is above him, how can he deprive the one who is below him [of his own favour]?

2ـ عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ، كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

3. The anguish of deprivation will not be calmed until acquisition is realized.

3ـ لَنْ تَسْكُنَ حُرْقَةُ الحِرْمانِ حَتّى يَتَحَقَّقَ الوِجْدانُ.

4. Do not deprive the distressed even if he is extravagant.

4ـ لاتَحْرِمِ المُضْطَرَّ وإنْ أسْرَفَ.

5. Do not frustrate the needy even if he insists [for more].

5ـ لاتُخَيِّبِ المُحْتاجَ وَإنْ أَلْحَفَ.

The Party of Allah حزب الله

1. Would you like to be among the victorious party of Allah? [Then] fear Allah, the Glorified, and be righteous in all your affairs, for surely Allah is with those who guard [against evil] and those who go good [to others].

1ـ أَيَسُرُّكَ أنَ تَكُوْنَ مِنْ حِزْبِ اللّهِ الغالِبينَ: إتَّقِ اللّهَ سُبْحانَهُ، وأحْسِنْ في كُلِّ أُمُورِكَ، فَإنَّ اللّهَ مَعَ الَّذينَ اتَّقَوْا والَّذينَ هُمْ مُحْسِنُونَ.

Judiciousness الحزم

1. Judiciousness means enduring agony until the opportunity [to react] avails itself.

1ـ اَلْحَزْمُ تَجَرُّعُ الغُصَّةِ، حَتّى تُمَكِّنَ الفُرْصَةُ.

2. The last sources of self-preservation are the first points of caution.

2ـ أواخِرُ مَصادِرِ التَّوَقّي أوائِلُ مَوارِدِ الحَذَرِ.

3. Judiciousness is considering the consequences [of actions] and consulting the wise.

3ـ اَلحَزْمُ اَلنَّظَرُ فِي العَواقِبِ، ومُشاوَرَةُ ذَوِي العُقُولِ.

4. Indeed, the one who gets involved in matters without thinking about the consequences is vulnerable to grave calamities.

4ـ ألا وإنَّ مَنْ تَوَرَّطَ فِي الأُمُورِ مِنْ غَيْرِ نَظَر فِي العَواقِبِ فَقَدْ تَعَرَّضَ لِمُفْدِحاتِ النَّوائِبِ.

5. The root of determination is judiciousness, and its fruit is victory.

5ـ أصْلُ العَزْمِ الحَزْمُ، وثَمَرَتُهُ اَلظَّفَرُ.

6. Judiciousness is a provision and negligence is a loss.

6ـ اَلْحَزْمُ بِضاعَةٌ (و) التَّواني إضاعَةٌ.

7. Judiciousness is a skill.

7ـ اَلحَزْمُ صِناعَةٌ.

8. Judiciousness is [having] the most pertinent of views.

8ـ اَلحَزْمُ أسَدُّ الآراءِ.

9. Judiciousness is preserving the [lessons learned through] experience.

9ـ اَلحَزْمُ حِفْظُ التَجْرِبَةِ.

10. Judiciousness is [achieved] through weighing the opinions thoroughly.

10ـ اَلحَزْمُ بِإجالَةِ الرَّأْيِ.

11. Judiciousness is being extremely cautious.

11ـ اَلحَزْمُ شِدَّةُ الاِسْتِظْهارِ.

12. Views are many but foresight is little.

12ـ اَلرَّأْيُ كَثيرٌ، والحَزْمُ قَليلٌ.

13. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

13ـ اَلحَزْمُ حِفْظُ ما كُلِّفْتَ، وتَرْكُ ما كُفيتَ.

14. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

14ـ اَلطُّمَأْنِينَةُ قَبْلَ الخُبْرَةِ خِلافُ الحَزْمِ.

15. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

15ـ إنَّما الحَزْمُ طاعَةُ اللّهِ، ومَعْصِيةُ النَّفْسِ.

16. The bane of judiciousness is losing the matter.

16ـ آفَةُ الحَزْمِ فَوْتُ الأمْرِ.

17. When judiciousness is coupled with determination, felicity becomes complete.

17ـ إذَا اقْتَرَنَ العَزْمُ بِالحَزْمِ كَمُلَتِ السَّعادَةُ.

18. The fruit of judiciousness is wellbeing.

18ـ ثَمَرَةُ الحَزْمِ السَّلامَةُ.

19. Act with judiciousness and cling to knowledge your results will be praiseworthy.

19ـ خُذْ بِالحَزْمِ، والْزِمِ العِلْمَ، تُحْمَدْ عَواقِبُكَ.

20. The end result of judiciousness is precaution.

20ـ غايَةُ الحَزْمِ الاِسْتِظْهارُ.

21. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

21ـ كَمالُ الحَزْمِ اِسْتِصْلاحُ الأضْدادِ، ومُداجاةُ الأعْداءِ.

22. One who opposes judiciousness is destroyed.

22ـ مَنْ خالَفَ الحَزْمَ هَلَكَ.

23. One who acts judiciously is cautious.

23ـ مَنْ أخَذَ بِالحَزْمِ اِسْتَظْهَرَ.

24. One who fails to act with judiciousness is reckless.

24ـ مَنْ أضاعَ الحَزْمَ تَهَوَّرَ.

25. One whose judiciousness is reduced, his determination is weakened.

25ـ مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

26. One who is not pushed forward by judiciousness is held back by impuissance.

26ـ مَنْ لَمْ يُقَدِّمْهُ الحَزْمُ، أخَّرَهُ العَجْزُ.

27. From judiciousness comes strong determination.

27ـ مِنَ الحَزْمِ قُوَّةُ العَزْمِ.

28. From judiciousness comes preparedness and readiness.

28ـ مِنَ الحَزْمِ اَلتَّأَهُّبُ والاِسْتِعْدادُ.

29. Preserving [the lessons learnt from] experience is from judiciousness.

29ـ مِنَ الحَزْمِ حِفْظُ التَّجْرِبَةِ.

30. Genuine determination comes from judiciousness.

30ـ مِنَ الحَزْمِ صِحَّةُ العَزْمِ.

31. Stopping [and assessing the situation] when faced with doubt is part of judiciousness.

31ـ مِنَ الحَزْمِ الوُقُوفُ عِنْدَ الشُّبْهَةِ.

32. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

32ـ مِنْ كَمالِ الحَزْمِ الاسْتِعْدادُ لِلنُّقْلَةِ، والتَّأَهُّبُ لِلرِّحْلَةِ.

The Judicious الحازم

1. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

1ـ اَلحازِمُ مَنْ لا يَشْغَلُهُ النِّعْمَةُ عَنِ العَمَلِ لِلْعاقِبَةِ.

2. The judicious person is one who is generous with what he has in his possession and does not postpone his work of today to tomorrow.

2ـ اَلحازِمُ مَنْ جادَ بِما في يَدِهِ، ولَمْ يُؤَخِّرْ عَمَلَ يَومِهِ إلى غَدِهِ.

3. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

3ـ اَلحازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْياهُ عَنِ العَمَلِ لأُخْراهُ.

4. The judicious person is one who is amicable with [the people of] his time.

4ـ اَلحازِمُ مَنْ دارى زَمانَهُ.

5. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

5ـ اَلحازِمُ مَنْ حَنَّكَتْهُ التَّجارِبُ، وهَذَّبَتْهُ النَّوائِبُ.

6. The judicious person is one who gives thanks for blessings that come to him and is patient and thinks no more of it when the blessings turn away or turn back from him.

6ـ اَلحازِمُ مَنْ شَكَرَ النِّعْمَةَ مُقْبِلَةً، وصَبَرَ عَنْها، وَسَلاها مُوَلِّيَةً مُدْبِرَةً.

7. The judicious person is one who delays meting out punishment when [he is] under the yoke of anger and expedites the repayment of favours by taking advantage of the available opportunity.

7ـ اَلحازِمُ مَنْ يُؤَخِّرُ العُقُوبَةَ في سُلْطانِ الغَضَبِ، ويُعَجِّلُ مُكافاةَ الإحْسانِ إغْتِناماً لِفُرْصَةِ الإمكانِ.

8. The most judicious of you is the most abstemious of you [from worldly pleasures].

8ـ أحْزَمُكُمْ أزْهَدُكُمْ.

9. The most judicious of all people is one who deems his worldly affairs to be unimportant.

9ـ أحْزَمُ النّاسِ مَنِ اسْتَهانَ بِأمْرِ دُنْياهُ.

10. The most judicious of people is the one who presumes his inability despite having numerous supporters.

10ـ أحْزَمُ النّاسِ مَنْ تَوَهَّمَ العَجْزَ لِفَرْطِ اسْتِظْهارِهِ.

11. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

11ـ أحْزَمُ النّاسِ مَنْ كانَ الصَّبْرُ والنَّظَرُ في العَواقِبِ شِعارَهُ وَدِثارَهُ.

12. The most judicious of people is the one who fulfils his promise and does not postpone his work of today to tomorrow.

12ـ أحْزَمُ النّاسِ رَأْياً مَنْ أنْجَزَ وَعْدَهُ، ولَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ لِغَدِهِ.

13. Indeed the judicious person is one who does not get beguiled by deceptions.

13ـ إنَّ الحازِمَ مَنْ لا يَغْتَرَّ بِالخُدَعِ.

14. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and preventing it from indulging in its vain desires and pleasures, thus he attains mastery over it; and verily for the intelligent one there is a preoccupation in keeping himself away from [that which is impermissible of] this world, its contents and its people.

14ـ إنَّ الحازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهادِ نَفْسِهِ، فَأَصْلَحَها، وحَبَسَها عَنْ أهْوِيَتِها ولَذّاتِها فَمَلَكَها، وإنَّ لِلْعاقِلِ بِنَفْسِهِ عَنِ الدُّنيا وَما فيها وأهْلِها شُغْلاً.

15. Verily the judicious person is one who restrains his [lower] self by taking it to account, and controls it with rage (or by overcoming it), and kills it by fighting against it.

15ـ إنَّ الحازِمَ مَنْ قَيَّدَ نَفْسَهُ بِالمُحاسَبَةِ، ومَلَكَها بِالمُغاضَبَةِ (بِالمُغالَبَةِ)، وقَتَلَها بِالمُجاهَدَةِ.

16. The judicious one is alert, the negligent one is sleepy.

16ـ اَلحازِمُ يَقْظانٌ، اَلغافِلُ وَسْنانٌ.

17. The judicious person is one who does not harm others.

17ـ اَلْحازِمُ مَنْ كَفَّ أذاهُ.

18. The judicious person is one who discards [excessive] expenses and luxuries.

18ـ اَلْحازِمُ مَنِ اطَّرَحَ المَؤُنَ، والكُلَفَ.

19. The judicious person is one who abandons this world for the sake of the Hereafter.

19ـ اَلحازِمُ مَنْ تَرَكَ الدُّنيا لِلآخِرَةِ.

20. The judicious is one who eschews extravagance and loathes waste.

20ـ اَلحازِمُ مَنْ تَجَنَّبَ التَّبْذيرَ، وَعافَ السَّرَفَ.

21. Only he is judicious whose preoccupation is entirely with himself, whose concern is entirely for his religion, and whose struggle is entirely for his Hereafter.

21ـ إنَّما الحازِمُ مَنْ كانَ بِنَفْسِهِ كُلُّ شُغْلِهِ، ولِدينِهِ كُلُّ هَمِّهِ، وَلآخِرَتِهِ كُلُّ جِدِّهِ.

22. Many a young person is more judicious than an old person.

22ـ رُبَّ صَغير أحْزَمُ مِنْ كَبير.

23. The weapon of a judicious person is precaution.

23ـ سِلاحُ الحازِمِ الاِسْتِظْهارُ.

24. In every action of the judicious person, there is merit.

24ـ لِلْحازِمِ في كُلِّ فِعْل فَضْلٌ.

25. The intellect of the judicious one acts as a deterrent from every demerit.

25ـ لِلْحازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ دَنِيَّة زاجِرٌ.

26. The judicious one does not become perplexed in times of adversity.

26ـ لايَدْهَشُ عِنْدَ البَلاءِ اَلحازِمُ.

27. He who does not give generously from what he has and does not advance (or save) his work of today for his morrow1 is not a judicious person.

27ـ لايَكُونُ حازِماً مَنْ لايَجُودُ بِما في يَدِهِ، ولايُؤَخِّرُ (وَلا يَدَّخِرُ)عَمَلَ يَوْمِهِ إلى غَدِهِ.

28. The judicious person never dispenses with a pertinent and superior opinion.

28ـ لايَسْتَغْنِي الحازِمُ أَبَداً عَنْ رَأْي سَديد راجِح.

1. Meaning that he does not work in this world for his Hereafter.

Grief for what has been Lost الحزن على ما فات

1. Do not grieve for that which is lost.

1ـ لاتَأْسَ عَلى ما فاتَ.

The Reckoning الحساب

1. The reckoning is before the punishment and the reward is after the reckoning.

1ـ اَلحِسابُ قَبْلَ العِقابِ، اَلثَّوابُ بَعْدَ الحِسابِ.

High Regard الحسب

1. There is no beauty like high regard.

1ـ لاجَمالَ كَالْحَسَبِ.

Jealousy الحسد

1. Jealousy is one of the two torments.

1ـ اَلْحَسَدُ أَحَدُ العَذابَيْنِ.

2. Jealousy is the viler of the two depravities.

2ـ اَلْحَسَدُ اَلأَمُ الرَّذِيْلَتَيْنِ.

3. Jealousy is an incurable disease, it does not end except by the destruction of the envier or the death of the envied.

3ـ اَلْحَسَدُ داءٌ عَياءٌ، لايَزُولُ إلاّ بِهَلْكِ الحاسِدِ، أوْ مَوْتِ المَحْسُودِ.

4. Jealousy eats away good deeds just like fire consumes firewood.

4ـ اَلْحَسَدُ يَأكُلُ الحَسَناتِ كَما تَأكُلُ النّارَ الحَطَبَ.

5. Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not cured except by realizing his hopes about the one whom he envies.

5ـ اَلْحَسَدُ عَيْبٌ فاضِحٌ، وشُحٌّ (شَجىٌّ)فادِحٌ، لايَشْفي صاحِبَهُ إلاّ بُلُوغُ آمالِهِ فيمَنْ يَحْسُدُهُ.

6. Be cautious of jealousy, for it disparages the self.

6ـ إحْذَرُوا الحَسَدَ، فَإنَّهُ يُزْري بِالنَّفْسِ.

7. Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of the Devil.

7ـ إيّاكَ والحَسَدَ، فَإنَّهُ شَرُّ شيمَة، وأقْبَحُ سَجِيَّة، وخَليقَةُ إبْلِيسَ.

8. Jealousy is stressful.

8ـ اَلْحَسَدُ يُضْني.

9. Jealousy is the worst of diseases.

9ـ اَلْحَسَدُ شَرُّ الأمْراضِ.

10. Jealousy is imprisonment of the soul.

10ـ اَلْحَسَدُ حَبْسُ الرُّوحِ.

11. Jealousy is the principal of [all] flaws.

11ـ اَلْحَسَدُ رَأْسُ العُيُوبِ.

12. Jealousy makes life miserable.

12ـ اَلْحَسَدُ يُنَكِّدُ العَيْشَ.

13. Jealousy emaciates (and exhausts) the body.

13ـ اَلْحَسَدُ يُنْضِي(يُضْنِي) الجَسَدَ.

14. Jealousy melts away the body.

14ـ اَلْحَسَدُ يُذيبُ الجَسَدَ.

15. Jealousy gives rise to depression.

15ـ اَلْحَسَدُ يُنْشِيُ الْكَمَدَ.

16. Jealousy is the great trap of the Devil.

16ـ اَلْحَسَدُ مِقْنَصَةُ (مَنْقَصَةُ) إبْلِيسَ الكُبْرى.

17. Jealousy is an ailment that cannot be cured.

17ـ اَلْحَسَدُ مَرَضٌ لايُؤْسيى.

18. Jealousy is the habitude of the vile ones and the enemies of fortunes.

18ـ اَلْحَسَدُ دَأْبُ السَّفِلِ، وأعْداءِ الدُّوَلِ.

19. When jealousy between the people rains, corruption grows.

19ـ إذا أمْطَرَ التَّحاسُدُ نَبَتَ التَّفاسُدُ.

20. The fruit of jealousy is wretchedness in this world and the Hereafter.

20ـ ثَمَرَةُ الحَسَدِ شَقاءُ الدُّنيا والآخِرَةِ.

21. Shun jealousy, dishonesty and malice, for indeed these three [characteristics] disgrace the religion and destroy the person [who possesses them].

21ـ دَعِ الحَسَدَ، والكِذْبَ، والحِقْدَ، فَإِنَّهُنَ ثَلاثَةٌ تَشينُ الدّينَ، وَتُهْلِكُ الرَّجُلَ.

22. The cornerstone of [all] depravities is jealousy.

22ـ رَأْسُ الرَّذائِلِ الحَسَدُ.

23. The cause of depression is jealousy.

23ـ سَبَبُ الكَمْدِ الحَسَدُ.

24. The weapon of ignobility is jealousy.

24ـ سِلاحُ اللُّؤْمِ اَلحَسَدُ.

25. The worst thing that can accompany a person is jealousy.

25ـ شَـرُّ ما صَحِبَ المَرْءَ الحَسَدُ.

26. Purify your hearts of jealousy, for it is a depressing enfeebler.

26ـ طَهِّرُوا قُلُوبَكُمْ مِنَ الحَسَدِ، فَإِنَّهُ مُكْمِدٌ مُضْنِي.

27. Just as rust corrodes iron until it causes it to waste away, so too does jealousy corrode the body until it wears away.

27ـ كَما أنَّ الصَّدَأَ يَأْكُلُ الحَديدَ حَتّى يُفْنِيَهُ، كَذلِكَ الحَسَدُ يُكْمِدُ الجَسَدَ حَتّى يُفْنِيَهُ.

28. Jealousy is not from the characteristics of the God-wary.

28ـ لَيْسَ الحَسَدُ مِنْ خُلُقِ الأتْقِياءِ.

29. Jealousy towards a friend for the blessing [he has been endowed with] stems from low self-esteem.1

29ـ مِنْ صِغَرِ الهِمَّةِ حَسَدُ الصَّديقِ عَلَى النِّعْمَةِ.

30. Woe be to jealousy, how fair it is! It starts off with its companion and then kills him.

30ـ وَيْحَ الحَسَدِ ما أعْدَلَهُ، بَدَأ بِصاحِبِهِ 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].

31ـ لاتَحاسَدُوا فَإنَّ الحَسَدَ يَأْكُلُ الإيمانَ، كَما تَأْكُلُ النّارُ الحَطَبَ، وَلاتَباغَضُوا فَإنَّها الحالِقَةُ.

32. There is no malady like jealousy.

32ـ لاداءَ كَالحَسَدِ.

1. Or from weakness and lack of resolve

The Jealous الحسود

1. Happiness does not last for the jealous and the spiteful.

1ـ اَلْحَسُودُ، والحَقُودُ لاتَدُومُ لَهُما مَسَرَّةٌ.

2. The jealous one is always ill and the miser is always abased.

2ـ اَلْحَسُودُ أَبَداً عَليلٌ، والبَخيلُ أَبَداً ذَلِيلٌ.

3. The jealous one is always sick, even when his body is healthy.

3ـ اَلْحَسُودُ دائِمُ السُّقْمِ وإنْ كانَ صَحِيحَ الجِسْمِ.

4. The jealous person is always ill.

4ـ اَلْحَسُودُ أَبَداً عَلِيلٌ.

5. The jealous one is never cured.

5ـ اَلْحَسُودُ لايَبْرَءُ.

6. The jealous one never gains authority.

6ـ اَلْحَسُودُ لايَسُودُ.

7. The jealous one is angry at destiny.

7ـ اَلْحَسُودُ غَضْبانٌ عَلَى القَدَرِ.

8. The jealous one has many regrets and his sins are multiplied.

8ـ اَلْحَسُودُ كَثيرُ الحَسَراتِ، مُتَضاعِفُ السَّيِّئاتِ.

9. When blessings are [openly] displayed, the enviers increase.

9ـ عِنْدَ تَظاهُرِ النِّعَمِ يَكْثُرُ الحُسّادُ.

10. I am amazed at the heedlessness of the jealous about the health of their bodies.

10ـ عَجِبْتُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ.

11. The jealous one has no friendship.

11ـ لَيْسَ لِحَسُود خُلَّةٌ.

12. One whose jealousy increases, his depression becomes prolonged.

12ـ مَنْ كَثُرَ حَسَدُهُ، طالَ كَمَدُهُ.

13. How little comfort the jealous person has!

13ـ ما أقَلَّ راحَةُ الحَسُودِ.

14. Because of the favour of Allah upon you, do not be jealous.

14ـ لاتَكُونُوا لِفَضْلِ اللّهِ عَلَيْكُمْ حُسّاداً.

15. There is no comfort for the jealous.

15ـ لاراحَةَ لِحَسُود.

16. The jealous person will never be found happy.

16ـ لايُوجَدُ الحَسُودُ مَسْـرُوراً.

17. A believer is never jealous.

17ـ لايَكُونُ المُؤْمِنُ حَسُوداً.

18. No life is more miserable than the life of the jealous and the spiteful.

18ـ لاعَيْشَ أنْكَدُ مِنْ عَيْشِ الحَسُودِ والحَقُودِ.

19. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.

19ـ لايَرضَى الحَسُودُ عَمَّنْ يَحْسُدُهُ إلاّ بِالمَوْتِ، أوْ بِزَوالِ النِّعْمَةِ.

20. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

20ـ يَشْفيكَ مِنْ حاسِدِكَ أنَّهُ يَغْتاظُ عِنْدَ سُرُورِكَ.

21. For the jealous one, there is no friendship.

21ـ اَلْحَسُودُ لاخُلَّةَ لَهُ.

22. For the jealous one, there is no cure.

22ـ اَلْحَسُودُ لاشِفاءَ لَهُ.

23. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

23ـ اَلْحاسِدُ يَرى أنَّ زَوالَ النِّعْمَةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ.

24. It is amazing how heedless the jealous are of the health of the bodies!

24ـ اَلْعَجَبُ لِغَفْلَةِ الحُسّادِ عَنْ سَلامَةِ الأجْسادِ.

25. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and the attribute of an enemy.

25ـ اَلحاسِدُ يُظْهِرُ وُدَّهُ في أقْوالِهِ، ويُخْفي بُغْضَهُ في أفْعالِهِ، فَلَهُ اسْمُ الصَّديقِ، وصِفَةُ العَدُوِّ.

26. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

26ـ اَلحاسِدُ يَفْرَحُ بِالشُّرُورِ، ويَغْتَمُّ بِالسُّرُورِ.

27. Nothing cures the jealous one but cessation of the blessing.

27ـ اَلحاسِدُ لايَشْفيهِ إلاّ زَوالُ النِّعْمَةِ.

The Envied المحسود

1. Every person of high rank is envied.

1ـ كُلُّ ذي رُتْبَة سَنِيَّة مَحْسُودٌ.

The Sword and the Steed الحسام والجواد

1. At times even a good steed may stumble.

1ـ قَدْ يَكْبُو الجَوادُ.

2. At times the [sharp] sword becomes blunt.

2ـ قَدْ يَنْبُو الحُسامُ.

Good Deeds الحسنات

1. Acquiring of good deeds is one of the best of earnings.

1ـ إكْتِسابُ الحَسَناتِ مِنْ أفْضَلِ المَكاسِبِ.

2. For every good deed there is recompense.

2ـ لِكُلِّ حَسَنَة ثَوابٌ.

3. In every good deed there is reward.

3ـ في كُلِّ حَسَنَة مَثُوبَةٌ.

4. Every good deed which is not done with the intention of seeking nearness to Allah, has the ugliness of ostentation in it and its fruit is an ugly requital.

4ـ كُلُّ حَسَنَة لايُرادُ بِها وَجْهُ اللّهِ تَعالى فَعَلَيْها قُبْحُ الرِّياءِ وثَمَرَتُها قُبْحُ الْجَزاءِ.

Good Turns and Benevolent Actions الإحسان والصنيعة

1. Showing kindness to the enemy is one of the two triumphs.

1ـ اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ أحَدُ الظَّفَرَيْنِ.

2. Following up one favour with another favour is from the perfection of munificence.

2ـ إتْباعُ الإحْسانِ بِالإحْسانِ مِنْ كَمالِ الجُودِ.

3. Doing good is the nature of the righteous and doing evil is the nature of the wicked.

3ـ اَلإحْسانُ غَرِيزَةُ الأخْيارِ، والإساءَةُ غَرِيزَةُ الأشْرارِ.

4. Benevolence from the wicked corrupts just as much as it reforms from the honourable.

4ـ اَلكَرامَةُ تُفْسِدُ مِنَ اللَّئيمِ بِقَدْرِ ما تُصْلُحُ مِنَ الكَريمِ.

5. If a righteous act is not nurtured, it wears away, just like worn out garments and dilapidated buildings.

5ـ اَلصَّنِيعَةُ إذا لَمْ تُرَبَّ أخْلَقَتْ، كَالثَّوْبِ البالي والأبْنِيَةِ المُتَداعِيَةِ.

6. Do good and you shall enthral.

6ـ أحْسِنْ تَسْتَرِقَّ.

7. Bestow goodness and you shall advance.

7ـ أفْضِلْ تُقَدَّمْ.

8. Do good and you will be thanked.

8 ـ أحْسِنْ تُشْكَرْ.

9. Forget your gift, [and] remember your promise.

9ـ اِنْسَ رِفْدَكَ، أُذْكُرْ وَعْدَكَ.

10. Give and you shall become capable (or be chosen).

10ـ أعْطِ تَسْتَطِعْ(تَصْطَنِعْ).

11. Give generously and you shall gain authority.

11 ـ اِسْمَحْ تَسُدْ.

12. Confer favours and you will be praised.

12ـ اِنْعِمْ تُحْمَدْ.

13. Extend your goodness and do no harm.

13ـ أُبْذُلْ مَعْرُوفَكَ، وكُفَّ أذاكَ.

14. Be good [to others] and good will be done to you.

14ـ أحْسِنْ يُحْسَنْ إلَيْكَ.

15. Be good to the evildoer and you will dominate him.

15ـ أحْسِنْ إلَى المُسيءِ تَمْلِكْهُ.

16. Bestow favours on the people and your status will increase.

16ـ أَفْضِلْ عَلَى النّاسِ يَعْظُمْ قَدْرُكَ.

17. Show kindness to whomever you wish and you will become his master.

17ـ أَحْسِنْ إلى مَنْ شِئْتَ وكُنْ (تَكُنْ) 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.

18ـ أَنْعِمْ تُشْكَرْ، وارْهَبْ تُحْذَرْ، ولاتُمازِحْ فَتُحْقَرْ.

19. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

19ـ اِغْتَنِمْ صَنايِعَ الإحْسانِ، وَارْعَ ذِمَمَ الإخْوانِ.

20. Start by giving the one who has not asked you, and extend your favour to the one who has sought it, and be cautious never to turn away a beggar.

20ـ إبْدَأْ بِالعَطِيَّةِ مَنْ لَمْ يَسْئَلْكَ، وابْذُلْ مَعْرُوفَكَ لِمَنْ طَلَبَهُ، وإيّاكَ أَنْ تَرُدَّ السّائِلَ.

21. Donate your wealth generously towards righteous works and support your friend[s] with it, for indeed generosity is a more befitting trait for the free.

21ـ أُبْذُلْ مالَكَ فِي الْحُقُوقِ، وَواسِ بِهِ الصَّدِيقَ، فَإنَّ السَّخاءَ بِالحُرِّ أَخْلَقُ.

22. Do good to the one who is under your authority and the one under whose authority you are will do

good to you.

22ـ أحْسِنْ إلى مَنْ تَمْلِكُ رِقَّهُ، يُحْسِنْ إلَيْكَ مَنْ تَمَلَّكَ رِقَّكَ.

23. The best faith is [that which is accompanied by] righteousness.

23ـ أفْضَلُ الإيمانِ اَلإحْسانُ.

24. The best favours are those that correspond with divinely ordained laws.

24ـ أحْسَنُ الصَّنايِعِ ما وافَقَ الشَّرايِعَ.

25. The best act is that which benefits the pious ones.

25ـ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ الأبْرارُ.

26. The best act is that which benefits those who are deserving of it.

26ـ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ أهْلُهُ.

27. The merit of a righteous action is better than the action [itself].

27ـ أفْضَلُ مِنَ الصَّنِيعَةِ مَزِيَّةُ الصَّنِيعَةِ.

28. The greatest righteous act is establishing ties with near relatives.

28ـ أوْفَرُ البِرِّ صِلَةُ الرَّحِمِ.

29. The most beautiful act of a person in a position of power is conferring of favours [to those under him].

29ـ أجْمَلُ أفْعالِ ذَوِي القُدْرَةِ الإنْعامُ.

30. The best treasure is a free man who has been reserved [in your friendship because of your kindness to him].

30ـ أفْضَلُ الكُنُوزِ حُرٌّ يُدَّخَرُ.

31. The greatest good deed is supporting one's brothers [financially].

31ـ أحْسَنُ الإحْسانِ مُواساةُ الإخْوانِ.

32. The best gift is forgoing obligation.

32ـ أفْضَلُ العَطاءِ تَرْكُ المَنِّ.

33. The noblest of favours are the good turns of the munificent [and honourable] ones.

33ـ أشْرَفُ الصَّنايِعِ اِصْطِناعُ الكِرامِ.

34. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

34ـ أوْلَى النّاسِ بِالنَّوالِ أغْناهُمْ عَنِ السُّؤالِ.

35. The best grant is that which is given before it is sought.

35ـ أَفْضَلُ النَّوالِ ما وَصَلَ قَبْلَ السُّؤالِ.

36. The most pleasing kindness is offering [something] without being asked [for it].

36ـ أحْلَىَ النَّوالِ بَذْلٌ بِغَيْرِ سُؤال.

37. The best grant is that which is [bestowed] before the humility of having to ask [for it].

37ـ أَفْضَلُ العَطِيَّةِ ماكانَ قَبْلَ مَذَلَّةِ السُّؤالِ.

38. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

38ـ أَفْضَلُ النّاسِ سالِفَةً عِنْدَكَ، مَنْ أسْلَفَكَ حُسْنَ التَّأميلِ لَكَ.

39. The most worthy of favour among the people is one who is patient when he is put off, excuses when he is denied and shows gratitude when he is given.

39ـ أَوْلَى النّاسِ بِالِاصْطِناعِ، مَنْ إذا مُطِلَ صَبَرَ، وإذا مُنِعَ عَذَرَ، وإذا أُعْطِيَ شَكَرَ.

40. Of all people, the most worthy of doing good to others is the one upon whom Allah has bestowed favours and granted with the ability [to do good to others].

40ـ أحَقُّ النّاسِ بِالإحْسانِ مَنْ أحْسَنَ اللّهُ إلَيْهِ، وبَسَطَ بِالقُدْرَةِ يَدَيْهِ.

41. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

41ـ أوْلَى النّاسِ بِالإنْعامِ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ.

42. Verily the good act that brings reward quickest is the act of kindness.

42ـ إنَّ أسْرَعَ الخَيْرِ ثَواباً البِرُّ.

43. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

43ـ إنَّ إعْطاءَ هذا المالِ قِنْيَةٌ، وإنَّ إمْساكَهُ فِتْنَةٌ.

44. Verily spending this wealth in obedience to Allah is the greatest blessing and spending it in disobedience to Him is the greatest tribulation.

44ـ إنَّ إنْفاقَ هذا المالِ في طاعَةِ اللّهِ أعْظَمُ نِعْمَة، وإنَّ إنْفاقَهُ فِي مَعاصِيهِ أعْظَمُ مِحْنَة.

45. Indeed extending greetings is from sublime morals.

45ـ إنَّ بَذْلَ التَّحِيَّةِ مِنْ مَحاسِنِ الأخْلاقِ.

46. Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith.

46ـ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ كُلَّ سَمِحِ اليَدَيْنِ، حَرِيزِ الدّينِ.

47. Verily the value of asking is greater than the worth of what is given, so do not regard that which you give as much, for it will never be equal to the humiliation of asking.

47ـ إنَّ قَدْرَ السُّؤالِ أكْثَرُ مِنْ قِيْمَةِ النَّوالِ، فَلا تَسْتَكْثِرُوا ما أعْطَيْتُمُوهُ، فَإنَّهُ لَنْ

يُوازِيَ قَدْرَ السُّؤالِ.

48. Verily the little that is from Allah, the Glorified, is more valuable than the plenty [that is gotten] from His creatures.

48ـ إنَّ اليَسِيرَ مِنَ اللّهِ سُبْحانَهُ لأكْرَمُ مِنَ الكَثيرِ مِنْ خَلْقِهِ.

49. Verily the good turn that you did to one of the people was only a means to ennoble yourself and embellish your honour, so do not seek gratitude from others for that which you did for yourself.

49ـ إنَّ مَكْرُمَةً صَنَعْتَها إلى أحَد مِنَ النّاس، إنَّما أكْرَمْتَ بِها نَفْسَكَ، وَزَيَّنْتَ بِها عِرْضَكَ، فَلا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ ما صَنَعْتَ إلى نَفْسِكَ.

50. Indeed your goodness towards the ones who plots against you from your opponents and enviers is more irritating for them than your trying to do them harm, and it is [also] a means of inviting them to reform [themselves].

50ـ إنَّ إحْسانَكَ إلى مَنْ كادَكَ مِنَ الأضْدادِ والحُسّادِ لأغْيَظُ عَلَيْهِمْ مِنْ مَواقِعِ إساءَتِكَ مِنْهُمْ وهُوَ داع إلى صَلاحِهِمْ.

51. Verily your munificence does not extend to all of the creation, so aim it towards the noblest of creation.

51ـ إنَّ كَرامَتَكَ لا تَتَّسِعُ لِجَميعِ الخَلْقِ، فَتَوَخَّ بِها أفاضِلَ الخَلْقِ.

52. It is not from the practice of the virtuous to delay the bestowal of favours.

52ـ لَيْسَ مِنْ عادَةِ الكِرامِ تَأخيرُ الإنْعامِ.

53. Benevolence is authority.

53ـ اَلمَعْرُوفُ سِيادَةٌ.

54. Benevolence is distinction.

54ـ اَلمَعْرُوفُ حَسَبٌ.

55. Kindness is [a cause of] love.

55ـ اَلإحْسانُ مَحَبَّةٌ.

56. Benevolent acts are loans.

56ـ اَلمَعْرُوفُ قُرُوضٌ.

57. Doing good [to others] is beneficial.

57ـ اَلإحْسانُ غُنْمٌ.

58. Benevolence is merit, munificence is nobility.

58ـ اَلمَعْرُوفُ فَضْلٌ، اَلكَرَمُ نُبْلٌ.

59. Benevolence is a treasure.

59ـ اَلمَعْرُوفُ كَنْزٌ.

60. The human being is a slave of kindness.

60ـ اَلاْنْسانُ عَبْدُ الإحْسانِ.

61. Benevolence is the alms-tax for blessings.

61ـ اَلمَعْرُوفُ زَكاةُ النِّعَمِ.

62. Benevolent acts are the best booty.

62ـ اَلمَعْرُوفُ أفْضَلُ المَغانِمِ.

63. Kindness is the pinnacle of excellence.

63ـ اَلإحْسانُ رَأْسُ الفَضْلِ.

64. Kindness enslaves (or enthrals) human beings.

64ـ اَلإحْسانُ يَسْتَعْبِدُ(يَسْتَرِقُّ) الإنْسانَ.

65. Benevolence is the most honourable authority.

65ـ اَلمَعْرُوفُ أشْرَفُ سِيادَة.

66. The evil deed is erased by a benevolent act.

66ـ اَلإسائَةُ يَمْحاها الإحْسانُ.

67. Merit is [acquired] with benevolence.

67ـ اَلفَضْلُ مَعَ الإحْسانِ.

68. Conferring favours is the most excellent munificence.

68ـ اَلإفْضالُ أفْضَلُ الكَرَمِ.

69. Benevolence is an everlasting reserve.

69ـ المَعْرُوفُ ذَخيرَةُ الأبَدِ.

70. Kindness is a treasure and the munificent is one who obtains it.

70ـ اَلإحْسانُ ذُخْرٌ، والكَريمُ مَنْ حازَهُ (جازَهُ).

71. People are the followers of what they deem to be good.1

71ـ اَلنّاسُ أبْناءُ ما يُحْسِنُونَ.

72. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

72ـ اِصْطِناعُ العاقِلِ (الكَريمِ) أحْسَنُ فَضيلَة.

73. The favour of an ignoble person is the worst depravity.

73ـ اِصْطِناعُ اللَّئِيمِ أقْبَحُ رَذيلَة.

74. Rewarding good with evil is [the highest form of] ingratitude.

74ـ اَلجَزاءُ عَلَى الإحْسانِ بِالإسائَةِ كُفْرانٌ.

75. Benevolence is the most thriving cultivation and the best treasure.

75ـ المَعْرُوفُ أنْمى زَرْع وأفْضَلُ كَنْز.

76. Doing good to the one who offends you is the most excellent merit.

76ـ اَلإحْسانُ إلَى المُسِيءِ أحْسَنُ الفَضْلِ.

77. A benevolent act is sullied by repeatedly putting one under obligation through it.

77ـ اَلمَعْرُوفُ يُكَدِّرُهُ تِكْرارُ المَنِّ بِهِ.

78. Doing good to the honourable ones is the best provision and the noblest deed.

78ـ اِصْطِناعُ الأكارِمِ أفْضَلُ ذُخْر وأكْرَمُ اِصْطِناع.

79. Doing good to the one who offends [you] reforms the enemy.

79ـ اَلإحْسانُ إلَى المُسِيءِ يَسْتَصْلِحُ العَدُوَّ.

80. Benevolence is a treasure so consider whom you are leaving it with.

80ـ اَلمَعْرُوفُ كَنْزٌ فَانْظُرْعِنْدَ مَنْ تُودِعُهُ.

81. Righteous work is a provision, so be wary of whom you are placing it with.

81ـ اَلاِصْطِناعُ ذُخْرٌ فَارْتَدْ عِنْدَ مَنْ تَضَعُهُ.

82. If you confer favours, you will be served.

82ـ إنْ تَفَضَّلْتَ خُدِمْتَ.

83. Verily if you do good [to others] then you are [actually] honouring your own soul and doing good to it.

83ـ إنَّكَ إنْ أحْسَنْتَ فَنَفْسَكَ تُكْرِمُ وإلَيْها تُحْسِنُ.

84. Verily you are more in need of doing good to the people than of accumulating wealth.

84ـ إنَّكُمْ إلَى اصْطِناعِ الرِّجالِ أحْوَجُ مِنْكُمْ إلى جَمْعِ الأمْوالِ.

85. The bane of giving is procrastination.

85ـ آفَةُ العَطاءِ المَطَلُ.

86. When you perform a good turn then conceal it.

86ـ إذا صَنَعْتَ مَعْرُوفاً فَاسْتُرْهُ.

87. When a good turn has been done to you then publicize it.

87ـ إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَانْشُرْهُ.

88. When you [wish to] give, be quick.

88ـ إذا أعْطَيْتَ فَأوْجِزْ.

89. When a good turn is done to you, recall it.

89ـ إذا صُنِعَ إلَيْكَ مَعْرُوفٌ فَاذْكُرْ.

90. When you do a good turn [to someone], forget it.

90ـ إذا صَنَعْتَ مَعْرُوفاً فَانْسَهُ.

91. If you do good to a vile person, he will wrong you in return for your goodness to him.

91ـ إذا أحْسَنْتَ عَلَى اللَّئِيمِ وتَرَكَ بِإحْسانِكَ إلَيْهِ.

92. I am free to choose with regards to the one upon whom I have not bestowed any favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will have lost it, and if I lose it then why did I embark on it [in the first place]?

92ـ أنَا مُخَيَّرٌ في الإحْسانِ إلى مَنْ لَمْ أحْسِنْ إلَيْهِ، ومُرْتَهَنٌ بإتْمامِ الإحْسانِ إلى مَنْ أحْسَنْتُ إلَيهِ، لأنّي إذا أتْمَمْتُهُ فَقَدْ حَفِظْتُهُ، وإذا قَطَعْتُهُ فَقَدْ أضَعْتُهُ، وإذا أضَعْتُهُ فَلِمَ فَعَلْتُهُ.

93. If your bounty falls short of reaching the weak, then [at least] let your mercy reach them.

93ـ إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ.

94. If you find from the needy people one who will carry your provision for you up to the Day of Resurrection and return it to you tomorrow when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that you may [at one time] seek him but not find him.

94ـ إذا وَجَدْتَ مِنْ أَهْلِ الفاقَةِ مَنْ يَحْمِلُ لَكَ زادَكَ إلى يَوْمِ القِيمَةِ، فَيُوَفّيكَ بِهِ غَداً حَيْثُ تَحْتاجُ إلَيْهِ فَأغْتَنِمْهُ، وحَمِّلْهُ إيّاهُ وأكْثِرْ مِنْ تَزْويدِهِ، وَأنْتَ قادِرٌ عَلَيْهِ، فَلَعَلَّكَ أنْ تَطْلُبَهُ فَلا تَجِدْهُ.

95. Through kindness, human beings are enslaved.

95ـ بالإحْسانِ يُسْتَعْبَدُ الإنْسانُ.

96. Through benevolence, gratitude lasts.

96ـ بِفِعْلِ المَعْرُوفِ يُسْتَدامُ الشُّكْرُ.

97. Through kindness, hearts are owned.

97ـ بِالإحْسانِ تُمْلَكُ القُلُوبُ.

98. Through kindness, freemen are owned.

98ـ بِالإحْسانِ تُمْلَكُ الأحْرارُ.

99. Through kindness and covering faults with forgiveness, eminence increases.

99ـ بِالإحْسانِ وتَغَمُّدِ الذُّنُوبِ بِالغُفْرانِ يَعْظُمُ المَجْدُ.

100. Through kindness, people are enthralled.

100ـ بِالإحْسانِ تُسْتَرَقُّ الرِّقابُ.

101. Giving generously is the alms-tax of blessings.

101ـ بَذْلُ العَطاءِ زَكوةُ النَّعْماءِ.

102. Extending the hand in giving is the most beautiful virtue and the most excellent trait.

102ـ بَذْلُ اليَدِ بِالعَطِيَّةِ أجْمَلُ مَنْقَبَة، وأفْضَلُ سَجِيَّة.

103. Stretching out the hand in giving increases reward and multiplies recompense.

103ـ بَسْطُ اليَدِ بِالعَطاءِ يُجْزِلُ الأجْرَ، ويُضاعِفُ الجَزاءَ.

104. Expediting good turns is the basis of righteousness.

104ـ تَعْجيلُ المَعْرُوفِ مِلاكُ المَعْرُوفِ.

105. Wasting benevolence is showing it to someone who does not comprehend [its value].

105ـ تَضْييعُ المَعْرُوفِ وَضْعُهُ في غَيْرِ عَرُوف.

106. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

106ـ تَفَضَّلْ تُخْدَمْ واحْلُمْ (وَاعْلَمْ) تُقَدَّمْ.

107. The completion of benevolence is abandoning [putting one under] obligation by it.

107ـ تَمامُ الإحْسانِ تَرْكُ المَنِّ بِهِ.

108. The peoples' expectation of your kindness is better than their fear of your retribution.

108ـ تَأْمِيلُ النَّاسِ نَوالَكَ خَيْرٌ مِنْ خَوْفِهِمْ نَكالَكَ.

109. Adorn yourselves by taking up kindness, stopping transgression, acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

109ـ تَحَلَّوْا بِالأخْذِ بِالفَضْلِ، والكَفِّ عَنِ البَغْيِ، والعَمَلِ بِالحَقِّ، وَالإنْصافِ مِنَ النَّفْسِ، وَاجْتِنابِ الفَسادِ، وإصْلاحِ المَعادِ.

110. The beauty of benevolence is [in] relinquishing obligation.

110ـ جَمالُ الإحْسانِ تَرْكُ الإمْتِنانِ.

111. The beauty of a benevolent act is in completing it.

111ـ جَمالُ المَعْرُوفِ إتْمامُهُ.

112. Denying a favour instigates the ugliness of obligation.

112ـ جُحُودُ الإحْسانِ يَحْدُو عَلى قُبْحِ الإمْتِنانِ.

113. Denying the benevolence [of others] leads to deprivation.

113ـ جُحُودُ الإحْسانِ يُوجِبُ الحِرْمانَ.

114. The best good turn is one that benefits the righteous.

114ـ خَيْرُ المَعْرُوْفِ ما أُصِيبَ بِهِ الأبْرارُ.

115. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

115ـ خَيْرُ المَعْرُوفِ مالَمْ يَتَقَدَّمْهُ المَطَلُ، ولَمْ يَتْبَعْهُ المَنُّ.

116. The best grant is that which is [given] without being sought.

116ـ خَيْرُ العَطاءِ ما كانَ عَنْ غَيْرِ طَلَب.

117. Act with kindness towards your enemy for this is one of the two triumphs.

117ـ خُذْ عَلى عَدُوِّكَ بِالفَضْلِ، فَإنَّهُ أحَدُ الظَّفَرَيْنِ.

118. Whoever bestows favours on others, they are thankful for his authority.

118ـ ذُو الإفْضالِ مَشْكُورُ السِّيادَةِ.

119. Whoever shows benevolence, his habit is praised.

119ـ ذُو المَعْرُوفِ مَحْمُودُ العادَةِ.

120. The pinnacle of kindness is being kind to the believers.

120- رَأْسُ الإحْسانِ اَلإحْسانُ إلَى المُؤْمِنينَ.

121. The pinnacle of generosity is being expeditious in giving.

121- رَأْسُ السَّخاءِ تَعْجيلُ العَطاءِ.

122. The pinnacle of faith is doing good to people.

122- رَأْسُ الإيمانِ اَلإحْسانُ إلَى النّاسِ.

123. The pinnacle of excellence is doing good to the virtuous.

123- رَأْسُ الفَضائِلِ اِصْطِناعُ الأفاضِلِ.

124. The pinnacle of depravity is doing good to the wicked.

124- رَأْسُ الرَّذائِلِ اِصْطِناعُ الأراذِلِ.

125. Nurturing a good turn is better than starting it.

125- رَبُّ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

126. Increase your benevolent acts and bestow more favours, for this is a more lasting provision and a more beautiful legacy.

126- زِدْ في اصْطِناعِ المَعْرُوفِ، وأكْثِرْ مِنْ إسْداءِ الإحْسانِ، فَإنَّهُ أبْقى ذُخْراً، وأجْمَلُ ذِكْراً.

127. The cause of affection is benevolence.

127ـ سَبَبُ المَحَبَّةِ الإحْسانُ.

128. Continuous bestowal [of favours] is the practice of the honourable.

128ـ سُنَّةُ الكِرامِ تَرادُفُ الإنْعامِ.

129. Ask for good from one who forgets it and do good to the one who recalls it.

129ـ سَلِ المَعْرُوفَ مَنْ يَنْساهُ، واصْطَنِعْهُ إلى مَنْ يَذْكُرُهُ.

130. The worst grant is that which is preceded by delay and followed by obligation.

130ـ شَرُّ النَّوالِ ما تَقَدَّمَهُ المَطَلُ، وتَعَقَّبَهُ المَنُّ.

131. Performing benevolent actions protects one from falling into disgrace.

131ـ صَنايِعُ المَعْرُوفِ تَقي مَصارِعَ الهَوانِ.

132. Doing good turns is from the merits of the human being.

132ـ صَنايِعُ الإحْسانِ مِنْ فَضائِلِ الإنْسانِ.

133. Performing benevolent actions causes the abundant flow of blessings and wards off calamity.

133ـ صَنايِعُ المَعْرُوفِ تُدِرُّ النَّعْماءَ، وتَدْفَعُ البَلاءَ.

134. The good turn of wealth ceases with its cessation.

134- صَنيعُ المالِ يَزُولُ بِزَوالِهِ.

135. Blessed is the one who does good to the servants [of Allah] and prepares provisions for the Hereafter.

135- طُوبى لِمَنْ أحْسَنَ إلَى العِبادِ وتَزَوَّدَ لِلْمَعادِ.

136. He who does a good turn to those who are undeserving of it has oppressed it.

136- ظَلَمَ المَعْرُوفَ مَنْ وَضَعَهُ في غَيْرِ أهْلِهِ.

137. The one who confers his favours to the honourable ones acquires the most sublime gains.

137- ظَفِرَ بِسَنيِّ المَغانِمِ واضِعُ صَنايِعِهِ في الأكارِمِ.

138. Espouse kindness, for it is the best cultivation and the most profitable merchandise.

138- عَلَيْكَ بِالإحْسانِ فَإنَّهُ أفْضَلُ زِراعَة وأرْبَحُ بِضاعَة.

139. Be good to the servants [of Allah] and act justly in the lands, [by this] you will safe when the witnesses are presented [on the Day of Judgment].

139- عَلَيْكُمْ بِالإحْسانِ إلَى العِبادِ والعَدْلِ فِي البِلادِ تَأمَنُوا عِنْدَ قِيامِ الأشْهادِ.

140. Perform benevolent works, for they are the best provisions for the Hereafter.

140ـ عَلَيْكُمْ بِصَنايِعِ المَعْرُوفِ فَإِنَّها نِعْمَ الزَّادُ إِلَى المَعادِ.

141. Perform benevolent acts and do good to your near relatives and neighbours, for these two actions prolong life and make the lands prosper.

141ـ عَلَيْكُمْ بِصَنايِعِ الإِحْسانِ وحُسْنِ البِرِّ بِذَوِي الرَّحِمِ والجيرانِ فَإِنَّهُما تَزيدانِ فِي الأَعْمارِ ويَعْمُرانِ الدِّيارَ.

142. By successive acts of kindness and benevolence, the free man is enslaved.

142ـ عِنْدَ تَواتُرِ البِرِّ والإِحْسانِ يُتَعَبَّدُ الحُرُّ.

143. The habit of benevolence is the source of capability [or power].

143ـ عادَةُ الإِحْسانِ مادَّةُ الإِمْكانِ.

144. I am amazed at the one who buys slaves with his wealth, how can he not buy the freemen with his benevolence, thereby enthralling them.

144ـ عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبيدَ بِمالِهِ فَيُعْتِقَهُمْ كَيْفَ لايَشْتَرِي الأَحْرارَ بِإِحْسانِهِ فَيَسْتَرِقَّهُمْ.

145. In every [act of] benevolence there is kindness.

145ـ في كُلِّ مَعْرُوف إِحْسانٌ.

146. In every good turn there is indebtedness.

146- في كُلِّ صَنيعَة اِمْتِنانٌ.

147. Sometimes it is better to give in order to fulfil a promise [and not delay it].

147- قَدْ يَهْنَأُ العَطاءُ لِلإنْجازِ.

148. Send your good turn ahead [for the Hereafter] and you will benefit.

148- قَدِّمْ إحْسانَكَ تَغْنَمْ.

149. Every [form of] benevolence is a favour.

149- كُلُّ مَعْرُوف إحْسانٌ.

150. How many a human being has been enslaved by benevolence!

150- كَمْ مِنْ إنْسان اِسْتَعْبَدَهُ إحْسانٌ.

151. Increased rendering of benevolent works prolongs life and spreads renown.

151- كَثْرَةُ اصْطِناعِ الْمَعْرُوفِ تَزيدُ فِي العُمْرِ وتَنْشُرُ الذِّكْرَ.

152. Doing a lot of good turns raises one's honour and makes gratitude last.

152- كَثْرَةُ الصَّنايِعِ تَرْفَعُ الشَّرَفَ وتَسْتَديمُ الشُّكْرَ.

153. The guarantee of continued affluence and capability [and power] is [in] following up one favour with another favour.

153ـ كافِلُ دَوامِ الْغِنى والإمكانِ اتِّباعُ الإحْسانِ الإحْسانَ.

154. Everything has a merit and the merit of the honourable ones is doing good to the people.

154ـ لِكُلِّ شَيْء فَضِيلَةٌ وفَضِيلَةُ الكِرامِ اِصْطِناعُ الرِّجالِ.

155. Let your traits be generosity and benevolence.

155ـ لِيَكُنْ سَجِيَّتُكَ السَّخاءُ والإحْسانُ.

156. One cannot show gratitude for blessings in a better way than using them to benefit others.

156ـ لَنْ يَسْتَطيعَ أحَدٌ أنْ يَشْكُرَ النِّعَمَ بِمِثْلِ الإنْعامِ بِها.

157. If you were to see benevolence in the form a person, you would surely see him as a beautiful form that surpasses the worlds [in its beauty].

157ـ لَوْ رَأَيْتُمُ الإحْسانَ شَخْصاً لَرَأَيْتُمُوهُ شَكْلاً جَميلاً يَفُوقُ العالَمينَ.

158. One who bestows goodness [to others] is served [by them].

158ـ مَنْ تَفَضَّلَ خُدِمَ.

159. One who generously gives [from] his wealth becomes great.

159ـ مَنْ بَذَلَ مالَهُ جَلَّ.

160. One who bestows favours fulfils the right of authority.

160ـ مَنْ أَنْعَمَ قَضى حَقَّ السِّيادَةِ.

161. One who puts others under obligation for his favour, spoils it.

161ـ مَنْ مَنَّ بِإِحْسانِهِ كَدَّرَهُ.

162. One who extends his goodness [to the people] deserves leadership.

162ـ مَنْ بَذَلَ مَعْرُوفَهُ اسْتَحَقَّ الرِّياسَةَ.

163. One who renders a beautiful deed acquires great praise.

163ـ مَنْ صَنَعَ العارِفَةَ الجَميلَةَ حازَ المَحْمِدَةَ الجَزيلَةَ.

164. One who performs a benevolent action gains reward and gratitude.

164ـ مَنْ صَنَعَ مَعْرُوفاً نالَ أَجْراً وشُكْراً.

165. One who cuts off his usual favours, Allah will cut off his present capabilities.

165ـ مَنْ قَطَعَ مَعْهُودَ إِحْسانِهِ قَطَعَ اللّهُ مَوْجُودَ إِمْكانِهِ.

166. One who does not bestow favours will not achieve nobility.

166ـ مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبُلْ.

167. One who does not give while he is sitting [in comfort] will not be given when he is standing [in a state of struggle].

167ـ مَنْ لَمْ يُعْطَ قاعِداً لَمْ يُعْطَ قائِماً.

168. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

168ـ مَنْ لَمْ يُعْطَ قاعِداً مُنِعَ قائِماً.

169. One who favours an ignorant person demonstrates the extent of his own ignorance.

169ـ مَنِ اصْطَنَعَ جاهِلاً بَرْهَنَ عَنْ وُفُورِ جَهْلِهِ.

170. One who conceals the favour [that has been done to him] is punished with deprivation.

170ـ مَنْ كَتَمَ الإحْسانَ عُوقِبَ بِالْحِرْمانِ.

171. One who withholds favours is stripped of [his] ability.

171ـ مَنْ مَنَعَ الإحْسانَ سُلِبَ الإمْكانَ.

172. One who does good to a freeman gains a [great] reward.

172ـ مَنِ اصْطَنَعَ حُرّاً اِسْتَفادَ أجْراً.

173. One who does a kind act earns good praise.

173ـ مَنْ أحْسَنَ اِكْتَسَبَ حُسْنَ الثَّناءِ.

174. One whose benefactions are abundant demonstrates his great nobility.

174ـ مَنْ كَثُرَتْ عَوارِفُهُ أبانَ عَنْ كَثْرَةِ نُبْلِهِ.

175. One whose kindness is abundant is loved by his brothers.

175ـ مَنْ كَثُرَتْ إحْسانُهُ أحَبَّهُ إخْوانُهُ.

176. Whoever extends his goodness [to others], more people are inclined towards him.

176ـ مَنْ بَذَلَ مَعْرُوفَهُ كَثُرَ الرّاغِبُ إلَيْهِ.

177. One who accepts your gift has [actually] assisted you in gaining honour.

177ـ مَنْ قَبِلَ عَطاءَكَ فَقَدْ أعانَكَ عَلَى الكَرَمِ.

178. One who perfects his kindness gives generously before he is asked.

178ـ مَنْ أكْمَلَ الإفْضالَ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ.

179. One who does good to the undeserving has wronged his goodness.

179ـ مَنْ أسْدى مَعْرُوفاً إلى غَيْرِ أهْلِهِ ظَلَمَ مَعْرُوفَهُ.

180. One who gives in cases that are undeserving fails to give [the rights] to those who are deserving.

180ـ مَنْ أعْطى في غَيْرِ الحُقُوقِ قَصَّرَ عَنِ الحُقُوقِ.

181. One who is ungrateful for a good turn deserves an ugly separation.

181- مَنْ كَفَرَ حُسْنَ الصَّنيعَةِ اسْتَوْجَبَ قُبْحَ القَطيعَةِ.

182. One who reciprocates a good turn with a better one has [appropriately] repaid it.

182- مَنْ قابَلَ الإحْسانَ بِأفْضَلِ مِنْهُ فَقَدْ جازاهُ.

183. One whose benefaction increases, his assistants and helpers [also] increase.

183- مَنْ كَثُرَ إحْسانُهُ كَثُرَ خَدَمُهُ وأعْوانُهُ.

184. Whoever extends his benevolence [to others], the hearts become inclined towards him.

184- مَنْ بَذَلَ مَعْرُوفَهُ مالَتْ إلَيْهِ القُلُوبُ.

185. One who grants generously before being asked, then he is truly honourable and much-loved.

185- مَنْ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ فَهُوَ الكَريمُ المَحْبُوبُ.

186. One who repays goodness with evil has rid himself of magnanimity.

186- مَنْ كافَيَ الإحْسانَ بِالإسائَةِ فَقَدْ بَرِيَ مِنَ المُرُوَّةِ.

187. Whoever does good to the people, their love for him lasts.

187- مَنْ أحْسَنَ إلَى النّاسِ اسْتَدامَ مِنْهُمُ المَحَبَّةَ.

188. One who fulfils the [debt of] goodness that was done to him in the past has attained true freedom.

188ـ مَنْ قَضى ما أُسْلِفَ مِنَ الإحْسانِ فَهُوَ الكامِلُ الحُرِيَّةِ.

189. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

189ـ مَنِ انْتَجَعَكَ مُؤَمِّلاً فَقَدْ أسْلَفَكَ حُسْنَ الظَّنِّ بِكَ فَلا تُخَيِّبْ ظَنَّهُ.

190. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

190ـ مَنْ قَضى حَقَّ مَنْ لايَقْضي حَقَّهُ فَقَدْ عَبَّدَهُ.

191. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

191ـ مَنْ أحْسَنَ إلَى النّاسِ حَسُنَتْ عَواقِبُهُ وسَهُلَتْ لَهُ طُرُقُهُ.

192. Whoever accepts a good turn has made the one who rendered it to him his master.

192ـ مَنْ قَبِلَ مَعْرُوفاً فَقَدْ مَلَكَ مُسْديهِ إلَيْهِ رِقَّهُ.

193. One who accepts your good turn has made his right over you mandatory [on himself].

193ـ مَنْ قَبِلَ مَعْرُوفَكَ فَقدْ أوْجَبَ عَلَيْكَ حَقَّهُ.

194. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

194ـ مَنْ أحْسَنَ إلى مَنْ أساءَ إلَيْهِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ.

195. One who is not grateful for favours is not spared from deprivation.

195ـ مَنْ لَمْ يَشْكُرِ الإحْسانَ لَمْ يَعْدُهُ الحِرْمانُ.

196. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

196ـ مَنْ بَدَأَ العَطِيَّةَ مِنْ غَيْرِ طَلَب وأكْمَلَ المَعْرُوفَ مِنْ غَيْرِ امْتِنان فَقَدْ أكْمَلَ الإحْسانَ.

197. One who bestows a favour on the ungrateful one prolongs his rage.

197ـ مَنْ أنْعَمَ عَلَى الكَفُورِ طالَ غَيْظُهُ.

198. One who is generous in granting [favours], enthrals the people of this world.

198ـ مَنْ سَمَحَتْ نَفْسُهُ بِالعَطاءِ اِسْتَعْبَدَ أبْناءَ الدُّنيا.

199. One who does not nurture his good turn has indeed lost it.

199ـ مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

200. One who accepts your good turn has sold you his honour and magnanimity.

200ـ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ باعَكَ عِزَّتَهُ ومُرُوَّتَهُ.

201. One who accepts your good turn has humbled his prestige and honour before you.

201ـ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أَذَلَّ لَكَ جَلالَتَهُ وعِزَّتَهُ.

202. Whoever does not nurture his favour, then it is as if he did not bestow it.

202ـ مَنْ لَمْ يُرَبِّ مَعْرُوْفَهُ فَكَأَنَّهُ لَمْ يَصْنَعْهُ.

203. Doing good to others is part of an honourable purpose.

203ـ مِنْ شَرَفِ الهِمَّةِ بَذْلُ الإحْسانِ.

204. One of the greatest afflictions is wasting good turns [on the undeserving].

204ـ مِنْ أَعْظَمِ الفَجايِعِ إضاعَةُ الصَّنايِعِ.

205. One of the best favours is the favour that is done to the righteous.

205ـ مِنْ أَفْضَلِ الإحْسانِ الإحْسانُ إلَى الأبْرارِ.

206. Nothing earns gratitude like doing good to others.

206ـ مَا اكْتُسِبَ الشُّكْرُ بِمِثْلِ بَذْلِ المَعْرُوفِ.

207. Nothing enthrals people like doing [them] favours.

207ـ مَا اسْتُرِقَّتِ الأعْناقُ بِمِثْلِ الإحْسانِ.

208. No one has appealed to me with an intercession that is greater in my sight than a favour that I had previously done to him, so that I may nurture it and follow it up with another [favour] like it; for indeed

later refusals cut off the gratitude for earlier favours.

208ـ ما تَوَسَّلَ أحَدٌ إلَيَّ بِوَسِيلَة أجَلَّ عِنْدي مِنْ يَد سَبَقَتْ مِنّي إلَيْهِ لِإرَبِيَّها عِنْدَهُ بِاتِّباعِها أُخْتَها فَإنَّ مَنْعَ الأواخِرِ يَقْطَعُ شُكْرَ الأوائِلِ.

209. The basis of goodness is abandoning obligation through it.

209ـ مِلاكُ المَعْرُوفِ تَرْكُ المَنِّ بِهِ.

210. With goodness [to others], there is loftiness.

210ـ مَعَ الإحْسانِ تَكُونُ الرَّفْعَةُ.

211. Nurturing a good turn [and completing it] is better than starting it [anew].

211ـ مَرَبَّةُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

212. How good a store [for the future] benevolence is!

212ـ نِعْمَ الذُّخْرُ المَعْرُوفُ.

213. The best provision for the Hereafter is doing good to the people.

213ـ نِعْمَ زادُ المَعادِ الإحْسانُ إلَى العِبادِ.

214. Achievement of glorious feats is through performing noble deeds.

214ـ نَيْلُ المَ آثِرِ بِبَذْلِ المَكارِمِ.

215. Never regard what you give as too much, even if it is plenty, for indeed the good praise [you will get for your generosity] will be greater than it.

215ـ لاتَسْتَكْثِرَنَّ العَطاءَ وإنْ كَثُرَ فَإنَّ حُسْنَ الثَّناءِ أكْثَرُ مِنْهُ.

216. Never regard what you give as great, even if it is substantial, for indeed the extent of [humiliation undergone through] begging is greater than that.

216ـ لاتَسْتَعْظِمَنَّ النَّوالَ وإنْ عَظُمَ فَإنَّ قَدْرَ السُّؤالِ أعْظَمُ مِنْهُ.

217. One who does not show kindness [to others] in times of fortune will be abandoned in times of misfortune.

217ـ مَنْ لَمْ يُحْسِنْ في دَوْلَتِهِ خُذِلَ في نِكْبَتِهِ.

218. Whoever places his goodness with the one who does not deserve it has wasted it.

218ـ واضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

219. Doing a good turn to those who deserve it subdues the enemy and protects from falling into evil.

219ـ وَضْعُ الصَّنيعَةِ في أهْلِها يَكْبِتُ العَدُوَّ ويَقي مَصارِعَ السُّوءِ.

220. Never show your benevolence to the one who does not understand its value (or who is not good).

220ـ لاتَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوف (مَّعْرُوف).

221. Do not do a good turn to the one who is ungrateful for your kindness.

221ـ لاتَصْطَنِعْ مَنْ يَكْفُرُ بِرَّكَ.

222. Never hold back an act of benevolence, even if you do not find one who understands its value.

222ـ لاتَمْنَعَنَّ المَعْرُوفَ، وإنْ لَمْ تَجِدْ عَرُوفاً.

223. Do not be ashamed of giving little, for not giving at all is even less than that.

223ـ لاتَسْتَحْيِ مِنْ إعْطاءِ القَليلِ، فَإنَّ الحِرْمانَ أقَلُّ مِنْهُ.

224. Never regard the abundance of what you have given to be much, for you are [in possession of] even more than that.

224ـ لاتَسْتَكْثِرَنَّ الكَثيرَ مِنْ نَوالِكَ، فَإنَّكَ أكْثَرُ مِنْهُ.

225. Never hold back from doing good turns and favours thereby being stripped of [your] ability.

225ـ لاتَمْتَنِعَنَّ مِنْ فِعْلِ المَعْرُوفِ وَالإحْسانِ فَتُسْلَبَ الإمْكانَ.

226. Do not delay giving the needy to tomorrow, for you do not know what will happen to you or to him tomorrow.

226ـ لاتُؤَخِّرْ إنالَةَ المُحْتاجِ إلى غَد، فَإنَّكَ لاتَدْري ما يَعْرِضُ لَكَ ولَهُ في غَد.

227. Let not your brother be stronger in his iniquity towards you than you are in your goodness [towards him].

227ـ لايَكُونَنَّ أخُوكَ عَلَى الإساءَةِ إلَيْكَ أقْوى مِنْكَ عَلَى الإحْسانِ.

228. Never let the paucity of those who show gratitude for your benevolence deter you from it, for you have been thanked by the One who does not benefit from any of it; and more may be gained from the gratitude of the thankful than what is neglected by the ingrate.

228ـ لايُزْهِدَنَّكَ فِي اصْطِناعِ المعْرُوف قِلَّةُ مَنْ يَشْكُرُهُ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لايَنْتَفِعُ بِشَـيْء مِنْهُ، وَقَدْ يُدْرَكُ مِنْ شُكْرِ الشّاكِرِ أكْثَرُ مِمّا أضاعَ الكافِرُ.

229. Do not help [anyone] against the one who has favoured you, for the one who helps against the one who has favoured him is stripped of his ability.

229ـ لا تُعِنْ عَلى مَنْ أنْعَمَ عَلَيْكَ فَمَنْ أعانَ عَلى مَنْ أنْعَمَ عَلَيْهِ سُلِبَ الإمْكانَ.

230. Goodness does not thrive with the ignoble.

230ـ لاتَزْكُو الصَّنيعَةُ مَعَ غَيْرِ أصيل.

231. The wicked do not do good to anyone except those who are like them.

231ـ لا يَصْطَنِعُ اللِّئامُ إلاّ أمْثالُهُمْ.

232. There is no merit loftier than benevolence.

232ـ لافَضيلَةَ أجَلُ مِنَ الإحْسانِ.

233. There is no virtue greater than benevolence.

233ـ لا مَنْقَبَةَ أفْضَلُ مِنَ الإحْسانِ.

234. There is no benevolence more misused than doing good to the ingrate.

234ـ لامَعْرُوفَ أضْيَعُ مِنِ اصْطِناعِ الكَفُورِ.

235. There is no virtue in doing good to one who does not know its value.

235ـ لاخَيْرَ فِي المَعْرُوفِ إلى غَيْرِ عَرُوف.

236. A good turn does not benefit except with one who possesses loyalty and self-restraint.

236ـ لاتَنْفَعُ الصَّنيعَةُ إلاّ في ذِي وَفاء وحَفيظَة.

237. Giving little is better than offering excuses [for not giving].

237ـ يَسيرُ العَطاءِ خَيْرٌمِنَ التَّعَلُّلِ بِالإعْتِذارِ.

238. Good turns do not thrive except with the honourable.

238ـ لاتَزْكُو إلاّ عِنْدَ الكِرامِ الصَّنايِعُ.

239. There is no virtue in the good turn that is reckoned [as a favour].

239ـ لاخَيْرَ فِي المَعْرُوفِ المُحْصى.

240. The consequences of kindness are never dispraised.

240ـ لاتُذَمُّ أبَداً عَواقِبُ الإحْسانِ.

241. None is praised except the one who shows his kindness.

241ـ لا يُحْمَدُ إلاّ مَنْ بَذَلَ إحْسانَهُ.

242. It is enough of a donation to give what is [readily] available.

242ـ كَفى بِالمَيْسُورِ رِفْداً.

243. Benevolence is the better of the two treasures.

243ـ اَلْمَعْرُوفُ أفْضَلُ الكَنْزَيْنِ.

244. Good turns are shackles that cannot be extricated except through gratitude or requital.

244ـ اَلمَعْرُوفُ غُلٌّ لايَفُكُّهُ إلاّ شُكْرٌ، أوْمُكافاةٌ.

245. Completing a good turn is better than starting it.

245ـ إكْمالُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

246. A benevolent action is not completed except by three things: by taking it to be insignificant, by expediting it and by concealing it; for when you take it to be insignificant, you have made it great; and when you expedite it, you have made it beneficial; and when you conceal it, you have made it complete.

246ـ اَلمَعْرُوفُ لايَتِمُّ إلاّبِثَلاث: بِتَصْغيرِهِ، وتَعْجيلِهِ، وسَتْرِهِ، فَإنَّكَ إذا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ، وإذا عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وإذا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ.

247. Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament.

247ـ اَلإفْضالُ أفْضَلُ قِنْيَة، والسَّخاءُ أحْسَنُ حِلْيَة.

248. When the kind people become fewer, those who adorn themselves get ruined.

248ـ إذا قَلَّ أَهْلُ الفَضْلِ هَلَكَ أَهْلُ التَّجَمُّلِ.

249. By doing good to others, ranks get elevated.

249ـ بِالإفْضالِ تَعْظُمُ الأقْدارُ.

250. By conferring favours, people are enthralled.

250ـ بِالإفْضالِ تُسْتَرَقُّ الأعْناقُ.

251. Through [his] abundant favours, the munificent person is recognized.

251ـ بِكَثْرَةِ الإفْضالِ يُعْرَفُ الكَريمُ.

252. By conferring favours [to others], [one's] faults are hidden.

252ـ بِالإفْضالِ تُسْتَرُ العُيُوبُ.

253. Give life to your good deed by killing it (i.e. by forgetting it).

253ـ أحْيِ مَعْرُوفَكَ بِإماتَتِهِ.

254. Do good whenever possible, and deter the evildoer with righteous action.

254ـ إفْعَلِ المَعْرُوفَ ما أمْكَنَ، وازْجُرِ المُسِيءَ بِفِعْلِ المُحْسِنِ.

255. Extend your benevolence to all the people, for verily nothing can be equated with the virtue of a good turn in the sight of Allah, the Glorified.

255ـ أُبْذُلْ مَعْرُوفَكَ لِلنّاسِ كافَّةً فَإنَّ فَضِيلَةَ فِعْلِ المَعْرُوفِ لايَعْدِلُها عِنْدَاللّهِ سُبْحانَهُ شَيْءٌ.

256. Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of obligation destroys a good turn.

256ـ أحْيُوا المَعْرُوفَ بِإماتَتِهِ، فَإنَّ المِنَّـةَ تَهْدِمُ الصَنِيعَةَ.

257. The best good deed is coming to the aid of the aggrieved.

257ـ أفْضَلُ المَعْرُوفِ إغاثَةُ المَلْهُوفِ.

258. The loftiest good turn is that which is done to those who deserve it.

258ـ أجَلُّ المَعْرُوفِ ما صُنِعَ إلى أهْلِهِ.

259. The best favour of the wicked person is holding back his harm [from others].

259ـ أفْضَلُ مَعْرُوفِ اللَّئيمِ مَنْعُ أذائِهِ.

260. The ugliest deed of an honourable person is withholding his contribution.

260ـ أقْبَحُ أفعالِ الكَرِيمِ مَنْعُ عَطائِهِ.

261. Verily the people who do good [to others] are more in need of doing it than those who request it from them.

261ـ إنَّ بِأهْلِ المَعْرُوفِ مِنَ الحاجَةِ إلَى اصْطِناعِهِ أكْثَرَ مِمّا بِأهْلِ الرَّغْبَةِ إلَيْهِمْ مِنْهُ.

262. Benevolence is [a means of] servitude.

262ـ اَلمَعْرُوفُ رِقٌّ.

263. The most profitable wares are the rendering of benevolent actions.

263ـ أرْبَحُ البَضايِعِ اِصْطِناعُ الصَّنايِعِ.

264. The perfection of giving is in expediting it.

264ـ كَمالُ العَطِيَّةِ تَعْجِيلُها.

265. The human being is not enthralled until he is engulfed by favour.

265ـ لَنْ يُسْتَرَقَّ الإنْسانُ حَتّى يَغْمُرَهُ الإحْسانُ.

266. One who is not good at seeking sympathy is faced with scorn.2

266ـ مَنْ لَمْ يُحْسِنِ الاسْتِعْطافَ قُوبِلَ بِالاِسْتِخْفافِ.

267. Nothing enthrals the honourable ones like benevolence.

267ـ مَا اسْتُعْبِدَ الكِرامُ بِمِثْلِ الإكْرامِ.

268. The best of treasures are: the good turn that is consigned to (or by) the free and the knowledge that

is learned by the virtuous.

268ـ أَفْضَلُ الكُنُوزِ مَعْرُوفٌ يُودَعُ(يُودِعُهُ) الأحْرارُ، وعِلْمٌ يَتَدارَسَهُ الأخْيارُ.

269. Ingratitude for favours leads to deprivation.

269ـ كُفْرانُ الإحْسانِ يُوجِبُ الحِرْمانَ.

270. One who withholds from giving is deprived of (or prevents) praise.

270ـ مَنْ مَنَعَ العَطاءَ مَنَعَ الثَّناءَ.

271. Giving after having refused is more graceful than refusing after having given.

271ـ اَلعَطِيَّةُ بَعْدَ المَنْعِ أجْمَلُ مِنَ المَنْعِ بَعْدَ العَطِيَّةِ.

272. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

272ـ مَنْ أحْسَنَ إلَى الرَّعِيَّةِ، نَشَرَ اللّهُ عَلَيْهِ جَناحَ رَحْمَتِهِ وأدْخَلَهُ في مَغْفِرَتِهِ.

273. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

273ـ أعْطِ ما تُعْطِيهِ مُعَجَّلاً مُهَنَّأً وإنْ مَنَعْتَ فَلْيَكُنْ في إجْمال وَإعْذار.

274. One who finds it easy to give away [his] wealth has hopes directed towards him.

274ـ مَنْ هانَ عَلَيْهِ بَذْلُ الأمْوالِ تَوَجَّهَتْ إلَيْهِ الآمالُ.

275. One who loves to be remembered with praise should give generously from his wealth.

275ـ مَنْ أحَبَّ الذِّكْرَ الجَميلَ فَلْيَبْذُلْ مالَهُ.

276. One who gives generously enthrals the people.

276ـ مَنْ بَذَلَ مالَهُ اِسْتَرَقَّ الرِّقابَ.

277. Nothing spreads renown like generosity.

277ـ ماشاعَ الذِّكْرُ بِمِثْلِ البَذْلِ.

278. Generosity is the expander of ability.

278ـ اَلْبَذْلُ مادَّةُ الإمْكانِ.

279. Generosity earns praise.

279ـ اَلبَذْلُ يَكْسِبُ الحَمْدَ.

280. Through generosity, praises are increased.

280ـ بِالبَذْلِ تَكْثُرُ المَحامِدُ.

281. By being generous with blessings, the blessings last longer.

281ـ بِبَذْلِ النِّعْمَةِ تُسْتَدامُ النِّعْمَةُ.

282. Increased generosity is a sign of nobility.

282ـ كَثْرَةُ البَذْلِ آيَةُ النُّبْلِ.

1. Or: People are the children of what they do best.
2. Or: One who does not consider compassion to be good is faced with scorn.

The Good Doer المحسن

1. Let not the good doer and the evildoer be equal in your eyes, for will make the good-doer abstain from his benevolence and will encourage the evildoer to continue his evil.

1ـ لايَكُنِ المُحْسِنُ والمُسيءُ عِنْدَكَ سَواءً، فَإنَّ ذلِكَ يُزَهِّدُ المُحْسِنَ فِي الإحْسانِ، ويُتابِعُ المُسِيءَ إلَى الإسائَةِ.

2. The charitable one needs the beggar.

2ـ يَحْتاجُ ذُوالنّائِلِ إلَى السّائِلِ.

3. Be open-handed but do not be wasteful.

3ـ كُنْ سَمِحاً ولاتَكُنْ مُبَذِّراً.

4. The good doer person is one who is benevolent to all people.

4ـ اَلمُحْسِنُ مَنْ عَمَّ النّاسَ بِالإحْسانِ.

5. The benevolent is supported, the malevolent is scorned.

5ـ المُحْسِنُ مُعانٌ، اَلمُسِيءُ مُهانٌ.

6. The good doer is one whose words are affirmed by his actions.

6ـ المُحْسِنُ مَنْ صَدَّقَ أَقْوالَهُ أَفْعالُهُ.

7. The benevolent one is alive, even if he is transferred to the dwellings of the dead.

7ـ المُحْسِنُ حَيٌّ وإِنْ نُقِلَ إلى مَنازِلِ الأمْواتِ.

8. If you rush towards good whenever you see it, distance yourself from evil when you see it, act obediently [upon the commandments of Allah] and vie to acquire noble traits, then you are righteous and successful.

8ـ إذا رَأَيْتُمُ الخَيْرَ فَسارَعْتُمْ إلَيْهِ، ورَأَيْتُمُ الشَّرَّ فَتَباعَدتُمْ عَنْهُ، وكُنْتُمْ بِالطّاعاتِ عامِلِينَ، وفِي المَكارِمِ مُتَنافِسِينَ، كُنْتُمْ مُحْسِنِينَ فائِزِينَ.

9. The worst of the benevolent ones is the one who puts others under obligation by his favour.

9ـ شَرُّ المُحْسِنِينَ اَلمُمْتَنُّ بِإِحْسانِهِ.

10. The doer of good deeds does not stumble, and when he does stumble, he finds a support [to hold on to].

10ـ صاحِبُ المَعْرُوفِ لايَعْثُرُ، وإذا عَثَرَ وَجَدَ مُتَّكَأً.

11. Every good doer is affable.

11ـ كُلُّ مُحْسِنٍ مُسْتَأْنِسٌ.

12. The good doers are recognized by what the righteous people speak about them, and by their good deeds and virtuous conduct.

12ـ يُسْتَدَلُّ عَلَى المُحْسِنِينَ بِما يَجْري لَهُمْ عَلى اَلْسُنِ الأَخْيارِ، وحُسْنِ الأَفْعالِ، وجَمِيلِ السّيرَةِ.

Physical Beauty الحُسْن

1. Physical beauty is of no benefit without nobility.

1ـ لايَنْفَعُ الحُسْنُ بِغَيْرِ نَجابَة.

Dyslogia (The Inability to Express Oneself Effectively) الحصَر

1. The ugliness of dyslogia is better than the harm of talking nonsense.

1ـ قُبْحُ الحَصَرِ خَيْرٌ مِنْ جُرْحِ الهَذَرِ.

2. The inability of effective expression weakens the argument.

2ـ اَلحَصَرُ يُضَعِّفُ الحُجَّةَ.

3. Dyslogia is better than babble.

3ـ اَلحَصَرُ خَيْرٌ مِنَ الهَذَرِ.

Fortune الحظّ

1. The fortune of a person that comes through the ears is for himself and that which is on the tongue for others.

1ـ اَلحَظُّ لِلإنْسانِ فِي الأُذُنِ لِنَفْسِهِ وَفِي اللِّسانِ لِغَيْرِهِ.

2. Fortune rushes towards the one who does not seek it.

2ـ اَلحَظُّ يَسْعى إلى مَنْ لايَخْطُبُهُ.

Gaining Favour الحُظْوَة

1. Favour is gained in the sight of the Creator by yearning for that which is with Him; favour is gained with the creatures by turning away from what they possess.

1ـ اَلحُظْوَةُ عِنْدَ الخالِقِ بِالرَّغْبَةِ فيما لَدَيْهِ، اَلحُظْوَةُ عِنْدَ المَخْلُوقِ بِالرَّغْبَةِ عَمّا في يَدَيْهِ.

Digging a Pit for a Brother حفر البئر للأخ

1. One who digs a pit for his brother, Allah will cause him to fall in his [own] pit.

1ـ مَنْ حَفَرَ بِئْراً لأخيهِ أَوْقَعَهُ اللّهُ في بِئْرِهِ.

2. One who digs a pit for his believing brother will fall into it [himself].

2ـ مَنْ حَفَرَ لأخِيهِ المُؤْمِنِ بِئْراً أُوقِعَ فيها.

Spite and Malice الحِقْدُ

1. Malice is from the nature of the wicked.

1ـ اَلحِقْدُ مِنْ طَبايِعِ الأشْرارِ.

2. Spite is a fire that is not put out except by vanquish. (It is a raging fire that is not put out by anything other than death or vanquish).

2ـ الحِقْدُ نارٌ لاتُطْفَيُ إلاّ بِالظَّفَرِ.(نارٌ كامِنَةٌ لايُطْفِئُها إلاّ مَوْتٌ أوْ ظَفَرٌ).

3. Malice wears away [its possessor].

3ـ اَلحِقْدُ يُذْرِي.

4. Spite is the trait of the jealous ones.

4ـ اَلحِقْدُ شيمَةُ الحَسَدَةِ.

5. Malice is the motive of rage.

5ـ الحِقْدُ مَثارُ الغَضَبِ.

6. Spite is the vilest of flaws.

6ـ الحِقْدُ اَلأَمُ العُيُوبِ.

7. Malice is a painful ailment and an infectious disease.

7ـ اَلحِقْدُ داءٌ دَوِيٌّ، ومَرَضٌ مُوبِي.

8. Malice is a vile characteristic and a fatal sickness.

8ـ اَلحِقْدُ خُلْقٌ دَنِيٌّ،وَمَرَضٌ مُرْدِي.

9. Keep away from harbouring grudges against each other, hating each other, quarrelling with one other and not lending a supporting hand to each other, [and by doing this] you will gain mastery over your affairs.

9ـ تَجَنَّبُوا تَضاغُنَ القُلُوبِ، وَتَشاحُنَ الصُّدُورِ وتَدابُرَ النُّفُوسِ، وَتَخاذُلَ الأيْدي تَمْلِكُوا أمْرَكُمْ.

10. The cornerstone of flaws is spite.

10ـ رَأسُ العُيُوبِ الحِقْدُ.

11. The cause of discord is malice.

11ـ سَبَبُ الفِتَنِ الحِقْدُ.

12. The weapon of evil is spite.

12ـ سِلاحُ الشَّـرِّ الحِقْدُ.

13. The worst thing that resides in the heart is malice.

13ـ شَـرُّ ما سَكَنَ القَلْبَ الحِقْدُ.

14. Extreme malice stems from the intense jealousy.

14ـ شِدَّةُ الحِقْدِ مِنْ شِدَّةِ الحَسَدِ.

15. Purify your hearts from malice, for it is an infectious disease.

15ـ طَهّرُوا قُلُوبَكُمْ مِنَ الحِقْدِ فَإِنَّهُ داءٌ مُوبِيٌ.

16. In times of difficulty, feelings of malice disappear.

16ـ عِنْدَ الشَّدائِدِ تَذْهَبُ الأَحْقادُ.

17. One who eliminates malice [from his heart], his heart and mind become relaxed.

17ـ مَنِ اطَّرَحَ الحِقْدَ اسْتَراحَ قَلْبُه ولُبُّهُ.

The Spiteful الحقود

1. There is no brotherhood for the spiteful.

1ـ لَيْسَ لِحَقُود أُخُوَّةٌ.

2. One whose spite increases, his censure decreases.

2ـ مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتابُهُ.

3. One who sows hatred reaps tribulations.

3ـ مَنْ زَرَعَ الإِحَنَ حَصَدَ المِحَنَ.

4. How miserable is the life of a spiteful person!

4ـ ما أَنْكَدَ عَيْشَ الحَقُودِ.

5. The spiteful person has no love.

5ـ لا مَوَدَّةَ لِحَقُود.

6. The spiteful one has a tormented soul is doubly distressed.

6ـ اَلْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضاعِفُ الهَمِّ.

7. There is no repose for the spiteful.

7ـ اَلحَقُودُ لاراحَةَ لَهُ.

Belittling others التحقير

1. Do not belittle anyone until you have heard from him.

1ـ لاتَزْدَرِيَنَّ أَحَداً حَتّى تَسْتَنْطِقَهُ.

Verification التحقيق

1. There is no action like verification.

1ـ لاعَمَلَ كَالتَّحْقِيقِ.

2. There is no practice better than verification.

2ـ لاسُنَّـةَ أَفْضَلُ مِنَ التَّحْقِيقِ.

The Truth الحق

1. Truth is an incisive sword.

1ـ اَلحَقُّ سَيْفٌ قاطِعٌ.

2. Truth is the best way.

2ـ اَلْحَقُّ أَفْضَلُ سَبِيل.

3. Truth is the strongest supporter.

3ـ اَلحَقُّ أَقْوى ظَهِير.

4. Truth is the clearest course.

4ـ اَلْحَقُّ أَوْضَحُ سَبِيل.

5. The truth is worthier of being followed.

5ـ اَلْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ.

6. Assisting one another to establish the truth is [a sign of] trustworthiness and faith.

6ـ اَلتَّعاوُنُ عَلى إقامَةِ الحَقِّ أمانَةٌ وديانَةٌ.

7. Truth is a sword [to fight] against the followers of falsehood.

7ـ اَلحَقُّ سَيْفٌ عَلى أهْلِ الباطِلِ.

8. Truth is a refuge for every worker (and an argument for every speaker).

8ـ اَلْحَقُّ مَنْجاةٌ لِكُلِّ عامِل (وحُجَّةٌ لِكُلِّ قائِل).

9. Through truth, the petitioner gets support.

9ـ بِالحَقِّ يَسْتَظْهِرُ المُحْتَجُّ.

10. It is by turning away from the truth that misguidance comes about.

10ـ بِالعُدُولِ عَنِ الحَقِّ تَكُونُ الضَّلالَةُ.

11. By clinging to the truth, support is received.

11ـ بِلُزُومِ الحَقِّ يَحْصُلُ الاِسْتِظْهارُ.

12. There is truth and falsehood, and each has its followers.

12ـ حَقٌّ وَباطِلٌ، ولِكُلِّ أهْلٌ.

13. Truth that harms is better than falsehood that brings joy.

13ـ حَقٌّ يَضُـرُّخَيْرٌ مِنْ باطِل يَسُـرُّ.

14. Plunge into hardships to [arrive at] the truth wherever it may be.

14ـ خُضِ الغَمَراتِ إلَى الحَقِّ حَيْث كانَ.

15. May Allah have mercy on the person who supports truth when he sees it, repels injustice when he sees it and assists his companion by truth.

15ـ رَحِمَ اللّهُ رَجُلاً رَأى حَقّاً فأعانَ عَلَيْهِ، ورَأى جَوْراً فَرَدَّهُ وَكانَ عَوْناً بِالحَقِّ عَلى صاحِبِهِ.

16. May Allah have mercy of the person who enlivens the truth, causes falsehood to die, fights against oppression and establishes justice.

16ـ رَحِمَ اللّهُ امْرَءاً أحْيى حَقّاً، وأماتَ باطِلاً، وأدْحَضَ الجَوْرَ، وأقامَ العَدْلَ.

17. The peak of wisdom is clinging to the truth and obeying the one who stands for the truth.

17ـ رَأْسُ الحِكْمَةِ لُزُومُ الحَقِّ، وطاعَةُ المُحِقِّ.

18. Seeking assistance to establish the truth is [a sign of] faith and uprightness.

18ـ طَلَبُ التَّعاوُنِ عَلى إقامَةِ الحَقِّ دِيانَةٌ وأمانَةٌ.

19. Cling to the things that necessitate the [establishment of] truth and beware of the things that transpose falsities [to make them seem true].

19ـ عَلَيْكُمْ بِمُوجِباتِ الحَقِّ فَالْزَمُوها، وإيّاكُمْ ومُحالاتِ التُّرَهاتِ.

20. Your return to the truth is better than your persisting in falsehood.

20ـ عَوْدُكَ إلَى الحَقِّ خَيْرٌ مِنْ تَماديكَ فيِ الباطِلِ.

21. Your returning to the truth, even if you get exhausted, is better than your comfort while clinging to falsehood.

21ـ عَوْدُكَ إلَى الحَقِّ وإنْ تَعِبْتَ خَيْرٌ مِنْ راحَتِكَ مَعَ لُزُومِ الباطِلِ.

22. In adhering to the truth, there is prosperity.

22ـ في لُزُومِ الحَقِّ تَكُونُ السَّعادَةُ.

23. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

23ـ فارِقْ مَنْ فارَقَ الحَقَّ إلى غَيْرِهِ، ودَعْهُ وما رَضِيَ لِنَفْسِهِ.

24. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

24ـ قَليلُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ كَما أنَّ القَلِيلَ مِنَ النّارِ يُحْرِقُ كَثِيرَ الحَطَبِ.

25. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

25ـ قُولُوا الحَقَّ تَغْنَمُوا، واسْكُتُوا عَنِ الباطِلِ تَسْلَمُوا.

26. For truth there is stability.

26ـ لِلْحَقِّ دَوْلَةٌ.

27. Let your refuge be the truth, for verily truth is the strongest supporter.

27ـ لِيَكُنْ مَوْئِلُكَ إِلَى الحَقِّ، فَإِنَّ الحَقَّ أَقْوى مُعِين.

28. One who does not act upon the truth will never attain salvation.

28ـ لَنْ يُدْرِكَ النَّجاةَ مَنْ لَمْ يَعْمَلْ بِالحَقِّ.

29. One who acts upon the truth, gains [from it].

29ـ مَنْ عَمِلَ بِالحَقِّ غَنِمَ.

30. One who acts upon the truth, profits.

30ـ مَنْ عَمِلَ بِالحَقِّ رَبِحَ.

31. One who acts upon the truth is saved.

31ـ مَنْ عَمِلَ بِالْحَقِّ نَجا.

32. One who acts upon the truth becomes successful.

32ـ مَنْ عَمِلَ بِالحَقِّ أَفْلَحَ.

33. One who fights against the truth is thrown down.

33ـ مَنْ صارَعَ الحَقَّ صُرِعَ.

34. One who speaks truthfully is believed.

34ـ مَنْ قالَ بِالحَقِّ صُدِّقَ.

35. One who tries to prevail against the truth is overpowered [by it].

35ـ مَنْ غالَبَ الحَقَّ غُلِبَ.

36. One who battles against the truth is ruined.

36ـ مَنْ حارَبَ الحَقَّ حُرِبَ.

37. One who opposes the truth is killed (or thrown down) by it.

37ـ مَنْ عانَدَ الحَقَّ قَتَلَهُ (صَرَعَهُ).

38. One who opposes the truth is seized by powerlessness.

38ـ مَنْ عانَدَ الحَقَّ لَزِمَهُ الوَهْنُ.

39. One who opposes the truth has taken Allah as his adversary.

39ـ مَنْ عانَدَ الحَقَّ كانَ اللّهُ خَصْمَهُ.

40. One who is not saved by the truth is destroyed by falsehood.

40ـ مَنْ لَمْ يُنْجِهِ الحَقُّ، أَهْلَكَهُ الباطِلُ.

41. One who transgresses the truth, his path becomes narrowed.

41ـ مَنْ تَعَدَّى الحَقَّ، ضاقَ مَذْهَبُهُ.

42. One who seeks honour through truth will be honoured by truth.

42ـ مَنِ اعْتَزَّ بِالحَقِّ أَعَزَّهُ الحَقُّ.

43. One who shows his face [in opposition] to the truth is destroyed.

43ـ مَنْ أَبْدى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

44. One who takes the truth as his reins, the people will take him to be their leader.

44ـ مَنِ اتَّخَذَ الحَقَّ لِجاماً اِتَّخَذَهُ النَّاسُ إماماً.

45. Whoever acts upon the truth, the creation incline towards him.

45ـ مَنْ عَمِلَ بِالحَقِّ مالَ إِلَيْهِ الخَلْقُ.

46. One who feels ashamed of speaking the truth is really a fool.

46ـ مَنِ اسْتَحْيى مِنْ قَوْلِ الحَقِّ فَهُوَ أَحْمَقُ.

47. One who struggles to establish the truth is granted success [by Allah].

47ـ مَنْ جاهَدَ عَلى إقامَةِ الحَقِّ وُفِّقَ.

48. One who deviates from the truth, his end is dispraised.

48ـ مَنْ نَكَبَ عَنِ الحَقِّ ذُمَّ عاقِبَتُهُ.

49. Whoever surrenders to the truth and follows the rightful [leader] is [considered to be] among the righteous.

49ـ مَنِ اسْتَسْلَمَ لِلْحَقِّ، وأَطاعَ المُحِقَّ كانَ مِنَ المُحْسِنِينَ.

50. Whoever makes the truth his goal, difficult things are made easy for him and distant things are brought nearer to him.

50ـ مَنْ جَعَلَ الحَقَّ مَطْلَبَهُ، لانَ لَهُ الشَّديدُ، وقَرُبَ عَلَيْهِ البَعيدُ.

51. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

51ـ مَنْ أضْعَفَ الحَقَّ وخَذَلَهُ أهْلَكَهُ الباطِلُ وقَتَلَهُ.

52. One whose goal is the truth will attain it, even if he is very uncertain.

52ـ مَنْ كانَ مَقْصَدُهُ الحَقَّ أدْرَكَهُ، ولَوْ كانَ كَثِيرَ اللَّبْسِ.

53. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

53ـ مَنْ عانَدَ الحَقَّ قَتَلَهُ، ومَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الباطِلِ) ذَلَّلَهُ.

54. Whoever helps the truth, benefits.

54ـ مَنْ نَصَرَ الحَقَّ غَنِمَ.

55. How numerous are those who admit to the truth but do not follow it!

55ـ ما أكْثَرَ مَنْ يَعْتَرِفُ بِالحَقِّ ولا يُطيعُهُ.

56. One who contends with the truth is defeated.

56ـ مُنازِعُ الحَقِّ مَخْصُومٌ.

57. How good a guide truth is!

57ـ نِعْمَ الدَّليلُ الحَقُّ.

58. Do not hold back from presenting the truth when you find those who are worthy of it.

58ـ لاتُمْسِكْ عَنْ إظْهارِ الحَقِّ، إذا وَجَدْتَ لَهُ أهْلاً.

59. Let nothing make you feel at ease but the truth and let nothing make you uneasy except falsehood.

59ـ لا يُؤْنِسَنَّكَ إلاّ الحَقُّ، ولا يُوحِشَنَّكَ إلاّ الباطِلُ.

60. Let not your attention towards the rights of a person [who is close to you] prevent you from establishing justice against him.

60ـ لاتَمْنَعَنَّكُمْ رِعايَةُ الحَقِّ لأحَد عَنْ إقامَةِ الحَقِّ عَلَيْهِ.

61. Falsehood and truth do not go together.

61ـ لا يَجْتَمِعُ الباطِلُ والحَقُّ.

62. None is patient in the face of truth except the judicious and intelligent one.

62ـ لايَصْبِرُ عَلَى الحَقِّ إلاّ الحازِمُ الأرِيبُ.

63. There is no messenger more conveying than the truth.

63ـ لا رَسُولَ أبْلَغُ مِنَ الحَقِّ.

64. There is no adviser more sincere than the truth.

64ـ لاناصِحَ أنْصَحُ مِنَ الحَقِّ.

65. There is no companion who is dearer than the truth.

65ـ لاصاحِبَ أعَزَّ مِنَ الحَقِّ.

66. One who takes the support of truth is not defeated.

66ـ لا يُغْلَبُ مَنْ يَسْتَظْهِرُ بِالحَقِّ.

67. One who argues by truth is not defeated.

67ـ لا يَخْصَمُ مَنْ يَحْتَجُّ بِالحَقِّ.

68. One who elevates himself by truth is not overtaken (or abased).

68ـ لا يُدْرَكُ (لايَذِلُّ) مَنِ اعْتَزَّ بِالحَقِّ.

69. None is patient with the truth except the one who knows its merit.

69ـ لا يَصْبِرُ لِلْحَقِّ إلاّ مَنْ يَعْرِفُ فَضْلَهُ.

70. A man cannot be faulted for taking his right, rather he can only be censured for taking that which is not [rightfully] his.

70ـ لا يُعابُ الرَّجُلُ بِأَخْذِ حَقِّهِ، وإنَّما يُعابُ بِأَخْذِ مالَيْسَ لَهُ.

71. A little truth repels much falsehood.

71ـ يَسِيرُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ.

72. [About the ones who did not participate in the battle]: They forsook the truth and did not assist the falsehood.

72ـ خَذَلُوا الحَقَّ، ولَمْ يَنْصُرُوا الباطِلَ.

73. The truth is illuminated and free from prejudice and hypocrisy.

73ـ اَلحَقُّ أَبْلَجُ مُنَزَّهٌ عَنِ المُحاباةِ والمُراياةِ.

74. Act upon the truth even if is against your desires and do not sell your Hereafter for this world.

74ـ إرْ كَبِ الحَقَّ وإنْ خالَفَ هَواكَ، ولاتَبِعْ آخِرَتَكَ بِدُنياكَ.

75. Cling to the truth and it will take you to the place of the followers of truth, on the day when judgment will not be made except with truth.

75ـ اِلْزَمِ الحَقَّ يُنَزِّلْكَ مَنازِلَ أَهْلِ الحَقِّ يَوْمَ لا يُقْضى إلاّ بِالحَقِّ.

76. Cling to the truth and salvation will cling to you.

76ـ اِلْزَمُوا الحَقَّ تَلْزَمْكُمُ النَّجاةُ.

77. Recognize the right of the one who knows your right, [be he] young or old, inferior or superior.

77ـ اِعْرِفُوا الحَقَّ لِمَنْ عَرَفَهُ لَكُمْ، صَغِيراً كانَ أَوْ كَبِيراً، وَضِيعاً كانَ أَوْ رَفيعاً.

78. Indeed, one who is not benefitted by the truth is harmed by falsehood, and one who is not set straight by guidance is dragged down by misguidance.

78ـ ألا ومَنْ لا يَنْفَعُهُ الحَقُّ يَضُرُّهُ الباطِلُ، ومَنْ لا يَسْتَقِمْ بِهِ الهُدى يَجُرُّ بِهِ الضَّلالُ إلَى الرَّدى.

79. The biggest loser is one who is able to speak the truth but still does not speak it.

79ـ أخْسَرُ النّاسِ مَنْ قَدَرَ عَلى أنْ يَقُولَ الحَقَّ ولَمْ يَقُلْ.

80. The best of creation are those who judge more with truth, and the most beloved among them in the sight of Allah are those who are more truthful in speech.

80ـ أفْضَلُ الخَلْقِ أقْضاهُمْ بِالحَقِّ، وأحَبُّهُمْ إلَى اللّهِ سُبْحانَهُ أقْوَلُهُمْ لِلصِّدْقِ.

81. One who is overcome [while he is] on the right, is victorious.

81ـ اَلْمَغْلُوبُ بِالحَقِّ غالِبٌ.

82. One who wages war against the truth is ruined.

82ـ اَلمُحارِبُ لِلْحَقِّ مَحْرُوبٌ.

83. Speaking the truth is better than inarticulateness and silence.

83ـ اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ والصَّمْتِ.

One who is on the Right المُحِق

1. The goal of one who is on the right is [following or remaining on] the right course.

1ـ غَرَضُ المُحِقِّ الرَّشادُ.

The Rights of Allah, The Most High حقوق اللّه تعالى

1. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

1ـ إعْطاءُ هذا المالِ في حُقُوقِ اللّهِ دَخَلٌ في بابِ الجُودِ.

2. Take out the [rightful] dues from your wealth and share in your wealth with your friend; let your speech

be measured and your endeavour well thought-out, [for by this] you will remain safe from censure and regret.

2ـ اَخْرِجْ مِنْ مالِكَ الحُقُوقَ، وأشْرِكْ فيهِ الصَّديقَ، ولْيَكُنْ كَلامُكَ في تَقْديرٍ، وهِمَّتُكَ في تَفْكِيرٍ، تَأْمَنِ المَلامَةَ والنَّدامَةَ.

3. The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and in times of hardship, [to have] contentment and patience.

3ـ حَقُ اللّهِ سُبْحانَهُ عَلَيْكُمْ فِي اليُسْرِ اَلْبِرُّ والشُّكْرُ وفِي العُسْرِ اَلرِّضا وَالصَّبْرُ.

Rights of the People حقوق الناس

1. Allah, the Glorified, has placed the rights of His servants before His rights, so whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights of Allah.

1ـ جَعَلَ اللّهُ سُبْحانَهُ حُقُوقَ عِبادِهِ مُقَدّمَةً لِحُقُوقِهِ، فَمَنْ قامَ بِحُقُوقِ عِبادِ اللّهِ كانَ ذلِكَ مُؤَدّياً إلَى القِيامِ بِحُقوقِ اللّهِ.

Hoarding and Hoarders الإحْتِكار والمحتكر

1. The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) and proceeds towards the one who will not accept his excuse (i.e. Allah).

1ـ اَلمُحْتَكِرُ البَخيْلُ جامِعٌ لِمَنْ لايَشْكُرُهُ،وَقادِمٌ عَلى مَنْ لايَعْذُرُهُ.

2. Hoarding is a vice.

2ـ اَلإحْتِكارُ رَذِيلَةٌ.

3. Hoarding invites deprivation.

3ـ اَلإحْتِكارُ داعِيَةُ الحِرْمانِ.

4. The hoarder is deprived of his blessing.

4ـ اَلمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

5. It is from the nature of the inexperienced [and ignorant] to trouble the people by hoarding.

5ـ مِنْ طَبايِعِ الأغْمارِ إتْعابُ النُّفُوسِ فِي الإحْتِكارِ.

6. Be solvent (or an assessor), and do not be a hoarder.

6ـ كُنْ مُقْتَدِراً (مُقَدّراً)، ولاتَكُنْ مُحْتَكِراً.

7. Hoarding is the practice of the vicious.

7ـ اَلإحْتِكارُ شِيمَةُ الفُجّارِ.

The Ordinances of Allah أحكام اللّه وحدوده

1. In impelling the servants of Allah to follow (or in their acting upon) the ordinances of Allah, there is the fulfilment of rights and all of kindness.

1ـ في حَمْلِ (عَمَلِ) عِبادِ اللّهِ عَلى أحْكامِ اللّهِ اِسْتِيفاءُ الحُقُوقِ وَكُلُّ الرِّفْقِ.

2. If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty.

2ـ لَوْ حَفِظْتُمْ حُدُودَ اللّهِ سُبْحانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ المَوْعُودَ.

3. One who neglects the commandments of freedom is made to return to serfdom.

3ـ مَنْ قَصَّرَ عَنْ أحْكامِ الحُرِّيَّةِ أُعِيدَ إلَى الرِّقِّ.

Wisdom الحكمة

1. Wisdom is a garden for the intelligent and a promenade for the noble.

1ـ اَلْحِكْمَةُ رَوْضَةُ العُقَلاءِ، ونُزْهَةُ النُّبَلاءِ.

2. Wisdom does not settle in the heart of a hypocrite except that it departs from it [soon after].

2ـ اَلْحِكْمَةُ لاتَحِلُّ قَلْبَ المُنافِقِ إلاّ وهِيَ عَلَى ارْتِحال.

3. Wisdom is the lost property of every believer, so take it even if it be from the mouths of hypocrites.

3ـ اَلْحِكْمَةُ ضالَّةُ كُلِّ مُؤْمِن، فَخُذُوها ولَوْ مِنْ أفْواهِ المُنافِقينَ.

4. Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue.

4ـ اَلْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ، وتُثْمِرُ عَلَى اللِّسانِ.

5. Fill your heart with wisdom and don the attire of tranquillity for these two are the ornaments of the

virtuous.

5ـ اِسْتَشْعِرِ الْحِكْمَةَ، وتَجَلْبَبِ السَّكِينَةَ، فَإنَّهُما حِلْيَةُ الأبْرارِ.

6. The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing the transitory.

6ـ أوَّلُ الْحِكْمَةِ تَرْكُ اللَّذّاتِ، وآخِرُها مَقْتُ الفانِياتِ.

7. The greatest wisdom is for the human being to know himself and to remain within his limits.

7ـ أفْضَلُ الحِكْمَةِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ، ووُقُوفُهُ عِنْدَ قَدْرِهِ.

8. Wisdom guides [one] to the right.

8ـ اَلْحِكْمَةُ تُرْشِدُ.

9. Wisdom is protection.

9ـ اَلْحِكْمَةُ عِصْمَةٌ.

10. Wisdoms are the gardens of the noble ones.

10ـ اَلْحِكَمُ رِياضُ النُّبَلاءِ.

11. When you get lost from the wisdom of Allah then stand with His power, for indeed [even] if you do not get of His wisdom that which can heal you, you will not lose of His power that which will suffice you.

11ـ إذا ضَلَلْتَ عَنْ حِكْمَةِ اللّهِ فَقِفْ عِنْدَ قُدْرَتِهِ، فَإنَّكَ إنْ فاتَكَ مِنْ حِكْمَتِهِ ما

يَشْفِيكَ فَلَنْ يَفُوتَكَ مِنْ قُدْرَتِهِ ما يَكْفِيكَ.

12. Through wisdom, the veil of knowledge is removed.

12ـ بِالحِكْمَةِ يُكْشَفُ غِطاءُ العِلْمِ.

13. The fruit of wisdom is success.

13ـ ثَمَرَةُ الْحِكْمَةِ الفَوْزُ.

14. The fruit of wisdom is disdain for the world and infatuation with the Eternal Paradise.

14ـ ثَمَرَةُ الْحِكْمَةِ التَّنَزُّهُ عَنِ الدُّنيا، والوَلَهُ بِجَنَّةِ المَأْوى.

15. The beauty of wisdom is kindness and good amicability.

15ـ جَمالُ الْحِكْمَةِ الرِّفْقُ، وحُسْنُ المُداراةِ.

16. The boundary of wisdom is turning away from the perishing abode [of this world] and being infatuated with the Eternal Abode [of the Hereafter].

16ـ حَدُّ الْحِكْمَةِ اَلإعْراضُ عَنْ دارِ الفَناءِ، والتَّوَلُّهُ بِدارِ البَقاءِ.

17. The wisdom of a lowly person elevates him and the ignorance of a respectable person degrades him.

17ـ حِكْمَةُ الدَّنِّي تَرْفَعُهُ، وجَهْلُ الشَّـريفِ يَضَعُهُ.

18. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

18ـ خُذِ الحِكْمَةَ أنّى كانَتْ، فَإنَّ الحِكْمَةَ ضالَّةُ كُلِّ مُؤْمِن.

19. Take wisdom from the one who brings it to you, and look at what he is said and do not look at who said it.

19ـ خُذِ الحِكْمَةَ مِمَّنْ أتاكَ بِها، وانْظُرْ إلى ما قالَ، ولاتَنْظُرْهُ إلى مَنْ قالَ.

20. The embellishment of wisdom is being uninterested in the pleasures of this world.

20ـ زَيْنُ الحِكْمَةِ الزُّهْدُ فِي الدُّنيا.

21. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

21ـ ضالَّةُ العاقِلِ الحِكْمَةُ، فَهُوَ أحَقُّ بِها حَيْثُ كانَتْ.

22. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

22ـ ضالَّةُ الحَكِيمِ الحِكْمَةُ، فَهُوَ يَطْلُبُها حَيْثُ كانَتْ.

23. Espouse wisdom, for indeed it is an exquisite ornament.

23ـ عَلَيْكَ بِالحِكْمَةِ فَإنَّها الحِلْيَةُ الفاخِرَةُ.

24. The prize of the sagacious is learning wisdom.

24ـ غَنِيمَةُ الأكْياسِ مُدارَسَةُ الحِكْمَةِ.

25. Sometimes words of wisdom may be uttered by one who is not wise.

25ـ قَدْ يَقُولُ الحِكْمَةَ غَيْرُ الحَكيمِ.

26. Wisdom has been paired with protection [from sins].

26ـ قُرِنَتِ الحِكْمَةُ بِالعِصْمَةِ.

27. Everything leads to weariness except novel wisdom.

27ـ كُلُّ شَيْءٍ يُمِلُّ ما خَلا طَرائِفَ الحِكَمِ.

28. How can one be patient in disassociating from the enemies [of his felicity] when he is not aided by wisdom?

28ـ كَيْفَ يَصْبِرُ عَلى مُبايَنَةِ الأضْدادِ مَنْ لَمْ تُعِنْهُ الحِكْمَةُ.

29. Every time wisdom grows stronger, lust grows weaker.

29ـ كُلَّما قَوِيَتِ الحِكْمَةُ ضَعُفَتِ الشَّهْوَةُ.

30. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

30ـ كَسْبُ الحِكْمَةِ إجْمالُ النُّطْقِ، واسْتِعْمالُ الرِّفْقِ.

31. One who enjoys the insights of wisdom is not bereft of delight.

31ـ مَنْ تَفَكَّهَ بِالحِكَمِ لَمْ يَعْدِمِ اللَّذَّةَ.

32. One who attaches himself to wisdom has ennobled himself.

32ـ مَنْ لَهِجَ بِالحِكْمَةِ فَقَدْ شَرَّفَ نَفْسَهُ.

33. One who is known for [his] wisdom is looked at with reverence.

33ـ مَنْ عُرِفَ بِالحِكْمَةِ لاحَظَتْهُ العُيُونُ بِالوَقارِ.

34. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

34ـ مَنْ ثَبَتَتْ لَهُ الحِكْمَةُ عَرَفَ العِبْرَةَ.

35. From the treasures of the unseen comes forth wisdom.

35ـ مِنْ خَزائِنِ الغَيْبِ تَظْهَرُ الْحِكْمَةُ.

36. It is part of wisdom to obey the one who is above you, to respect those who are at your level and to be fair to those who are below you.

36ـ مِنَ الحِكْمَةِ طاعَتُكَ لِمَنْ فَوْقَكَ وإِجْلالُكَ مَنْ في طَبَقَتِكَ، وَإِنْصافُكَ لِمَنْ دُوْنَكَ.

37. It is from [the dictates of] wisdom that you should not dispute with the one who is above you; you should not humiliate the one who is below you; you should not pursue that which is not in your ability; you should not let your tongue go against [what is in] your heart, nor let your words go against your deeds; you should not speak about that which you have no knowledge of; and you should not leave the matter when it comes in front of you and seek it when it has passed.

37ـ مِنَ الحِكْمَةِ أنْ لاتُنازِعَ مَنْ فَوْقَكَ، ولاتَسْتَذِلَّ مَنْ دُونَكَ، وَلاتَتَعاطى ما لَيْسَ في قُدْرَتِكَ، ولا يُخالِفَ لِسانُكَ قَلْبَكَ، ولاقَوْلُكَ فِعْلَكَ، ولاتَتَكَلَّمَ فِيما لاتَعْلَمُ، ولاتَتْرُكَ الأمْرَ عِنْدَ الإقْبالِ، وتَطْلُبَهُ عِنْدَ الإدْبارِ.

38. Gatherings of wisdom are the plantations of the praiseworthy.

38ـ مَجْلِسُ الحِكْمَةِ غَرْسُ (عُرْسُ) الفُضَلاءِ.

39. Lustful desire and wisdom do not go together.

39ـ لاتَجْتَمِعُ الشَّهْوَةُ والحِكْمَةُ.

40. Wisdom does not reside in a heart [that is filled] with lust.

40ـ لاتَسْكُنُ الحِكْمَةُ قَلْباً مَعَ شَهْوَة.

41. There is no wisdom except with safeguarding [from sin].

41ـ لاحِكْمَةَ إلاّ بِعِصْمَة.

The Wise الحُكماء

1. The wise are the most honourable of all people, the most patient of them, the quickest of them in forgiving and the best of them in character.

1ـ اَلْحُكَماءُ أشْرَفُ النّاسِ أنْفُساً، وأكْثَرُهُمْ صَبْراً، وأسْرَعُهُمْ عَفْواً، وَأوْسَعُهُمْ أخْلاقاً.

2. The wise person cures the asker [of his ignorance] and is generous with virtues.

2ـ اَلْحَكِيمُ يَشْفِي السّائِلَ، ويَجُودُ بِالفَضائِلِ.

3. Sit in the company of the wise and your intelligence will be improved, you will ennoble yourself and your ignorance will be removed from you.

3ـ جالِسِ الحُكَماءَ يَكْمُلْ عَقْلُكَ، وتَشْرُفْ نَفْسَكَ، ويَنْتَفِ عَنْكَ جَهْلُكَ.

4. A wise person may [at times also] make a mistake.

4ـ قَدْ يَزِلُّ الحَكِيمُ.

5. He who complains of his troubles to one who is not compassionate is not a wise person.

5ـ لَيْسَ بِحَكِيم مَنْ شَكى ضُـرَّهُ إلى غَيْرِ رَحيم.

6. He who expresses his joy to one who is not his close friend is not a wise person.

6ـ لَيْسَ بِحَكِيم مَنِ ابْتذَلَ بِانْبِساطِهِ إلى غَيْـرِ حَمِيم.

7. He who intends to take his request to one who is not wise (or generous) is not a wise person.

7ـ لَيْسَ بِحَكِيم مَنْ قَصَدَ بِحاجَتِهِ غَيْرَ حَكِيم (كَرِيم).

8. One who unveils the words of the wise benefits from their hidden meanings.

8ـ مَنْ كَشَفَ عَنْ مَقالاتِ الحُكَماءِ اِنْتَفَعَ بِحَقائِقِها.

9. Indeed the speech of a wise person, when it is correct, is a cure and when it is wrong, is a malady.

9ـ إنَّ كَلامَ الحَكِيمِ إذا كانَ صَواباً كانَ دَواءً، وإذا كانَ خَطاءً كانَ داءً.

Government and Sovereignty الحكومة والولاية

1. Obedience is the shield of the people and justice is the shield of governments.

1ـ اَلطّاعَةُ جُنَّـةُ الرَعِيَّةِ، والعَدْلُ جُنَّـةُ الدُّوَلِ.

2. The disgrace after being deposed is equal to the glory of sovereignty.

2ـ اَلذُّلُّ بَعْدَ العَزْلِ يُوازي عِزَّ الوِلايَـةِ.

3. The humiliation of the man being deposed is equivalent to his evil as a sovereign.

3ـ اِسْتِكانَةُ الرَّجُلِ فِي الْعَزْلِ، بِقَدْرِ شَـرِّهِ فِي الوِلايَـةِ.

4. Be just in that which you have been given authority and thank Allah for that which has been granted to you.

4ـ إعْدِلْ فِيما وُلِّيتَ، أُشْكُرْ لِلّهِ فِيما أُولِيتَ.

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.

5ـ أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ، واحْذَرْ أنْ يَحُطَّكَ عَنْها التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ.

6. Direct the people [based] on their practices and religions; let the innocent from among them be safe [from your wrath] and let the suspicious ones be afraid of you, and protect their frontiers and borders.

6ـ أقِمِ النّاسَ عَلى سُنَّتِهِمْ ودينِـهِمْ، وَلْيَأْمَنْكَ بَرِيُّهُمْ،وَ لْيَخَفْكَ مُرِيبُهُمْ، وَتَعاهَدْ ثُغُورَهُمْ وأطْرافَهُمْ.

7. Make the religion your refuge and justice your sword, [then] you will be safe from every evil and will triumph over every foe.

7ـ إجْعَلِ الدّينَ كَهْفَكَ، والعَدْلَ سَيْفَكَ، تَنْجُ مِنْ كُلِّ سُوء، وتَظْفَرْ (تَظْهَرْ) على كُلِّ عَدُوّ.

8. Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny leads to expulsion and hastens retribution and revenge.

8ـ إحْذَرِ الحَيْفَ والجَوْرَ، فَإنَّ الحَيْفَ يَدْعُو إلَى السَّيْفِ، والجَوْرَ يَعُودُ بِالجَلاءِ، ويُعَجِّلُ العُقُوبَةَ والإنْتِقامَ.

9. The most loathsome thing is the tyranny of rulers.

9ـ أقْبَحُ شَـيْء جَوْرُ الوُلاةِ.

10. Kingship is politics.

10ـ اَلمُلْكُ سِياسَةٌ.

11. Kingship spoils brotherhood.

11ـ اَلمُلْكُ (اَلمَلَلُ) يُفْسِدُ الإخْوَةَ.

12. Leadership is destruction.

12ـ اَلرِّياسَةُ عَطَبٌ.

13. Equity is the embellishment of leadership.

13ـ اَلإنْصافُ زَيْنُ الإمْرَةِ.

14. Haughtiness in sovereignty leads to disgrace in deposition.

14ـ اَلتَّكَبُّرُ في الوِلايَةِ ذُلٌّ فِي العَزْلِ.

15. Sovereignties are the arenas of men.

15ـ اَلوِلاياتُ مَضامِيرُ الرِّجالِ.

16. The instrument of leadership is [patience and] large-heartedness.

16ـ آلَةُ الرِّياسَةِ سَعَةُ الصَّدْرِ.

17. The bane of leadership is arrogance.

17ـ آفَةُ الرِّياسَةِ اَلفَخْرُ.

18. When you are given a position of authority, [then] act justly.

18ـ إذا وُلِّيتَ فَاعْدِلْ.

19. When the vile become sovereigns, the dignified ones are ruined.

19ـ إذا مَلَكَ الأراذِلُ هَلَكَ الأفاضِلُ.

20. When the depraved gain authority, hope turns into disappointment.

20ـ إذا سادَ السِّفَلُ خابَ الأمَلُ.

21. When the wicked become rulers, the honourable are persecuted.

21ـ إذَا اسْتَوْلَى اللِّئامُ أُضْطُهِدَ الكِرامُ.

22. The sovereignty of the vile and inexperienced over nations is the cause of their decline and regression.

22ـ تَوَلِّي الأراذِلِ والأحْداثِ الدُّوَلَ، دَليلُ إنْحِلالِها وإدْبارِها.

23. Your haughtiness in sovereignty will be [the cause of your] disgrace in deposition.

23ـ تَكَبُّرُكَ في الوِلايَةِ ذُلٌّ فِي العَزْلِ.

24. The stability of nations is through the establishment of the practice of justice.

24ـ ثُباتُ الدُّوَلِ بِإقامَةِ سُنَنِ العَدْلِ.

25. Love for authority is the primary source of tribulations.

25ـ حُبُّ الرِّياسَةِ رَأْسُ المِحَنِ.

26. The embellishment of leadership is bestowing favours.

26ـ زَيْنُ الرِّياسَةِ الإفْضالُ.

27. The fall of nations results from the appointment of depraved leaders.

27ـ زَوالُ الدُّوَلِ بِاصْطِناعِ السِّفَلِ.

28. The excellence of leadership is [in] good governance.

28ـ فَضيلَةُ الرِّياسَةِ حُسْنُ السِّياسَةِ.

29. Lack of leaders is easier to bear than the leadership of the depraved.

29ـ فِقْدانُ الرُّؤَساءِ أهْوَنُ مِنْ رِياسَةِ السِّفَلِ.

30. Every nation has its moment.

30ـ لِكُلِّ دَوْلَة بُرْهَةٌ.

31. Nothing ever preserves nations like the exercising of justice in them.

31ـ لَنْ تُحَصَّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمالِ العَدْلِ فِيها.

32. One who oppresses his people helps his enemies.

32ـ مَنْ ظَلَمَ رَعِيَّتَهُ نَصَرَ أضْدادَهُ.

33. By the One who split the grain and created human being! If people had not come to me and supporters had not exhausted the argument, and if Allah had not commanded the learned that they should not acquiesce in the excesses of the oppressor and the hunger of the oppressed, I would have cast its rope (i.e. of Caliphate) on its own shoulders and would have given the last one to drink from the cup of the first (i.e. I would have let things remain in their previous state). Then you would have found that in my view, this world of yours is not better than the sneezing of a goat.

33ـ وَالَّذي فَلَقَ الحَبَّةَ وبَرَءَ النَّسَمَةَ، لَوْلا حُضُورُ الحاضِرِ، وَقِيامُ الحُجَّةِ بِوُجودِ النّاصِرِ، وما أخَذَ اللّهُ سُبْحانَهُ عَلَى العُلَماءِ أنْ لايُقارُّوا عَلى كِظَّةِ ظالِمٍ، ولاسَغَبِ مَظْلُوْمٍ، لأَلْقَيْتُ حَبْلَها عَلى غارِبِها، ولَسَقَيْتُ آخِرَها بِكَأْسِ أوَّلِها، وَلأَلْفَيْتُمْ دُنْياكُمْ هذِهِ عِنْدي أَزْهَدَ مِنْ عَفْطَةِ عَنْز.

The Ruler and Governer الحاكم والوالي

1. The generosity of rulers with booty belonging to the Muslims is [an act of] injustice and betrayal.

1ـ جُودُ الوُلاةِ بِفَيْءِ المُسْلِمينَ جَوْرٌ وخَتَرٌ.

2. A predatory animal that is rapacious and tears it prey apart is better than an unjust and oppressive ruler.

2ـ سَبُعٌ أكُولٌ حَطُومٌ، خَيْرٌ مِنْ وال ظَلُوم غَشُوم.

3. The worst of rulers is one who is feared by the innocent.

3ـ شَرُّ الوُلاةِ مَنْ يَخافُهُ البَرِيءُ.

4. One whose rule is oppressive, his regime collapses.

4ـ مَنْ جارَتْ وِلايَـتُهُ زالَتْ دَوْلَتُهُ.

5. One who is haughty in his rule, his disgrace is greater when he is deposed.

5ـ مَنْ تَـكَبَّرَ في وِلايَـتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ.

6. One who becomes vain in his rule exhibits his stupidity.

6ـ مَنِ اخْتالَ في وِلايَـتِهِ أبانَ عَنْ حَماقَتِهِ.

7. It is from the right of the shepherd to choose for his flock that which he chooses for himself.

7ـ مِنْ حَقِّ الرّاعِي أنْ يَخْتارَ لِرَعِيَتِّهِ ما يَخْتارُهُ لِنَفْسِهِ.

8. It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and that you disregard any [of their] offences towards you.

8ـ مِنَ النُّبْلِ أنْ تَتَـيَقَّظَ لإيجابِ حَقِّ الرَّعِيَةِ إلَيْكَ، وتَتَغابى عَنِ الجِنايَةِ عَلَيْكَ.

9. An unjust and oppressive ruler is better than perpetual strife.

9ـ وال ظَلُومٌ غَشُومٌ، خَيْـرٌ مِنْ فِتْنَة تَدُومُ.

10. There is no oppression more severe than the oppression of a ruler.

10ـ لاجَوْرَ أفْظَعُ مِنْ جَوْرِ حاكِمٍ.

False Oaths الحلف واليمين الفاجرة

1. How can one be safe from the punishment of Allah when he is quick in making false oaths.

1ـ كَيْفَ يَسْلَمُ مِنْ عَذابِ اللّهِ المُتَسَرّعُ إلَى اليَمِينِ الفاجِرَةِ؟!

2. The swearing of a man increases for four [possible reasons]: something shameful that he knows about himself, or as a means of entreating by which he may be deemed truthful, or because of his inability to express himself so he takes oaths as verbiage to connect his speech, or because of an accusation that has been made upon him.

2ـ يَكْثُرُ حَلْفُ الرَّجُلِ لأرْبَعٍ: مَهانَة يَعْرِفُها مِنْ نَفْسِهِ، أوضَراعَة يَجْعَلُها سَبيلاً إلى تَصْديقِهِ، أوْ عَيّ لِمَنْطِقِهِ فَيَتَخِذَ الأيْمانَ حَشْواً وَصِلَةً لِكَلامِهِ، أوْ لِتُهْمَة قَدْ عُرِفَ بِها.

3. The thing that brings the quickest punishment is a false oath.

3ـ أسْرَعُ شَيْء عُقُوبَةً اَليَمِينُ الفاجِرَةُ.

4. Do not habituate yourself to taking oaths, for verily the one who swears excessively is not safe from sin.

4ـ لاتُعَوِّدْ نَفْسَكَ اليَمِينَ، فَإنَّ الحَلاّفَ لا يَسْلَمُ مِنَ الإثْمِ.

The Lawful الحلال

1. You should cling to the lawful, and to treating your family with kindness, and to remembering Allah in all circumstances.

1ـ عَلَيْكَ بِلُزُومِ الحَلالِ، وحُسْنِ البِرِّ بِالعِيالِ،وَ ذِكْرِ اللّهِ في كُلِّ حال.

Dreams الأحلام والرؤيا

1. Dreams may [at times] come true.

1ـ قَدْ تَصْدُقُ الأَحْلامُ.

2. A good dream is one of the two [forms of] glad-tidings.

2ـ الرُؤْيا الصّالِحَةُ إحْدَى البِشارَتَيْنِ.

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.

1ـ أوَّلُ عِوَضِ الحَلِيمِ عَنْ حِلْمِهِ أنَّ النّاسَ كُلَّهُمْ أنْصارُهُ عَلى خَصْمِهِ.

2. The forbearing person raises his determination, in that which he has been oppressed, above seeking an evil retribution.

2ـ اَلحَلِيْمُ يُعْلِي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاةِ.

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.

3ـ إنَّ أفْضَلَ النّاسِ مَنْ حَلُمَ عَنْ قُدْرَة، وزَهَدَ عَنْ غُنْيَة، وأنْصَفَ عَنْ قُوَّة.

4. The forbearing is one who tolerates [the flaws of] his brothers.

4ـ اَلحَلِيمُ مَنِ احْتَمَلَ إخْوانَهُ.

5. The forbearing is one for whom it is not difficult to act with tolerance.

5ـ الحَليمُ الَّذي لا يَشُقُّ عَلَيْهِ مَؤُنَةُ الحِلْمِ.

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.

6ـ إنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ، فَإنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْم إلاّ أوْشَكَ أنْ يَصِيرَ مِنْهُمْ.

7. Indeed only he is forbearing who is patient when he is offended and forgives when he is wronged.

7ـ إنَّما الحَلِيمُ مَنْ إذا أُوذِيَ صَبَرَ، وإذا ظُلِمَ غَفَرَ.

8. Sit in the company of the forbearing and you will increase your forbearance.

8 ـ جالِسِ الحُلَماءَ تَزْدَدْ حِلْماً.

9. Sometimes the forbearing person may get fed up.

9ـ قَدْ يَزْهَقُ الحَلِيمُ.

10. A person who is not forbearing may at times dress in the garb of forbearance.

10ـ قَدْ يَتَزَيّي بِالحِلْمِ غَيْرُ الحَلِيمِ.

11. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your

request.

11ـ كُنْ حَلِيماً فِي الغَضَبِ،صَبُوراً فِي الرَّهَبِ، مُجْمِلاً فِي الطَّلَبِ.

12. He who lacks strength and thus remains quiet, only to take revenge when he gets power, is not forbearing; rather only he is forbearing who forgives when he has power and over all of whose affairs forbearance prevails.

12ـ لَيْسَ الحَلِيمُ مَنْ عَجَزَ فَهَجَمَ، وإذا قَدَرَ انْتَقَمَ إنَّما الحَلِيمُ مَنْ إذا قَدَرَ عَفا، وكانَ الحِلْمُ غالِباً عَلى كُلِّ أمْرِهِ.

13. One who endeavours to act with forbearance becomes forbearing.

13ـ مَنْ تَحَلَّمَ حَلُمَ.

14. One who shows forbearance is honoured.

14ـ مَنْ حَلُمَ أُكْرِمَ.

15. One who adorns himself with forbearance, his recklessness subsides.

15ـ مَنْ تَحَلّى بِالْحِلْمِ سَكَنَ طَيْشُهُ.

16. One who does not endeavour to act with forbearance does not become forbearing.

16ـ مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلُمْ.

17. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

17ـ مَنْ غاظَكَ بِقُبْحِ السَّفَهِ عَلَيْكَ، فَغِظْهُ بِحُسْنِ الْحِلْمِ عَنْهُ.

18. One who seeks the support of forbearance against you defeats you and acts graciously towards you.

18ـ مَنِ اسْتَعانَ بِالْحِلْمِ عَلَيْكَ غَلَبَكَ وتَفَضَّلَ عَلَيْكَ.

Forbearance الحِلْمُ

1. Forbearance is one of the two excellent traits.

1ـ اَلْحِلْمُ أحَدُ المَنْقِبَتَيْنِ.

2. Forbearance during intense rage protects [one] from the wrath of the Almighty.

2ـ اَلْحِلْمُ عِنْدَ شِدَّةِ الْغَضَبِ يُؤْمِنُ غَضَبَ الْجَبّارِ.

3. Forbearance puts out the fire of rage and acrimoniousness stokes it.

3ـ اَلْحِلْمُ يُطْفِيءُ نارَ الْغَضَبِ، والْحِدَّةُ تُؤَجِّجُ إحْراقَهُ.

4. Be forbearing and you will be honoured.

4ـ أُحْلُمْ تُكْرَمْ.

5. Be forbearing and you will be respected.

5ـ أُحْلُمْ تُوَقَّرْ.

6. Bear [the actions of others] with patience, otherwise you will never be pleased.

6ـ أَغْضِ عَلَى الْقَذى، وإلاّ لَمْ تَرْضَ أَبَداً.

7. Veil [your] anger with forbearance and ignore misconceptions with understanding.

7ـ احْتَجِبْ عَنِ الغَضَبِ بِالْحِلْمِ، وغُضَّ عَنِ الوَهْمِ بِالْفَهْمِ.

8. The strongest of all people is the one who overcomes his anger with his forbearance.

8ـ أَقْوىَ النّاسِ مَنْ قَوِيَ عَلى غَضَبِهِ بِحِلْمِهِ.

9. The best forbearance is suppressing anger and exercising self-restraint despite having power [to exact revenge].

9ـ أَفْضَلُ الحِلْمِ كَظْمُ الغَيْظِ، ومِلْكُ النَّفْسِ مَعَ القُدْرَةِ.

10. The most courageous of people is the one who defeats ignorance with forbearance.

10ـ أَشْجَعُ النّاسِ مَنْ غَلَبَ الجَهْلَ بِالحِلْمِ.

11. Verily the best of characteristics of men is forbearance.

11ـ إنَّ أَفْضَلَ أَخْلاقِ الرِّجالِ الحِلْمُ.

12. Delaying punishment is from the perfection of forbearance.

12ـ مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ.

13. Forbearance is [like] a tribe [as it protects those who belong to it].

13ـ اَلْحِلْمُ عَشِيرَةٌ.

14. Forbearance is the ornament of [one's] character.

14ـ اَلْحِلْمُ زَيْنُ الْخُلْقِ.

15. Forbearance is the symbol of excellence.

15ـ اَلْحِلْمُ عُنْوانُ الفَضْلِ.

16. Forbearance is the cornerstone of [good] leadership.

16ـ اَلْحِلْمُ رَأْسُ الرِّياسَةِ.

17. Forbearance is the fruit of knowledge.

17ـ اَلْحِلْمُ ثَمَرَةُ العِلْمِ.

18. Forbearance is a means of silencing the foolish.

18ـ اَلْحِلْمُ فِدامُ السَّفِيهِ.

19. Forbearance is the embellishment of knowledge.

19ـ اَلْحِلْمُ زِينَةُ الْعِلْمِ.

20. Forbearance is the perfection of intellect.

20ـ اَلْحِلْمُ تَمامُ الْعَقْلِ.

21. Forbearance (or wisdom) is light, [and] its essence is the intellect.

21ـ اَلْحِلْمُ (الحِكْمَةُ) نُورٌ، جَوْهَرُهُ (جَوْهَرتُهُ) العَقْلُ.

22. Forbearance is the ornament of knowledge and the cause of peace.

22ـ اَلْحِلْمُ حِلْيَةُ العِلْمِ، وعِلَّةُ السِّلْمِ.

23. Forbearance is the system by which the affairs of a believer are organized.

23ـ اَلْحِلْمُ نِظامُ أمْرِ المُؤْمِنِ.

24. If in anger there is revenge, then in forbearance there is the reward of the virtuous.

24ـ إنْ كانَ فِي الغَضَبِ الإنْتِصارُ، فَفِي الْحِلْمِ ثَوابُ الأبْرارِ.

25. Verily forbearance is only suppression of anger and self-restraint.

25ـ إنَّما الحِلْمُ كَظْمُ الغَيْظِ، ومِلْكُ النَّفْسِ.

26. The bane of forbearance is humiliation.

26ـ آفَةُ الحِلْمِ الذُّلُّ.

27. When you are forbearing with a foolish person, you sadden him; so increase his sorrow by your forbearance towards him.

27ـ إذا حَلُمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ، فَزِدْهُ غَمّاً بِحِلْمِكَ عَنْهُ.

28. When you are forbearing with an ignorant person, you have given him the best reply.

28ـ إذا حَلُمْتَ عَنِ الجاهِلِ فَقَدْ أَوْسَعْتَهُ جَواباً.

29. When you hear something hateful that troubles you, then lower your head, taking no notice of it, and it will pass you by.

29ـ إذا سَمِعْتَ مِنَ الْمَكْرُوهِ ما يُؤْذيكَ فَتَطَأْطَأْ لَهُ يُخْطِكَ.

30. When forbearance brings about corruption [and defiance in the enemy], forgiveness becomes a weakness.

30ـ إذا كانَ الْحِلْمُ مَفْسَدةً، كانَ العَفْوُ مَعْجَزَةً.

31. Through forbearance, supporters increase.

31ـ بِالحِلْمِ تَكْثُرُ الأَنْصارُ.

32. It is through suppression [of anger] that forbearance comes about.

32ـ بِالْكَظْمِ يَكُونُ الْحِلْمُ.

33. Gulping down the agonies of forbearance extinguishes the fire of anger.

33ـ تَجَرُّعُ غُصَصِ الحِلْمِ يُطْفِيءُ نارَ الغَضَبِ.

34. Gulp down the agonies, for indeed I have not seen any drink that is sweeter than this in outcome, nor more tasteful in effect.

34ـ تَجَرَّعِ الغُصَصَ، فَإنّي لَمْ أرَ جُرْعَةً أحْلى مِنْها عاقِبَةً وَلا أَلَذَّ مَغَبَّةً.

35. Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and the fruit of knowledge.

35ـ تَجَرَّعْ مَضَضَ الحِلْمِ، فَإنَّهُ رَأْسُ الحِكْمَةِ، وثَمَرةُ العِلْمِ.

36. The fruit of forbearance is kindness.

36ـ ثَمَرَةُ الحِلْمِ الرِّفْقُ.

37. Virtuous forbearance is a sign of abundant knowledge.

37ـ حُسْنُ الحِلْمِ دَليلُ وُفُورِ العِلْمِ.

38. The best forbearance is accustoming yourself to act with forbearance.

38ـ خَيْرُ الحِلْمِ اَلتَّحَلُّمُ.

39. The cornerstone of knowledge is forbearance.

39ـ رَأْسُ العِلْمِ الحِلْمُ.

40. The alms-tax of forbearance is bearing patiently [with the bad behaviour of the people].

40ـ زَكوةُ الحِلْمِ الإحْتِمالُ.

41. The cause of reverence is forbearance.

41ـ سَبَبُ الوَقارِ اَلْحِلْمُ.

42. Espouse forbearance for verily it is the fruit of knowledge.

42ـ عَلَيْكَ بِالحِلْمِ فَإنَّهُ ثَمَرَةُ العِلْمِ.

43. Espouse forbearance for indeed it is a pleasing characteristic.

43ـ عَلَيْكَ بِالحِلْمِ فَإنَّهُ خُلُقٌ مَرْضِيٌّ.

44. It is when rage and anger prevails that the forbearance of the forbearing is tested.

44ـ عِنْدَ غَلَبَةِ الغَيْظِ والْغَضَبِ يُخْتَبَرُ حِلْمُ الْحُلَماءِ.

45. The strength [required] for forbearance in times of anger is greater than the strength [needed] for vengeance.

45ـ قُوَّةُ الحِلْمِ عِنْدَ الغَضَبِ أفْضَلُ مِنَ القُوَّةِ عَلَى الإنْتِقامِ.

46. Forbearance is sufficient as veneration.

46ـ كَفى بِالحِلْمِ وَقاراً.

47. Delaying punishment is from the perfection of forbearance.

47ـ مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَةِ.

48. The best vizier of knowledge is forbearance.

48ـ نِعْمَ وَزِيرُ العِلْمِ الحِلْمُ.

49. The dignity of forbearance is the adornment of knowledge.

49ـ وَقارُ الحِلْمِ زِينَـةُ العِلْمِ.

50. I found forbearance and tolerance more helpful to me than courageous men.

50ـ وَجَدْتُ الحِلْمَ والإحْتِمالَ أَنْصَرَ لي مِنْ شَجْعانِ الرِّجالِ.

51. Do not disgrace yourselves in order to alleviate your anger, and if an ignorant person acts ignorantly towards you then let your forbearance prevail over him.

51ـ لاتَفْضَحُوا أَنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ، وإنْ جَهِلَ عَلَيْكُمْ جاهِلٌ فَلْيَسَعْهُ حِلْمُكُمْ.

52. There is no virtue like forbearance.

52ـ لافَضِيلَةَ كَالْحِلْمِ.

53. There is no supporter like forbearance.

53ـ لاظَهِيرَ كَالْحِلْمِ.

54. There is no forbearance like feigning inattention [and pretending not to have noticed].

54ـ لاحِلْمَ كَالتَّغافُلِ.

55. There is no dignity loftier than forbearance.

55ـ لاعِزَّ أرْفَعُ مِنَ الحِلْمِ.

56. There is no honour higher than forbearance.

56ـ لاشَرَفَ أعْلى مِنَ الحِلْمِ.

57. No one shows forbearance towards the foolish except the intelligent.

57ـ لا يَحْلُمُ عَنِ السَّفيهِ إلاّ العاقِلُ.

58. One who has no forbearance has no knowledge.

58ـ لاعِلْمَ لِمَنْ لاحِلْمَ لَهُ.

59. The forbearance of a person is evinced from his abundant tolerance, and his nobility [is evinced] from his abundant benefactions.

59ـ يُسْتَدَلُّ عَلى حِلْمِ الرَّجُلِ بِكَثْرَةِ احْتِمالِهِ، وعَلى نُبْلِهِ بِكَثْرَةِ إنْعامِهِ.

Praise الحمد

1. A Praiser should praise none but his Lord.

1ـ لايَحْمَدُ حامِدٌ إلاّ رَبَّهُ.

2. Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, makes it the key for more [blessings].

2ـ مَنْ جَعَلَ الْحَمْدَ خِتامَ النِّعْمَةِ جَعَلَهُ اللّهُ سُبْحانَهُ مِفْتاحَ المَزِيدِ.

3. Whoever praises Allah, He makes him free from want.

3ـ مَنْ حَمِدَ اللّهَ أغْناهُ.

The Praiseworthy and the Disgraceful المحامد والمذام

1. Try to increase your praiseworthy actions [and traits], for verily disgraceful actions [and traits] are such that very few gain salvation from them.

1ـ إسْتَكْثِرْ مِنَ المَحامِدِ، فَإنَّ المَذامَّ قَلَّ مَنْ يَنْجُو مِنْها.

Muhammad (s) and his Progeny محمّد صلَّى اللّه عليه وآله وسلَّم وأهل بيته

1. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

1ـ اِرْضَ بِمُحَمَّد صلَّى اللّه عليه وآله وسلَّم رائِداً، وإلَى النَّجاةِ قائِداً.

2. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

2ـ اِقْتَدُوا بِهُدى نَبِيِّكُمْ، فَإِنَّهُ أصْدَقُ الهُدى، واسْتَنُّوا بِسُنَّتِهِ، فَإِنَّها أهْدىَ السُّنَنِ.

3. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

3ـ إيّاكُمْ والْغُلُوَّ فينا، قُولُوا:إنّا مَرْبُوبُونَ، واْعْتَقِدُوا في فَضْلِنا ما شِئْتُمْ.

4. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of the nations.

4ـ ألا وَإنّا أهْلَ البَيْتِ أبْوابُ الحِكَمِ، وأنْوارُ الظُّلَمِ، وضِياءُ الأُمَمِ.

5. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

5ـ أيْنَ تَتِيهُونَ، ومِنْ أيْنَ تُؤْتَوْنَ، وأنّى تُؤْفَكُونَ، وعَلامَ تعْمَهُونَ، وَبَيْنَكُمْ عِتْرَةُ نَبِيِّكُمْ، وَهُمْ أزِمَّةُ الصِّدْقِ وألْسِنَةُ الْحَقِّ؟

6. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah, the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the blindness [of ignorance] is removed, not though them!

6ـ أيْنَ الَّذينَ زَعَمُوا أنَّهُمُ الرّاسِخُونَ فِي العِلْمِ دُونَنا كِذْباً وبَغْياً عَلَيْنا وَحَسَداً لَنا، أنْ رَفَعَنا اللّهُ سُبْحانَهُ ووَضَعَهُمْ، وأعْطانا وحَرَمَهُمْ، وأدْخَلَنا وَأخْرَجَهُمْ، بِنا يُسْتَعْطَي الهُدى، وَيُسْتَجْلَي العَمى لا بِهِمْ.

7. The most virtuous of good deeds is loving us and the most despicable of evil deeds is hating us.

7ـ أحْسَنُ الحَسَناتِ حُبُّنا، وأسْوَءُ السَّيِّئاتِ بُغْضُنا.

8. The most fortunate of all people is one who knows our merits, seeks nearness to Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us and he will be with us in the Eternal Abode.

8ـ أسْعَدُ النّاسِ مَنْ عَرَفَ فَضْلَنا، وتَقَرَّبَ إلَى اللّهِ بنا، وأخْلَصَ حُبَّنا، وَعَمِلَ بِما إلَيْهِ نَدَبْنا، وانْتَهى عَمّا عَنْهُ نَهَيْنا، فَذاكَ مِنّا، وهُوَ فِي دارِ الْمُقامَةِ مَعَنا.

9. The nearest of people to us is one who loyally supports us and has enmity for our enemies.

9ـ أوْلَى النّاسِ بِنا مَنْ والانا، وعادا مَنْ عادانا.

10. Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there are some conditions, and verily I and my progeny are from its conditions.

10ـ إنَّ لـ﴿لاإلهَ إلاّ اللّهُ﴾ شُرُوطاً وَإنّي وذُرِّيَتي مِنْ شُرُوطِها.

11. Verily, the beggar is a messenger of Allah, so one who gives to him gives to Allah and one who withholds from him, withholds from Allah, the Glorified.1

11ـ إنَّ الْمِسْكِينَ رَسُولُ اللّهِ فَمَنْ أعْطاهُ فَقَدْ أعْطَى اللّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللّهَ سُبْحانَهُ.

12. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

12ـ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ، لايَحْتَمِلُهُ إلاّ عَبْدٌ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ، وَلايَعِي حَدِيثَنا إلاّ صُدُورٌ أمِينَةٌ، وأحْلامٌ رَزِينَةٌ.

13. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

13- إلَيْنا يَرْجِـعُ الغالِي، وبِنا يَلْحَقُ التّالِي.

14. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

14- إنَّ اللّهَ تَعالى أطْلَعَ عَلَى الأرْضِ فَاخْتارَنا، واخْتارَ لَنا شِيعَةً يَنْصُرُونَنا، وَيَفْرَحُونَ لِفَرَحِنا، ويَحزَنُونَ لِحُزْنِنا، ويَبْذُلُونَ أنْفُسَهُمْ وأمْوالَهُمْ فِينا، فَأُولئِكَ مِنّا، وإلَيْنا، وَهُمْ مَعَنا فِي الْجِنانِ.

15. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

15- إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ، خَشِنٌ مُخْشَوْشِنٌ، سِرٌ مُسْتَسِـرٌّ، مُقَنّعٌ، لا يَحْمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ، أوْ نَبِيٌّ مُرْسَلٌ، أوْ مُؤْمِنٌ إمْتَحَنَ اللّهُ سُبْحانَهُ قَلْبَهُ لِلإيمانِ.

16. Indeed here (and he pointed towards his chest) there is great knowledge; if only I could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first instance of doubt.

16- إنَّ هيهُنا «وأشارَ بِيَدِهِ إلى صَدْرِهِ» لَعِلْماً جَمّاً، لَوْ أصَبْتُ لَهُ حَمَلَةً، بَلى أُصِيبُ لَقِناً غَيْرَ مَأْمُون عَلَيْهِ، مُسْتَعْمِلاً آلَةَ الدّين لِلدُّنيا، أوْ مُسْتَظْهِراً بِنِعَمِ اللّهِ عَلى عِبادِهِ، وبِحُجَجِهِ عَلى أوْلِيائِهِ،أوْ مُنْقاداً لِحَمَلَةِ الحَقّ، لا بَصِيرَةَ لَهُ في إحْنائِهِ، يَنْقَدِحُ الشَّكُّ في قَلْبِهِ لأوَّلِ عارِض مِنْ شُبْهَة.

17. The People of Remembrance (or followers of the Qur'an) are the People of Allah and His favoured ones.

17ـ أَهْلُ الذِّكْرِ (القُرْآنِ)، أَهْلُ اللّهِ، وخاصَّتُهُ (حامَّتُهُ).

18. I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of *Kawthar*] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his sincere friends [and followers], and this is the meaning of the words of the Most High: '*You are only a warner, and there is a guide for every people*'2.

18ـ أَنَا قَسيمُ النّارِ، وخازِنُ الجِنانِ، وصاحِبُ الحَوْضِ، وصاحِبُ الأعْراف، ولَيْسَ مِنّا أَهْلَ البَيْتِ إمامٌ إلاّ وهُوَ عارِفٌ (عالِمٌ) بِأَهْلِ وِلايَتِهِ، وَذلِكَ لِقَوْلِ اللّهِ تَعالى: إنَّما أَنْتَ مُنْذِرٌ ولِكُلِّ قَوْم هاد.

19. I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of the idols, the warrior against the disbelievers and the vanquisher of adversaries.

19ـ أَنَا صِنْوُ رَسُولِ اللّهِ، والسّابِقُ إلَى الإسْلامِ، وكاسِرُ الأصْنامِ، وَمُجاهِدُ الكُفّارِ، وقامِعُ الأضْدادِ.

20. I am the one who turn this world over on its face, gauges it according to its true value and drives it back on its heels.

20 ـ أَنَا كابُّ الدُّنْيا لِوَجْهِها، وقادِرُها بِقَدْرِها، ورادُّها عَلى عَقِبِها.

21. I am the leader (*ya'sūb*3) of the believers and wealth is the leader of the wicked.

21ـ أَنَا يَعْسُوبُ المُؤْمِنينَ، والمالُ يَعْسُوبُ الفُجّارِ.

22. I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me will be my

progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of *Kawthar*]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be thirsty after that again.

22ـ أَنَا مَعَ رَسُولِ اللّهِ صَلَواتُ اللّهِ عَلَيْهِ ومَعي عِتْرَتي عَلَى الحَوْضِ (فَلْيَأْخُذْ آخِذُكُمْ بِقَولِنا، ولْيَعْمَلْ بِعَمَلِنا، إنّا لَنُنافِسُ عَلَى الحَوْضِ) وإنّا لَنَذُودُ عَنْهُ أعْدائَنا، ونَسْقي مِنْهُ أوْلِياءَنا، فَمَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ يَظْمَأْ بَعْدَها أبَداً.

23. I put the chests of the Arab [warriors] on the ground and broke the backs (or the protruding horns) of the tribes of Rab‘ah and Mu

24. ar.

23ـ أَنَا وَضَعْتُ بِكَلْكَلِ (بِكَلاكِلِ) العَرَبِ، وكَسَرْتُ نَواجِمَ (قُرُونَ) رَبِيعَةَ ومُضَرَ.

25. I am a witness for you [if you follow me] and a plaintiff against you [if you disobey me] on the Day of Judgment.

24ـ أَنَا شاهِدٌ لَكُمْ، وحَجيجٌ يَوْمَ القِيمَةِ عَلَيْكُمْ.

26. I am your inviter towards the obedience of your Lord, your mentor to performing your religious obligations and your guide to that which will save you.

25ـ أَنَا داعِيكُمْ إلى طاعَةِ رَبِّكُمْ، ومُرْشِدُكُمْ إلى فَرائِضِ دِينِكُمْ، وَدَليلُكُمْ إلى ما يُنْجِيكُمْ.

27. My household and I are the [means of] security for the people of earth just as the stars are the [means of] security for the people of the heavens.

26 ـ أَنَا وأَهْلُ بَيْتي أمانٌ لأهْلِ الأرْضِ كَما أنَّ النُّجُومَ أمانٌ لِاهْلِ السَّماءِ.

28. I am the representative of the Prophet of Allah among you, and the one who will keep you within the boundaries of your religion, and the one who calls you towards the Garden of the Abode.

27ـ أنَا خَلِيفَةُ رَسُولِ اللّهِ فيكُمْ ومُقِيمُكُمْ عَلى حُدُودِ دينِكُمْ، وداعِيكُمْ إلى جَنَّةِ المَأْوى.

29. Verily I am standing on a manifest proof from my Lord, insight in my religion and certitude in my affair.

28ـ إنّي لَعَلى بَيِّنَة مِنْ رَبّي، وبَصيرَة مِنْ دِيني، ويَقين مِنْ أمْرِي.

30. Verily I am on the highway of truth and they are surely on the erroneous path of falsehood.

29ـ إنّي لَعَلى جادَّةِ الحَقّ، وإنَّهُمْ لَعَلى مَزَلَّةِ الباطِلِ.

31. Verily it is for the establishment of the proofs of Allah that I argue and it is in order to support His religion that I struggle and fight.

30ـ إنّي لَعَلى إقامَةِ حُجَجِ اللّهِ أُقاوِلُ، وَعلى نُصْرَةِ دِينِهِ أُجاهِدُ وَأُقاتِلُ.

32. Indeed I raise myself such that there should be no need that my generosity cannot encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time that is longer than my time [spent in worship and righteous actions].

31ـ إنّي لأرْفَعُ نَفْسي أنْ تَكُونَ حاجَةٌ لا يَسَعُها جُودي، أوْ جَهْلٌ لايَسَعُهُ حِلْمي، أوْ ذَنْبٌ لايَسَعُهُ عَفْوِي، أوْ أنْ يَكُونَ زَمانٌ أطْوَلَ مِنْ زَمانِي.

33. Whenever I would ask the Prophet of Allah (s), he would give to me and when I was silent and did not ask, he would be the one to initiate [the matter] with me.

32ـ إنّي كُنْتُ إذا سَئَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه وآله وسلَّم أعْطانِي، وإذا سَكَتُّ عَنْ مَسْألَتِهِ إبْتَدَأَني.

34. The example of my presence among you is only like a lamp in the darkness, he who enters upon it receives its light.

33ـ إنَّما مَثَلي بَيْنَكُمْ كَالسِّراجِ في الظُّلْمَةِ، يَسْتَضِيءُ بِها مَنْ وَلَجَها.

35. Certainly the Imams are the [only] vicegerents of Allah over His creation and the ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire except the one who rejects them and is rejected by them.

34ـ إنّما الأئِمَّةُ قُوّامُ اللّهِ عَلى خَلْقِهِ، وعُرَفاؤُهُ عَلى عِبادِهِ، ولا يَدْخُلُ الجَنَّةَ إلاّ مَنْ عَرَفَهُمْ وعَرَفُوهُ، ولا يَدْخُلُ النّارَ إلاّ مَنْ أنْكَرَهُمْ وَأنْكَرُوهُ.

36. Indeed the protectors of the religion of Allah are the only ones who establish the religion, support it, surround it from all sides and protect it for the servants of Allah and safeguard it.

35ـ إنَّما المُسْتَحْفَظُونَ لِدِيْنِ اللّهِ هُمُ الَّذينَ أقامُوا الدّينَ، ونَصَرُوهُ، وَحاطُوهُ مِنْ جَمِيعِ جَوانِبِهِ، وَحَفِظُوهُ على عِبادِ اللّهِ ورَعَوْهُ.

37. (In remembrance of the Prophet of Allah (s), he said): He conveyed [the message] from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] towards Paradise as a bringer of glad tidings.

36ـ)في ذِكْرِ رَسُولِ اللّهِصلَّى اللّه عليه وآله وسلَّم) بَلَّغَ عَنْ رَبِّهِ مُعْذِراً، ونَصَحَ لِأُمَّتِهِ مُنْذِراً، وَدَعا إلَى الجَنَّةِ مُبَشِّراً.

38. Through us you were guided in the darkness, and by us you ascended the peaks [of knowledge and

faith], and by way of us did you break through the pitch-black night [into the light of day].

37ـ بِنَا اهْتَدَيْتُمْ (في) الظُّلَماءِ، وبِنا تَسَنَّمْتُمُ العَلْياءَ، وبِنَا انْفَجَرْتُمْ عَنِ السِّرارِ.

39. Through us Allah opens and through us Allah seals, through us Allah effaces and confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver deceive you concerning Allah.

38ـ بِنا فَتَحَ اللّهُ، وَبِنا يَخْتِمُ، وَبِنا يَمْحُو ما يَشاءُ، وَيُثْبِتُ، وبِنا يَدْفَعُ اللّهُ الزَّمانَ الكَلِبَ، وبِنا يُنَزِّلُ اللّهُ الْغَيْثَ فَلا يَغُرَّنَّكُمْ بِاللّهِ الْغَرُورِ.

40. Mingle with the people through that which they recognize and leave them in that which they reject, and do not burden them [by compelling them] to follow yourselves and us, for indeed our affair is difficult and arduous.

39ـ خالِطُوا النّاسَ بِما يَعْرِفُونَ، ودَعُوهُمْ مِمّا يُنْكِرُونَ، ولاتُحَمِّلُوهُمْ عَلى أَنْفُسِكُمْ وعَلَيْنا، فَإِنَّ أَمْرَنا صَعْبٌ مُسْتَصْعَبٌ.

41. He (‘a) said about the Prophet of Allah (s): He left this world hungry but entered the next world in soundness. He did not lay one brick upon another [to make a house for himself] until he passed away and responded to the caller of his Lord.

40ـ وقالَ ـ عَلَيهِ السّلامُ ـ في ذِكْرِ رَسُولِ اللّهصلَّى اللّه عليه وآله وسلَّم: خَرَجَ مِنَ الدُّنْيا خَمِيصاً، وَوَرَدَ الآخِرَةَ سَلِيماً، لَمْ يَضَعْ حَجَراً عَلى حَجَر حَتّى مَضى لِسَبِيلِهِ وأَجابَ داعِيَ رَبِّهِ.

42. The caller is calling and the guardian is watching over you, so respond to the caller and follow the guardian.

41ـ داع دَعا، وراع رَعا، فَاسْتَجيبُوا لِلدَّاعي، واتَّبِعُوا الرّاعي.

43. Ask me [about what you need to know] before you lose me, for verily I am more aware of the ways of the heavens than you are of the ways of the earth.

42ـ سَلُوني قَبْلَ أنْ تَفْقِدُوني، فَإنّي بِطُرُقِ السَّماءِ أخْبَرُ (أعْلَمُ) مِنْكُمْ بِطُرُقِ الأرْضِ.

44. Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I know about whom it was revealed and where it was revealed, in the plains or on the mountains, and indeed my Lord has gifted me with an intelligent heart and an eloquent tongue.

43ـ سَلُوني قَبْلَ أنْ تَفْقِدُوني، فَوَ اللّهِ ما في القُرآنِ آيَةٌ إلاّ وأنَا أعْلَمُ فِيمَنْ نَزَلَتْ، وأيْنَ نَزَلَتْ، في سَهْل أوْ في جَبَل، وإنَّ رَبّي وَهَبَ لِي قَلْباً عَقُولاً، وَلِساناً ناطِقاً.

45. Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent speech.

44ـ وَقالَ ـ عَلَيْه السّلامُ ـ في ذِكْرِ رَسُوْلِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: سُنَّتُهُ القَصْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْفَصْلُ، وحُكْمُهُ الْعَدْلُ، كَلامُهُ بَيانٌ، وصَمْتُهُ أفْصَحُ لِسان.

46. Attach yourselves to the one who is between you and Allah, [and] you will be felicitous.

45ـ صِلُوا الَّذي بَيْنَكُمْ وبَيْنَ اللّهِ تَسْعَدُوا.

47. Establish your bond with the one who is between you and Allah, [and] you will be felicitous in your final place of return [in the Hereafter].

46ـ صِلِ الَّذي بَيْنَكَ وبَيْنَ اللّهِ تَسْعَدْ بِمُنْقَلَبِكَ.

48. Remembering the Prophet of Allah (s) he said: [He was] a physician who moved about with his remedies, having readied his salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He would take his cures to the places of negligence and sites of perplexity.

47ـ وقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: طَبِيبٌ دَوّارٌ بِطِبِّهِ، قَدْ أحْكَمَ مَراهِمَهُ، وأحْمى مَواسِمَهُ، يَضَعُ ذلِكَ حَيْثُ الحاجَةِ إلَيْهِ مِنْ قُلُوبِ عُمْيٍ، وَآذان صُمٍّ، وَاَلْسِنَة بُكْمٍ، يَتَتَبَّعُ (مُتَّبِعٌ) بِدَوائِهِ مَواضِعَ الغَفْلَةِ، ومَواطِنَ الحَيْرَةِ.

49. You should love of the progeny of your Prophet, for this is the right of Allah over you and this will obligate your right upon Allah. Do you not see that Allah has said *'Say, I do not ask you any reward for it except love of* (*my*) *near relatives.'*

48ـ عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإنَّهُ حَقُّ اللّهِ عَلَيْكُمْ، والمُوجِبُ عَلَى اللّهِ حَقَّكُمْ، ألا تَرَوْنَ إلى قَوْلِ اللّهِ تَعالى ﴿قُلْ لاأسْألُكُمْ عَلَيْهِ أجْراً إلاّ المَوَدَّةَ في القُرْبى﴾.

50. You must obey your Imams, for they are witnesses over you today and intercessors for you with Allah tomorrow.

49ـ عَلَيْكُمْ بِطاعَةِ أئِمَّتِكُمْ، فَإنَّهُمُ الشُّهَداءُ عَلَيْكُمُ اليَوْمَ، والشُّفَعاءُ لَكُمْ عِنْدَ اللّهِ غَداً.

51. It is the duty of the Imam to teach the people who follow him about the boundaries of Islam and *Im*ا*n* (faith).

50ـ عَلَى الإمامِ أنْ يُعَلِّمَ أهْلَ وِلايَتِهِ حُدُودَ الإسْلامِ والإيمانِ.

52. The [leader and] guide must be truthful to his followers and must employ his intellect; and he must be from those who are inclined to the Hereafter, for it is from there that he came forth and to it will be his return.

51ـ فَلْيَصْدُقْ رائِدٌ أهْلَهُ، ولْيُحْضِرْ عَقْلَهُ، ولْيَكُنْ مِنْ أبْناءِ الآخِرَةِ، فَمِنْها قَدِمَ وإلَيْها يَنْقَلِبُ.

53. The riser has risen, the dazzler has dazzled, the apparent has appeared and the crooked has been straightened.4

52ـ قَدْ طَلَعَ طالِعٌ، وَلَمعَ لامِعٌ، ولاحَ لائِحٌ، واعْتَدَلَ مائِلٌ.

54. He said while remembering the Messenger of Allah (s): He belittled this world, took it lightly and treated it with disdain; he knew that Allah willed to keep it away from him while He bestowed it to others as a trial.

53ـ وَقالَ ـ عَلَيْهِ السّلام ـ في ذِكْرِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم: قَدْ حَقَّرَ الدُّنيا وأهْوَنَ بِها وَهَوَّنَها، وعَلِمَ أنَّ اللّهَ زَواها عَنْهُ اخْتِياراً، وبَسَطَها لِغَيْرِهِ اخْتباراً.

55. Whenever I asked the Messenger of Allah (s), he would give to me and when I held back, he would be the one to initiate [the matter] with me.

54ـ كُنْتُ إذا سَأَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه وآله وسلَّم أعْطاني، وإذا أمْسَكْتُ ابْتَدَأني.

56. For our hatred there are waves of wrath from Allah, the Glorified.

55ـ لِبُغْضِنا أمْواجٌ مِنْ سَخَطِ اللّهِ سُبْحانَهُ.

57. I have patched this shirt of mine so much that I am now ashamed of [taking it again to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! Only at dawn do people speak highly of the [arduous] night journey.

56ـ لَقَدْ رَقَعْتُ مِدْرَعَتِي هذهِ حَتَّى اسْتَحْيَيْتُ مِنْ راقِعِها، فَقالَ لي قائِلٌ ألا تَنْبِذُها؟ فَقُلتُ لَهُ: أَعْزُبْ عَنِّي، عَلَى الصَّباحِ يَحْمَدُ القَوْمُ السُّرى.

58. This world will incline towards us after having been refractory just like the wild camel inclines towards its young.

57ـ لَتَعْطِفَنَّ عَلَيْنا الدُّنيا بَعْدَ شِماسِها عَطْفَ الضَّرُوسِ عَلى وَلَدِها.

59. I am not, nor have I ever been, intimidated by battle or frightened of being struck [by swords].

58ـ لَقَدْ كُنْتُ وما أُهَدَّدُ بِالْحَرْبِ، وَلا أُرَهَّبُ بِالضَّـرْبِ.

60. If the veils were removed, my certitude would not increase.5

59ـ لَوْ كُشِفَ الغِطاءُ مَا ازْدَدْتُ يَقِيناً.

61. If my feet were to rest firmly on these slippery areas, I would surely change [many] things.

60ـ لَوِ اسْتَوَتْ قَدَمايَ مِنْ هذِهِ المَداحِضِ لَغَيَّـرْتُ أَشْياءً.

62. If we had done as you did, no pillar of the religion would be left standing and no plant of faith would grow.

61ـ لَوْ كُنّا نَأْتِي ما تَأْتُونَ (آنَيْتُم)، لَما قامَ لِلدّينِ عَمُودٌ، ولا اخْضَـرَّ لِلإيمانِ عُودٌ.

63. If I wished to inform every man from among you of where he has come from and where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those

who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would encounter except that he put it into my ear and informed me about it.

62ـ لَوْ شِئْتُ أنْ أُخْبِرَ كُلَّ رَجُل مِنْكُمْ بِمَخْرَجِهِ ومَوْلِجِهِ وجَمِيعَ شَأْنِهِ لَفَعَلْتُ، لكِنّي أخافُ أنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللّهِ صَلَواتُ اللّهِ وسَلامُهُ عَلَيْهِ، إلاّ أنّي مُفْضِيهِ إلَى الخاصَّةِ مِمَّنْ يُؤْمَنُ ذلِكَ مِنْهُ، والَّذي بَعَثَهُ بِالحَقّ واصْطَفاهُ عَلَى الخَلْقِ ما أنْطِقُ إلاّ صادِقاً، ولَقَدْ عَهِدَ إلَيَّ بِذلِكَ كُلِّهِ، وبِمَهْلِكِ مَنْ يَهْلِكُ، وبِمَنْجا مَنْ يَنْجُو(وَمَ آلِ هذا الأَمْرِ) وَما أبْقى شَيْئاً يَمُرُّ عَلى رَأسي إلاّ أفْرَغَهُ في أُذُنَيّوَ أفضى بِهِ إلَيَّ.

64. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels6 even if the night journey is long.

63ـ لَنا حَقٌّ إنْ أُعْطِيناهُ، وإلاّ رَكِبْنا أعْجازَ الإبِلِ وإنْ طالَ السُّرى.

65. We have the right of obedience and love over the people, and for them [for this] there is a goodly reward from Allah, the Glorified.

64ـ لَنا عَلَى النّاسِ حَقُّ الطّاعَةِ والوِلايَـةِ، ولَهُمْ مِنَ اللّهِ سُبْحانَهُ حُسْنُ الجَزاءِ.

66. Whoever clings to us will join us.

65ـ مَنْ تَمَسَّكَ بِنا لَحِقَ.

67. Whoever turns away from us will be annihilated.

66ـ مَنْ تَخَلَّفَ عَنّا مُحِقَ.

68. One who follows our commandments advances.

67ـ مَنِ اتَّبَعَ أَمْرَنا سَبَقَ.

69. One who boards other than our ship, drowns.

68ـ مَنْ رَكِبَ غَيْرَ سَفينَتِنا غَرِقَ.

70. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the mountains of his religion.

69ـ هُمْ مَوْضِعُ سِرِّ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم،وَ حُماةُ أَمْرِهِ، وعَيْبَةُ عِلْمِهِ، ومَوْئِلُ حُكْمِهِ، وكُهُوفُ كُتُبِهِ، وجِبالُ دينِهِ.

71. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent, they are not surpassed.

70ـ هُمْ كَرائِمُ الإيمانِ، وكُنُوزُ الرَّحْمنِ، إنْ قالُوا صَدَقُوا، وإنْ صَمَتُوا لَمْيُسْبَقُوا.

72. They are the treasures of faith and the sources of virtue; when they judge, they do justice and when they debate, they overcome.

71ـ هُمْ كُنُوزُ الإيمانِ، ومَعادِنُ الإحْسانِ، إنْ حَكَمُوا عَدَلُوا، وإنْ حاجُّوا خَصَمُوا.

73. They are the foundation of religion and the pillar of certitude; to them return those who have exceeded the limits and those who are behind [come forward to] join them.

72ـ هُمْ أساسُ الدّينِ، وعِمادُ الْيَقينِ، إلَيْهِمْ يَفِيءُ الغالِي، وبِهِمْ يَلْحَقُ التّالِي.

74. They are the lamps in the darkness, the springs of wisdom, the sources of knowledge and the loci of forbearance.

73ـ هُمْ مَصابِيحُ الظُّلَمِ، ويَنابِيعُ الحِكَمِ، ومَعادِنُ العِلْمِ، ومَواطِنُ الحِلْمِ.

75. They are the life of knowledge and the death of ignorance. Their forbearance (or wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

74ـ هُمْ عَيْشُ العِلْمِ، ومَوْتُ الجَهْلِ، يُخْبِرُ كُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ، وصَمْتُهُمْ عَنْ مَنْطِقِهِمْ(وَظاهِرُهُمْ عَنْ باطِنِهِمْ)، لا يُخالِفُونَ الحَقَّ (الدّين)، ولا يَخْتَلِفُونَ فيهِ، فَهُوَ بَيْنَهُمْ صامِتٌ ناطِقٌ، وشاهِدٌ صادِقٌ.

76. Do not stray from the truth and its people, for verily whoever opts [to follow] other than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

75ـ لاتَزِلُّوا عَنِ الحَقِّ وأهْلِهِ، فَإنَّهُ مَنِ اسْتَبْدَلَ بِنا أهْلَ البَيْتِ هَلَكَ، وَفاتَتْهُ الدُّنْيا والآخِرَةِ.

77. The world is never devoid of an establisher of the proof of Allah, either [as an] apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

76ـ لاتَخْلُو الأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجَجِهِ (بحُجَّة)، إمّا ظاهِراً مَشْهُوراً، وَإمّا باطِناً (خائِفاً) مَغْمُوراً، لِئَلاّ تَبْطُلَ حُجَجُ اللّهِ وبَيِّناتُهُ.

78. No one from this nation can be compared to the progeny of Muhammad, peace and blessings of

Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

77ـ لا يُقاسُ بِ آلِ مُحَمَّد صَلَواتُ اللّهِ عَلَيْهِمْ مِنْ هذهِ الأُمَّةِ أحَدٌ، وَلايَسْتَوي (ولا يُسَوّى) بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أبَداً.

79. People! There is no proof of Allah, the Glorified, on His earth greater than our Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says *'... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'*7

78ـ يا أيُّها النّاسُ إنَّهُ لَمْ يَكُنْ لِلّهِ سُبْحانَهُ حُجَّةٌ في أرْضِهِ أوْكَدُ مِنْ نَبيِّنا مُحَمَّد صلَّى اللّه عليه وآله وسلَّم، ولاحِكْمَةٌ أبْلَغُ مِنْ كِتابِهِ القُرآنِ العَظيم، وَلا مَدَحَ اللّهُ تَعالى مِنْكُمْ إلاّ مَنِ اعْتَصَمَ بِحَبْلِهِ، واقْتَدى بِنَبيِّهِ، وإنَّما هَلَكَ مَنْ هَلَكَ عِنْدَ ماعَصاهُ وَخالَفَهُ، واتَّبَعَ هَواهُ، فَلِذلِكَ يَقُولُ عَزَّ مِنْ قائِل: ﴿فَلْيَحْذَرِ الَّذينَ يُخالِفُونَ عَنْ أمْرِهِ أنْ تُصيبَهُمْ فِتْنَةٌ أوْ يُصيبَهُمْ عَذابٌ أليمٌ﴾.

80. The one who looks with the insight of the wise sees his path of guidance (or goal) and knows its valleys and its peaks.

79ـ ناظِرُ قَلْبِ اللَّبيبِ بِهِ يُبْصِرُ رُشْدَهُ (أمَدَهُ)، ويَعْرِفُ غَوْرَهُ وَنَجْدَهُ.

81. We are the callers to truth, the leaders of creation and the speakers of truth, he who obeys us acquires [success] and he who disobeys us is destroyed.

80ـ نَحْنُ دُعاةُ الحَقّ، وأئِمَّةُ الخَلْقِ، وَاَلْسِنَةُ الصِّدْقِ، مَنْ أطاعَنا مَلَكَ، وَ مَنْ عَصانا هَلَكَ.

82. By Allah! I have never hidden a single word nor have I ever spoken a lie.

81ـ واللّهِ ما كُنْتُ وَشْمَةً، ولاكَذَبْتُ كِذْبَةً.

83. By Allah! I do not hate the sudden coming of death to me, nor is it an event that I reject. I am but like a traveller who has come to his destination or a seeker who finds what he is looking for.

82ـ وَاللّهِ ما فَجَعَنِي مِنَ الْمَوْتِ وارِدٌ كَرِهْتُهُ، ولاطالِعٌ أَنْكَرْتُهُ، وما كُنْتُ إلاّ كَغارِب (كَقارِب) وَرَدَ، أَوْ طالِب وَجَدَ.

84. By Allah! If I were to spend a sleepless night on the thorns of *al-Sa'dān*8 or be driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

83ـ واللّهِ لأنْ أبيتَ عَلى حَسَكِ السَّعْدانِ مُسَهَّداً، وأُجَرَّ فِي الأغْلالِ مُصَفَّداً، أحَبُّ إلَيَّ مِنْ أنْ أَلْقَي اللّهَ ورَسُولَهُ ظالِماً لِبَعْضِ العِباد، أَوْ غاصِباً لِشَيْء مِنَ الحُطامِ، وكَيْفَ أظْلِمُ لِنَفْس يُسْرِعُ إلَى الْبِلى قُفُولُها، وَيَطُولُ فِي الثَّرى حُلُولُها.

85. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

84ـ وَلَقَدْ عَلِمَ المُسْتَحْفِظُونَ مِنْ أصْحابِ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم إنَّنِي لَمْ أُرُدَّ عَلَى اللّهِ سُبْحانَهُ ولاعَلى رَسُولِهِ ساعَةً قَطُّ، ولَقَدْ واسَيْتُهُ بِنَفْسِي في المَواطِنِ الَّتي تَنْكِصُ فيها الأبْطالُ، وتَتَأَخَّرُ عَنْها الأقْدامُ نَجْدَةً، أكْرَمَنِي اللّهُ بِها، ولَقَدْ بَذَلْتُ في طاعَتِهِ صَلَواتُ اللّهِعَلَيْهِ وآلِهِ جُهْدِي، وجاهَدْتُ أعْدائَهُ بِكُلِّ طاقَتِي، ووَقَيْتُهُ بِنَفْسِي، ولَقَدْ أفْضى إلَيَّ مِنْ عِلْمِهِ بِما لَمْ يُفْضِ بِهِ إلى أَحَد غَيْرِي.

86. Knowledge has led them to real understanding and they have acquired the spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I yearn to see them.

85 ـ هَجَمَ بِهِمُ الْعِلْمُ عَلى حَقيقَةِ الإيمانِ (الْبَصيرةِ)، وباشَرُوا رُوحَ اليَقين، فاَسْتَسْهَلُوا (فَاسْتَلانُوا)، مَا اسْتَوْعَرَ المُتْرَفُونَ، وأنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الجاهِلُونَ، وصَحِبُوا الدُّنيا بِأبْدانٍ أرْواحُها مُعَلَّقَةٌ بِالمَحَلّ الأعْلى، أُولئِكَ خُلَفاءُ اللّهِ فِي أرْضِهِ والدُّعاةُ إلى دينِهِ آه آه شَوْقاً إلَى رُؤْيَتِهِمْ.

87. They are the supports of Islam and those entrusted with its protection. Through them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] what is narrated.

86 ـ هُمْ دَعائِمُ الإسْلامِ، ووَلائِجُ الإعْتِصامِ، بِهِمْ عادَ الحَقُّ في نِصابِهِ وَانْزاحَ الباطِلُ عَنْ مُقامِهِ، وانْقَطَعَ لِسانُهُ مِنْ مَنْبَتِهِ، عَقَلُوا الدّينَ عَقْلَ وِعايَة، وَرِعايَة، لاعَقْلَ سَماع ورِوايَة.

88. Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its branches hang over us.

87ـ وإنّا لأُمَراءُ الكَلامِ فِينا تَشَبَّثَتْ (وفينا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنا تَهَدَّلَتْ أغْصانُهُ (غُصُونُهُ).

89. The chain of delusion will never be severed until the rising of the [Imam of the] avenger of the age.

88ـ لَنْ تَنْقَطِعَ سِلْسِلَةُ الهَذَيانِ حَتّى يُدْرَكَ الثّارُ مِنَ الزَّمانِ.

90. We are the door of *‘□i□□ah’* which is the door of peace; one who enters it is safe and secure, whereas one who turns away from it is destroyed.

89 ـ نَحْنُ بابُ حِطَّة، وهُوَ بابُ السّلامِ، مَنْ دَخَلَهُ سَلِمَ ونَجا، ومَنْ تَخَلَّفَ عَنْهُ هَلَكَ.

91. We are the middle cushion which is joined by those who remain behind and to which those who have exceeded the limits return.

90ـ نَحْنُ النُّمْرُقَةُ الوُسْطى، بِها يَلْحَقُ التّالِي، وإلَيْها يَرْجِعُ الغالِي.

92. We are the trustees of Allah over His servants and the establishers of truth in His lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

91ـ نَحْنُ أُمَناءُ اللّهِ عَلى عِبادِهِ، ومُقِيمُوا الْحَقِّ في بِلادِهِ، بِنا يَنْجُو المُوالِي، وبِنا يَهْلِكُ المُعادِي.

93. We are the [family] tree of Prophethood, the station of revelation, the ones upon whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

92ـ نَحْنُ شَجَرَةُ النُّبُوَّةِ، ومَحَطُّ الرِّسالَةِ، ومُخْتَلَفُ الْمَلائِكَةِ، ويَنابيعُ الْحِكَمِ، وَمَعادِنُ الْعِلْمِ، ناصِرُنا ومُحِبُّنا يَنْتَظِرُ الرَّحْمَةَ، وعَدُوُّنا ومُبْغِضِينا يَنْتَظِرُ السَّطْوَةَ.

94. We are the nearest ones [to the Prophet (s)], the companions, the custodians [of the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

93ـ نَحْنُ الشِّعارُ والأصْحابُ، والسَّدَنَةُ والأبوابُ، وَلا يُؤْتَى البُيُوتُ إلاّ مِنْ أبْوابِها، ومَنْ أتاها مِنْ غَيْرِ أبْوابِها كانَ سارِقاً لاتَعْدُوهُ العُقُوبَةُ.

95. Far be it! If there was no command of piety, I would have been the most cunning of all the Arabs.

94ـ هَيْهاتَ لَوْلاَ التُّقى لَكُنْتُ أدْهَى العَرَبِ.

96. I have never rejected Allah from the time that I came to know Him.

95ـ ما أنْكَرْتُ اللّهَ تَعالى مُنْذُ عَرَفْتُهُ.

97. I have never doubted in the truth since the time it was shown to me.

96ـ ما شَكَكْتُ فِي الحَقِّ مُذْ أُرِيتُهُ.

98. I have never lied nor have I been accused of lying.

97ـ ما كَذَبْتُ ولاكُذِّبْتُ.

99. I have never strayed [from the right path] nor has anyone gone astray because of me.

98ـ ما ضَلَلْتُ ولاضُلَّ بِي.

100. No verse [of the Qur'an] was revealed but that I knew the occasion of its revelation and where it was revealed, [whether] in daytime or night, on a mountain or a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

99ـ ما نَزَلَتْ آيَةٌ إلاّ وَقَدْ عَلِمْتُ فيما نَزَلَتْ وأيْنَ نَزَلَتْ، في نَهار، أوْ لَيْل، في جَبَل، أوْ سَهْل، وإنَّ رَبِّي وَهَبَ لِي قَلْباً عَقُولاً، ولِساناً قَوُّولاً.

101. We have established the pillar of truth and vanquished the forces of falsehood.

100ـ نَحْنُ أَقَمْنا عَمُودَ الْحَقِّ، وهَزَمْنا جُيُوشَ الباطِلِ.

1. This tradition falls under the subject of giving charity.
2. Surah al-Ra'd [13]:7
3. A male bee which is followed by the other bees.
4. Part of the sermon was delivered after he became the Khalifa.
5. Because he had already reached the peak of certitude.
6. An expression that conveys humility as it was only slaves and prisoners who would ride on the hinds of camels.
7. Al-Noor [24]:63
8. This is a plant with sharp prickles.

Foolishness الحُمْق

1. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

1ـ اَلْحُمْقُ اَلاِسْتِهْتارُ بِالفُضُولِ، ومُصاحَبَةُ الْجَهُولِ.

2. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

2ـ اَلْحُمْقُ داءٌ لا يُداوى، ومَرَضٌ لا يَبْرَءُ.

3. The worst indigence is foolishness.

3ـ أَفْقَرُ الفَقْرِ الْحُمْقُ.

4. The most harmful thing is foolishness.

4ـ أَضَرُّ شَـيْء الحُمْقُ.

5. The height of foolishness is being beguiled [by the pleasures of this world].

5ـ أَحْمَقُ الْحُمْقِ الاِغْتِرارُ.

6. The greatest foolishness is exaggeration in praise and censure.

6ـ أَكْبَرُ الْحُمْقِ اَلإِغْراقُ فِي المَدْحِ والذَّمِّ.

7. The greatest foolishness is being conceited in [the state of] poverty.

7ـ أَعْظَمُ الْحَماقَةِ اَلاِخْتِيالُ فِي الفاقَةِ.

8. Foolishness is a disgrace.

8ـ اَلْحُمْقُ شَيْنٌ.

9. Foolishness is the most harmful companion.

9ـ الْحُمْقُ أَضَـرُّ الأَصْحابِ.

10. Foolishness is the worst ailment.

10ـ اَلْحُمْقُ أَدْوَأُ الدّاءِ.

11. Foolishness leads to superfluity.

11ـ اَلْحُمْقُ يُوجِبُ الفُضُولَ.

12. Foolishness is from the fruits of ignorance.

12- اَلْحُمْقُ مِنْ ثِمارِ الْجَهْلِ.

13. Foolishness makes one a stranger in his own hometown.

13- اَلْحُمْقُ فِي الوَطَنِ غُرْبَةٌ.

14. How bad an ailment foolishness is!

14- بِئْسَ الدّاءُ الْحُمْقُ.

15. The poverty of foolishness is not alleviated by [material] wealth.

15- فَقْرُ الْحُمْقِ لايُغْنيهِ الْمالُ.

16. Being conceited in poverty is the height of foolishness.

16- مِنْ كَمالِ الْحَماقَةِ الاِخْتِيالُ فيِ الفاقَةِ.

17. Establishing brotherhood with the vicious is from the greatest [acts of] foolishness.

17- مِنْ أعْظَمِ الْحُمْقِ مُواخاةُ الفُجّارِ.

18. Being audacious in front of the king is an act of foolishness.

18- مِنَ الْحُمْقِ الدالَّةُ عَلَى السُّلْطانِ.

19. From the signs of foolishness are: being audacious without any means and boasting without [possessing] any nobility.

19ـ مِنْ دَلائِلِ الْحُمْقِ دالَّةٌ بِغَيْرِ آلَة، وصَلَفٌ بِغَيْرِ شَرَف.

20. With foolishness, what is sought is not achieved.

20ـ لايُدْرَكُ مَعَ الْحُمْقِ مَطْلَبٌ.

21. There is no ailment worse than foolishness.

21ـ لاداءَ أدْوَأُ مِنَ الْحُمْقِ.

23. There is no poverty more severe than foolishness.

22ـ لافاقَةَ أشَدُّ مِنَ الْحُمْقِ.

24. Foolishness is wretchedness.

23ـ اَلْحُمْقُ شَقاءٌ.

The Fool الأحمق

1. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

1ـ اَلأحْمَقُ غَرِيبٌ في بَلْدَتِهِ، مُهانٌ بَيْنَ أعِزَّتِهِ.

2. A fool does not improve by abasement and he is does not separate from fault and loss.

2ـ اَلأحْمَقُ لايَحْسُنُ بِالهَوانِ، ولايَنْفَكُّ عَنْ نَقْص وخُسْران.

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.

3ـ إِحْذَرِ الأَحْمَقَ، فَإِنَّ مُداراتَهُ تُعَنِّيكَ (تُعْيِيكَ)، ومُوافَقَتَهُ تُرْدِيكَ، وَمُخالَفَتَهُ تُؤْذِيكَ، ومُصاحَبَتَهُ وَبالٌ عَلَيْكَ.

4. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

4ـ أَحْمَقُ النّاسِ مَنْ ظَنَّ أَنَّهُ أَعْقَلُ النّاسِ.

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.

5ـ أَحْمَقُ النّاسِ مَنْ يَمْنَعُ الْبِرَّ، ويَطْلُبُ الشُّكْرَ، ويَفْعَلُ الشَّرَّ، ويَتَوَقَّعُ ثَوابَ الخَيْرِ.

6. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

6ـ أَحْمَقُ النّاسِ مَنْ أَنْكَرَ عَلى غَيْرِهِ رَذِيلَةً وهُوَ مُقِيمٌ عَلَيْها.

7. The fool does not improve by being disgraced.

7ـ اَلأَحْمَقُ لا يَحْسُنُ بِالهَوانِ.

8. The remoteness of a fool is better than his nearness and his silence is better than his speech.

8ـ بُعْدُ الأَحْمَقِ خَيْرٌ مِنْ قُرْبِهِ، وسُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ.

9. The foolishness of a person is recognized by [his] cheerfulness in times of blessing and increased abjectness in times of tribulation.

9ـ تُعْرَفُ حَماقَةُ الرَّجُلِ بِالأشَرِ فِي النِّعْمَةِ، وكَثْرَةِ الذُّلِّ فِي الْمِحْنَةِ.

10. The foolishness of a person is recognized in three things: in his talking about that which does not concern him, [in] his answering that which he was not asked and his recklessness in [his] affairs.

10ـ تُعْرَفُ حِماقَةُ الرَّجُلِ في ثَلاث: في كَلامِهِ فِيما لا يَعْنِيهِ، وجَوابِهِ عَمّا لا يُسْئَلُ عَنْهُ، وتَهَوُّرِهِ فِي الأُمُورِ.

11. Cutting off [ties with] the fool is judiciousness.

11ـ قَطيعَةُ الأحْمَقِ حَزْمٌ.

12. Be cautious of the fool when you are in his company, of the vicious when you associate with him and of the oppressor when you deal with him.

12ـ كُنْ عَلى حَذَر مِنَ الأحْمَقِ إذا صاحَبْتَهُ، ومِنَ الفاجِرِ إذا عاشَرْتَهُ، ومِنَ الظّالِمِ إذا عامَلْتَهُ.

13. For the fool there is an oath with every statement.1

13ـ لِلأحْمَقِ مَعَ كُلِّ قَوْل يَمِينٌ.

14. Be careful not to love the fool, for he will surely harm you while he thinks that he is benefitting you and will annoy you while he thinks that he is pleasing you.

14ـ إيّاكَ ومَوَدَّةَ الأحْمَقِ، فَإنَّهُ يَضُرُّكَ مِنْ حَيْثُ يَرى أنَّهُ يَنْفَعُكَ، وَيَسُوءُكَ وهُوَ

يَرى انَّه يَسُـرُّكَ.

15. Keeping silent is the best response for a fool.

15ـ السُّكُوتُ عَلَى الأحْمَقِ أفْضَلُ جَوابِهِ.

16. Increased fickleness is from the signs of a fool.

16ـ مِنْ أمارات الأحْمَقِ كَثْرَةُ تَلَوُّنِهِ.

17. Putting up with a fool is a torment for the soul.

17ـ مُقاساةُ الأحْمَقِ عَذابُ الرُّوحِ.

18. Never show respect to a fool, even if he is [apparently] great.

18ـ لاتَعْظِمَنَّ الأحْمَقَ، وإنْ كانَ كَبيراً.

1. i.e. he swears with every statement that he makes.

Tolerance الإحتمال

1. Tolerance is proof of intelligence and a symbol of excellence.

1ـ اَلإحْتِمالُ بُرْهانُ الْعَقْلِ، وعُنْوانُ الفَضْلِ.

2. Tolerance is the ornament of companionship.

2ـ اَلاِحْتِمالُ زَيْنُ الرِّفاقِ.

3. Tolerance is the embellishment of politics [and leadership].

3ـ اَلاِحْتِمالُ زَيْنُ السِّياسَةِ.

4. Tolerance dignifies one's status.

4ـ اَلاِحْتِمالُ يُجِلُّ القَدْرَ.

5. Tolerance is a beautiful quality.

5ـ الاِحْتِمالُ خُلْقٌ سَجِيحٌ.

6. Tolerating meanness (or annoyance) is from nobility of character.

6ـ اِحْتِمالُ الدَّنِيَّةِ (اَلأذِيَّةِ) مِنْ كَرَمِ السَّجِيَّةِ.

7. By bearing the burden of provision (for the people), praises increase.

7ـ بِتَحَمُّلِ المُؤَنِ تَكْثُرُ المَحامِدُ.

8. Through increased tolerance, one's merit (or intelligence) increases.

8ـ بِكَثْرَةِ الاِحْتِمالِ يَكْثُرُ الْفَضْلُ (العَقْلُ).

9. Through tolerance and forbearance, people become your helpers and supporters.

9ـ بِالاِحْتِمالِ والْحِلْمِ يَكُونُ لَكَ النّاسُ أنْصاراً وأعْواناً.

10. The forbearing one is recognized by his increased tolerance.

10ـ بِكَثْرَةِ الاِحْتِمالِ يُعْرَفُ الْحَليمُ.

11. Be tolerant, [and] your status will become lofty.

11ـ تَحَمَّلْ يَجِلَّ قَدْرُكَ.

12. Adopt tolerance, for verily it is [a means of] concealing faults.

12ـ عَلَيْكَ بِالاِحْتِمالِ فَإنَّهُ سَتْرُ الْعُيُوبِ.

13. One whose tolerance increases becomes noble.

13ـ مَنْ كَثُرَ حَمْلُهُ نَبُلَ.

14. One who does not bear the burden of providing for the people has prepared his power for its transference.

14ـ مَنْ لَمْ يَحْتَمِلْ مَؤُنَةَ النّاسِ فَقَدْ أهَّلَ قُدْرَتَهُ لِانْتِقالِها.

15. It is part of honour to tolerate the wrongdoings of [one's] brothers.

15ـ مِنَ الْكَرَمِ اِحْتِمالُ جِنايات الإخْوانِ.

16. Tolerate that which comes your way, for indeed tolerance is a [means of] concealing faults and verily

the wise one is half [the time] tolerant and half [the time] feigning negligence.

16ـ اِحْتَمِلْ ما يَمُرُّ عَلَيْكَ، فَإنَّ الاِحْتِمالَ سَتْرُ الْعُيُوبِ، وإنَّ الْعاقِلَ نِصْفُهُ اِحْتِمالٌ، ونِصْفُهُ تَغافُلٌ.

17. Continually bearing the liabilities [of others] causes loftiness [of character].

17ـ إدْمانُ تَحَمُّلِ المَغارِمِ يُوجِبُ الْجَلالَةَ.

Vehemence1 الحَمِيَّة

1. It is to the extent of one's vehemence that one is protective of his honour.

1ـ عَلى قَدْرِ الحَمِيَّةِ تَكُونُ الغِيْرَةُ.

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.

2ـ فَاللّهَ اللّهَ عِبادَ اللّهِ في كِبْرِ الْحَمِيَّةِ وفَخْرِ الْجاهِلِيَّةِ فَإنَّهُ مَلاقِحُ الشَّنَأنِ وَمَنافِخُ الشَّيْطانِ.

3. There is no vehemence in one who has no sense of honour.

3ـ لاحَمِيَّةَ لِمَنْ لا أنَفَةَ لَهُ.

1. In the sense of protecting one's dignity and integrity.

Abstinence [From Food] الحِمْيَةُ

1. Fitness of the body is [in] abstinence from [harmful] foods.

1ـ صَلاحُ البَدَنِ الحِمْيَةُ.

2. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

2ـ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ الْحِمْيَةِ طالَ سَقَمُهُ.

Fulfilling Needs الحَوائج وقَضاؤها

1. Verily the needs of the people that are addressed to you are a blessing from Allah upon you, so take advantage of them and do not be weary of them, lest they should turn into [divine] wrath.

1ـ إنَّ حَوائِجَ النّاسِ إلَيْكُمْ نِعْمَةٌ مِنَ اللّهِ عَلَيْكُمْ فَاغْتَنِمُوها وَلا تَمَلُّوها فَتَتَحَوَّلَ نَقْماً.

2. Do not delay granting the needy to tomorrow, for you do not know what will happen to you and to him tomorrow.

2ـ لاتُؤَخِّرْ إنالَةَ الْمُحْتاجِ إلى غَد، فَإنَّكَ لاتَدْرِي ما يَعْرِضُ لَكَ ولَهُ في غَد.

3. You must seek the fulfilment of your needs through people of honourable dispositions and origins, you will be successful [in getting what you need] with them, without any delay or any sense of obligation.

3ـ عَلَيْكُمْ في قَضاءِ حَوائِجِكُمْ بِكِرامِ الأنْفُسِ والأُصُولِ تُنْجَحْ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطال ولا مَنّ.

4. You must seek your needs from those who are honourable and of good origins, for they are more likely to fulfil them [quickly and without obligation] and they are purer in your eyes.

4ـ عَلَيْكُمْ في طَلَبِ الْحَوائِجِ بِشِراف النُّفُوس ذَوِي الأُصُول الطَيِّبَةِ، فَإِنَّها (فَإِنَّهُ) عِنْدَهُمْ أقْصى وهِيَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أزْكى.

5. I am amazed at the person who is approached by his Muslim brother in need and refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in [acquiring] noble traits?

5ـ عَجِبْتُ لِرَجُل يَأتِيهِ أخُوهُ الْمُسْلِمُ فِي حاجَة، فَيَمْتَنِعُ عَنْ قَضائِها وَلايَرى نَفْسَهُ لِلْخَيْرِ أَهْلاً، فَهَبْ أَنَّهُ لاثَوابَ يُرْجى ولاعِقابَ يُتَّقى، أفَتَزهَدُونَ فِي مَكارِمِ الأخْلاقِ.

6. Not having your needs fulfilled is better than seeking them from those who are not worthy.

6ـ فَوْتُ الحاجَةِ خَيْرٌ مِنْ طَلَبِها مِنْ غَيْرِ أَهْلِها.

7. Being generous with power [and fulfilling the needs of the people with it] is the alms-tax of power.

7ـ بَذْلُ الجاهِ زَكوةُ الْجاهِ.

8. Expediting the release [of the needy from his need] is [a means of] success.

8ـ تَعْجِيلُ السَّراحِ نَجاحٌ.

9. The fulfilling of needs is not made righteous except by three things: by considering it to be small such that it becomes great, by hiding it such that it is made apparent [by Allah] and by expediting it such that it becomes felicitous.

9ـ لا يَسْتَقِيمُ قَضاءُ الحَوائِجِ إلاّ بِثَلاث: بِتَصْغِيرِها لِتَعْظُمَ، وسَتْرِها لِتَظْهَرَ، وتَعْجِيلِها لِتَهْنَأَ.

10. Everyone who has been given time [to do good before his death] gives excuses for postponement [of good deeds].

10ـ كُلُّ مُؤَجَّل يَتَعَلَّلُ بِالتَّسْوِيفِ.

11. Turning away the needy is the cause of diminishment of affluence.

11ـ سَبَبُ زَوالِ الْيَسارِ مَنْعُ الْمُحْتاجِ.

Expressing Your Needs الإحتياجات

1. Express your needs to whomever you wish and (you will) become his captive.

1ـ إحْتَجْ إلى مَنْ شِئْتَ وَكُنْ (تَكُنْ) أسِيْرَهُ.

2. When you express your needs to someone, you abase yourself before him.

2ـ مَنِ احْتَجْتَ إلَيْهِ هُنْتَ عَلَيْهِ.

3. One who seeks his needs from you, his obedience to you will be to the extent of his need from you.

3ـ مَنِ احْتاجَ إلَيْكَ كانَتْ طاعَتُهُ لَكَ بِقَدْرِ حاجَتِهِ إلَيْكَ.

4. When someone turns to you with his needs, it becomes obligatory upon you to help him.

4ـ مَنِ احْتاجَ إلَيْكَ وَجَبَ إسْعافُهُ عَلَيْكَ.

How are you? كيف الحال؟

1. (When he was asked ‘how are you O Am□r al-Mu’min□n?’, he replied:) How would he be whom life is driving towards death, whose state of health can be changed to sickness at any moment and who can be approached [by death] from his place of safety?!

1ـ (وَ قيلَ لَهُ ـ عَليهِ السَّلامُ ـ كَيفَ تَجدُكَ يا أميرَ المُؤمِنينَ؟ فقال: كَيْفَ يَكُونُ (حالُ) مَنْ يَفْنى بِبَقائِهِ، ويَسْقَمُ بِصِحَّتِهِ ويُؤتى مِنْ مَأْمَنِهِ؟!

The Perplexed المتحيّر

1. It is possible for the one who is perplexed and bewildered to be excused.

1ـ قَدْ يُعْذَرُ المُتَحَيِّرُ الْمَبْهُوتُ.

Recourse الحيلة

1. Subtlety in [seeking] recourse is the most advantageous of all ways.

1ـ اَلتَّلَطُّفُ فِي الحِيْلَةِ أجْدى مِنَ الْوَسِيلَةِ.

2. For everything there is recourse.

2ـ لِكُلِّ شَيْء حِيلَةٌ.

3. One who neglects his recourse (or natural disposition) is made to rise [towards it] by tribulations.

3ـ مَنْ قَعَدَ عَنْ حِيلَتِهِ (جِبِلَّتِهِ)، أقامَتْهُ الشَّدائِدُ.

Life and Being Alive الحيّ والحياة

1. The living one is never satisfied [and always seeks more].

1ـ اَلحَيُّ لا يَكْتَفِي.

2. The fruit of long life is illness and senility.

2ـ ثَمَرَةُ طُولِ الْحَياةِ السُّقْمُ والْهَرَمُ.

3. The end of [this] life is death.

3ـ غايَةُ الْحَياةِ الْمَوْتُ.

4. How close is life to death!

4ـ ما أقْرَبَ الحَياةَ مِنَ المَوْتِ.

5. How near is the living one to the dead because he will soon join him!

5ـ ما أقْرَبَ الحَيَّ مِنَ المَيِّتِ لِلِحاقِهِ بِهِ.

6. How far is the dead one from the living by his separation from him!

6ـ ما أبْعَدَ المَيِّتَ مِنَ الحَيِّ لإنْقِطاعِهِ عَنْهُ.

Modesty and Shame الحياء

1. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

1ـ اَلْحَياءُ مِنَ اللّهِ سُبْحانَهُ تَقي عَذابَ النّارِ.

2. The most modest among you are the most forbearing among you.

2ـ أحْياكُمْ أحْلَمُكُمْ.

3. The best of religious attires is modesty.

3ـ أحْسَنُ مَلابِسِ الدّينِ اَلحَياءُ.

4. The greatest modesty is your being ashamed in front of Allah.

4ـ أفْضَلُ الْحَياءِ اِسْتِحْياؤُكَ مِنَ اللّهِ.

5. The best modesty is your being ashamed of yourself [in front of Allah].

5ـ أحْسَنُ الْحَياءِ اِسْتِحْياؤُكَ مِنْ نَفْسِكَ.

6. Verily modesty and chastity are from the characteristics of faith, and they are the traits of the free and the qualities of the virtuous.

6ـ إنَّ الْحَياءَ والْعِفَّةَ مِنْ خَلائِقِ الإيمانِ، وإنَّهُما لَسَجِيَّةُ الأحْرارِ، وَشيمَةُ الأبْرارِ.

7. Modesty is beautiful.

7ـ اَلْحَياءُ جَميلٌ.

8. Modesty is preventive.

8ـ اَلْحَياءُ مَحْرَمَةٌ.

9. Shame prevents livelihood.1

9ـ اَلْحَياءُ يَمْنَعُ الرِّزْقَ.

10. Modesty is the key to (every) good.

10ـ اَلْحَياءُ مِفْتاحُ (كُلِّ) الْخَيْرِ.

11. Shame is accompanied by deprivation.

11ـ اَلْحَياءُ مَقْرُونٌ بِالْحِرْمانِ.

12. Modesty is the lowering of one’s gaze.

12ـ اَلْحَياءُ غَضُّ الطَّرْفِ.

13. Modesty is the perfection of honour.

13ـ اَلْحَياءُ تَمامُ الْكَرَمِ.

14. Modesty is the partner of chastity.

14ـ اَلْحَياءُ قَرِينُ الْعَفافِ.

15. Modesty is a beautiful quality.

15ـ اَلْحَياءُ خُلْقٌ جَمِيلٌ.

16. Modesty is a pleasing characteristic.

16ـ اَلْحَياءُ خُلْقٌ مَرْضِيٌّ.

17. Modesty is the perfection of honour and the best of traits.

17ـ اَلْحَياءُ تَمامُ الكَرَمِ، وأَحْسَنُ الشِّيَمِ.

18. Modesty prevents one from ugly actions.

18ـ اَلْحَياءُ يَصُدُّ عَنْ فِعْلِ القَبيحِ.

19. Being ashamed in front of Allah effaces many of the sins [that one has committed].

19ـ اَلْحَياءُ مِنَ اللّهِ يَمْحُو كَثيراً مِنَ الخَطايا.

20. Dress yourself with modesty, wear the armour of loyalty, safeguard brotherhood and reduce your conversations with women, [if you do all this] your eminence will become complete.

20ـ تَسَرْبَلِ الْحَياءَ، وادَّرِعِ الْوَفاءَ، واحْفَظِ الإِخاءَ، وأَقْلِلْ مُحادَثَةَ النِّساءِ يَكْمَلْ لَكَ السَّناءُ.

21. The fruit of modesty is chastity.

21ـ ثَمَرةُ الْحَياءِ العِفَّةُ.

22. Three things that are not to be ashamed of [are]: for a person to serve his guest, and for him to stand up from his place for his father or his teacher, and [for him] to seek the right even if it is little.

22ـ ثَلاثٌ لا يُسْتَحْيى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ، وقِيامُهُ عَنْ مَجْلِسِهِ لأبيهِ ومُعَلِّمِهِ، وطَلَبُ الْحَقِّ وإنْ قَلَّ.

23. The shame of person feels from himself is the fruit of [his] faith.

23ـ حَياءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الإيمانِ.

24. The source of chastity is modesty.

24ـ سَبَبُ العِفَّةِ اَلْحَياءُ.

25. Espouse modesty, for it is the symbol of nobility.

25ـ عَلَيْكَ بِالْحَياءِ فَإِنَّهُ عُنْوانُ النُّبْلِ.

26. The pinnacle of modesty is for a man to feel ashamed of himself.

26ـ غايَةُ الْحَياءِ أنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ.

27. Shame has been paired with deprivation.

27ـ قُرِنَ الْحَياءُ بِالْحِرْمانِ.

28. The increased modesty of a person is the sign of his faith.

28ـ كَثْرَةُ حَياءِ الرَّجُلِ دَليلُ إيمانِهِ.

29. One who is shy is deprived.

29ـ مَنِ اسْتَحْيا حُرِمَ.

30. Whoever has no modesty has no good in him.

30ـ مَنْ لاحَياءَ لَهُ فَلا خَيْرَ فيهِ.

31. One whose modesty is reduced, his piety is [also] reduced.

31ـ مَنْ قَلَّ حَياؤُهُ قَلَّ وَرَعُهُ.

32. Whoever is clothed with the garment of modesty, his faults are hidden from the people.

32ـ مَنْ كَساهُ الْحَياءُ ثَوْبَهُ خَفِيَ عَنِ النّاسِ عَيْبُهُ.

33. One who does not fear facing the people [after having been caught doing evil] does not fear Allah, the Glorified.

33ـ مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجالِ لَمْ يَتَّقِ اللّهَ سُبْحانَهُ.

34. One who is not ashamed of the people will not feel ashamed in front of Allah, the Glorified.

34ـ مَنْ لَمْ يَسْتَحْيِ مِنَ النّاسِ لَمْ يَسْتَحْيِ مِنَ اللّهِ سُبْحانَهُ.

35. That which is not appropriate for you to do in the open should not be done by you in private.

35ـ ما لا يَنْبَغي أنْ تَفْعَلَهُ في الْجَهْرِ فَلا تَفْعَلْهُ في السِّرِّ.

36. The best partner of generosity is modesty.

36ـ نِعْمَ قَرينُ السَّخاءِ الْحَياءُ.

37. The best partner of faith is modesty.

37ـ نِعْمَ قَرِينُ الإيمانِ اَلحَياءُ.

38. There is no [good] trait like modesty.

38ـ لاشِيمَةَ كَالحَياءِ.

1. Here shame is used in the negative sense of excessive bashfulness, timidity etc.

Narration and Transmission of Information الإخباروالخبر والحديث

1. Do not relate that which you have no knowledge about.

1ـ لا تُخْبِرْ بِما لَمْ تُحِطْ بِهِ عِلْماً.

2. Never transmit information except from a reliable person otherwise you will become a liar, and if you transmit from other than him then surely telling lies is [a cause of] disgrace and dishonour.

2ـ لا تُخْبِرَنَّ إلاّ عَنْ ثِقَة فَتَكُونَ كَذَّاباً، وإنْ أخْبَرتَ عَنْ غَيرِهِ فَإنَّ الكَذِبَ مَهانَةٌ وذُلٌّ.

3. Do not hasten to the people with that which they dislike so that they [begin to] speak about you that which they do not know.

3ـ لاتُسْرِعْ إلَى النَّاسِ بِما يَكْرَهُونَ، فَيَقُولُوا فيكَ ما لايَعْلَمُونَ.

4. Analyze the information when you hear it with the analysis of understanding (i.e. in order to understand it), not the analysis of narration (i.e. in order to narrate it to others), for indeed the narrators of information are many but those who consider it carefully are few.

4ـ اعْقِلُوا الخَبَرَ إذا سَمِعْتُمُوهُ عَقْلَ دِرايَة لا عَقْلَ رِوايَة، فَإنَّ رُواةَ العِلمِ كَثيرٌ، ورُعاتَهُ قَليلٌ.

5. Reports will never be accepted as true until [they are] verified by the eyes.

5ـ لَنْ يُصْدَقَ الخَبَرُ حتّى يَتَحَقَّقَ العَيانُ.

Gauging People الإختبار

1. Accompany [people] so that you may gauge [their true nature].

1ـ اِصْحَبْ تَخْتَبِرْ.

2. One who gauges [the people] detests (or keeps away from) [them].

2ـ مَنِ اخْتَبَرَ قَلا(وَ هَجَرَ).

3. Being at ease with every person before gauging [them] is from lack of intellect.

3ـ اَلطُمَأنِينَةُ إلى كُلِّ أحَد قَبْلَ الاِخْتِبارِ مِنْ قُصُورِ العَقْلِ.

4. One who feels at ease [with people] before gauging them, regrets.

4ـ مَنِ اطْمَأنَّ قَبلَ الاِختِبارِ نَدِمَ.

Deception and the Deceitful الخُدعة والخديعة والخُداع

1. Beware of [engaging in] deception, for verily deception is from the qualities of the vile.

1ـ إيّاكَ والخَديعَةَ، فَإنَّ الخَديعَةَ مِنْ خُلْقِ اللَّئيمِ.

2. He who makes his intelligence follow deceptions has deluded it.

2ـ غَرَّ عَقْلَهُ مَنْ أتْبَعَهُ الخُدَعَ.

3. One who tries to deceive Allah is [himself] deceived.

3ـ مَنْ خادَعَ اللّهَ خُدِعَ.

4. The deceiver has no religion.

4ـ لادينَ لِخَدَّاع.

The Servant الخادم

1. Beat your servant when he disobeys Allah but forgive him when he disobeys you.

1ـ اِضْرِب خادِمَكَ إذا عَصَى اللّهَ، واعْفُ عَنْهُ إذا عَصاكَ.

The One who is forsaken by Allah[1] الخذلان والمخذول

1. From the signs of being forsaken by Allah is considering that which is evil as something good.

1ـ مِنْ عَلاماتِ الخِذلانِ اِسْتِحْسانُ القَبيحِ.

2. One of the indications of being forsaken by Allah is taking the rights of [one's] brothers lightly.

2ـ مِنْ دَلائِلِ الخِذْلانِ الاِسْتِهانَةُ بِحُقُوقِ الإخوانِ.

3. Abandonment is a support for ignorance.

3ـ اَلخِذلانُ مُمِدُّ الجَهْلِ.

4. The forsaken is he who has to ask for something from the ignoble.

4ـ المَخْذولُ مَنْ لَهُ إلَى اللِّئامِ حاجَةٌ.

1. Because of the evil actions that one performs. See Q3:160

Muteness الخَرَس

1. Muteness is better than lying.

1ـ اَلخَرَسُ خَيْرٌ مِنَ الكِذْبِ.

Ineptness الخُرْق

1. Ineptness is opposing [others'] views and having enmity with one who is capable of causing harm.

1ـ الخُرْقُ مُعاداةُ الآراءِ، ومُعاداةُ مَنْ يَقْدِرُ علَى الضَّـرّاءِ.

2. Be cautious of ineptness for it is disgraces [one's] character.

2ـ إيّاكَ والخُرْقَ، فَإنَّهُ شَيْنُ الأخلاقِ.

3. The ugliest thing is ineptness.

3ـ اَقْبَحُ شَيْء الخُرْقُ.

4. The worst thing is ineptness.

4ـ اَسْوَءُ شَيْء اَلخُرْقُ.

5. Ineptness is a disgraceful attribute.

5ـ اَلخُرْقُ شَينُ الخُلقِ.

6. Ineptness is the worst quality.

6ـ اَلْخُرْقُ شَرُّ خُلق.

7. How bad a quality ineptness is!

7ـ بِئسَ الشّيمَةُ الخُرْقُ.

8. The height of ignorance is ineptness.

8ـ رَأسُ الجَهْلِ الخُرْقُ.

9. One whose ineptness increases is scorned.

9ـ مَنْ كَثُرَ خُرْقُهُ اُسْتُرذِلَ.

10. How many an elevated person has been degraded by the ugliness of his ineptitude!

10ـ كَمْ مِنْ رَفيع وَضَعَهُ قُبْحُ خُرْقِهِ.

11. It is from ineptness to make haste before [having] ability, and to act slowly after getting the opportunity.

11ـ مِنَ الخُرْقِ العَجَلَـةُ قَبْلَ الإمْكانِ، والأناةُ بَعْدَ إصابَةِ الفُرصَةِ.

12. Increased ineptness is an abomination.

12ـ مِنَ الفُحشِ كَثْرَةُ الخُرْقِ.

13. It is from ineptitude to let go of an opportunity when one is able to take it.

13ـ مِنَ الخُرْقِ تَرْكُ الفُرْصَةِ عِندَ الإمكانِ.

14. Ineptness is not in anything but that it tarnishes it.

14ـ ما كانَ الخُرْقُ في شَيْء إلاّ شانَهُ.

15. There is no quality more disgraceful than ineptitude.

15ـ لا خُلْقَ أشيَـنُ مِنَ الخُرْقِ.

16. There is no attribute more belittling than ineptitude.

16ـ لا خُلَّةَ أزْرى مِنَ الخُرْقِ.

The Loser الخاسر والخسران

1. Many a person who gains is [actually] a loser.

1ـ رُبَّ رابح خاسر.

2. The biggest loser from among you is the most unjust from among you.

2ـ أخسَرُكُمْ أظْلَمُكُمْ.

3. How great a loser is he for whom there is no share [of reward] in the Hereafter!

3ـ ما أخْسَرَ مَنْ لَيْسَ لَهُ فِي الآخِرَةِ نَصيبٌ.

Submissiveness and Humility in front of Allah, The Most High الخشوع والخضوع لله تعالى

1. When you are guided to your goal then be most submissive in front of your Lord.

1ـ إذا أنتَ هُديتَ لِقَصْدِكَ فَكُنْ أخْشَعَ ما تَكُونُ لِرَبِّكَ.

2. Everything is humble in front of Allah.

2ـ كُلُّ شَيْء خاضِعٌ لِلّهِ.

3. Everything is submissive in front of Allah.

3ـ كُلُّ شَيْء خاشِعٌ لِلّهِ.

4. One whose heart submits, his limbs [also] submit.

4ـ مَنْ خَشَعَ قَلْبُهُ حَشَعَتْ جَوارِحُهُ.

5. Whoever is humble in front of the majesty of Allah, people become submissive to him.

5ـ مَنْ خَضَعَ لِعَظَمَةِ اللّهِ ذَلَّتْ لَهُ الرِّقابُ.

6. The best form of obedience is submission and humility.

6ـ نِعمَ الطَّاعَةُ الأنْقيادُ، والخُضوعُ.

7. How good a supporter of supplication submissiveness!

7ـ نِعمَ عَونُ الدُّعاءِ الخُشُوعُ.

8. There is no worship like [that which is accompanied by] humility.

8ـ لاعِبادَةَ كَالخُضُوعِ.

9. Humility means servility [in front of Allah].

9ـ الخُضُوعُ دِناءَةٌ

The Foe of Allah من خصمه اللّه

1. One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in this world and in his Hereafter.

1ـ مَنْ يَكُنِ اللّهُ سُبْحانَهُ خَصْمَهُ يُدحِضْ حُجَّتَهُ، ويُعَذِّبْهُ فِي الدُّنيا وَمَعادِهِ.

2. One whose enemy is Allah, his proof is refuted and Allah wages war with him.

2ـ مَنْ يَكُنِ اللّهُ خَصْمَهُ يُدْحِضْ حُجَّتَهُ، وَيَكُنْ لَهُ حَرباً.

Writing الخطّ والقلم والكتابة

1. Put cotton in your inkpot, keep the nib of your pen long, leave space between your lines and keep the letters close to each other, for this makes the writing more beautiful.

1ـ اِلْقِ دَواتَكَ، وأَطِلْ جَلْفَةَ قَلَمِكَ، وفَرِّقْ بَيْنَ سُطورِكَ، وقَرْمِطْ بَينَ حُروفِكَ، فإنَّ ذلِكَ أَجْدَرُ بِصَباحَةِ الخَطِّ.

2. Open the sharpened nib of your pen, thicken its point [so that it does not break easily] and cut the edge on the right side so that your handwriting becomes good.

2ـ اِفْتَحْ بَرْيَةَ قَلَمِكَ، واسْمِكْ شَحْمَتَهُ، وأَيْمِنْ قِطَّتَكَ، يَجُدْ خَطُّكَ.

3. Writing is the tongue of the hand.

3ـ الخَطُّ لِسانُ اليَدِ.

Ideas الخواطر

1. The imbuement of ideas is through deliberation.

1ـ لِقاحُ الخَواطِرِ المُذاكَرَةُ.

The Daring المُخاطِر

1. The daring risk-taker charges towards danger.

1ـ اَلمُخاطِرُ مُتَهَجِّمٌ عَلَى الغَرَرِ.

Mistakes الخطاء

1. Making many mistakes points towards excessive ignorance.

1ـ كَثْرَةُ الخَطاءِ يُنْذِرُ بِوُفُورِ الجَهلِ.

Sincerity and Devotion الإخلاص والخالص والمخلص

1. Sincerity is in grave danger, until it is seen what it concludes with.

1ـ اَلإخْلاصُ خَطَرٌ عَظيمٌ حتّى يُنْظَرَ بِما يُخْتَمُ لَهُ.

2. Be sincere and you will attain [success].

2ـ أخْلِصْ تَنَلْ.

3. Let your action, your knowledge, your love, your hatred, your taking, your leaving, your speech and your silence [all] be [sincerely] for the sake of Allah.

3ـ أخْلِصْ لِلّهِ عَمَلَكَ، وعِلْمَكَ، وحُبَّكَ، وبُغْضَكَ، وأخْذَكَ، وتَرْكَكَ، وكَلامَكَ، وصَمْتَكَ.

4. Adopt sincerity in secret and in the open, fear [of Allah] when unseen and seen, moderation in poverty and wealth, and equity in satisfaction and anger.

4ـ اِلْزَمِ الإخْلاصَ في السِّرِّ والعَلانِيَةِ، والخَشيَةَ فِي الغَيْبِ والشَهادَةِ، والقَصْدَ فِي الفَقْرِ والغِنى، والعَدْلَ فِي الرِّضا والسَّخَطِ.

5. Be sincere when you perform an action [and do it only for the pleasure of Allah].

5ـ أخْلِصُوا إذا عَمِلْتُمْ.

6. Sincerity is the goal [of worship].

6ـ اَلإخْلاصُ غايَةٌ.

7. Sincerity is [a means of attaining] success.

7ـ اَلإخْلاصُ فَوزٌ.

8. Being sincere is the best of actions.

8ـ اَلإخلاصُ خَيْرُ العَمَلِ.

9. Sincerity is the fruit of worship.

9ـ اَلإخْلاصُ ثَمَرَةُ العِبادَةِ.

10. Sincerity is the attribute of the most excellent people.

10ـ اَلإخْلاصُ شيمَةُ أفاضِلِ النَّاسِ.

11. Sincerity is the highest [form of] success.

11ـ اَلإخْلاصُ أعْلى فَوز.

12. Sincerity is the worship of the Near Ones [to Allah].

12ـ اَلإخْلاصُ عِبادَةُ المُقَرَّبينَ.

13. Sincerity is the goal of religion.

13ـ اَلإخْلاصُ غايَةُ الدّينِ.

14. Sincerity is the most honourable end.

14- اَلإخْلاصُ أشْرَفُ نِهايَة.

15. Sincerity is the fruit of certitude.

15- اَلإخْلاصُ ثَمَرَةُ اليَقينِ.

16. Sincerity is the foundation of worship.

16- الإخْلاصُ مِلاكُ العِبادَةِ.

17. Sincerity is the highest [level of] faith.

17- اَلإخْلاصُ أعْلَى الإيمانِ.

18. Sincerity in action stems from strong faith and righteous intention.

18- إخْلاصُ العَمَلِ مِنْ قُوَّةِ اليَقينِ، وصَلاحِ النّـيَّةِ.

19. If you are sincere, you will be successful.

19- إنْ تَخْلُصْ تَفُزْ.

20. Through sincerity, deeds are raised (i.e. are accepted).

20- بِالإخْلاصِ تُرفَعُ الأعْمالُ.

21. Through sincerity, the doers of good deeds contend for excellence.

21ـ بِالإخْلاصِ يَتَفاضَلُ العُمّالُ.

22. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

22ـ صِدْقُ إخْلاصِ المَرْءِ يُعْظِمُ زُلْفَتَهُ ويُجْزِلُ مَثُوبَتَهُ.

23. Blessed is one who anticipates his death and makes his actions sincere.

23ـ طُوبى لِمَنْ بادَرَ أجَلَهُ وأخْلَصَ عَمَلَهُ.

24. Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah.

24ـ طُوبى لِمَنْ أخْلَصَ لِلّهِ عِلْمَهُ، وعَمَلَهُ، وحُبَّهُ، وبُغْضَهُ، وأخْذَهُ، وَتَرْكَهُ وكَلامَهُ، وصَمْتَهُ.

25. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

25ـ طُوبى لِمَنْ قَدَّمَ خالِصاً، وعَمِلَ صالِحاً،وَ اكْتَسَبَ مَذْخُوراً، وَاجْتَنَبَ مَحذُوراً.

26. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

26ـ عَلَيْكُمْ بِصِدقِ الإخْلاصِ، وحُسْنِ اليَقينِ، فَإنَّهما أفضَلُ عِبادَةِ المُقَرَّبينَ.

27. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

27ـ غايَةُ الإخْلاصِ الخَلاصُ.

28. It is for making actions sincere that the people of intellect and understanding contend.

28ـ فِي اخْلاصِ الأعمالِ تَنافُسُ أُولِي النُّهى والألْبابِ.

29. How can one be capable of sincerity when he has been overcome by vain desire?

29ـ كَيفَ يَسْتَطيعُ الإخْلاصَ مَنْ يَغْلِبُهُ الهَوى؟!

30. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

30ـ مَنْ أخْلَصَ لِلّهِ اسْتَظْهَرَ لِمَعاشِهِ ومَعادِهِ.

31. One whose action is not accompanied with sincerity, [his action] is not accepted.

31ـ مَنْ لَمْ يَصْحَبِ الإخْلاصُ عَمَلَهُ لَمْ يُقْبَلْ.

32. With sincerity, deeds are raised (i.e. accepted).

32ـ مَعَ الإخلاصِ تُرْفَعُ الأعْمالُ.

33. No one preserves his reward except the one who makes his action sincere.

33ـ لايُحرِزُ الأجْرَ إلاّ مَنْ أخْلَصَ عَمَلَهُ.

34. There is nothing better than making action sincere in [accordance with] its true intention.

34ـ لاشَيْءَ أفضلُ مِنْ إخلاصِ عمَل في صِدْقِ نِيَّتِهِ.

35. The sincere one is worthy of getting [his prayers] answered.

35ـ اَلمُخلِصُ حَرِيٌّ بِالإجابَةِ.

36. One who makes his actions sincere, attains his hopes.

36ـ مَنْ أخْلَصَ بَلَغَ الآمالَ.

Sucession الخلافة

1. How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

1ـ واعَجَبا أنْ تَكُونَ الخِلافَةُ بِالصَّحابَةِ ولا تَكُونَ بِالصَّحابَةِ والقَرابَةِ.

The Caliphs [Uthman and..] الخلفاء(عثمان و...)

1. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthm□n] and the protestor [who was responsible for his assassination].1

1ـ لِلّهِ سُبْحانَهُ حُكْمٌ بَيِّنٌ فِي المُسْتأثِرِ والجازِعِ.

1. Part of sermon no. 30 of Nahj al-Bal□gha.

Disagreement الخِلاف والإختلاف

1. Disagreement wrecks [good] ideas.

1ـ اَلخِلافُ يَهْدِمُ الآراءَ.

2. Organized affairs are disrupted by disagreement.

2ـ اَلأُمُورُ المُنْتَظِمَةُ يُفْسِدُهَا الخِلافُ.

3. The cause of disunity is disagreement.

3ـ سَبَبُ الفُرْقَةِ اَلاِخْتِلافُ.

4. With disagreement there is no harmony.

4ـ لَيْسَ مَعَ الخِلافِ اِيتِلافٌ.

5. From disagreement stems repulsion [and hatred].1

5ـ مِنَ الخِلافِ تَكُونُ النَّبْوَةُ.

6. Too much disagreement is discord.

6ـ كَثْرَةُ الخِلافِ شِقاقٌ.

7. Disagreement is the motive for wars.

7ـ اَلخُلْفُ مَثارُ الحُروبِ.

8. Disputes demonstrate the foolishness of a person and do not increase his claim.

8ـ اَلمُخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ ولاتَزيدُ في حَقِّهِ.

1. Another possible translation as mentioned by ‘Allﷺma Khwﷺnsari (r) is: From opposition (to vain desires) loftiness is achieved.

Good Character الأخلاق

1. A refined character is one of the two blessings.

1ـ الخُلْقُ السَّجيحُ أَحَدُ النِّعْمَتينِ.

2. The best thing is [good] character.

2ـ أحْسَنُ شَيْء اَلخُلْقُ.

3. The most honourable distinction is [good] character.

3ـ أكْرَمُ الحَسَبِ الخُلْقُ.

4. The best of qualities is honourable ambition.

4ـأحْسَنُ الشِّيَمِ شَرَفُ الهِمَمِ.

5. The most beautiful qualities are forbearance and chastity.

5ـ أزْيَنُ الشِّيَمِ اَلْحِلمُ والعِفافُ.

6. The purest of all people in lineage is the best of them in character.

6ـ أطْهَرُ النَّاسِ أعْراقاً أحْسَنُهُمْ أخْلاقاً.

7. The most pleased of all people is one whose character is agreeable.

7ـ أرْضَى النَّاسِ مَنْ كانَتْ أخْلاقُهُ رَضِيَّةً.

8. The best eminence is [in possessing] a beautiful character.

8ـ أحْسَنُ السَّناءِ الخُلْقُ السَّجيحُ.

9. The most honourable quality of the noble one is his feigning inattention [and ignorance] about that which he is aware [regarding the negative traits of others].

9ـ أشْرَفُ أخلاقِ الكَريمِ تَغافُلُهُ عَمَّا يَعْلَمُ.

10. The best of qualities are generosity, chastity and tranquillity.

10ـ أفْضَلُ الشِّيَمِ السَّخاءُ والعِفَّةُ والسَّكينَةُ.

11. The best of morals are those which drive you towards noble deeds.

11ـ أحْسَنُ الأخْلاقِ ما حَمَلَكَ عَلَى المَكارِمِ.

12. Verily Allah, the Glorified and Exalted, loves the person who is approachable [and courteous], of tolerant disposition and prompt in getting things done.

12ـ إنَّ اللّهَ سُبْحانَهُ وتعالى يُحِبُّ السَّهْلَ النَّفْسِ، اَلسَّمِحَ الخَليقَةِ، القَريبَ الأمْرِ.

13. Verily it is from nobility of character to build ties with the one who cuts you off, to give one who deprives you and to forgive one who wrongs you.

13ـ إنَّ مِنْ مَكارِمِ الأخلاقِ: أنْ تَصِلَ مَنْ قَطَعَكَ، وتُعطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

14. Noble traits are [acquired] through difficulties.

14ـ اَلمَكارِمُ بِالمَكارِهِ.

15. A praiseworthy character is one of the fruits of intelligence.

15ـ اَلخُلقُ المَحْمُودُ مِنْ ثِمارِ العَقْلِ.

16. He (ʿa) said about those whom he praised: When they speak, they are truthful and when they are silent, they are not surpassed. When they look, they take lesson and when they turn away, they are not distracted. When they talk, they remember [Allah] and when they are quiet, they contemplate.

16ـ «وقالَ ـ عَليه السّلامُ ـ فيمَنْ أثْنى عَلَيْهِ »: إنْ نَطَقُوا صَدَقُوا، وإنْ صَمَتُوا لَمْ يُسْبَقُوا، إنْ نَظَرُوا اِعْتَبَرُوا، وإنْ أعْرَضُوا لَمْ يَلْهُوا، إنْ تَكَلَّمُوا ذَكَرُوا، وإنْ سَكَتُوا تَفَكَّرُوا.

17. If you must compete with each other, then vie for [acquiring] desirable qualities and praiseworthy traits.

17ـ إنْ كُنْتُمْ لامُحالَةَ مُتَنافِسينَ فَتَنافَسُوا فِي الخِصالِ الرَّغيبَةِ، وخِلالِ المَجْدِ.

18. One whose character is bad, his death is [considered a time of] happiness.

18ـ مَنْ ساءَتْ سَجِيَّتُهُ سَرَّتْ مَنِيَّتُهُ.

19. When the character is good, the speech becomes gentle.

19ـ إذا حَسُنَ الخُلْقُ لَطُفَ النُّطْقُ.

20. When there is an admirable quality in a man, then expect from him other such qualities.

20 ـ إذا كانَ فِي الرَّجُلِ خَلَّةٌ رائِقَةٌ فَانْتَظِرْ مِنْهُ أخَواتِها.

21. When the Qur'an calls you towards [acquiring] a beautiful quality, then compel yourself to adopt [a quality] like it.

21ـ إذا دَعاكَ القُرآنُ إلى خَلَّة جَميلَة فَخُذْ نَفْسَكَ بِأمْثالِها.

22. With good character, life becomes pleasant.

22ـ بِحُسْنِ الأخْلاقِ يَطيبُ العَيْشُ.

23. By [adopting] good character, sustenance becomes abundant.

23ـ بِحُسْنِ الأخْلاقِ تَدِرُّ الأرزاقُ.

24. Opting for the truth and keeping away from untruth is the most beautiful quality and the best etiquette.

24ـ تَحَرِيّ الصِّدقِ، وتَجَنُّبُ الكِذْبِ، أجْمَلُ شيمَة وأفْضَلُ أدَب.

25. Compete in acquiring [a] desirable character, great forbearance and lofty ideas, [and] your reward will become great.

25ـ تَنافَسُوا فِي الأخلاقِ الرَّغيبَةِ، والأحْلامِ العَظيمَةِ، والأخْطارِ الجَليلَةِ، يَعْظُمْ لَكمُ الجَزاءُ.

26. You should be zealous for praiseworthy qualities like protecting the [rights of the] neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and beautify yourselves with excellent traits.

26ـ تَعَصَّبُوا لِخِلالِ الحَمْدِ، مِنَ الحِفْظِ لِلْجارِ، والوَفاءِ بالذِّمامِ، والطَّاعَةِ لِلْبِرِّ، والمَعْصِيَةِ لِلْكِبْرِ، وتَحَلَّوْا بِمَكارِمِ الخِلالِ.

27. Choose for yourself the best from every character [trait], for indeed virtue is a habit.

27ـ تَخَيَّرْ لِنَفْسِكَ مِنْ كُلِّ خُلْق أحْسَنَهُ، فَإنَّ الخَيْرَ عادَةٌ.

28. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

28ـ حُسْنُ الخُلقِ لِلنَّفسِ، وحُسْنُ الخَلْقِ لِلْبَدَنِ.

29. Adopting a good character is the best [means of following the] religion.

29ـ حُسْنُ الخُلقِ أفْضَلُ الدّينِ.

30. Good character is the best companion and self-conceit is a hidden ailment.

30ـ حُسْنُ الخُلقِ خَيْرُ قَرين، والعُجْبُ داءٌ دَفينٌ.

31. Good character is from the best allotment and the most virtuous of qualities.

31ـ حُسْنُ الخُلْقِ مِنْ أفْضَلِ القِسَمِ، وأحسَنِ الشِّيَمِ.

32. Good character is one of the two bounties [of Allah].

32ـ حُسْنُ الخُلقِ أحَدُ العَطائَين.

33. Good character is proof of an honourable ancestry.

33ـ حُسْنُ الأخْلاقِ بُرْهانُ كَرَمِ الأعْراقِ.

34. Good character increases sustenance and makes companions feel at ease.

34ـ حُسْنُ الأخْلاقِ يُدِرُّ الأرزاقَ، ويُونِسُ الرِّفاقَ.

35. Good character is the cornerstone of all virtuous acts.

35ـ حُسْنُ الخُلْقِ رَأسُ كُلِّ بِرّ.

36. Good character brings about adoration and strengthens love.

36ـ حُسْنُ الخُلقِ يُورِثُ المَحَبَّةَ ويُؤَكِّدُ المَوَدَّةَ.

37. The best character is the one that is furthest from obstinacy.

37ـ خَيْرُ الأخْلاقِ أبْعَدُها عَنِ اللَّجاجِ.

38. The best of qualities is the most agreeable of them.

38ـ خَيْرُ الشِّيَمِ أرْضاها.

39. The best of attributes is kindness.

39ـ خَيْرُ الَخلائِقِ الرِّفْقُ.

40. The best of all qualities is truthfulness in speech and noble actions.

40ـ خَيْرُ الخِلالِ صِدْقُ المَقالِ، ومَكارِمُ الأفْعالِ.

41. The foundation of belief is [adopting a] good character and adorning oneself with the truth.

41ـ رَأسُ الإيمانِ حُسْنُ الخُلْقِ، والتَّحَلّي بِالصِّدقِ.

42. I had, in the past, a brother-in-faith and his view of the world as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than giving up plenty.

42ـ كانَ لي فيما مَضى أخٌ فِي اللّهِ وكانَ يُعَظِّمُهُ في عَيني صِغَرُ الدُّنيا في عَيْنِه

وكانَ خارِجاً مِنْ (عنْ) سُلْطانِ بَطْنِهِ، فلا يَشْتَهي ما لا يَجدُ ولا يُكْثِرُ إذا وَجَدَ وكانَ أكثَرَ دَهْرِهِ صامِتاً فَإنْ قالَ بَذَّ القائِلينَ ونَقَعَ غَليلَ السَّائلينَ وكانَ ضَعيفاً مُسْتَضْعَفاً فَإنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عاد وَصِلٌّ واد لا يُدْلي بِحُجَّة حَتّى يَأتِيَ قاضِياً وَكانَ لايَلُومُ أحَداً عَلى ما (لا) يَجِدُ العُذْرَ في مِثلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وكانَ لا يَشْكُو وَجَعاً إلاّ عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ ولا يَقُولُ ما لايَفْعَلُوكانَ إذا (إن) غُلِبَ عَلَى الكَلامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ وكانَ على أنْ يَسمَعَ أحْرَصَ مِنْهُ على أنْ يَتَكَلَّمَ وَكانَ إذا بَدَهَهُ أمرانِ نَظَرَ أيُّهُما أقْرَبُ إلى الهَوى فَخالَفَهُ فَعَلَيْكُمْ بِهذِهِ الخلائِقِ فَالْزَمُوها وتَنافَسُوا فيها فَإنْ لَمْ تَسْتَطيعُوها فَاعْلَمُوا أنَّ أخْذَ القَليلِ خَيرٌ مِنْ تَركِ الكَثيرِ.

43. Nothing gets constricted with good character.

43ـ لَمْ يَضِقْ شَيْءٌ مَعَ حُسْنِ الخُلقِ.

44. One whose character is noble, his sustenance is increased.

44ـ مَنْ كَرُمَ خُلْقُهُ اِتَّسَعَ رِزْقُهُ.

45. One whose qualities are good, his companionship is pleasant.

45ـ مَنْ حَسُنَتْ خَليقَتُهُ طابَتْ عِشرَتُهُ.

46. One whose character is good, his ways become easy.

46ـ مَنْ حَسُنَ خُلْقُهُ سَهُلَتْ لَهُ طَرُقُهُ.

47. One whose character is good, more people adore him and feel at ease with him.

47ـ مَنْ حَسُنَ خُلْقُهُ كَثُرَ مُحِبُّوهُ، وأَنِسَتِ النُّفُوسُ بِهِ.

48. Allah, the Glorified, does not give a servant anything from the good of this world or the Hereafter but because of his good character and his good intention.

48ـ ما أَعْطَى اللّهُ سُبْحانَهُ العَبْدَ شَيْئاً مِنْ خَيرِ الدُّنيا والآخرَةِ إلاّ بِحُسْنِ خُلْقِهِ، وحُسْنِ نِيَّتِهِ.

49. The best distinction is good character.

49ـ نِعْمَ الحَسَبُ حُسْنُ الخُلْقِ.

50. The best trait is [having a] good character.

50ـ نِعْمَ الشّيمَةُ حُسْنُ الخُلْقِ.

51. The best [form of] faith is a beautiful character.

51ـ نِعْمَ الإيمانُ جَميلُ الخُلْقِ.

52. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

52ـ خَوافِي الأخْلاقِ تَكْشِفُهَا المُعاشَرَةُ.

53. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

53ـ رَأسُ الْعِلْمِ التَّميزُ بَيْنَ الأخْلاقِ وإظْهارِ مَحْمُودِها وقَمْعِ مَذْمُومِها.

54. The adornment of [all] traits is being careful [in fulfilling] the sureties.

54ـ زَيْنُ الشِّيَمِ رَعْىُ الذِّمَمِ.

55. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

55ـ سِتَّةٌ تُخْتَبَرُ بها أخْلاقُ الرِّجالِ: الرِّضا، والغضَبُ، والأمْنُ، وَالرَّهْبُ، والمَنْعُ، والرَّغْبُ.

56. You must adopt a good character for this will earn you adoration [of others].

56ـ عَلَيْكَ بِحُسْنِ الخُلقِ فَإِنَّهُ يُكْسِبُكَ المَحَبَّةَ.

57. In good character, there are treasures of [blessings and] sustenance.

57ـ في سَعَةِ الأخْلاقِ كُنُوزُ الأرْزاقِ.

58. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

58ـ كُلُّ شَيْء يُسْتَطاعُ إلاَّ نَقْلَ الطِّباعِ.

59. How many a lowly person has been elevated by his good character!

59ـ كَمْ مِنْ وَضيع رَفَعَهُ حُسْنُ خُلْقِهِ.

60. Whoever does not make his character good, his companion will not benefit from him.

60ـ مَنْ لَمْ يُحسِنْ خُلْقَهُ لَمْ يَنْتَفِعْ بِهِ قَرينُهُ.

61. One whose attributes are not good, his [methods and] ways will not be praised.

61ـ مَنْ لَمْ تُحسَنْ خَلائِقُهُ لَمْ تُحْمَدْ طَرائِقُهُ.

62. There is no companion like good character.

62ـ لاقرينَ كَحُسْنِ الخُلقِ.

63. There is no life more satisfying than [one lived with] good character.

63ـ لاعَيْشَ أهْنَأُ مِنْ حُسْنِ الخُلْقِ.

64. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

64ـ إذا رَأيتَ في غَيرِكَ خُلْقاً ذَميماً فَتَجَنَّبْ مِنْ نَفْسِكَ أمْثالَهُ.

65. Verily your natural disposition invites you towards that which you are familiar with.

65ـ إنَّ طِباعَكَ تَدْعُوكَ إلى ما أَلِفْتَهُ.

66. Indeed these natural dispositions are different, and the best of them is the furthest of them from evil.

66ـ إنَّ هذِهِ الطَّبايِعَ مُتَباينَةٌ، وخَيْرُها أبْعَدُها مِنَ الشَّرِّ.

67. Verily only the dispositions of the virtuous are dispositions that have the potential of supporting good,

so whenever they are laden with it, they carry it.

67ـ إنَّما طَبايِعُ الأبرارِ طَبايِعُ مُحْتَمِلَةٌ لِلْخَيْرِ، فَمَهْماحُمِّلَتْ مِنْهُ اِحتَمَلَتْهُ.

68. He (‘a) said about the one whom he censured: If he falls sick he regrets having abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets the Hereafter and is negligent of the Resurrection [on the Day of Judgment].

68ـ وقالَ ـ عليهِ السّلامُ ـ في حقّ مَنْ ذَمَّهُ: إنْ سَقِمَ فَهُوَ نادِمٌ على تَرك العَمَل، وَإنْ صَحَّ أمِنَ مُغْتَرّاً فَأخَّرَ العَمَلَ، إنْ دُعِيَ إلى حَرْث الدُّنيا عَمِلَ، وإنْ دُعِيَ إلى حَرْث الآخِرَةِ كَسِلَ، إنِ استَغْنى بَطَرَ وفَتَنَ، إنِ افْتَقَرَ قَنَطَ ووَهَنَ، إنْ أُحْسِنَ إلَيهِ جَحَدَ، وإنْ أحْسَنَ تَطاوَلَ، وامْتَنَّ، إنْ عَرَضَتْ لَهُ مَعْصِيَةٌ واقَعَها بالاِتّكال عَلَى التَّوبَةِ، إنْ عَزَمَ عَلَىَ التَّوبَةِ سَوَّفَها، وأصَرَّ عَلَىَ الحَوْبَةِ إنْ عُوفِيَ ظَنَّ أنْ قَدْ تابَ، إنِ ْابْتُلِيَ ظَنَّ وارْتابَ، إنْ مَرِضَ أخْلَصَ وأنابَ، إنْ صَحَّ نَسِيَ وعادَ وَاجْتَرى على مَظالِمِ العِبادِ، إنْ أمِنَ اِفْتَتَنَ لاهِياً بِالعاجِلَةِ، فَنَسِيَ الآخِرَةَ وغَفَلَ عَنِ المَعادِ.

69. When you see in others a quality which is objectionable, then keep similar qualities away from yourself.

69ـ إذا رَأيْتَ في غَيْرِكَ خُلْقاً ذَميماً فَتَجَنَبْ مِنْ نَفْسِكَ أمثالَهُ.

70. The worst quality is treachery.

70ـبِئسَ السَّجِيَّةُ الغُلُولُ.

71. A person’s distance from vice is [the source of his] magnanimity.

71ـ بُعدُ المَرْءِ عَنِ الدَّنيَّةِ فُتُوَّةٌ.

72. Keep away from miserliness and hypocrisy, for these two are from the most reprehensible qualities.

72ـ تَجَنَّبُوا البُخْلَ والنِّفاقَ، فَهُما مِنْ أذَمِّ الأخلاقِ.

73. Keep away from the worst of every character trait and struggle with yourself in keeping away from it, for indeed evil is obstinate.

73ـ تَجَنَّبْ مِن كُلِّ خُلْق أسْوَأَهُ، وجاهِدْ نَفْسَكَ على تَجَنُّبِهِ فَإنَّ الشَّرَّ لَجاجَةٌ.

74. Two attributes never come together in the heart of a believer: bad character and miserliness.

74ـ خَلَّتانِ لا تَجتَمِعانِ في قَلبِ مُؤمِن: سُوءُ الخُلقِ والبُخْلُ.

75. Bad character is inauspicious and offending a benefactor is wickedness.

75ـ سُوءُ الخُلْقِ شُؤْمٌ، والإساءَةُ إلَى المُحسِنِ لُؤْمٌ.

76. Bad character is the worst companion.

76ـ سُوءُ الخُلْقِ شَرُّ قَرين.

77. Bad character alienates the near one and repels the distant one.

77ـ سُوءُ الخُلْقِ يُوحِشُ القَرِيبَ، ويُنَفِّرُ البَعِيدَ.

78. Bad character makes life bitter and is a torment for the soul.

78ـ سُوءُ الخُلْقِ نَكَدُ العَيْشِ وعَذابُ النَّفسِ.

79. The attributes that lead to evil are lying, stinginess, injustice and ignorance.

79ـ الخِلالُ المُنْتِجَةُ لِلشَرِّ الكِذْبُ، والبُخْلُ، والجَوْرُ، وَالجَهْلُ.

80. Bad character alienates the soul and removes amiability.

80ـ سُوءُ الخُلقِ يُوحِشُ النَّفْسَ ويَرْفَعُ الأُنْسَ.

81. The worst qualities are dishonesty and hypocrisy.

81ـ شَرُّ الأخلاقِ الكِذْبُ والنِّفاقُ.

82. The worst of habits is lying.

82ـ شَرُّ الشِّيَمِ الكِذْبُ.

83. A vice may debase [the one who commits it].

83ـ قَدْ تُزْري الدَّنِيَّةُ.

84. Every malady has a cure except bad character.

84ـ كُلُّ داء يُداوى إلاَّ سُوءُ الخُلْقِ.

85. One who is rude by nature, his surroundings are deserted.

85ـ مَنْ خَشُنَتْ عَريكَتُهُ أقْفَرَتْ حاشِيَتُهُ.

86. One whose character is bad torments his [own] soul.

86ـ مَنْ ساءَ خُلْقُهُ عَذَّبَ نَفْسَهُ.

87. One whose character is bad, his [own] family becomes fed up with him.

87ـ مَنْ ساءَ خُلْقُهُ مَلَّهُ أهْلُهُ.

88. One who is of bad character is detested by his companion and associate.

.88ـ مَنْ ساءَ خُلْقُهُ قَلاهُ مُصاحِبُهُ ورَفيقُهُ.

89. One who is of bad character lacks friends and associates.

89ـ مَنْ ساءَ خُلْقُهُ أعْوَزَهُ الصَّديقُ، والرَّفيقُ.

90. It is from bad character to be stingy and abusive in demanding your right.

90ـ مِنْ سُوءِ الخُلْقِ البُخْلُ، وسُوءُ التَّقاضي.

91. Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks.

91ـ اِحْذَرِ الهَزْلَ، واللَّعْبَ، وكَثْرَةَ المَزْحِ، والضِّحْكِ، وَالتُّرَهاتِ.

92. Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry of the age of ignorance.

92ـ اِحْذَرُوا مَنافِخَ الكِبْرِ، وغَلَبَةَ الحَمِيَّةِ، وتَعَصُّبَ الجاهِلِيَّةِ.

93. Beware of a wicked heart, corruption of intention, embarking on vice and the deception of [false] aspiration.

93ـ إيّاكَ وخُبْثَ الطَّوِيَّةِ، وإفْسادَ النِّيَّةِ، ورُكوبَ الدَّنِيَّةِ،وَ غُرُورَ الأُمْنِيَّةِ.

94. The most detestable of morals is treachery.

94ـ أقبَحُ الأخْلاقِ الخِيانَةُ.

95. The most wicked characteristic is spite.

95ـ اَلأَمُ الخُلْقِ الحِقْدُ.

96. The worst of morals is adorning oneself with vices.

96ـ أسْوَءُ الخَلائِقِ اَلتَّحَلّي بِالرَّذائِلِ.

97. A dispraised character is from the fruits of ignorance.

97ـ اَلخُلقُ المَذْمُومُ مِنْ ثِمارِ الجَهْلِ.

98. How detestable are the traits of the vile and how good are the qualities of the honourable!

98ـ ما أقْبَحَ شِيَمَ اللِّئامِ، وأحسَنَ سَجايَا الكِرامِ.

99. Being close to the people in their morals [and habits] is a safeguard from their malice.

99ـ مُقارَبَةُ الرِّجالِ في خَلائِقِهِمْ أمْنٌ مِنْ غَوائِلِهِمْ.

100. There is no good in a character that is not adorned with forbearance.

100ـ لا خَيْرَ في خُلْق لا يَزينُهُ حِلْمٌ.

101. There is no good in the trait of arrogance, haughtiness and pride.

101ـ لا خَيْرَ في شيمَةِ كِبْر، وتَجَبُّر، وفَخْر.

102. There is no life for the one who has a bad character.

102ـ لاعَيْشَ لِسَيِّيءِ الخُلْقِ.

103. There is no loneliness worse than [that which is brought about by] bad character.

103ـ لا وَحْشَةَ أوْحَشُ مِنْ سُوءِ الخُلقِ.

104. The one who has a bad character is very impetuous and has a bitter life.

104ـ اَلسَّيِّيُ الخُلقِ كَثيرُ الطَّيْش مُنَغِّصُ العَيْشِ.

105. A bad character is one of the two torments.

105ـ اَلخُلقُ السَّـيِّءُ أحَدُ العَذابَينِ.

106. One who makes his character bad, torments his [own] soul.

106ـ مَنْ أساءَ خُلْقَهُ عَذَّبَ نَفْسَهُ.

107. One whose character is bad, his [own] family becomes fed up with him.

107ـ مَنْ ضاقَ خُلْقُهُ مَلَّهُ أهْلُهُ.

108. One whose character is bad, his sustenance is restricted.

108ـ مَنْ ساءَ خُلْقُهُ ضاقَ 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.

109ـ مَنْ لَمْ يُؤَكِّد قَديمَهُ بِحَديثِهِ، شانَ سَلَفَهُ وخانَ خَلَفَهُ.

Creation المخلوق

1. Every creation is moving towards that which it has no knowledge of.

1ـ كُلُّ مَخْلُوق يَجْري إلى ما لايَدْري

Seclusion الخلوة

1. The cause of immorality is seclusion.

1ـ سَبَبُ الفُجورِ الخَلْوَةُ.

2. Remaining in seclusion (when it is required to safeguard faith) is the habit of the righteous.

2ـ مُلازَمَةُ الخَلْوَةِ دَأْبُ الصُّلَحاءِ.

Wine الخمر

1. Abandoning the drinking of wine is [commanded as] a protection for the mind.

1ـ وتَرْكَ شُـرْبِ الخَمْرِ تَحصيناً لِلْعَقْلِ.

Five Bad Qualities خمس وخمسة

1. Five [types of people] are worthy of being humiliated: The one who interferes between two people when they have not involved him in their affair, the one who issues commands to the owner of the house [while] in his house, the one who approaches a dining table when he has not been invited to do so, the one who continues talking when nobody is listening and the one who sits in the place where he has no right to sit.

1ـ خَـمْسَةٌ يَنْبَغي أنْ يُهانُوا: اَلدَّاخِلُ بَيْنَ اثْنَيْن، لَمْ يُدْخِلاهُ في أمْرِهما، وَالمُتَأمِّرُ على صاحِبِ البَيْتِ في بَيْتِهِ، والمُتَقَدِّمُ على مائِدَة لَمْ يُدْعَ إلَيها، وَالمُقبلُ بِحَديثِهِ على غَيرِ مُسْتَمِع، والجالِسُ فِي المَجالِسِ الَّتي لايَسْتَحِقُّها.

2. Five qualities are detested from five [people]: Excessive licentiousness from scholars, greed from sages, stinginess from the wealthy, shamelessness from women and from the elders, adultery.

2ـ خَمْسٌ يُسْتَقْبَحْنَ مِنْ خَمْس: كَثْرَةُ الفُجورِ مِنَ العُلَماءِ، والحِرْصُ في الحُكَماءِ، والبُخلُ فيِ الأغْنياءِ، والقِحَةُ في النِّساءِ ومِنَ المَشايِخِ الزِّنا.

Anonymity الخمول

1. Verily in anonymity [and lack of fame and prominence] there is peace of mind.

1ـ إنَّ فيِ الخُمُولِ لَراحَةً.

Fear الخوف والخشية

1. Fear [of Allah] is the imprisonment of the self from sins and its impediment from vices.

1ـ الخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ، ورادِعُها عَنِ المَعاصي.

2. Fear of Allah in this world makes one safe from fear of Him in the Hereafter.

2ـ الخَوْفُ مِنَ اللّهِ في الدُّنيا، يُؤْمِنُ الخَوْفَ فِي الآخِرَةِ مِنْهُ.

3. Fear [Allah] and you will be feared by the people.1

3ـ إرْهَبْ تُحذَرْ.

4. Fear [Allah] and you will be feared; and do not act jokingly such that you are belittled.

4 ـ إرْهَبْ تُحْذَر، ولا تَهْزِلْ فَتُحْتَقَرْ.

5. The most fearful [of Allah] among you are the ones who know [Him] the most.

5ـ أَخْوَفُكُمْ أَعْرَفُكُمْ.

6. Fear [of Allah] is security.

6ـ اَلخَوْفُ أمانٌ.

7. Fear of the punishment of Allah is a quality of the God-wary.

7ـ اَلخَشْيَةُ مِنْ عَذابِ اللّهِ شِيمَةُ المُتَّقينَ.

8. Fear [of Allah] is the gown of the Gnostics.

8ـ اَلخَوْفُ جِلْبابُ العارِفينَ.

9. Fear [of Allah] is the distinguishing feature of the believers.

9ـ اَلوَجَلُ شِعارُ المُؤْمِنينَ.

10. When you fear the Creator, you flee towards Him.

10ـ إذا خِفْتَ الخالِقَ فَرَرْتَ إلَيهِ.

11. The fruit of fear is security.

11ـ ثَمَرَةُ الخَوْفِ الأمْنُ.

12. Fear your Lord and seek His mercy, He will save you from that which you fear [in this world] and will bestow [upon you] what you hope for.

12ـ خَفْ رَبَّكَ، وارْجُ رَحْمَتَهُ، يُؤْمِنْكَ مِمَّا تَخافُ وَيُنِلْكَ ما رَجَوْتَ.

13. Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear [Him].

13ـ خَفْ تَأمَنْ ولا تَأمَنْ فَتَخَفْ.

14. Fear your Lord with a fearing that distracts you from hope of His mercy, and have hope of His mercy with the hoping of one who does not feel safe from His fear.

14ـ خَفْ رَبَّكَ خَوْفاً يَشْغَلُكَ عَنْ رَجائِهِ، وارْجُهُ رَجاءَ مَنْ لا يَأمَنُ خَوْفَهُ.

15. The best action is striking a balance between hope [of His mercy] and fear [of His wrath].

15ـ خَيْرُ الأعمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ.

16. Fear Allah with the fearing of one who busies his mind with contemplation, for indeed fear [of Allah] is the best place to find security and is a restraint for the self from vices.

16ـ خَفِ اللّهَ خَوْفَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ، فَإنَّ الخَوْفَ مَظِنَّةُ الأمْنِ، وَسِجنُ (وَشَجْنُ) النَّفسِ عَنِ المَعاصي.

17. Fear of Allah is the consolidation of faith.

17ـ خَشْيَةُ اللّهِ جِماعُ الإيمانِ.

18. Fear of Allah brings security for the one who is filled with it.

18ـ خَوْفُ اللّهُ يَجْلُبُ لِمُسْتَشْعِرِهِ الأمانَ.

19. Fear Allah and He will protect you, and do not feel safe from Him [to the extent that you begin committing sins] so that He punishes you.

19ـ خَفِ اللّهَ يُؤمِنْكَ، ولا تأمَنْهُ فَيُعَذِّبَكَ.

20. Many a fear turns into security.

20ـ رُبَّ خَوْف يَعُودُ بِالأمانِ.

21. There is many a frightening thing that you are not cautious of.

21ـ رُبَّ مَخُوف لاتَحْذَرُهُ.

22. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

22ـ طُوبى لِمَنْ راقَبَ رَبَّهُ وخافَ ذَنْبَهُ.

23. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

23ـ طُوبى لِمَنْ أَلْزَمَ نَفْسَهُ مَخافَةَ رَبِّهِ، وأطاعَهُ فِي السِّرِّ والجَهرِ.

24. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

24ـ طُوبى لِمَنِ اسْتَشْعَرَ الوَجَلَ، وكَذَّبَ الأمَلَ وتَجَنَّبَ الزَّلَلَ.

25. Blessed be the one who fears Allah and thus becomes safe [from chastisement in the Hereafter].

25ـ طُوبى لِمَنْ خافَ اللّهَ فَأمِنَ.

26. I am amazed at the one who knows Allah, how can his fear [of Him] not become intensified?!

26ـ عَجِبْتُ لِمَنْ عَرَفَ اللّهَ كَيفَ لا يَشْتَدُّ خَوْفُهُ.

27. I am amazed at the one who is incapable of warding off that which comes upon him, how does he feel safe from the one whom (or the thing which) he is afraid of?!

27ـ عَجِبْتُ لِمَنْ يَعْجُزُ عَنْ دَفْعِ ما عَراهُ كَيفَ يَقَعُ لَهُ الأمْنُ مِمَّن (ممَّا)يَخشاهُ.

28. Fear [of Allah] is sufficient as knowledge.

28ـ كَفى بِالخَشْيَةِ عِلْماً.

29. Just as you hope, fear.

29ـ كَما تَرْجُو خَفْ.

30. One who fears [Allah] is safe.

30ـ مَنْ خافَ أمِنَ.

31. One who fears [Allah] gets up [to worship Him] in the night.

31ـ مَنْ خافَ أدْلَجَ(أدَّلَجَ).

32. Whoever fears Allah, his knowledge is complete.

32ـ مَنْ خَشِيَ اللّهَ كَمُلَ عِلْمُهُ.

33. Whoever fears Allah, his [other] fears are reduced.

33ـ مَنْ خافَ اللّهَ قَلَّتْ مَخافَتُهُ.

34. One whose fear [of Allah] increases, his affliction is reduced.

34ـ مَنْ كَثُرَتْ مَخافَتُهُ قَلَّتْ آفَتُهُ.

35. One who fears Allah does not quench his anger [by taking revenge].

35ـ مَنْ خافَ اللّهَ لَمْ يَشْفِ غَيْظَهُ.

36. One who fears his Lord refrains from being unjust [to anyone].

36ـ مَنْ خافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ.

37. One whose fear [of Allah] reduces, his affliction increases.

37ـ مَنْ قَلَّتْ مَخافَتُهُ كَثُرَتْ آفَتُهُ.

38. One who does not truly fear Allah will not gain His security.

38ـ مَنْ لَمْ يَصْدُق مِنَ اللّهِ خَوْفُهُ لَمْ يَنَلْ مِنْهُ الأمانُ.

39. One who fears Allah is protected by Allah, the Glorified, from everything.

39ـ مَنْ خافَ اللّهَ آمَنَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَيْءٍ.

40. The best form of worship is fear [and awe] of Allah.

40ـ نِعْمَ العِبادَةُ الخَشْيَةُ.

41. The best barrier from sins is fear [of Allah].

41ـ نِعْمَ الحاجِزُ عَنِ المعاصي الخَوْفُ.

42. The best means of [arriving at] security is fear [of Allah].

42ـ نِعْمَ مَطِيَّةُ الأمْنِ الخَوْفُ.

43. Let no fearful one fear anything other than his sins.

43ـ لايَخَفْ خائِفٌ إلاّ ذَنْبَهُ.

44. Do not fear anything other than your sins.

44ـ لا تَخَفْ إلاّ ذَنْبَكَ.

45. There is no knowledge like the fear [and awe] of Allah.

45ـ لاعِلمَ كالخَشْيَةِ.

46. Fear [and awe] of Allah is the attribute of the felicitous.

46ـ اَلخَشْيَةُ شيمَةُ السُّعَداءِ.

47. One who fears the threat of Allah [to the evildoers] brings close to himself that which is far.

47ـ مَنْ خافَ الوَعيدَ قَرَّبَ على نَفْسِهِ البَعيدَ.

48. Fear [of Allah] is a backing.

48ـ الخَوْفُ اِسْتِظْهارٌ.

49. One who fears [divine] punishment desists from evil actions.

49ـ مَنْ خافَ العِقابَ اِنْصَرَفَ عَنِ السَّيِّئاتِ.

1. Or in another reading: Fear [Allah] and you will be cautious [not to disobey Him].

Fearing Other than Allah الخوف من غير اللّه

1. Whenever you fear the created [as opposed to the Creator], you flee from him.

1ـ إذا خِفْتَ المَخْلُوقَ فَرَرْتَ 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.

2ـ إذا هِبْتَ أمْراً فَقَعْ فيهِ، فإنَّ شِدَّةَ تَوَقّيهِ أشَدُّ مِنَ الوُقُوعِ فيهِ.

3. He (ʿa) 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].

3ـ وقال ـ عليه السّلام ـ في حَقِّ مَنْ ذَمَّهُ: جَعَلَ خَوْفَهُ مِنَ العِبادِ نَقْداً، ومِنْ خالِقِهِمْ (خالِقِهِ) ضَماناً (ضِماراً) وَوَعْداً.

4. One who fears the people, Allah, the Glorified, makes him afraid of everything.

4ـ مَنْ خافَ النَّاسَ أخافَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَيْء.

The Fearful الخائف

1. The fearful one has no life.

1ـ اَلخائِفُ لا عَيْشَ لَهُ.

2. How many a fearful person has been taken to a place of safety by his fear.

2ـ كَمْ مِنْ خائِف وَفَدَ بِهِ خَوفُهُ على قَرارَةِ الأمْنِ.

3. One who fears, fails.

3ـ مَنْ هابَ خابَ.

Frightening Others الإخافة

1. One who does not frighten others will never be frightened [by anyone].

1ـ مَنْ لَمْ يُخِفْ أحَداً لَمْ يَخَفْ أبَداً.

2. One who frightens you [from committing sins] in order to protect you [from punishment] is better than one who gives you a [false] sense of security on order that you may become frightened.

2ـ مَنْ أخافَكَ لِكَى يُؤْمِنَكَ خَيْـرٌ لَكَ مِمَّنْ يُؤْمِنُكَ لِكَىْ يُخيفَكَ.

The Frustrated الخائب

1. For the frustrated and hopeless one there is the anguish of ruin [and loss].

1ـ لِلْخائِبِ الآئِسِ مَضَضُ الهَلاكِ.

Good الخير

1. Good does not perish.

1ـ اَلخَيرُ لا يَفْنى.

2. Good is easier [to do] than an evil action.

2ـ اَلخَيْـرُ أسْهَلُ مِنْ فِعلِ الشَّـرِّ.

3. The bane of goodness is an evil companion.

3ـ آفَةُ الخَيْرِ قَرينُ السُّوءِ.

4. When you make the intention of doing good, then execute it.

4ـ إذا عَقَدْتُمْ على عَزائِمِ خَيْر فَامْضُوها.

5. When you witness [a] good [deed] then take to it.

5ـ إذا رَأَيْتُمُ الخَيْرَ فَخُذُوا بهِ.

6. Three things consolidate that which is good: bestowing favours, guarding [one's] sureties and keeping ties with near relatives.

6ـ ثَلاثٌ هُنَّ جِماعُ الخَيرِ: إسْداءُ النِّعَمِ، ورِعايَةُ الذِّمَمِ، وصِلَةُ الرَّحِمِ.

7. Consolidation of good is in acting on that which lasts and making light of that which perishes.

7ـ جِماعُ الخَيرِ في العَمَلِ بِما يَبْقى، والاسْتِهانَةِ بِما يَفنى.

8. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

8ـ أصلِح المُسيئَ بِحُسْنِ فِعالِكَ ودُلَّ عَلَى الخَيْرِ بِجَميلِ مَقالِكَ.

9. Do good and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

9ـ اِفْعَلِ الخَيرَ ولا تُحَقِّرْ مِنْهُ شَيْئاً، فَإنَّ قَليلَهُ كَثيرٌ وفاعِلَهُ مَحبُورٌ.

10. Increase your gladness for that which you have sent forth of good deeds and [increase] your sadness for that which you have missed from it.

10- أكثِرْ سُرُورَكَ على ما قَدَّمْتَ مِنَ الخَيرِ، وحُزْنَكَ على ما فاتَ مِنْهُ.

11. The good deed that brings the quickest reward is piety.

11- أعْجَلُ الخَيْرِ ثَواباً البِرُّ.

12. Verily that which you send forth of good actions will be preserved for you and that which you delay [or postpone] will benefit other than you.

12- إنَّ ما تُقَدِّمُ مِنْ خَيْر يَكُنْ لَكَ ذُخْرُهُ، وما تُؤَخِّرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

13. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

13- إنَّ أفْضَلَ الخَيْرِ صَدَقَةُ السِّرِّ، وبِرُّ الوالِدَيْنِ، وصِلَةُ الرَّحِمِ.

14. Do good and do not commit evil acts, for the one who performs a good deed is better than it and the one who commits an evil act is more evil than it.

14- اِفعَلِ الخَيْرَ، ولا تَفْعَلِ الشَّرَّ، فَخَيْرٌ مِنَ الخَيْرِ مَنْ يَفْعَلُهُ، وشَرٌ مِنَ الشَّرِّ مَنْ يَأتيهِ بِفِعْلِهِ.

15. Do good deeds as much as you can, for better than the good deed is the one who does it.

15- اِفْعَلُوا الخَيْرَ مَا اسْتَطَعْتُمْ، فَخَيْرٌ مِنَ الخَيرِ فاعِلُهُ.

16. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

16- ألا إنَّ أبْصَرَ الأبْصارِ، مَنْ نَفَذَ فِي الخَيْرِ طَرْفُهُ.

17. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

17ـ جِماعُ الخَيْرِ فِي المُشاوَرَةِ، والأخْذِ بِقَولِ النَّصيحِ.

18. The consolidation of good is in making friendship for the sake of Allah and making enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of Allah.

18ـ جِماعُ الخَيْرِ فِي المُوالاةِ فِي اللّهِ، والمُعاداةِ فِي اللّهِ، والمَحَبَّةِ فِي اللّهِ، والبُغْضِ فِي اللّهِ.

19. Consolidation of good is in [performing] virtuous actions.

19ـ جِماعُ الخَيرِ في أعمالِ البِرِّ.

20. Sometimes good may come upon you from where you least expect it.

20ـ رُبَّ خَيْر وافاكَ مِنْ حَيْثُ لا تَرْقَبُهُ.

21. Whoever wears [the garment of] virtue disrobes himself of evil.

21ـ مَنْ لَبِسَ الخَيْرَ تَعَرَّى مِنَ الشَّـرِّ.

22. One who does good has [actually] started with [gaining its benefit] himself.

22ـ مَنْ فَعَلَ الخَيْرَ فَبِنَفْسِهِ بَدَأ.

23. One who plants good, reaps reward.

23ـ مَن زَرَعَ خَيْراً حَصَدَ أجْراً.

24. Whoever does not know how to distinguish good from evil, then he is [actually] from the beasts.

24ـ مَنْ لَمْ يَعْرِفِ الخَيْرَ مِنَ الشَّـرِّ فَهُوَ مِنَ البَهائِمِ.

25. One who does not know the benefit of a good action will not be capable of performing it.

25ـ مَنْ لَمْ يَعْرِفْ مَنْفِعَةَ الخَيرِ لَمْ يَقْدِرْ عَلَى العَملِ بِهِ.

26. One who sends forth a good deed will find it [in the Hereafter].

26ـ مَنْ قَدَّمَ خَيْراً وَجَدَهُ.

27. One who is falls short in performing good deeds, loses and regrets.

27ـ مَنْ قَصَـرَّ عَنْ فِعْلِ الخَيْرِ خَسِـرَ ونَدِمَ.

28. From the signs of goodness is refraining from harming others.

28ـ مِنْ أمارات الخَيْرِ الكَفُّ عَنِ الأذى.

29. The good deed that is followed by hellfire is not a good deed.

29ـ ما خَيْرٌ بَعْدَهُ النّارُ بِخَيْر.

30. Never count as evil that through which you realized good.

30ـ لاتَعُدَّنَّ شَرّاً ما أدْرَكْتَ بِهِ خَيْراً.

31. Do not perform any good action in order to show off and do not abandon it out of shame.

31ـ لاتَعْمَلْ شَيْئاً مِنَ الخَيرِ رِياءً، ولا تَتْرُكْهُ حَياءً.

32. None of you should ever say: ‘indeed there is one who is more worthy of doing the good action than me,’ for it will, by Allah, become that way. Verily for good and evil there are adherents, so whenever you leave it, its adherents perform it in your place.

32ـ لايَقُولَنَّ أحَدُكُمْ إنَّ أحَداً أولى بِفِعْلِ الخَيْرِ مِنّي فَيَكونَ واللّهِ كَذلِكَ، إنَّ لِلْخَيرِ والشَّـرِّ أهْلاً فَمَهْما تَرَكْتُمُوهُ كَفاكُمُوهُ أهْلُهُ.

33. That which you send forth of good deeds is [preserved] with the One who does not diminish [its] reward and that which you commit from evil actions is [preserved] with the One who is not incapable of [meting out] punishment.

33ـ ما قَدَّمْتَهُ مِنْ خَير فَعِندَ مَنْ لا يَبْخَسُ الثَّوابَ، ومَا ارْتَكَبْتَهُ مِنْ شَرّ فَعِندَ مَنْ لا يُعْجِزُهُ العِقابُ.

34. The essential prerequisite of good action is taking the initiative in [performing] it.

34ـ مِلاكُ الخَيْرِ مُبادَرَتُهُ.

35. The basis of every good deed is obedience to Allah, the Glorified.

35ـ مِلاكُ كُلِّ خَيْر طاعَةُ اللّهِ سُبْحانَهُ.

36. The key to goodness is renouncing evil.

36ـ مِفْتاحُ الخَيْرِ التَّبَـرّي مِنَ الشَّـرِّ.

37. An evil [action] that does not last is better than a good [deed] that does not last.

37ـ شَرٌّ لايَدُومُ خَيْرٌ مِن خَيْر لا يَدُومُ.

38. The one who seeks goodness through evil action, his mind and senses are corrupt.

38ـ طالِبُ الخَيْرِ بِعَمَلِ الشَّـرِّ فاسِدُ العَقْلِ والحِسِّ.

39. He who seeks good will triumph by it.

39ـ ظَفَرَ بِالخَيْرِ مَنْ طَلَبَهُ.

40. The determination to do good extinguishes the fire of evil.

40ـ عَزيمَةُ الخَيرِ تُطْفِىءُ نارَ الشَّـرِّ.

41. The planter of the tree of good reaps the sweetest fruit.

41ـ غارِسُ شَجَرةِ الخَيْرِ تَجْتَنيها أحْلى ثَمَرَة.

42. You will never realize good until you renounce evil.

42ـ لَنْ تَتَحَقَّقَ الخَيرَ حتّى تَتَبَـرَّأَ مِنَ الشَّـرِّ.

43. There is nothing better than [a] good [deed] except its reward.

43ـ لَيْسَ بِخَير مِنَ الخَيرِ إلاَّ ثَوابُهُ.

44. Goodness is not in having more wealth and children, rather goodness is only in possessing more knowledge and greater forbearance.

44ـ لَيْسَ الخَيْرُ أن يَكْثُرَ مالُكَ ووَلَدُكَ، إنَّما الخَيْرُ أنْ يَكْثُرَ عِلْمُكَ، وَيَعْظُمَ حِلْمُكَ.

45. One who advances good, gains.

45ـ مَنْ قَدَّمَ الخَيرَ غَنِمَ.

46. The doer of [a] good [deed] is better than it.

46ـ فاعِلُ الخَيرِ خَيْرٌ مِنْهُ.

47. The good action is a lasting store and a pure fruitage.

47ـ فِعْلُ الخَيْرِ ذَخيرَةٌ باقِيَةٌ، وثَمَرَةٌ زاكِيَةٌ.

48. Send forth good actions and you will gain [in the Hereafter]; purify your actions [by performing them sincerely for Allah] and you will be felicitous.

48ـ قَدِّمُوا خَيراً تَغْنَمُوا، وأخْلِصُوا أعْمالَكُمْ تَسْعَدُوا.

49. Indeed, being a follower in good is [much] better for you than being a leader in evil.

49ـ لأن تَكُونَ تابِعاً لِلخَيْرِ خَيرٌ لَكَ مِنْ أنْ تَكُونَ مَتْبُوعاً فِي الشَّرِّ.

50. Nobody will ever be given the reward of a good action except the one who performs it.

50ـ لَنْ يُجزى جَزاءَ الخَيْرِ إلاَّ فاعِلُهُ.

Good of this World and the Hereafter خير الدنيا والآخرة

1. Four [qualities] are such that whoever they have been given to has been given the good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence from consuming what is forbidden and good character.

1ـ أرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيا وَالآخِرَةِ: صِدْقُ حَديث، وَأداءُ أمانَة، وعِفَّةُ بَطْن، وحُسْنُ خُلق.

2. Three [traits] are such that whoever possesses them has been bestowed with the good of this world and the Hereafter. They are: being satisfied with what has been decreed [by Allah], patience in the face of hardship and thankfulness in times of ease [and prosperity].

2ـ ثَلاثٌ مَنْ كُنَّ فيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيا وَالآخِرَةِ: هُنَّ الرِّضا بِالقَضاءِ، وَالصَّبْرُ عَلَى البَلاءِ، وَالشُّكْرُ فِي الرَّخاءِ.

Seeking What is Best الاستخارة

1. Seek what is best and do not chose what you want, for how many a person who has chosen what he wanted and found his own destruction in it!

1ـ اِسْتَخِرْ ولا تَتَخَيَّرْ، فَكَمْ مَنْ تَخَيَّرَ أمْراً كانَ هَلاكُهُ فيهِ.

2. When you embark on something, seek what is best from it.

2ـ إذا أمْضَيْتَ فَاسْتَخِرْ.

3. He who seeks what is best [in his actions] does not regret.

3ـ ما نَدِمَ مَنِ اسْتَخارَ.

The Virtuous الأخيار

1. The practice of the virtuous ones is polite speech and spreading peace.

1ـ سُنَّةُ الأخْيارِ لِينُ الكَلامِ، وإفْشاءُ السَّلامِ.

Choice الاختيار

1. One whose choice is bad, his results become ugly.

1ـ مَنْ ساءَ اِخْتيارُهُ قَبُحَتْ آثارُهُ.

2. Some bad choices are seeking to overpower one’s equals and making enmity with people.

2ـ مِنْ سُوءِ الاختيارِ مُغالَبَةُ الأكْفاءِ، ومُعاداةُ الرِّجالِ.

3. One of the best choices is accompanying the virtuous.

3ـ مِنْ أحْسَنِ الاخْتيارِ صُحْبَةُ الأخيارِ.

4. Some of the bad choices are fighting [and seeking to overpower] one’s equals, unveiling an enemy

and showing hostility towards one who is able to do harm.

4ـ مِنْ سُوءِ الاخْتيارِ مُغالَبَةُ الأكْفاءِ، ومُكاشَفَةُ الأعْداءِ ومُناواةُ مَنْ يَقْدِرُ عَلَى الضَّـرّاءِ.

5. One of the most excellent choices and best precautions [and supports] is for you to be just in your ruling (or judgment) and to carry it out among the special and the ordinary [people] equally.

5ـ مِنْ أفْضَلِ الاختيارِ وأحسَنِ الاستظْهارِ أنْ تَعْدِلَ فِي الحُكْمِ (القَضاءِ)، وتُجرِيَهُ فِي الخاصَّةِ والعامَّةِ عَلَى السَّواءِ.

6. From the best of choices is adorning oneself with selflessness.

6ـ مِنْ أفْضَلِ الاخْتيارِ التَّحَلّي بِالإيثارِ.

7. From the good choices [one makes] is keeping company with the virtuous and keeping a distance from the wicked.

7ـ مِنْ حُسْنِ الاخْتيارِ مُقارَنَةُ الأخْيارِ، ومُفارَقَةُ الأشرارِ.

8. The worst choice is being satisfied with deficiency.

8ـ بِئْسَ الاخْتيارُ الرِّضا بِالنَّقْصِ.

The Choice of Allah اختيار الله

1. Whoever does not get reformed by that which Allah has chosen [for him] will not be reformed by what he chooses for himself.

1ـ مَنْ لَمْ يَصْلُحْ عَلَى اخْتيارِ اللّهِ لَمْ يَصْلُحْ عَلَى اخْتيارِهِ لِنَفْسِهِ.

Treachery and Disloyalty الخيانة

1. Keep away from treachery for it is [a cause of] turning away from Islam.

1ـ جانِبُوا الخِيانَةَ فَإنَّها مُجانَبَةُ الإسلامِ.

2. The cornerstone of hypocrisy is treachery.

2ـ رَأسُ النِّفاقِ الخِيانَةُ.

3. The peak of ingratitude is disloyalty.

3ـ رَأسُ الكُفْرِ الخِيانَةُ.

4. The highest form of treachery is the treachery of a beloved friend and the breaking of pledges.

4ـ غايَةُ الخِيانَةِ خِيانَةُ الخِلِّ الوَدُودِ ونَقْضُ العُهُودِ.

5. One who acts with treachery has done injustice to the trust [that was entrusted to him].

5ـ مَنْ عَمِلَ بِالخِيانَةِ فَقَدْ ظَلَمَ الأمانَةَ.

6. From the most grievous forms of treachery is being treacherous with trusts or deposits [that one has been entrusted with].

6ـ مِنْ أفْحَشِ الخِيانَةِ خِيانَةُ الوَدائِعِ.

7. Do not act treacherously towards one who trusts you, even if he is disloyal with you, and do not disgrace your enemy, even if he disgraces you.

7ـ لا تَخُنْ مَنِ ائْتَمَنَكَ وإنْ خانَكَ، ولا تَشِنْ عَدُوَّكَ وإنْ شانَكَ.

8. Treachery and brotherhood do not go together.

8ـ لاتَجْتَمِعُ الخِيانَةُ، والأُخُوَّةُ.

9. Keep away from treachery for it is the worst offence, and verily the treacherous one is surely punished with fire for his treachery.

9ـ إيّاكَ والخيانَةَ، فَإنَّها شَرُّ مَعصِيَة، وإنَّ الخائنَ لَمُعَذَّبٌ بِالنّارِ على خيانَتِهِ.

10. The worst treachery is treachery against the nation.

10ـ أعْظَمُ الخِيانَةِ خِيانَةُ الأُمَّةِ.

11. Treachery is betrayal.

11ـ الْخِيانَةُ غَدْرٌ.

12. Treachery is the brother of dishonesty.

12ـ اَلخِيانَةُ أخُ الكِذْبِ.

13. Treachery is the double of deceit.

13ـ اَلخيانَةُ صِنْوُ الإفْكِ.

14. Treachery is the cornerstone of hypocrisy.

14ـ اَلخيانَةُ رَأْسُ النِّفاقِ.

15. Treachery is an indication of lack of piety and absence of religiosity.

15ـ اَلخيانَةُ دَليلٌ على قِلَّةِ الوَرَعِ، وعَدَمِ الدِّيانَةِ.

16. When treacheries (or offenses) become manifest, blessings are taken away.

16ـ إذا ظَهَرَتِ الخِيانات (الجنايات) اِرْتَفَعَتِ البَرَكاتُ.

17. Unwelcome are the faces that are not seen except in every evil situation.

17ـ لامَرحَباً بِوُجوه لا تُرى إلاّ عِنْدَ كُلِّ سُوء.

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'.

1ـ الخائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيرِ نَفْسِهِ، وكانَ يَوْمُهُ شَـرّاً مِنْ أمْسِهِ.

2. The enticer [towards deviance] and the treacherous one are alike.1

2ـ المُزيعُ والخائِنُ سَواءٌ.

3. The treacherous person has no loyalty in him.

3ـ اَلخائِنُ لا وَفاءَ لَهُ.

4. From the signs of being forsaken [by Allah] is considering the treacherous to be trustworthy.

4ـ مِنْ عَلاماتِ الخِذْلانِ ايتِمانُ الخُوّانِ.

1. Or in another reading: The discloser [of secrets] and the treacherous one are alike.

The Diligent and the Hardworking الدائب والكادح

1. Many a diligent person also loses (or causes loss).

1ـ رُبَّ دائب مُضَيِّع.

2. Many a person toils for the one who is not grateful to him.

2ـ رُبَّ كادِح لِمَنْ لايَشْكُرُهُ.

Following up Matters استدبار الأُمور

1. One who follows up [and thinks about] matters [that have passed], gets perplexed.

1ـ مَنِ اسْتَدْبَرَ الأُمُورَ تَحَيَّرَ.

One who Turns Back and the One who Moves Forward المدبر والمقبل

1. Never hold on to one who turns back and do not separate from the one who moves forward.

1ـ لا تَتَمَسَّكَنَّ بِمُدْبِر، ولا تُفارِقَنَّ مُقْبِلاً.

2. It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

2ـ لَرُبَّما أقْبَلَ المُدْبِرُ، وأدْبَرَ المُقْبِلُ.

Planning التدبير

1. Little [done] with planning is more lasting than a lot done with wastefulness.

1ـ اَلقَلِيلُ مَعَ التَّدْبيرِ أبْقى مِنَ الكَثيرِ مَعَ التَّبْذيرِ.

2. The most manifest sign of abundant intelligence is good planning.

2ـ أدَلُّ شَيْء على غَزارَةِ العَقْلِ حُسْنُ التَّدْبيرِ.

3. Planning comes with consideration and consideration comes with contemplation.

3ـ التَّدْبيرُ بِالرَّأيِ، والرَّأيُ بِالفِكْرِ.

4. Planning is half of the assistance.

4ـ التَّدْبيرُ نِصْفُ المَعُونَةِ.

5. Planning before action saves one from regret.

5ـ التَّدْبيرُ قَبْلَ العَمَلِ يُؤْمِنُ النَّدَمَ.

6. Planning before action saves one from error.

6ـ التَّدْبيرُ قَبْلَ الفِعْلِ يُؤْمِنُ العِثارَ.

7. Good planning and keeping away from wastefulness are from good politics.

7ـ حُسْنُ التَّدْبيرِ، وتَجَنُّبُ التَّبْذيرِ مِنْ حُسْنِ السِّياسَةِ.

8. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

8ـ حُسْنُ التَّدْبيرِ يُنْمي قَليلَ المالِ، وسُوءُ التَّدْبيرِ يُفْني كَثيرَهُ.

9. The cause of ruin is bad planning.

9ـ سَبَبُ التَّدْميرِ سُوءُ التَّدبيرِ (سُوءُ التَّدبيرِ سَبَبُ التَّدْمير).

10. Bad planning is the key to poverty.

10ـ سُوءُ التَّدبيرِ مِفتاحُ الفَقْرِ.

11. One whose planning is bad, his ruin in hastened.

11ـ مَنْ ساءَ تَدْبيرُهُ تَعَجَّلَ تَدميرُهُ.

12. One whose planning is delayed, his destruction is expedited.

12ـ مَنْ تَأخَّرَ تَدبيرُهُ تَقَدَّمَ تَدميرُهُ.

13. One whose panning is bad, his estimation is nullified.

13ـ مَنْ ساءَ تَدْبِيرُهُ بَطَلَ تَقْديرُهُ.

14. One whose planning is bad, his destruction is in his planning.

14ـ مَنْ ساءَ تَدبِيرُهُ كانَ هَلاكُهُ في تَدبيرِهِ.

15. There is no wisdom like planning.

15ـ لا عَقلَ كالتَّدبيرِ.

16. There is no benefit in the planning of one who is not obeyed.

16ـ لايَنْجِعُ تَدبيرُ مَنْ لا يُطاعُ.

Desertion and Abandonment التَّدابر والتخاذل

1. Keep away from abandonment, desertion and severing of ties with near relatives.

1ـ جانِبُوا التَّخاذُلَ، والتَّدابُرَ، وقَطيعَةَ الأرْحامِ.

Turning Backward الإدبار

1. It is seldom that one who turns back [and retreats] returns to the front.

1ـ قَلَّما يَعُودُ الإدْبارُ إقْبالاً.

2. From the signs of turning backward is accompanying the vile.

2ـ مِنْ عَلاماتِ الإدْبارِ مُقارَنَةُ الأرْذالِ.

3. From the signs of turning backward is thinking ill of the one who gives you good advice.

3ـ مِنْ عَلاماتِ الإدْبارِ سُوءُ الظَّنِّ بالنَّصيحِ.

4. Turning backward is evinced by four things: bad planning, foul extravagance, lack of consideration and too many excuses.

4ـ يُسْتَدَلُّ علَى الإدْبارِ بِأرْبَع:سُوْءُ التَّدْبيرِ، وقُبْحُ التَّبْذيرِ، وقِلَّةُ الإعْتِبارِ، وكَثْرَةُ الاعْتِذارِ (الاغْتِرارِ).

5. The merits in advancing forward are the demerits in turning backward.

5ـ المَحاسِنُ فِي الإقبالِ هِيَ المَساوي فِي الإدْبارِ.

Entrance الداخل والقادم

1. One who enters into a place of evil is [suspected and] accused.

1ـ مَنْ دَخَلَ مَداخِلَ السُّوءِ أُتُّهِمَ.

2. For everyone who enters [into an unfamiliar place] there is consternation and perplexity.

2ـ لِكُلِّ داخِل دَهْشَةٌ وذُهُولٌ.

3. For everyone who enters there is [a feeling of] consternation, so begin with *salaam*1.

3ـ لِكُلِّ داخِل دَهْشَةٌ فَابْدَأوا بِالسَّلامِ.

4. Everyone who arrives has [a feeling of] perplexity, so make him comfortable with [kind] words.

4ـ لِكُلِّ قادِمٍ حَيْرَةٌ فَابْسُطُوهُ بِالكَلامِ.

1. The Islamic greeting: Sal□mun ‘alaykum.

Gradually Drawing Closer to Destruction الاستدراج والمستدرج

1. Of all people, the person who needs to be most careful is the one who is most safe from abrupt changes [as this may be a means of gradually being drawn to his destruction].

1ـ أولَى النَّاسِ بِالحَذَرِ أسْلَمُهُمْ عَنِ الغِيَرِ.

2. How many a person is gradually drawn to his destruction through the good that is done to him.

2ـ كَمْ مِنْ مُسْتَدرَج بِالإحْسانِ إلَيهِ.

Study الدّرس

1. One who does not continue his study does not acquire deep understanding [of his subject].

1ـ لافِقْهَ لِمَنْ لا يُديمُ الدَّرْسَ.

Rectification and Making Amends الاستدراك والتدارك

1. One who makes amends is on the brink of righteousness.

1ـ اَلمُسْتَدْرِكُ على شَفا صَلاح.

2. Rectify at the end of your life that which you have neglected [and lost] earlier on and you will make your place of return a happy one.

2ـ تَدارَكْ في آخِرِ عُمْرِكَ ما أضَعْتَهُ في أوَّلِهِ تَسْعَدْ بِمُنْقَلَبِكَ.

3. Proper rectification [of one's mistakes] is the symbol of righteousness.

3ـ حُسْنُ الاستِدراكِ عُنْوانُ الصَّلاحِ.

4. Successful is the one who reforms his current actions and makes amends for his past mistakes.

4ـ فازَ مَنْ أصْلَحَ عَمَلَ يَوْمِهِ، واسْتَدْرَكَ فَوارِطَ أمْسِهِ.

5. One who makes amends [for his past mistakes] reforms [himself].

5ـ مَنِ اسْتَدْرَكَ أصْلَحَ.

6. One who rectifies his [past] mistakes reforms [himself].

6ـ مَنِ اسْتَدْرَكَ فَوارِطَهُ أصْلَحَ.

7. How far is making amends [for something] from [its initial] loss!

7ـ ما أبْعَدَ الاستِدراكَ مِنَ الفَوْتِ.

8. Hastening rectification is reformation.

8ـ تَعْجيلُ الاسْتِدْراكِ إصْلاحٌ.

Amicableness المداراة

1. Be amicable with the people and you will be secure from their tribulations and will remain safe from their sly plots.

1ـ دارِ النَّاسَ تَأْمَنْ غَوائِلَهُمْ، وتَسْلَمْ مِنْ مَكائِدِهِمْ.

2. Be amicable with the people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

2ـ دارِ النّاسَ تَسْتَمْتِعْ بِإخائِهِمْ، والْقَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ.

3. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

3ـ دارِ عَدُوَّكَ، وأخْلِصْ لِوَدودِكَ، تَحْفَظِ الأُخُوَّةَ، وتُحرِزِ المُـرُوءَةَ.

4. The cornerstone of wisdom is being amicable with the people.

4ـ رَأسُ الحِكْمَةِ مُداراةُ النَّاسِ.

5. The soundness of life is in being amicable [with people].

5ـ سَلامَةُ العَيْشِ فِي المُداراةِ.

6. One who is amicable with people remains safe.

6ـ مَنْ دارَى النَّاسَ سَلِمَ.

7. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

7ـ مَنْ لَمْ يُصْلِحْهُ حُسْنُ المُداراةِ أصْلَحَهُ سُوءُ المُكافاةِ.

8. One who is amicable with the people is protected from their plotting.

8ـ مَنْ دارَى النَّاسَ أمِنَ مَكرَهُمْ.

9. He who is not amicable with the one who is above him will not realize his goal.

9ـ مَنْ لَـمْ يُدارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بِغْيَتَهُ.

10. Being amicable with people is one of the best actions

10ـ مُداراةُ الرِّجالِ مِنْ أفضَلِ الأعْمالِ.

11. Being amicable with a fool is one of the most severe difficulties.

11ـ مُداراةُ الأحْمَقِ مِنْ أشَدِّ العَناءِ.

12. Being amicable is the most praiseworthy attribute.

12ـ اَلمُداراةُ أحْمَدُ الخِلالِ.

Supplication and the Supplicant الدُّعاءُ والداعي

1. Supplication for a beggar is one of the two charities [that one can give].

1ـ الدُّعاءُ لِلسّائِلِ أحَدُ الصَّدَقَتَيْنِ.

2. The most piercing arrow is the supplication of the oppressed.

2ـ أنْفَذُ السِّهامِ دَعْوَةُ المَظْلُومِ.

3. The most incapable of all people is the one who is unable to supplicate.

3ـ أعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعاءِ.

4. The kindness of Allah does not annul His wisdom; it is for this reason that not all supplications are answered.

4ـ إنَّ كَرَمَ اللّهِ سُبْحانَهُ لا يَنْقُضُ حِكْمَتَهُ، فَلِذلِكَ لا يَقَعُ الإجابَةُ في كُلِّ دَعْوَة.

5. Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends upon you, repel it with supplication; for indeed nothing can repel tribulation except supplication.

5ـ إنَّ لِلّهِ سُبْحانَهُ سَطَوات ونَقِمات، فَإذا نَزَلَتْ بِكُمْ فَادْفَعُوها بِالدُّعاءِ، فَإنَّهُ لايَدْفَعُ البَلاءَ إلاّ الدُّعاءُ.

6. Supplication is the weapon of the close friends [of Allah].

6ـ اَلدُّعاءُ سِلاحُ الأولياءِ.

7. If any one of you wishes that he should never ask Allah, the Glorified, for anything but that He grants it to him, then he should lose hope in people and should not have hope in anyone other than Allah, the Glorified.

7ـ إذا أرادَ أحَدُكُمْ أنْ لا يَسْأَلَ اللّهَ سُبْحانَهُ شَيْئاً إلاّ أعْطاهُ فَلْيَئَسْ مِنَ النَّاسِ، وَلايَكُونُ لَهُ رَجاءٌ إلاّ اللّهُ سُبْحانَهُ.

8. When you have any need [that you wish for] from Allah, the Glorified, then start by sending salutations on the Prophet (s) and then ask Allah for your need, for Allah, the Most High, is too generous to fulfil one of the two supplications that are made to Him and refuse the other.

8ـ إذا كانَتْ لَكَ إلَى اللّهِ سُبْحانَهُ حاجَةٌ فَابْدأ بِالصَّلاةِ عَلَى النَّبيّ صلَّى اللّه عليه وآله وسلَّم، ثُمَّ اسْأَلِ اللّهَ حاجَتَكَ، فإنَّ اللّهَ تعالى أكْرَمُ مِنْ أنْ يُسْأَلَ حاجَتَينِ فيَقْضِيَ إحديهُما وَيَمْنَعَ الأُخرى.

9. Through supplication, tribulations are repelled.

9ـ بِالدُّعاءِ يُسْتَدْفَعُ البَلاءُ.

10. Sometimes you may ask for something but you are not granted it, rather you are given [something] better than it.

10ـ رُبَّما سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهَ وأُعْطيتَ خَيْراً مِنْهُ.

11. The weapon of a believer is supplication.

11ـ سِلاحُ المُؤمِنِ الدُّعاءُ.

12. Ask Allah for forgiveness, well-being and good success [in carrying out His ordinances].

12ـ سَلُوا اللّهَ العَفْوَ والعافِيَةَ وحُسْنَ التَّوفيقِ.

13. Make your supplication sincere, for this makes it more worthy of a response.

13ـ عَلَيكَ بِإخلاْصِ الدُّعاءِ فَإنَّهُ أخْلَقُ بِالإجابَةِ.

14. Not every supplication is answered.

14ـ لَيْسَ كُلُّ دُعاء يُجابُ.

15. One who is given the [opportunity of] supplication will not be deprived of the response.

15ـ مَنْ أُعطِيَ الدُّعاءَ لَمْ يُحْرَمِ الإجابَةَ.

16. Whoever calls upon [and supplicates to] Allah, He answers him.

16ـ مَنْ دَعَا اللّهَ أجابَهُ.

17. The one who is afflicted by severe tribulation is no more in need of supplication than the one who is doing well but is not secure from tribulations.

17ـ مَا المُبْتَلَى الَّذي قَدِ اشْتَدَّ بِهِ البَلاءُ أحْوَجَ إلَى الدُّعاءِ مِنَ المُعافَى الَّذي لا يَأمَنُ البَلاءَ.

18. What a good weapon supplication is!

18ـ نِعمَ السِّلاحُ الدُّعاءُ.

19. Do not reckon that your supplication is being answered [too] slowly while you have obstructed its path with [your] sins.

19ـ لا تَسْتَبْطِئْ إجابَةَ دُعائِكَ وَقَدْسَدَدْتَ طريقَهُ بِالذُّنُوبِ.

20. Never get disheartened by a delayed answer to [your] supplication, for indeed that which is granted is commensurate with the intention, and sometimes the answer might be delayed so that it may result in a greater reward for the seeker and a more bountiful grant for the recipient.

20ـ لا يُقَنِّطَنَّكَ تَأخيرُ إجابَةِ الدُّعاءِ فَإنَّ العَطِيَّةَ على قَدْرِ النِّيَّةِ، ورُبَّما تَأخَّرَتِ الإجابَةُ لِيَكُونَ ذلِكَ أعْظَمَ لأجْرِ السائِلِ، وَأجْزَلَ لِعَطاءِ النَّائِلِ.

21. Whoever asks Allah, He grants to him.

21ـ مَنْ سَألَ اللّهَ أعْطاهُ.

22. There is nothing more beloved to Allah, the Glorified, than being beseeched.

22ـ ما مِنْ شَيْء أحَبُّ إلَى اللّهِ سُبْحانَهُ مِنْ أنْ يُسْألَ.

23. Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants [your wishes to] you, He honours you [at the same time] and if He withholds from you, He does it for your own welfare [and benefit].

23ـ لا تَسْألُوا إلاّ اللّهَ سُبْحانَهُ، فَإنَّهُ إنْ أعْطاكُمْ أكْرَمَكُمْ، وإنْ مَنَعَكُمْ خارَ(حاز) لَكُمْ.

24. Allah, spare our lives and their lives, restore the ties between us and them, rescue them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those are persistent in sinning and disloyalty [and in their enmity towards us] may desist from it.1

24ـ أللّهُمَّ احْقِنْ دِمائَنا ودِمائَهُمْ، وأَصْلِحْ ذاتَ بَيْنِنا وبَيْنَهُمْ، وأَنْقِذْهُم(وَ أهدِهِمْ) مِن ضَلالَتِهِمْ، حتّى يَعْرِفَ الحقَّ مَنْ جَهِلَهُ، ويَرْعَوِىَ عَنِ الغَيِّ والغَدْرِ مَنْ لَهِجَ بِهِ.

25. Whoever knocks on the door of Allah, it is opened for him.

25ـ مَنْ قَرَعَ بابَ اللّهِ فُتِحَ لَهُ.

26. The one who supplicates without action is like a bow without a bowstring.

26ـ الدَّاعي بِلا عَمل كَالقَوْسِ بِلا وَتَر.

1. This was the supplication taught by Am□r al-Mu'min□n ('a) to his men during the Battle of Siff□n.

The Call الدعوة والداعية

1. Deaf is the ear that does not hear the call [of guidance].

1ـ وُقِرَ سَمْعٌ لَمْ تَسْمَعِ الدَّاعِيَةُ.

2. Two calls never differ but that one of them leads to misguidance.

2ـ ما اخْتَلَفَتْ دَعْوَتانِ إلاّ كانَتْ إحْديهُما ضَلالَةً.

The Guide الدليل

1. Deviation of the guide is the destruction of the seeker of guidance.

1ـ ضَلالُ الدَّليلِ هَلاكُ المُسْتَدِلّ.

Seriously Ill الدَنِف

1. How many [times has] a seriously ill person been saved while a healthy person died!

1ـ كَمْ دَنِف نَجا وصَحيح هَوى.

The Despicable الدَّنيَّة

1. One who comes near the despicable is accused.

1ـ مَنْ قَرُبَ مِنَ الدَّنيَّةِ أُتُّهِمَ.

Loathsome Actions and Traits الدَّنايا

1. Disassociating oneself from loathsome actions and traits subdues the enemy.

1ـ مُبايَنَةُ الدَّنايا تَكْبِتُ العَدُوَّ.

This World الدنيا

1. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

1ـ الدُّنيا لا تَصْفُو لِشارِب، ولا تَفي لِصاحِب.

2. This world is filled with tribulations [and] stricken with tragedies and calamities.

2ـ الدُّنيا مَلِيئَةٌ بِالمَصائِبِ طارِقَةٌ بِالفَجايِعِ والنَّوائِبِ.

3. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

3ـ الدُّنيا مُنْتَقِلَةٌ فانِيَةٌ، إنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَها.

4. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

4ـ الدُّنيا أصْغَرُ وأحْقَرُ وأنْزَرُ مِنْ أنْ تُطاعَ فيهَا الأحْقادُ.

5. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

5ـ الدُّنيا سِجْنُ المُؤمِنِ، والمَوتُ تُحفَتُهُ، والجَنَّةُ مَأواهُ.

6. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

6ـ الدُّنيا جَنَّةُ الكافِرِ، والمَوْتُ مُشْخِصُهُ، والنّارُ مَثْواهُ.

7. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

7ـ الدُّنيا صَفْقَةُ مَغْبُون والإنْسانُ مَغْبُونٌ بِها.

8. If this world unfolds, it opens up and when it disperses, it departs.

8ـ الدُّنيا إنِ انْجَلَتْ اِنْجَلَتْ، وإذا جَلَتْ اِرْتَحَلَتْ.

9. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

9ـ الدُّنيا دُوَلٌ فَأجْمِلْ في طَلَبِها، واصْطَبِرْ حتّى تَأتيَكَ دُولَتُكَ.

10. This world is a present offering, [both] the virtuous and the vicious partake of it, but the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules.

10ـ الدُّنيا عَرَضٌ حاضِرٌ،يَأكُلُ مِنْهُ البَرُّ والفاجِرُ، والآخِرَةُ دارُ حَقّ يَحْكُمُ فيها مَلِكٌ قادِرٌ.

11. This world is [like] the shadow of clouds and the dream that is seen while asleep.

11ـ الدُّنيا ظِلُّ الغَمامِ، وحُلُمُ المَنامِ.

12. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

12 ـ الرُّكُونُ إلَى الدُّنيا مَعَ مايُعايَنُ مِنْ غَيْرِها جَهْلٌ.

13. This world is full of misfortunes. It afflicts with disasters and adversities.

13ـ الدُّنيا مَليئَةٌ بِالمَصائِبِ، طارِقَةٌ بِالفَجايِعِ والنَّوائِبِ.

14. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

14- أحْوالُ الدُّنيا تَتْبَعُ الاتِّفاقَ، وأحْوالُ الآخِرَةِ تَتْبَعُ الاسْتِحْقاقَ.

15. This world is [made up of] agonizing hardships, painful deaths and sharp lessons (or drastic changes).

15- الدُّنيا مَصائِبُ مُفْجِعَةٌ، ومَنايا مُوجِعَةٌ، وعِبْرٌ مُقَطِّعَةٌ (غِيَرٌ مُفَظِّعَةٌ).

16. This world is a trap for the souls and settling place of every detriment and misery.

16- الدُّنيا شَرَكُ النُّفُوسِ، وقَرارَةُ كُلِّ ضُرّ وبُؤْس.

17. This world is a hindering deception, a vanishing mirage and a bent pillar.

17- الدُّنيا غَرُورٌ حائِلٌ، وسَرابٌ زائِلٌ، وسِنادٌ مائِلٌ.

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- أوقاتُ الدُّنيا وإنْ طالَتْ قَصِيرَةٌ، والمُتْعَةُ (والمُنْعَةُ) بِها وإنْ كَثُرَتْ يَسيرَةٌ.

19. One who desires it (this world), it troubles him and makes him wretched.

19- مَنْ رَغِبَ فيها أتْعَبَتْهُ وأشْقَتهُ.

20. The winner is one who sells his world for his Hereafter.

20- الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ.

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.

21ـ إجْعَلْ كُلَّ هَمِّكَ وسَعْيِكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقاءِ والعِقابِ، وَالنَّجاةِ مِنْ مَقامِ البَلاءِ والعَذابِ.

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

22ـ اِرْفِضُوا هذِهِ الدُّنيا ذَميمةً، فَقَدْ رَفَضَتْ مَنْ كانَ أشْعَفَ بِها 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.

23ـ أَخْرِجُوا الدُّنيا مِنْ قُلُوبِكُمْ، قَبْلَ أنْ تَخْرُجَ مِنها أجْسادُكُمْ فَفيهَا اخْتُبِرْتُمْ ولِغَيْرِها خُلِقْتُمْ.

24. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

24 ـ أقْبِلُوا على مَنْ أقْبَلَتْ عَلَيْهِ الدُّنيا فَإنَّهُ أجْدَرُ بِالغِنى.

25. Flee from this world and divert your hearts from it, for it is the prison of a believer – his share of it is little and his mind is sickened by it and his sight is dulled in it.

25ـ أُهْرُبُوا مِنَ الدُّنيا، واصْرِفُوا قُلُوبَكُمْ عَنْها، فَإنَّها سِجْنُ المُؤْمِنِ، حَظُّهُ مِنها قَليلٌ، وعَقْلُهُ بِها عَليلٌ، وناظِرُهُ فيها كَلِيلٌ.

26. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury

and the one who feels safe.

26ـ أُنْظُروا إلَى الدُّنيا نَظَرَ الزَّاهِدينَ فيها، الصَّارِفينَ عَنْها، فَإنَّها وَاللّهِ عَمّا قَلِيل تُزيلُ الثّاوِيَ السَّاكِنَ، وتَفْجَعُ المُتْرَفَ الآمِنَ.

27. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

27 ـ اِتَّقُوا غُرُورَ الدُّنيا، فَإنَّها تَسْتَرْجِعُ أَبَداً ما خَدَعَتْ بِهِ مِنَ المَحاسِنِ، وتَزْعَجُ المُطْمَئِنَّ إلَيْها والقاطِنَ.

28. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

28ـ أُرْفُضُوا هذِهِ الدُّنيا، اَلتّارِكَةَ لَكُمْ، وإنْ لَمْ تُحِبُّوا تَرْكَها، والمُبْلِيَةَ أجْسادَكُمْ على مَحَبَّتِكُمْ لِتَجديدِها.

29. Be cautious of the vanishing desirable and the perishing beloved.

29ـ اِحْذَرُوا الزّائِلَ الشَّهِيَّ، والفانِيَ المَحْبُوبَ.

30. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

30ـ احْذَرِ الدُّنيا، فَإنَّها شَبَكَةُ الشَّيطانِ، ومَفْسَدَةُ الإيمانِ.

31. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

31ـ إيّاكَ وحُبَّ الدُّنيا فَإنَّها أصْلُ كُلِّ خَطيئَة، وَمَعْدِنُ كُلِّ بَلِيَّة.

32. Be careful that death does not descend upon you while you are a fugitive [who has run away] from Allah in your seeking [the pleasures of] this world.

32ـ إيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ، وأنْتَ ابِقٌ عَنْ رَبِّكَ في طَلَبِ الدُّنيا.

33. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

33ـ إيّاكَ أنْ تَبِيعَ حَظَّكَ مِنْ رَبِّكَ، وزُلْفَتَكَ لَدَيْهِ، بِحَقير مِنْ حُطامِ الدُّنيا.

34. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

34ـ إيّاكَ والوَلَهَ بِالدُّنيا، فَإنَّها تُورِثُكَ الشَّقاءَ والبَلاءَ وتَحْدُوكَ على بَيْعِ البَقاءِ بِالفَناءِ.

35. Beware of letting your [lower] self overwhelm you in that which it presumes [of this world] while you do not overcome it in that which you are certain [of the Hereafter], for indeed this is from the gravest of evils.

35ـ إيّاكَ أنْ تَغْلِبَكَ نَفْسُكَ على ما تَظُنُّ، وَلاتَغْلِبَها على ما تَسْتَيْقِنُ، فإنَّ ذلِكَ مِنْ أعْظَمِ الشَّـرِّ.

36. Do not be deceived by what you see the people of this world inclined towards and what they rush greedily after, for Allah has informed you about it and has exposed its faults and evils for you.

36ـ إيّاكَ أنْ تَغْتَرَّ بِما تَرى مِنْ إخْلادِ أهلِ الدُّنيا إلَيْها، وتَكالُبِهِمْ عَلَيْها، فَقَدْ نَبَّأَكَ اللّهُ عَنْها، وتَكَشَّفَتْ لَكَ عَنْ عُيُوبِها ومَساويها.

37. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

37- إيّاكُمْ وغَلَبَةَ الدُّنيا على أنْفُسِكُمْ فَإنَّ عاجِلَها نَغْصَةٌ وَاجِلَها غُصَّةٌ.

38. Verily this world is an abode where no one remains safe except by renouncing its pleasures and none is saved from it by anything that is part of it.

38- ألا وإنَّ الدُّنيا دارٌ لايُسْلَمُ مِنْها إلاَّ بِالزُّهدِ فيها ولا يُنْجى مِنْها بِشَيْء كانَ لَها.

39. Is there no freeman who would forsake this leftover1 for those who deserve it?

39- ألا حُرٌّ يَدَعُ هذِهِ اللُّماظَةَ لأِهْلِها.

40. Verily this world has elapsed and is on the verge of expiry; its good has been shunned, its novelty has become old and its fat has become lean.

40- ألا وإنَّ الدُّنيا قَدْ تَصرَّمَتْ وآذَنَتْ بِانْقِضاء، وتَنَكَّرَ مَعْرُوفُها، وصارَ جَديدُها رَثّاً، وسَمينُها غَثّاً.

41. Indeed, what must one who has been created for the Hereafter do with this world? And what can one do with wealth when it will be taken away from him shortly while its accountability and consequences remain with him?

41- ألا وما يَصْنَعُ بِالدُّنيا مَنْ خُلِقَ للآخِرَةِ، وما يَصْنَعُ بِالمالِ مَنْ عَمّا قَليل يُسْلَبُهُ، ويَبْقى عَلَيْهِ حِسابُهُ وتَبْعَتُهُ.

42. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

42- ألا وإنَّ اليَومَ المِضْمارَ، وغَداً السِّباقَ، والسَّبْقَةُ الجَنَّةُ، والغايَةُ النَّارُ.

43. Verily that which was advancing towards this world has turned back from it, and that which had turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this world that does not last for the abundance of the Hereafter that does not perish.

43ـ ألا وإنَّهُ قَدْ أدْبَرَمِنَ الدُّنيا ما كانَ مُقْبِلاً، وأقْبَلَ مِنْها ما كانَ مُدْبِراً، وَأزْمَعَ التَّرْحالَ عِبادُ اللّهِ الأخْيارُ، وباعُوا قَليلاً مِنَ الدُّنيا لا يَبْقى، بِكَثير مِنَ الآخِرَةِ لا يَفْنى.

44. Do you not see the people of this world passing the evenings and mornings in different states? The dead being mourned and the living being 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].

44ـ أوَ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنيا يُمْسُونَ ويُصْبِحُونَ على أحْوال شَتّى، فَمَيّتٌ يُبْكى، وحَيٌّ يُعَزّى، وَصَريعٌ مُبْتَلى، وعائِدٌ يَعُودُ، وآخَرُ بِنَفْسِهِ يَجُودُ، وَطالِبٌ لِلدُّنيا والمَوتُ يَطْلُبُهُ، وغافِلٌ لَيْسَ بِمَغْفُول عَنْهُ، وعلى أثَرِ الماضينَ ما يَمْضِي الباقُونَ.

45. The gravest of errors is loving this world.

45ـ أعْظَمُ الخطايا حُبُّ الدُّنيا.

46. The gravest of afflictions and wretchedness is [caused by] infatuation with this world.

46ـ أعظَمُ المَصائِبِ والشِقاءِ اَلْوَلَهُ بِالدُّنيا.

47. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

47ـ أهلُ الدُّنيا غَرَضُ النَّوائِبِ، وذَرِيَّةُ المَصائِبِ، ونَهْبُ الرَّزايا.

48. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

48ـ أسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فانِيَةً لِلَذَّة باقِيَة.

49. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

49ـ أسْعَدُ النّاسِ بِالدُّنيا التّارِكُ لَها، وأسْعَدُهُمْ بِالآخِرَةِ العامِلُ لَها.

50. Verily the interior of this world is dead and its exterior is sick.2

50ـ إنَّ بَطْنَ الأرْضِ مَيِّتٌ، وَظَهْرَهُ سَقيمٌ.

51. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

51ـ إنَّ اليَومَ عَمَلٌ ولا حِسابَ، وغَداً حِسابٌ لاعَمَلَ.

52. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

52ـ إنَّ جِدَّ الدُّنيا هَزْلٌ، وعِزَّها ذُلٌّ، وَعِلْوَها سِفْلٌ.

53. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

53ـ إنَّ الدُّنيا دارُ خَبال، ووَبال، وزَوال، وانْتِقال، لاتُساوي لَذّاتُها تَنْغيصَها، وَلا تَفي سُعُودُها بِنُحُوسِها، ولايَقُومُ صُعُودُها بِهُبُوطِها.

54. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

54ـ إنَّ مَنْ باعَ جَنَّةَ المَأوى لِعاجِلَةِ الدُّنيا، تَعِسَ جِدُّهُ وخَسِرَتْ صَفْقَتُهُ.

55. Verily this world is passing you by in its normal fashion, and you are connected to the Hereafter.

55ـ إنَّ الدُّنيا ماضِيَةٌ بِكُمْ على سُنَن، وأَنْتُمْ والآخِرَةُ في قَرَن.

56. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all] troubles and root of tribulations.

56ـ إنَّ الدُّنيا لَمُفْسِدَةُ الدّينِ، مُسْلِبَةُ اليَقينِ، وإنَّها لَرَأْسُ الفِتَنِ، وَأصْلُ المِحَنِ.

57. Indeed the similitude of this world and the Hereafter is like a man who has two wives, when he pleases one of them he angers the other.

57ـ إنَّ مَثَلَ الدُّنيا والآخِرَةِ كَرَجُل لَهُ إمْرَأتانِ إذا أرضى إحْديهُما أسْخَطَ الأُخرى.

58. Verily the one whom this world has deceived through unfeasible aspirations and cheated with false hopes is made to lose his eyesight and get covered by blindness, and it cuts him off from the Hereafter and makes him enter into places of destruction.

58ـ إنَّ مَنْ غَرَّتْهُ الدُّنْيا بِمُحالِ الآمال، وخَدَعَتْهُ بِزُورِ الأماني، أورَثَتْهُ كَمَهاً، وأَلْبَسَتْهُ عَمىً، وقَطَعَتْهُ عَنِ الأُخْرى، وأوْرَدَتْهُ مَوارِدَ الرَّدى.

59. Verily Allah, the Glorified, has an angel who calls out every day: “O people of the world, procreate for death, construct for destruction and gather up for departure!”

59ـ إنَّ للّهِ سُبْحانَهُ مَلَكاً يُنادي في كُلّ يَوْم، يا أهْلَ الدُّنيا لِدُوا لِلْمَوتِ، وابْنُوا لِلْخَرابِ، واجْمَعُوا لِلذّهابِ.

60. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

60ـ إنَّ السُّعَداءَ بِالدُّنيا غَداً هُمُ الهارِبُونَ مِنْها اليَوْمَ.

61. Verily the one who is more possessive of this world than of the Hereafter and is more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from the clear path [of guidance].

61ـ إنَّ مَنْ كانَت العاجِلَةُ أمْلَكَ بِهِ مِنَ الآجِلَةِ، وأُمُورُ الدُّنيا أغْلَبُ عَلَيْهِ مِنْ أُمورِ الآخرَةِ،فَقَدْ باعَ الباقيَ بِالفاني، وتَعَوَّضَ البائِدَ عَنِ الخالِدِ، وأهْلَكَ نَفْسَهُ، ورَضِيَ لَها بِالحائِلِ الزَّائِلِ، ونَكَبَ بِها عَنْ نَهْجِ السَّبيلِ.

62. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

62ـ إنَّ الدُّنيا دارُ عَناء، وفَناء، وغِيَر، وعِبَر، ومَحَلُّ فِتْنَة وَمِحْنَة.

63. Verily this world is the abode of adversities, one who is hastened in it [and dies earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones.

63ـ إنَّ الدُّنيا دارُ فَجائِعَ، مَنْ عُوجِلَ فيها فُجِعَ بِنَفْسِهِ، وَمَنْ أُمْهِلَ فيها فُجِعَ بِأَحِبَّتِهِ.

64. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

64ـ إنَّ الدُّنيا قَدْ أدْبَرَتْ وآذَنَتْ بِوَداع، وإنَّ الآخِرَةَ قَدْ أقْبَلَتْ وأشْرَفَتْ بإطّلاع.

65. Verily this world is inverted [and] reversed, its pleasures are [causes of] embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

65ـ إنَّ الدُّنيا مَعْكُوسَةٌ، مَنْكُوسَةٌ، لَذَّاتُها تَنْغيصٌ، ومَواهِبُها تَغْصيصٌ، وعَيْشُها عَناءٌ، وبَقاؤُها فَناءٌ، تَجْمَحُ بِطالِبِها، وتُرْدي راكِبَها، وتَخُونُ الواثِقَ بِها، وتَزْعَجُ المُطْمَئِنَّ إلَيها، وإنَّ جَمْعَها إلَى انْصِداع، ووَصْلَها إلَى انْقِطاع.

66. Verily it is from the abasement of this world before Allah that He is not disobeyed [anywhere] except in it and that which is with Him cannot be attained except by abandoning it.

66ـ إنَّ مِنْ هَوانِ الدُّنيا عَلَى اللّهِ أنْ لايُعْصى إلاّ فيها، ولا يُنالُ ما عِنْدَهُ إلاَّ بِتَرْكِها.

67. Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away from that which appeals to you of it for the little time that it is with you, and be most cautious of it when you are most inclined towards it.

67ـ إنَّ الدُّنيا كَالحَيَّةِ، لَيِّنٌ مَسُّها، قاتِلٌ سَمُّها، فَأعْرِضْ عَمّا يُعْجِبُكَ فيها لِقِلَّةِ ما يَصْحَبُكَ مِنْها، وكُنْ آنَسَ ما تَكُونُ بِها أحْذَرَ ما تَكُونُ مِنْها.

68. This world of yours is more lowly in my view than the [decayed] bone of a pig in the hand of a leper and more inferior than a leaf in the mouth of a locust; what does ‘Ali have to do with bounties that will perish and pleasures that will not last?

68ـ إنَّ دُنياكُمْ هذهِ لأهْوَنُ في عَيْني مِنْ عِراقِ خِنْزير في يَدِ مَجذُوم، وَأحْقَرُ مِنْ وَرَقَة في جَرادَة، ما لِعَليّ ونَعيم يَفْنى، ولَذَّة لا تَبْقى.

69. Verily this world is like a ghoul, it misguides the one who follows it and destroys the one who responds to it. It is quick in its disappearance and imminent in its transference.

69ـ إنَّ الدُّنيا كَالغُولِ، تُغْوي مَنْ أطاعَها، وتُهْلِكُ مَنْ أجابَها، وأنَّها لَسَريعَةُ الزَّوالِ ، وشيكَةُ الانْتِقالِ.

70. Verily this world approaches as a seeker would approach and turns back as one who flees turns back, it arrives as the kings arrive and departs as the hasty departs.

70ـ إنَّ الدُّنيا تُقْبِلُ إقْبالَ الطّالِبِ، وتُدْبِرُ إدْبارَ الهارِبِ، وتَصِلُ مُواصَلَةَ المُلُوكِ، وتُفارِقُ مُفارَقَةَ العَجُولِ.

71. Verily this world is an abode unfit for permanent residence, and is not the house for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

71ـ إنَّ الدُّنيا مَنْزِلُ قُلْعَة، وَلَيْسَتْ بِدارِ نُجْعَة، خَيْرُها زَهيدٌ، وشَرُّها عَتيدٌ، ومِلْكُها يُسْلَبُ، وعامِرُها يَخْرَبُ.

72. Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowliness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

72ـ إنَّ الدُّنيا لَهي الكَنُودُ العَنُودُ، والصَّدُودُ الجَحُودُ، والحَيُودُ المَيُودُ، حالُها اِنْتِقالٌ، وسُكُونُها زِلْزالٌ، وعِزُّها ذُلٌّ، وجِدُّها هَزْلٌ، وكَثْرَتُها قُلٌّ، وَعِلْوُها سِفْلٌ، أهْلُها على ساق وسياق، ولِحاق و فِراق، وهيَ دارُ حَرَب وَسَلَب ونَهَب وعَطَب.

73. Verily this world is a hindering deception, a disappearing shadow and a bent pillar, it connects bounty with calamity and aspiration with death.

73- إنَّ الدُّنيا غَرُورٌ حائِلٌ، وظِلٌّ زائِلٌ، وسِنادٌ مائِلٌ، تَصِلُ العَطِيَّةَ بِالرَزِيَّةِ، والأُمْنِيَّةَ بِالمَنِيَّةِ.

74. Verily the life of this world is short, its good is little, its approach is deceptive, its turning away is agonizing, its pleasures are transient and its consequences are lasting.

74- إنَّ الدُّنيا عَيْشُها قَصيرٌ، وخَيْرُها يَسيرٌ، وإقْبالُها خَديعَةٌ، وإدْبارُها فَجيعَةٌ، ولَذّاتُها فانِيَةٌ، وتَبِعاتُها باقِيَةٌ.

75. Verily this world is an abode, the beginning of which is pain and its end is annihilation. In its lawful there is accounting and in its forbidden there is punishment. One who is wealthy in it is tested and one who is poor in it is sorrowful.

75- إنَّ الدُّنيا دارٌ أوَّلُها عَناءٌ، وآخِرُها فَناءٌ، في حَلالِها حِسابٌ، وَفي حَرامِها عِقابٌ، مَنِ اسْتَغْنى فيها فَتَنَ ومَنِ افْتَقَرَ فيها حَزِنَ.

76. Indeed this world is an abode of departure and a place of discomfort. Its resident has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and then turns away, it is unruly and stubborn, it cheats and betrays.

76- إنَّ الدُّنيا دارُ شُخُوص، ومَحَلَّةُ تَنْغيص، ساكِنُها ظاعِنٌ، وقاطِنُها بائِنٌ، وبَرْقُها خالِبٌ، ونُطْقُها كاذِبٌ، وأمْوالُها مَحرُوبَةٌ، وأعْلاقُها مَسْلُوبَةٌ، ألا وَهيَ المُتَصَدِّيَةُ العَتُونُ(العُنونُ)، والجامِحَةُ الحَرُونُ، والمانِيَةُ الخَؤُنُ.

77. Verily this world is the abode of tribulations and the place of trials, whoever seeks it is evade by it and whoever keeps away from it, it advances towards him; the one who looks at it gets blinded by it and the one who looks through it, gets enlightened by it.

77- إنَّ الدُّنيا دارُ مِحَن، ومَحَلُّ فِتَن، مَنْ ساعاها فاتَتْهُ، ومَنْ قَعَدَ عَنْها واتَتْهُ، وَمَنْ أبْصَرَ إلَيْها أعْمَتْهُ، ومَنْ بَصُرَ بِها (أبْصَرَبِها) بَصَّرَتْهُ.

78. Verily this world brings the appointed terms closer, takes aspirations further away, causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it follows the one who renounces it and comes to the one who forsakes it.

78- إنَّ الدُّنيا تُدْنِي الآجالَ، وتَباعِدُ الآمالَ، وتُبيدُ الرِّجالَ، وتُغَيِّرُ الأحْوالَ، مَنْ غالَبَها غالَبَتْهُ (غَلَبَتْهُ)، ومَنْ صارَعَها صَرَعَتْهُ، وَمَنْ عَصاها أطاعَتْهُ، وَمَنْ تَرَكَها أتَتْهُ.

79. Verily this world wears out the bodies, renews hopes, brings death near and takes aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity.

79- إنَّ الدُّنْيا تُخلِقُ الأبْدانَ، وتُجَدِّدُ الآمالَ، وتُقَرِّبُ المَنِيَّةَ، وتُباعِدُ الأُمْنِيَّةَ، كُلَّمَا اطْمَئَنَّ صاحِبُها مِنْها إلى سُرور أشْخَصَتْهُ مِنْها إلى مَحْذُور.

80. Verily the good of this world is insignificant, its evil is ready at hand, its pleasures are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with bitterness.

80- إنَّ الدُّنيا خَيْرُها زَهيدٌ، وَشَرُّها عَتيدٌ، ولَذَّتُها قَليلَةٌ وحَسْرَتُها طَويلَةٌ، تَشُوبُ نَعيمَها بِبُؤْس، وتَقْرِنُ سُعُودَها بِنُحُوس وتَصِلُ نَفْعَها بِضُرّ، وَتَمْزِجُ حُلْوَها بِمُرّ.

81. Verily this world is a deceiving beguiler, it gives and takes back, clothes and then unclothes; its comforts do not last, its hardships do not cease and its calamities do not end.

81- إنَّ الدُّنيا غَرّارَةٌ خَدُوعٌ، مُعْطِيَةٌ مَنُوعٌ، مُلْبِسَةٌ نَزُوعٌ، لايَدُومُ رَخاؤُها، وَلا يَنْقَضي عَناؤُها، ولا يَرْكَدُ بَلاؤُها.

82. Indeed this world is like a net that becomes twisted around the one who desires it and retreats from the one who turns away from it, so don't incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its destruction.

82- إنَّ الدُّنيا كَالشَّبَكَةِ، تَلْتَفُّ على مَنْ رَغِبَ فيها، وتَتَحَرَّزُ عَمَّنْ أعْرَضَ عَنْها، فَلا تَمِلْ إلَيْها بِقَلْبِكَ، ولا تُقْبِلْ عَلَيْها بِوَجْهِكَ، فَتُوقِعَكَ في شَبَكَتِها، وَتُلْقِيَكَ في هَلَكَتِها.

83. Verily this world gives and takes back, yields and spurns, forsakes and shows friendship, entices and disheartens; the felicitous turn away from it while the wretched desire it.

83- إنَّ الدُّنيا تُعْطي وتَرْتَجِعُ، وتَنْقادُ وتَمْتَنِعُ، وتُوحِشُ وتُؤْنِسُ، وَتَطْمِعُ وتُؤْيِسُ، يُعْرِضُ عَنْها السُّعَداءُ، ويَرْغَبُ فيها الأشقياءُ.

84. Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised and security in it is non-existent.

84- إنَّ الدُّنيا دارٌ بالبَلاءِ مَعْرُوفَةٌ، وبالغَدْرِ مَوصُوفَةٌ، لاتَدومُ أحْوالُها، وَلا يَسْلَمُ نُزَّالُها، اَلعَيْشُ فيها مَذْمُومٌ، والأمانُ فيها مَعْدُومٌ.

85. Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, the joy that is linked with sadness and the honey that is mixed with poison. [It is] the despoiler of bounties, the devourer of nations, the bringer of [divine] retribution.

85- إنَّ الدُّنيا ظِلُ الغَمامِ، وحُلُمُ المَنامِ، والفَرَحُ المَوْصُولُ بالغَمِّ، وَالعَسَلُ المَشُوبُ بِالسَمِّ، سَلاَّبَةُ النِّعَمِ، أكّالَةُ الأُمَمِ، جَلاّبَةُ النِّقَمِ.

86. Neither is this world faithful with any companion nor is it clean for any drinker [to drink from]. It 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.

86ـ إنَّ الدُّنيا لاتَفي لِصاحِب، ولا تَصْفُو لِشارب، نَعيمُها يَنْتَقِلُ، وَأحْوالُها تَتَبَدَّلُ، ولَذَّاتُها تَفْنى، وتَبِعاتُها تَبْقى، فَأعْرِضْ عَنها قَبْلَ أنْ تُعْرِضَ عَنْكَ، واسْتَبْدِلْ بِها قَبْلَ أنْ تَسْتَبْدِلَ بِكَ.

87. Verily this world sometimes advances towards the ignorant by convention and turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

87ـ إنَّ الدُّنيا رُبَّما أقْبَلَتْ عَلَى الجاهِلِ بِالاتِّفاقِ، وأدْبَرَتْ عَنِ العاقِلِ بِالاستِحْقاقِ، فَإنْ أتَتْكَ مِنْها سَهْمَةٌ مَعَ جَهْل أوْ فاتَتْكَ مِنْها بِغْيَةٌ مَعَ عَقْل، فَإيّاكَ أنْ يَحْمِلَكَ ذلِكَ عَلَى الرَّغْبَةِ فِي الجَهْلِ، والزُّهْدِ فِي العَقلِ، فَإنَّ ذلكَ يُزري بِكَ ويُرديكَ.

88. Indeed one of the troubles of this world is that it does not remain in its [present] state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another] party. So being in it is a danger and trusting it is a risk, remaining in it permanently is impossible and reliance on it is misguidance.

88ـ إنَّ مِنْ نَكَدِ الدُّنيا، أنَّها لا تَبْقى على حالَة، وَلا تَخْلُو مِن اسْتِحالَة، تُصْلِحُ جانِباً بِفِسادِ جانِب، وتَسُرُّ صاحِباً بِمَساءَةِ صاحِب، فَالكَوْنُ فيها خَطَرٌ، والثِّقَةُ بِها غَرَرٌ، والإخلادُ إلَيْها مُحالٌ، والاعْتِمادُ عَلَيْها ضِلالٌ.

89. Verily this world is quick in changing, frequent in moving, intense in treachery and persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its rider stumbles.

89ـ إنَّ الدُّنيا سَريعةُ التَّحَوُّل، كَثيرَةُ التَّنَقُّل، شَديدَةُ الغَدْرِ، دائِمَةُ المَكْرِ، فَأحوالُها تَتَزَلْزَلُ، ونَعيمُها يَتَبَدَّلُ، ورَخاؤُها يَتَنَقَّصُ، ولَذَّاتُها تَتَنَغَّصُ، وطالِبُها يَذِلُّ، وراكِبُها يَزِلُّ.

90. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights with little, and is

adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot be avoided. It is very deceitful, harmful, volatile, evanescent, perishing, transient, devouring and destructive.

90ـ إنَّ الدُّنيا حُلْوَةٌ نَضِرَةٌ، حُفَّتْ بِالشَّهَوات، وَراقَتْ بِالقَليل، وتَحَلَّتْ بِالآمال، وتَزَيَّنَتْ بِالغُرُورِ، لا تَدُومُ حَبْرَتُها، ولا تُؤْمَنُ فَجْعَتُها، غَرّارَةٌ، ضَرّارَةٌ، حائِلَةٌ زائِلَةٌ، نافِدَةٌ بائِدَةٌ، أكّالَةٌ غَوّالَةٌ.

91. Verily the outer appearance of this world delights while its reality annihilates. It has been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld it from His enemies.

91ـ إنَّ الدُّنيا يُونِقُ مَنْظَرُها، ويُوبِقُ مَخْبَرُها، قَدْ تَزَيَّنَتْ بِالغُرُورِ، وغَرَّتْ بِزِينَتِها، دارٌ هانَتْ على رَبِّها، فَخُلِطَ حَلالُها بِحَرامِها، وخَيْرُها بِشَرِّها، وَحُلْوُها بِمُرِّها، لَمْ يُصَفِّهَا اللّهُ لأوليائِهِ، ولَمْ يَضْنُنَّ بِها على أعْدائِهِ.

92. Indeed, with every drink of this world there is choking and with every food eaten in it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his life except by leaving behind another for it, and no sign of him is left alive in it but that [another] sign of him passes away.

92ـ إنَّ لِلدُّنيا مَعَ كُلِّ شَرْبَة شَرَقاً، ومَعَ كُلِّ أكْلَة غَصَصاً، لاتُنالُ مِنْها نِعْمَةٌ إلاّ بِفِراقِ أُخرى، ولايَسْتَقْبِلُ فيها المَرْءُ يَوْماً مِنْ عُمْرِهِ إلاّ بِفِراق آخَرَ مِنْ أجَلِهِ، ولا يَحْيى لَهُ فيها أثَرٌ إلاّ ماتَ لَهُ أثَرٌ.

93. Verily this world is the abode of truth for the one who believes it [to be transient], the abode of wellbeing for the one who recognizes it [as such], the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the Hereafter]. It brings ease in the

evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It admonished them and they took advice from it through [its] changes and lessons.

93ـ إنَّ الدُّنيا دارُ صِدْق لِمَنْ صَدَّقَها، ودارُ عافيَة لِمَنْ فَهِمَ عَنْها، ودارُ غِنىً لِمنْ تَزَوَّدَ مِنْها، ودارُ مَوْعِظَة لِمَنْ إتَّعَظَ بِها، قَدْ آذَنَتْ بِبَيْنِها، وَنادَتْ بِفِراقِها، ونَعَتْ نَفْسَها وأهْلَها، فَمَثَّلَتْ لَهُمْ بِبَلائِهَا البَلاءَ، وشَوَّقَتْهُمْ بِسُرورِها إلَى السُّرُورِ، راحَتْ بِعافِيَة، وتَبَكَّرَتْ (ابتكرت) بِفَجيعَة، تَرْغيباً وتَرهيباً، وَتَخْويفاً وتَحْذيراً، فَذَمَّها رِجالٌ غَداةَ النِّدامَةِ وحَمِدَ ها آخَرُونَ، ذَكَّرَتْهُمْ فَذَكَرُوا، وحَدَّثَتْهُمْ فَصَدَّقُوا، ووَعَظَتْهُمْ فَاتَّعَظُوا مِنْها الغِيَرَ والعِبَرَ (بِالغَيرِ والعِبَرِ).

94. Indeed this world is the limit of the sight of the blind person who sees nothing that is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it; the discerning one takes provisions from it while the blind one accumulates provisions in it.

94ـ إنَّ الدُّنيا مُنْتَهى بَصَرِ الأعْمى لايُبْصِرُ مِمّا وَرائَها شَيْئاً، والبَصيرُ يَنْفُذُها بَصَرُهُ، ويَعْلَمُ أنَّ الدّارَ وَرائَها، فَالبَصيرُ مِنْها شاخِصٌ، والأعْمى إلَيْها شاخِصٌ، والبَصيرُ مِنْها مُتَزَوِّدٌ، والأعمى لَها مُتَزَوِّدٌ.

95. Verily this world has people who possess preserved treasures that are disparaged and cast away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the tyrants of the lands.3

95ـ إنَّ للدُّنيا رِجالاً لَدَيْهِم كُنُوزٌ مَذْخُورَةٌ، مَذْمُومَةٌ عِنْدَكُمْ مَدْحُورَةٌ، يُكْشَفُ بِهِمْ الدينُ، ككَشْفِ أحَدِكُمْ رَأسَ قِدْرِهِ، يَلُوزُونَ كالجَرادِ، فَيُهْلِكُونَ جَبابِرَةَ البِلادِ.

96. Indeed this world and the Hereafter are two unequal enemies and two separate ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull

their husband only towards themselves].

96ـ إنَّ الدُّنيا والآخِرَةَ عَدُوّانِ مُتَفاوِتانِ، وسَبيلانِ مُخْتَلِفانِ، فَمَنْ أحَبَّ الدُّنيا وتَوالاها أبْغضَ الآخِرَةَ وعاداها، وهُما بِمَنْزِلَةِ المَشْرِقِ وَالمَغْرِبِ وَماش بيْنَهُما، فَكُلَّما قَرُبَ مِنْ واحِد بَعُدَ مِنَ الآخَرِ، وهُما بَعْدُ ضَرَّتانِ.

97. Verily this world is a means of distraction from the Hereafter. Its companion obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it.

97ـ إنَّ الدُّنيا لَمِشْغَلَةٌ عَنِ الآخِرَةِ، لَمْ يُصِبْ صاحِبُها مِنْها سَبَباً (سَيْباً)، إلاّ فَتَحَتْ عَلَيْهِ حِرْصاً عَلَيْها ولَهَجاً بِها.

98. Indeed Allah, the Exalted, has made this world for that which comes after it, and in it He has tests its inhabitants so that He may know who from among of them is best in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have only been placed in it in order to be tested and [so] that we may work in it for what is [to come] after it.

98ـ إنَّ اللّهَ تعالى جَعَلَ الدُّنيا لِما بَعْدَها، وابْتَلى فيها أهْلَها لِيَعْلَمَ أيُّهُمْ أحْسَنُ عَمَلاً، ولَسْنا لِلدُّنيا خُلِقْنا، وَلا بِالسَّعيِ لَها أُمِرْنا، وإنَّما وُضِعْنا فيها لِنُبْتَلى بِها، ونَعْمَلَ فيها لِما بَعْدَها.

99. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it more than what suffices, and do not seek from it more than what you require.

99ـ إنَّ الدُّنيا دارٌ مُنِيَ لَها(مِنْهالُها) الفَناءُ، ولأهْلِها مِنْها الجَلاءُ، وهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجِلَتْ لِلْطّالِب، والتَبَسَتْ بِقَلْبِ النَّاظِرِ، فَارْتَحِلُوا عَنْها بِأحْسَنِ ما يَحْضَرُكُمُ مِنَ الزَّادِ، ولا تَسْأَلُوا فيها إلاّ الكَفافَ، ولا تَطْلُبُوا مِنْها أكْثَرَ مِنَ البَلاغِ.

100. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary pleasures deceive you or its temptations beguile you.

100- إنَّ الدُّنيا لَمْ تُخْلَقْ لَكُمْ دارَ مَقام، ولا مَحَلَّ قَرار، وإنَّما جُعِلَتْ لَكُمْ مَجازاً لِتَزَوَّدُوا مِنْها الأعمالَ الصّالِحَةَ لِدارِ القَرارِ، فَكُونُوا مِنْها على أوْفاز، وَلا تَخْدَعَنَّكُمْ مِنها العاجِلَةُ، وَلا تَغُرَّنَّكُمْ فيها الفِتْنَةُ.

101. Safety in this world is not acquired except by its renunciation. People are tested in it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, and he has warned and cautioned you about it so He has apprised you of it.

101- إنَّ الدُّنيا لايُسْلَمُ مِنْها إلاَّ بِالزُّهْد فيها، أُبْتُلِيَ النّاسُ بِها فِتْنَةً، فَما أخَذُوا مِنْها لَها أُخْرِجُوا مِنْهُ وحُوسِبُوا عَلَيْهِ، وماأخَذُوا مِنْها لِغَيرِها قَدِمُوا عَلَيْهِ وأقامُوا فيهِ، وإنَّها عِندَ ذَوِي العُقُولِ كَالظِّلّ بَيْنا تَراهُ سائِغاًحَتّى قَلَصَ وزائِداً حَتّى نَقَصَ وقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُمْ فِي النَّهيِ عَنْها، وأنْذَرَكُمْ وحَذَّرَكُمْ مِنْها فَأبْلَغَ.

102. This world betrays.4

102- الدُّنيا تُسْلِمُ.

103. This world humiliates.

103- الدُّنيا تُذِلُّ.

104. This world is limited [in duration], the Hereafter is eternal.

104 ـ الدُّنيا أمَدٌ، اَلآخِرَةُ أبَدٌ.

105. When lastingness is not found, then bounties are short-lived.

105ـ إذا كانَ البَقاءُ لايُوجَدُ فَالنَّعيمُ زائِلٌ.

106. Perpetuity is not granted to [any] one who loves [and wishes for] it.

106ـ ما يُعطَي البَقاءُ مَنْ أحَبَّهُ.

107. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

107ـ اَلرُّكُونُ إلَى الدُّنْيا مَعَ مايُعايَنُ مِنْ سُوءِ تَقَلُّبِها جَهْلٌ.

108. Every perishing thing is insignificant.

108ـ كُلُّ فان يَسيرٌ.

109. Do not elevate the one who has been elevated by this world.

109ـ لاتَرْفَعْ مَنْ رَفَعَتْهُ الدُّنيا.

110. people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

110ـ يا أهلَ الغُرورِ ما أَلْهَجَكُمْ بِدار، خَيْرُها زَهيدٌ، وشَـرُّها عَتيدٌ، وَنَعيمُها مَسْلُوبٌ، ومُسالِمُها مَحْرُوبٌ، ومالِكُها مَمْلُوكٌ، وَتُراثُها مَتْرُوكٌ.

111. world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is short, your significance is little and your hope is worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

111- يا دُنيا يا دُنيا إلَيك عَنّي، أبي تَعَرَّضْت أمْ إلَيَّ تَشَوَّقْت، لاحانَ حينُك، غُرّي غَيري لاحاجَةَ لي فيك، قَدْ طَلَّقْتُك ثَلاثاً لا رَجْعَةَ لي فيها، فَعَيْشُك قَصيرٌ، وخطَرُكِ يَسيرٌ، وأَمَلُكِ حَقيرٌ، آهِ مِنْ قِلَّةِ الزَّادِ وطُولِ الطَّريقِ، وبُعدِ السَّفَرِ، وَعِظَمِ المَوْرِدِ.

112. servants of the world and those who work for it! When you are selling and buying in the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the affairs of the Hereafter?

112- يا عَبيدَ الدُّنيا، والعامِلينَ لَها إذا كُنْتُمْ فِي النَّهارِ تَبيعُونَ وتَشْتَرُونَ، وَفِي اللَّيلِ على فُرُوشِكُمْ تَتَقَلَّبُونَ، وتَنامُونَ وفيما بينَ ذلِكَ عَنِ الآخِرَةِ تَغْفُلُونَ، وبِالعَمَلِ تُسَوِّفُونَ، فَمَتى تُفَكِّرُونَ فِي الإرْشادِ وتُقَدِّمُونَ الزَّادَ، وَمتى تَهْتَمُّونَ بِأمْرِ المَعادِ.

113. people! Renounce the pleasures of this world, for indeed its life is short and its goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays.

113- يا أيُّها النَّاسُ ازْهَدُوا فِي الدُّنيا، فَإنَّ عَيْشَها قَصيرٌ، وخَيْرَها يَسيرٌ، وَإنَّها لَدارُ شُخُوص، ومَحَلَّةُ تَنْغيص، وإنَّها لَتُدْني الآجالَ، وتَقْطَعُ الآمالَ، ألا وهيَ المُتَصَدِّيَةُ العَنُونُ، والجامِحَةُ الحَرُونُ، والمائِنَةُ (المائنةُ) الخَؤُونُ.

114. This world misguides.

114ـ الدُّنْيا تُغْوي.

115. This world harms, the Hereafter delights.

115ـ الدُّنْيا تَضُرُّ، اَلآخِرَةُ تَسُرُّ.

116. This world is a loss [for those who seek it].

116ـ اَلدُّنْيا خُسْرانٌ.

117. This world is [obtained] by convention, the Hereafter is [gained] by merit.

117ـ اَلدُّنْيا بِالاتِّفاقِ، اَلآخِرَةُ بِالاسْتِحقاقِ.

118. This world is [filled] with hope.

118ـ اَلدُّنْيا بِالأمَلِ.

119. This world is transient.

119ـ اَلدُّنْيا فانِيَةٌ.

120. This world is a waning shadow.

120ـ اَلدُّنْيا ظِلٌّ زائِلٌ.

121. This world is a market of loss.

121ـ اَلدُّنْيا سُوقُ الخُسْرانِ.

122. This world is the plantation of evil.

122ـ اَلدُّنْيا مَزْرَعةُ الشَّـرِّ.

123. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

123ـ اَلدُّنْيا ضُحَكَةُ مُسْتَعْبِر(مُغْتَرّ).

124. This world is the abode of tribulations.

124ـ الدُّنْيا دارُ المِحَنِ.

125. This world is the abode of the wretched.

125ـ الدُّنْيا دارُ الأشْقياءِ.

126. This world is the corridor to the Hereafter.

126ـ الدُّنْيا مَعْبَـرَةُ الآخِرَةِ.

127. This world is the divorcée of the sagacious.

127ـ الدُّنْيا مُطَلَّقَةُ الأكْياسِ.

128. The transient world is the desire of the filthy.

128ـ العاجِلَةُ مُنْيَةُ الأرْجاسِ.

129. Being pleased with this world is foolishness.

129ـ الفَرَحُ بِالدُّنْيا حُمْقٌ.

130. Being dazzled by this world [and being proud because of it] is stupidity.

130ـ الإغتِرارُ بِالعاجِلَةِ خُرْقٌ.

131. This world deceives, harms and passes by.

131ـ الدُّنْيا تَغُرُّ، وتَضُرُّ، وتَمُرُّ.

132. This world is the place of catastrophes.

132ـ الدُّنْيا مَحَلُّ الآفاتِ.

133. The one who is attached to this world is cut off [from Allah].

133ـ اَلمُواصِلُ لِلدُّنْيا مَقْطُوعٌ.

134. This world is the aspiration of the wretched.

134ـ اَلدُّنْيا مُنْيَةُ الأشْقياءِ.

135. The transient world is the delusion [or the deluder] of the unintelligent.

135ـ اَلعاجِلَةُ غُرُورُ الحَمْقى.

136. This world is the place where the intellects fall.

136ـ اَلدُّنْيا مَصْرَعُ العُقُولِ.

137. This world is the place of vicissitudes.

137ـ اَلدُّنْيا مَحَلُّ الغِيَرِ.

138. This world is the abode of tribulation.

138ـ اَلدُّنْيا دارُ المِحْنَةِ.

139. This world is the prize of the unintelligent.

139ـ اَلدُّنْيا غَنيمَةُ الحَمْقى.

140. Being occupied with the transient is a waste of time.

140ـ اَلاشْتِغالُ بِالفائِتِ يُضَيِّعُ الوَقْتَ.

141. Longing for this world brings about hatred.

141ـ الرَّغْبَةُ فِي الدُّنيا تُوجِبُ المَقْتَ.

142. This world is like the day that has passed and the month that has elapsed.

142ـ اَلدُّنْيا كَيَوْمٍ مَضى، وشَهْر انْقَضى.

143. This world is the abode of strangers and the dwelling of the wretched.

143ـ الدُّنْيا دارُ الغُرَباءِ، ومَوطِنُ الأشقياءِ.

144. Infatuation with this world is the greatest trial.

144ـ الوَلَهُ بِالدُّنْيا أعْظَمُ فِتْنَة.

145. Just as [wealth and] authority comes towards you, it turns away from you.

145ـ الدُّوْلَةُ كما تُقْبِلُ تُدْبِرُ.

146. Just as this world mends, it [also] breaks.

146ـ اَلدُّنْيا كَما 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.

147ـ أسبابُ الدُّنْيا مُنْقَطِعَةٌ، وعَواريها مُرْتَجِعَةٌ.

148. This world is a dream and being deceived by it is [a cause of] regret.

148ـ اَلدُّنْيا حُلُمٌ، والاغْتِرارُ بِها نَدَمٌ.

149. This world is a poison that is ingested by the one who does not know it.

149- الدُّنْيا سَمٌّ يَأكُلُهُ (اكِلُهُ) مَنْ لا يَعْرِفُهُ.

150. This world is the source of evil and the place of deception.

150- الدُّنْيا مَعْدِنُ الشَّـرِّ، ومَحَلُّ الغُرُورِ.

151. If you have understood your affair or have been able to recognize yourself then turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, its clouds are scattered (i.e. its sources of abundance are scarce) and its bounties are taken back.

151- إنْ عَقَلْتَ أمْرَكَ، أوْ أصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأعْرِضْ عَن الدُّنيا، وَازهَدْ فيها، فَإنَّها دارُ الأشقياءِ، ولَيْسَتْ بِدارِ السُّعَداءِ، بَهْجَتُها زُورٌ، وزينَـتُها غُرُورٌ، وسَحائِبُها مُتَقَشِّعَةٌ، ومَواهِبُها مُرْتَجِعَةٌ.

152. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

152- إنْ كُنْتُمْ لِلنَّعيمِ طالبينَ فَأعْتِقُوا أنْفُسَكُمْ مِنْ دارِ الشَقاءِ.

153. If you love Allah then remove from your hearts the love of this world.

153- إنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَأخْرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنيا.

154. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

154- إنْ جَعَلْتَ دُنْياكَ تَبَـعاً لِدينِكَ أحْرَزْتَ دينَكَ ودُنْياكَ، وكُنْتَ فِي الآخِرَةِ مِنَ الفائِزينَ.

155. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

155- إنّي طَلَّقْتُ الدُّنْيا ثَلاثاً بَتاتاً لارَجْعَةَ لي فيها، وأَلْقَيْتُ حَبْلَها على غارِبِها.

156. Indeed, if you approach this world you have turned your back [from the Hereafter].5

156- إنَّكَ إنْ أقْبَلْتَ إلَى الدُّنْيا أدْبَرْتَ.

157. Indeed, when you turn your back on this world, you have approached [the Hereafter].6

157- إنَّكَ إنْ أدبَرْتَ عَنِ الدُّنْيا أقْبَلْتَ.

158. Verily you have not been created for this world, so renounce it and turn away from it.

158- إنَّكَ لَنْ (لَمْ) تُخلَقْ لِلدُّنْيا فَأزْهَدْ فيها وأعْرِضْ عَنْها.

159. If you work for this world, your transaction will have made a loss.

159- إنَّكَ إنْ عَمِلْتَ لِلدُّنيا خَسِرَتْ صَفْقَتُكَ.

160. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

160- إنَّكَ لَنْ تَلْقَى اللّهَ سُبْحانَهُ بِعَمَل أضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيا.

161. Indeed, if you crave after this world, you will waste your lives for that which you will not remain for and that which will not remain for you.

161- إنَّكُمْ إنْ رَغِبْتُم فِي الدُّنْيا أفْنَيْتُمْ أعْمارَكُمْ فيما لا تَبْقُونَ لَهُ ولا يَبْقى لَكُمْ.

162. Indeed, this world is only a trap into which those who do not recognize it fall.

162- إنَّما الدُّنْيا شَرَكٌ وَقَعَ فيهِ مَنْ لا يَعْرِفُهُ.

163. This world is only [a place of] varying circumstances, changing situations and marked targets.

163- إنَّما الدُّنْيا أحوالٌ مُخْتَلِفَةٌ، وتاراتٌ مُتَصَرِّفَةٌ، وأغْراضٌ مُسْتَهْدِفَةٌ.

164. This world is only a corpse and those who establish bonds of brotherhood for [acquiring] it are similar to dogs, such that their brotherhood does not prevent them from harming each other for it.

164- إنَّما الدُّنْيا جيفَةٌ، والمُتواخُونَ عَلَيها أشْباهُ الكِلابِ، فَلا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَها مِنَ التَّهارُشِ عَلَيْها.

165. The people [who seek] of this world are just like howling dogs or starving predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied cattle that have lost their wits and are running in every direction.

165- إنَّما أهْلُ الدُّنْيا كِلابٌ عاوِيَةٌ، وسِباعٌ ضارِيَةٌ، يُهَرُّ بَعْضُها بَعْضاً، ويَأكُلُ عَزيزُها ذَليلَها، ويَقْهَرُ كَبيرُها صَغيرَها، نَعَمٌ مُعَقَّلَةٌ، وأُخرى مُهْمَلَةٌ، قَدْ أضَلَّتْ عُقُولَها، ورَكِبَتْ مَجْهُولَها.

166. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

166- إنَّما أنْتُمْ كَرَكْب وُقُوف لا يَدْرُونَ مَتى بِاليَسيرِ يُؤْمَرُونَ.

167. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

167ـ إنَّما الدُّنيْا مَتاعُ أيّام قَلائِلَ، ثُمَّ تَزُولُ كَما يَزُولُ السَّرابُ وتَقْشَعُ كما يَقْشَعُ السَّحابُ.

168. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

168ـ إنَّما حَظُّ أحَدِكُمْ مِنَ الأرضِ ذاتِ الطُّولِ والعَرضِ قَيْدُ قَدِّهِ مُتَعَفِّراً على خَدِّهِ.

169. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

169ـ إنَّما الدُّنْيا دارُ مَمَرّ، وَالآخِرَةُ دارُ مُسْتَقَرّ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ، ولا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

170. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

170ـ إنَّما مَثَلُ مَنْ خَبِرَ (خَيَرَ) الدُّنْيا كَمَثَلِ قَوْمٍ سَفْر، نَبا بِهِمْ مَنْزِلٌ جَديبٌ، فَأَمُّوا مَنْزِلاً خَصيباً، وجَناباً مَريعاً، فَاحْتَمَلُوا وَعْثاءَ الطَّريق، وخَشُونَةَ السَّفَرِ،وَ جُشُوبَةَ المَطْعَمِ لِيَأتُوا سَعَةَ دارِهِمْ، ومَحلَّ قَرارِهِمْ.

171. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

171- إنَّما المَرْءُ (فِي الدُّنْيا) غَرَضٌ تَنْتَضِلُهُ المَنايا ونَهَبٌ تُبادِرُهُ المَصائِبُ والحَوادِثُ.

172. The bane of the soul is being infatuated with this world.

172- آفَةُ النَّفْسِ اَلْوَلَهُ بِالدُّنْيا.

173. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

173- إذا أَقْبَلَتِ الدُّنْيا على عَبْد كَسَتْهُ مَحاسِنَ غَيْرِهِ، وإذا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحاسِنَهُ.

174. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

174- إذا فاتَكَ مِنَ الدُّنْيا شَيْءٌ فلا تَحْزَنْ، وإذا أَحْسَنْتَ فَلا تَمْنُنْ.

175. This world ends with annihilation.

175- بِالفَناءِ تُخْتَمُ الدُّنْيا.

176. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

176- بِإيثارِ حُبِّ العاجِلَةِ صارَ مَنْ صارَ إلى سُوءِ الآجِلَةِ.

177. How bad an abode this world is!

177- بِئْسَتِ الدّارُ الدُّنيا.

178. The worst choice is exchanging the everlasting with the transient.

178- بِئْسَ الاخْتيارُ التَّعَوُّضُ بِما يَفْنى عَمّا يَبْقى.

179. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

179- بَقاؤُكُمْ إلى فَناء، وفَناؤُكُمْ إلى بَقاء.

180. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

180- بيعُوا ما يَفْنى بِما يَبْقى، وتَعَوَّضُوا بِنَعيمِ الآخِرَةِ عَنْ شَقاءِ الدُّنيا.

181. When you are deprived of something in this world, take comfort in the fact that it would have been with you [only] for a little while.

181- تَعَزَّ عَنِ الشَّيْءِ إذا مُنِعْتَهُ بِقِلَّةِ ما يَصْحَبُكَ إذا أُوتيتَهُ.

182. The fruit of infatuation with this world is great tribulation.

182- ثَمَرَةُ الوَلَهِ بالدُّنْيا عَظيمُ المِحْنَةِ.

183. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

183- جارُ الدُّنيْا مَحْرُوبٌ، ومَوْفُورُها مَنْكُوبٌ.

184. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

184- جُودُ الدُّنْيا فَناءٌ، وراحَتُها عَناءٌ، وسَلامَتُها عَطَبٌ ومَواهِبُها سَبَبٌ.

185. Love of this world is the source of every misdeed.

185- حُبُّ الدُّنْيا رَأسُ كُلِّ خَطيئَة.

186. Love of this world is the source of trials and the root of tribulations.

186- حُبُّ الدُّنْيا رَأسُ الفِتَنِ وأصْلُ المِحَنِ.

187. Love of this world gives rise to avarice.

187- حُبُّ الدُّنْيا يُوجِبُ الطَّمَعَ.

188. Love of this world corrupts the intellect, preoccupies the heart from listening to [words of] wisdom and leads to a painful chastisement [in the Hereafter].

188- حُبُّ الدُّنْيا يُفْسِدُ العَقْلَ، ويُهِمُّ القَلْبَ، عَنْ سَماعِ الحِكْمَةِ، وَيُوجِبُ أليمَ العِقابِ.

189. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

189- حَلاوَةُ الدُّنْيا تُوجِبُ مَرارَةَ الآخِرَةِ وسُوءَ العُقْبى.

190. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

190- حُلْوُ الدُّنْيا صَبِرٌ، وغِذاؤُها سِمامٌ، وأسْبابُها رُمامٌ.

191. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

191- حَيُّ الدُّنْيا بِعَرْضِ مَوت، وصَحيحُها عَرَضُ الأسْقامِ، ودَرِيئَةُ الحِمامِ.

192. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

192- حُكِمَ على أهلِ الدُّنْيا بِالشَّقاءِ، والفَناءِ، والدَّمارِ، وَالبَوارِ.

193. This world has been surrounded with lustful desires, liked for its immediate enjoyments, embellished with deceptions and sweetened with aspirations.

193- حُفَّتِ الدُّنيا بِالشَّهَواتِ، وتَحَبَّبَتْ بِالعاجِلَةِ، وتَزَيَّنَتْ بِالغُرُورِ وَتَحَلَّتْ بِالآمالِ.

194. Wage war against yourselves for [keeping away from] this world and turn yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon.

194- حارِبُوا أنْفُسَكُمْ عَلَى الدُّنيا، واصْرِفُوها عَنْها، فَإنَّها سَرِيعَةُ الزَّوالِ، كَثيرةُ الزِلْزالِ، وشيكَةُ الانْتِقالِ.

195. Neediness has been decreed for those from among the people of this world who seek to increase their wealth while those who get along without it have been assisted with comfort.

195- حُكِمَ على مُكْثِري أهلِ الدُّنْيا بِالفاقَةِ،وَ أُعِيْنَ مَنْ غَنِيَ عَنْها بِالرَّاحَةِ.

196. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

196ـ خَيْرُ الدُّنيْا حَسْرَةٌ، وشَرُّها نَدَمٌ.

197. The good of this world is insignificant and its evil is ready at hand.

197ـ خَيْرُ الدُّنْيا زَهيدٌ، وشَرُّها عَتيدٌ.

198. Take from that which will not last for you for that which will last for you and will not separate from you.

198ـ خُذْ مِمّا لا يَبْقى لَكَ لِما يَبْقى لَكَ ولا يُفارِقُكَ.

199. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

199ـ خُذْ مِنْ قَليلِ الدُّنيا ما يَكْفيكَ، ودَعْ مِنْ كَثيرِها ما يُطْغيكَ.

200. Take from this world that which comes to you and turn away from that which turns away from you, but if you don’t do this then [at least] be moderate in what you seek.

200ـ خُذْ مِنَ الدُّنيْا ما أتاكَ، وتَوَلَّ عَمّا تَوَلّى مِنْها عَنْكَ فَإنْ لَمْ تَفْعَلْ فَأجْمِلْ فِي الطَّلَبِ.

201. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

201ـ خُلْطَةُ أبْناءِ الدُّنْيا رَأسُ البَلْوى وفَسادُ التَّقوى.

202. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

202ـ خُلْطَةُ أبْناءِ الدُّنْيا تَشينُ الدّينَ، وتُضْعِفُ اليَقينَ.

203. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

203ـ خَطَرُ الدُّنيا يَسيرٌ، وحاصِلُها حَقيرٌ، وبَهْجَتُها زُورٌ، ومَواهِبُها غُرُورٌ.

204. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

204ـ خابَ رَجاؤُهُ ومَطْلَبُهُ مَنْ كانَتِ الدُّنيا أمَلَهُ وأرَبَهُ.

205. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

205ـ دارٌ بِالبَلاءِ مَحْفُوفَةٌ، وبِالغَدْرِ مَوصُوفَةٌ(مَعْرُوفَة)، لا تَدُومُ أحوالُها، ولا يَسْلَمُ نُزّالُها.

206. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness.

206ـ دارٌ هانَتْ على رَبِّها، فَخَلَطَ حَلالَها بِحَرامِها، وخَيْرُها بِشَرِّها، وَحُلْوَها بِمُرِّها.

207. It is the abode of transience, the resting place of the sinners, the residence of the wretched and the transgressors (or the repulsed and those who exceed the limits).

207ـ دارُ الفَناءِ مَقيلُ العاصينَ ومَحَلُّ الأشْقياءِ والمُعْتَدينَ (المُبْعَدينَ، المُتَعَدّينَ).

208. Allah, the Glorified, called you to the Eternal Abode and the permanent residence, and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed it and quickly rushed [towards it].

208ـ دَعاكُمْ اللّهُ سُبْحانَهُ إلى دارِ البَقاءِ، وقَرارَةِ الخُلُودِ، والنَّعْماءِ، وَمُجاوَرَةِ الأنبياءِ والسُّعَداءِ،فَعَصَيْتُمْ، وأعْرَضْتُمْ، وَدَعَتْكُمُ الدُّنيا إلى قَرارَةِ الشَّقاءِ ومَحَلِّ الفَناءِ وأنْواعِ البَلاءِ والعَناءِ فَأطَعْتُمْ وبادَرْتُمْ وَأسْرَعْتُمْ.

209. Recalling [the pleasures of] this world is the worst of all maladies.

209ـ ذِكْرُ الدُّنيا أدْوَأُ الأدْواءِ.

210. The humiliation of this world is the glory of the Hereafter.

210 ـ ذُلُّ الدُّنيا عِزُّ الآخِرَةِ.

211. Leave that which is little for that which is abundant and that which is limited for that which is vast.

211ـ ذَرْ ما قَلَّ لِما كَثُرَ وما ضاقَ لِما اتَّسَعَ.

212. The cornerstone of calamities is infatuation with this world.

212ـ رَأسُ الآفاتِ الوَلَهُ بِالدُّنيا.

213. Many an adviser from this world may be suspected by you.

213ـ رُبَّ ناصِحٍ مِنَ الدُّنيا عِنْدَكَ مُتَّهَمٌ.

214. Many a person who is truthful about this world is considered a liar by you.

214ـ رُبَّ صادِق مِنْ خَيْرِ (خَبَرِ) الدُّنيا عِنْدَكَ مُكَذَّبٌ.

215. Many a thing which one should be cautious of in this world is not taken into consideration by you.

215ـ رُبَّ مَحْذُور مِنَ الدُّنيا عِنْدَكَ غَيْرُ مُحتَسِب.

216. You desire for the unachievable is [a sign of] ignorance.

216ـ رَغْبَتُكَ فِي المُسْتَحيلِ جَهلٌ.

217. Your being content with this world is from your bad choices and your wretched endeavours.

217ـ رِضاكَ بِالدُّنيا مِنْ سُوءِ اخْتيارِكَ وشَقاءِ جَدِّكَ.

218. Increase in [one's desire for] this world corrupts the Hereafter.

218ـ زيادَةُ الدُّنيا تُفْسِدُ الآخِرَةَ.

219. The ornaments of this world corrupt weak minds.

219ـ زَخارِفُ الدُّنيا تُفْسِدُ العُقُولَ الضَّعيفَةَ.

220. The cause of wretchedness is love of this world.

220ـ سَبَبُ الشَّقاءِ حُبُّ الدُّنيا.

221. The cause of corruption of the mind is love of this world.

221ـ سَبَبُ فَسادِ العَقْلِ حُبُّ الدُّنيا.

222. The sovereignty of this world is disgrace and its loftiness is lowness.

222ـ سُلْطانُ الدُّنيا ذُلٌّ، وعِلْوُها سِفْلٌ.

223. The joy of this world is deception and its enjoyment is destruction.

223ـ سُرُورُ الدُّنيا غُرُورٌ، ومَتاعُها ثُبُورٌ.

224. One’s seeking tranquillity in [the delights of] this world is from the greatest deceptions.

224ـ سُكُونُ النَّفسِ إلَى الدُّنيا مِنْ أعْظَمِ الغُرُورِ.

225. The worst of tribulations is love of this world.

225ـ شَرُّ المِحَنِ حُبُّ الدُّنيا.

226. The worst of afflictions is love for this world.

226ـ شَرُّ الفِتَنِ مَحَبَّةُ الدُّنيا.

227. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

227ـ صِحَّةُ الدُنيا أسْقامٌ، ولَذّاتُها آلامٌ.

228. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like fur.

228ـ صارَ الفُسُوقُ فِي الدُّنيا (النّاس) نَسَباً، والعَفافُ عَجَباً، ولُبِسَ الإسْلامُ لُبْسَ الفَرْوِ مَقْلُوباً.

229. Divorcing this world is the dowry for Paradise.

229ـ طَلاقُ الدُّنيْا مَهْرُ الجَنَّةِ.

230. Seeking this world is the primary cause of tribulation.

230ـ طَلَبُ الدُّنيا رَأسُ الفِتْنَةِ.

231. The one who seeks this world through religion is chastised and condemned.

231ـ طالِبُ الدُّنيا بِالدّينِ مُعاقَبٌ مَذْمُومٌ.

232. Seeking to join this world with the Hereafter is from the deceptions of the self.

232ـ طَلَبُ الجَمْعِ بَيْنَ الدُّنْيا والآخِرَةِ مِنْ خِداعِ النَّفسِ.

233. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been apportioned for him.

233ـ طالِبُ الدُّنْيا تَفُوتُه الآخِرَةُ، ويُدْرِكُهُ المَوْتُ حتّى يَأخُذَهُ بَغْتَةً (بِعُنْفِهِ)، ولا يُدْرِكُ مِنَ الدُّنْيا إلاّ ما قُسِّمَ لَهُ.

234. He who turns away from the embellishments of this world gains the joy of the glad tidings [of

Paradise].

234ـ ظَفَرَ بِفَرْحَةِ البُشْرى مَنْ أَعْرَضَ عَنْ زَخارِفِ الدُّنْيا.

235. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

235ـ عَجِبْتُ لِعامِرِ دارِ الفَناءِ، وتارِكِ دارِ البَقاءِ.

236. The servant of this world faces continuous afflictions and calamities.

236ـ عَبْدُ الدُّنْيا مُؤَبَّدُ الفِتْنَةِ والبَلاءِ.

237. The end of this world is annihilation.

237ـ غايَةُ الدُّنْيا الفَناءُ.

238. The deception of this world strikes [a person] down.

238ـ غُرُورُ الدُّنْيا يَصْرَعُ.

239. World, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

239ـ غُرّي يا دُنيا مَنْ جَهِلَ حِيَلَكَ، وخَفِيَ عَلَيْهِ حَبائِلُ كَيْدِكَ.

240. He (‘a) said about this world: It is deceitful – that which is in it is illusory; it is perishing all that is upon it perishes.

240ـ وقالَ ـ عليه السّلام ـ في وَصْفِ الدُّنْيا: غَرّارَةٌ، غُرُورٌ ما فيها، فانِيَةٌ فان مَنْ عَلَيْها.

241. It is deceitful, harmful, volatile, evanescent, transient and perishing.

241ـ غَرّارَةٌ، ضَـرَّارَةٌ، حائِلَةٌ، زائِلَةٌ، بائِدَةٌ، نافِدَةٌ.

242. The foods of this world are poisons and its means are worn-out [and weak] ropes.

242ـ غِذاءُ الدُّنيا سِمامٌ، وأسْبابُها رِمامٌ.

243. In being averse to this world there is attainment of prosperity.

243ـ فِي العُزُوفِ عَنِ الدُّنيا دَرَكُ النَّجاحِ.

244. In the vicissitudes of this world there are lessons to be learnt.

244ـ في تَصاريفِ الدُّنيا اِعْتِبارٌ.

245. In this world there is action without reckoning.

245ـ فِي الدُّنيا عَمَلٌ، ولا حِسابٌ.

246. This world is what the wretched desire.

246ـ فِي الدُّنْيا رَغْبَةُ الأشْقياءِ.

247. The two that are attached to each other may get detached and the two groups that are united may

get separated.

247ـ قَدْ يَتَفاصَلُ المُتَواصِلانِ (المُتَفاصِلان)، ويَشَتُّ جَمْعُ الأليفَيْنِ.

248. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

248ـ قَدْ أمَرَّ مِنَ الدُّنيا ما كانَ حُلْواً، وكَدَرَ مِنْها ما كانَ صَفْواً.

249. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

249ـ قَدْ تَزَيَّنَتِ الدُّنيا بِغُرُورِها، وغَرَّتْ بِزِينَتِها.

250. Little of this world takes away a lot of the Hereafter.

250ـ قَليلُ الدُّنيا يَذْهَبُ بِكَثيرِ الآخِرَةِ.

251. The little of this world does not last and its abundance is not safe from calamities.

251ـ قَليلُ الدُّنيا لا يَدُومُ بَقائُهُ، وكَثيرُها لا يُؤْمَنُ بَلاؤُهُ.

252. The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world.

252ـ قِوامُ الدُّنْيا بِأَرْبَع: عالِمٌ يَعْمَلُ بِعِلْمِهِ، وجاهِلٌ لايَسْتَنْكِفُ أنْ يَتَعَلَّمَ، وغَنِيٌّ يَجُودُ بِمالِهِ عَلَى الفُقَراءِ، وفَقيرٌ لايَبيعُ آخِرَتَهُ بِدُنياهُ فَإذا لَمْ يَعمَلِ العالِمُ بِعِلْمِهِ،

اِسْتَنْكَفَ الجاهِلُ أنْ يَتَعَلَّمَ، وإذا بَخِلَ الغَنِيُّ بِمالِهِ باعَ الفَقيرُ آخِرَتَهُ بِدنياهُ.

253. Every gathering is [headed] towards dispersion.

253ـ كُلُّ جَمْع إلى شَتات.

254. Every profit of this world is a loss.

254ـ كُلُّ أرْباحِ الدُّنيا خُسْرانٌ.

255. Everything that passes [away] is as if it never was.

255ـ كُلُّ ماض فَكَأنْ لَمْ يَكُنْ.

256. Every ease of this world is difficulty.

256ـ كُلُّ يَسارِ الدُّنيا إعْسارٌ.

257. Every provision of this world is trivial for the contented and the chaste.

257ـ كُلُّ مُؤَنِ الدُّنيا خَفيفَةٌ علَى القانِعِ والعَفيفِ.

258. Everything in this world [is such that it] seems greater when heard than when seen.

258ـ كُلُّ شَيء مِنَ الدُّنيا سَماعُهُ أعْظَمُ مِنْ عِيانِهِ.

259. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

259ـ كُلُّ أحوالِ الدُّنيا زَلْزالٌ، ومِلْكُها سَلَبٌ وانْتِقالٌ.

260. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

260ـ كُلُّ مُدَّة مِنَ الدُّنيا إلَى انْتِهاء، وَكُلُّ حَيّ فيها إلى مَمات وَفَناء.

261. How many a person who relied upon this world has been made to suffer by it!

261ـ كَمْ مِنْ واثِق بِالدُّنيا قَدْفَجَعَتْهُ.

262. How many a person who had confidence in this world has been struck down by it!

262ـ كَمْ مِنْ ذي طُمَأنِينَة إلَى الدُّنيا قَدْ صَرَعَتْهُ.

263. How many a person who possesses grandeur has this world abased!

263ـ كَمْ ذي أُبَّهَة جَعَلَتْهُ الدُّنيا حَقيراً.

264. How many a person who possesses high standing has this world returned to humility!

264ـ كَمْ ذي عِزَّة رَدَّتْهُ الدُّنيا ذَليلاً.

265. That which has passed from this world suffices as an informer of what remains of this world.

265ـ كَفى مُخْبِراً عَمّا بَقِيَ مِنَ الدُّنيا ما مَضى مِنْها.

266. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are

misguiding and its gifts are a trial.

266ـ كَثْرَةُ الدُّنيا قِلَّةٌ، وَعِزُّها ذِلَّةٌ، وزَخارِفُها مُضِلَّةٌ، ومَواهِبُها فِتْنَةٌ.

267. Be in this world with your body and in the Hereafter with your heart and your actions.

267ـ كُنْ فِي الدُّنيا بِبَدَنِكَ، وَفِي الآخِرَةِ بِقَلْبِكَ وعَمَلِكَ.

268. Be most cautious of this world when you are most at ease with it.

268ـ كُنْ آنَسَ ما تَكُونُ بِالدُّنيا أحْذَرَ ما تَكُونُ مِنْها.

269. Become uninterested in this world and be infatuated with the Hereafter.

269ـ كُونُوا عَنِ الدُّنيا نُزّاهاً، وإلى الآخِرَةِ وُلاّهاً.

270. Be among those who recognize the transience of this world so they renounce it and know about the eternity of the Hereafter so they work for it.

270ـ كُونُوا مِمَّنْ عَرَفَ فَناءَ الدُّنيا فَزَهِدَ فيها وعَلِمَ بَقاءَ الآخِرَةِ فَعَمِلَ لَها.

271. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

271ـ كُونُوا قَوْماً عَلِمُوا أنَّ الدُّنيا لَيْسَتْ بِدارِهِمْ فاسْتَبْدَلُوا.

272. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

272ـ كُونُوا مِنْ أَبْناءِ الآخِرَةِ، وَلا تَكُونُوا مِنْ أَبْناءِ الدُّنْيا فَإِنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ.

273. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

273ـ كُلَّما إزدادَ المَرْءُ بِالدُّنيا شُغْلاً وزادَ بِها وَلَهاً أَوْرَدَتْهُ المَسالِكَ وَأَوْقَعَتْهُ فِي المَهالِكِ.

274. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

274ـ كُلَّما لا يَنْفَعُ يَضُرُّ، والدُّنيا مَعَ حَلاوَتِها تَمُرُّ، والفَقْرُ مَعَ الغِنى بِاللّهِ لايَضُرُّ.

275. Every time something of this world slips away from you, it is an advantage [and a blessing].

275ـ كُلَّما فاتَكَ مِنَ الدُّنيا شَيْءٌ فَهُوَ غَنيمَةٌ.

276. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

276ـ كَما أنَّ الشَّمسَ واللَّيلَ لا يَجْتَمِعانِ كَذلِكَ حُبُّ اللّهِ وحُبُّ الدُّنيا لايَجْتَمِعانِ.

277. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

277ـ كَذِبَ مَنِ ادَّعَى اليَقينَ بِالباقي وهُوَ مُواصِلٌ لِلفاني.

278. For every abundance [in this world] there is paucity.

278ـ لِكُلِّ كَثْرَة قِلَّةٌ.

279. For everything in this world there is expiry and annihilation.

279ـ لِكُلِّ شَيء مِنَ الدُّنيا انْقِضاءٌ وفَناءٌ.

280. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

280ـ لِلْمُسْتَحْلي لَذَّةَ الدُّنيا غُصَّةٌ.

281. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

281ـ لَقَدْ كاشَفَتْكُمُ الدُّنيا الغِطاءَ، وآذَنَتْكُمْ على سَواء.

282. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

282ـ لَدُنْياكُمْ عِنْدي أهْوَنُ مِنْ عُراقِ خِنْزير على يدِ مَجذُوم.

283. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

283ـ لَيْسَ المَتْجَرُ أنْ تَرىَ الدُّنيا لِنَفْسِكَ ثَمَناً، ومِمّا لَكَ عِندَ اللّهِ عِوَضاً.

284. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

284ـ لِحُبِّ الدُّنْيا صَمَّتِ الأسْماعِ عَنْ سَماعِ الحِكْمَةِ، وعَمِيَتِ القُلُوبُ عَنْ نُورِ

البَصيرَةِ.

285. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

285ـ لَمْ يَنَلْ أحَدٌ مِنَ الدُّنيا حَبْرَةً إلاّ أعْقَبَتْهُ عَبْرَةً.

286. Allah, the Glorified, has not cleansed this world for His friends nor has He withheld it from His enemies.

286ـ لَمْ يُصفِ اللّهُ سُبْحانَهُ الدُّنْيا لأوليائِهِ، ولَمْ يَضنُنَّ بِها على أعْدائِهِ.

287. Nobody gets the comforts of this world internally but that he has to face its hardships externally.7

287ـ لَمْ يَلْقَ أحَدٌ مِنْ سَرّاءِ الدُّنْيا بَطْناً إلاّ مَنَحَتْهُ مِنْ ضَرَّائِها ظَهْراً.

288. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

288ـ لَمْ يُفِدْ مَنْ كانَتْ هِمَّتُهُ الدُّنْيا عِوَضاً، وَلَمْ يَقْضِ مُفْتَرَضاً.

289. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

289ـ لَمْ تُظِلَّ امْرَءً مِنَ الدُّنْيا دِيمَةُ رَخاء إلاّ هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلاء.

290. If the people of the world understood [the truth about it], this world would surely be ruined.

290ـ لَوْ عَقَلَ أهْلُ الدُّنْيا لَخَرِبَتِ الدُّنيا.

291. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

291ـ لَوْ كانَتِ الدُّنْيا عِنْدَ اللّهِ مَحْمُوداً لاخْتَصَّ بِها أولِيائَهُ لكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْها ومَحا عَنْهُمْ مِنْها المَطامِعَ.

292. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

292ـ لَوْ بَقِيَتِ الدُّنيا على أحَدِكُمْ لَمْ تَصِلْ إلى مَنْ هيَ في يدَيْهِ.

293. One who strives for this world is eluded by it.

293ـ مَنْ ساعَي الدُّنيا فاتَتْهُ.

294. One who holds back from this world is sought by it.

294ـ مَنْ قَعَدَ عَنِ الدُّنيا طَلَبَتْهُ.

295. One who wrestles this world is knocked down by it.

295ـ مَنْ صارَعَ الدُّنيا صَرَعَتْهُ.

296. One who disobeys this world is obeyed by it.

296ـ مَنْ عَصَى الدُّنيا أطاعَتْهُ.

297. One who turns away from this world is approached by it.

297ـ مَنْ أعْرَضَ عَنِ الدُّنيا أتَتْهُ.

298. One who knows [the reality of] this world, renounces it.

298ـ مَنْ عَرَفَ الدُّنيا تَزَهَّدَ.

299. One who thinks little of this world, it comes to him humiliated.

299ـ مَنْ سَلا عَنِ الدُّنيا أتَتْهُ راغِمَةً.

300. One who is owned by this world falls down often.

300ـ مَنْ مَلَكَتْهُ الدُّنيا كَثُرَ صَرْعُهُ.

301. One who is delighted by the embellishments of this world is owned by [its] deceptions.

301ـ مَنْ راقَهُ زِبْرِجُ الدُّنيا مَلَكَتْهُ الخُدَعُ.

302. One who buys his Hereafter with his world, gains both of them.

302ـ مَنِ ابْتاعَ آخِرَتَهُ بِدُنياهُ رَبِحَهُما.

303. One who sells his Hereafter for his world loses both of them.

303ـ مَنْ باعَ آخِرَتَهُ بِدُنياهُ خَسِرَهُما.

304. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

304ـ مَنِ اسْتَقَلَّ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُؤْمِنُهُ.

305. One who seeks more of this world gains more of that which will ruin him.

305ـ مَنِ اسْتَكْثَرَ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُوْبِقُهُ.

306. One who builds his world destroys his place of return [in the Hereafter].

306ـ مَنْ عَمَرَ دُنياهُ خَرَّبَ مَ آلَهُ.

307. One who is deceived by this world is deceived by [his] aspirations.

307ـ مَنِ اغْتَرَّ بِالدُّنيا اِغْتَرَّ بِالمُنى.

308. One who is pleased with this world is eluded by the Hereafter.

308ـ مَنْ رَضِيَ بِالدُّنيا فاتَتْهُ الآخِرَةُ.

309. One who is greedy for this world is destroyed.

309ـ مَنْ حَرَصَ عَلَى الدُّنيا هَلَكَ.

310. One who is not content with the little [he has] of this world will not be satisfied with the much that he accumulates from it.

310ـ مَنْ كانَ بِيَسيرِ الدُّنيا لا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثيرِها ما يَجْمَعُ.

311. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient

[world]?

311ـ مَنْ أغْبَنُ مِمَّنْ باعَ البَقاءَ بِالفَناءِ؟!

312. Who is more at a loss than the one who exchanges the Hereafter for this world?

312ـ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنيا؟!

313. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

313ـ مَنْ طَلَبَ مِنَ الدُّنيا ما يُرْضيهِ كَثُرَ تَجَنّيهِ وطالَ تَعَدّيهِ.

314. One who relies on the deceptions of this world considers himself safe from its perils.

314ـ مَنْ وَثِقَ بِغُرورِ الدُّنيا أمِنَ مَخُوفَهُ.

315. Whoever keeps back from seeking this world, it rises towards him.

315ـ مَنْ قَعَدَ عَنْ طَلَبِ الدُّنيا قامَتْ إلَيهِ.

316. One who exceeds the limits in seeking this world dies a pauper.

316ـ مَنْ أسْرَفَ في طَلَبِ الدُّنيا ماتَ فَقيراً.

317. Whoever turns away from this world, it comes to him belittled.

317ـ مَنْ عَرَفَ عَنِ الدُّنيا أتَتْهُ صاغِرَةً.

318. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

318 ـ مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنيا إلْتاطَ مِنها بِثَلاث: هَمّ لايُغْنيهِ (لايُغِبُّهُ)، وَحِرص لا يَتْرُكُهُ، وأمَل لا يُدْرِكُهُ.

319. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

319ـ مَنْ راقَهُ زِبْرِجُ الدُّنيا أعْقَبَ ناظِرَيْهِ كَمَها.

320. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

320ـ مَنْ رَغِبَ في زَخارِفِ الدُّنيا فاتَهُ البَقاءُ المَطْلُوبُ.

321. One who has been overcome by this world is blind to that which is in front of him.

321ـ مَنْ غَلَبَتِ الدُّنيا عَلَيْهِ عَمِيَ عَمّا بَيْنَ يَدَيْهِ.

322. One who builds his world corrupts his religion and ruins his Hereafter.

322ـ مَنْ عَمَرَ دُنياهُ أفْسَدَ دينَهُ وأخْرَبَ أُخْراهُ.

323. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

323ـ مَنْ أحَبَّ رِفْعَةَ الدُّنيا والآخِرَةِ فَلْيَمْقُتْ فِي الدُّنيا الرِّفْعَةَ.

324. One who humbles himself for the children of this world takes off the garment of piety.

324ـ مَنْ تَذَلَّلَ لِاِبْناءِ الدُّنيا، تَعَرّى مِنْ لِباسِ التَّقوى.

325. One who fixes his gaze on the children of this world is blinded from the path of guidance.

325ـ مَنْ قَصَّرَ نَظَرَهُ على أَبْناءِ الدُّنيا، عَمِيَ عَنْ سَبيلِ الهُدى.

326. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

326ـ مَنْ طَلَبَ مِنَ الدُّنيا شَيْئاً، فاتَهُ مِنَ الآخِرَةِ أَكْثَرُ مِمّا طَلَبَ.

327. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

327ـ مَنْ طَلَبَ الدُّنيا بِعَمَلِ الآخِرَةِ،كانَ أَبْعَدَ لَهُ مِمّا طَلَبَ.

328. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

328ـ مَن سَخَتْ نَفْسُهُ عَنْ مَواهِبِ الدُّنيا، فَقَدِ اسْتَكْمَلَ العَقْلَ.

329. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

329ـ مَنْ مَلَكَ مِنَ الدُّنيا شَيْئاً، فاتَهُ مِنَ الآخِرَةِ أَكثَرَ مِمّا مَلَكَ.

330. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

330ـ مَنْ عَرَفَ الدُّنيا لَمْ يَحْزَنْ على ما أَصابَهُ.

331. One who recognizes the deceptions of this world will not be deceived by its impossible dreams.

331ـ مَنْ عَرَفَ خِداعَ الدُّنيا لَمْ يَغْتَرَّ مِنْها بِمُحالاتِ الأحْلامِ.

332. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

332ـ مَنْ ظَفِرَ بِالدُّنيا نَصِبَ، وَمَنْ فاتَتْهُ تَعِبَ.

333. One in whose eyes this world is grand and in whose heart its position is great, prefers it over Allah and devotes himself to it and becomes a slave to it.

333ـ مَنْ عَظُمَتِ الدُّنيا في عَيْنِهِ، وكَبُرَ مَوْقِعُها في قَلْبِهِ، أثَرَها عَلَى اللّهِ، وانْقَطَعَ إلَيْها، وصارَ عبداً لَها.

334. One who becomes infatuated with this world, it fills his heart with a sadness which keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with him).

334ـ مَن اسْتَشْعَرَ الشَّغَفَ بالدُّنيا، مَلأَتْ ضميرَهُ أشْجاناً لها رَقْصٌ عَلى سُوَيْداءِ قَلْبِهِ، هَمٌّ يَشْغَلُهُ، وغَمٌّ يَحْزُنُهُ حَتّى يُؤخَذَ بِكَظْمِهِ، فَيُلْقى بالفَضاءِ مُنقَطِعاً أبْهَراهُ، هَيّناً عَلَى اللّهِ فَناءُهُ بَعيداً عَلَى الإخْوانِ لِقاؤُهُ (بَقائُهُ).

335. One who relies on this world is indeed wretched and deprived.

335ـ مَنِ اعْتَمَدَ علَى الدُّنيا فَهُوَ الشَّقيُّ المَحْرُومُ.

336. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

336ـ مَنْ خَدَمَ الدُّنيا اِسْتَخْدَمَتْهُ، ومَنْ خَدَمَ اللّهَ سُبْحانَهُ خَدَمَتْهُ.

337. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

337ـ مَنْ كانَتْ الدُّنيا هَمَّهُ، طالَ يَوْمَ القِيامَةِ شَقاؤُهُ وغَمُّهُ.

338. One who does not think about the bounties of his world becomes powerful.

338ـ مَنْ سَلا عَنْ مَواهِبِ الدُّنيا عَزَّ.

339. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

339ـ مِنْ نَكَدِ الدُّنيا تَنْغيصُ الاِجتِماعِ بِالفُرْقَةِ، والسُّرُورِ بالغُصَّةِ.

340. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

340ـ مِنْ هَوانِ الدُّنيا علَى اللّهِ أنْ لا يُعْصى إلاّ فيها.

341. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

341ـ مِنْ ذَمامَةِ الدُّنيا عِنْدَاللّهِ أنْ لايُنالَ ما عِنْدَهُ إلاّ بِتَرْكِها.

342. Nothing corrupts the faith like this world.

342ـ ما أفْسَدَ الدّينَ كَالدُّنيا.

343. How will the offshoot remain after the root has gone?

343ـ ما بَقاءُ فَرْع بَعْدَ ذَهابِ أصْل.

344. This world of yours which endears itself to you is not better than the Hereafter which is made to appear ugly by your negative perception [of it].

344ـ ما دُنياكَ الَّتي تَحَبَّبَتْ إلَيكَ بِخَير مِنَ الآخِرَةِ الَّتي قَبَّحَها سُوءُ النَّظرِ عِنْدَكَ.

345. That which you send forth from this world is for your own benefit and that which you leave behind from it is for your enemy.

345ـ ما قدَّمْتَ مِنْ دُنياكَ فَلِنَفْسِكَ، وَما أخَّرْتَ مِنْها فَلِلْعَدُوِّ.

346. That which [one] increases in this world, [he] diminishes in the Hereafter.

346ـ مازادَ فِي الدُّنيا نَقَصَ فِي الآخِرَةِ.

347. That which [one] diminishes in this world, [he] increases in the Hereafter.

347ـ مانَقَصَ فِي الدُّنيا زادَ فِي الآخِرَةِ.

348. Do not be overjoyed by that which you obtain in this world and do not despair with sadness for that which eludes you from it.

348ـ مانِلْتَ مِنْ دُنياكَ فَلا تُكْثِرْ بِهِ فَرَحاً، وما فاتَكَ مِنْها فلا تَأسَ عَلَيْهِ حُزْناً.

349. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

349ـ ماخَيْرُ دار تُنْقَضُ نَقْضَ البِناءِ، وعُمْر يَفْنى فَناءَ الزَّادِ.

350. What is the matter with you? You are delighted with the little of this world that you obtain while you are not saddened by the abundance of the Hereafter that you are deprived of?!

350ـ ما بالُكُمْ تَفْرَحُونَ بِاليَسيرِ مِنَ الدُّنيا تُدْرِكُونَهُ، ولايَحْزنُكُمُ الكَثيرُ مِنَ الآخِرَةِ تُحْرَمُونَهُ.

351. This world has not deceived you, rather through it you have been deceived.

351ـ ما الدُّنيا غَرَّتْكَ، وَلكِنْ بِهَا اغْتَرَرْتَ.

352. The transient world has not beguiled you, rather through it you have been beguiled.

352ـ مَا العاجِلَةُ خَدَعَتْكَ، ولكِنْ بِهَا انْخَدَعْتَ.

353. What is [the matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

353ـ مالَكَ وما إنْ أدْرَكْتَهُ شَغَلَكَ بِصَلاحِهِ عَنِ الاستِمتاعِ بِهِ، وإنْ تَمَتَّعْتَ بِهِ نَغَّصَهُ عَلَيكَ ظَفَرُ المَوتِ بِكَ.

354. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.8

354ـ مَا المَغْرُورُ الَّذي ظَفِرَ مِنَ الدُّنيا بِأدْنى سُهْمَتِهِ كَالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بِأعْلى هِمَّتِهِ.

355. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

355ـ ما أقْرَبَ الدُّنيا مِنَ الذَّهابِ، والشَّيْبَ مِنَ الشَّبابِ، والشَّكَّ مِنَ الاِرتيابِ.

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

356ـ مَرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ.

357. One who accompanies this world is a target of calamities and mishaps.

357ـ مُصاحِبُ الدُّنيا هَدَفُ النَّوائبِ والغِيَرِ.

358. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

358ـ مَثَلُ الدُّنيا كَظِلِّكَ، إنْ وَقَفْتَ وَقَفَ، وإنْ طَلَبْتَهُ بَعُدَ.

359. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

359ـ مَثَلُ الدُّنيا كَمَثَلِ الحَيَّةِ، لَيِّنٌ مَسُّها، والسَّمُّ القاتِلُ في جَوفِها، يَهْوي إلَيْهَا الغِرُّ الجاهِلُ، ويَحْذَرُهَا اللَّبيبُ العاقلُ.

360. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

360ـ مَتاعُ الدُّنيا حُطامٌ مُوبِيٌ، فَتَجَنَّبُوا مَرْعاةً، قُلْعَتُها أحْظى مِنْ طُمَأنِينَتِها، وبُلْغَتُها أزْكى مِنْ ثَرْوَتِها.

361. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

361ـ هَلَكَ مَنِ اسْتَنامَ إلَى الدُّنيا، وأمْهَرَها دينَهُ فَهُوَ حَيْثُما مالَتْ مالَ إلَيْها،قَدِ اتَّخَذَها هَمَّهُ ومَعْبُودُهُ.

362. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

362ـ هَوِّنْ عَلَيْكَ فَإنَّ الأمْرَ قَريبٌ، والإصْطِحابَ قَليلٌ، وَالمُقامَ يَسيرٌ.

363. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

363ـ هِيَ الصَّدُودُ العَنُودُ، والحَيُودُ المَيُودُ، والخَدُوعُ الكَنُودُ.

364. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

364ـ هَلَكَ الفَرِحُونَ بِالدُّنيا يَوْمَ القِيامَةِ، ونَجا المَحْزُونُونَ بِها.

365. Do not desire anything that perishes and goes away, for this enough of a detriment.

365ـ لاتَرْغَبْ فِي كُلِّ ما يَفْنى وَيَذْهَبُ، فَكَفى بِذلِكَ مَضَرَّةً.

366. Do not desire this world thereby losing your Hereafter.

366ـ لاتَرْغَبْ فِي الدُّنيا فَتَخْسَرَ آخِرَتَكَ.

367. Do not desire that which perishes, and take from the transient for the eternal.

367ـ لا تَرغَبْ فيما يَفْنى، وخُذْ مِنَ الفَناءِ لِلْبَقاءِ.

368. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

368ـ لا تُنافِسْ في مَواهِبِ الدُّنيا، فَإنَّ مَواهِبَها حَقيرَةٌ.

369. Do not give your religion as dower for this world, for indeed whoever gives his religion as dowry to this world, it brings to him wretchedness, pain, hardship and tribulation.

369ـ لا تَمْهَرِ الدُّنيا دينَكَ، فَإنَّ مَنْ مَهَرَ الدُّنيا دينَهُ زُفَّتْ إلَيهِ بِالشَّقاءِ، وَالعَناءِ، والمِحْنَةِ، والبَلاءِ.

370. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

370ـ لاتَبيعُوا الآخِرَةَ بِالدُّنيا، ولا تَسْتَبْدِلُواالفَناءَ بِالبَقاءِ.

371. Do not let this world tempt you, and do not let your vain desires overpower you, and do not consider your stay in this world to be long, and do not let your hopes deceive you, for indeed hopes are not part of religion in any way.

371ـ لاتَفْتِنَنَّكُمُ الدُّنيا، ولايَغْلِبَنَّكُمُ الهَوى، وَلا يَطُولَنَّ عَلَيْكُمْ الأمَدُ، وَلا يَغُرَّنَّكُمُ الأمَلُ، فَإنَّ الأمَلَ لَيسَ مِنَ الدّينِ في شَيْء.

372. Let not the greatest thing that you achieve in this world be the attainment of pleasures and the quelling of rage, rather let it be the enlivening of truth and the annihilation of falsehood.

372ـ لايَكُونَنَّ أفْضَلَ ما نِلْتَ مِنْ دُنياكَ بُلوغَ لَذَّة، وشِفاءَ غَيْظ، ولْيَكُنْ إحياءَ حَقّ، وإماتَةِ باطل.

373. Do not be tempted by good loans [and temporary pleasures], for the loans of this world are returned and you remain with that which you have accumulated of the forbidden.

373ـ لاتَفْتِنَنَّكَ دُنيْاكَ بِحُسْنِ العَواري، فَعَوارِي الدُّنيا تُرْتَجَعُ، ويَبْقى عَلَيْكَ مَا اَحْتَقَبْتَهُ مِنَ المَحارِمِ.

374. Do not let the transient world deceive you with its false amusements, for indeed its amusement ceases while the vices which you have acquired remain with you.

374ـ لاتَغُرَّنَّكَ العاجِلَةُ بِزُورِ المَلاهي، فإنَّ اللَّهْوَ يَنْقَطِعُ، ويَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الم آثِمِ.

375. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

375ـ لايَحِنَنَّ أَحَدُكُمْ حَنينَ الأَمَةِ على مازُوِيَ عَنْهُ مِنَ الدُّنيا.

376. Do not solicit this world by the work of the Hereafter and do not prefer the transient over the eternal, for this is the trait of the hypocrites and the character of the apostates.

376ـ لاتَلْتَمِسِ الدُّنيا بِعَمَلِ الآخِرَةِ، وَلا تُؤْثِرِ العاجِلَةَ علَى الآجِلَةِ، فَإِنَّ ذلِك شيمَةُ المُنافِقينَ، وسَجِيَّةُ المارقينَ.

377. Never be deceived by the condition of the people of vanities [and what they enjoy of this world], for indeed it is an extended shadow [which lasts] until a fixed time.

377ـ لا يَغُرَّنَّكَ ما أصْبَحَ فيهِ أَهْلُ الغُرورِ بِالدُّنيا، فَإِنَّما هُوَ ظِلٌّ مَمْدُودٌ إلى أَجَلٍ مَحْدُود.

378. The deceptions of this world do not excite the learned.

378ـ لا يَسْتَفِزُّ خُدَعُ الدُّنيا العالِمَ.

379. This world does not protect the one who seeks refuge in it.

379ـ لاتَعْصِمُ الدُّنيا مَنْ لَجَأَ إلَيها.

380. People do not abandon anything from their religion for the sake of this world but that Allah opens for them that which is more harmful for them.

380ـ لايَتْرُكُ النّاسُ شَيْئاً مِنْ دينِهم لإصْلاحِ دُنْياهُمْ إلاّ فَتَحَ اللّهُ عَلَيْهِمْ ما هُوَ أضَرُّ مِنهُ.

381. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

381ـ لا تَدُومُ حَبْرَةُ الدُّنيا، ولا يَبْقى سُرُورُها، ولاتُؤْمَنُ فَجْعَتُها.

382. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

382ـ يَنْبَغي لِمَنْ عَرَفَ الدُّنيا أنْ يَزْهَدَ فيها، ويعْزِفَ عَنْها.

383. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

383ـ يَنْبَغي لِمَنْ عَرَفَ دارَ الفَناءِ أنْ يَعْمَلَ لِدارِ البَقاءِ.

384. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

384ـ يَنْبَغي لِمَنْ عَلِمَ سُرْعَةَ زَوالِ الدُّنيا أنْ يَزْهدَ فيها.

385. It behoves a person to seek a cure from the ailments of this world just like a sick person seeks treatment, and he should avoid its lusts and pleasures just as a sick person avoids certain foods.

385ـ يَنْبَغي أنْ يَتداوِيَ المَرْءُ مِنْ أدواءِ الدُّنيا كَما يَتَداوى ذُوالعِلَّةِ، وَيَحْتَمِيَ مِنْ شَهَواتِها وَلَذّاتِها كما يَحْتَمِي المَريضُ.

386. Little of this world corrupts the faith.

386ـ يَسيرُ الدُّنيا يُفْسِدُ الدّينَ.

387. Little of this world suffices and plenty of it destroys.

387ـ يَسيرُ الدُّنيا يَكْفي، وكَثيرُها يُردْي.

388. Little of this world is better than plenty of it, and that of it which suffices for subsistence in it is better than that which destroys.

388ـ يَسيرُ الدُّنيا خَيْرٌ مِنْ كَثيرِها، وبُلْغَتُها أجْدَرُ مِنْ هَلَكَتِها.

389. Slaves of desire, cut them short! For indeed, the one who leans on this world gets nothing out of it but the grating sound of hardship.

389ـ يا أسْـرَى الرَّغْبَةِ أقْصِروُا، فَإنَّ المُعَرّجَ عَلَى الدُّنيا لايَرُوعُهُ مِنْها إلاَّ صَريفُ أنيابِ الحِدْثانِ.

390. One who works for this world makes a loss.

390ـ مَنْ عَمِلَ لِلدُّنيا خَسِرَ.

1. The literal translation of lum□dhah is the food that remains on one's lips after eating and is licked off by the tongue.
2. Possibly referring to the fact the interior of the earth is the place of the dead and the exterior is the place of sickness and afflictions.
3. Jam□l al-D□n Mu□ammad al-Khw□nsari says that it is possible that this is referring to the companions of the 12th Imam ('a) (Ref: Sharhe Ghurar al-□ikam vol. 2 pg. 656).
4. Or: This world makes one submit.
5. Or: Indeed if you approach this world, it will turn its back towards you.
6. Or: Indeed if you turn your back on this world, it will come towards you.
7. Or: Nobody gets the comforts of this world before him but that he has to suffer its hardships afterwards.
8. In Nahj al-Bal□gha the converse has been mentioned i.e. the vain person who is successful in this world by exerting his greatest effort is not like the other who is successful in the Hereafter by gaining its smallest portion. (Saying no. 380)

Remedy and Ailment الدّواء والداء

1. Many a remedy brings about an ailment.

1ـ رُبَّ دَواء جَلَبَ داءً.

2. Many an ailment turns into a remedy.

2ـ رُبَّ داء اِنْقَلَبَ دَواءً.

3. Sometimes the remedy is [itself] an ailment.

3ـ رُبَّما كانَ الدَّواءُ داءً.

4. Sometimes the ailment is [itself] a cure.

4ـ رُبَّما كانَ الدّاءُ شِفاءً.

5. One whose ailments are many, his cure will not be known.

5ـ مَنْ كَثُرَتْ أدْواؤُهُ لَمْ يُعْرَفْ شِفاؤُهُ.

6. One who does not bear the bitterness of the remedy, his pain persists.

6ـ مَنْ لَمْ يَحْتَمِلْ مَرارَةَ الدَّواءِ دامَ أَلَمُهُ.

7. There is no remedy for the one who is fond of his ailment.

7ـ لا دَواءَ لِمَشْغُوف (لِمشعوف) بِدائِهِ.

8. There is no cure for the one who hides his ailment from his doctor.

8ـ لاشِفاءَ لِمَن كَتَمَ طَبيبَهُ داءَهُ.

9. I am amazed at the one who knows the remedy of his ailment yet does not seek it, and if he finds it he does not apply it [to cure his ailment].

9ـ عَجِبْتُ لِمَنْ عَرَفَ دَواءَ دائِهِ فَلا يَطْلُبُهُ وإِنْ وَجَدَهُ لَمْ يَتَداوَ بِهِ.

10. For every living thing there is an ailment.

10ـ لِكُلِّ حَيّ داءٌ.

11. For every sickness there is a remedy.

11ـ لِكُلِّ عِلَّة دَواءٌ.

12. Walk with your ailment as long as you can.1

12ـ إمْشِ بِدائِكَ (بِدَأبِكَ) ما مَشى بِكَ.

1. Meaning one must try to bear the ailment without using any medication for as long as he can.

Alternation of Power and Soverignty الدّول والدّولة

1. The signs of alternation of power are the creation of stratagems.

1ـ أمارات الدُّوَلِ إنْشاءُ الحِيَلِ.

2. One of the signs of alternation of power is vigilance in safeguarding affairs.

2ـ مِنْ أمارات الدَّوْلَةِ التَّيَقُّظُ (اليَقْظَـةُ) لِحِراسَةِ الأُمُورِ.

3. The sovereignty of the honourable is one of the most beneficial gains.

3ـ مِنْ أعْوَدِ الغَنائِمِ دَوْلَةُ الأكارِمِ.

4. From the indicators of alternation of power is decrease of negligence.

4ـ مِنْ دَلائِلِ الدَّوْلَةِ قِلَّةُ الغَفْلَةِ.

5. Nothing protects empires like justice.

5ـ ما حُصِّنَ الدُّوَلُ بِمِثْلِ العَدْلِ.

6. The decline [and imminent fall] of empires is evinced by four things: neglecting the principles [and core values of justice and equity], clinging to vanities, promotion of the wicked and demotion of the virtuous.

6ـ يُسْتَدَلُّ على إدْبارِ الدُّوَلِ بِأرْبَع: تَضييعُ الأُصولِ، والتَّمَسُّكُ بِالغُرُورِ، وَ تَقْديمُ

الأراذِلِ، وتأخيرُ الأفاضلِ.

7. The sovereignty of scoundrels is founded on oppression and corruption.

7ـ دَوْلَةُ الأوْغادِ مَبْنِيَّةٌ علَى الجَورِ والفَسادِ.

8. The sovereignty of the great (or honourable) people is one of the best of bounties.

8ـ دَوْلَةُ الأكابِرِ (الاكارِم) مِنْ أفْضَلِ المَغانِمِ.

9. For every empire there is a period [after which it falls].

9ـ لِكُلِّ دَوْلَة بُرْهَةٌ.

Flattery المداهنة

1. Do not flatter each other thereby letting flattery plunge you into sin.

1ـ لا تُداهِنُوا فَيَقْتَحِمَ بِكُمْ الإدْهانُ علَى المَعصِيَةِ.

Debt الدَّينِ

1. The worst collar is the collar of debt.

1ـ بِئسَ القِلادَةُ قِلادَةُ الدَّينِ.

2. Too much debt makes a truthful person a liar and an honest person dishonest.

2ـ كَثْرَةُ الدَّينِ تُصَيّرُ الصّادِقَ كاذِباً، والمُنْجِزَ مُخْلِفاً.

3. Debt is one of the two bondages.

3ـ الدَّينُ أحدُ الرِّقَيْنِ.

4. Debt is bondage, repayment is freedom.

4ـ الدَّينُ رِقٌّ، اَلقَضاءُ عِتْقٌ.

Religion and Sharia Law الدّين والشريعة

1. Religion is the more honourable of the two lineages.

1ـ الدّينُ أشرفُ النَّسَبَيْنِ.

2. Religion and good manners are a result of intelligence.

2ـ الدّينُ والأدَبُ، نَتيجَةُ العَقْلِ.

3. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

3ـ أصْلُ الدّينِ أداءُ الأمانَةِ، والوَفاءُ بِالعُهُودِ.

4. Know that the beginning of religion is submission and its end is sincere devotion.

4ـ اِعْلَمْ أنَّ أوَّلَ الدّينِ التَّسليمُ، وآخِرُهُ الإخلاصُ.

5. Indeed the codes of religion are one and its ways are straight, so the one who follows it arrives [at the destination] and gains [success], and the one who stands away from it strays and regrets.

5ـ ألا وإنَّ شَرايِعَ الدّينِ واحِدَةٌ، وسُبُلَهُ قاصِدَةٌ، فَمَنْ أخَذَ بِها لَحِقَ وَغَنِمَ، ومَنْ وَقَفَ عَنْها ضَلَّ ونَدِمَ.

6. Where are the different paths taking you?

6ـ أيْنَ تَذْهَبُ بِكُمُ المَذاهِبُ؟

7. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

7ـ أيْنَ تَتِيْهُ بِكُمُ الغَياهِبُ، وتَخْتَدِعُكُمُ الكَواذِبُ؟

8. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

8ـ أيْنَ تَضِلُّ عُقُولُكُم، وتَزيغُ نُفُوسُكُمْ، أتَسْتَبْدِلُونَ الكِذْبَ بِالصِّدقِ، وَتَعْتاضُونَ الباطِلَ بِالحَقِّ؟

9. The greatest felicity is [in] the uprightness of religion.

9ـ أفْضَلُ السَّعادَةِ اِسْتِقامَةُ الدّينِ.

10. Little religion is better than plenty of worldly possession.

10ـ يَسيرُ الدّينِ خَيرٌ مِنْ كَثيرِ الدُّنيا.

11. The most religious of all people is one whose religiosity is not corrupted by [lustful] desire.

11- أدْيَنُ النّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَةُ دينَهُ.

12. The best religion is cutting short [false] aspirations, and the highest worship is being sincere in your action.

12- أفْضَلُ الدّينِ قَصْرُ الأمَلِ، وأعْلَى العِبادَةِ إخْلاصُ العَمَلِ.

13. Verily Allah, the Glorified, grants this world to [both] the one whom He loves and the one whom He does not love, but He grants religion only to the one whom He loves.

13- إنَّ اللّهَ سُبْحانَهُ يُعْطِي الدُّنيا مَنْ يُحِبُّ ومَنْ لايُحِبُّ، ولا يُعْطِي الدّينَ إلاّ مَنْ يُحِبُّ.

14. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

14- إنَّ اللّهَ تعالى لا يُعْطِي الدّينَ إلاّ لِخاصَّتِهِ وصَفْوَتِهِ مِنْ خَلْقِهِ.

15. Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

15- إنَّ أفْضَلَ الدّينِ الحُبُّ فِي اللّهِ، والبُغْضُ فِي اللّهِ والأخْذُ فِي اللّهِ، وَالعَطاءُ فِي اللّهِ سُبْحانَه.

16. Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the Glorified.

16- إنَّ الدّينَ كَشَجَرَة أصْلُها اليَقينُ بِاللّهِ، وثَمَرُهاَ المُوالاةُ فِي اللّهِ والمُعاداةُ فِي اللّهِ سُبْحانَهُ.

17. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

17ـ إنَّ اللّهَ سُبْحانَهُ قَدْ أنارَ سَبيلَ الحَقّ، وأوْضَحَ طُرُقَهُ، فَشِقْوَةٌ لازِمَةٌ، أوْ سَعادةٌ دائِمَةٌ.

18. Religion safeguards.

18ـ الدّينُ يَعْصِمُ.

19. Religion exalts, this world humiliates.

19ـ الدِّينُ يُجِلُّ، الدُّنيا تُذِلُّ.

20. Religion is [the path to] joy.

20ـ الدِّينُ حُبُورٌ.

21. Religion is light, certitude is joy.

21ـ الدّينُ نُورٌ، اَليَقينُ حُبُورٌ.

22. Religion is the greatest pursuit.

22ـ الدّينُ أفْضَلُ مَطْلُوب.

23. Religion is the strongest pillar.

23ـ الدّينُ أقْوى عِماد.

24. The Shar‘ah is [for] disciplining the self.

24ـ الشَّريعَةُ رِياضَةُ النَّفْسِ.

25. The Shar‘ah is for the benefit [and reformation] of mankind.

25ـ الشَّريعَةُ صَلاحُ البَريَّةِ.

26. Religion is a treasure and knowledge is a guide [to it].

26ـ الدّينُ ذُخْرٌ، والعِلمُ دَليلٌ.

27. Religion is a tree whose roots are submission and contentment.

27ـ اَلدّينُ شَجَرَةٌ، أصْلُها التَّسليمُ والرِّضا.

28. Religion deters [one] from the unlawful.

28ـ اَلدّينُ يَصُدُّ عَنِ المَحارِمِ.

29. Religion is not reformed except by the intellect.

29ـ اَلدّينُ لايُصْلِحُهُ إلاّ العَقْلُ.

30. If you make your religion follow your worldly desires, you will have destroyed your religion and your [life in this] world, and you will be among the losers in the Hereafter.

30ـ إنْ جَعَلْتَ دينَكَ تَبَعاً لِدُنياكَ أهْلَكْتَ دينَكَ ودُنْياكَ، وكُنْتَ فِي الآخِرَةِ مِنَ الخاسِرينَ.

31. The fruit of religion is trustworthiness.

31ـ ثَمَرَةُ الدّينِ اَلأمانَةُ.

32. The fruit of religion is strong conviction.

32ـ ثَمَرَةُ الدّينِ قُوَّةُ اليقينِ.

33. Three things are the disgrace of religion: lewdness, treachery and betrayal [of trust].

33ـ ثَلاثٌ هُنَّ شَيْنُ الدّينِ: اَلفُجُورُ،وَ الغَدْرُ، والخيانَةُ.

34. Three things are the consolidators of religion: chastity, piety and modesty.

34ـ ثَلاثٌ هُنَّ جِماعُ الدّينِ: اَلعِفَّةُ، والوَرَعُ، والحَياءُ.

35. Three things are the perfection of religion: sincerity, certitude and contentment.

35ـ ثَلاثٌ هُنَّ كَمالُ الدّينِ: الإخلاصُ، واليَقينُ، والتَّقَنُّعُ.

36. The steadfastness of religion is through the strength of conviction.

36ـ ثَباتُ الدّينِ بِقُوَّةِ اليَقينِ.

37. The consolidation of religion is in sincerity of action, cutting short [false] aspirations, doing good to

others and refraining from ugly deeds.

37ـ جِماعُ الدّينِ في إخلاصِ العَمَلِ، وتَقْصيرِ الأمَلِ، وبَذْلِ الإحسانِ، والكَفّ عَنِ القَبيحِ.

38. The beauty of religion is piety.

38ـ جَمالُ الدّينِ الوَرَعُ.

39. The excellence of [one's adherence to] religion stems from the strength of [one's] certitude.

39ـ حُسْنُ الدّينِ مِنْ قُوَّةِ اليَقينِ.

40. Preserving the faith is the fruit of cognizance and the peak of wisdom.

40ـ حِفْظُ الدّينِ ثَمَرةُ المَعْرِفَةِ، ورأسُ الحِكْمَةِ.

41. Safeguard the religion through [the means of] this world and do not safeguard this world through the religion.

41ـ حَصِّنُو ا الدّينَ بِالدُّنيا، ولا تُحَصِّنُوا الدُّنيا بِالدّينِ.

42. The best course of religion is piety.

42ـ خَيْرُ أُمُورِ الدّينِ الوَرَعُ.

43. The sign of a servant's faith is his piety.

43ـ دَليلُ دينِ العَبْدِ وَرَعُهُ.

44. Defend the religious laws, protect the borders of the Muslim lands and safeguard your religion and your trust through your impartiality towards yourself and acting justly among your subjects.

44ـ ذُدْ عَنْ شَرايِعِ الدّين، وَحُطْ ثُغُورَ المُسْلِمينَ، وأحرِزْ دينَكَ وَأمانَتَكَ بِإنْصافِكَ مِنْ نَفْسِكَ، والعَمَلِ بِالعَدْلِ في رَعِيَّتِكَ.

45. The cornerstone of religion is acquiring good deeds.

45ـ رَأسُ الدّينِ اِكْتِسابُ الحَسَناتِ.

46. The adornment of religion is intelligence.

46ـ زَيْنُ الدّينِ العَقْلُ.

47. The adornment of religion is patience and contentment.

47ـ زَيْنُ الدّينِ الصَّبْرُ والرِّضا.

48. The cause of piety is soundness of faith.

48ـ سَبَبُ الوَرَعِ صِحَّةُ الدّينِ.

49. The uprightness of religion is through virtuous piety and certitude.

49ـ سِياسَةُ الدّينِ بِحُسْنِ الوَرَع، واليَقينِ.

50. The safety of religion is in seclusion from the people.

50ـ سَلامَةُ الدّينِ فِي اعتِزالِ النَّاسِ.

51. The safety of [one's] religion and worldly life is in being amicable with the people.

51ـ سَلامَةُ الدّينِ والدُّنيا في مُداراةِ النّاسِ.

52. Six things are used to test the faith of a man: the strength of his religion, the truth of his conviction, the intensity of his piety, his overcoming vain desires, the paucity of his [worldly] inclinations and his being moderate in what he seeks.

52ـ سِتَّةٌ يُخْتَبَرُ بها دينُ الرَّجل: قُوَّةُ الدين، وصِدْقُ اليَقين، وَشِدَّةُ التَّقوى، ومُغالَبَةُ الهَوى، وقِلَّةُ الرَّغْبِ، والإجْمالُ فِي الطَّلَبِ.

53. The pinnacle of religion is patience, certitude and struggling against vain desires.

53ـ سَنامُ الدّينِ: الصَّبرُ، واليَقينُ، ومُجاهَدَةُ الهوى.

54. There are six fundamentals of faith: sincerity of conviction, giving advice [and guidance] to [fellow] Muslims, establishing the prayer, paying the *zakt* [alms-tax], performing the Hajj [pilgrimage] and renouncing the pleasures of this world.

54ـ سِتٌّ مِنْ قَواعِدِ الدّينِ: إخلاصُ اليَقينِ، ونُصْحُ المُسْلِمينَ،وَ إقامَةُ الصَّلاةِ، وإيتاءُ الزَّكاةِ، وحِجُّ البَيْتِ، والزُّهْدُ فِي الدُّنيا.

55. The rectitude of religion is [through] piety.

55ـ صَلاحُ الدّينِ الوَرَعُ.

56. The rectitude of religion is through strong conviction.

56ـ صَلاحُ الدّينِ بِحُسْنِ اليَقينِ.

57. Make religion the fortress of your state and [make] gratitude the protection of your blessings, for every state that is surrounded by religion will not be defeated and every blessing that is protected by gratitude will not be taken away.

57ـ صَيِّرِ الدّينَ حِصْنَ دَوْلَتِكَ، والشُّكْرَ حِرْزَ نِعْمَتِكَ، فَكُلُّ دَوْلَة يَحُوطُها الدّينُ لاتُغْلَبُ، وكُلُّ نِعْمَة يَحْرُزُها الشُّكْرُ لا تُسْلَبُ.

58. Make religion the shield of your life and piety the preparation for your death.

58ـ صَيِّرِ الدّينَ جُنَّـةَ حَياتِكَ، والتَّقْوى عُدَّةَ وَفاتِكَ.

59. A person’s preservation [of himself from sin] is to the extent of his religiousness.

59ـ صِيانَةُ المَرءِ على قَدْرِ دِيانَتِهِ.

60. Safeguard your religion through your worldly life and you will gain both of them, and do not safeguard your worldly life through your religion thereby losing both of them.

60ـ صُنْ دينَكَ بِدُنْياكَ تَرْبَحْهُما، ولا تَصُنْ دُنْياكَ بِدينِكَ فَتَخْسَرَهُما.

61. Safeguard the faith through [the life of] this world and it will save you, and do not safeguard [the life of] this world through the faith otherwise it will destroy you.

61ـ صُنْ الدّينَ بالدُّنيا يُنْجِكَ، ولا تَصُنِ الدُّنْيا بِالدّينِ فَتُرديَكَ.

62. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

62ـ طُوبى لِمَنْ عَمِلَ بِسُنَّةِ الدّينِ، واقْتَفى آثارَ النَّبييّنَ.

63. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

63ـ عَلَيْكُمْ بِلُزُومِ الدّينِ، والتَّقوى، واليَقينِ، فَهُنَّ أحْسَنُ الحَسَناتِ، وَ بِهِنَّ يُنالُ رَفيعُ الدَّرَجاتِ.

64. One's religiousness is proportionate to his intellect.

64ـ على قَدْرِ العَقْلِ يَكُونُ الدّينُ.

65. The height of religion is faith [and conviction].

65ـ غايَةُ الدّينِ الإيمانُ.

66. The height of religion is satisfaction [with the decree of Allah].

66ـ غايَةُ الدّينِ الرِّضا.

67. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

67ـ غايَةُ الدّينِ اَلأمْرُ بِالمَعْرُوفِ والنَّهيُ عَنِ المُنْكَرِ وإقامَةُ الحُدُودِ.

68. The one who lacks religion falls into disbelief and misguidance.

68ـ فاقِدُ الدّينِ مُتَرَدّ فِي الكُفْرِ والضَّلالِ.

69. This world is the corruptor of religion.

69ـ فَسادُ الدّينِ الدُّنيا.

70. The basis of religious law is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

70ـ قِوامُ الشَّريعَةِ الأمَرُ بِالمَعْروفِ، والنَّهيُ عَنِ المُنْكَرِ، وإقامَةُ الحُدوُدِ.

71. Just as a body and its shadow do not separate, so too religion and success do not separate.

71ـ كَما أنَّ الجِسْمَ والظِّلَّ لا يَفْتَرِقانِ، كَذلِكَ الدّينُ والتَّوفيقُ لايَفْتَرقانِ.

72. For every religion there is a character and the character of faith is kindness.

72ـ لِكُلِّ دين خُلُقٌ، وخُلُقُ الإيمانِ الرِّفْقُ.

73. One who becomes religious fortifies himself.

73ـ مَنْ دانَ تَحَصَّنَ.

74. One who is stingy with his religion [and does not give it up for the sake of this world] becomes exalted.

74ـ مَنْ بَخِلَ بِدينِهِ جَلَّ.

75. He who has no religion has no magnanimity.

75ـ مَنْ لادينَ لَهُ لا مُرُوَّةَ لَهُ.

76. One who becomes learned in religion increases [his prosperity].

76ـ مَنْ تَفَقَّهَ فِي الدّينِ كَثُرَ.

77. One whose religiousness is sound, his trustworthiness is stronger.

77ـ مَنْ صَحَّتْ دِيانَتُهُ قَوِيَتْ أمانَتُهُ.

78. One who corrupts his faith corrupts his Hereafter.

78ـ مَنْ أفْسَدَ دينَهُ أفْسَدَ مَعادَهُ.

79. One who is endowed with religion is endowed with the good of this world and the Hereafter.

79ـ مَنْ رُزِقَ الدّينُ فَقَدْ رُزِقَ خَيْرَ الدُّنيا والآخِرَةِ.

80. One who considers his religion to be precious, [the hardship of] this world becomes easy for him [to bear].

80ـ مَنْ كَرُمَ دينُهُ عِنْدَهُ هانَتِ الدُّنيا عَلَيْهِ.

81. One whose faith is strong is certain about the reward [he will get for his good actions] and is satisfied with whatever has been decreed [for him by Allah].

81ـ مَنْ قَوِيَ دينُهُ أيْقَنَ بِالجَزاءِ ورَضِيَ بِمَواقِعِ القَضاءِ.

82. One who has no religion has no salvation.

82ـ مَنْ لادينَ لَهُ لانَجاةَ لَهُ.

83. One whose observance of religion is thorough, his position in the Hereafter will be exalted.

83ـ مَنْ دَقَّ فِي الدّينِ نَظَرُهُ، جَلَّ يَوْمَ القِيمَةِ خَطَرُهُ.

84. One who is careless in his religion becomes lowly and one who fights with the truth, is forced to yield [to it].

84ـ مَنْ تَهاوَنَ بِالدّينِ هانَ، ومَنْ غالَبَ الحَقَّ لانَ.

85. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

85ـ مَنِ اتَّخَذَ دينَ اللّهِ لَهْواً ولَعِباً أدْخَلَهُ اللّهُ سُبْحانَهُ النّارَ مُخَلَّداً فيها.

86. One who is cautious [and concerned] about this religion is safe from destruction.

86ـ مَنْ أشْفَقَ على دينِهِ سَلِمَ مِنَ الرَّدى.

87. Nothing undermines religion like abandoning the upholding of Allah’s religion and neglecting the obligatory [actions].

87ـ ما أوْهَنَ الدّينَ كَتَرْكِ إقامَةِ دينِ اللّهِ وتَضْييعِ الفَرائِضِ.

88. The basis of religion is piety.

88ـ مِلاكُ الدّينِ الوَرَعُ.

89. The basis of religion is opposing vain desires.

89ـ ملاكُ الدّينِ مُخالَفَةُ الهَوى.

90. What a good companion religion is!

90ـ نِعْمَ القَرينُ الدّينُ.

91. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

91ـ نَزّهُوا أدْيانَكُمْ عَنِ الشُّبَهاتِ، وصُونُوا أنْفُسَكُمْ عَنْ مَواقِعِ الرَّيبِ المُوبِقاتِ.

92. The structure of religion is [based on] opposing vain desires and keeping away from [the unlawful pleasures of] this world.

92ـ نِظامُ الدّينِ مُخالَفَةُ الهَوى، والتَّنَزُّهُ عَنِ الدُّنيا.

93. The structure of religion is [based on] two qualities: your impartiality towards yourself and supporting your brethren.

93ـ نِظامُ الدّينِ خَصْلَتانِ: إنْصافُكَ مِنْ نَفْسِكَ، ومُواساةُ إخْوانِكَ.

94. Guided is the one who puts on the garment of religion.

94ـ هُدِیَ مَنْ تَجَلْبَبَ جِلْبابَ الدّینِ.

95. In describing the religion of Islam [he (ʿa) 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.

95ـ في ذِكْرِ دينِ الإسْلامِ: هُوَ أبْلَجُ المَناهِجِ، نَيِّرُ الوَلائِجِ، مُشْرِفُ الأقْطارِ، رَفيعُ الغايَةِ.

96. Guard your religion by seeking help from Allah.

96ـ وَقُّوا دينَكُمْ بِالاِسْتِعانَةِ بِاللّهِ.

97. Do not be neglectful of your religion and eager for your world by seeking more of that which will not last for you and less of that which will last for you, for this will lead you to severe chastisement [in the Hereafter].

97ـ لا تَكُنْ غافِلاً عَنْ دينِكَ، حَريصاً على دُنياكَ، مُسْتَكْثِراً مِمّا لا يَبْقى عَلَيْكَ، مُسْتَقِلاًّ مِمّا يَبْقى لَكَ، فَيُورِدَكَ ذلِكَ العَذابَ الشَّديدَ.

98. Religion does not remain safe with avarice.

98ـ لايَسْلَمُ الدّينُ مَعَ الطَّمَعِ.

99. Religion does not surrender the one who takes refuge in it.

99ـ لايُسْلِمُ الدّينُ مَنْ تَحَصَّنَ بِهِ.

100. The religiousness of a man is deduced by the virtue of his God-wariness and the truth of his piety.

100ـ يُسْتَدَلُّ على دينِ الرَّجُلِ بِحُسْنِ تَقْواهُ وصِدْقِ وَرَعِهِ.

The Savings الذّخر1

1. The best savings are good actions.

1ـ أفْضَلُ الذُّخْرِ الصَّنايِعُ

2. The best of (all) savings are good actions.

2ـ أفْضَلُ الذَّخائِرِ حُسْنُ الصَّنايِعِ

3. The best of (all) savings is knowledge that is acted upon and good that is not followed by obligation

3ـ أفْضَلُ الذَّخائِرِ عِلْمٌ يُعْمَلُ بِهِ، ومَعْرُوفٌ لايُمَنُّ بِهِ.

1. The literal meaning of this word is: a thing that is stored or reposited for a time of need.

Remembrance [of Allah] and the Reminder الذكرو المُذَكِّر

1. Remembering [Allah] is the better of the two gains.

1ـ الذِكْرُ أفْضَلُ الغَنِيمَتَيْنِ.

2. Remembering [Allah] comforts the soul, illuminates the heart and brings down the mercy [of Allah].

2ـ اَلذِّكْرُ يُؤْنِسُ اللُبَّ، ويُنيرُ القَلْبَ، ويَسْتَنْزِلُ الرَّحمَةَ.

3. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

3ـ اَلذِّكْرُ نُورُ العَقْلِ، وحَياةُ النُّفُوسِ، وجَلاءُ الصُّدُورِ.

4. Sitting in the masjid from after dawn up to sunrise in order to remember [and praise] Allah, the Glorified, is quicker in making sustenance [more easily] obtainable than travelling to different parts of the land [in order to earn one's livelihood].

4ـ اَلجُلُوسُ فِي المَسْجِدِ مِنْ بَعْدِ طُلُوعِ الفَجْرِ إلى حينِ طُلُوعِ الشَّمْسِ لِلاِشتِغالِ بِذِكْرِ اللّهِ سُبْحانَهُ أَسْرَعُ في تَيْسيرِ الرِّزقِ مِنَ الضَّرْبِ في أَقْطارِ الأَرْضِ.

5. A beautiful remembrance is one of the two lives.1

5ـ اَلذِّكْرُ الجَميلُ أَحَدُ الحَياتَيْنِ.

6. A beautiful remembrance is one of the two lifetimes.

6ـ اَلذِّكْرُ الجَميلُ أَحَدُ العُمْرَينِ.

7. Remembering [Allah] is not from rituals of the tongue nor is it from the passing of thoughts rather it is first from the remembered and then from the rememberer.

7ـ اَلذِّكرُ لَيْسَ مِنْ مَراسِمِ اللِّسانِ، ولا مِنْ مَناسِمِ الفِكْرِ، ولكِنَّهُ أَوَّلٌ مِنَ المَذكُورِ، وَثان مِنَ الذّاكِرِ.

8. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

8ـ اِشْحَنِ الخَلْوَةَ بِالذِّكْرِ، واصْحَبِ النِّعَمَ بِالشُّكْرِ.

9. Be abundant in your remembrance of Allah, for it is the best remembrance.

9ـ أفيضُوا في ذِكْرِ اللّهِ، فَإنَّهُ أحْسَنُ الذِّكْرِ.

10. Be constant in your remembrance [of Allah] for it illuminates the heart and is surely the best [form of] worship.

10ـ اِسْتَديمُوا الذِّكْرَ، فَإنَّهُ يُنيرُ القَلْبَ، وهُوَ أفْضَلُ العِبادَةِ.

11. The most deserving to be remembered by you is the one who does not forget you.

11ـ أحَقُّ مَنْ ذَكَرْتَ، مَنْ لايَنْساكَ.

12. Remember the disperser of gatherings, the dasher of hopes, the bringer of death[s] and the announcer of disunion and separation.

12ـ أُذْكُرُوا مُفَرّقَ الجَماعاتِ، ومُباعِدَ الأُمْنِيَّاتِ، ومُدنِيَ المَنِيَّاتِ، والمُؤْذِنَ بِالبَيْنِ والشَّتاتِ.

13. The basis of reformation of the heart is occupying it with the remembrance of Allah.

13ـ أصْلُ صَلاحِ القَلْبِ اِشْتِغالُهُ بِذِكْرِ اللّهِ.

14. Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, to see with after blindness and listen with after deafness and to become submissive with it after obduracy.

14ـ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الذِّكْرَ جَلاءَ القُلُوبِ، تَبْصُرُ بِهِ بَعْدَ العِشْوَةِ، وتَسْمَعُ بِهِ بَعْدَ الوَقْرَةِ، وتَنْقادُ بِهِ بَعْدَ المُعانَدَةِ.

15. Verily there are those who hold on to the remembrance of Allah and have taken it in lieu of this world and thus neither trade nor business has preoccupied them from [His] remembrance. They spend the days of their lives with it and shout it in the ears of the negligent [in order to remind them].

15- إنَّ لِلذّكْرِ أهْلاً أخَذُوهُ مِنَ الدُّنيا بَدَلاً، فَلَمْ تَشْغَلْهُمْ تِجارَةٌ ولا بَيْعٌ عَنْ ذِكْر، يَقْطَعُونَ بِهِ أيّامَ الحَياةِ،وَ يَهْتِفُونَ بِهِ في آذانِ الغافِلينَ.

16. Remembrance is being in the company of the beloved.

16- اَلذِّكْرُ مُجالَسَةُ المَحْبُوبِ.

17. Remembering [Allah] is the key to intimacy [and nearness with Him].

17- اَلذِّكْرُ مِفْتاحُ الأُنسِ.

18. The remembrance [of Allah] is a light and guidance.

18- اَلذِّكْرُ نُورٌ، ورُشْدٌ.

19. The remembrance [of Allah] is the delight of the lovers.

19- اَلذِّكْرُ لَذَّةُ المُحِبّينَ.

20. Remembrance of Allah brings comfort [and delight].

20- اَلذِّكرُ يَشْرَحُ الصَّدرَ.

21. Remembrance of Allah is the polishing of visions and illumination of the inner selves.

21ـ اَلذِّكرُ جَلاءُ البَصائِرِ ونُورُ السَّرائرِ.

22. Remembrance [of Allah] is the guidance of the intellects and the enlightenment of the souls.

22ـ اَلذِّكْرُ هِدايَةُ العُقُولِ، وتَبْصِرَةُ النُّفُوسِ.

23. When you see that Allah is making you comfortable with His remembrance, then [know that] He loves you.

23ـ إذا رَأَيْتَ اللّهَ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ.

24. When you see that Allah is making you comfortable with His creation and isolating you from His remembrance, then (know that) He dislikes you.

24ـ إذا رَأَيْتَ اللّهَ يُؤْنِسُكَ بِخَلْقِهِ، ويُوحِشُكَ مِنْ ذِكْرِهِ فَقَدْ أَبْغَضَكَ.

25. It is through the remembrance of Allah that mercy descends.

25ـ بِذِكْرِ اللّهِ تُسْتَنْزَلُ الرَّحمَةُ.

26. Through the constant remembrance of Allah, heedlessness is dispelled.

26ـ بِدَاومِ ذِكْرِ اللّهِ تَنْجابُ الغَفْلَةُ.

27. The fruit of remembrance [of Allah] is illumination of the hearts.

27ـ ثَمَرَةُ الذِّكْرِ اِسْتِنارَةُ القُلُوبِ.

28. The best means by which you achieve success in [all] matters is the remembrance of Allah, the Glorified.

28ـ خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الأُمُورُ ذِكْرُ اللّهِ سُبْحانَهُ.

29. Constant remembrance [of Allah] illuminates the heart and mind.

29ـ دَوامُ الذِّكْرِ يُنيرُ القَلْبَ والفِكْرَ.

30. Remembrance of Allah is the light of faith.

30ـ ذِكْرُ اللّهِ نُورُ الإيمانِ.

31. Remembrance of Allah is a means of driving away Satan.

31ـ ذِكْرُ اللّهِ مَطْرَدَةُ الشَّيْطانِ.

32. Remembrance of Allah is the practice of the Near Ones.

32ـ ذِكْرُ اللّهِ شيمَةُ المُتَّقينَ.

33. Remembrance of Allah is the polishing of the breasts and the tranquillity of the hearts.

33ـ ذِكْرُ اللّهِ جَلاءُ الصُّدُورِ وطُمَأْنِينَةُ القُلُوبِ.

34. The remembrance of Allah is nourishment for the souls and [being in] the company of the [most] Beloved.

34ـ ذِكْرُ اللّهِ قُوتُ النُّفُوسِ ومُجالَسَةُ المَحْبُوبِ.

35. Remembrance of Allah illuminates the visions and comforts the consciences.

35ـ ذِكْرُ اللّهِ يُنيرُ البَصائِرَ، ويُؤْنِسُ الضَّمائِرَ.

36. The remembrance of Allah is what makes matters successful and inner selves illuminated.

36ـ ذِكْرُ اللّهِ تُسْتَنْجَحُ بِهِ الأُمُورُ وتَسْتَنيرُ بِهِ السَّرائِرُ.

37. Remembrance of Allah is the cure for the maladies of the souls.

37ـ ذِكْرُ اللّهِ دَواءُ أعْلالِ النُّفُوسِ.

38. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

38ـ ذِكْرُ اللّهِ طارِدُ اللاّواءِ (الأدواءِ) والبُؤْسِ.

39. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

39ـ ذِكْرُ اللّهِ رَأسُ مالِ كُلِّ مُؤْمِن، ورِبْحُهُ السَّلامَةُ مِنَ الشَّيطانِ.

40. The remembrance of Allah is the pillar of faith and a protection against Satan.

40ـ ذِكْرُ اللّهِ دِعامَةُ الإيمانِ، وعِصْمَةٌ مِنَ الشَّيطانِ.

41. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

41ـ ذِكْرُ اللّهِ سَجِيَّةُ كُلِّ مُحْسِن، وَشيمَةُ كُلِّ مُؤْمِن.

42. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

42ـ ذِكْرُ اللّهِ مَسَرَّةُ كُلِّ مُتَّق، وَلَذَّةُ كُلِّ مُوقِن.

43. The one who listens to the [remembrance and] glorification of Allah is [himself] a glorifier.

43ـ سامعُ ذِكْرِ اللّهِ ذاكِرٌ.

44. You must espouse the remembrance of Allah for it is surely the light of the heart.

44ـ عَلَيْكَ بِذِكْرِ اللّهِ فَإِنَّهُ نُورُ القَلْبِ.

45. In the remembrance of Allah there is life for the hearts.

45ـ فِي الذِّكْرِ حَياةُ القُلُوبِ.

46. Whoever remembers Allah, He remembers him.

46ـ مَنْ ذَكَرَ اللّهَ ذَكَرَهُ.

47. One who remembers Allah is gains insight.

47ـ مَنْ ذَكَرَ اللّهَ اِسْتَبْصَرَ.

48. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His

remembrance.

48ـ مَنِ اشتَغَلَ بِذِكْرِ النّاسِ قَطَعَهُ اللّهُ سُبْحانَهُ عَنْ ذِكْرِهِ.

49. Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

49ـ مَنِ اشْتَغَلَ بِذِكْرِ اللّهِ طَـيَّبَ اللّهُ ذِكْرَهُ.

50. Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

50ـ مَنْ عَمَرَ قَلْبَهُ بِدَوامِ الذِّكْرِ حَسُنَتْ أفْعالُهُ فِي السِّـرِّ وَالجَهْرِ.

51. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

51ـ مَنْ ذَكَرَاللّهَ سُبْحانَهُ أحْيِيَ اللّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ ولُبَّهُ.

52. One whose remembrance [of Allah] increases, his mind becomes illuminated.

52ـ مَنْ كَثُرَ ذِكْرُهُ اِسْتَنارَ لُبُّهُ.

53. Constant remembrance [of Allah] is the quality of the friends [of Allah].

53ـ مُداوَمَةُ الذِّكْرِ خُلْصانُ الأوْلِياءِ.

54. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

54ـ مُداوَمَةُ الذِّكْرِ قُوتُ الأرْواحِ، ومِفْتاحُ الصَّلاحِ.

55. Do not remember Allah, the Glorified, in a state of inattentiveness, and do not forget Him by being distracted [with the amusements of this world], and remember Him perfectly such that your heart is in agreement with your tongue and your inward is in accordance with your outward; and you will never remember Him with the befitting remembrance until you forget your ego in your remembrance and lose it in your affair [because all your attention is towards Allah].

55ـ لاتَذْكُرِ اللّهَ سُبْحانَهُ ساهِياً، وَلا تَنْسَهُ لاهِياً،وَ اذْكُرْهُ كامِلاً، يُوافِقْ فيهِ قَلْبُكَ لِسانَكَ، ويُطابِقْ إضمارُكَ إعلانَكَ، ولَنْ تَذْكُرَهُ حَقيقَةَ الذِّكْرِ حَتّى تَنْسى نَفْسَكَ في ذِكْرِكَ، وَتَفْقِدَها في أمْرِكَ.

56. There is no guidance like remembrance [and glorification of Allah].

56ـ لاهِدايَةَ كَالذِّكْرِ.

57. The one who remembers Allah is in His Company.

57ـ ذاكِرُ اللّهِ سُبْحانَهُ مُجالِسُهُ.

58. The one who remembers Allah is His intimate friend.

58ـ ذاكِرُ اللّهِ مُؤانِسُهُ.

59. The one who remembers Allah is from the successful ones.

59ـ ذاكِرُ اللّهِ مِنَ الفائِزينَ.

60. One who reminds you [of Allah and the Hereafter] is has surely warned you [against evil].

60ـ مَنْ ذَكَّرَكَ فَقَدْ أَنْذَرَكَ.

1. Meaning one who is fondly remembered after his death is like one who is still alive.

Vices and Those who commit them الذُّنوب والمعاصي وأهلها

1. Vices are a disease, and its remedy is seeking forgiveness, and its cure is not repeating [the vices].

1ـ الذُّنوبُ الدّاءُ، والدَّواءُ الاِسْتِغفارُ،وَ الشِّفاءُ أنْ لا تَعُودَ.

2. Taking a sin lightly is worse than committing the sin.

2ـ تَهْوينُ الذَّنبِ أعْظَمُ مِنْ رُكُوبِ الذَّنْبِ.

3. Giving up sin is difficult, but giving up Paradise is [going to be] more difficult.

3ـ تَرْكُ الذَّنْبِ شَديدٌ، وأشَدُّ مِنْهُ تَرْكُ الجَنَّةِ.

4. Things come to us that seem to be much when we amass them but which we consider to be less when we divide them.

4ـ تَأتينا أشْياءُ نَسْتَكْثِرُها إذا جَمَعْناها، وَنَسْتَقِلُّها إذا قَسَمْناها.

5. Be careful of the sins that lead you to deep trouble the vices that bring the wrath of Allah.

5ـ اِحْذَرُوا الذُّنُوبَ المُورِطَةَ، والعُيُوبَ المُسْخِطَةَ.

6. Refrain from desecration of the sacred, for indeed this is the practice of the wicked and the people of depravity and vice.

6ـ إيّاكَ وانْتِهاكَ المَحارِمِ، فَإنَّها شيمَةُ الفُسّاقِ وأُولِي الفُجُورِ، والغَوايَةِ.

7. Refrain from persistence [in committing vices] for it is surely the gravest of great sins and the worst of offences.

7ـ إيّاكَ والإصْرارَ، فَإنَّهُ مِنْ أكْبَرِ الكَبائِرِ وأعَظَمِ الجَرائِمِ.

8. Refrain from exposing [your] sins, for this is one of the worst of offences.

8ـ إيّاكَ والمُجاهَرَةَ بِالفُجُورِ، فَإنَّها مِنْ أشَدِّ المَ آثِمِ.

9. Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the sins of this world is indeed wretched.

9ـ إيّاكَ والمعصِيَةَ، فَإنَّ اللَئيمَ (الشَّقيَّ) مَنْ باعَ جَنَّـةَ المَأوى بِمَعْصِيَة دَنِيَّة مِنْ مَعاصِي الدُّنيا.

10. Do not take the committing of vices lightly, for verily it will cover you with humiliation in this world and earn you the wrath of Allah in the Hereafter.

10ـ إيّاكَ أنْ تَسْتَسْهِلَ رُكُوبَ المَعاصي، فَإنَّها تَـكْسُوكَ فِي الدُّنيا ذِلَّةً، وتَـكْسِبُكَ فِي الآخِرَةِ سَخَطَ اللّهِ.

11. Verily wrongdoings are [like] wild horses that carry their riders on their backs while their bridles have been thrown off, so they take them [straight] into the fire of hell.

11ـ ألا وإنَّ الخَطايا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْها أهْلُها، وخُلِعَتْ لُجُمُها فَأوْرَدَتْهُمُ النَّارَ.

12. The greatest misdeed is recommending the vicious.

12ـ أَكْبَرُ الأَوْزارِ تَزْكِيَةُ الأشْرارِ.

13. The worst misdeed is refusing to accept an excuse [that is valid].

13ـ أعْظَمُ الوِزْرِ مَنْعُ قَبُولِ العُذْرِ.

14. The worst of sins in the sight of Allah is the sin upon which its doer persists.

14ـ أعظَمُ الذُّنُوبِ عِنْدَ اللّهِ ذَنْبٌ أصَرَّ عَلَيْهِ عامِلُهُ.

15. The gravest of sins in the sight of Allah, the Glorified, is the sin which is taken lightly by the one who commits it.

15ـ أشَدُّ الذُّنُوبِ عِنْدَ اللّهِ سُبْحانَهُ ذَنْبٌ اِسْتَهانَ بِهِ راكِبُهُ.

16. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

16ـ أسْرَعُ المَعاصي عُقُوبَةً أنْ تَبْغِيَ على مَنْ لا يَبْغي علَيْكَ.

17. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

17ـ أقْبَحُ المَعاصي قَطيعَةُ الرَّحِمِ والعُقُوقُ.

18. The gravest of sins is the sin upon which the sinner persists.

18ـ أعْظَمُ الذُّنُوبِ ذَنبٌ أصَرَّ عَلَيْهِ صاحِبُهُ.

19. Verily the vice with the worst of consequences is error [and misguidance].

19ـ إنَّ أسْوَءَ المَعاصي مَغَبَّةً أَلْغَيُّ.

20. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

20ـ إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الوَقِحَ المُتَجَرِّئَ علَى المَاصي.

21. Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the nearest of his relatives.

21ـ إنَّ عَدُوَّ مُحَمَّد صلَّى اللّه عليه وآله وسلَّم مَنْ عَصَى اللّهَ وإنْ قَرُبَتْ قَرابَتُهُ.

22. Verily the clemency shown by Allah, the Most High, despite [your] acts of disobedience has made you bold and has driven you to [do things that will] destroy yourself.

22ـ إنَّ حِلْمَ اللّهِ تعالى علَى المَعاصي جَرَّأَكَ، وبِهَلَكَةِ نَفْسِكَ أغْراكَ.

23. Persistence [in sinning] is the practice of the depraved.

23ـ ألإصرارُ شيمَةُ الفُّجارِ.

24. Persistence [in sinning] leads one to hellfire.

24ـ اَلإصرارُ يُوجِبُ النّارَ.

25. The one who openly declares his sin is an advertiser [of his disobedience to Allah].

25ـ اَلمُعْلِنُ بِالمَعْصِيَةِ مُجاهِرٌ.

26. Disobedience [to Allah] is the negligence of the vicious (or the weak).

26ـ اَلمَعصِيَةُ تَفْريطُ الفَجَرَةِ (العَجَزَةِ).

27. Sin prevents the one's supplication from being answered.

27ـ اَلمَعْصيَةُ تَمْنَعُ الإجابَةَ.

28. Persistence [in sinning] is the worst of ideas.

28ـ اَلإصْرارُ شَرُّ الآراءِ.

29. Persistence [in sinning] is the gravest of sins.

29ـ اَلإصْرارُ أعْظَمُ حَوْبَةً.

30. Persistence [in sinning] is the trait of the doomed.

30ـ اَلإصرارُ سَجِيَّةُ الهَلْكى.

31. Retribution is the fruit of misdeeds.

31ـ اَلعِقابُ ثِمارُ السَّيِّئاتِ.

32. Persistence [in sinning] brings [divine] wrath.

32ـ اَلمَعْصِيَةُ تَمْنَعُ الإجابَةَ.

33. Disobedience [to Allah] brings retribution.

33ـ اَلإصرارُ يَجْلِبُ النِّقْمَةَ.

34. Returning to sin [and repeating it] is persistence [in sinning].

34ـ اَلمَعْصِيَةُ تَجْتَلِبُ العُقُوبَةَ.

35. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution.

35ـ المُعاوَدَةُ إلَى الذَّنْبِ إصْرارٌ.

36. Keeping away from vices is more important [and better] than earning good deeds.

36ـ اَلإصرارُ أعْظَمُ حَوْبَةً، وأسْرَعُ عُقُوبَةً.

37. If you must, by all means, be pure, then purify yourselves from vices of the hearts.

37ـ اِجْتِنابُ السَّيِّئاتِ أوْلى مِنِ اكْتِسابِ الحَسَناتِ.

38. If you must, by all means, be clean, then clean yourselves from the filth of flaws and vices.

38ـ إنْ كُنتُمْ لامُحالَةَ مُتَنَزِّهينَ، فَتَنَزَّهُوا عَنْ مَعاصِي القُلُوبِ.

39. If you purify yourselves from vices, Allah will love you.

39ـ إنْ كُنْتُمْ لا مُحالَةَ مُتَطَهّرِينَ، فَتَطَهَّرُوا مِنْ دَنَسِ العُيُوبِ وَالذُّنوبِ.

40. Verily if you keep away from vices you will attain elevated ranks.

40ـ إنْ تَنَزَّهُوا عَنِ المَعاصي يُحبِبْكُمُ اللّهُ.

41. The bane of obedience is insubordination.

41ـ إنَّكَ إنِ اجْتَنَبْتَ السَّيِّئاتِ نِلْتَ رَفيعَ الدَّرَجاتِ.

42. When you commit a sin then be remorseful for it.

42ـ آفَةُ الطّاعَةِ العِصْيانُ.

43. It is through disobedience [to Allah] that wretchedness comes about.

43ـ إذا قارَفْتَ ذَنْباً فَكُنْ عَلَيْهِ نادِماً.

44. Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and they are unable to escape it].

44ـ بِالمَعصِيَةِ تَكُونُ الشَّقاءُ.

45. How evil an action disobedience [to Allah] is!

45ـ بِالمَعْصِيَةِ تُؤْصَدُ النّارُ لِلْغاوِينَ.

46. Avoid disobeying Allah and you will be successful.

46ـ بِئسَ العَمَلُ المَعْصيَةُ.

47. Guard yourself against sins and restrain yourselves from them, for indeed, wretched is the one who gives them free rein.

47ـ تَوَقَّ مَعاصِيَ اللّهِ تُفْلِحْ.

48. Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet how bold you are in your disobedience to Him!

48ـ تَوَقُّوا المَعاصِيَ، واحْبِسُوا أنْفُسَكُمْ عَنْها، فَإنَّ الشَّقِيَّ مَنْ أطْلَقَ فيها عِنانَهُ.

49. The sweetness of sin is spoilt by the pain of retribution.

49ـ تعالَى اللّهُ مِنْ قَوِيّ ما أحْلَمَهُ، وَتَواضَعْتَ مِنْ ضَعيف ما أجْرَأَكَ على مَعاصيهِ.

50. The outcome of sins is loss [and destruction].

50ـ حَلاوَةُ المَعصيَةِ يُفْسِدُها أَليمُ العُقُوبَةِ.

51. Many a great sin of yours is deemed by you as [being] small.

51ـ حاصِلُ المَعاصي التَّلَفُ.

52. The one who embarks upon sin, his [final] abode is hellfire.

52ـ رُبَّ كبير مِنْ ذَنْبِكَ تَسْتَصْغِرُهُ.

53. Submission to sin is the trait of the doomed.

53ـ راكِبُ المَعْصِيَةِ مَثْواهُ النّارُ.

54. I am amazed at the person who knows the severity of Allah's retribution and [yet] he still continues being persistent [in sinning].

54ـ طاعَةُ المَعْصِيَةِ سَجِيَّةُ الهَلْكى.

55. The companion of vices is the hostage of [his] misdeeds.

55ـ عَجِبْتُ لِمَنْ عَلِمَ شِدَّةَ انْتِقامِ اللّهِ مِنْهُ وهُوَ مُقيمٌ علَى الإصرارِ.

56. For every evil act there is punishment.

56ـ قَرينُ المَعاصي رَهينُ السَّيِّئاتِ.

57. For the one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

57ـ لِكُلِّ سَيِّئَة عِقابٌ.

58. If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it would have [still] been mandatory for the intelligent one to keep away from it.

58ـ لِلْمُجْتَرِي علَى المَعاصي نِقَمٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ.

59. Rejoicing in vices is uglier than committing them.

59ـ لَوْ لَمْ يَنْهَ اللّهُ سُبْحانَهُ عنْ مَحارِمِهِ لَوَجَبَ أنْ يَجْتَنِبَها العاقِلُ.

60. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

60ـ اَلتَّبَجُّجُ بِالمَعاصي أقْبَحُ مِنْ رُكُوبِها.

61. Do not persist in that which is followed by sin.

61ـ هَلْ مِنْ خَلاص أوْ مَناص أو مَلاذ أو مَعاذ أو فِرار أو مَحار.

62. Do not tear your veils [of innocence] in front of the One who knows your secrets.

62ـ لا تُصِرَّ على ما يُعَقِّبُ الإثْمَ.

63. Do not undertake acts of disobedience to Allah, the Glorified, and act with obedience to Him, as this will be a provision for you [in the Hereafter].

63ـ لا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

64. Never belittle the small sins, for they are indeed dangerous [and destructive]; and one who is surrounded by his belittled [sins] is destroyed by them.

64ـ لاتَعَرَّضْ لِمَعاصِي اللّهِ سُبْحانَهُ، واعمَلْ بِطاعَتِهِ يَكُنْ لَكَ ذُخْراً.

65. Those who remain behind [in this world after others have passed away before them] do not stop from committing sins.

65ـ لا تُحَقِّرَنَّ صَغائِرَ الآثامِ، فَإنَّهَا المُوبِقاتُ، ومَنْ أحاطَتْ بِهِ مُحَقَّراتُهُ أهْلَكَتْهُ.

66. There is no vice greater than persistence [in sinning].

66ـ لايَرْعَوِي الباقُونَ اجْتِراماً.

67. There is no vice greater than rejoicing in acts of depravity.

67ـ لاوِزْرَ أعْظَمُ مِنَ الإصْرارِ.

68. One who is persistent in his sin shows audacity in front of the wrath of his Lord.

68ـ لاوِزْرَ أعْظَمُ مِنَ التَّبَجُّجِ بِالفُجُورِ.

69. Whoever takes pleasure in the disobedience of Allah is made to suffer utter humiliation by Allah.

69ـ مَنْ أصَرَّ على ذَنْبِهِ اجْتَرى على سَخَطِ رَبِّهِ.

70. One whose sins increase, his disparagement becomes necessary.

70ـ مَنْ تَلَذَّذَ بِمَعاصِي اللّهِ أوْرَثَهُ اللّهُ ذُلاً.

71. Neither are blessings taken away from you nor are you deprived of any comforts of life but because of the sins that you commit, and Allah is not unjust to the Servants.

71ـ مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إهانَتُهُ.

72. None of the acts of disobedience to Allah, the Glorified, come about except in [the garb of] desire.

72ـ ما زالَتْ عَنْكُمْ نِعْمَةٌ وَلا غَضارَةُ عَيْش إلاّ بِذُنُوب اجْتَرَحْتُمُوها، وَمَا اللّهُ

بِظَلاّم لِلْعَبيدِ.

73. Constant sinning cuts [one's] sustenance.

73ـ ما مِنْ شَيء مِنْ مَعْصيَةِ اللّهِ سُبْحانَهُ يَأتي إلاّ في شَهْوَة.

74. Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] retributions.

74ـ مُداوَمَةُ المَعاصي تَقْطَعُ الرِّزْقَ.

75. We seek refuge with Allah from the evils of the intellect (or from evil actions) and the ugliness of errors, and from Him do we seek assistance [against all this].

75ـ مُجاهَرَةُ اللّهِ سُبْحانَهُ بِالمعاصي تُعَجِّلُ النِّقَمَ.

76. Far be it! You have not feigned ignorance except because of what has passed before you of mistakes and sins.

76ـ نَعُوذُ بِاللّهِ مِنْ سَيِّئاتِ العَقْلِ(العَمَلِ) وقُبْحِ الزَّلَلِ وبِهِ نَسْتَعينُ.

77. Every disobedient one is a sinner.

77ـ هَيْهاتَ ما تَناكَرْتُمْ إلاّ لِما قَبْلَكُمْ مِنَ الخَطايا والذُّنُوبِ.

78. Whoever disobeys Allah, his status gets lowered.

78ـ كُلُّ عاص مُتَأَثِّمٌ.

79. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

79ـ مَنْ عَصَى اللّهَ ذَلَّ قَدْرُهُ.

80. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

80ـ وَيْحَ العاصي ما أجْهَلَهُ وعَنْ حَظِّهِ ما أعْدَلَهُ.

81. Rushing into vices causes [one to face] the chastisement of hellfire.

81ـ وَيْلٌ لِمَنْ بُلِيَ بِعِصْيان وحِرْمان وخِذْلان.

82. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

82ـ اَلتَّهَجُّمُ علَى المَعاصي يُوجِبُ عِقابَ النَّارِ.

83. Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge.

83ـ أُذْكُرُوا عِنْدَ المَعاصي ذَهابَ اللَّذاتِ، وبَقاءَ التَّبَعاتِ.

84. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all–aware.

84ـ اِتَّقُوا مَعاصِيَ الخَلَواتِ فَإنَّ الشّاهِدَ هُوَ الحاكِمُ.

85. I am amazed at the one who avoids the food that could harm him, how does he not avoid the sin that would bring painful chastisement?!

85ـ ألحَذَرَ ألحَذَرَ أيُّها المُسْتَمِعُ، وَالجِدَّ اجِدَّ أيُّها العاقِلُ، ولايُنَبِّئُكَ مِثْلُ خَبير.

86. Vice is the endeavour of the filthy.

86ـ عَجِبْتُ لِمَنْ يَحْتَمِي الطَّعامَ لأذِيَّتِهِ كَيْفَ لا يَحْتَمِي الذَّنْبَ لأَليمِ عُقُوبَتِهِ.

87. How bad a leash is the leash of vices!

87ـ اَلمَعْصِيَةُ هِمَّةُ الأرْجاسِ.

88. In every evil act there is retribution.

88ـ بِئْسَ القِلادَةُ قِلادَةُ الآثامِ.

89. The one who sins knowingly does not deserve pardon.

89ـ في كُلِّ سَيِّئَة عُقُوبَةٌ.

90. Denial [of sin] is persistence [in it].

90ـ اَلمُذْنِبُ على بَصيرَة غَيْرُ مُسْتَحِقّ لِلْعَفْوِ.

91. The one who sins without knowing is free from sin.

91ـ اَلإنكارُ إصرارٌ.

92. The weapon of the sinner is repentance.

92ـ اَلمُذْنِبُ عَنْ غَيرِ عِلْم بَريءٌ مِنَ الذَّنبِ.

93. A sinner who confesses his sin is better than the obedient one who is proud of his action.

93ـ سِلاحُ المُذْنِبِ الاِسْتِغْفارُ.

94. Do not dishearten a sinner, for how many a person who is occupied with his sin ends up being forgiven, and how many a person has embarked on a virtuous action which he corrupts at the end of his life and winds up in the fire of hell.

94ـ عاص يُقِرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطيع يَفْتَخِرُ بِعَمَلِهِ.

95ـ لاتُؤْيِسَنَّ مُذْنِباً فَكَمْ عاكِف على ذَنْبِهِ خُتِمَ لَهُ بِالمَغْفِرَةِ، وكَمْ مُقْبِل على عَمَل هُوَ مُفْسِدٌلَهُ خُتِمَ لَهُ في آخِرِ عُمْرِهِ بِالنّارِ.

Divulgence [of Secrets] الإذاعَة

1. Divulgence [of secrets] is [and act of] disloyalty

1ـ الإذاعَةُ خِيانَةٌ.

2. Divulgence [of secrets] is the practice of the others [and not of the believers].

2ـ اَلإذاعَةُ شيمَةُ الأغْيارِ.

The Compassionate الرَّؤف

1. What an excellent person the compassionate one is!

1ـ نِعْمَ المَرْءُ الرَّؤُفُ (المعرُوفُ).

Opinions and the Opinonated1 الرأي والآراء والمستبد بالرأي

1. Restrict your opinion to that which is necessary and you will be safe; avoid entering into that which does not concern you and you will be honoured.

1ـ أُقْصُرْ رَأيَكَ على ما يَلْزَمُكَ تَسْلَمْ، وَدَعِ الخَوضَ فيما لايَعنيكَ تَكْرُمْ.

2. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most pertinent of opinions.

2ـ اِمْخِضُوا الرَّأيَ مَخْضَ السِّقاءِ، يُنْتِجْ سَديدَ الآراءِ.

3. The closest of opinions to reason will be the furthest of them from vain desire.

3ـ أقْرَبُ الآراءِ مِنَ النُّهى أبْعَدُها مِنَ الهَوى.

4. The ones who possess most pertinent opinions are those who have experience.

4ـ أمْلَكُ النَّاسِ لِسِدادِ الرَّأيِ كُلُّ مُجَرِّب.

5. The person with the best opinion is he who does not consider himself needless of the counsel of an advisor.

5ـ أفْضَلُ النَّاسِ رَأياً مَنْ لا يَسْتَغْني عَنْ رَأيِ مُشير.

6. The best opinion is one which neither causes opportunities to be wasted nor brings about distress.

6ـ أفْضَلُ الرَّأيِ ما لَمْ يُفِتِ الفُرَصَ، ولَم يُورِثِ الغُصَصَ.

7. Indeed your opinion cannot encompass everything, so leave it for the important [issues].

7ـ إنَّ رَأيَكَ لا يَتَّسِعُ لِكُلِّ شَيْء، فَفَرِّغْهُ لِلْمُهِمِّ.

8. The [right] opinion is [acquired] by protecting secrets.

8ـ اَلرَّأيُ بِتَحصينِ الأسرارِ.

9. Through correct opinion (or prudence), ones judiciousness is strengthened.

9ـ بِإصابَة (بِأصالةِ) الرَّأيِ يَقْوَى الحَزْمُ.

10. The best of opinions is the furthest of them from vain desire and the closest of them to pertinence.

10ـ خَيْرُ الآراءِ أبْعَدُها عَنِ الهَوى، وأقْرَبُها مِنَ السَّدادِ.

11. Hidden opinions are revealed through consultation.

11ـ خَوافِي الآراءِ تَكْشِفُهَا المُشاوَرَةُ.

12. The opinion of an elderly person is more beloved to me than the fortitude [and bravery] of a youth.

12ـ رَأيُ الشَّيْخِ أحَبُّ إلَيَّ مِنْ جَلَدِ الغُلامِ.

13. A person’s opinion is the gauge of his intelligence.

13- رَأيُ الرَّجُلِ مِيزانُ عَقْلِهِ.

14. The opinion of an intelligent person saves.

14- رَأيُ العاقِلِ يُنْجي.

15. The opinion of an ignorant person destroys.

15- رَأيُ الجاهِلِ يُردي.

16. The opinion of a person is in accordance with his experience.

16- رَأيُ الرَّجُلِ على قَدْرِ تَجْرِبَتِهِ.

17. Erroneous opinion annihilates the kingdom and heralds destruction.

17- زَلَّةُ الرَّأيِ تَأتي عَلَى المُلْكِ وتُؤْذِنُ بِالهُلْكِ.

18. The most evil of opinions is that which goes against the laws of Islam.

18- شَرُّ الآراءِ ما خالَفَ الشَّريعَةَ.

19. The validity of an opinion is [measured] by the sincerity of the adviser.

19- صَلاحُ الرَّأيِ بِنُصْحِ المُسْتَشيرِ.

20. Correct opinion saves [one] from errors.

20ـ صَوابُ الرَّأيِ يُؤمِنُ الزَّلَلَ.

21. Correct opinion [and decision] comes with [the coming of] power and it vanishes with its disappearance.

21ـ صَوابُ الرَّأيِ بِالدُّوَلِ ويَذْهَبُ بِذِهابِها.

22. Correct opinion is [derived] through careful consideration.

22ـ صَوابُ الرَّأيِ بِإجالَةِ الأفكارِ.

23. Misguided opinion corrupts the goals.

23ـ ضَلَّةُ الرَّأيِ تُفسِدُ المَقاصِدَ.

24. Determination [and resolve] is proportionate to the strength of one's opinion.

24ـ عَلى قَدْرِ الرَّأيِ تَكُونُ العَزيمَةُ.

25. Indeed the lone opinion [without any consultation] may be erroneous.

25ـ قَدْ يَزِلُّ الرَّأيُ الفَذُّ.

26. Indeed one who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

26ـ قَدْ خاطَرَ مَنِ اسْتَغْنى بِرَأيِهِ.

27. One who is ignorant of the different opinions is incapacitated by ruses [and is unable to decide on the correct course].

27ـ مَنْ جَهِلَ وُجوهَ الآراءِ أَعْيَتْهُ الحِيَلُ.

28. One who fails to apply the [correct] opinion becomes disconcerted.

28ـ مَنْ أضاعَ الرَّأيَ إرْتَبَكَ.

29. One who acts on the [correct] opinion, benefits [from it].

29ـ مَنْ أعْمَلَ الرَّأيَ غَنِمَ.

30. One whose opinions are weak, his enemies become stronger.

30ـ مَنْ ضَعُفَتْ آراؤُهُ قَوِيَتْ أعْداؤُهُ.

31. One who is impressed by his [own] opinions is defeated by his enemies.

31ـ مَنْ أعْجَبَتْهُ آراؤُهُ غَلَبَتْهُ أعْداؤُهُ.

32. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

32ـ مَنْ أُعْجِبَ بِرَأيِهِ مَلَكَهُ (أهْلَكَهُ) العَجْزُ.

33. Do not become opinionated [and headstrong], for the one who is opinionated is destroyed.

33 ـ لا تَسْتَبِدَّ بِرَأيِكَ، فَمَنِ اسْتَبَدَّ بِرَأيِهِ هَلَكَ.

34. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

34ـ لاتَسْتَعْمِلُوا الرَّأيَ فيما لايُدْرِكُهُ البَصَرُ، ولاتَتَغَلْغَلُ فيهِ الفِكَرُ.

35. One who is not obeyed has no opinion.

35ـ لا رَأيَ لِمَنْ لا يُطاعُ.

36. One who is content with his [own] opinion is indeed doomed.

36ـ مَنْ قَنِعَ بِرَأيِهِ فَقَدْ هَلَكَ.

37. When one is opinionated, it becomes easy for his enemies to defeat him.

37ـ مَنِ اسْتَبَدَّ بِرَأيِهِ خَفَّتْ وَطْأَتُهُ على أعْدائِهِ.

38. One who takes the different opinions into consideration recognizes the points of error.

38ـ مَنِ اسْتَقْبَلَ وُجوهَ الآراءِ عَرَفَ مَواقِعَ الخَطاءِ.

39. One who is opinionated has endangered and imperilled [himself].

39ـ مَنِ اسْتَبَدَّ بِرَأيِهِ خاطَرَ وغَرَّرَ.

40. The opinionated one falls into error and blunder.

40ـ المُسْتَبِدُّ مُتَهَوِّرٌ فِي الخَطاءِ والغَلَطِ.

41. Indeed the opinionated one has made an error [by not considering the other opinions].

41ـ قَدْ أخْطَاءَ المُسْتَبِدُّ.

42. One who is opinionated [and headstrong] slips.

42ـ مَنِ اسْتَبَدَّ بِرَأيِهِ زَلَّ.

43. Being opinionated will make you slip and will cause you to fall into an abyss.

43ـ اَلاِسْتِبْدادُ بِرَأيِكَ يُزِلُّكَ، وَيُهَوِّرُكَ فِي المَهاوي.

44. How bad a disposition opinionatedness [and arbitrariness] is!

44ـ بِئْسَ الاِسْتِعْدادُ الاِستِبْدادُ.

1. Literally translated as: one who stubbornly holds on to his own opinion without considering the opinions of others.

Showing Off الريا والمُرائي

1. The outside of the one who shows off is beautiful but his inside is sickly.

1ـ المُرائي ظاهِرُهُ جَميلٌ، وَباطِنُهُ عَلِيلٌ.

2. Work without seeking to show off or for the sake of renown, for indeed the one who works for other than Allah is left by Allah to the one whom he worked for.

2ـ اِعْمَلُوا في غَيْرِ رِياء ولا سُمْعَة، فَإنَّهُ مَنْ يَعْمَلْ لِغَيرِ اللّهِ يَكِلْهُ اللّهُ سُبْحانَهُ إلى مَنْ عَمِلَ لَهُ.

3. Showing off is [a form of] ascribing partners [to Allah].

3ـ اَلرِّياءُ إشْراكٌ.

4. The bane of worship is showing off.

4ـ آفَةُ العِبادَةِ الرِّياءُ.

5. The smallest amount of showing off is polytheism.

5ـ يَسيرُ الرِّياءِ شِرْكٌ.

6. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

6ـ لِسانُ المُرائي جَميلٌ، وفي قَلْبِهِ الدَّاءُ الدَّخيلُ.

Profit and Gain الرّباح والرابح

1. Many a profit turns back into loss.

1ـ رُبَّ رَباح (أرباح تَؤُلُ) يَؤُلُ إلى خُسْران.

2. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

2ـ الرّابِحُ مَنْ باعَ الدُّنيا بِالآخِرَةِ، واسْتَبْدَلَ بِالآجِلَةِ عَنِ العاجِلَةِ.

Hope in [The Mecy of] Allah and [in] others الرجاء من اللّه وغيره

1. Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has been disappointed.

1ـ اِجْعَلُوا كُلَّ رَجائِكُمْ لِلّهِ سُبْحانَهُ، ولا تَرْجُوا أحَداً سِواهُ فَإنَّهُ ما رَجا أحدٌ غَيْرَ اللّهِ تعالى إلاّ خابَ.

2. The greatest affliction is the severance of hope.

2ـ أعْظَمُ البَلاءِ اِنْقِطاعُ الرَّجاءِ.

3. Hope in the mercy of Allah brings more success.

3ـ الرَّجاءُ لِرَحْمَةِ اللّهِ أنْجَحُ.

4. Verily, if you have hope in Allah you will attain your hopes, but if you have hope in other than Allah then your hopes and aspirations will be frustrated.

4ـ إنَّكُمْ إنْ رَجَوْتُمْ اللّهَ بَلَغْتُمْ آمالَكُمْ، وإنْ رَجَوْتُمْ غَيرَ اللّهِ خابَتْ أمانيُّكم وآمالُكُمْ.

5. Many a hope leads to deprivation.

5ـ رُبَّ رَجاء يُؤَدّي إلى حِرْمان.

6. Many a frustrated hope is brought about by a false aspiration.

6ـ رُبَّ رَجاء خائِب لأِمَل كاذِب.

7. Be closer to that which you do not hope for than [you are to] that which you hope for.

7ـ كُنْ لِما لاتَرْجُو أقْرَبُ مِنْكَ لِما تَرْجُو.

8. For every absence, there is a return.

8ـ لِكُلِّ غَيْبَة إيابٌ.

9. At times the distant may come close and the close may become distant.

9ـ لَرُبَّما قَرُبَ البَعيدُ وبَعُدَ القَريبُ.

10. When one has hope in you, [then] do not disappoint his hope.

10ـ مَنْ رَجاكَ فَلا تُخَيِّبْ أمَلَهُ.

11. When one is not known to have a generous nature, [then] do not have hope in him.

11ـ مَنْ لَمْ تَعْرِفِ الكَرَمَ مِنْ طَبْعِهِ فَلا تَرْجُهُ.

12. Who would have hope in your kindness when you have cut off ties with your near relatives?!

12ـ مَنْ ذَا الَّذي يَرْجُو فَضْلَكَ إذا قَطَعْتَ ذَوي رَحِمِكَ.

13. Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in his religious and worldly affairs.

13ـ مَنْ جَعَلَ اللّهَ سُبْحانَهُ مَوْئِلَ رَجائِهِ كَفاهُ أمْرَ دينِهِ ودُنياهُ.

14. When one takes himself to be lowly, [then] do not expect [or hope] for any good from him.

14ـ مَنْ هانَتْ عَلَيهِ نَفْسُهُ فَلا تَرْجُ خَيْرَهُ.

15. One who does no evil to others, [then] expect good from him.

15ـ مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرَهُ.

16. Do not have hope [or expectation] except from your Lord.

16ـ لا تَرْجُ إلاّ رَبَّكَ.

17. Do not hope in that which will cause you to receive rebuke for your hope.

17ـ لاتَرْجُ ما تُعَنَّفُ بِرَجائِكَ.

18. Do not risk anything with the hope of getting more than it.

18ـ لاتُخاطِرْ بِشَيْء رَجاءَ أكْثَرَ مِنْهُ.

19. Never have hope in the favour of one who makes you feel obliged, and do not rely upon the fool and the traitor.

19ـ لاتَرْجُوَنَّ فَضْلَ مَنَّان، ولا تَأتَمِنِ الأحْمَقَ والخَوَّانَ.

20. Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One whom you got angry for. Indeed the people feared you in the matter of their world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them with that which you feared them for. How needy they are for that which you dissuade them from and how needless you are of that

which they deny you. Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way for him in them. So let nothing give you comfort but the truth and let nothing distress you except falsehood. If you would have accepted their world [and its attractions] they would have loved you, and if you had shared in it they would have given you asylum.

20 ـ يا أباذَرّ إنَّكَ (إنْ) غُضِبْتَ لِلّهِ فَارْجُ مَنْ غُضِبْتَ لَهُ، إنَّ القَوْمَ خافُوكَ على دُنْياهُمْ وخِفْتَهُم على دينِكَ،فَاتْرُكْ في أيْديهِمْ ما خافُوكَ عَلَيْهِ، واهْرُبْ مِنْهُمْ بِما خِفْتَهُمْ عَلَيْهِ، فَما أحْوَجَهُمْ إلى ما مَنَعْتَهُمْ، وما أغْناكَ عَمَّا مَنَعُوكَ، وَلَوْ أنَّ السَّمواتِ والأرضَ كانَتا على عَبْد رَتْقاً ثُمَّ اتَّقَى اللّهَ لَجَعلَ لَهُ مِنْهُما مَخْرَجاً، فلا يُؤْنِسَنَّكَ إلاَّ الحَقُّ، ولا يُوحِشَنَّكَ إلاَّ الباطِلُ، فَلَو قَبِلْتَ دُنياهُمْ لأَحَبُّوكَ، ولَوْ قَرَضْتَ مِنْها لأَمِنُوكَ.

Mercy and Compassion الرَّحْم والرحمة

1. By showing compassion, [divine] mercy descends.

1ـ بِبَذْلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ.

2. Being compassionate to the weak brings down [divine] mercy.

2ـ رَحْمَةُ الضُّعَفاءِ تَسْتَنْزِلُ الرَّحْمَةَ.

3. Showing compassion to one who does not show compassion [to others] prevents [divine] mercy, and sparing one who does not spare others destroys the nation.

3ـ رَحْمَةُ مَنْ لا يَرْحَمُ تَمْنَعُ الرَّحْمَةَ، واسْتِبْقاءُ مَنْ لا يُبْقي يُهْلِكُ الأُمَّةَ.

4. I am amazed at the one who hopes for the mercy of one who is above him, how can he not show compassion to the one who is below him?!

4ـ عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةَ مَنْ فَوْقَهُ كَيْفَ لايَرحَمُ مَنْ دُونَهُ.

5. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

5ـ أشْعِر قَلْبَكَ الرَّحْمَةَ لِجَميعِ النَّاسِ والإحْسانَ إلَيْهِمْ تُنِلْهُمْ حَيْفاً وَلاتَكُنْ عَلَيْهِمْ سَيْفاً.

6. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

6ـ أَولَى النَّاسِ بِالرَّحْمَةِ المُحْتاجِ إلَيْها.

7. The best thing that draws forth mercy is having compassion for all people [in your heart].

7ـ أبْلَغُ ما تَسْتَدِرُّ بِهِ الرَّحمَةُ أنْ تُضْمَرَ لِجَميعِ النَّاسِ الرَّحْمَةُ.

8. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

8ـ إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُكَ فَلْتَسَعْهُمْ رَحْمَتُكَ.

9. Just as you show mercy, mercy will be shown to you.

9ـ كما تَرْحَمُ تُرْحَمُ.

10. One who shows no mercy will be shown no mercy.

10ـ مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

11. One who shows no mercy to the people, Allah will withhold His mercy from him.

11ـ مَنْ لَمْ يَرْحَمِ النَّاسَ مَنَعَهُ اللّهُ رَحْمَتَهُ.

12. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

12ـ مَنْ لَمْ تَسْكُنِ الرَّحْمَةُ قَلْبَهُ قَلَّ لِقاؤُها لَهُ عِنْدَ حاجَتِهِ.

13. One who shows mercy is shown mercy.

13ـ مَنْ تَرَحَّمَ رُحِمَ.

14. It is by the honourable that mercy is shown.

14ـ مِنَ الكِرامِ تَكُونُ الرَّحْمَةُ.

15. One of the surest means of intelligence is showing mercy to the ignorant.

15ـ مِنْ أوْكَدِ أسْبابِ العَقلِ رَحْمَةُ الجُهَّالِ.

Near Relatives and Keeping or Cutting off Ties with Them الأرحام وصلتها وقطيعتها

1. By keeping ties with near relatives, blessings flow forth [abundantly].

1ـ بِصِلَةِ الرَّحِمِ تَسْتَدِرُّ النِّعَمُ.

2. By cutting off ties with near relatives, [divine] retributions are brought down.

2ـ بِقَطيعَةِ الرَّحِمِ تُسْتَجْلَبُ النِّقَمُ.

3. The kindness of a person towards his near relatives is a [form of] charity.

3ـ بِرُّ الرَّجُلِ ذَوي رَحِمِهِ صَدَقَةٌ.

4. The protection of blessings is in keeping ties with near relatives.

4ـ حِراسَةُ النِّعَمِ في صِلَةِ الرَّحِمِ.

5. The descending of [divine] retributions is in cutting off ties with near relatives.

5ـ حُلُولُ النِّقَمِ في قَطيعَةِ الرَّحِمِ.

6. Many a near relative is farther away than one who is distant [or unrelated].

6ـ رُبَّ قَريب أَبْعدُ مِنْ بَعيد.

7. Many ties are better to cut off than to keep.

7ـ رُبَّ مُواصَلَة خَيْرٌ مِنْها القَطيعَةُ.

8. Sometimes [certain] ties may result in heavy burdens [and obligations].

8ـ رُبَّ مُواصَلَة أَدَّتْ إلى تَثْقيل.

9. Keeping ties with near relatives makes blessings flow forth and repels calamities.

9ـ صِلَةُ الرَّحِمِ تُدِرُّ النِّعَمَ وتَدْفَعُ النِّقَمَ.

10. Keeping ties with near relatives is one of the best practices.

10ـ صِلَةُ الرَّحِمِ مِنْ أحسَنِ الشِّيَمِ.

11. Keeping ties with near relatives makes the numbers grow and multiplies the blessings.

11ـ صِلَةُ الرَّحِمِ مَنْماةٌ لِلْعَدَدِ مَثْراةٌ لِلنِّعَمِ.

12. Keeping ties with near relatives hurts the enemy and protects one from falling into evil places of destruction.

12 ـ صِلَةُ الرَّحِمِ تَسُوءُ العَدُوَّ، وتَقي مَصارِ عَ السُّوءِ.

13. Keeping ties with near relatives produces wealth and delays death.

13ـ صِلَةُ الأرحامِ تُثْمِرُ الأمْوالَ، وتُنْسِيُ فِي الآجالِ.

14. Keeping ties with near relatives brings about love and restrains the enemy.

14 ـ صِلَةُ الرَّحِمِ تُوجِبُ المَحَبَّةَ، وتَكْبِتُ العَدُوَّ.

15. Keeping ties with near relatives increases [one's] lifespan and makes wealth grow [and multiply].

15ـ صِلَةُ الرَّحِمِ تُوَسِّعُ الآجالَ،وَ تُنْمِي الأمْوالَ.

16. Keeping ties with near relatives is a means of increasing wealth and a raiser of [good] deeds.

16ـ صِلَةُ الأرحامِ مِثْراةٌ فِي الأموالِ، مِرْفَعَةٌ لِلأعْمالِ.

17. Keeping ties with near relatives is from the best practices of the honourable ones.

17ـ صِلَةُ الأرْحامِ مِنْ أفْضَلِ شِيَمِ الكِرامِ.

18. Keeping ties with near relatives makes blessings flourish and repels [divine] retributions.

18ـ صِلَةُ الرَّحِمِ عِمارَةُ النِّعَمِ، ودِفاعَةُ النِّقَمِ.

19. Keeping ties with near relatives makes the numbers grow and results in eminence.

19ـ صِلَةُ الرَّحِمِ تُنْمِي العَدَدَ، وتُوجِبُ السُّؤْدَدَ.

20. One who is neglected by the near one is [made dear to and] supported by the distant [unrelated] one.

20ـ مَنْ ضَيَّعَهُ الأقْرَبُ، أُقيحَ لَهُ الأبْعَدُ.

21. One who wrongs his near relative has indeed disgraced his honour.

21ـ مَنْ جَفا أهْلَ رَحِمِهِ، فَقَدْ شانَ كَرَمَهُ.

22. Part of honour is keeping ties with near relatives.

22ـ مِنَ الكَرَمِ صِلَةُ الرَّحِمِ.

23. In keeping ties with near relatives there is the safeguarding of blessings.

23ـ في صِلَةِ الرَّحِمِ حِراسَةُ النِّعَمِ.

24. In cutting off ties with near relatives there is the coming down of [divine] retributions.

24ـ في قَطيعةِ الرَّحِمِ حُلُولُ النِّقَمِ.

25. Keeping ties with near relatives is a means of growing the numbers.

25ـ وَصِلَةَ الأرْحامِ مَنْماةً لِلْعَدَدِ.

26. Cutting off ties with near relatives brings [divine] retributions.

26ـ قَطيعةُ الرَّحِمِ تَجْلُبُ النِّقَمَ.

27. Cutting off ties with near relatives is one of the ugliest practices.

27ـ قَطيعَةُ الرَّحِمِ مِنْ أقْبَحِ الشِّيَمِ.

28. Cutting off ties with near relatives causes the cessation of blessings.

28 ـ قَطيعةُ الرَّحِمِ تُزيلُ النِّعَمَ.

29. There is no increase [in wealth] with cutting off ties with near relatives.

29ـ لَيْسَ مَعَ قَطيعَةِ الرَّحِمِ نَماءٌ.

30. No one is considered close by the one who cuts off ties with his near relatives.

30- لَيْسَ لِقاطِعِ رَحِمٍ قَريبٌ.

31. It is not part of honour to cut off ties with near relatives.

31- لَيْسَ مِنَ الكَرَمِ قَطيعةُ 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].

32- أكْرِمْ عشيرَتَكَ فَإنَّهُمْ جَناحُكَ الَّذي بِهِ تَطيرُ، وأصْلُكَ الَّذي إلَيهِ تَصيرُ، ويَدُكَ الَّتي بِها تَصُولُ.

33. Honour your near relatives, revere the forbearing from among them, be patient with the foolish among them and lighten the burden for the poor among them, for verily they are the best means of support [and assistance] in times of difficulty and ease.

33- أكْرِمْ ذَوي رَحِمِكَ، ووَقِّرْ حَليمَهُمْ، واحْلُمْ عَنْ سَفيهِهِمْ وتَيَسَّرْ لِمُعسِرِهِمْ، فَإنَّهُمْ لَكَ نِعْمَ العُدَّةُ فِي الشِدَّةِ والرَّخاءِ.

34. The best practice is keeping ties with near relatives.

34- أفْضَلُ الشِّيَمِ صِلَةُ الأرْحامِ.

35. Indeed when near relatives are in contact, they become kind to each other.

35- إنَّ الرَّحِمَ إذا تماسَّتْ تَعاطَفَتْ.

36. Verily keeping ties with near relatives is from the obligatory acts of Islam, and Allah, the Glorified, has commanded that they should be honoured, and He, the Most High, keeps ties with the one who

keeps ties with them and cuts off ties with the one who cuts off ties with them and honours the one who honours them.

36ـ إنَّ صِلَةَ الأرْحامِ لَمِنْ مُوجِباتِ الإسْلامِ، وإنَّ اللّهَ سُبحانَهُ أمَرَ بِإكْرامِها، وإنَّهُ تعالى يَصِلُ مَنْ وَصَلَها، ويَقْطَعُ مَنْ قَطَعَها، ويُكْرِمُ مَنْ أكرَمَها.

37. Making false accusations is the first step in cutting off ties.

37ـ التَّجَنّي أوَّلُ القَطيعَةِ.

38. Beware! None of you should ever abandon [any of] his near relatives whom he finds in [a state of] poverty and [neither should he] desist in helping them with that which will not increase if he withholds it nor will it decrease if he spends it.

38ـ ألا لايَعدِلَنَّ أحَدُكُمْ عَنِ القَرابَةِ، يَرى بِهَا الخَصاصَةَ أنْ يَسُدَّها بِالَّذي لايَزيدُهُ إنْ أمْسَكَهُ ولايَنْقُصُهُ إنْ أنْفَقَهُ.

39. False accusation is the messenger of severance of ties.

39ـ التَّجَنّي رَسُولُ القَطيعَةِ.

40. He who cuts off ties [with near relatives] does not believe in Allah.

40ـ ما آمَنَ بِاللّهِ مَنْ قَطَعَ رَحِمَهُ.

41. How ugly is cutting off ties after establishing them, and alienation after brotherhood, and enmity after goodwill, and the disappearance of affinity after it had been strengthened.

41ـ ما أقْبَحَ القَطيعَةَ بَعْدَ الصِّلَةِ والجَفاءَ بَعْدَ الإخاءِ والعَداوَةَ بَعْدَ الصَّفاءِ،

وزَوالَ الأُلْفَةِ بَعْدَ اسْتِحْكامِها.

42. Who will ever trust you when you are disloyal to your near relatives?

42ـ مَنْ ذَا الَّذي يَثِقُ بِكَ إذا غَدَرْتَ بِذَوي رَحِمِكَ.

43. Many a distant one is closer than every near one.

43ـ رُبَّ بَعيد أَقْرَبُ مِنْ كُلِّ قريب.

Ease الرّخاء

1. When the circle of affliction tightens, ease follows.

1ـ عِنْدَ تَضائُقِ حِلَقِ البَلاءِ يَكُونُ الرَّخاءُ.

2. The excellence of gratitude is in times of ease.

2ـ فِي الرَّخاءِ تَكُونُ فَضيلَةُ الشُّكْرِ.

Resrtaint الارتداع

1. One who does not restrain himself [from evils and excesses] is ignorant.

1ـ مَنْ لَمْ تَرْتَدِعْ يَجْهَلْ.

Depravities الرّذائل

1. By keeping away from depravities, you are saved from disgrace.

1ـ بِتَجَنُّبِ الرَّذائِلِ تَنْجُو مِنَ العابِ.

2. Do not make yourself needless through depravities such that your value is dropped.

2ـ لاتَغْنَ بِالرَّذائِلِ فَتَسْقُطَ قيمَتُكَ.

3. He who delights in depravities will never succeed.

3ـ لايُفْلِحُ مَنْ يَتَبَجَّجُ بِالرَّذائِلِ.

4. It is sufficient of a depravity for one to be pleased [and impressed] with himself.

4ـ كَفى بِالمَرْءِ رَذيلَةً أنْ يُعْجِبَ بِنَفْسِهِ.

5. Decline into depravities easily destroys.

5ـ اَلاِنحِطاطُ إلَى الرَّذائِلِ سَهْلٌ مُرْد.

Sustenance and One Who Seeks It الرّزق وطالبه

1. Make sustenance come down by [giving] charity.

1ـ اِسْتَنْزِلُوا الرِّزقَ بِالصَّدَقَةِ.

2. Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants except [in places] from where they least expect it.

2ـ إنَّ اللّهَ سُبْحانَهُ أبى أنْ يَجْعَلَ أرزاقَ عِبادِهِ المُؤْمِنينَ إلاّ مِنْ حَيثُ لايَحتَسِبُونَ.

3. Assistance comes down from Allah to the extent of the provisions [that are required for sustenance].

3ـ تَنْزِلُ مِنَ اللّهِ المَعُونَةُ عَلى قَدْرِ المَؤُنَةِ.

4. Your sustenance is seeking you, so spare yourself the trouble of seeking it.

4ـ رِزْقُكَ يَطْلُبُكَ، فَأرِحْ نَفْسَكَ مِنْ طَلَبِهِ.

5. He who seeks sustenance from the wicked has accepted deprivation.

5ـ رَضِيَ بِالحِرْمانِ طالِبُ الرِّزقِ مِنَ اللِّئامِ.

6. The sustenance of every person is preordained just as the end of his life is predetermined.

6ـ رِزْقُ كُلُّ امْرِء مُقَدَّرٌ كَتَقْديرِ أجَلِهِ.

7. The sustenance of a person is proportionate to his intention.

7ـ رِزقُ المَرْءِ على قَدْرِ نِيَّتِهِ.

8. That which has been decreed for you will come to you, so take it easy in your earning.

8ـ سَوْفَ يَأتيكَ ما قُدِرَ لَكَ، فَخَفِّضْ فِي المُكْتَسَبِ.

9. All of you are the dependants of Allah, and Allah, the Glorified, takes care of His dependants.

9ـ كُلُّكُمْ عِيالُ اللّهِ واللّهُ سُبْحانَهُ كافِلُ عِيالِهِ.

10. For every sustenance there is a means, so be moderate in your seeking [it].

10ـ لِكُلِّ رِزق سَبَبٌ، فَأَجْمِلُوا فِي الطَّلَبِ.

11. No [other] seeker will ever overtake you in [acquiring] your sustenance.

11ـ لَنْ يَسْبِقَكَ إلى رِزْقِكَ طالِبٌ.

12. Nobody will ever overcome you in getting that which has been decreed for you.

12ـ لَنْ يَغلِبَكَ على ما قُدِّرَ لَكَ غالِبٌ.

13. That which has been apportioned for you will never escape you so be moderate in what you seek.

13ـ لَنْ يَفُوتَكَ ما قُسِمَ لَكَ فَأَجْمِلْ فِي الطَّلَبِ.

14. That sustenance which has been decreed for a soul shall not escape it.

14ـ لَمْ يَفُتْ نَفْساً ما قُدِّرَ لَها مِنَ الرِّزقِ.

15. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

15ـ لَوْ جَرَتِ الأَرْزاقُ بِالألبابِ والعُقُولِ لَمْ تَعِشِ البَهائِمُ وَالحَمْقى.

16. One who is [too] concerned about his next day's sustenance will never be successful.

16ـ مَنِ اهْتَمَّ بِرِزقِ غَد لَمْ يُفْلِحْ أَبَداً.

17. One of the most pleasant blessings is abundant sustenance.

17ـ مِنْ هَنيءِ النِّعَمِ سَعَةُ الأرْزاقِ.

18. What a good blessing abundant sustenance is!

18ـ نِعْمَ البَرَكَةُ سَعَةُ الرِّزقِ.

19. Do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform.

19ـ لايَكُنِ المَضْمُونُ لَكَ طَلَبُهُ أَوْلى بِكَ مِنَ المَفْرُوضِ عَلَيْكَ عَمَلُهُ.

20. Do not let the worry of the day which has not come upon you bear on the day which has [already] come upon you, for indeed if it will be from your lifetime, [then] Allah, the Glorified, will grant your sustenance in it and if it is not from your lifetime then what worry do you have for that which is not for you?!

20ـ لاتَحْمِلِ هَمَّ يَوْمِكَ الَّذي لَمْ يَأتِكَ على يَوْمِكَ الَّذي قَدأتاكَ، فَإِنَّهُ إِنْ يَكُنْ مِنْ عُمْرِكَ يَأتِكَ اللّهُ سُبْحانَهُ فيهِ بِرِزقِكَ وإِنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ مِنْ أجَلِكَ.

21. Sustenance is not acquired by toiling [for it].1

21ـ لايُنالُ الرِّزقُ بالتَّعَنّي.

22. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

22ـ لايَمْلِكُ إمْساكَ الأرْزاقِ وإدْرارَها إلاّ الرَّزّاقُ.

23. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

23ـ يَطْلُبُكَ رِزْقُكَ أشَدَّ مِنْ طَلَبِكَ لَهُ فَأَجمِلْ في طَلَبِهِ.

24. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

24ـ أجْمِلُوا فِي الطَّلَبِ، فَكَمْ مِنْ حَريص خائب،و مُجْمِل لَم يَخِبْ.

25. Sustenance seeks the one who does not seek it.

25ـ الرِّزقُ يَطْلُبُ مَنْ لايَطْلُبُهُ.

26. Sustenance is not acquired by greed or by being sought after.

26ـ اَلأرْزاقُ لاتُنالُ بِالحِرْصِ والمُطالَبَةِ.

27. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

27ـ إنّي مُسْتَوْف رِزقي، ومُجاهِدٌ نَفْسي، ومُنْتَه إلى قِسْمي.

28. Verily you will acquire your share – your sustenance is guaranteed and that which has been decreed for you will be fulfilled, so spare yourself the trouble of the wretchedness of greed and the humiliation of seeking [from others]; trust in Allah and take it easy in your earning.

28ـ إنَّكَ مُدْرِكٌ قِسْمَكَ، ومَضْمُونٌ رِزْقَكَ، ومُسْتَوْف ما كُتِبَ لَكَ، فَأَرِحْ نَفْسَكَ مِنْ شَقاءِ الحِرْصِ، ومَذَلَّةِ الطَّلَبِ، وثِقْ بِاللّهِ، وخَفِّضْ فِي المُكْتَسَبِ.

29. Be satisfied and you will be relaxed.

29ـ اِرْضَ تَسْتَرِحْ.

30. Be satisfied with that which has been apportioned for you and you will be a [true] believer.

30ـ اِرْضَ بِما قُسِمَ لَكَ تَكُنْ مُؤْمِناً.

31. Be satisfied with the sustenance that has been apportioned for you and you will live a life of prosperity.

31ـ اِرْضَ مِنَ الرِّزقِ بِما قُسِمَ لَكَ تَعِشْ غَنيّاً.

32. The sustenance has been apportioned; the greedy has been deprived [of what he seeks beyond his share].

32ـ اَلرِّزقُ مَقْسُومٌ، الحَريصُ مَحْرُومٌ.

33. One who seeks more [than what has been apportioned for him], falls into loss.

33ـ مَنْ طَلَبَ الزِّيادةَ وَقَعَ فِي النُّقصانِ.

34. The deprived may [also] be granted sustenance.

34ـ قَدْ يُرْزَقُ المَحْرُومُ.

35. Neither you overtake your death nor will you get the sustenance that is not [decreed] for you, so why are you making yourself miserable O wretched one?!

35ـ إنَّكَ لَسْتَ بِسابِقِ أجَلَكَ ولا بِمَرْزُوقِ ما لَيْسَ لَكَ فَلِما ذا تُشْقي نَفْسَكَ يا شَقِيُّ.

1. Rather it is granted by Allah and provided by Him in accordance to His allotment.

Confiding in others الاسترسال

1. One who confides less in others is safe.

1ـ مَنْ أقَلَّ الاِسْتِرسالَ سَلِمَ.

2. One who confides a lot in others regrets.

2ـ مَنْ أكْثَرَ الاِسْتِرسالَ نَدِمَ.

3. Confiding less in people [and not telling them your secrets] is more judicious.

3ـ قِلَّةُ الاِسْتِرسالِ إلَى النَّاسِ أحْزَمُ.

The Messenger and His Message الرسول وأدبه والكتاب

1. By the intelligence of the messenger and his etiquette, the intelligence of the sender [of the message] is gauged.

1ـ بِعَقلِ الرَّسولِ وأدَبِهِ يُسْتَدَلُّ على عَقْلِ المُرْسِلِ.

2. A person’s messenger is the interpreter of his reason, and his written message is more conveying than his speech.

2ـ رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ، وكِتابُهُ أَبْلَغُ مِنْ نُطْقِهِ.

3. You messenger is the interpreter of your intellect, and your tolerance is an indication of your forbearance.

3ـ رَسُولُكَ تَرْجُمانُ عَقْلِكَ، واحْتِمالُكَ دَليلُ حِلْمِكَ.

4. Your messenger is the gauge of your nobility, and your pen is the most eloquent thing that speaks on your behalf.

4ـ رَسُولُكَ ميزانُ نُبْلِكَ، وقَلَمُكَ أَبْلَغُ مَنْ يَنْطِقُ عَنْكَ.

Rectitude and Right Guidance الرُّشد والإسترشاد والمسترشد

1. Indeed the intelligent one who is heedless strays from the path of right guidance and the one who strives with seriousness [to find it] gets it.

1ـ لَقَدْ أَخْطَاءَ العاقِلُ اللاَّهي الرُّشْدَ، وأصابَهُ ذُوالاِجْتِهادِ والجِدِّ.

2. You will never know rectitude until you know the one who has abandoned it.

2ـ لَنْ تَعْرِفُوا الرُّشْدَ حتّى تَعْرِفُوا الَّذي تَرَكَهُ.

3. One who seeks right guidance becomes knowledgeable [about it].

3ـ مَنِ اسْتَرشَدَ عَلِمَ.

4. One who seeks right guidance from the deviated, goes astray.

4ـ مَنِ اسْتَرشَدَ غَوِيّاً ضَلَّ.

5. One who opposes his reason follows his desires.

5ـ مَنْ خالفَ رُشْدَهُ تَبِعَ هَواهُ.

6. The best of paths is [the path of] right guidance.

6ـ أفْضَلُ السُّبُلِ الرُّشْدُ.

7. It is possible for the seeker of right guidance to attain it.

7ـ قدْ أصابَ المُسْترْشِدُ.

8. One who is truthful to you about yourself has indeed guided you aright.

8ـ مَنْ أصْدَقَكَ في نَفْسِكَ فَقَدْ أرْشدَكَ.

9. There is no going astray with right guidance.

9ـ لاضَلالَ مَعَ إرشاد.

10. One who is successful in his [attaining] rectitude acquires provisions for his Hereafter.

10ـ مَنْ وُفِّقَ لِرَشادِهِ تَزَوَّدَ لِمَعادِهِ.

Being Pleased and Satisfied الرّضا والراضي

1. One who is pleased with the decree [of Allah] is at ease.

1ـ مَنْ رَضِيَ بِالقَضاءِ اِسْتَراحَ.

2. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

2ـ أجدَرُ الأشياءِ بِصِدقِ الإيمانِ اَلرِّضا والتَّسْليمُ.

3. Satisfaction is abundance while disappointment is agony.

3ـ الرِّضا غَناءٌ والسُّخْطُ عَناءٌ.

4. Satisfaction dispels sadness.

4ـ اَلرِّضا يَنْفي الحَزَنَ.

5. Satisfaction [with the decree of Allah] is the fruit of certitude.

5ـ اَلرِّضا ثَمَرَةُ اليَقينِ.

6. Satisfaction with the decree of Allah makes great calamities easy [to bear].

6ـ اَلرِّضا بِقَضاءِ اللّهِ يُهَوِّنُ عَظيمَ الرَّزايا.

7. If you have made a covenant [to believe in Allah] then be satisfied with that which has been decreed against you and for you, and do not have hope in anyone other than Allah, the Glorified, and await that which is brought to you by [divine] decree.

7ـ إنْ عَقَدْتَ أيْمانَكَ فَارْضَ بِالمَقْضِيّ عَلَيكَ ولَكَ ولا تَرْجُ أحَداً إلاَّ اللّهَ سُبْحانَهُ، وانْتَظِرْ ما أتاكَ بِهِ القَدَرُ.

8. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

8ـ إنَّكُمْ إنْ رَضيتُمْ بِالقَضاءِ طابَتْ عَيْشَتُكُمْ وفُزْتُمْ بِالغَناءِ.

9. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

9ـ إذا لَمْ يَكُنْ ما تُريدُ، فلا تُبَلْ كَيفَ كُنْتَ.

10. By satisfaction with the decree of Allah, the strength of [one's] certitude is evinced.

10ـ بِالرِّضا بِقَضاءِ اللّهِ يُسْتَدَلُّ على حُسْنِ اليَقينِ.

11. Seek the pleasure of Allah and fear His displeasure, and let your heart become unsettled by [your] fear of Him.

11ـ تَوَخَّ رِضَا اللّهِ، وتَوَقَّ سَخَطَهُ، وزَعْزِعْ قَلْبَكَ بِخَوفِهِ.

12. Seek the pleasure of Allah by being satisfied with His decree.

12ـ تَحَرَّ رِضَا اللّهِ بِرِضاكَ بِقَدَرِهِ.

13. Seek the pleasure of Allah, and keep away from His displeasure, for indeed there is none who can save you from His retribution and there is nothing that can make you needless of His forgiveness, and there is no refuge for you from Him except with Him.

13ـ تَحَرَّ رِضا اللّهِ، وتَجَنَّبْ سَخَطَهُ، فَإِنَّهُ لايَدَ(یْ) لَكَ بِنَقِمَتِهِ، ولا غِنى بِكَ عَنْ مَغفِرَتِهِ، ولا مَلْجَأَ لَكَ مِنْهُ إلاَّ إلَيهِ.

14. The fruit of satisfaction is prosperity.

14ـ ثَمَرَةُ الرِّضا الغَناءُ.

15. The pinnacle of worship is satisfaction [with the decree of Allah].

15 ـ رَأسُ الطَّاعَةِ الرِّضا.

16. The cornerstone of contentment is satisfaction [with the decree of Allah].

16ـ رَأسُ القَناعَةِ الرِّضا.

17. Remain satisfied in times of difficulty and ease.

17ـ عَلَيْكَ بِالرِّضا فِي الشِّدَّةِ والرَّخاءِ.

18. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

18ـ مَنْ رَضِيَ بِالقَضاءِ طابَتْ عيشَتُهُ.

19. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

19ـ مَنْ رَضِيَ بِالقَدَرِ اسْتَخَفَّ بِالغِيَرِ.

20. Whoever is satisfied with what has been decreed, his certitude is strengthened.

20ـ مَنْ رَضِيَ بِالمَقْدُورِ قَوِيَ يَقينُهُ.

21. One whose satisfaction with what is decreed is good, his patience in [times of] tribulation will be good.

21ـ مَنْ حَسُنَ رِضاهُ بِالقَضاءِ حَسُنَ صَبْرُهُ عَلَى البَلاءِ.

22. One who is pleased with the share allotted to him by Allah does not grieve for that which escapes him.

22ـ مَنْ رَضِيَ بِقِسْمِ اللّهِ لَمْ يَحزَنْ على ما فاتَهُ.

23. One who is satisfied with what Allah has allotted for him does not become sad about what others possess.

23ـ مَنْ رَضِيَ بِما قَسَمَ اللّهُ لَهُ لَمْ يَحْزَنْ على ما في يَدِ غَيْرِهِ.

24. Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion.

24ـ مَنْ لَمْ يَرْضَ بِالقَضاءِ دَخلَ الكُفْرُ دينَهُ.

25. From the most excellent faith is being pleased with whatever [divine] decree brings.

25ـ مِنْ أفضَلِ الإيمانِ الرِّضا بِما يَأتي بِهِ القَدَرُ.

26. Allah, the Glorified, does not pass any decree for the servant who is satisfied with it but that there is benefit in it for him.

26ـ ما قَضَى اللّهُ سُبْحانَهُ على عَبْد قَضاءً فَرَضِيَ بِهِ إلاّ كانَتِ الخِيَرَةُ لَهُ فيهِ.

27. Allah, the Glorified, does not repel any of the afflictions of this world and chastisements of the Hereafter from the believer except because of his satisfaction with His decree and his good patience in the face of His trials.

27ـ ما دَفَعَ اللّهُ سُبْحانَهُ عَنِ المُؤمِنِ شَيْئاً مِنْ بَلاءِ الدُّنيا وعَذابِ الآخرَةِ إلاّ بِرِضاهُ بِقَضائِهِ، وحُسْنِ صَبْرِهِ على بَلائِهِ.

28. What a good companion of faith satisfaction is!

28ـ نِعْمَ قَرينُ الإيمانِ الرِّضا.

29. What a good expeller of sadness satisfaction with [divine] decree is!

29ـ نِعمَ الطَّارِدُ لِلْهَمِّ الرِّضا بِالقَضاءِ.

30. He who is satisfied with the decree [of Allah] has acquired abundance.

30ـ نالَ الغِنى مَنْ رَضِيَ بِالقَضاءِ.

31. There is no submission like satisfaction [with what has been decreed].

31ـ لا إسْلامَ كَالرِّضا.

32. Nothing takes away poverty like satisfaction and contentment.

32 ـ لايُذْهِبُ الفاقَةَ مِثلُ الرِّضا، والقُنوعِ.

33. It behoves one who is pleased with the decree of Allah, the Glorified, to rely upon Him.

33ـ يَنْبَغي لِمَنْ رَضِيَ بِقَضاءِ اللّهِ سُبْحانَهُ أنْ يَتَوَكَّلَ علَيهِ.

34. The pleasure of Allah, the Glorified, is the nearest goal that can be achieved.

34ـ رِضَا اللّهِ سُبْحانَهُ أقْرَبُ غايَة تُدْرَكُ.

35. The pleasure of Allah, the Glorified, is linked to His obedience.

35ـ رِضَا اللّهِ سُبْحانَهُ مَقْرونٌ بِطاعَتِهِ.

36. The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) satisfaction with that which He, the Glorified, has decreed for or against him.

36ـ علامَةُ رِضَا اللّهِ سُبْحانَهُ عَنِ العَبْدِ رِضاهُ بِما قَضى بِهِ سُبْحانَهُ لَهُ وَعلَيْهِ.

37. The highest goal is in [attaining] the pleasure of Allah.

37ـ في رِضَا اللّهِ غايَةُ المَطْلُوبِ.

38. How can the heart that is inclined to this world be capable of being satisfied [with what has been decreed]?!

38ـ كَيفَ يَقْدِرُ على إعْمالِ الرِّضا اَلقَلْبُ المُتَوَلِّهُ بِالدُّنيا؟!

39. Satisfaction suffices as abundance.

39ـ كفى بِالرِّضا غِنىً.

40. Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with words of justice in the presence of the tyrannical ruler.

40ـ مَنْ آثَرَ رِضا رَبّ قادِر فَلْيَتَكَلَّمْ بِكَلِمَةِ عَدْل عِندَ سُلْطان جائر.

41. Whoever seeks the pleasure of Allah at the expense of displeasing the people, Allah will turn his dispraiser among the people into his praiser.

41ـ مَنْ طَلَبَ رِضَا اللّهِ بِسَخَطِ النَّاسِ رَدَّ اللّهُ ذامَّهُ مِنَ النَّاسِ حامِداً.

42. One who hastens towards the actions that please Allah, the Glorified, and delays acts of disobedience to Him has indeed perfected [his] obedience.

42ـ مَنْ بادَرَ إلى مَراضِي اللّهِ سُبْحانَهُ، وتَأخَّرَ عَنْ مَعاصيهِ فَقَدْ أكْمَلَ الطّاعَةَ.

43. Allah! Grant us your pleasure and make us needless of having to stretch out our hands to other than you.

43ـ هَبِ اللّهُمَّ لَنا رِضاكَ، وأغْنِنا عَنْ مَدِّ الأيْدي إلى سِواكَ.

44. Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one who praises him among the people into one who dispraises him.

44ـ مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللّهِ رَدَّ اللّهُ حامِدَهُ مِنَ النَّاسِ ذامّاً.

45. How great is the wrongdoing of the one who seeks the pleasure of the creation by angering the Creator.

45ـ ما أعْظَمَ وِزرَ مَنْ طَلَبَ رِضَى المَخْلُوقينَ بِسَخَطِ الخالِقِ.

46. One who is pleased with what has been decreed becomes content with little.

46ـ مَنْ رَضِيَ بِالمَقْدُورِ اِكْتَفى بِالمَيْسُورِ.

47. One who is satisfied with his portion will not be angered by anyone.

47ـ مَنْ رَضِيَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أحَدٌ.

48. One who is pleased with his state will not be affected by jealousy.

48ـ مَنْ رَضِيَ بِحالِهِ لَمْ يَعْتَورْهُ الحَسَدُ.

49. The one who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it.

49ـ الرَّاضي بِفِعلِ قَوم كالدَّاخِلِ فيهِ مَعَهُمْ ولِكُلّ داخِل في باطِل إثمانِ: إثمُ الرِّضا بِهِ وإثمُ العَمَلِ بِهِ.

50. Every satisfied one is at ease.

50ـ كُلُّ راض مُسْتَريحٌ.

51. Be pleased [with Allah's decree] and He will be pleased with you.

51ـ كُنْ راضياً تَكُنْ مَرضِيّاً.

52. Always be pleased with what is brought by [divine] decree.

52ـ كُنْ أبَداً راضياً بِما يَأتي بِهِ القَدَرُ.

53. One who is satisfied with his [allotted] portion is at ease.

53ـ مَنْ رَضِيَ بِقِسْمِهِ اِسْتراحَ.

Desire And Longing الرّغبة

1. Desire is the key to difficulty [and hardship].

1ـ اَلرَّغْبَةُ مِفْتاحُ النَّصَبِ.

2. The fruit of desire is hardship.

2ـ ثَمَرةُ الرَّغْبَةِ التَّعَبُ.

3. Your longing for the one who has no interest in you is a humiliation.

3ـ رَغْبَتُكَ في زاهِد فيكَ ذُلٌّ.

4. One who desires your company when you advance [in rank] wishes to keep away from you when you fall.

4ـ مَنْ رَغِبَ فيكَ عِندَ إقْبالِكَ زَهِدَ فيكَ عِنْدَ إدْبارِكَ.

5. One who desires that you remain alive has clutched on to your cord.1

5ـ مَنْ رَغِبَ في حَياتِكَ فَقَدْ تَعَلَّقَ بِحِبالِكَ.

6. One who desires that which is with Allah, his prostrations and bowings increase.

6ـ مَنْ رَغِبَ فيما عِنْدَ اللّهِ كَثُرَ سُجُودُهُ ورُكُوعُهُ.

7. One who desires that which is with Allah makes his actions sincere.

7ـ مَنْ رَغِبَ فيما عِندَ اللّهِ أخْلَصَ عَمَلَهُ.

8. One who desires that which is with Allah attains his hopes.

8ـ مَنْ رَغِبَ فيما عِندَاللّهِ بَلَغَ آمالَهُ.

9. Indeed if you desire [closeness to] Allah, you will become prosperous and will be saved, whereas if you desire the [attainment of this] world, you will be at a loss and will be destroyed.

9ـ إنَّكُمْ إنْ رَغِبْتُمْ إلَى اللّهِ غَنِمْتُمْ ونَجَوْتُمْ وإنْ رَغِبْتُمْ إلَى الدُّنيا خَسِرْتُمْ وهَلَكْتُمْ.

1. Some commentators say that this means that just by wishing that someone remain alive, a link is established with that person.

Leniency And Gentleness الرِّفق واللين

1. Leniency is the key to rightness and the trait of the people of understanding.

1ـ اَلرِّفْقُ مِفْتاحُ الصَّوابِ، وشيمَةُ ذَوي الألباب.

2. Leniency makes difficulties bearable and eases the harshness of situations.

2ـ اَلرِّفْقُ يُيَسِّرُ الصِّعابَ، ويُسَهِّلُ شَديدَ الأسبابِ.

3. Leniency is the infusion of goodness and the symbol of success.

3ـ اَلرِّفْقُ لِقاحُ الصَّلاحِ، وعُنْوانُ النَّجاحِ.

4. Be lenient and you shall gain success.

4ـ أُرْفُقْ تُوَفَّقْ.

5. The best thing is gentleness.

5ـ أَفْضَلُ شَيْء الرِّفْقُ.

6. The greatest [form of] piety is gentleness.

6ـ أكبَرُ البِرِّ الرِّفْقُ.

7. Leniency is the key to success.

7ـ الرِّفْقُ مِفْتاحُ النَّجاحِ.

8. Leniency is the key to rightness.

8ـ الرِّفْقُ مِفتاحُ الصَّوابِ.

9. Gentleness blunts the edge of opposition.

9ـ الرِّفْقُ يَفُلُّ حَدَّ المُخالَفَةِ.

10. Leniency is the symbol of nobility.

10ـ الرِّفْقُ عُنْوانُ النُّبْلِ.

11. Leniency is the symbol of aptness.

11ـ الرِّفْقُ عُنْوانُ سَداد.

12. With leniency there is auspiciousness.

12ـ اليُمْنُ مَعَ الرِّفْقِ.

13. Leniency leads to peace.

13ـ الرِّفْقُ يُؤَدّي إلَى السِّلْمِ.

14. Gentleness is the brother of a believer.[1]

14ـ الرِّفْقُ أخُو المُؤْمِنِ.

15. Being lenient with one's subjects [and dependents] stems from an honourable disposition.

15ـ الرِّفْقُ بِالأتْباعِ مِنْ كَرَمِ الطِّباعِ.

16. When you punish, be lenient.

16ـ إذا عاقَبْتَ فَارْفُقْ.

17. When leniency is unsuitable, then harshness is lenience.

17ـ إذا كانَ الرِّفْقُ خُرْقاً كانَ الخُرْقُ رِفْقاً.

18. Through leniency, magnanimity is completed.

18ـ بِالرِّفْقِ تَتِمُّ المُرُوءَةُ.

19. Through gentleness, goals are achieved.

19ـ بِالرِّفْقِ تُدْرَكُ المَقاصِدُ.

20. Through gentleness, difficulties become easy [to bear].

20ـ بِالرِّفْقِ تَهُونُ الصِّعابُ.

21. Through gentleness, companionship lasts longer.

21ـ بِالرِّفْقِ تَدُومُ الصُّحْبَةُ.

22. The pinnacle of knowledge is leniency [and compassion].

22ـ رَأسُ العِلْمِ الرِّفْقُ.

23. The cornerstone of politics is employing leniency.

23ـ رَأسُ السِّياسَةِ اِسْتِعمالُ الرِّفْقِ.

24. The gentleness of a person and his generosity endear him to his enemies.

24ـ رِفْقُ المَرْءِ وسَخاؤُهُ يُحَبِّبُهُ إلى أعْدائِهِ.

25. Adopt leniency, for indeed it is the key to rightness and the quality of the people of understanding.

25ـ عَلَيكَ بِالرِّفْقِ فَإنَّهُ مِفْتاحُ الصَّوابِ وسَجِيَّةُ أُولِى الألبابِ.

26. Adopt gentleness, for whoever is gentle in his actions, his matters will be [successfully] completed.

26ـ عَلَيكَ بِالرِّفقِ، فَمَنْ رَفَقَ في أفعالِهِ تَمَّ أمْرُهُ.

27. How many difficulties are made easy with gentleness.

27ـ كَمْ مِنْ صَعْب تَسْهَلُ بِالرِّفْقِ.

28. Let the most favoured of people in your sight be the one who is the most lenient in his actions.

28ـ لِيَكُنْ أحْظَى النَّاسِ عِندَكَ أعْمَلَهُمْ بِالرِّفقِ.

29. Be gentle with the one who is harsh with you, for he will soon become gentle with you.

29ـ لِنْ لِمَنْ غالَظَكَ فَإنَّهُ يُوشِكُ أنْ يَلينَ لَكَ.

30. One who acts with leniency, prospers.

30ـ مَنْ عامَلَ بِالرِّفقِ غَنِمَ.

31. One who treats others with gentleness, gains success.

31ـ مَنْ عامَلَ بِالرِّفقِ وُفِّقَ.

32. One who employs leniency, prospers.

32ـ مَنِ اسْتَعْمَلَ الرِّفْقَ غَنِمَ.

33. Whoever employs gentleness, the hard becomes soft for him.

33ـ مَنِ اسْتَعْمَلَ الرِّفْقَ لانَ لَهُ الشَّديدُ.

34. One who proceeds with leniency in his matters, acquires his objectives from them.

34ـ مَنْ تَرَفَّقَ فِي الأُمورِ، أدْرَكَ أَرَبَهُ مِنْها.

35. One who employs leniency causes sustenance to flow [in abundance].

35ـ مَنِ اسْتَعمَلَ الرِّفْقَ اِسْتَدَرَّ الرِّزقَ.

36. Gentleness does not exist in anything but that it beautifies it.

36ـ ما كانَ الرِّفْقُ في شَيء إلاّ زانَهُ.

37. What a good companion leniency is!

37ـ نِعمَ الرَّفيقُ الرِّفْقُ.

38. The best quality is employing leniency.

38ـ نِعمَ الخَليقَةُ اِسْتِعْمالُ الرِّفْقِ.

39. The best policy is leniency.

39ـ نِعمَ السِّياسَةُ الرِّفْقُ.

40. There is no regret for the one who is very lenient.

40ـ لا نَدَمَ لِكَثيرِ الرِّفْقِ.

41. Violence and gentleness do not go together.

41ـ لا يَجْتَمِعُ العُنْفُ والرِّفْقُ.

42. There is no quality more honourable than leniency.

42ـ لاسَجِيَّةَ أشْرَفُ مِنَ الرِّفْقِ.

1. Meaning that it never separates from a believer.

Self-Scrutiny المراقبة

1. May Allah have mercy on the servant who scrutinizes his sins and fears his Lord.

1ـ رَحِمَ اللّهُ عَبْداً راقَبَ ذَنْبَهُ، وخافَ رَبَّهُ.

Mode Of Transport المَركَب

1. A comfortable mode of transport is one of the two comforts.

1ـ المَرْكَبُ الهَنيءُ أحَدُ الراحَتَينْ.

The Souls الأرواح

1. [In the Hereafter] the souls are held at ransom by the weight of their sins and have become certain of their unseen fates. Neither can good acts be added [to their record] nor are they given warning about their evil deeds [rather, the harsh punishment of hell awaits them].

1ـ فَالأرْواحُ مُرْتَهَنَةٌ بِثِقْلِ أعْبائِها، مُوْقِنَةٌ بِغَيْبِ أنْبائِها، لا تُسْتَزادُ مِنْ صالِحِ عَمَلِها، ولا تُسْتَعْتَبُ مِنْ سَيِّءِ زَلَلِها.

Peace Of Mind الراحة

1. Peace of mind is in abstinence from worldly pleasures.

1ـ الرَّاحَةُ فِي الزُّهدِ.

2. How close is peace of mind to hardship [and discomfort]!

2ـ ما أقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ.

The Intended Objective المراد

1. Sometimes the intended objective may be acquired.

1ـ قَدْ يُدْرَكُ المُرادُ.

Discipline الرياضة

1. That which infuses discipline is the study of wisdom and overcoming [bad] habits.

1ـ لِقاحُ الرِّياضَةِ دِراسَةُ الحِكْمَةِ وغَلَبَةُ العادَةِ.

2. Discipline is not beneficial except in a woken soul.

2ـ لا تَنْجَعُ الرِّياضَةُ إلاّ في نَفْس يَقِظَة (يقِظة وهِمَّة).

Restraint الازدجار

1. He who has no desistance has no restraint.

1ـ لا ازْدِجارَ لِمَنْ لا إقْلاعَ لهُ.

Charity الزكاة

1. Fortify [and protect] your wealth by [giving] charity.

1ـ حَصِّنُوا أمْوالَكُمْ بِالزَّكاةِ.

2. And charity [was prescribed as] a means of sustenance.

2ـ والزَّكاةَ تَسَبُّباً (تَسْبيباً) للرِّزقِ.

3. One who pays his *zak*ā*t* is protected from the greediness of his soul.

3ـ مَنْ أدّى زَكوةَ مالِهِ وُقِيَ شُحَّ نَفْسِهِ.

Lapses الزّلل

1. Whoever looks at his own lapses, the faults of others seem trivial to him.

1ـ مَنْ أبْصَرَ زَلَّتَهُ صَغُرَتْ عِندَهُ زَلَّةُ غَيْرِهِ.

2. Whoever is blind to his own lapses, the errors of others seem great to him.

2ـ مَنْ عَمِيَ عَنْ زَلَّتِهِ اِسْتَعْظَمَ زَلَّةَ غَيْرِهِ.

3. Lapses are a cause of regret.

3ـ الزَّلَلُ مَنْدَمَةٌ.

4. The lapse of one who is [evidently] pious is the worst of lapses and the sickness of ignobility is the most repulsive of sicknesses.

4ـ زَلَّةُ المُتَوَقّي أشَدُّ زَلَّة، وعِلَّةُ اللُّؤْمِ أقْبَحُ عِلَّة.

5. The slip of the foot is the easiest to recover from [unlike other lapses].

5ـ زَلَّةُ القَدَمِ أهْوَنُ اسْتِدْراك.

Adultery الزنا

1. The most despised of creatures in the sight of Allah is the old adulterer.

1ـ أَبْغَضُ الخَلائِقِ إِلَى اللّهِ الشَّيخُ الزَّانِي.

2. The abandoning of adultery is [prescribed] for safeguarding the descendants and the renouncing of homosexuality is a means of increasing the progeny.

2ـ وتَرْكَ الزِّنا تَحْصيناً لِلأنْسابِ وتَرْكَ اللِّواطِ تَكْثيراً للنَّسْلِ.

3. A dignified person would never commit adultery.

3ـ ما زَنى غَيُورٌ قَطُّ.

4. A chaste person does not commit adultery.

4ـ ما زَنى عَفيفٌ.

The Wife الزوجة

1. A righteous wife is one of the two [lofty] acquisitions.

1ـ الزَّوجَةُ الصَّالِحَةُ أَحَدُ الكَسْبَيْنِ.

2. An agreeable wife is one of the two comforts.

2ـ الزَّوجَةُ المُوافِقَةُ إحدَى الرَّاحَتَينِ.

3. The worst of wives is the one who does not comply [with her husband's wishes].

3ـ شَرُّ الزَّوْجاتِ مَنْ لا تُواتي(لا تُواني).

4. The death of one's wife is the sadness of the hour.

4ـ مَوْتُ الزَّوجَةِ حُزْنُ ساعَة.

Provision الزاد

1. Indeed, you have been commanded to decamp and have been shown your provision [for the journey], so take from this world the provisions that you can hold on to (or that will protect you) tomorrow.

1ـ ألا وقَدْ أُمِرْتُمْ بِالظَّعْنِ، ودُلِلْتُمْ عَلَى الزَّاد، فَتَزَوَّدُوا مِنَ الدُّنيا ما تَحُوزونَ (تَحْرُزُونَ) بِهِ أَنْفُسَكُمْ غَداً.

2. Verily the wasting of provisions is from corruption.

2ـ إنَّ مِنَ الفَسادِ إضاعَةَ الزَّادِ.

3. Take provisions from the days of transience for the everlasting [abode], for you have been shown your provision and commanded to decamp and [have been] driven upon the course.

3ـ تَزَوَّدُوا مِنْ أيّامِ الفَناءِ لِلبَقاءِ، فَقَدْ دُلِلْتُمْ علَى الزَّادِ، وأُمِرْتُمْ بِالظَّعْنِ، وَحُثِثْتُمْ عَلَى المَسيرِ.

4. Take from this world the provisions that you can hold on to (or that will protect you) tomorrow and take from the transient for the everlasting.

4ـ تَزَوَّدُوا مِنَ الدُّنيا ما تَحْرُزُونَ (تَحُوزُونَ) بِهِ أَنْفُسَكُمْ غَداً، وخُذُوا مِنَ الفَناءِ لِلبَقاءِ.

5. The provision of a person for the Hereafter is piety and God-wariness.

5ـ زادُ المَرْءِ إلَى الآخرَةِ الوَرَعُ، والتُّقى.

6. You must be well prepared and ready, and increase in your provision [for the Hereafter].

6ـ عَلَيْكَ بِحُسْنِ التَأهُّبِ والاِسْتِعْدادِ، والاِستِكْثارِ مِنَ الزَّادِ.

7. I am amazed at the one who knows that he will surely be moving away from his world, how can he not acquire a goodly provision for his Hereafter?!

7ـ عَجِبْتُ لِمَنْ عَرَفَ أَنَّهُ مُنْتَقِلٌ عَنْ دُنياهُ كَيْفَ لايُحسِنُ التَّزَوُّدَ لأُخراهُ.

8. Every person is approaching that which he has sent forward and will be recompensed for his actions.

8ـ كُلُّ امْرِء عَلى ما قَدَّمَ قادِمٌ وبِما عَمِلَ مَجْزِيٌّ.

9. As you send forth, so you shall find [waiting for you in the Hereafter].

9ـ كَما تُقَدِّمُ تَجِدُ.

10. As you sow, so shall you reap.

10ـ كَما تَزْرَعُ تَحْصُدُ.

11. Let your provision be God-wariness.

11ـ لِيَكُنْ زادُكَ التَّقوى.

12. Wasting of provision is from corruption.

12ـ مِنَ الفَسادِ إضاعَةُ الزَّادِ.

13. That which you send forth today is what you shall come upon tomorrow, so make arrangements for your arrival and send forth [provisions] for your day.

13ـ ما قَدَّمْتَ اليَومَ تَقْدِمْ عليْهِ غداً، فَامْهَدْ لِقَدَمِكَ، وقَدِّمْ لِيَومِكَ.

Renunciation Of Worldly Pleasures1 الزهد والزاهدين

1. Renunciation of worldly pleasures is the better of the two comforts.

1ـ اَلزُّهْدُ أفْضَلُ الراحَتَينِ.

2. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

2ـ اَلزُّهْدُ شِيمَةُ المُتَّقينْ، وسَجيَّةُ الأوَّابينَ.

3. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

3ـ اَلزُّهْدُ تَقْصيرُ الآمالِ، وإخْلاصُ الأعْمالِ.

4. Renunciation of worldly pleasures is rarely found [among the people] and is the loftiest thing that is observed; it is praised by everyone but left [unpractised] by the majority of people.

4ـ اَلزُّهْدُ أَقَلُّ ما يُوجَدُ، وأَجَلُّ ما يُعْهَدُ، ويَمْدَحُهُ الكُلُّ، ويَتْرُكُهُ الجُلُّ.

5. Renounce the pleasures of this world and [divine] mercy will descend upon you.

5ـ اِزْهَدْ فِي الدُّنيا، تَنْزِلْ عَلَيْكَ الرَّحْمَةُ.

6. Turn away from your [vain desires in this] world and you will be happy with your place of return [in the Hereafter] and will reform your [final] abode.

6ـ اِعْزِفْ عَنْ دُنياكَ تَسْعَدْ بِمُنْقَلَبِكَ وتُصْلِحْ مَثْواكَ.

7. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

7ـ اِزْهَدْ فِي الدُّنيا يُبَصِّرْكَ اللّهُ عُيُوبَها، ولا تَغْفُلْ فَلَسْتَ بِمَغْفول عَنكَ.

8. The best act of worship is renouncing worldly pleasures.

8ـ أَفْضَلُ العِبادَةِ الزَّهادَةُ.

9. The first step of asceticism is renouncing worldly pleasures.

9ـ أَوَّلُ الزُّهدِالتَّزَهُّدُ.

10. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

10- أفْضَلُ الزُّهْدِ إخْفاءُ الزُّهدِ.

11. The best garment (or better than wearing the garment) of this world is renouncing it.

11- أحْسَنُ مَلابِسِ(مِنْ مُلابَسَةِ) الدُّنيا رَفْضُها.

12. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

12- أحَقُّ النَّاسِ بِالزَّهادَةِ مَنْ عَرَفَ نَقْصَ الدُّنيا.

13. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

13- إنَّ الزُّهْدَ فِي الجَهْلِ بِقَدْرِ الرَّغبَةِ فِي العَقلِ.

14. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

14- إنَّ الزُّهدَ فِي وِلايَةِ الظّالِمِ بِقَدْرِ الرَّغْبَةِ في وِلايَةِ العادِلِ.

15. Verily, renunciation of worldly pleasures means shortening aspirations, being grateful for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room for excuse through manifest and clear proofs and books that are open and unambiguous.

15- إنَّ الزَّهادَةَ قَصْرُ الأمَلِ، والشُّكْرُ علَى النِّعَمِ والوَرَعُ عَن المَحارِمِ، فإنْ غَرَبَ ذلِكَ عَنْكُمْ فلا يَغْلِب الحَرامُ صَبْرَكُمْ، وَلا تَنْسَوا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُم بِحُجَجٍ مُسْفِرَة ظاهِرَة، وكُتُب بارِزَةِ العُذرِ واضِحَة.

16. Renunciation of worldly pleasures is affluence.

16ـ الزُّهدُ ثَرْوَةٌ.

17. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

17ـ أصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فيما عِندَ اللّهِ.

18. Renunciation of worldly pleasures is the fruit of religion.

18ـ اَلزُّهْدُ ثَمَرَةُ الدّينِ.

19. Renunciation of worldly pleasures is the fruit of certitude.

19ـ اَلزُّهْدُ ثَمَرَةُ اليَقينِ.

20. Renunciation of worldly pleasures is the root of religion.

20ـ اَلزُّهْدُ أصْلُ الدّينِ.

21. Renunciation of worldly pleasures is the foundation of certitude.

21ـ اَلزُّهْدُ أساسُ اليَقينِ.

22. Renunciation of worldly pleasures is a profitable trade.

22ـ اَلزُّهْدُ مَتْجَرٌ رابِحٌ.

23. Renunciation of worldly pleasures is a quality of the sincere.

23ـ اَلزُّهْدُ سَجِيَّةُ المُخلِصينَ.

24. Renunciation of worldly pleasures is the key to goodness.

24ـ الزُّهْدُ مِفْتاحُ صَلاح.

25. Renunciation of worldly pleasures means shortening aspirations.

25ـ اَلزُّهدُ قَصْرُ الأمَلِ.

26. Renunciation of worldly pleasures leads to asceticism.

26ـ اَلتَّزَهُّدُ يُؤَدّي إلَى الزُّهدِ.

27. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

27 ـ الزُّهْدُ أنْ لاتَطْلُبَ المَفْقُودَ حتّى يَعْدُمَ المَوْجُودُ.

28. Renunciation of worldly pleasures is the greatest comfort.

28ـ اَلزُّهْدُ فِي الدُّنيا اَلرَّاحَةُ العُظْمى.

29. If you desire the eternal, then renounce the pleasures of the evanescent world.

29ـ إنْ كُنْتُمْ فِي البَقاءِ راغِبينَ، فَازْهَدُوا في عالَمِ الفَناءِ.

30. If you renounce worldly pleasures, you will be free from the wretchedness of this world and

prosperous in the everlasting abode.

30ـ إنْ كُنْتمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقاءِ الدُّنيا، وفُزْتُمْ بِدارِ البَقاءِ.

31. Through renunciation of worldly pleasures, wisdom is brought forth.

31ـ بِالزُّهدِ تُثْمِرُ الحِكْمَةُ.

32. The fruit of renouncing worldly pleasures is repose.

32ـ ثَمَرَةُ الزُّهدِ الرّاحَةُ.

33. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

33ـ حُسْنُ الزُّهْدِ مِنْ أفْضَلِ الإيمانِ، والرَّغْبَةُ فِي الدُّنيا تُفْسِدُ الإيقانَ.

34. The foundation of generosity is renunciation of worldly pleasures.

34ـ رَأسُ السَّخاءِ الزُّهْدُ فِي الدُّنيا.

35. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

35ـ زُهْدُكَ فِي الدُّنيا يُنْجيكَ، ورَغْبَتُكَ فيها تُرْديكَ.

36. A person’s renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

36ـ زُهْدُ المَرْءِ فيما يَفْنى على قَدْرِ يَقينِهِ بِما يَبْقى.

37. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

37ـ ظَلَفُ النَّفْسِ عَنْ لَذَّاتِ الدُّنيا هُوَ الزُّهْدُ المَحْمُودُ.

38. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

38ـ عَلَيكَ بِالزُّهْدِ فَإِنَّهُ عَوْنُ الدّينِ.

39. How can one who does not know the value of the Hereafter renounce worldly pleasures?!

39ـ كَيْفَ يَزهَدُ فِي الدُّنيا مَنْ لا يَعْرِفُ قَدْرَ الآخِرَةِ؟!

40. How can one who has not killed off his lustful desires reach the essence of asceticism?!

40ـ كَيفَ يَصِلُ إلى حَقيقَةِ الزُّهدِ مَنْ لَمْ يُمِتْ شَهْوَتَهُ؟!

41. Let your renunciation be of that thing which perishes and disappears, for indeed neither will it remain for you nor will you remain for it.

41ـ لِيَكُنْ زُهْدُكَ فيما يَنْفَدُ ويَزُولُ، فَإِنَّهُ لا يَبْقى لَكَ وَلا تَبْقى لَهُ.

42. He who renounces worldly pleasures will never become poor.

42ـ لَنْ يَفْتَقِرَ مَنْ زَهِدَ.

43. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

43ـ مَنْ زَهِدَ هانَتْ عَلَيْهِ المِحَنُ.

44. One who renounces pleasures in this world fortifies [and protects] his religion.

44ـ مَنْ زَهِدَ فِي الدُّنيا حَصَّنَ دينَهُ.

45. Whoever renounces this world, it will not elude him.

45ـ مَنْ زَهِدَ فِي الدُّنيا لَمْ تَفُتْهُ.

46. By renouncing worldly pleasures, the fruit of wisdom comes forth.

46ـ مَعَ الزُّهْدِ تُثْمِرُ الحِكْمَةُ.

47. Never renounce anything until you know what it is.

47ـ لاتَزْهَدَنَّ في شَيء حَتّى تَعْرِفَهُ.

48. There is no asceticism like refraining from that which is forbidden.

48ـ لا زُهْدَ كَالكَفِّ عَنِ الحَرامِ.

49. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

49ـ لايَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ، ويَتَحَلَّ بِالوَرَعِ.

50. Verily the hearts of those who renounce worldly pleasures weep even when they laugh, and their

sadness intensifies even when they are [apparently] happy, and their self-loathing increases even though they are [apparently] delighted with what they are given.

50ـ إنَّ الزّاهِدينَ فِي الدُّنيا لَتَبْكي قُلُوبُهُمْ وإنْ ضَحِكُوا، ويَشْتَدُّ حُزْنُهمْ وإنْ فَرِحُوا، ويَكْثُرُ مَقْتُهُمْ أنْفُسَهُمْ وإنِ اغْتُبِطُوا بِما أُوتُوا.

51. When the one who renounces worldly pleasures flees from the people, seek him out.

51ـ إذاهَرَبَ الزّاهِدُمِنَ النَّاسِ فَاطْلُبْهُ.

52. When the one who renounces worldly pleasures seeks people, flee from him.

52ـ إذا طَلَبَ الزّاهِدُ النَّاسَ فَاهْرُبْ مِنْه.

53. Be one who renounces that which the ignorant ones desire.

53ـ كُنْ زاهِداً فيما يَرْغَبُ فيهِ الجَهُولُ.

54. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter. These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam (‘a).

54ـ طُوبى لِلزّاهِدينَ فِي الدُّنيا، الرّاغِبينَ فِي الآخِرَةِ، أُولئكَ اتَّخَذُوا الأرْضَ بِساطاً، وتُرابَها فِراشاً، ومائَها طيباً، والقُرآنَ شِعاراً،وَ الدُّعاءَ دِثاراً، وقَرَضُوا الدُّنيا على مِنهاجِ المَسيحِ عيسَى بْنَ مَريَمَ ـ على نبيِّنا وَآله وعلَيهِ السّلامُ.

55. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

55ـ مَنْ لَمْ يَأْسَ عَلَى الماضي وَلَمْ يَفْرَحْ بِالآتي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

56. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

56ـ مَنْ زَهِدَ فِي الدُّنْيا اِسْتَهانَ بِالمَصائِبِ.

57. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

57ـ مَنْ زَهِدَ فِي الدُّنيا أَعْتَقَ نَفْسَهُ وأَرْضى رَبَّهُ.

58. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

58ـ مَنْ زَهِدَ فِي الدُّنيا قَرَّتْ عَيْنُهُ بِجَنَّةِ المَأوى.

59. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

59ـ مَنْ لَمْ يَزْهَدْ فِي الدُّنيا لَمْ يَكُنْ لَهُ نَصيبٌ في جَنَّةِ المَأوى.

60. Repose is in renouncing worldly pleasures.

60ـ الرَّاحَةُ فيِ الزُّهدِ.

61. Look at the world with the eyes of the abstinent, parting one and do not look at it with the eyes of the adoring, attached one.

61ـ أُنْظُر إلى الدُّنيا نَظَرَ الزّاهِدِ المُفارِقِ، ولا تَنْظُرْ إلَيْها نَظَرَ العاشِقِ الوامِقِ.

62. Renounce the pleasures of this world and turn away from it, and be careful that death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it as a result of which you are destroyed.

62ـ اِزْهَدْ فِي الدُّنيا، واغْزِفْ عَنْها، وإيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ (وأنْتَ ابِقٌ مِنْ رَبِّكَ في طَلَبِها فَتَشْقى) وقَلْبُكَ مُتَعَلِّقٌ بِشَيء مِنْها فَتَهْلِكَ.

1. Zuhd is a term that means being uninterested in and indifferent towards worldly pleasures, material wealth etc. and it is considered to be one of the qualities of the pious people.

Visiting الزّيارة

1. Visiting [one's brothers in faith] on a regular basis is protection from lethargy.

1ـ إغْبابُ الزِّيارَةِ أمانٌ مِنَ المَلالَةِ.

2. Visit those who are obedient to Allah for His sake and take guidance from those who have been vested with His authority.

2ـ زُرْ فِي اللّهِ أهْلَ طاعَتِهِ، وخُذِ الهِدايَةَ مِنْ أهْلِ وِلايَتِهِ.

3. Visit each other for the sake of Allah, sit [and mingle] with each other for the sake of Allah, give for the sake of Allah and withhold for the sake of Allah.

3ـ زُورُوا فِي اللّهِ، وجالِسُوا فِي اللّهِ، واعْطُوا فِي اللّهِ، وامْنَعُوا فِي اللّهِ.

4. One whose visits increase, his cheerfulness decreases.

4ـ مَنْ كَثُرَتْ زِيارَتُهُ قَلَّتْ بَشاشَتُهُ.

Adornment الزِّينَةُ

1. Adornment is in righteous probity, not in elegant clothing.

1ـ الزِّينَةُ بِحُسْنِ الصَّوابِ، لابِحُسْنِ الثيابِ.

Begging And Asking People السُؤال والطّلب عن الناس

1. Begging weakens the tongue of the speaker, breaks the heart of the courageous hero, puts the free honourable one in the position of a humbled slave, takes away the radiance of one's face and wipes out one's sustenance.

1ـ السُّؤالُ يُضْعِفُ لِسانَ المُتَكَلِّمِ، ويَكْسِرُ قَلْبَ الشُّجاعِ البَطَل، وَيُوقِفُ الحُرَّ العَزيْزِ مَوْقِفَ العَبْدِ الذَّليلِ، ويُذْهِبُ بَهاءَ الوَجْهِ، ويَمْحَقُ الرِّزْقَ.

2. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

2ـ المَسْئَلَةُ طَوْقُ المَذَلَّةِ، تَسْلُبُ العَزيزَ عِزَّهُ، والحَسيبَ حَسَبَهُ.

3. Humiliation [and disgrace] is in asking from people.

3ـ الذُّلُّ في مَسْئَلَةِ النَّاسِ.

4. Begging is the key to poverty.

4ـ المَسْئَلَةُ مِفْتاحُ الفَقْرِ.

5. The bane of asking [others] is lack of success [in getting what one asks for].

5ـ آفَةُ الطَّلَبِ عَدَمُ النَّجاحِ.

6. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

6ـ إذا أرَدْتَ أنْ تُطاعَ فَاسْأَلْ ما يُسْتَطاعُ.

7. Let your request be for a thing, the charm of which will last for you long after the negative consequences [of your asking] have ended.

7ـ لِيَكُنْ مَسْأَلَتُكَ ما يَبْقى لَكَ جَمالُهُ ويُنْفى عَنْكَ وَبالُهُ.

8. One who asks properly is aided.

8ـ مَنْ أحْسَنَ المَسْأَلَةَ أُسْعِفَ.

9. Whoever asks [from] other than Allah deserves to be deprived.

9ـ مَنْ سَأَلَ غَيْرَ اللّهِ اِسْتَحَقَ الحِرْمانَ.

10. One who increases his requests from people is humiliated.

10ـ مَنْ أكْثَرَ مَسْئَلَةَ النَّاسِ ذَلَّ.

11. One who asks for that which he does not deserve is faced with deprivation.

11ـ مَنْ سَأَلَ ما لايَسْتَحِقُّ قُوبِلَ بِالحِرمانِ.

12. One who repeats his request to the people, they get irritated by him.

12ـ مَنْ تَكَرَّرَ سُؤالُهُ لِلنَّاسِ ضَجَرُوهُ.

13. One who asks for that which is above his rank deserves to be deprived.

13ـ مَنْ سَأَلَ فَوْقَ قَدْرِهِ اِسْتَحَقَّ الحِرْمانَ.

14. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

14ـ مَنْ لَمْ يَصُنْ وَجْهَهُ عَنْ مَسْأَلَتِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

15. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

15ـ وَجْهُكَ ماءٌ جامِدٌ يُقَطِّرُهُ السُّؤالُ، فَانْظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

16. Do not ask the one from whom you fear deprival.

16ـ لا تَسْأَلْ مَنْ تَخافُ مَنْعَهُ.

17. Never turn away the beggar, even if he exceeds the limits.

17ـ لاتَرُدَّنَّ السَّائِلَ وَإِنْ أَسْرَفَ.

18. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

18ـ لا تَرُدَّ السَّائِلَ وصُنْ مُرُوَّتَكَ عَنْ حِرْمانِهِ.

19. There is no humiliation like asking [for something from others].

19ـ لا ذُلَّ كَالطَّلَبِ.

20. There is nothing more tormenting than having to ask from the ignorant out of desperation.

20ـ لا شَيْءَ أَوْجَعُ مِنَ الاِضْطِرارِ إلى مَسْئَلَةِ الأغْمارِ.

21. Verily you are in greater need of the reward for that which you give than the asker is [in need] of that which he takes from you.

21ـ إنَّكُمْ إلى إجْراءِ (جَزاءِ) ما أعْطَيْتُمْ أشَدُّ حاجَةً مِنَ السَّائِلِ إلى ما أخَذَ مِنْكُمْ.

22. Verily you will gain more joy by [the reward of] what you have given than the one who seeks from you gains in what he has received from you.

22ـ إنَّكُمْ أغْبَطُ بِما بَذَلْتُمْ مِنَ الرَّاغِبِ إلَيْكُمْ فيما وَصَلَهُ مِنْكُمْ.

23. Give the beggar before he asks, for indeed if you make it necessary for him to ask, then you will have taken from his dignity that which is greater than what you have given him.

23ـ اِبْدأِ السّائِلَ بِالنَّوالِ قَبْلَ السُّؤالِ، فَإنَّكَ إنْ أحْوَجْتَهُ إلى سُؤالِكَ أخَذْتَ مِنْ حُرِّ وَجْهِهِ أفْضَلَ مِمّا أعْطَيْتَهُ.

24. Give your wealth generously to the one who has sacrificed his self-respect for you, for indeed the sacrificing of self-respect cannot be matched by anything.

24ـ أُبْذُلْ مالَكَ لِمَنْ بَذَلَ لَكَ وَجْهَهُ، فَإنَّ بَذْلَ الوَجْهِ لايُوازِيهِ شَيْءٌ.

25. Give generously when you are asked.

25ـ اِسْمَحُوا إذا سُئِلْتُمْ.

26. Seeking one’s need from he who is not worthy [of being asked] is harder than death.

26ـ أشَدُّ مِنَ المَوْتِ طَلَبُ الحاجَةِ مِنْ غَيْرِ أهْلِها.

27. What an evil trait importunity is!

27ـ بِئْسَ الشّيمَةُ الإلحاحُ.

28. Sacrificing one’s dignity by begging is greater [in value] than the extent of one’s need, even if it is great and even if it is granted.

28ـ بَذْلُ ماءِ الوَجْهِ فِي الطَّلَبِ أعْظَمُ مِنْ قَدْرِ الحاجَةِ وإنْ عَظُمَتْ وَأُنْجِحَ فيهَا الطَّلَبُ.

29. Sacrificing one’s dignity in front of the wicked is the greatest death.

29 ـ بَذْلُ الوَجْهِ إلَى اللِّئامِ اَلمَوْتُ الأكْبَرُ.

Question And Answer السؤال والجواب

1. Make your address polite and you will hear a polite reply.

1ـ أجمِلُوا فِي الخِطابِ تَسْمَعُوا جَميلَ الجَوابِ.

2. One who hastens to reply does not arrive at the right [answer].

2ـ مَنْ أسْرَعَ فِي الجَوابِ لَمْ يُدْرِكِ الصَّوابَ.

3. Giving correct reply is an evidence of merit.

3ـ مِنْ بُرهانِ الفَضْلِ صائِبُ الجَوابِ.

4. A discourteous reply stems from a discourteous address.

4ـ نَكيرُ الجَوابِ مِنْ نَكيرِ الخِطابِ.

5. When one is asked about that which he knows not, he should never feel ashamed to say: I do not know.

5ـ لا يَسْتَحْيِيَنَّ أحَدٌ إذا سُئِلَ عَمّا لا يَعْلَمُ أنْ يَقُولَ: لا أعْلَمُ.

6. Do not use harsh words [or foul language] even if you are unable to reply.

6ـ لا تُسيِ اللَّفْظَ وإنْ ضاقَ عَلَيْكَ الجَوابُ.

7. Never ask about that which has not [yet] happened, for in that which has already come about there is enough knowledge [that one can gain].

7ـ لا تَسْئَلُنَّ عَمّا لَمْ يَكُنْ فَفِي الَّذي قَدكانَ عِلْمٌ كاف.

8. Do not be offensive in your address thereby being offended by the rudeness of the reply.

8ـ لا تُسِئِ الخِطابَ فَيَسُوءَكَ نَكيرُ الجَوابِ.

9. One who abandons the words “I don’t know” comes upon his [place of] destruction.

9ـ مَنْ تَرَكَ قَوْلَ «لا أدري» أُصيبَ مَقاتِلُهُ.

10. The person most prepared to [give a] reply is one who does not get angry.

10ـ أحْضَرُ النّاسِ جَواباً مَنْ لَمْ يَغْضَبْ.

11. Ask and you will learn.

11ـ اِسْأَلْ تَعْلَمْ.

12. When you ask, ask in order to learn and do not ask in order to embarrass [the one whom you are asking]. Indeed the ignorant one who learns is similar to a learned person and verily the learned one who is oppressive is similar to an ignorant person.

12ـ إذا سَأَلْتَ فَاسأَلْ تَفَقُّهاً، ولا تَسْأَلْ تَعَنُّتاً، فَإنَّ الجاهِلَ المُتَعَلِّمَ شَبيهٌ بِالعالِمِ، وإنَّ العالِمَ المُتَعَسِّفَ شَبيهٌ بِالجاهِلِ.

13. If you are ignorant then learn, and when you are asked about that which you do not know then say: Allah and His Prophet know better.

13ـ إذا كُنْتَ جاهِلاً فَتَعَلَّمْ، وإذا سُئِلْتَ عَمّا لا تَعْلَمْ فَقُلْ: اَللّهُ ورَسُولُهُ أعْلَمُ.

14. Too much asking leads to restlessness.

14ـ كَثْرَةُ السُّؤالِ تُورِثُ المَلالَ.

15. One who asks, learns.

15ـ مَنْ سَألَ عَلِمَ.

16. One who asks, benefits.

16ـ مَنْ سَألَ اِسْتَفادَ.

17. One who asks properly, learns.

17ـ مَنْ أحْسَنَ السُّؤالَ عَلِمَ.

18. One who asks in his young age, answers in his old age.

18ـ مَنْ سَألَ في صِغَرِهِ أجابَ في كِبَرِهِ.

Causes And Means الأسباب والوسائل

1. The means by which an incapable person achieves his goal is the same one (means) that makes the powerful person incapable to achieving what he seeks.

1ـ السَّبَبُ الَّذي أدْرَكَ بِهِ العاجِزُ بُغْيَتَهُ، هُوَ الَّذي أعْجَزَ القَّادِرَ عَنْ طَلِبَتِهِ.

2. The firmest rope that you can hold on to is the rope between you and Allah.

2ـ أوْثَقُ سَبَب أخَذَتْ بِهِ سَبَبٌ بَيْنَكَ وبَيْنَ اللّهِ.

3. For everything there is a cause.

3ـ لِكُلِّ شَيْءٍ سَبَبٌ.

4. The strongest means [of gaining success in this world and the next] is having excellent [qualities and] merits.

4ـ أَقْوَى الوَسائِلِ حُسْنُ الفَضائِلِ.

5. The best means [to achieve closeness to Allah] is refraining from anger and keeping away from the humiliation of asking [others].

5ـ أَفْضَلُ سَبَب كَفُّ الغَضَبِ، والتَّنَزُّهُ عَنْ مَذَلَّةِ الطَّلَبِ.

Competition المسابقة

1. If you must be competitors, then compete with each other in establishing the ordinances of Allah and in enjoining good.

1ـ إِنْ كُنْتُمْ لامُحالَةَ مُتَسابِقينَ فَتَسابَقُوا إلى إقامَةِ حُدُودِ اللّهِ، والأمْرِ بِالمَعْرُوفِ.

Prostration And Bowing السّجود والركوع

1. The physical prostration is putting the foreheads on the earth and placing the palms and knees on the ground along with the toes of the feet, with complete submissiveness of the heart and sincerity of intention.

1ـ اَلسُّجُودُ الجِسْماني: هُوَ وَضْعُ عَتائِقِ الوُجُوهِ عَلَى التُّرابِ، واسْتِقْبالُ الأرْضِ بِالراحَتَينِ والكَفَّيْنِ (وَالرُّكْبَتَيْنِ)، وأطْرافِ القَدَمَيْنِ مَعَ خُشُوعِ القَلْبِ وإخْلاصِ النِّيَّةِ.

2. The spiritual [aspect of] prostration is emptying the heart of [love for] that which perishes, proceeding with firm resolution in endeavouring towards the everlasting, removing pride and fanaticism, cutting off worldly ties and adorning oneself with the etiquettes of the Prophet.

2ـ وَالسُّجُودُ النَّفْساني: فَراغُ القَلْبِ مِنَ الفانيات، والإِقْبالُ بِكُنْهِ الهِمَّةِ عَلَى الباقياتِ، وخَلْعُ الكِبْرِ والحَمِيَّةِ، وقَطْعُ العَلائِقِ الدُّنْيَويَّةِ، والتَّحَلّي بِالخَلائِقِ النَبَويَّةِ.

3. What good forms of worship Prostration (*sujūd*) and bowing (*rukūʿ*) are.

3ـ نِعْمَ العِبادَةُ السُّجُودُ والرُّكُوعُ.

Prison السّجن

1. The prison is one of the two [types of] graves.

1ـ السِّجْنُ أَحَدُ القَبْرَيْنِ.

Displeasure السَّخَط

1. One whose displeasure is much, his pleasure is not known.

1ـ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضاهُ.

2. One whose displeasure is much is not admonished.

2ـ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبْ.

3. How ugly is displeasure and how nice pleasure is!

3ـ ما أقْبَحَ السُّخْطَ وأحْسَنَ الرِّضى.

4. Displeasure is enough of a suffering.

4ـ كَفى بِالسَّخَطِ عَناءً.

5. Whoever is displeased with what has been destined, adversity befalls him.

5ـ مَنْ تَسَخَّطَ بِالمَقْدُورِ حَلَّ بِهِ المَحْذُورُ.

6. Do not be upset by the displeasure of the one who is pleased with falsehood.

6ـ لا تَكْرَهُوا سُخْطَ مَنْ يُرْضيهِ الباطِلُ.

7. Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.

7ـ تَوَقَّ سَخَطَ مَنْ لايُنْجيكَ إلاَّ طاعَتُهُ، ولايُرْديكَ إلاّ مَعْصِيَتُهُ، وَلايَسَعُكَ إلاّ رَحْمَتُهُ، والْتَجِئْ إلَيْهِ، وتَوَكَّلْ عَلَيْهِ.

Generosity السخاء

1. Generosity earns love [of people] and adorns one’s character.

1ـ السَّخاءُ يَكْسِبُ المَحَبَّةَ، ويَزينُ الأخْلاقَ.

2. Generosity is one of the two felicities.

2ـ السَّخاءُ أحَدُ السَّعادَتَيْنِ.

3. Generosity clears away sins and attracts the love of the hearts.

3ـ السَّخاءُ يُمَحِصُّ الذُّنُوبَ، ويَجْلِبُ مَحَبَّةَ القُلُوبِ.

4. Generosity and courage are honourable instincts which Allah, the Glorified, puts in the one whom He loves and has subjected to trials.

4ـ السَّخاءُ، والشَجاعَةُ، غَرائِزُ شَريفَةٌ، يَضَعُهَا اللّهُ سُبْحانَهُ فيمَنْ أحَبَّهُ، وامْتَحَنَهُ.

5. Generosity means being open-handed with your [own] wealth while being cautious with the wealth of others.

5ـ السَّخاءُ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وعَنْ مالِ غَيرِكَ مُتَوَرِّعاً.

6. Generosity is that which one gives [himself], for if he gives after being asked, then it is [a result of] shame and embarrassment.

6ـ السَّخاءُ ما كانَ ابْتِداءً فَإنْ كانَ عَنْ مَسْئَلَة فَحَياءٌ وتَذَمُّمٌ.

7. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

7ـ السَّخاءُ ثَمَرَةُ العَقْلِ، والقَناعَةُ بُرْهانُ النُّبْلِ.

8. Generosity and shame are the best characteristics.

8ـ السَّخاءُ والحَياءُ أفْضَلُ الخُلْقِ.

9. The most courageous of people is the most generous of them.

9ـ أشْجَعُ النَّاسِ أسْخاهُمْ.

10. The most honourable of qualities is generosity, and the most universal in benefit is justice.

10ـ أكْرَمُ الأخْلاقِ السَّخاءُ، وأعَمُّها نَفْعاً العَدْلُ.

11. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

11ـ أفْضَلُ السَّخاءِ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً، وعَنْ مالِ غَيْرِكَ مُتَوَرِّعاً.

12. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12ـ إنَّ سَخاءَ النَّفْسِ عَمّا في أيْدِي النّاسِ لأفْضَلُ مِنْ سَخاءِ البَذْلِ.

13. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13ـ إنَّ أفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّناءُ، اَلسَّخاءُ، وإنَّ أجْزَلَ مَا اسْتُدِرَّتْ بِهِ الأرْباحُ الباقِيَةُ، اَلصَّدَقَةُ.

14. Generosity is a [righteous] trait; honour is a virtue.

14ـ السَّخاءُ سَجِيَّةٌ، الشَّـرَفُ مَزِيَّةٌ.

15. Generosity is a [virtuous] quality.

15ـ السَّخاءُ خُلْقٌ.

16. Generosity is the adornment of a human being.

16ـ السَّخاءُ زَيْنُ الإنْسانِ.

17. Generosity sows [the seeds of] love.

17ـ اَلسَّخاءُ يَزْرَعُ المَحَبَّةَ.

18. Generosity is the most honourable habit.

18ـ اَلسَّخاءُ أشْرَفُ عادَة.

19. Generosity is a quality of the Prophets.

19ـ اَلسَّخاءُ خُلُقُ الأنْبِياءِ.

20. Generosity bears the fruit of [spiritual] purity.

20ـ اَلسَّخاءُ يُثْمِرُ الصَّفاءَ.

21. Generosity covers up [one's] faults.

21ـ اَلسَّخاءُ سِتْرُ العُيُوبِ.

22. Generosity earns praise.

22ـ اَلسَّخاءُ يَكْسِبُ الحَمْدَ.

23. Generosity is the symbol of magnanimity and nobility.

23ـ اَلسَّخاءُ عُنْوانُ المُرُوَّةِ والنُّبْلِ.

24. Through generosity, actions become beautiful.

24ـ بِالسَّخاءِ تُزانُ الأفْعالُ.

25. Through generosity, faults are hidden.

25ـ بِالسَّخاءِ تُسْتَرُ العُيُوبُ.

26. Adorn yourself with generosity and piety, for these two are the embellishments of faith and the most honourable of your traits.

26ـ تَحَلَّ بِالسَّخاءِ والوَرَعِ فَهُما حِلْيَةُ الإيمانِ وأشْرَفُ خِلالِكَ.

27. The best generosity is that which corresponds to the situations of need.

27ـ خَيْرُ السَّخاءِ ما صادَفَ مَوْضِعَ الحاجَةِ.

28. Generosity is the cause of adoration.

28ـ سَبَبُ المَحَبَّةِ السَّخاءُ.

29. The cause of ascendancy is generosity.

29ـ سَبَبُ السِّيادَةِ السَّخاءُ.

30. The disgrace of generosity is extravagance.

30ـ شَيْنُ السَّخاءِ السَّرَفُ.

31. He who holds back from giving has oppressed generosity.

31ـ ظَلَمَ السَّخاءَ مَنْ مَنَعَ العَطاءَ.

32. Espouse generosity, for indeed it is the fruit of the intellect.

32ـ عَلَيْكَ بِالسَّخاءِ فَإِنَّهُ ثَمَرَةُ العَقْلِ.

33. Espouse generosity and good etiquette for verily these two [traits] increase sustenance and bring about adoration.

33ـ عَلَيْكُمْ بِالسَّخاءِ وحُسْنِ الخُلْقِ، فَإِنَّهُما يَزيدانِ الرِّزْقَ، ويُوجِبانِ المَحَبَّةَ.

34. One’s generosity is proportionate to one’s magnanimity.

34ـ على قَدْرِ المُرُوءَةِ تَكُونُ السَّخاوَةُ.

35. Cover up your faults with generosity for it is indeed a covering for faults.

35ـ غَطُّوا مَعائِبَكُمْ بِالسَّخاءِ فَإِنَّهُ سِتْرُ العُيُوبِ.

36. In generosity there is affection.

36ـ فِي السَّخاءِ اَلمَحَبَّةُ.

37. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

12ـ إنَّ سَخاءَ النَّفْسِ عَمّا في أيْدِي النّاسِ لأفْضَلُ مِنْ سَخاءِ البَذْلِ.

38. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

13ـ إنَّ أفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّناءُ، اَلسَّخاءُ، وإنَّ أجْزَلَ مَا اسْتُدِرَّتْ بِهِ الأرْباحُ الباقِيَةُ، اَلصَّدَقَةُ.

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59. One's generosity is proportionate to one's magnanimity.

34ـ على قَدْرِ المُرُوءَةِ تَكُونُ السَّخاوَةُ.

60. Cover up your faults with generosity for it is indeed a covering for faults.

35ـ غَطُّوا مَعائِبَكُمْ بِالسَّخاءِ فَإِنَّهُ سِتْرُ العُيُوبِ.

61. In generosity there is affection.

36ـ فِي السَّخاءِ اَلمَحَبَّةُ.

62. Abundance of generosity increases [one's] friends and reforms [one's] enemies.

37ـ كَثْرَةُ السَّخاءِ تُكْثِرُ الأوْلِياءَ وتَسْتَصْلِحُ الأعْداءَ.

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.

38ـ لَوْ رَأَيْتُمُ السَّخاءَ رَجُلاً، لَرَأَيْتُمُوهُ حَسَناً يَسُـرُّ النّاظِرينَ.

64. When there is neither generosity nor shame in a person, then death is better for him than life.

39ـ مَنْ لَمْ يَكُنْ لَهُ سَخاءٌ ولا حَياءٌ، فَالمَوْتُ خَيْرٌ لَهُ مِنَ الحَياةِ.

65. What a good trait generosity is!

40ـ نِعْمَ السَّجِيَّةُ السَّخاءُ.

66. There is no merit like generosity.

41ـ لا فَضيلَةَ كَالسَّخاءِ.

67. There can be no generosity with nothingness.[1]

42ـ لاسَخاءَ معَ عَدَم.

68. Generosity is showing affection to the beggar and giving open-handedly.

43ـ اَلسَّخاءُ حُبُّ السَّائِلِ وبَذْلُ النائِلِ.

1. Meaning one has to possess something in order to be generous with it.

Aptness السَّداد

1. One who acts aptly, acquires [success].

1ـ مَنْ عَمِلَ بِالسَّدادِ مَلَكَ.

Mirage السَّراب

1. One who strives in seeking a mirage, his hardship is prolonged and his thirst increases.

1ـ مَنْ سَعى في طَلَبِ السَّرابِ طالَ تَعَبُهُ، وكَثُرَ عَطَشُهُ.

2. One who hopes to quench his thirst from a mirage, his hope will be dashed and he will die of thirst.

2ـ مَنْ أمَّلَ الرِّيَّ مِنَ السَّرابِ، خابَ أمَلُهُ ومات بِعَطَشِهِ.

3. One who is deceived by the mirage [of this world], the means [of attaining prosperity in the Hereafter] are cut off for him.

3ـ مَنْ غَرَّهُ السَّرابُ تَقَطَّعَتْ بِهِ الأسْبابُ.

Dismissal السَّراح

1. Dismissal with kindness is one of the two reliefs.

1ـ حُسْنُ السَّراحِ أحَدُ الرّاحَتَيْنِ.

Inward Thoughts And Feelings السرائر

1. The goodness of inward thoughts is evidence of the soundness of insight.

1ـ صَلاحُ السَّرائِرِ بُرْهانُ صِحَّةِ البَصائِرِ.

2. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people.

2ـ طُوبى لِمَنْ صَلُحَتْ سَريرَتُهُ، وحَسُنَتْ عَلانِيَتُهُ، وعَزَلَ عَنِ النَّاسِ شَرَّهُ.

3. When the consciences are being reformed, the hidden rancour becomes evident.

3ـ عِنْدَ تَصْحيحِ الضَّمائِرِ يَبْدُو غِلُّ السَّرائِرِ.

4. When the outward gets corrupted, the inward also get corrupted.

4ـ عِنْدَ فَسادِ العَلانِيَةِ تَفْسُدُ السَّريرَةُ.

5. One whose inward [feeling] is good, his outward [character] is righteous.

5ـ مَنْ حَسُنَتْ سَريرَتُهُ حَسُنَتْ عَلانِيَتُهُ.

6. One whose inward [feeling] is good [and honourable] is not afraid of anyone.

6ـ مَنْ حَسُنَتْ سَريرَتُهُ لَمْ يَخَفْ أَحَداً.

Secret And Confidential Discussions السّرُّ والنّجوى

1. Protect your affair and do not give away your secret in marriage to whoever proposes!

1ـ اِحْفَظْ أمْرَكَ، ولا تُنْكِحْ خاطِباً سِرَّكَ.

2. Keep your secret to yourself and neither entrust it to a judicious one who may err nor to an ignorant one who may betray [your trust].

2ـ اِنْفَرِدْ بِسِرِّكَ، وَلا تُودِعْهُ حازِماً فَيَزِلَّ، ولاجاهِلاً فَيَخُونَ.

3. The best secret discussion is that which is founded on religion and God-wariness, and is based on following the path of guidance and opposing vain desires.

3ـ أفْضَلُ النَّجْوى، ماكانَ علَى الدّينِ والتُّقى، وأسْفَرَ عَنِ اتِّباعِ الهُدى، ومُخالَفَةِ الهَوى.

4. Man is more protective of his secret.

4ـ اَلمَرْءُ أحْفَظُ لِسِرِّهِ.

5. Divulging [secrets] is the trait of outsiders [not that of believing Muslims].

5ـ اَلإذاعَةُ شيمَةُ الأغْيارِ.

6. Divulging the secret that has been entrusted to you is a [form of] betrayal.

6ـ إذاعَةُ سِرّ أُودِعْتَهُ غَدْرٌ.

7. Three people are not to be trusted with a secret: the woman, the telltale and the fool.

7ـ ثَلاثٌ لا يُسْتَوْدَعْنَ سِرّاً: المَرْأةُ، والنَّمّامُ،وَ الأحمَقُ.

8. Your secret is a source of happiness for you if you conceal it but if you divulge it, it is your destruction.

8ـ سِرُّكَ سُرُورُكَ إنْ كَتَمْتَهُ وإنْ أذَعْتَهُ كانَ ثُبُورك.

9. He who divulges his secrets does not remain safe.

9ـ لا يَسْلَمُ مَنْ أذاعَ سِرَّهُ.

10. Your secret is your prisoner but if you divulge it, you become its prisoner.

10ـ سِرُّكَ أسيرُكَ فَإنْ أفْشَيْتَهُ صِرْتَ أسيرَهُ.

11. Be stingy with your secrets and do not divulge the secret that has been entrusted to you, for indeed divulging [it] is betrayal.

11ـ كُنْ بِأسْرارِكَ بَخيلاً، وَلا تُذِعْ سِرّاً أُودِعْتَهُ، فَإنَّ الإذاعَةَ خِيانَةٌ.

12. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

12ـ كُلَّما كَثُرَ خُزّانُ الأسْرارِ كَثُرَ ضِياعُها.

13. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

13ـ كاتِمُ السِّـرِّ وَفيٌّ أمينٌ.

14. If a person were to use his intellect, he would protect his secret from the one who has revealed [another's secret] to him and would not inform anyone of it.

14ـ لَوْ عَقَلَ المَرْءُ عَقْلَهُ لأحْرَزَ سِـرَّهُ عَمَّنْ أفْشاهُ إلَيْهِ ولَمْ يُطْلِعْ أحَداً علَيهِ.

15. One who reveals your secret has ruined your affair.

15ـ مَنْ أفْشى سِرَّكَ ضَيَّعَ أمْرَكَ.

16. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

16ـ مَنْ كَتَمَ سِرَّهُ كانَتِ الخِيَرَةُ بِيَدِهِ.

17. One who entrusts his secret to an unreliable person has forfeited his secret.

17ـ مَنْ أسَرَّ إلى غَيْرِ ثِقَة ضَيَّعَ سِرَّهُ.

18. One who divulges a secret that has been entrusted to him has betrayed [a trust].

18ـ مَنْ أفْشى سِرّاً أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خانَ.

19. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

19ـ مَنْ ضَعُفَ عَنْ سِرِّهِ (شَرِّهِ) فَهُوَ عَنْ سِرِّ غَيْرِهِ أضْعَفُ.

20. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

20ـ مَنْ ضَعُفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَقْوَ لِسِرِّ غَيْرِهِ.

21. One who safeguards his secret from you has actually accused you [of being untrustworthy].

21ـ مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدِ اتَّهَمَكَ.

22. From the ugliest form of betrayal is divulging a secret.

22ـ مِنْ أَقْبَحِ الغَدْرِ إذاعَةُ السِّرِّ.

23. I have never blamed anyone for divulging my secret when I was more unaccommodating of it than him [by revealing it to him in the first place].

23ـ مالُمْتُ أحَداً على إذاعَةِ سِرّي إذْ كُنْتُ بِهِ أضْيَقَ (مِنْهُ).

24. The basis of a secret is its concealment.

24ـ مِلاكُ السِّرِّ سَتْرُهُ.

25. Do not entrust your secret to one who has no trustworthiness.

25ـ لا تُوْدِعَنَّ سِرَّكَ مَنْ لا أمانَةَ لَهُ.

26. Do not confide in the one who would divulge your secret.

26ـ لاتَثِقْ بِمَنْ يُذيعُ سِرَّكَ.

27. Do not inform your wife and your servant about your secret as they will [use it to] subjugate you.

27ـ لا تُطْلِعْ زَوْجَكَ،وَ عَبْدَكَ عَلى سِرِّكَ، فَيَسْتَرِقّاكَ.

28. Do not confide in the ignorant one with any secret that he is unable to conceal.

28ـ لا تُسِرَّ إلَى الجاهِلِ شَيْئاً لا يُطيقُ كِتْمانَهُ.

29. One whose breast cannot accommodate his secret has no preservation (or prudence).

29ـ لا حِرْزَ(لاحَزْمَ) لِمَنْ لا يَسَعُ سِرَّهُ صَدْرُهُ.

30. The speech of every gathering is [supposed to be] rolled up with its carpet.

30ـ حَديثُ كُلِّ مَجْلِس يُطْوى مَعَ بِساطِهِ.

31. If you gain confidence in your close friend then safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing it all to him] sometime in the future.

31ـ إنِ اسْتَنَمْتَ إلى وَدُودِكَ فَأحْرِزْ لَهُ مِنْ أمْرِكَ واسْتَبْقِ لَهُ مِنْ سِرِّكَ ما لَعَلَّكَ أنْ تَنْدِمَ علَيْهِ وَقْتاً ما.

Happiness And Putting Joy In The Hearts السرور وادخال السرور

1. Happiness opens up the spirit and stimulates vitality.

1ـ اَلسُّرُورُ يَبْسُطُ النَّفْسَ ويُثيرُ النِّشاطَ.

2. At times happiness becomes roiled.

2ـ رُبَّما تَنَغَّصَ السُّرُورُ.

3. Perhaps [the joy of] happiness may turn bitter.

3ـ قَدْ يَتَنَغَّصُ السُّرُورُ.

4. Every joy [in this world] turns sour [eventually].

4ـ كُلُّ سُرُور مُتَنَغِّصٌ.

5. No one puts joy in a [believer's] heart except that Allah creates a grace from that joy, so whenever any calamity befalls him, it (the grace) flows over it just like the flowing of water until it expels the calamity from him just as the unfamiliar camel is expelled from the group of camels.

5ـ ما أوْدَعَ أحَدٌ (ما مِنْ أحَد أوْدَعَ) قَلْباً سُرُوراً إلاّ خَلَقَ اللّهُ مِنْ ذلِكَ السُّرُورِ لُطْفاً، فَإذا نَزَلَتْ بِهِ نائِبَةٌ جَرى إلَيْها كَالماءِ فِي انْحِدارِهِ حَتّى يَطْرُدَها عَنْهُ كَما تَطْرُدُ الغَرِيبَةُ مِنَ الإبِلِ.

Extravagance الإسراف

1. Extravagance is blameworthy in everything except in doing good deeds.

1ـ اَلإسْرافُ مَذْمُومٌ في كُلِّ شَيْء إلاّ في أفْعالِ الخَيْرِ.

2. Verily giving this wealth where it has no right to be given is wastefulness and extravagance.

2ـ ألا وإنَّ إعْطاءَ هذا المالِ في غَيرِ حَقِّهِ تَبْذيرٌ وإسْرافٌ.

3. The ugliest [form of] giving is extravagance.

3ـ أقْبَحُ البَذْلِ السَّـرَفُ.

4. The refusal of the economizer is better than the granting of the extravagant.

4ـ إنَّ مَنْعَ المُقْتَصِدِ أحْسَنُ مِنْ عَطاءِ المُبَذِّرِ.

5. Verily the withholding of preserver is more graceful than the giving of the squanderer.

5ـ إنَّ إمْساكَ الحافِظِ أجْمَلُ مِنْ بَذلِ المُضَيِّعِ.

6. Extravagance wipes out the plentiful.

6ـ اَلإسْرافُ يُفْنِى الجَزيلَ.

7. Extravagance depletes the abundant.

7ـ اَلإسْرافُ يُفْنِي الكَثيرَ.

8. Wastefulness is the symbol [and cause] of poverty.

8ـ اَلتَّبْذيرُ عُنْوانُ الفاقَةِ.

9. Wastefulness is a penniless companion.

9ـ اَلتَّبْذيرُ قَرينٌ مُفْلِسٌ.

10. Abandon extravagance by economizing, and recall [your] tomorrow today.

10ـ ذَرِ الإسْرافَ مُقْتَصِداً، واذْكُرْ فِي اليَوْمِ غَداً.

11. Eschew extravagance, for neither is the generosity of the extravagant praised nor is his indigence sympathized [with].

11ـ ذَرِ السَّـرَّفَ فَإنَّ المُسْرِفَ لا يُحْمَدُ جُودُهُ، ولا يُرْحَمُ فَقْرُهُ.

12. The cause of poverty is extravagance.

12ـ سَبَبُ الفَقْرِ الإسْرافُ.

13. You must abandon wastefulness and extravagance, and adopt the qualities of justice and equity.

13ـ عَلَيْكَ بِتَرْكِ التَّبْذيرِ وَالإسْرافِ وَالتَّخَلُّقِ بِالعَدْلِ والإنْصافِ.

14. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

14ـ في كُلِّ شَيْء يُذَمُّ السَّرَفُ إلاّ في صَنايِعِ المَعْرُوفِ والمُبالَغَةُ فيِ الطَّاعَةِ.

15. Then shun extravagance by economizing, and recall today [what you will need] tomorrow; hold on to wealth [only] to the extent of your necessity and send forth the surplus for the day when you will need it.

15ـ فَدَعِ الإسْرافَ مُقْتَصِداً، واذْكُرْ فِي اليَوْمِ غَداً، وأَمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ، وَقَدِّمِ الفَضْلَ لِيَوْمِ حاجَتِكَ.

16. Wastefulness is enough of an extravagance.

16ـ كَفى بِالتَّبْذيرِ سَرَفاً.

17. Too much extravagance destroys.

17ـ كَثْرَةُ السَّرَفِ تُدَمِّرُ.

18. There is no honour in extravagance.

18ـ لَيْسَ في سَرَف شَرَفٌ.

19. One who takes pride in wastefulness will be humiliated by indigence.

19ـ مَنِ افْتَخَرَ بِالتَّبْذيرِ اِحْتَقَرَ بِالإفْلاسِ.

20. That which is above sufficiency is extravagance.

20ـ ما فَوْقَ الكَفافِ إسْرافٌ.

21. There is no ignorance like wastefulness.

21ـ لاجَهْلَ كَالتَّبْذيرِ.

22. There is no affluence with extravagance.

22ـ لا غِنى مَعَ إسْراف.

23. Woe be to the extravagant! How far he is from reforming himself and setting right his affair!

23ـ وَيْحَ المُسْرِفِ، ما أبْعَدَهُ عَنْ صَلاحِ نَفْسِهِ وَاِسْتِدْراكِ أمْرِهِ.

Theft السّرقة

1. And the shunning of theft [has been prescribed] as a means of instilling virtue.

1ـ ومُجانَبَةَ السِّرْقَةِ، إيجاباً لِلْعِفَّةِ.

Aid المساعدة

1. Aid your brother in every situation, and go with him wherever he goes.

1ـ ساعِدْ أخاكَ عَلى كُلِّ حال، وزُلْ مَعَهُ حَيْثُما زالَ.

Felicity السَّعادة

1. Felicity is that which leads [one] to success.

1ـ السَّعادةُ ما أفْضَتْ إلَى الفَوْزِ.

2. The signs of felicity are sincerity [of intentions] in action.

2ـ أماراتُ السَّعادَةِ إخْلاصُ العَمَلِ.

3. Having a heart that is free of rancour and jealousy is from the felicity of a servant.

3ـ خُلُوُّ الصَّدْرِ مِنَ الغِلِّ وَالحَسَدِ مِنْ سَعادَةِ العَبْدِ.

4. Felicity is gained by hastening good deeds and pure [and virtuous] actions.

4ـ دَرَكُ السَّعادَةِ بِمُبادَرَةِ الخَيْراتِ والأعْمالِ الزّاكياتِ.

5. The felicity of a person is [in] contentment and satisfaction.

5ـ سَعادَةُ المَرْءِ اَلقَناعَةُ واَلرِّضا.

6. The felicity of a man is in safeguarding his faith and working for his Hereafter.

6ـ سَعادَةُ الرَّجُلِ في إحْرازِ دينِهِ والعَمَلِ لآخِرَتِهِ.

7. It is enough of a felicity for a person that he be deemed trustworthy in religious and worldly affairs.

7ـ كَفى بِالمَرْءِ سَعادَةً أنْ يُوثَقَ بِهِ في أُمُورِ الدّينِ والدُّنيا.

8. It is enough of a felicity for a person to turn away from that which perishes and become occupied with that which is everlasting.

8ـ كَفى بِالمَرْءِ سَعادَةً أنْ يَعْزِفَ عَمّا يَفْنى، ويَتَوَلَّهَ بِما يَبْقى.

9. You will never know the sweetness of felicity until you taste the bitterness of misfortune.

9ـ لَنْ تُعْرَفَ حَلاوَةُ السَّعادَةِ حتّى تُذاقَ مَرارَةُ النَّحْسِ.

10. It is part of felicity to be granted success in performing righteous deeds.

10ـ مِنَ السَّعادَةِ التَّوفيقُ لِصالِحِ الأعْمالِ.

11. It is from the perfection of felicity for one to strive for the betterment of the [whole] community.

11ـ مِنْ كَمالِ السَّعادَةِ السَّعْيُ في صَلاحِ الجُمْهُورِ.

12. Successfully attaining what is sought is part of felicity.

12ـ مِنَ السَّعادَةِ نُجْحُ الطَّلِبَةِ.

13. From the felicity of a person is his showing benevolence to those who are deserving of it.

13ـ مِنْ سَعادَةِ المَرْءِ أنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أهْلِهِ.

14. A person does not attain felicity except through the obedience of Allah, the Glorified, and a person does not become wretched except by disobeying Allah.

14ـ لا يَسْعَدُ امْرُءٌ إلاّ بِطاعَةِ اللّهِ سُبْحانَهُ، ولايَشْقَى امْرُءٌ إلاّ بِمَعْصِيَةِ اللّهِ.

15. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

15ـ لا يَسْعَدُ أحَدٌ إلاّ بِإقامَةِ حُدُودِ اللّهِ ولايَشْقى أحَدٌ إلاّ بِإضاعَتِها.

16. It is from the felicity of a person that his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

16ـ مِنْ سَعَادَةِ المَرْءِ أنْ تَكُونَ صَنايعُهُ عِنْدَ مَنْ يَشْكُرُهُ ومَعْرُوفُهُ عِنْدَ مَنْ لا يَكْفُرُهُ.

17. He who makes his brothers miserable does not gain felicity.

17ـ ما سَعِدَ مَنْ شَقى إخْوانُهُ.

18. How close are felicities to misfortunes!

18ـ ما أقْرَبَ السُّعُودَ مِنَ النُّحُوسِ.

19. How far is repose in ease and inactivity from acquiring felicity!

19ـ هَيْهاتَ مِنْ نَيْلِ السَّعادَةِ اَلسُّكُونُ إلَى الهُوَيْنا والبِطالَةِ.

20. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

20ـ عِنْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ تَتَحَقَّقُ السَّعادَةُ مِنَ الشَّقاءِ.

The Felicitous- السعيد

1. The felicitous is one who considers that which is lost [to him] as insignificant.

1ـ السَعِيدُ مَنِ اسْتَهانَ بِالمَفْقُودِ.

2. Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for divine reward so he does good deeds.

2ـ اَلسَّعيدُ مَنْ خافَ العِقابَ فَامَنَ، ورَجَا الثَّوابَ فَأحْسَنَ.

3. Verily the most felicitous of people is one who has an exhorter in himself [that urges him] to obey Allah.

3ـ إنَّ أسْعَدَ النَّاسِ مَنْ كانَ لَهُ مِنْ نَفْسِهِ بِطاعَةِ اللّهِ مُتَقاض.

4. Felicitous is one who makes his obedience [and worship] sincere.

4ـ اَلسَّعيدُ مَنْ أخْلَصَ الطَّاعَةَ.

5. If you would like to be the most felicitous of people through what you have learnt, then act upon it.

5ـ إنْ أحْبَبْتَ أنْ تَكُونَ أسْعَدَ النّاسِ بِما عَلِمْتَ فَاعْمَلْ.

6. Indeed only he is felicitous who fears divine punishment so he safeguards himself, and hopes for divine reward so he does good, and longs for Paradise so he wakes up [to worship] in the night.

6ـ إنَّما السَّعيدُ مَنْ خافَ العِقابَ فَأَمِنَ، ورَجا الثَّوابَ فَاحْسَنَ،وَ اشْتاقَ إلَى الجَنَّةِ فَادَّلَجَ.

السعي والإسراع والطلبStriving and Seeking–

1. Rolling up one’s clothes [in preparation] for serious work is from [one’s] good fortune.

1ـ التَّشَمُّرُ لِلْجِدِّ مِنْ سَعادَةِ الجَدِّ.

2. Seek and you shall find.

2ـ أُطْلُبْ تَجِدْ.

3. It is upon you to strive but it is not upon you to succeed.

3ـ عَلَيْكَ بِالسَّعِي ولَيْسَ عَلَيْكَ بِالنُّجْحِ.

4. Never will your striving for that which improves you and earns divine reward be wasted.

4ـ لَنْ يَضيعَ مِنْ سَعْيِكَ ما أصْلَحَكَ وأكْسَبَكَ الأجْرَ.

5. One who hastens his pace arrives at the place of rest [and repose].

5ـ مَنْ أسْرَعَ المَسيرَ أدْرَكَ المَقيلَ.

6. One whose efforts are good, his place in the Hereafter will be good.

6ـ مَنْ حَسُنَتْ مَساعيهِ طابَتْ مَراعيهِ.

7. Strive to free your necks [from the shackles of this world] before the doors of ransom are shut.

7ـ اِسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها.

8. Whoever hastens to the people with that which they dislike, they will speak about him that which they do not know.

8ـ مَنْ أسْرَعَ إلَى النّاسِ بِما يَكْرَهُونَ قالُوا فيهِ ما لايَعْلَمُونَ.

9. Many a person strives in that which is harmful for him.

9ـ رُبَّ ساع فيما يَضُرُّهُ.

10. Many a person is awake so that another can sleep.

10ـ رُبَّ ساهِر لِراقِد.

11. Many a person strives for one who is seated [doing nothing].

11ـ رُبَّ ساع لِقاعِد.

Travel السَّفر ـ

1. Travelling is one of the two torments.

1ـ اَلسَّفَرُ أحَدُ العَذابَيْنِ.

The Envoy- السفير

1. The lies of an envoy give rise to corruption, cause the failure of the intended objective, nullify judiciousness and invalidate firm resolution.

1ـ كِذْبُ السَّفيرِ يُوَلِّدُ الفَسادَ، ويُفَوِّتُ المُرادَ ويُبْطِلُ الحَزْمَ،وَ يَنْقُضُ العَزْمَ.

Spilling blood سفك الدّماء ـ

1. Spilling blood without just cause invites the descending of divine wrath and the cessation of blessings.

1ـ سَفْكُ الدِّماءِ بِغَيْرِ حَقِّها يَدْعُوا إلى حُلُولِ النِقْمَةِ وزَوالِ النِّعْمَةِ.

Ships of Salvation -سفن النَّجاة

1. Cut through the waves of discord by [embarking on] the ships of salvation.

1ـ شُقُّوا أمْواجَ الفِتَنِ بِسُفُنِ النَّجاةِ.

Dimwittedness–السَّفه

1. Beware of dimwittedness for verily it causes one to be deserted by his friends.

1ـ إيّاكَ والسَّفَهَ فَإنَّهُ يُوحِشُ الرِّفاقَ.

2. Dimwittedness is idiocy.

2ـ اَلسَّفَهُ خُرْقٌ.

3. Dimwittedness [and insolence] is an offence.

3ـ اَلسَّفَهُ جَريرَةٌ.

4. Dimwittedness is the key to ridicule.

4ـ اَلسَّفَهُ مِفْتاحُ السِّبابِ.

5. Dimwittedness attracts evil.

5ـ اَلسَّفَهُ يَجْلُبُ الشَّـرَّ.

6. Shun dimwittedness, for verily it belittles a person and dishonor’s him.

6ـ دَعِ السَّفَهَ فَإنَّهُ يُزْري بِالمَرْءِ ويَشينُهُ.

7. The weapon of ignorance is dimwittedness.

7ـ سِلاحُ الجَهْلِ السَّفَهُ.

8. Dimwittedness is enough as a disgrace.

8ـ كَفى بِالسَّفَهِ عاراً.

9. Increased dimwittedness brings about ill feelings and gives rise to hatred.

9ـ كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَ آنَ وتَجْلُبُ البَغْضاءَ.

10. Dimwittedness is not like intelligence.

10ـ لَيْسَ السَّفَهُ كَالحِلْمِ.

The Dimwit- السّفيه والسفهاء

1. The wise person gets most fatigued when he speaks to a dimwit.

1ـ أعْيى ما يَكُونُ الحَكيمُ إذا خاطَبَ سَفيهاً.

2. The most dim-witted of all fools is the one who boasts with foul language.

2ـ أسْفَهُ السُّفَهاءِ المُتَبَجّحُ بِفُحْشِ الكَلامِ.

3. One who enters the circle of dimwits is debased.

3ـ مَنْ داخَلَ السُّفَهاءَ حُقِّرَ.

4. One who censures a dimwit has exposed himself to insult.

4ـ مَنْ عَذَلَ سَفِيهاً فَقَدْ عَرَّضَ لِلسَّبِّ نَفْسَهُ.

5. Refraining from replying a dimwit is the best reply you can give him.

5ـ تَرْكُ جَوابِ السَّفيهِ أَبْلَغُ جَوابِهِ.

6. The dimwit does not know the right of the wise one.

6ـ لا يَعْرِفُ السَّفيهُ حَقَّ الحَليمِ.

7. Nothing corrects the dimwit but bitter [and harsh] speech.

7ـ لايُقَوِّمُ السَّفيهَ إلاّ مُرُّ الكَلامِ.

8. Accompanying the dimwit corrupts one’s character.

8ـ مُقارَنَةُ السُّفَهاءِ تُفْسِدُ الخُلْقَ.

Maladies- الأسْقام

1. It is from the [good] health of the bodies that maladies originate.1

1ـ مِنْ صِحَّةِ الأجْسامِ تَوَلُّدُ الأسْقامِ.

2. There is no affliction greater than the unrelenting physical ailment.

2ـ لا رَزِيَّةَ أعْظَمُ مِنْ دَوامِ سُقْمِ الجَسَدِ.

3. There is no escape for bodies from maladies.

3ـ لَيْسَ لِلأَجْسامِ نَجاةٌ مِنَ الأسْقامِ.

1. Because when one is healthy, he tends to forget that he can fall sick and does or consumes things that make him sick.

Calmness and Solemnity-السكينة والوقار

1. Solemnity is the ornament of the intellect.

1ـ اَلوَقارُ حِلْيَةُ العَقْلِ.

2. Solemnity supports (or gives rise to) forbearance.

2ـ اَلوَقارُ يُنْجِدُ (نَتيجَةُ) الحِلْمِ.

3. Calmness is a sign of intelligence.

3ـ السَّكينَةُ عُنْوانُ العَقْلِ.

4. Solemnity is evidence of nobility.

4ـ اَلوَقارُ بُرْهانُ النُّبْلِ.

5. If you act with solemnity you will be honored.

5ـ إنْ تَوَقَّرْتَ أُكْرِمْتَ.

6. Through solemnity, one’s reverence increases.

6ـ بِالوَقارِ تَكْثُرُ الهَيْبَةُ.

7. Espouse calmness, for indeed it is the best embellishment.

7ـ عَلَيْكَ بِالسَّكينَةِ فَإنَّها أفْضَلُ زينَة.

8. Be solemn when among the people and oft-remembering [of Allah and His bounties] when alone.

8ـ كُنْ فِي المَلاءِ وَقُوراً، وَكُنْ فِي الخَلاءِ ذَكُوراً.

9. Let solemnity be your trait, for one whose silliness increases is scorned.

9ـ لِتَكُنْ شيمَتُكَ الوَقارَ فَمَنْ كَثُرَ خُرْقُهُ اُسْتُرْذِلَ.

10. One who acts with solemnity is revered.

10ـ مَنْ تَوَقَّرَ وُقِّرَ.

11. One whose solemnity increases, his exaltedness increases.

11ـ مَنْ كَثُرَ وَقارُهُ، كَثُرَتْ جَلالَتُهُ.

12. Espousing solemnity protects one from the lowliness of impetuousness.

12ـ مُلازَمَةُ الوَقارِ تُؤْمِنُ دَناءَةَ الطَّيْشِ.

13. Calmness is an excellent quality.

13ـ نِعْمَ الشّيمَةُ السَّكينَةُ.

14. Solemnity is an excellent trait.

14ـ نِعْمَ الشّيمَةُ الوَقارُ.

15. The solemnity of a man adorns him and his silliness tarnishes him.

15ـ وَقارُ الرَّجُلِ يَزينُهُ، وخُرْقُهُ يَشينُهُ.

16. The solemnity of an elderly person is a light and an embellishment.

16ـ وَقارُ الشَّيْبِ(الرَّجُلِ) نُورٌ وزينَةٌ.

17. The solemnity of old age is more beloved to me than the vigor of youth.

17ـ وَقارُ الشَّيْبِ أحَبُّ إلَيَّ مِنْ نَضارَةِ الشَّبابِ.

The Preceding-السَّلف

1. Many a thing that has been sent ahead (or has been pillaged) returns back [as it was before].

1ـ رُبَّ سَلَف (سَلَب) عادَ خَلَفاً.

Salams and Greetings-السلام والتحيّة

1. The most miserly of people is the only who is stingy with his Sal□m.

1ـ أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلامِ.

2. Offering greetings is one of the virtuous morals and traits.

2ـ بَذْلُ التَّحِيَّةِ مِنْ حُسْنِ الأخْلاقِ والسَّجِيَّةِ.

Peace and Reconciliation-السِّلم والمسالمة

1. Peace is the fruit of forbearance.

1ـ اَلسِّلْمُ ثَمَرَةُ الحِلْمِ.

2. Peace is the cause of security and the sign of steadfastness.

2ـ اَلسِّلْمُ عِلَّةُ السَّلامَةِ وعَلامَةُ الاِسْتِقامَةِ.

3. Be peaceful with people and you will be safe; work for the Hereafter and you will be successful.

3ـ سالِمِ النّاسَ تَسْلَمْ، واعْمَلْ للآخِرَةِ تَغْنَمْ.

4. Whoever is peaceful with the people, his friends increase and his enemies decrease?

4ـ مَنْ سالَمَ النّاسَ كَثُرَ أصْدِقائُهُ وقَلَّ أعْدائُهُ.

5. Whoever is peaceful with the people, his faults remain hidden.

5ـ مَنْ سالَمَ النّاسَ سُتِرَتْ عُيُوبُهُ.

6. One who is peaceful with the people gains security.

6ـ مَنْ سالَمَ النّاسَ رَبِحَ السَّلامَةَ.

7. One who is pleased to live peacefully with the people will be safe from their adversities.

7ـ مَنْ رَضِيَ مِنَ النَّاسِ بِالمُسالَمَةِ سَلِمَ مِنْ غَوائِلِهِمْ.

8. I found the reconciliation that does not weaken Islam to be more beneficial than war.

8ـ وَجَدْتُ المُسالَمَةَ مالَمْ يَكُنْ وَهْنٌ فِي الإسْلامِ أَنْجَعَ مِنَ القِتالِ.

9. There is no outcome sounder than the outcomes of peace.

9ـ لاعاقِبَةَ أَسْلَمُ مِنْ عَواقِبِ السِّلْمِ.

Islam-الإسلام

1. Islam means submission [to the will of Allah], and submission means certitude, and certitude means attestation, and attestation means confirmation, and confirmation means execution, and execution means action.

1ـ الإسْلامُ هُوَ التَّسليمُ، والتَّسْليمُ هُوَ اليَقيْنُ،وَ اليَقيْنُ هُوَ التَّصْديقُ، وَالتَّصْديقُ هُوَ الإقْرارُ، والإقْرارُ هُوَ الأداءُ، والأداءُ هُوَ العَمَلُ.

2. Verily Islam has a goal, so strive towards its goal and proceed towards Allah by fulfilling that which He has ordained upon you of His rights.

2ـ إنَّ للإسْلامِ غايَةً فَانْتَهُوا إلى غايَتِهِ، واخْرُجُوا إلَى اللّهِ مِمّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.

3. Islam is the most illuminated course.

3ـ اَلإسْلامُ أبْلَجُ المَناهِجِ.

4. And he (‘a) said about Islam: It is an instruction for the resolute, a sign for the one who examines it [carefully], a lesson for the one who takes heed and a salvation for the one who accepts it.

4ـ وقال ـ عليه السّلام ـ في ذكرِ الإسْلامِ: تَبْصِرَةٌ لِمَنْ عَزَمَ، وآيَةٌ لِمَنْ تَوَسَّمَ، وَعِبْرَةٌ لِمَنِ اتَّعَظَ، ونَجاةٌ لِمَنْ صَدَّقَ.

5. The embellishment of Islam is performing righteous actions.

5ـ زينَةُ الإسْلامِ إعْمالُ الإحْسانِ.

6. Allah has prescribed Islam for you and has made its laws easy, and He has strengthened its pillars against those who wage war with it.

6ـ شَرَعَ اللّهُ لَكُمُ الإسْلامَ، فَسَهَّلَ شَرايِعَهُ، وأعَزَّ أرْكانَهُ على مَنْ حارَبَهُ.

7. The outward side of Islam is radiant and its inward aspect is elegant.

7ـ ظاهِرُ الإسْلامِ مُشْرِقٌ، وباطِنُهُ مُونِقٌ.

8. The objective of Islam is [complete] submission [to the will of Allah].

8ـ غايَةُ الإسْلامِ التَّسليمُ.

9. Islam [has been prescribed] as a security form dangers.

9ـ وَالإسْلامَ أماناً مِنَ المَخاوِفِ.

10. The basis of Islam is truthfulness [in speech].

10ـ مِلاكُ الإسْلامِ صِدْقُ اللِّسانِ.

11. There is no fortress better fortified than Islam.

11ـ لامَعْقِلَ أمْنَعُ مِنَ الإسْلامِ.

12. Islam is in need of faith.

12ـ يَحْتاجُ الإسْلامُ إلَى الإيمانِ.

13. Become a Muslim and you shall be safe [in the Hereafter].

13ـ أسْلِمْ تَسْلَمْ.

The Muslims-المسلمون

1. The best of all Muslims in practicing Islam is he whose efforts are for his Hereafter and whose fear [of Allah's wrath] is balanced with his hope [in His mercy].

1ـ أَفْضَلُ المُسْلِمينَ إسْلاماً مَنْ كانَ هَمُّهُ لأُخْراهُ،وَ اعْتَدَلَ خَوْفُهُ وَرَجاهُ.

2. Verily the Muslims (or the believers) are humble.

2ـ إنَّ المُسْلِمينَ (المُؤمِنين) مُسْتَكينُونَ.

3. One who accepts Islam [and submits to the will of Allah] remains safe [in the Hereafter].

3ـ مَنْ أسْلَمَ سَلِمَ.

4. One who practices Islam properly is [truly] guided.

4ـ هُدِيَ مَنْ حَسُنَ إسْلامُهُ.

Submission to the Will of Allah-المسالمة مع الله والتسليم والإنقياد

1. Submission means not blaming [Allah for what happens].

1ـ اَلتَّسليمُ أنْ لاتَتَّهِمَ.

2. If you submit your soul to Allah, your soul remains safe.

2ـ إنْ أسْلَمْتَ نَفْسَكَ لِلّهِ سَلِمَتْ نَفْسُكَ.

3. The practice of the righteous people is complete submission [to the will of Allah].

3ـ سُنَّةُ الأَبْرارِ حُسْنُ الاِسْتِسْلامِ.

4. Submit to Allah and your Hereafter will be saved.

4ـ سالِمِ اللّهَ تَسْلَمْ أُخْراكَ.

5. Submit yourselves to the command of Allah and the command of His chosen servant, for verily you will never go astray with submission.

5ـ سَلِّمُوا لأمْرِ اللّهِ، وَلاِمْرِ وَلِيِّهِ، فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْليمِ.

6. The end result of [complete] submission [to the will of Allah] is success in reaching the Abode of Bounties.

6ـ غايَةُ التَّسْليمِ الفَوْزُ بِدارِ النَّعيمِ.

7. In submission there is faith.

7ـ فِي التَّسْليمِ إيمانٌ.

8. Guided is the one who submits to the guidance of Allah and His Prophet and the one vested with His authority.

8ـ هُدِيَ مَنْ سَلَّمَ مَقادَتَهُ إلَى اللّهِ وَ رَسُوْلِهِ وَ وَلِيِّ أمْرِهِ.

9. There is no faith better than surrendering to the will of Allah.

9ـ لا إيمانَ أفْضَلُ مِنَ الاِسْتِسْلامِ.

10. Verily if you submit to Allah, you will be safe and successful.

10- إنَّكَ إنْ سالَمْتَ اللّهَ سَلِمْتَ وَفُزْتَ.

11. The root of faith is complete submission to the command of Allah.

11- أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لِأَمْرِ اللّهِ.

12. One who submits to Allah remains safe.

12- مَنْ سالَمَ اللّهَ سَلِمَ.

13. Whoever surrenders to Allah will be granted security by Him and whoever wages war with Allah will be destroyed by Him.

13- مَنْ سالَمَ اللّهَ سَلَّمَهُ وَمَنْ حارَبَ اللّهَ حَرَبَهُ.

Security-السّلامة

1. One who seeks security remains steadfast [on the straight path].

1- مَنْ طَلَبَ السَّلامَةَ لَزِمَ الاِسْتِقامَةَ.

2. One who desires security should adopt moderation.

2- مَنْ أرادَ السَّلامَةَ فَعَلَيْهِ بِالقَصْدِ.

3. One who wishes for security keeps himself steadfast on the straight path.

3- مَنْ رَغِبَ فِي السَّلامَةِ أَلْزَمَ نَفْسَهُ الاِسْتِقامَةَ.

4. One who loves security must prefer poverty [over wealth] and one who loves comfort must prefer abstinence from pleasures in this world.

4ـ مَنْ أحَبَّ السَّلامَةَ فَلْيُؤثِرِ الفَقْرَ، وَمَنْ أحَبَّ الرَّاحَةَ فَلْيُؤْثِرِ الزُّهْدَ فِي الدُّنيا.

5. One who has three [qualities] in him, will remain safe both in this world and the next: He enjoins good and follows it himself, He forbids evil and keeps away from it himself, and he preserves the boundaries [and ordinances] of Allah, the Sublime and the Exalted.

5ـ مَنْ كانَ فيه ثَلاثٌ سَلِمَتْ لَهُ الدُّنيا وَالآخِرَةُ: يَأمُرُ بِالمَعْرُوف وَيَأْتَمِرُ بِهِ، وَ يَنْهى عَنِ المُنْكَرِ وَيَنْتَهي عَنْهُ وَيُحافِظُ عَلى حُدُودِ اللّهِ جَلَّ وَعَلا.

6. There is no preservation more averting [of harm] than security [that is granted by Allah].

6ـ لا وِقايَةَ أمْنَعُ مِنَ السَّلامَةِ.

7. There is no attire more appealing than security [and well-being].

7ـ لاِلباسَ أجْمَلُ مِنَ السَّلامَةِ.

8. Many a person remains safe after regret.

8ـ رُبَّ سالِم بَعْدَ النَّدامَةِ.

The One Who Surrenders- المستسلم

1. Everyone who surrenders [to Allah] is protected.

1ـ كُلُّ مُسْتَسْلِمٍ مُوَقًّي.

2. One who surrenders [to Allah] remains safe.

2ـ مَنِ اسْتَسْلَمَ سَلِمَ.

3. One who surrenders himself to Allah is supported [by Him].

3ـ مَنِ اسْتَسْلَمَ إِلَى اللّهِ اِسْتَظْهَرَ.

4. One who submits his affair to Allah is supported [by Him].

4ـ مَنْ سَلَّمَ أَمْرَهُ إِلَى اللّهِ اِسْتَظْهَرَ.

5. The one who surrenders [to Allah] is protected.

5ـ اَلمُسْتَسْلِمُ مُوَقًّي.

Forgetfulness-السلوّ والنسيان

1. Forgetfulness is the reaper of longing [and desire].

1ـ اَلسُّلُوُّ حاصِدُ الشَّوْقِ.

2. One who forgets about what has been robbed from him, it is as if he has not been robbed.

2ـ مَنْ سَلا عَنِ المَسْلُوبِ كَأَنْ لَمْ يُسْلَبْ.

Condolences and Congratulations-التسلية والتّهنية

1. He (ʿa) 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].

1ـ وَ عَزّى ـ عَليه السّلامُ ـ رَجُلاً ماتَ لَهُ وَلَدٌ وَ رُزِقَ لَهُ وَلَدٌ فقالَ: عَظَّمَ اللّهُ أجْرَكَ فيما أبادَ، وَبارَكَ لَكَ فيما أفادَ.

Mien-السَّمْت

1. How good a guidance having a good mien is!

1ـ نِعْمَ الدَّلالَةُ حُسْنُ السَّمْتِ.

Hearing and Sight-السَّمع والبصر

1. 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].

1ـ جَعَلَ اللّهُ سُبْحانَهُ لَكُمْ أسْماعاً لِتَعِيَ ماعَناها، وَ أبْصاراً لِتَجْلُوَ مِنْ عَشاها.

Listening and the listener-الإستماع والسامع والمستمع

1. May Allah have mercy on the servant who hears a ruling so he heeds it, is invited to the right path so he approaches it, and holds on to the guide so he is saved.

1ـ رَحِمَ اللّهُ عَبْداً سَمِعَ حُكْماً فَوَعى، وَ دُعِيَ إلى رَشاد فَدَنى، وَ أخَذَ بِحُجْزَةِ هاد فَنَجا.

2. Knowledge is not ruined except by the miscomprehension of the listener.

2ـ لا يُؤْتَي العِلْمُ اِلاّمِنْ سُوءِ فَهْمِ السّامِعِ.

3. Listen and you will learn; remain silent and you will be safe.

3ـ اِسْمَعْ تَعْلَمْ، وَ اصْمُتْ تَسْلَمْ.

4. One who listens well benefits quickly.

4ـ مَنْ أحْسَنَ الاِسْتِماعَ تَعَجَّلَ الاِنْتِفاعَ.

5. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

5ـ لاتَطْمَعْ في كُلِّ ما تَسْمَعُ، فَكَفى بِذلِكَ غِرَّةً (خُرْقاً).

6. Train your ears to listen well and do not pay attention to that which does not increase anything useful for you by listening to it, for verily this corrodes the hearts and leads to dispraise.

6ـ عَوِّدْ أُذُنَكَ حُسْنَ الاِسْتِماعِ، وَ لاتُصْغِ إلى ما لايَزيدُ في صَلاحِكَ اِسْتِماعُهُ، فَإنَّ ذلِكَ يُصْدِيُ القُلُوبَ وَيُوجِبُ المَذامَّ.

7. The listener is a partner of the speaker.

7ـ السَّامِعُ شَريكُ القائِلِ.

1. Do not discontinue the good practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable.

1ـ لا تَنْقُضْ سُنَّةً صالِحَةً عُمِلَ بِها، وَ اجْتَمَعَتِ الأُلْفَةُ لَها، وَ صَلَحَتِ الرَّعيَّةُ عَلَيْها.

Doing Wrong to Others-الإساءة

1. Beware of doing wrong [to others], for indeed it is a vile quality and verily the one who hurts others will surely be thrown into hell because of his wrongs.

1ـ إيّاكَ وَ الإساءَةَ، فَإنَّها خُلْقُ اللِّئامِ، وَإنَّ المُسِيءَ لَمُتَرَدّ في جَهَنَّمَ بِإساءَتِهِ.

2. Verily if you do wrong [to others] then you are only debasing and harming yourself.

2ـ إنَّكَ إنْ أسَأتَ فَنَفْسَكَ تَمْتَهِنُ، وَ إيّاها تَغْبِنُ.

3. Counter the wrongs [of others] by doing good [to them].

3ـ ضادُّوا الإسائَةَ بِالإحْسانِ.

4. One who is thanked for doing wrong is [actually] mocked for it.

4ـ مَنْ شُكِرَ علَى الإسائَةِ سُخِرَ بِهِ.

5. One who wrongs his subjects pleases his enviers.

5ـ مَنْ أساءَ إلى رَعِيَّتِهِ سَرَّ حُسّادَهُ.

6. One who wrongs others brings upon himself a severe reprisal.

6ـ مَنْ أساءَ اِجْتَلَبَ سُوءُ الجَزاءِ.

7. Whoever treats people badly, they requite him with the same treatment.

7ـ مَنْ عامَلَ النّاسَ بِالإساءَةِ كافَؤُهُ بِها.

8. One who proceeds in the course of his offences stumbles in his progress.

8ـ مَنْ جَرى في مَيْدانِ إساءَتِهِ كَبا في جَرْيِهِ.

9. Do not wrong the person who does good to you, for one who wrongs the person who does him a favour will be denied favours [in the future].

9ـ لا تُسِيْ إلى مَنْ أحْسَنَ إلَيْكَ، فَمَنْ أساءَ إلى مَنْ أحْسَنَ إلَيْهِ مُنِعَ الإحْسانُ.

10. Whoever wrongs his [own] family, no hope [of any goodness] can be attached to him.

10ـ مَنْ أساءَ إلى أهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْميلٌ.

Procrastination–التسويف

1. How many a person has postponed doing something until death falls upon him!

1ـ كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ.

2. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

2ـ مُسَوّفُ نَفْسِهِ بِالتَّوْبَةِ مِنْ هُجُومِ الأجَلِ عَلى أعْظَمِ الخَطَرِ.

3. One who procrastinates in seeking repentance has no faith.

3ـ لا دِينَ لِمُسَوّف بِتَوْبَتِهِ.

Eminence and Eminent-السَّيِّد والسُّؤدد

1. The eminent one is envied and the munificent one is loved and adored.

1ـ اَلسَّـيِّدُ مَحْسُودٌ، وَ الجَوادُ مَحْبُوبٌ مَوْدُودٌ.

2. The eminent person is one who bears the burdens of his brothers and is neighborly to his neighbor.

2ـ اَلسَّـيِّدُ مَنْ تَحَمَّلَ أثْقالَ إخْوانِهِ، وَ أحْسَنَ مُجاوَرَةَ جيرانِهِ.

3. The eminent person is one who neither flatters nor deceives, nor is he beguiled by greedy ambitions.

3ـ اَلسَّـيِّدُ مَنْ لا يُصانِعُ، وَلا يُخادِعُ، وَلا تَغُرُّهُ المَطامِعُ.

4. The eminent person is one who bears the responsibility of providing [for others] and is generous with his assistance.

4ـ اَلسَّـيِّدُ مَنْ تَحَمَّلَ المَؤُنَةَ، وَجادَ بِالمَعُونَةِ.

5. The completion of eminence is in taking the initiative to do good to others.

5ـ تَمامُ السُّؤْدَدِ اِبْتِداءُ الصَّنايِعِ.

6. The eminent among the people in this world are the generous ones and in the Hereafter, the God-wary.

6ـ سادَةُ النّاسِ فِي الدُّنيا الأسْخياءُ، وَفِي الآخِرَةِ الأتْقياءُ.

7. The excellence of the eminent ones is in [their] devout worship [of Allah].

7ـ فَضيلَةُ السَّادَةِ حُسْنُ العِبادَةِ.

8. Righteous action, aiding the aggrieved and inviting guests [to one's home] are instruments [and means] of eminence.

8ـ فِعْلُ المَعْرُوفِ، وَ إغاثَةُ المَلْهُوفِ، وَ إقْراءُ الضُّيُوفِ آلَةُ السّيادَةِ.

9. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

9ـ لَمْ يَسُدْ مَنِ افْتَقَرَ إخْوانُهُ إلى غَيْرِهِ.

10. Listening to the complaint of the aggrieved is part of eminence.

10ـ مِنَ السُّؤْدَدِ الصَّبْرُ، لِاسْتِماعِ شَكْوَى المَلْهُوفِ.

11. He who does not grant generously has not perfected [his] eminence.

11ـ ما أكْمَلَ السِّيادَةَ مَنْ لَمْ يَسْمَحْ.

12. He whose brothers need to turn to other than him [for help] has not achieved eminence.

12 ـ ماسادَ مَنِ احْتاجَ إخْوانُهُ إلى غَيْرِهِ.

13. There is no honour like eminence.

13ـ لا شَـرَفَ كَالسُّؤْدَدِ.

14. There is no eminence with vengeance.

14ـ لا سُؤْدَدَ مَعَ انْتِقام.

15. There is no eminence in one who has a bad character.

15ـ لا سُؤْدَدَ لِسَيِّءِ الخُلْقِ.

16. He who does not support [and provide for] his brothers does not gain eminence.

16ـ لا يَسُودُ مَنْ لايَحْتَمِلُ إخْوانَهُ.

17. There is no eminence in the one who lacks generosity.

17ـ لاسِيادَةَ لِمَنْ لاسَخاءَ لَهُ.

18. Eminence is not perfected except by bearing the burdens [of others] and doing good turns.

18ـ لايَكْمُلُ السُّؤْدَدُ إلاّ بِتَحَمُّلِ الأثْقالِ وَ إسْداءِ الصَّنايِعِ.

1. Be wary of the sitting in the marketplaces, for indeed they are the locations of mischief and the visiting places of Satan.

1ـ إيّاكَ وَ مَقاعِدَ الأسْواقِ، فَإنَّها مَعارِضُ الفِتَنِ، وَمَحاضِرُ الشَيْطانِ.

2. The gatherings of the marketplaces are the visiting places of Satan.

2ـ مَجالِسُ الأسْواقِ مَحاضِرُ الشَّيْطانِ.

Night Vigil-السَّهَر

1. Night vigil is one of the two lives.

1ـ اَلسَّهَرُ أحَدُ الْحَياتَيْنِ.

2. Night vigil is the garden of those who yearn [nearness of Allah].

2ـ اَلسَّهَرُ رَوْضَةُ الْمُشْتاقينَ.

3. Night vigil is the insignia of the pious and the quality of those who yearn.

3ـ سَهَرُ اللَّيْلِ شِعارُ المُتَّقينَ، وَ شيمَةُ الْمُشتاقينَ.

4. Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of the Gnostics and the delight of the Near Ones.

4ـ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ خُلْصانُ الْعارِفينَ، وَ حُلْوانُ الْمُقَرَّبينَ.

5. Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and the garden of the felicitous.

5ـ سَهَرُ اللَّيْلِ في طاعَةِ اللّهِ رَبيعُ الأوْلياءِ، وَرَوْضَةُ السُّعَداءِ.

6. Keeping vigil at night in the remembrance [and worship] of Allah is the prize of the friends [of Allah] and the practice of the God-wary.

6ـ سَهَرُ اللَّيلِ(العيُونِ) بِذِكْرِ اللّهِ غَنِيمَةُ الأوْلياءِ، وَ سَجِيَّةُ الأتْقياءِ.

7. Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous and the promenade of the friends [of Allah].

7ـ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ فُرْصَةُ السُّعَداءِ، وَ نُزْهَةُ الأوْلياءِ.

8. Keep vigil at night and make your stomachs lean; and take away from your bodies so that you may be generous with it upon your souls.

8ـ أسْهِرُوا عُيُونَكُمْ، وَ ضَمِّرُوا بُطُونَكُمْ، وَ خُذُوا مِنْ أجْسادِكُمْ تَجُودُوا بِها عَلى أنْفُسِكُمْ.

9. The best of worship is staying awake at night in the remembrance of Allah, the Glorified.

9ـ أفْضَلُ العِبادَةِ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ سُبْحانَهُ.

10. What a good helper of worship night vigil is!

10ـ نِعْمَ عَوْنُ العِبادَةِ السَّهَرُ.

Facilitation-التَّسَهُّل

1. Facilitating [and making things easy for others] makes sustenance flow abundantly.

1ـ اَلتَسَهُّلُ يُدِرُّ الأرْزاقَ.

Mode of Conduct-السيرة

1. The most loathsome mode of conduct is inequity.

1ـ أقْبَحُ السِّيَرِ الظُّلْمُ.

2. Through an equitable conduct, the adversary is overpowered.

2ـ بِالسِّيرَةِ العادِلَةِ يُقْهَرُ الْمُناوي.

3. Good conduct is the sign of a good conscience.

3ـ حُسْنُ السِّيرَةِ عُنْوانُ حُسْنِ السَّريرَةِ.

4. Good conduct is the beauty of power and the fortress of authority.

4ـ حُسْنُ السِّيرَةِ جَمالُ القُدْرَةِ وَ حِصْنُ الاِمْرَةِ.

5. One whose conduct is evil, his demise makes the people happy.

5ـ مَنْ ساءَتْ سيرَتُهُ سَرَّتْ مَنِيَّتُهُ.

6. One whose conduct is evil will never be safe at any time.

6ـ مَنْ ساءَتْ سيرَتُهُ لَمْ يَأْمَنْ أَبَداً.

7. Woe be to the one whose conduct is evil, whose authority is oppressive, and who tyrannizes and infringes upon the rights [of those who are under him].

7ـ وَيْلٌ لِمَنْ ساءَتْ سيرَتُهُ، وَ جارَتْ مَلَكَتُهُ وَ تَجَبَّرَ وَ اعْتَدى.

Administrative Policies-السياسات

1. The most difficult of administrative policies is the removal of habits [and customs].

1ـ أَصْعَبُ السِّياساتِ نَقْلُ الْعاداتِ.

2. Tyranny is indeed an evil administrative policy.

2ـ بِئْسَ السِّياسَةُ الْجَوْرُ.

3. The beauty of politics is [maintaining] justice in authority and pardoning despite having power [to punish].

3ـ جَمالُ السِّياسَةِ العَدْلُ فِي الإِمْرَةِ، وَ العَفْوُ مَعَ الْقُدْرَةِ.

4. Good administration is the mainstay of the citizenry.

4ـ حُسْنُ السِّياسَةِ قِوامُ الرَّعيَّةِ.

5. Good administration makes leadership last.

5ـ حُسْنُ السِّياسَةِ يَسْتَديمُ الرِّياسَةَ.

6. One whose administration is good, obeying him becomes obligatory.

6ـ مَنْ حَسُنَتْ سِياسَتُهُ وَجَبَتْ طاعَتُهُ.

7. One whose administration is good, his leadership lasts.

7ـ مَنْ حَسُنَتْ سياسَتُهُ دامَتْ رِياسَتُهُ.

8. One who falls short in administration [and politics] is poor in [and incapable of] leadership.

8ـ مَنْ قَصُرَ عَنِ السِّياسَةِ صَغُرَ عَنِ الرِّياسَةِ.

9. The foundation of administration is justice.

9ـ مِلاكُ السِّياسَةِ الْعَدْلُ.

10. There is no leadership like [practicing] justice in administration.

10ـ لارِياسَةَ كَالعَدْلِ فِي السِّياسَةِ.

11. Sovereignty is administration.

11ـ اَلْمُلْكُ سِياسَةٌ.

12. One who aspires to rise to power is patient in the face of the torment of politics.

12ـ مَنْ سَما إلَى الرِّياسَةِ صَبَرَ عَلى مَضَضِ السِّياسَةِ.

Youth-الشَّباب

1. Two things whose value is not understood except by the one who has lost them are youth and health.

1ـ شَيْئانِ لايَعْرِفُ فَضْلَهُما إلاّ مَنْ فَقَدَهُما الشَّبابُ وَالْعافِيَةُ.

2. The ignorance of a youth is excused and his knowledge is undermined.

2ـ جَهْلُ الشّابِّ مَعْذُورٌ، وَ عِلْمُهُ مَحْقُورٌ.

3. Are those who are the prime of youth awaiting anything other than the stooping of old age?

3ـ هَلْ يَنْتَظِرُ أهْلُ غَضاضَةِ (بِضاضَةِ)الشَّبابِ إلاّ حَوانِيَ الْهَرَمِ.

4. Youthfulness and senility do not go together.

4ـ لا تَجْتَمِعُ الشَّبيبَةُ وَ الهَرَمُ.

Overeating and Gluttony-الشبع والبطنة

1. Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams get corrupted.

1ـ إيّاكَ وَ الْبِطْنَةَ، فَمَنْ لَزِمَها كَثُرَتْ أسْقامُهُ، وَ فَسَدَتْ أحْلامُهُ.

2. Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in prayer and corruption of the body.

2ـ إيّاكُمْ وَ الْبِطْنَةَ، فَإنَّها مِقْساةٌ لِلْقَلْبِ مَكْسَلَةٌ عَنِ الصَّلاةِ مَفْسَدَةٌ لِلْجَسَدِ.

3. Gluttony prevents astuteness.

3ـ اَلبِطْنَةُ تَمْنَعُ الفِطْنَةَ.

4. One who is cloyed by gluttony is obstructed by it from astuteness.

4ـ مَنْ كَظَّتْهُ الْبِطْنَةُ حَجَبَتْهُ عَنِ الْفِطْنَةِ.

5. There is no astuteness with gluttony.

5ـ لا فِطْنَةَ مَعَ بِطْنَة.

6. Gluttony and astuteness do not go together.

6ـ لا تَجْتَمِعُ الفِطْنَةُ وَالْبِطْنَةُ.

7. Overeating corrupts wisdom.

7ـ التُّخْمَةُ تُفْسِدُ الْحِكْمَةَ.

8. Gluttony obstructs astuteness.

8ـ البِطْنَة تَحْجُبُ الْفِطْنَةَ.

9. Eating to one’s fill corrupts piety.

9ـ اَلشَّبَعُ يُفْسِدُ الْوَرَعَ.

10. When the stomach gets filled with the permissible, the heart becomes blind to righteousness.

10ـ إذا مُلِئَ البَطْنُ مِنَ الْمُباحِ عَمِيَ الْقَلْبُ عَنِ الصَّلاحِ.

11. What an evil companion of piety overeating is!

11ـ بِئْسَ قَرينُ الْوَرِعِ الشَّبَعُ.

12. Habitual overeating leads to a variety of ailments.

12ـ إدْمانُ الشِّبَعِ يُورِثُ أنْواعَ الْوَجَعِ.

13. Overeating brings about insolence and corrupts piety.

13ـ اَلشِّبَعُ يُورِثُ الأشَرَ، و يُفْسِدُ الْوَرَعَ.

14. One who increases his overeating is cloyed by his gluttony.

14ـ مَنْ زادَ شَبْعَهُ كَظَّتْهُ الْبِطْنَةُ.

15. Overeating and performing one’s obligation do not go together.

15ـ لا تَجْتَمِعُ الشَّبَعُ وَ الْقِيامُ بِالمُفْتَرَضِ.

16. How helpful to sins overeating is!

16ـ نِعْمَ عَوْنُ الْمَعاصي الشِّبَعُ.

17. You must avoid habitual overeating, for verily it induces maladies and foments diseases.

17ـ إيّاكَ وَ إدْمانَ الشِّبَعِ، فَإنَّهُ يُهَيِّجُ الأسْقامَ، وَ يُثيرُ الْعِلَلَ.

Vilification-الشَّتم

1. One who informs you of your vilification has [himself] vilified you.

1ـ مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

Courage and the courageous-الشجاع والشجاعة

1. Courage is one of the two honours.

1ـ الشَّجاعَةُ أحَدُ الْعِزَّيْنِ.

2. Courage is a ready support and an evident merit.

2ـ اَلشَّجاعَةُ نُصْرَةٌ حاضِرَةٌ، وَ فَضيلَةٌ ظاهِرةٌ.

3. Courage is an embellishment, cowardice is a disgrace.

3ـ اَلشَّجاعَةُ زَيْنٌ، اَلجُبْنُ شَيْنٌ.

4. Courage is present honour, cowardice is evident dishonour.

4ـ اَلشَّجاعَةُ عِزٌّ حاضِرٌ، اَلْجُبْنُ ذُلٌّ ظاهِرٌ.

5. The fruit of courage is a sense of honour.

5ـ ثَمَرَةُ الشَّجاعَةِ الْغَيْرَةُ.

6. The alms-tax of courage is struggling in the way of Allah.

6ـ زَكاةُ الشَّجاعَةِ الْجِهادُ في سَبيلِ اللّهِ.

7. The courage of a man is proportionate to his ambition, and his sense of honour is equivalent to his zeal.

7ـ شَجاعَةُ الرَّجُلِ على قَدْرِ هِمَّتِهِ، وَ غَيْرَتُهُ على قَدْرِ حَمِيَّتِهِ.

8. It is to the extent of [one's] zeal that courage is shown.

8ـ عَلى قَدْرِ الْحَمِيَّةِ تَكُونُ الشَّجاعَةُ.

9. Fighting while dismounted [in battle] demonstrates the courage of champions.

9ـ مُعالَجَةُ النِّزالِ تُظْهِرُ شَجاعَةَ الأَبْطالِ.

10. The bane of courage is loss of resolve.

10ـ آفَةُ الشُّجاعِ إضاعَةُ الْحَزْمِ.

Difficulties-الشَّدائد

1. Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals.

1ـ كُنْ فِي الشَّدائِدِ صَبُوراً، وَ فِي الزَّلازِلِ وَقُوراً.

2. It is for difficult times that [the friendships of important] men are preserved.

2ـ لِلشَّدائِدِ تُدَّخَرُ الرِّجالُ.

3. Be intent on [braving] difficulty when nothing will free you except difficulty.

3ـ اِعْتَزِمْ (اِعْتَرِمْ) بِالشِدَّةِ حينَ لايُغْني عَنْكَ إلاَّ الشِدَّةُ.

Evil and the Wicked-الشَّرّ والأشرار

1. Beware of surrounding yourself with evil, for you will be affected by it yourself before [harming] your enemy and you will destroy your religion by it before conveying it to others.

1ـ إيّاكَ ومُلابَسَةَ الشَّـرِّ، فَإنَّكَ تُنيلُهُ نَفْسَكَ قَبْلَ عَدُوّكَ، وتُهْلِكُ بِهِ دينَكَ قَبْلَ إيصالِهِ إلى غَيْرِكَ.

2. The greatest evil is in disparaging the painful advice of the compassionate, sincere adviser and being deceived by the sweetness of the flattery of the malicious praiser.

2ـ أكْبَرُ(أكْثَرُ) الشَّـرِّ فِي الاِسْتِخْفافِ بِمُولِمِ عِظَةِ المُشْفِقِ النَّاصِحِ، وَالاِغْتِرارِ بِحَلاوَةِ ثَناءِ الْمادِحِ الْكاشِحِ.

3. Verily in evil there is impudence.

3ـ إنَّ فِي الشَّـرِّ لَوَقاحَةً.

4. Evil is impudence.

4ـ اَلشَّـرُّ وَقاحَةٌ.

5. Delaying of evil is advantageous to good.

5ـ تَأخيرُ الشَّـرِّ إفادَةُ خَيْر.

6. Evil is [a cause of] regret.

6ـ اَلشَّـرُّ نَدامَةٌ.

7. Evil makes its rider fall.

7ـ اَلشَّـرُّ يَكْبُو بِراكِبِهِ.

8. Evil is the ugliest of gates.

8ـ اَلشَّـرُّ أقْبَحُ الأبْوابِ.

9. Evil is pestilent speech.

9ـ اَلشَّـرُّ مَنْطِقٌ وَبِيٌّ.

10. Evil is the symbol of destruction.

10ـ اَلشَّـرُّ (الشَّـرَهُ) عُنْوانُ الْعَطِبَ.

11. Evil is the carrier of misdeeds.

11ـ اَلشَّـرُّ(الشَّرَهُ) حَمّالُ الآثامِ.

12. Evil degrades and strikes down.

12ـ اَلشَّـرُّ يُزْري ويُرْدي.

13. Evil is punishable and brings dishonour (or is requited).

13ـ اَلشَّـرُّ يُعاقَبُ عَلَيْهِ ويُخْزى (يُجْزى).

14. Considering evil to be loathsome impels one to refrain from it.

14ـ اِسْتِقْباحُ(اِسْتِفْتاحُ) الشَّـرِّ يَحْدُو عَلى تَجَنُّبِهِ.

15. Delaying of evil is a benefit for good.

15ـ تَأْخِيرُ الشَّـرِّ إفادَةُ خَيْر.

16. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

16ـ جِماعُ الشَّـرِّ فِي الاِغْتِرارِ بِالْمَهَلِ، والاِتِّكالِ عَلَى العَمَلِ.

17. The consolidation of evil is in association with a wicked companion.

17ـ جِماعُ الشَّـرِّ في مُقارَنَةِ(مقارَفَة) قَرينِ السُّوءِ.

18. The attractiveness of evil is avarice.

18ـ جَمالُ الشَّـرِّ الطَّمَعُ.

19. The consolidators of evil are obstinacy and increased quarrelsomeness.

19ـ جِماعُ الشَّـرِّ اللَّجاجُ، وكَثْرَةُ الْمُماراةِ.

21. Many an evil may suddenly come upon you from whence you least expect it.

20ـ رُبَّ شَـرّ فاجاكَ مِنْ حَيْثُ لا تَحْتَسِبُهُ.

22. Increased wickedness is [a sign of] vileness and abjectness.

21ـ زيادَةُ الشَّـرِّ دِناءَةٌ ومَذَلَّةٌ.

23. Counter evil with good.

22ـ ضادُّوا الشَّـرَّ بِالخَيْرِ.

24. Obedience to the calls of the wicked corrupts the outcome of matters.

23ـ طاعَةُ دَواعِي الشُّـرُورِ تُفْسِدُ عَواقِبَ الأُمُورِ.

25. He who embarks on evil is successful in attaining it.

24ـ ظَفِرَ بِالشَّـرِّ مَنْ رَكِبَهُ.

26. The doer of evil is worse than the evil [itself].

25ـ فاعِلُ الشَّـرِّ شَـرٌّ مِنْهُ.

28. Doing evil is a [means of] revilement.

26ـ فِعْلُ الشَّـرِّ مَسَبَّةٌ.

29. None shall be punished for an evil act except its doer.

27ـ لَنْ يَلْقى جَزاءَ الشَّـرِّ إلاّ عامِلُهُ.

30. There is nothing worse than evil except its retribution.

28ـ لَيْسَ بِشَـرّ مِنَ الشَّـرِّ إلاّ عِقابُهُ.

31. There is nothing more corrupting for affairs or more destructive to the community than evil.

29ـ لَيْسَ شَيْءٌ أفْسَدَ لِلأُمُورِ، ولا أبْلَغَ في هَلاكِ الْجُمْهُورِ مِنَ الشَّـرِّ.

32. He who does not wear the gown of good has not disrobed from evil.

30ـ لَمْ يَتَعَرَّ مِنَ الشَّـرِّ مَنْ لَمْ يَتَجَلْبَبِ الْخَيْرَ.

33. One who plunges into the depths of evil meets with danger [and adversity].

31ـ مَنِ اقْتَحَمَ لُجِجَ الشُّرُورَ لَقِيَ المَحْذُوْرَ.

34. One who does evil has [actually] transgressed against his soul.

32ـ مَنْ فَعَلَ الشَّـرَّ فَعَلى نَفْسِهِ اعْتَدى.

35. One whose evil is too much, [even] his companion is not safe from him.

33ـ مَنْ كَثُرَ شَـرُّهُ لَمْ يَأمَنْهُ مُصاحِبُهُ.

36. Whoever abandons evil, the doors of good are opened for him.

34ـ مَنْ تَرَكَ الشَّـرَّ فُتِحَتْ عَلَيْهِ أبْوابُ الْخَيْرِ.

37. One who lays the foundation of evil cause has [actually] instituted it against himself.

35ـ مَنْ أسَّسَ أساسَ الشَّـرِّ أسَّسَهُ عَلى نَفْسِهِ.

38. One who provokes a latent evil, in it will be his own destruction.

36ـ مَنْ أثارَ كامِنَ الشَّـرِّ كانَ فيهِ عَطَبُهُ.

39. One who harbor's evil feelings [and ill will] for others has actually harmed himself.

37ـ مَنْ أضْمَرَ الشَّـرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

40. Whoever strips his heart of evil, his religion is secured and his conviction is confirmed.

38ـ مَنْ عَرى مِنَ الشَّـرِّ قَلْبَهُ سَلِمَ لَهُ دينُهُ، وَصَدَقَ يَقينُهُ.

41. One who does not know the harmfulness of evil is not capable of desisting from it.

39ـ مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّـرِّ لَمْ يَقْدِرْ علَى الاِمْتِناعِ مِنْهُ.

42. One who repels evil with good, triumphs?

40ـ مَنْ دَفَعَ الشَّـرَّ بِالخَيْرِ غَلَبَ.

43. One who hates evil is safeguarded [from it].

41ـ مَنْ كَرِهَ الشَّـرَّ عُصِمَ.

44. One of the greatest deceptions is making evil appear good.

42ـ مِنْ أعْظَمِ الْمَكْرِ تَحْسينُ الشَّـرِّ.

45. The ‘evil’ that is followed by Paradise is not [really] evil.

43ـ ما شَـرٌّ بَعْدَهُ الْجَنَّةُ بِشَـرّ.

46. The foundation of evil is avarice.

44ـ مِلاكُ الشَّـرِّ الطَّمَعُ.

47. One who is cautious of evil is like the one who does good.

45ـ مُتَّقِي الشَّـرِّ كَفاعِلِ الْخَيْرِ.

48. Never count as good that by which you attain evil.

46ـ لاتَعُدَّنَّ خَيْراً ما أدْرَكْتَ بِهِ شَـرّاً.

49. It behooves the one who recognizes the wicked to disassociate himself from them.

47ـ يَنْبَغي لِمَنْ عَرَفَ الأشرارَ أنْ يَعْتَزِلَهُمْ.

50. The evil of a man is evinced by his increased greed and his intense avarice.

48ـ يُسْتَدَلُّ عَلى شَـرِّ الرَّجُلِ بِكَثْرَةِ شَرَهِهِ وشِدَّةِ طَمَعِهِ.

51. How bad a provision evil action is!

49ـ بِئْسَ الذُّخْرُ فِعْلُ الشَّـرِّ.

52. The most severely punished thing is evil.

50ـ أشَدُّ شَيْء عِقاباً الشَّـرُّ.

53. Evil is the riding mount of greed and vain desire is the riding mount of discord.

51ـ الشَّـرُّ مَرْكَبُ الْحِرْصِ، والْهَوى مَرْكَبُ الْفِتْنَةِ.

54. Evil is the ugliest of gates and its doer is the worst of companions.

52ـ اَلشَّـرُّ أَقْبَحُ الأبْوابِ، وفاعِلُهُ شَـرُّ الأصْحابِ.

55. Evil is concealed in everyone's nature, so if its possessor overcomes it, it remains hidden and if he doesn't overcome it, it is manifested.

53ـ اَلشَّـرُّ كامِنٌ في طَبيعَةِ كُلِّ أحَد، فَإنْ غَلَبَهُ صاحِبُهُ بَطَنَ، وإنْ لَمْيَغْلِبْهُ ظَهَرَ.

56. Scythe the evil from the breasts of others be uprooting it from your [own] breast.

54ـ أُحْصُدِ الشَّـرَّ مِنْ صَدْرِ 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.

55ـ أُمْحُ الشَّـرَّ مِنْ قَلْبِكَ، تَتَزَكَّ نَفْسُكَ، ويُتَقَبَّلْ عَمَلُكَ.

58. When you see evil then distance yourselves from it.

56ـ إذا رَأيْتُمُ الشَّـرَّ فَابْعُدُوا عَنْهُ.

59. The one who gains victory by evil is [in actual fact] defeated.

57ـ اَلْغالِبُ بِالشَّـرِّ مَغْلُوبٌ.

60. Keep away from evil, for verily more evil than the evil [itself] is its doer.

58ـ إجْتَنِبُوا الشَّـرَّ فَإنَّ شَـرّاً مِنَ الشَّـرِّ فاعِلُهُ.

61. It is the habit of the wicked to trouble [their] friends.

59ـ عادَةُ الأشْرارِ أذِيَّةُ الرِّفاقِ.

62. The habit of the wicked is harboring enmity for the righteous.

60ـ عادَةُ الأشْرارِ مُعاداةُ الأخْيارِ.

63. Every victor who gains victory by evil is [in actual fact] defeated.

61ـ كُلُّ غالِب بِالشَّـرِّ 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.

62ـ الشَّريرُ لايَظُنُّ بِأحَد خَيْراً لِاَنَّهُ لا يَراهُ إلاّ بِطَبْعِ نَفْسِهِ.

65. Be wary of the wicked one during the coming of power [and authority], that he does not cause it to be taken away from you and during its departure [from you], that he does not gather support against you.

63ـ إحْذَرِ الشَّريرَ عِنْدَ إقْبالِ الدَّوْلَةِ لِئَلاّ يُزيلَها عَنْكَ وعِنْدَ إدْبارِها لِئَلاّ يُعينَ عَلَيْكَ.

66. Be careful not to be deceived by the good act that the wicked one does by mistake.

64ـ إيّاكَ أنْ تَغْتَرَّ بِغَلَطَةِ شِـرّير بِالْخَيْرِ.

67. Be careful not to be repelled by the evil act that the righteous one does by mistake.

65ـ إيّاكَ أنْ تَسْتَوْحِشَ مِنْ غَلَطَةِ خَيِّر بِالشَّـرِّ.

68. Keep away from the wicked and sit in the company the virtuous.

66ـ جانِبُوا الأشْرارَ وجالِسُوا الأَخْيارَ.

69. The coming to power of the wicked is the tribulation of the virtuous.

67ـ دُوَلُ الأشْرارِ مِحَنُ الأَخْيارِ.

70. The most evil of all is one who is not ashamed of [his actions in front of] the people and does not fear Allah, the Glorified.

68ـ شَرُّ الأشْرارِ مَنْ لا يَسْتَحْيي مِنَ النّاسِ ولا يَخافُ اللّهَ سُبْحانَهُ.

71. The most evil of all people is one who boasts about his evil.

69ـ شَـرُّ الأشْرارِ مَنْ يَتَبَجَّحُ بِالشَّـرِّ.

Honor and the honorable–الشّرف وذو الشرف

1. Honor is attained by earnest endeavors not by worn-out bones [of one's ancestors].1

1ـ اَلشَّـرَفُ بِالْهِمَمِ العالِيَةِ لا بِالرِّمَمِ البالِيَةِ.

2. The greatest honour is humility.

2ـ أعْظَمُ الشَّـرَفِ التَّواضُعُ.

3. The best honour is good etiquette.

3ـ أَفْضَلُ الشَّـرَفِ الأَدَبُ.

4. The most honourable of honours is knowledge.

4ـ أَشْـرَفُ الشَّـرَفِ العِلمُ.

5. The best honour is doing good to others.

5ـ أَفْضَلُ الشَّـرَفِ بَذْلُ الإِحْسانِ.

6. The best honour is desisting from harming others and doing good to others.

6ـ أَفْضَلُ الشَّـرَفِ كَفُّ الأذى، وبَذْلُ الإِحْسانِ.

7. Honour is a virtue.

7ـ اَلشَّـرَفُ مَزِيَّةٌ.

8. Honour is doing good to one’s kinsfolk.

8ـ الشَّـرَفُ اِصْطِناعُ الْعَشيرَةِ.

9. Indeed honour is only attained by intellect and etiquette, not because of wealth and lineage.

9ـ إِنَّما الشَّـرَفُ بِالعَقْلِ والأَدَبِ، لابِالْمالِ والْحَسَبِ.

10. The ladder of honour is humility and generosity.

10ـ سُلَّمُ الشَّـرَفِ التَّواضُعُ، والسَّخاءُ.

11. The honour of a believer is his faith and his prestige is by his obedience [to Allah].

11ـ شَرَفُ الْمُؤْمِنِ إيمانُهُ، وعِزُّهُ بِطاعَتِهِ.

12. The honour of a man is his integrity and his beauty is his magnanimity.

12ـ شَرَفُ الرَّجُلِ نَزاهَتُهُ، وجَمالُهُ مُرُوَّتُهُ.

13. One who knows the significance of his honour safeguards it from the lowliness of his base desires and falsity of his aspirations.

13ـ مَنْ عَرَفَ شَرَفَ مَعْناهُ صانَهُ عَنْ دَناءَةِ شَهْوَتِهِ وزُورِ مُناهُ.

14. Holding on to comprehensive merit (or merits) is from the perfection of honour.

14ـ مِنْ كَمالِ الشَّـرَفِ اَلأخْذُ بِجَوامِعِ الفَضْلِ(الفَضائِلِ).

15. Honour is not perfected except through generosity and humility.

15ـ لايَكْمُلُ الشَّـرَفُ إلاّ بِالسَّخاءِ والتَّواضُعِ.

16. The honourable person is the one whose attributes are honourable.

16ـ الشَّريفُ مَنْ شَرُفَتْ خِلالُهُ.

17. The peripheries are the sitting places of the honourable.

17ـ أَلأَطْرافُ مَجالِسُ الأشْرافِ.

18. The honourable person is not made reckless by the status he attains, even if it becomes as great as a mountain that is not shaken by strongest winds; and the lowly is made careless by the most inferior position, just as the grass that is moved by the passing breeze.

18ـ ذُوالشَّـرَف لا تُبْطِرُهُ مَنْزِلَةٌ نالَها، وإنْ عَظُمَتْ كالْجَبَل الَّذي لاتُزَعْزِعُهُ الرِّياحُ، والدَّنِيُّ تُبْطِرُهُ أدْنى مَنْزِلَة كَالْكَلاءِ الَّذي يُحَرِّكُهُ مَرُّ النَّسيمِ.

19. The honourable one never oppresses [others].

19ـ ما جارَ شَريفٌ.

1. One should not consider himself honourable just because of his lineage.

East and West-المشرق والمغرب

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.

1ـ وسُئِلَ ـ عليهِ السّلامُ ـ عَنْ مَسافَةِ ما بَيْنَ الْمَشْرِقِ والْمَغْرِبِ؟ فَقالَ: مَسيرُ يَوْم لِلشَّمْسِ.

Polytheism- الشرك

1. The most harmful thing is polytheism.

1ـ أضَرُّ شَيْء الشِّـرْكُ.

2. The smallest amount of showing off is polytheism.

2ـ أيْسَرُ الرِّياءِ الشِّـرْكُ.

3. Verily the slightest showing off is polytheism.

3ـ إنَّ أدْنىَ الرِّياءِ شِرْكٌ.

4. Ascribing partners [to Allah] is disbelief.

4ـ اَلاْشْراكُ كُفْرٌ.

5. The bane of faith is ascribing partners to Allah.

5ـ آفَةُ الإيمانِ الشِّـرْكُ.

6. The cause of destruction is polytheism.

6ـ سَبَبُ الْهَلاكِ الشِّـرْكُ.

Partnership-الشركة

1. stablish partnership with the one to whom sustenance has drawn near, for verily he is worthier of success and more befitting of prosperity.

1ـ شارِكُوا الَّذي قَدْ أقْبَلَ عَلَيْهِ الرِّزْقُ، فَإنَّهُ أجْدَرُ بِالْحَظِّ، وأخْلَقُ بِالْغِنى.

Voraciousness and the voracious- الشَّـرَهُ والشَّرِهُ

1. Voraciousness tarnishes the soul, corrupts the religion and debases chivalry.

1ـ اَلشَّـرَهُ يَشينُ النَّفْسَ، ويُفْسِدُ الدِّينَ، ويُزْري بِالْفُتُوَّةِ.

2. Beware of voraciousness, for verily it is a destructive quality.

2ـ اِحْذَرُوا الشَّـرَهَ فَإِنَّهُ خُلْقٌ مُرْدي.

3. Beware of voraciousness, for how many a food has prevented numerous other foods [from being consumed]!

3ـ اِحْذَرِ الشَّرَهَ، فَكَمْ مِنْ أَكْلَة مَـنَعَتْ أكلات.

4. You must refrain from voraciousness, for indeed it corrupts piety and causes one to enter the fire of hell.

4ـ إيّاكَ والشَّـرَهَ، فَإِنَّهُ يُفْسِدُ الْوَرَعَ، ويُدْخِلُ النّارَ.

5. Refrain from voraciousness, for verily it is the root of every vileness and the foundation of every depravity.

5ـ إيّاكَ والشَّـرَهَ، فَإِنَّهُ رَأسُ كُلّ دَنِيَّة، وأُسُّ كُلّ رَذيلَة.

6. Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, the plantation of disgrace, the debaser of the soul and the exhauster of the body.

6ـ إيّاكُمْ ودَناءَةَ الشَّـرَهِ والطَّمَعِ، فَإِنَّهُ رَأسُ كُلّ شَـرّ، ومَزْرَعَةُ الذُّلّ، وَمُهِينُ النَّفْسِ، ومُتْعِبُ الْجَسَدِ.

7. Voraciousness is [a cause of] ignominy.

7ـ اَلشَّرَهُ مَذَلَّةٌ.

8. Voraciousness invites [one] towards evil.

8ـ اَلشَّـرَهُ داعِيَةُ الشَّـرِّ.

9. Voraciousness is the beginning of avarice.

9ـ اَلشَّـرَهُ أَوَّلُ الطَّمَعِ.

10. Voraciousness is the trait of the filthy.

10ـ اَلشَّـرَهُ سَجِيَّةُ الأَرْجاسِ.

11. Voraciousness increases anger.

11ـ اَلشَّـرَهُ يُكْثِرُ الْغَضَبَ.

12. Voraciousness is an accumulator of the worst faults.

12ـ اَلشَّـرَهُ جامِعٌ لِمَساوِي الْعُيُوبِ.

13. Voraciousness is the foundation of every evil.

13ـ اَلشَّرَهُ أُسُّ كُلِّ شَـرّ.

14. Voraciousness is from bad morals.

14ـ اَلشَّـرَهُ مِنْ مَساوِي الأخْلاقِ.

15. Through voraciousness morals are tainted.

15ـ بِالشَّـرَهِ تُشانُ الأخْلاقُ.

16. What a bad character trait voraciousness is!

16ـ بِئْسَ الطَّبْعُ الشَّـرَهُ.

17. The fruit of voraciousness is rushing towards faults [and vices].

17ـ ثَمَرَةُ الشَّـرَهِ اَلتَّهَجُّمُ عَلَى الْعُيُوبِ.

18. The cornerstone of [all] flaws is voraciousness.

18ـ رَأْسُ المَعائبِ الشَّـرَهُ.

19. The weapon of avarice is voraciousness.

19ـ سِلاحُ الْحِرْصِ الشَّـرَهُ.

20. Counter voraciousness with chastity [and moderation].

20ـ ضادُّوا الشَّـرَهَ بِالعِفَّةِ.

21. Voraciousness is enough of a destruction.

21ـ كَفى بِالشَّـرَهِ هُلْكاً.

22. For everything there is a seed, and the seed of evil is voraciousness.

22ـ لِكُلِّ شَيْء بَذْرٌ، وبَذْرُ الشَّـرِّ الشَّـرَهُ.

23. There is no chastity with voraciousness.

23ـ لَيْسَ مَعَ الشَّـرَهِ عَفافٌ.

24. One whose soul is voracious becomes disgraced despite his affluence.

24ـ مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِراً.

25. Everything other than voraciousness is chastity.

25ـ مادُونَ الشَّرَهِ عَفافٌ.

26. Every voracious one is tormented.

26ـ كُلُّ شَـرَه مُعَنًّي.

27. The voracious one will never be seen happy.

27ـ لَنْ يُلْقَي الشَّـرَهُ راضِياً.

Satan-الشيطان

1. Be cautious of the enemy that enters the breast stealthily and whispers in the ears secretly.

1ـ اِحْذَرُوا عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً، ونَفَثَ فِي الآذانِ نَجِيّاً.

2. Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of evil] or entice you with his cavalry and his infantry, for he has aimed at you with the arrow of [false] threats and shot at you from close range.

2ـ اِحْذَرُوا عَدُوَّ اللّهِ إبْلِيسَ أنْ يُعْدِيَكُمْ بِدائِهِ أوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ ورَجِلِهِ، فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعيْدِ ورَماكُمْ مِنْ مَكان قَريب.

3. He (Satan) has made them (the people) the target of his arrows, the ground that he steps on and the handle that he holds.

3ـ جَعَلَهُمْ مَرمى نَبْلِهِ، ومَوْطِأَ قَدَمِهِ، ومَأْخَذَ يَدِهِ.

4. They have taken Satan as the overseer of their affairs and he has made them his partners [in crime], so he hatches [his eggs] in their breasts and creeps and crawls into their laps. He sees with their eyes and speaks with their tongues. He leads them to misdeeds and adorns for them idle talk like the action of one whom Satan has made partner in his domain and speaks falsehood through his tongue.

4ـ جَعَلُوا (اِتَّخَذُوا)الشَّيْطانَ لأمْرِهِمْ مالِكاً(مِلاكاً)، وجَعَلَهُمْ (اِتَّخَذَهُمْ) لَهُ أشْراكاً، فَفَرَّخَ في صُدُورِهِمْ، وَدَبَّ ودَرَجَ في حُجُورِهِمْ، فَنَظَرَ بأعْيُنِهِمْ، ونَطَقَ بِألْسِنَتِهِمْ، ورَكِبَ بِهِمُ الزَّلَلَ، وزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ شَرَكَهُ الشَّيْطانُ في سُلْطانِهِ،وَ نَطَقَ بِالْباطِلِ عَلى لِسانِه.

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].

5ـ دَعاكُمْ رَبُّكُمْ سُبْحانَهُ فَنَفَرْتُمْ وولَّيْتُمْ، وَدَعاكُمُ الشَّيْطانُ 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.

6ـ صافُّوا الشَّيْطانَ بِالْمُجاهَدَةِ، وأغْلِبُوهُ بِالْمُخالَفَةِ تَزْكُوا أنْفُسُكُمْ، وَتَعْلُوا عِنْدَ اللّهِ دَرَجاتُكُمْ.

7. The deception of Satan allures and entices.

7ـ غُرُورُ الشَّيْطانِ يُسَوِّلُ، ويُطْمِعُ.

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.

8ـ لا تُطيعُوا الأدْعياءَ الَّذينَ شَـرِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ وخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ، وأدْخَلْتُمْ في حَقِّكُمْ باطِلَهُمْ.

9. Never allot a portion for Satan in your actions and do not give him access to your soul.

9ـ لا تَجْعَلَنَّ لِلشَّيْطانِ في عَمَلِكَ نَصيباً، وَلا عَلى نَفْسِكَ سَبيلاً.

Being Occupied-الاشتغال

1. Occupy yourself with that which you are answerable for.

1ـ كُنْ مَشْغُولاً بِما أنْتَ عَنْهُ مَسْؤُلٌ.

2. One who is occupied by the unimportant loses that which is more important.

2ـ مَنِ اشْتَغَلَ بِغَيْرِ المُهِمِّ ضَيَّعَ الأَهَمَّ.

3. He who puts Paradise and hell in front of him is [always] occupied.

3ـ شُغِلَ مَنِ الْجَنَّةُ والنّارُ أمامَهُ.

4. He one whose goal is salvation and attaining the pleasure of Allah is [always] occupied.

4ـ شُغِلَ مَنْ كانَتِ النَّجاةُ ومَرْضاتُ اللّهِ مَرامَهُ.

The Intercessor and the Interceder- الشفيع والشافع

1. The intercessor is the wing of the seeker [which helps him attain what he seeks].

1ـ الشَّفيعُ جَناحُ الطّالِبِ.

2. The interceder of a criminal is his humility in seeking pardon.

2ـ شافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْذِرَةِ.

3. The interceder of a sinner is his admission (of guilt), his repentance and his apology.

3ـ شافِعُ الْمُذْنِبِ إقْرارُهُ، وتَوْبَتُهُ اِعْتِذارُهُ.

4. The interceder of mankind [on the Day of Reckoning] acting upon the right and adhering to the truth.

4ـ شافِعُ الْخَلْقِ العَمَلُ بِالْحَقّ، ولُزُومُ الصِّدْقِ.

Dissension-الشِّقاق

1. With dissension there is aversion.

1ـ مَعَ الشِّقاقِ تَكُونُ النَّبْوَةُ.

Wretchedness- الشَّـقاء

1. Every wretchedness is [moving] towards ease.

1ـ كُلُّ شَقاءٍ إلى رَخاء.

2. Collecting the [wealth that is] forbidden is part of wretchedness.

2ـ مِنَ الشَّقاءِ اِحْتِقابُ الحَرامِ.

3. Corrupting one's Hereafter is from wretchedness.

3ـ مِنَ الشَّقاءِ إفْسادُ المَعادِ.

4. One of the signs of wretchedness is cheating one's friend.

4ـ مِنْ عَلامَةِ الشَّقاءِ غِشُّ الصَّديقِ.

5. One of the signs of wretchedness is offending the virtuous.

5ـ مِنْ عَلاماتِ الشَّقاءِ الإسائَةُ إلَى الأخْيارِ.

6. It is from the wretchedness of a person for his certitude to get corrupted by doubt.

6ـ مِنْ شَقاءِ المَرْءِ أنْ يُفْسِدَ الشَّكُ يَقينَهُ.

7. It is from wretchedness for a person to safeguard his world at the expense of his religion.

7ـ مِنَ الشَّقاءِ أنْ يَصُونَ المَرْءُ دُنْياهُ بِدينِهِ.

8. Corruption of intention is from wretchedness.

8ـ مِنَ الشَّقاءِ فَسادُ النِّيَّةِ.

9. Verily from wretchedness is corruption of one's Hereafter.

9ـ إنَّ مِنَ الشَّقاءِ إفْسادَ المَعادِ.

The Wretched-الشقي

1. The wretched is one who is proud of his condition and is beguiled by the deception of his hopes.

1ـ اَلشقيُّ مَنِ اغْتَرَّ بِحالِهِ وانْخَدَعَ لِغُرُورِ آمالِهِ.

2. The most wretched among you are the most greedy among you.

2ـ أشْقاكُمْ أحْرَصُكُمْ.

3. The most wretched of [all] people is one who sells his religion for someone else's worldly gain.[1]

3ـ أَشْقَى النّاسِ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

4. How many a wretched person has been visited by his death while he is striving to acquire [worldly gain].

4ـ كَمْ مِنْ شَقِيّ حَضَرَهُ أَجَلُهُ وهُوَ مُجِدٌّ فِي الطَّلَبِ.

1. Since any worldly gains he has will be transferred to his heirs after his death.

Gratitude and the grateful-الشُكر والشاكر

1. Gratitude is one of the two rewards.

1ـ اَلشُّكْرُ أَحَدُ الجَزائَيْن.

2. Gratitude for blessings is a recompense for its past and a source of its [increase in the] future.

2ـ اَلشُّكْرُ عَلَى النِّعْمَةِ جَزاءٌ لِماضِيها، واجْتِلابٌ لآتيها.

3. Gratitude has greater value than a good action because the gratitude lasts while the good action comes to an end.

3ـ اَلشُّكْرُ أَعْظَمُ قَدْراً مِنَ المَعْرُوفِ، لأنَّ الشُّكْرَ يَبْقى والمَعْرُوفَ يَفْنى.

4. Be grateful and you will increase.

4ـ أُشْكُرْ تَزِدْ.

5. Continue being grateful and the blessing upon you will continue.

5ـ اِسْتَدِمِ الشُّكْرَ، تَدُمْ عَلَيْكَ النِّعْمَةُ.

6. Occupy yourself in being grateful for the blessing rather than being delighted by it.

6ـ اِشْتَغِلْ بِشُكْرِ النِّعْمَةِ عَنِ التَّطَرُّبِ بِها.

7. Look frequently at those over whom you have been given superiority, for verily this is one of the gates [and means] of gratitude.

7ـ أَكْثِرِ النَّظَرَ إلى مَنْ فُضِّلْتَ عَلَيْهِ، فَإنَّ ذلِكَ مِنْ أَبْوابِ الشُّكرِ.

8. Be grateful to the one who favours you and favour the one who is grateful to you, for indeed there is no end to favours when they are appreciated and there is no continuation for them when they are unappreciated.

8ـ أُشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ، وأَنْعِمْ على مَنْ شَكَرَكَ، فَإنَّهُ لازَوالَ لِلنِّعْمَةِ إذا شُكِرَتْ، ولابَقاءَ لَها إذا كُفِرَتْ.

9. Let the recompense for the blessing which has come upon you be the showing of goodness to one who wrongs you.

9ـ اِجْعَلْ جَزاءَ النِّعْمَةِ عَلَيْكَ الاَحْسانَ إلى مَنْ أساءَ إلَيْكَ.

10. Be good neighbours to the blessings of religion and this world by showing gratitude to the one who guides you to them.

10ـ أَحْسِنُوا جُوارَ نِعَمِ الدّينِ والدُّنيا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُم)عَلَيْها.

11. Take advantage of gratitude, for the least of its benefits is increment [of blessings].

11ـ اِغْتَنِمُوا الشُّكْرَ، فَأَدْنى نَفْعِهِ الزِّيادَةُ.

12. The best thing that spoken loudly [in order that others may hear] is the gratitude that is publicized.

12ـ أحْسَنُ السَّمْعَةِ شُكْرٌ يُنْشَرُ.

13. The best gratitude for blessings is favoring others with them.

13ـ أحْسَنُ شُكْرِ النِّعَمِ اَلإنْعامُ بِها.

14. The most deserving of those to whom you do good is the one who does not disregard your good turn.

14ـ أحَقُّ مَنْ بَرِرْتَ مَنْ لايَغْفُلُ بِرَّكَ.

15. The most deserving of your gratitude is the one who does not prevent you from acquiring more.

15ـ أحقُّ مَنْ شَكَرْتَ مَنْ لايَمْنَعُ مَزيدَكَ.

16. The first thing that is incumbent upon you with regards to Allah, the Glorified, is being grateful for His blessings and seeking His pleasure.

16ـ أوَّلُ ما يَجِبُ عَلَيْكُمْ لِلّهِ سُبْحانَهُ شُكْرُ أياديهِ، وابْتِغاءُ مَراضيهِ.

17. The most effective thing that makes a blessing last longer is gratitude and the greatest thing by which tribulations are overcome is patience.

17ـ أبْلَغُ ما تُستَمَدُّ بِهِ النِّعْمَةُ الشُّكْرُ، وأعْظَمُ ما تَمَحَّصَ بِهِ المِحْنَةُ الصَّبْرُ.

18. The most deserving of people for an increase in blessing is the most grateful of them for what he has been granted of it.

18ـ أحَقُّ النّاسِ بِزيادَةِ النِّعْمَةِ، أشْكَرُهُمْ لِما أُعْطِيَ مِنْها.

19. The most beloved of people to Allah, the Glorified, is the one who deals gratefully with the blessings that have been bestowed upon him and the most hated of them to Him is the one who deals ungratefully with His blessings.

19ـ أحَبُّ النّاسِ إلَى اللّهِ سُبْحانَهُ العامِلُ فيما أنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ، وَأبْغَضُهُمْ إلَيْهِ اَلعامِلُ في نِعَمِهِ بِكُفْرِها.

20. No one acquires gratitude except by giving [generously] from his wealth.

20ـ لايَحُوزُ الشُّكْرَ إلاّ مَنْ بَذَلَ مالَهُ.

21. Verily in every blessing there is a right of gratitude to Allah, the Most High, so whoever fulfils it, He increases it for him and whoever does not do so risks losing his blessing.

21ـ إنَّ لِلّهِ تعالى في كُلِّ نِعْمَة حَقّاً مِنَ الشُّكْرِ، فَمَنْ أدّاهُ زادَهُ مِنْها، وَمَنْ قَصَّرَ عَنْهُ خاطَرَ بِزَوالِ نِعْمَتِهِ.

22. Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or improves] them except repentance and gratitude.

22ـ إنَّ العَبْدَ بَيْنَ نِعْمَة وذَنْب لايُصْلِحُهُما إلاّ الاِسْتِغْفارُ وَالشُّكْرُ.

23. Gratitude is [a means of] increment.

23ـ اَلشُّكْرُ زيادَةٌ.

24. Gratitude is obligatory.

24ـ اَلشُّكْرُ مَفْرُوضٌ.

25. Gratitude is advantageous.

25ـ اَلشُّكْرُ مَغْنَمٌ.

26. Gratitude causes blessings to flow forth abundantly.

26ـ اَلشُّكْرُ يُدِرُّ(بَذْرُ) النِّعَمَ.

27. Gratitude is an embellishment for blessing[s].

27 ـ اَلشُّكْرُ زينَةٌ لِلنَّعْماءِ.

28. Gratitude is the fortress of blessings.

28ـ اَلشُّكْرُ حِصْنُ النِّعَمِ.

29. Showing [one's] affluence is from [the ways of showing] gratitude.1

29ـ إظْهارُ الْغِنى مِنَ الشُّكْرِ.

30. Gratitude is the interpreter of intention and the tongue of [one's inner] conscience.

30ـ اَلشُّكْرُ تَرْجُمانُ النِّيَّةِ، ولِسانُ الطَّوِيَّةِ.

31. Gratitude is the embellishment of comfort and the fortification of blessing.

31ـ اَلشُّكْرُ زينَةُ الرَّخاءِ، وحِصْنُ النَّعْماءِ.

32. Gratitude is obligatory upon the people of blessings.

32ـ اَلشُّكْرُ مَأخُوذٌ عَلى أَهْلِ النِّعَمِ.

33. If Allah bestows you with a blessing then show gratitude.

33ـ إنْ أتاكُمُ اللّهُ بِنِعْمَة فَاشْكُرُوا.

34. Verily it behooves those who have been protected [from sins] and have been favored with safety [from misdeeds] to take pity on sinners and other disobedient people; and to make the gratitude for their good state prevail over them and act as a barrier for them.

34ـ إنَّما يَنْبَغي لأهْلِ الْعِصْمَةِ والْمَصْنُوعِ إلَيْهِمْ فِي السَّلامَةِ أنْ يَرْحَمُوا أهْلَ المَعْصِيَةِ والذُّنُوبِ، وأَنْ يَكُونَ الشُّكْرُ على مُعافاتِهِمْ هُوَ الغالِبَ عَلَيْهِمْ وَالحاجِزَ لَهُمْ.

35. When you are given, show gratitude.

35ـ إذا أُعْطِيتَ فَاشْكُرْ.

36. When you do good to others with a blessing [that you have been bestowed with], then you have

shown gratitude for it.

36ـ إذا أنْعَمْتَ بِالنِّعْمَةِ فَقَدْ قَضَيْتَ شُكْرَها.

37. When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

37ـ إذا وَصَلَتْ إلَيْكُمْ أطْرافُ النِّعَمِ فَلا تُنَفِّرُوا أقْصاها بِقِلَّةِ الشُّكْرِ.

38. Through gratitude, blessing lasts.

38ـ بِالشُّكْرِ تَدُومُ النِّعْمَةُ.

39. Through gratitude, more is obtained.

39ـ بِالشُّكْرِ تُسْتَجْلَبُ الزِّيادَةُ.

40. The fruit of gratitude is increase in blessings.

40ـ ثَمَرَةُ الشُّكْرِ زيادَةُ النِّعَمِ.

41. Showing gratitude leads to increment.

41ـ حُسْنُ الشُّكْرِ يُوجِبُ الزِّيادَةَ.

42. The best gratitude is that which warrants increase.

42ـ خَيْرُ الشُّكْرِ ما كانَ كافِلاً بِالمَزيدِ.

43. Constant gratitude is the symbol of obtaining increment.

43ـ دَوامُ الشُّكْرِ عُنْوانُ دَرَكِ الزّيادَةِ.

44. Increased gratitude and keeping ties with near relative's increases sustenance and prolongs [one's] life.

44ـ زِيادَةُ الشُّكْرِ وَصِلَةُ الرَّحِمِ تَزيدانِ النِّعَمَ، وتَفْسَحانِ فِي الأجَلِ.

45. The cause of increment is gratitude.

45ـ سَبَبُ المَزيدِ الشُّكْرُ.

46. Showing gratitude to your Lord is [done] through prolonged praise.

46ـ شُكْرُ إلهِكَ بِطُولِ الثَّناءِ.

47. The gratitude of one who is above you is through true friendship and loyalty.

47ـ شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الوِلاءِ.

48. The gratitude of your equal is through good brotherhood.

48ـ شُكْرُ نَظيرِكَ بِحُسْنِ الإخاءِ.

49. The gratitude of one who is under you is through generous bestowal.

49ـ شُكْرُ مَنْ دُونَكَ بِسَيْبِ العَطاءِ.

50. Showing gratitude for blessings is a protection from adversities.

50ـ شُكْرُ النِعَّمِ عِصْمَةٌ مِنَ النِّقَمِ.

51. Gratitude to the Almighty brings forth abundant blessings.

51ـ شُكْرُ الإلهِ يُدِرُّ النِّعَمَ.

52. Showing gratitude for blessings results in its increase and leads to its renewal.

52ـ شُكْرُ النِّعْمَةِ يَقْضي بِمَزيدِها، ويُوجِبُ تَجْديدَها.

53. Gratitude for blessing is a safeguard from its alteration and a guarantee of its sustentation.

53ـ شُكْرُ النِّعْمَةِ أمانٌ مِنْ تَحْويلِها، وكَفيلٌ بِتَأييدِها.

54. The gratitude of a believer is manifested in his action.

54ـ شُكْرُ المُؤْمِنِ يَظْهَرُ في عَمَلِهِ.

55. The gratitude of a hypocrite does not surpass his tongue.

55ـ شُكْرُ المُنافِقِ لايَتَجاوَزُ لِسانَهُ.

56. Gratitude for a past blessing results in the coming of renewed blessings.

56ـ شُكْرُ نِعْمَة سالِفَة يَقْضي بِتَجَدُّدِ نِعَم مُسْتَأنِفَة.

57. Showing gratitude for blessings multiplies and increases them.

57ـ شُكْرُ النِّعَمِ يُضاعِفُها ويَزيدُها.

58. Showing gratitude for blessings leads to its increase and showing ingratitude for it is evidence of its reduction.

58ـ شُكْرُ النِّعَمِ يُوجِبُ مَزيدَها،وَ كُفْرُها بُرْهانُ جُحُودِها.

59. Gratitude for blessing is a safeguard from the coming of adversity.

59ـ شُكْرُ النِّعْمَةِ أمانٌ مِنْ حُلُولِ النَّقِمَةِ.

60. The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing it with the one who deserves it.

60ـ شُكْرُ العالِمِ عَلى عِلْمِهِ عَمَلُهُ بِهِ وبَذْلُهُ لِمُسْتَحَقِّهِ.

61. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

61ـ شُكْرُكَ لِلرّاضي عَنْكَ يَزيدُكَ رِضاً ووَفاءً(وَقاءً).

62. Your gratitude to the one who is angry with you leads to reconciliation and his having a favorable disposition towards you.

62ـ شُكْرُكَ لِلْسّاخِطِ عَلَيْكَ يُوجِبُ لَكَ (مِنْهُ)صَلاحاً وتَعَطُّفاً.

63. He (‘a) said to a man whom he was congratulating for the birth of his son: You have occasion to be

grateful to Allah, the Giver, and be blessed in the gift that you have been bestowed with. May he come of age and may you be blessed with his devotion.

63ـ وقالَ ـ عَليه السّلام ـ لِرَجُل هَنَّأَهُ بوَلَد شَكَرْتَ الواهِبَ وبُورِكَ لَكَ فِي المَوْهُوبِ، وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

64. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

64ـ شَكَرَ الإحْسانَ مَنْ أَثْنى على مُسْديهِ وذَكَرَ بِالجَميلِ مُولِيَهُ.

65. You must give thanks [both] in ease and adversity.

65ـ عَلَيْكَ بِالشُّكْرِ فِي السَّرّاءِ والضَّرّاءِ.

66. You must be constantly grateful and ever patient, for these two [qualities] increase blessing and remove tribulations.

66ـ عَلَيْكُمْ بِدَوامِ الشُّكْرِ، ولُزُومِ الصَّبْرِ، فَإنَّهُما يَزيدانِ النِّعْمَةَ، وَيُزيلانِ المِحْنَةَ.

67. In gratitude for blessings lies their continuity.

67ـ في شُكْرِ النِّعَمِ دَوامُها.

68. In gratitude there is increase.

68ـ فِي الشُّكْرِ تَكُونُ الزّيادَةُ.

69. Lack of gratitude removes the desire to do good deeds.

69ـ قِلَّةُ الشُّكْرِ تُزَهِّدُ فِي اصْطِناعِ المَعْرُوفِ.

70. Bind the approaching blessings with gratitude, for not everything that escapers comes back.

70ـ قَيِّدُوا قَوادِمَ النِّعَمِ بِالشُّكْرِ، فَما كُلُّ شارِدٍ بِمَرْدُود.

71. Gratitude is sufficient for increase.

71ـ كَفى بِالشُّكْرِ زيادَةً.

72. The guarantor of increase is gratitude.

72ـ كافِلُ المَزيدِ الشُّكْرُ.

73. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

73ـ لِيَكُنِ الشُّكْرُ شاغِلاً لَكَ عَلى مُعافاتِكَ مِمَّا ابْتُلِيَ بِهِ غَيْرُكَ.

74. None is capable of fortifying blessings the way [showing] gratitude for them does.

74ـ لَنْ يَقْدِرَ أَحَدٌ أَنْ يُحَصِّنَ النِّعَمَ بِمِثْلِ شُكْرِها.

75. If Allah, the Glorified, had not made a promise [to punish those who are disobedient], it would have still been obligatory not to disobey Him out of gratitude for His blessings.

75ـ لَوْ لَمْ يَتَواعَدِ اللّهُ سُبْحانَهُ لَوَجَبَ أَنْ لا يُعْصى شُكْراً لِنِعْمَتِهِ.

76. One who shows gratitude deserves more.

76ـ مَنْ شَكَرَ اِسْتَحَقَّ الزِّيادَةَ.

77. Whoever shows gratitude, his blessing lasts [longer].

77ـ مَنْ شَكَرَ دامَتْ نِعْمَتُهُ.

78. One whose gratitude increases, his blessings multiply.

78ـ مَنْ كَثُرَ شُكْرُهُ تَضاعَفَتْ نِعَمُهُ.

79. One who is inspired to show gratitude will not be deprived of increase.

79ـ مَنْ أُلْهِمَ الشُّكْرَ لَمْ يَعْدَمَ الزِّيادَةَ.

80. One who does not show gratitude for a blessing is punished by its cessation.

80ـ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ عُوقِبَ بِزَوالِها.

81. One who continues showing gratitude makes the goodness [and blessing] last.

81ـ مَنْ أدامَ الشُّكْرَ اِسْتَدامَ البِرَّ.

82. One who is bestowed with a blessing and gives thanks for it is like the one who is tried with difficulties and bears them patiently.

82ـ مَنْ أُنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنِ ابْتُلِيَ فَصَبَرَ.

83. One who shows gratitude for [and act of] kindness has indeed fulfilled its right.

83ـ مَنْ شَكَرَ المَعْرُوفَ، فَقَدْ قَضى حَقَّهُ.

84. When someone thanks you without [your having done him] a good turn, then do not consider yourself safe from his censure without any breach.

84ـ مَنْ شَكَرَكَ مِنْ غَيْرِ صَنيعَة فَلا تَأمَنْ ذَمَّهُ مِنْ غَيْرِ قَطيعَة.

85. Whoever thanks the one who favours him has indeed recompensed him.

85ـ مَنْ شَكَرَ مَنْ أَنْعَمَ عَلَيْهِ فَقَدْ كافاهُ.

86. One who does not show gratitude for favours should be counted [as being] from the livestock [rather than being human].

86ـ مَنْ لَمْ يَشْكُرِ الإنْعامَ فَلْيُعَدَّ مِنَ الأنْعامِ.

87. One who shows gratitude without any favor, censures without any wrongdoing?

87ـ مَنْ شَكَرَ عَلى غَيْرِ إحْسان ذَمَّ عَلى غَيْرِ اِساءَة.

88. Whoever makes the effort to show concern for you, then make the effort to show him your gratitude?

88ـ مَنْ بَذَلَ لَكَ جُهْدَ عِنايَتِهِ فَابْذُلْ لَهُ جُهْدَ شُكْرِكَ.

89. One who guards (or mixes) blessings with gratitude is surrounded by more [blessings].

89ـ مَنْ حاطَ(خَلَطَ) النِّعَمَ بِالشُّكْرِ حيطَ بِالمَزيدِ.

90. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

90ـ مَنْ لَمْ يُحِطِ النِّعَمَ بِالشُّكْرِ لَها فَقَدْ عَرَّضَها لِزَوالِها.

91. Whoever thanks Allah, He increases [the blessings] for him.

91ـ مَنْ شَكَرَ اللّهَ زادَهُ.

92. One who feels grateful for blessings in his heart deserves increase [even] before he manifests [the gratitude] on his tongue.

92ـ مَنْ شَكَرَ النِّعَمَ بِجِنانِهِ اِسْتَحَقَّ المَزيدَ قَبْلَ أنْ يَظْهَرَ عَلى لِسانِهِ.

93. One whose gratitude increases, his goodness [and blessing] increases.

93ـ مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

94. One whose gratitude diminishes, his goodness [and blessing] comes to an end.

94ـ مَنْ قَلَّ شُكْرُهُ زالَ خَيْرُهُ.

95. One who is granted a blessing has indeed been enslaved by it until he is freed by his show of gratitude for it.

95ـ مَنْ أُوتِيَ نِعْمَةً فَقَدِ اسْتُعْبِدَ بِها حَتّى يُعْتِقَهُ القِيامُ بِشُكْرِها.

96. One who thanks Allah, the Glorified, has to give thanks twice as it was He who enabled him to give thanks [in the first place] and that is the gratitude for being thankful.

96ـ مَنْ شَكَرَ اللّهَ سُبْحانَهُ وَجَبَ عَلَيْهِ شُكْرَتانِ، إذ وَفَّقَهُ لِشُكْرِهِ وهُوَ شُكْرُ الشُّكْرِ.

97. One who shows gratitude to you for your kindness (or the kindness of someone else) has [actually] requested you [for something].

97ـ مَنْ شَكَرَ إلَيْكَ مَعْرُوفَكَ (غَيْرَكَ) فَقَدْ سَأَلَكَ.

98. One who does not show gratitude for blessing is deprived of more [blessings].

98ـ مَنْ لَمْ يَشْكُرِ النِّعْمَةَ مُنِعَ الزِّيادَةَ.

99. Nothing fortifies blessings like gratitude.

99ـ ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

100. Nothing shows gratitude for favors like bestowing them on others.

100ـ ما شُكِرَتِ النِّعَمُ بِمِثْلِ بَذْلِها.

101. Allah, the Glorified, does not open the door of gratitude for anyone and then close the door of increase [in blessings].

101ـ ما كانَ اللّهُ سُبْحانَهُ لِيَفْتَحَ عَلى أحَد بابَ الشُّكْرِ ويُغْلِقَ عَلَيْهِ بابَ المَزيد.

102. With gratitude blessings last [longer].

102ـ مَعَ الشُّكْرِ تَدُومُ النِّعْمَةُ.

103. Do not forget to show your gratitude when you receive blessings.

103ـ لا تَنْسَوْا عِنْدَ النِّعْمَةِ شُكْرَكُمْ.

104. Be a thankful servant in times of ease and a patient servant in times of adversity.

104ـ كُنْ فِي السَّـرّاءِ عَبْداً شَكُوراً، وَفِي الضَّـرّاءِ عَبْداً صَبُوراً.

1. ...As opposed to hiding one's wealth and pretending to be poor.

Doubt and Misgiving–الشك والإرتياب

1. Doubt corrupts certitude and nullifies faith.

1ـ اَلشَكُ يُفْسِدُ اليَقينَ ويُبْطِلُ الدّينَ.

2. Be wary of doubt, for verily it corrupts religion and nullifies certitude.

2ـ إيّاكَ والشَّكَّ، فَإنَّهُ يُفْسِدُ الدّينَ، ويُبْطِلُ اليَقينَ.

3. The most destructive thing is doubt and uncertainty, and the most constructive thing is piety and keeping aloof from sin.

3ـ أهْلَكُ شَيْء اَلشَّكُّ والإرْتيابُ، وأمْلَكُ شَيْء الوَرَعُ وَالإجْتِنابُ.

4. Doubt is misgiving.

4ـ اَلشَّكُّ اِرْتيابٌ.

5. Doubt [in the existence of God] is disbelief.

5ـ اَلشَّكُّ كُفْرٌ.

6. Doubt corrupts religion.

6ـ اَلشَّكُّ يُفْسِدُ الدِّينَ.

7. Doubt nullifies faith.

7ـ اَلشَّكُّ يُحْبِطُ الإيمانَ.

8. Doubt is the fruit of ignorance.

8ـ اَلشَّكُّ ثَمَرَةُ الجَهْلِ.

9. Doubt leads to polytheism.

9ـ اَلِارْتيابُ يُوجِبُ الشِّرْكَ.

10. Doubt puts out the light of the heart.

10ـ اَلشَّكُّ يُطْفِيُ نُورَ القَلْبِ.

11. Indeed doubt was only named '*shubha'* because it resembles the truth. As for the close friends of Allah, their illumination in it is [their] certitude and the direction of the right path is [itself] their guide; while the enemies of Allah are called towards it (doubt) by their misguidance and their guide is blindness.

11ـ إنَّما سُمِّيَتْ الشُّبْهَةُ شُبْهَةً لأنَّها تُشْبِهُ الْحَقَّ، فَأمّا أوْلِياءُاللّهِ فَضِيائُهُمْ فيها اليَقينُ، ودَليلُهُمْ سَمْتُ الهُدى، وأمّا أعْداءُ اللّهِ فَدَعاوُهُمْ(فَدَعاهُمْ) إلَيْهَا الضَّلالُ،وَ دَليلُهُمْ العَمى.

12. The bane of certitude is doubt.

12ـ آفَةُ اليَقينِ اَلشَّكُّ.

13. By continued doubt [in God], polytheism comes about.

13ـ بِدَوامِ الشَّكِّ يَحْدُثُ الشِّرْكُ.

14. The fruit of doubt is perplexity.

14ـ ثَمَرَةُ الشَّكِّ الحَيْرَةُ.

15. It is possible that conjecture may [turn out to] be correct.

15ـ رُبَّما أدْرَكَ الظَّنُّ بِالصَّوابِ.

16. The cause of perplexity is doubt.

16ـ سَبَبُ الحَيْرَةِ الشَّكُّ.

17. I am amazed at the one who doubts in the power of Allah while he sees His creation!

17ـ عَجِبْتُ لِمَنْ يَشُكُّ في قُدْرَةِ اللّهِ وهُوَ يَرى خَلْقَهُ.

18. Acting suspicious1 is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

18ـ فِعْلُ الرِّيْبَةِ عارٌ، والوُلُوعُ بِالغيْبَةِ نارٌ.

19. Everything that is devoid of certitude is [mere] conjecture and dubiety.

19ـ كُلُّ ما خَلاَ اليَقينِ ظَنٌّ وشُكُوكٌ.

20. Every person has a [desire and a] need, so distance yourselves from suspicion.

20ـ لِكُلِّ إنْسان أرَبٌ فَابْعُدُوا عَنِ الرَّيْبِ.

21. A person will never go astray until his doubt overcomes his certainty.

21ـ لَنْ يَضِلَّ المَرْءُ حتّى يَغْلِبَ شَكُّهُ يَقينَهُ.

22. One who falters increases his doubt.

22ـ مَنْ يَتَرَدَّدْ يَزْدَدْ شَكّاً.

23. One whose doubt increases, his religion gets corrupted.

23ـ مَنْ كَثُرَ شَكُّهُ فَسَدَ دينُهُ.

24. One whose suspicion increase, his backbiting [also] increases.

24ـ مَنْ كَثُرَتْ رِيبَتُهُ، كَثُرَتْ غيبَتُهُ.

25. The sincere one is not suspicious and the one who is certain does not doubt.

25ـ مَا ارْتابَ مُخْلِصٌ، وَلاشَكَّ مُوقِنٌ.

26. He in whose heart doubt has settled does not believe in Allah.

26ـ ما آمَنَ بِاللّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

27. Keeping away from suspicion is from the best magnanimity.

27ـ مُجانَبَةُ الرَّيْبِ مِنْ أحْسَنِ الفُتُوَّةِ.

28. Who can be more of a failure than the one who crosses [over] from certainty towards doubt and perplexity?

28ـ مَنْ أخْيَبُ مِمَّنْ تَعَدّى اليَقينَ إلَى الشَّكِّ والحَيْرَةِ.

29. The smallest doubt can corrupt certitude.

29ـ يَسيرُ الشَّكِّ يُفْسِدُ اليَقينَ.

30. Nobody more timid than the suspicious one.

30ـ لا أجْبَنَ مِنْ مُريب.

31. Suspicion leads to mistrust.

31ـ الرِّيْبَةُ تُوجِبُ الظِّنَةَ.

32. When suspicion appears, thoughts [about others] become negative.

32ـ إذا ظَهَرَتِ الرِّيْبَةُ سائَتِ الظُّنُونُ.

33. Abandon that which causes you to doubt for that which does not cause you to doubt.

33ـ دَعْ ما يُريبُكَ إلى ما لا يُريبُكَ.

34. Let your inquiry into doubtful matters be conclusive, for indeed the one who falls into them becomes confounded.

34ـ لِيَصْدُقْ تَحَرّيكَ فِي الشُّبَهاتِ فَإنَّ مَنْ وَقَعَ فيها اِرْتَبَكَ.

35. The sceptic has no religion and the backbiter has no magnanimity.

35ـ لادينَ لِمُرْتاب، وَلا مُرُوَّةَ لِمُغْتاب.

36. The suspicious one is never found in a sound state.

36ـ لايُلْفَى المُريبُ صَحيحاً.

37. The most abased of people is the sceptic.

37ـ أذَلُّ النّاسِ المُرْتابُ.

38. The suspicious person is always sick.

38ـ اَلمُريبُ أبَداً عَليلٌ.

39. The sceptic has no religion.

39ـ اَلمُرْتابُ لادينَ لَهُ.

40. The doubting one has no certitude.

40ـ اَلشَّاكُّ لايَقينَ لَهُ.

1. Or: Doing something that makes others suspicious...

Complaining of Distress-شِكاية الضرّ

1. Whoever complains of his distress to [anyone] other than a believer, it is as if he has complained against Allah, the Glorified.

1ـ مَنْ شَكى ضُـرَّهُ إلى غَيْـرِ مُؤْمِن، فَكَأَنَّما شَكىَ اللّهَسُبْحانَهُ.

2. Whoever complains of his distress to a believer, it is as if he has complained to Allah, the Glorified.

2ـ مَنْ شَكى ضُـرَّهُ إلى مُؤْمِن، فَكَأَنَّما شَكى إلَى اللّهِ سُبْحانَهُ.

Schadenfreude- الشماتة

1. ne who is gleeful of the mistakes made by others, [then] others will be gleeful of his mistakes.

1ـ مَنْ شَمِتَ بِزَلَّةِ غَيْرِهِ، شَمِتَ غَيْـرُهُ بِزَلَّتِهِ.

Consultation and Deliberation- الشور والمشاورة

1. Participating in deliberation leads to the appropriate decision.

1ـ اَلشِّرْكَةُ فِي الرَّأْيِ تُؤَدّي إِلَى الصَّوابِ.

2. Consult your enemies; you will know from their opinion how much enmity they have [for you] and what their objectives are.

2ـ اِسْتَشِرْ أَعْداءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدارَ عَداوَتِهِمْ، ومَواضِعَ مَقاصِدِهِمْ.

3. Consult your intelligent enemy and be wary of the opinion of your ignorant friend.

3ـ اِسْتَشِرْ عَدُوَّكَ العاقِلَ، واحْذَرْ رَأْيَ صَديقِكَ الجاهِلَ.

4. Compare some opinions with others, from this the right course of action will come to light.

4ـ اِضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْض يَتَوَلَّدْ مِنْهُ الصَّوابُ.

5. Suspect your intellects, for indeed it is from trusting in them that mistakes are made.

5ـ اِتَّهِمُوا عُقُولَكُمْ فَإِنَّهُ مِنَ الثِّقَةِ بِها يَكُونُ الخَطاءُ.

6. Consultation is [a means of] ease for you and a difficulty for others.

6ـ اَلمُشاوَرَةُ راحَةٌ لَكَ وتَعَبٌ لِغَيْرِكَ.

7. The best person whom you can consult is the one with [abundant] experience and the worst person whom you can associate with is the one with [numerous] faults.

7ـ أَفْضَلُ مَنْ شاوَرْتَ ذُو التَّجارِبِ، وَشَرُّ مَنْ قارَنْتَ ذُو المَعائِبِ.

8. Consultation is [a means of] seeking [assistance and] support.

8ـ اَلمُشاوَرَةُ اِسْتِظْهارٌ.

9. Seeking advice is the essence [and source] of guidance.

9ـ اَلاِسْتِشارَةُ عَيْنُ الهِدايَةِ.

10. The one who seeks advice is protected from failure.

10ـ اَلمُسْتَشيرُ مُتَحَصِّنٌ مِنَ السَّقَطِ.

11. The one who seeks advice is on the side of success.

11ـ اَلمُسْتَشيرُ عَلى طَرَفِ النَّجاحِ.

12. Consultation elicits for you the correct opinions of others.

12ـ اَلْمَشْوَرَةُ تَجْلِبُ لَكَ صَوابَ غَيْرِكَ.

13. Indeed consultation has only been urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

13ـ إِنَّما حُضَّ عَلَى المُشاوَرَةِ لأنَّ رَأْيَ المُشيرِ صِرفٌ ورَأيَ المُسْتَشيرِ مَشُوبٌ بِالهَوى.

14. The bane of consultation is contradiction of opinions.

14ـ آفَةُ المُشاوَرَةِ اِنْتِقاضُ الآراءِ.

15. When you have decided [to do something], then consult [with others].

15ـ إذا عَزَمْتَ فَاسْتَشِرْ.

16. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to tomorrow, and perform each day's action on that same day.

16ـ إذا أَمْضَيْتَ أمْراً فَأَمْضِهِ بَعْدَ الرَّوِيَّةِ ومُراجَعَةِ المَشْوَرَةِ،وَلا تُؤَخِّرْ عَمَلَ يَوْم إلى غَد، وأَمْضِ لِكُلِّ يَوْم عَمَلَهُ.

17. Ignorance of the adviser is [a cause of] destruction of the consulter.

17ـ جَهْلُ المُشيرِ هَلاكُ المُسْتشيرِ.

18. It behooves the intelligent one to add the opinion of the intelligent people to his opinion and to merge the knowledge of the wise with his knowledge.

18ـ حَقٌّ عَلَى العاقِلِ أنْ يُضيفَ إلى رَأْيِهِ رَأيَ العُقَلاءِ، ويَضُمَّ إلى عِلْمِهِ عُلُومَ الحُكَماءِ.

19. It behooves the intelligent one to continuously seek the right path and abandon obstinacy.

19ـ حَقٌّ عَلَى العاقِلِ أنْ يَسْتَديمَ الإرْشادَ ويَتْرُكَ الاِسْتِبْدادَ.

20. The best among those whom you consult are the people of wisdom and knowledge, and those who

possess experience and judiciousness.

20ـ خَيْرُ مَنْ شاوَرْتَ ذَوُوا النُّهى والعِلْمِ، وأُولُوالتَّجارِبِ والحَزْمِ.

21. Betrayal of the one who submits [to you] and the one who consults [you] is from the most atrocious acts and the gravest wickedness, and leads to punishment in hellfire.

21ـ خِيانَةُ المُسْتَسْلِمِ والمُسْتَشيرِ مِنْ أفْظَعِ الأُمُورِ، وأعْظَمِ الشُّرُورِ، ومُوجِبُ عَذابِ السَّعيرِ.

22. Consult before you decide and think before you proceed.

22ـ شاوِرْ قَبْلَ أنْ تَعْزِمَ، وَفَكِّرْ قَبْلَ أنْ تُقْدِمَ.

23. Consult the intelligent ones and you will be safe from error and regret.

23ـ شاوِرْ ذَوِي العُقُولِ، تَأْمَنِ الزَّلَلَ والنَّدَمَ.

24. Consult in your affairs those who fear Allah and you will be rightly guided.

24ـ شاوِرْ في أُمُورِكَ الَّذينَ يَخْشَوْنَ اللّهَ تَرْشُدْ.

25. Being unjust to the one who seeks advice is [the worst form of] oppression and betrayal.

25ـ ظُلْمُ المُسْتَشيرِ ظُلْمٌ وخيانَةٌ.

26. You must seek consultation, for indeed it is the result of judiciousness.

26ـ عَلَيْكَ بِالمُشاوَرَةِ فَإنَّها نَتيجَةُ الحَزْمِ.

27. It is the duty of the one who is consulted to strive in giving an [appropriate] opinion but it is not for him to guarantee success.

27ـ علَى المُشيرِ الاِجْتِهادُ فِي الرَّأْيِ، ولَيْسَ عَلَيْهِ ضَمانُ النُجْحِ.

28. The essence [and source] of guidance is in consultation.

28ـ فِي الاِسْتِشارَةِ عَيْنُ الهِدايَةِ.

29. Consultation suffices as a supporter.

29ـ كَفى بِالمُشاوَرَةِ ظَهيراً.

30. One who acts against [good] advice gets perplexed.

30ـ مَنْ خالَفَ المَشْوَرَةَ اِرْتَبَكَ.

31. One who consults an intelligent person acquires [his objective].

31ـ مَنْ اِسْتَشارَ العاقِلَ مَلَكَ.

32. One whose adviser goes astray, his planning is nullified.

32ـ مَنْ ضَلَّ مُشيرُهُ بَطَلَ تَدْبيرُهُ.

33. Whoever gives sincere advice to the one who consults him, his planning becomes good.

33ـ مَنْ نَصَحَ مُسْتَشيرَهُ صَلُحَ تَدْبيرُهُ.

34. Whoever cheats the one who consults him, his foresight is taken away.

34ـ مَنْ غَشَّ مُسْتَشيرَهُ سُلِبَ تَدْبيرُهُ.

35. One who consults the people of intellect is enlightened by the lights of the intellects.

35ـ مَنْ شاوَرَ ذَوِي العُقُولِ اِسْتَضاءَ بِأَنْوارِ العُقُولِ.

36. One who consults the people of intellect and wisdom attains success and rightness.

36ـ مَنْ شاوَرَ ذَوِي النُّهى والأَلْبابِ فازَ بِالنُّجْحِ والصَّوابِ.

37. One who consults with the people shares in their [combined] intellects.

37ـ مَنْ شاوَرَ الرِّجالَ شارَكَها في عُقُولِها.

38. One who consults the people of intellect and wisdom, gains success through prudence and aptness?

38ـ مَنِ اسْتَشارَ ذَوِي النُّهى والألبابِ فازَ بِالحَزْمِ والسَّدادِ.

39. One who persists in consultation does not lack a praiser when the right result is achieved or an apologizer when a mistake is made.

39ـ مَنْ لَزِمَ المُشاوَرَةَ لَمْ يَعْدَمْ عِنْدَ الصَّوابِ مادِحاً وعِنْدَ الخَطاءِ عاذِراً.

40. One who seeks advice does not go astray.

40ـ ما ضَلَّ مَنِ اسْتَشارَ.

41. Nothing derives an appropriate outcome like consultation.

41ـ مَا اسْتُنْبِطَ الصَّوابُ بِمِثْلِ المُشاوَرَةِ.

42. Consulting the judicious person who is concerned for you is a [means of attaining] triumph.

42ـ مُشاوَرَةُ الحازِمِ المُشْفِقِ ظَفَرٌ.

43. Consulting the ignorant person who is concerned for you one is dangerous.

43ـ مُشاوَرَةُ الجاهِلِ المُشْفِقِ خَطَرٌ.

44. How good a support consultation is!

44ـ نِعْمَ المُظاهَرَةُ المُشاوَرَةُ.

45. What a good backing [and support] consultation is!

45ـ نِعْمَ الاِسْتِظْهارُ المُشاوَرَةُ.

46. Do not consult with your enemy and hide your information [from him].

46ـ لاتُشاوِرْ عَدُوَّكَ، واسْتُرْهُ خَبَرَكَ.

47. Never consult with the ignorant in your affairs.

47ـ لاتُشاوِرَنَّ في أمْرِكَ مَنْ يَجْهَلُ.

48. Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

48ـ لاتَسْتَصْغِرَنَّ عِنْدَكَ الرَّأْيَ الخَطيرَ إذا أتاكَ بِهِ الرَّجُلُ الحَقيرُ.

49. Do not include a miser in your consultation as he will turn you away from the goal and frighten you with poverty.

49ـ لاتُدْخِلَنَّ في مَشْوَرَتِكَ بَخيلاً فَيَعْدِلَ بِكَ عَنِ القَصْدِ ويَعِدَكَ الفَقْرَ.

50. Never include a coward in your consultation as he will weaken your resolve in the matter and [will] make a mountain out of a mole hill.

50ـ لاتُشْرِكَنَّ في رَأْيِكَ جَباناً يُضَعِّفُكَ عَنِ الأمْرِ، ويُعَظِّمُ عَلَيْكَ ما لَيْسَ بِعَظيم.

51. Do not consult the liar, for indeed he is like the mirage that makes the distant seem near and the near seem distant.

51ـ لاتَسْتَشِرِ الكَذَّابَ فَإنَّهُ كَالسَّرابِ يُقَرِّبُ عَلَيْكَ البَعيدَ وَيُبَعِدُّ عَلَيْكَ القَريبَ.

52. Never include a greedy person in your consultation as he will facilitate evil [deeds] and glamorize avarice for you.

52ـ لاتُشْرِكَنَّ في مَشْوَرَتِكَ حَريصاً يُهَوِّنْ عَلَيْكَ الشَّرَّ، وَيُزَيِّنْ لَكَ الشَّرَهَ.

53. The intelligent one never dispenses with consultation.

53ـ لا يَسْتَغْنِي العاقِلُ عَنِ المُشاوَرَةِ.

54. There is no backing [and support that is stronger and] more reliable than consultation.

54ـ لامُظاهَرَةَ أَوْثَقُ مِنْ مُشاوَرَة.

55. One who becomes satisfied with his own intellect (or action) has gone astray.

55ـ مَنِ اسْتَغْنى بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

Eagerness and Longing–الشّوق والمشتاق

1. Longing [for Allah and the Hereafter] is from the qualities of those who have certitude.

1ـ اَلشَّوْقُ شيمَةُ المُوقِنينَ.

2. Longing [for Allah] is the intimate companion of the Gnostics.

2ـ اَلشَّوْقُ خُلْصانُ العارِفينَ.

3. One who longs [for Allah] forgets [this world].

3ـ مَنِ اشْتاقَ سَلا.

4. One who longs [for Allah] sets out [towards him] at nightfall.

4ـ مَنِ اشْتاقَ أَدْلَجَ.

Lust-الشهوة

1. Lust is one of the two causes of deviation.

1ـ الشَهْوَةُ أحَدُ المُغْوِيَيْنِ.

2. Lustful desires are fatal illnesses, and the best cure for them is acquiring patience against them.

2ـ اَلشَّهَواتُ أعْلالٌ قاتِلاتٌ، وأفْضَلُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

3. Lustful desires are the snares of Satan.

3ـ اَلشَّهَواتُ مَصائِدُ الشَّيْطانِ.

4. Overcome [your] lust, [and] your wisdom will be perfected.

4ـ اِغْلَبِ الشَّهْوَةَ، تَكْمُلْ لَكَ الحِكْمَةُ.

5. Turn your back on lustful desires, for indeed they drive you to perform sinful acts and to fall upon evil deeds.

5ـ أُهْجُرُوا الشَّهَواتِ، فَإنَّها تَقُودُكُمْ إلى رُكُوبِ الذُّنُوبِ، والتَّهَجُّمِ عَلَى السَيِّئاتِ.

6. Lustful desires are fatal diseases, and the best cure for them is acquiring patience against them.

6ـ اَلشَّهَواتُ آفاتٌ قاتِلاتٌ، وخَيْرُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

7. Beware of allowing lustful desires to dominate you, for indeed its immediate result is dispraised and future consequence is detrimental.

7ـ إيّاكُمْ وتَحَكُّمَ الشَّهَواتِ عَلَيْكُمْ، فَإنَّ عاجِلَها ذَميمٌ، وآجِلَها وَخيمٌ.

8. Beware of letting lustful desires overpower you hearts, for indeed its beginning is bondage and its end is destruction.

8ـ إيّاكُمْ وغَلَبَةَ الشَّهَواتِ عَلى قُلُوبِكُمْ، فَإنَّ بِدايَتَها مَلَكَةٌ، ونِهايَتَها هَلَكَةٌ.

9. The beginning of lust is pleasure and its end is harm.

9ـ أوَّلُ الشَّهْوَةِ طَرَبٌ، وآخِرُها عَطَبٌ.

10. Lust entices.

10ـ اَلشَّهْوَةُ تُغْري.

11. Lustful desires are diseases.

11ـ اَلشَّهَواتُ آفاتٌ.

12. Lustful desires are lethal.

12ـ اَلشَّهَواتُ قاتِلاتٌ.

13. Lust is spoliation [of intellect and faith].

13ـ اَلشَّهْوَةُ حَرَبٌ.

14. Lust is the most harmful of enemies.

14ـ اَلشَّهْوَةُ أضَرُّ الأعْداءِ.

15. Lustful desires are lethal poisons.

15ـ اَلشَّهَواتُ سُمُومٌ قاتِلاتٌ.

16. Lustful desires enslave the ignorant.

16ـ اَلشَّهَواتُ تَسْتَرِقُّ الجَهُولَ.

17. Yielding to lust is the worst disease.

17ـ اَلاِنْقيادُ لِلشَّهْوَةِ أدْوَأُ الدّاءِ.

18. Verily if you are controlled by your lustful desires, they will cause you to leap into frivolity and error.

18ـ إنَّكُمْ إنْ مَلَّكْتُمْ شَهَواتِكُمْ نَزَتْ بِكُمْ إلَى الأَشَرِ والغَوايَةِ.

19. When lust tries to overcome you then defeat it by curtailing excesses.

19ـ إذا غَلَبَتْ عَلَيْكَ الشَّهْوَةُ فَاغْلِبْها بِالاِخْتِصارِ.

20. By controlling [one's] lust, one becomes free of every flaw.

20ـ بِمِلْكِ الشَّهْوَةِ اَلتَّنَزُّهُ عَنْ كُلِّ عاب.

21. Abandoning lustful desires is the best worship and the most beautiful habit.

21ـ تَرْكُ الشَّهَواتِ أفْضَلُ عِبادَة وأجْمَلُ عادَة.

22. The sweetness of lust is made bitter by the shame of ignominy [and humiliation].

22ـ حَلاوَةُ الشَّهْوَةِ يُنَغِّصُها عارُ الفَضيحَةِ.

23. Repulsing lust is more effective in exterminating it while fulfilling it only makes it more intense.

23ـ رَدُّ الشَّهْوَةِ أقْضى لَها وقَضائُها أشَدُّ لَها.

24. Inhibiting lust and anger is the struggle of the noble ones.

24ـ رَدْعُ الشَّهْوَةِ والغَضَبِ جِهادُ النُّبَلاءِ.

25. Increased lust degrades magnanimity.

25ـ زيادَةُ الشَّهْوَةِ تُزْري بِالمُرُوءَةِ.

26. Being overpowered by lust is the cause of evil.

26ـ سَبَبُ الشَّرِّ غَلَبَةُ الشَّهْوَةِ

27. The flame of lust induces the impairment [and destruction] of the soul.

27ـ ضِرامُ الشَّهْوَةِ تَبْعَثُ عَلى تَلَفِ المُهْجَةِ.

28. Counter lust with restraint.

28ـ ضادُّوا الشَّهْوَةَ بِالقَمْعِ.

29. Oppose lust as a rival would oppose his rival and fight it as an enemy would fight his enemy.

29ـ ضادُّوا الشَّهْوَةَ مُضادَّةَ الضِّدِ ضِدَّهُ، وحارِبُوها مُحارَبَةَ العَدُوِّ العَدُوَّ.

30. Obeying one's lust corrupts the faith.

30ـ طاعَةُ الشَّهْوَةِ تُفْسِدُ الدّينَ.

31. Obedience to lust is destruction and disobedience to it is dominion.

31ـ طاعَةُ الشَّهْوَةِ هُلْكٌ، ومَعْصِيَتُها مُلْكٌ.

32. He who turns away from the lustful desires of this world attains the Garden of Repose [in the Hereafter].

32ـ ظَفِرَ بِجَنَّةِ المَأوى مَنْ أعْرَضَ عَنْ شَهَواتِ الدُّنيا.

33. The slave to lust is lowlier than the slave of a human being.

33ـ عَبْدُ الشَّهْوَةِ أذَلُّ مِنْ عَبْدِ الرِّقِ.

34. The slave to lust is a prisoner who cannot be freed from his imprisonment.

34ـ عَبْدُ الشَّهْوَةِ أسيرٌ لايَنْفَكُّ أسْرُهُ.

35. The heart that is attached to lustful desires is unable to benefit from sincere exhortations.

35ـ غَيْرُ مُنْتَفِع بِالعِظاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَواب.

36. Being overpowered by lust is the greatest destruction, and controlling it is the most honourable dominance.

36ـ غَلَبَةُ الشَّهْوَةِ أعْظَمُ هُلْك، ومِلْكُها أشْرَفُ مِلْك.

37. Being overpowered by lust nullifies preservation [of oneself from sin] and leads to destruction.

37ـ غَلَبَةُ الشَّهْوَةِ تُبْطِلُ العِصْمَةَ وتُورِدُ الهُلْكَ.

38. Overcome [your] lust before it ferocity becomes strong, for verily if it becomes strong it will possess you and use you, and you will not be able to stand up against it.

38ـ غالِب الشَّهْوَةَ قَبْلَ قُوَّةِ ضَراوَتِها فَإنَّها إنْ قَوِيَتْ مَلَكَتْكَ، وَاسْتَفادَتْكَ(اِستقادَتكَ) ولَمْ تَقْدِرْ عَلى مُقاوِمَتِها.

39. The comrade of lustful desires is the prisoner of [their] consequences.

39ـ قَرينُ الشَّهَواتِ أسيرُ التَّبِعاتِ.

40. The associate of lust has a sick soul and a troubled mind.

40ـ قَرينُ الشَّهْوَةِ مَريضُ النَّفْسِ مَعْلُولُ(مَغْلُولُ) العَقْلِ.

41. Resist lust by subduing it and you will be victorious.

41ـ قاوِمِ الشَّهْوَةَ بِالقَمْعِ لَها تَظْفَرْ.

42. How many a lustful desire has prevented [one from attaining] a lofty status!

42ـ كَمْ مِنْ شَهْوَة مَنَعَتْ رُتْبَةً.

43. How can one who is not aided by [divine] protection refrain from lust?

43ـ كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنْهُ العِصْمَةُ؟!

44. A servant will never be destroyed until he prefers his lust over his religion.

44ـ لَنْ يَهْلِكَ العَبْدُ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ.

45. There is no sin that is worse than following [one's] lust, so do not obey it as it will preoccupy you from [the remembrance of] Allah.

45ـ لَيْسَ فِي المَعاصي أَشَدُّ مِنْ اِتِّباعِ الشَّهْوَةِ فَلا تُطيعُوها فَيَشْغَلَكُمْ عَنِ اللّهِ.

46. If you had abstained from lustful desires you would surely have been safe from tribulations.

46ـ لَوْ زَهِدْتُمْ فِي الشَّهَواتِ لَسَلِمْتُمْ مِنَ الآفاتِ.

47. Whoever overcomes his lust, his intellect becomes manifested.

47ـ مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

48. Whoever is overcome by his lust, his soul will not be safe.

48ـ مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلَمْ نَفْسُهُ.

49. One who is patient in the face of his lust becomes complete in [his] magnanimity.

49ـ مَنْ صَبَرَ عَلى شَهْوَتِهِ تَناهى فِي المُرُوَّةِ.

50. One who controls his lust is indeed pious.

50ـ مَنْ مَلَكَ شَهْوَتَهُ كانَ تَقِيًّا.

51. One who kills his lust rejuvenates his magnanimity.

51ـ مَنْ أماتَ شَهْوَتَهُ أحْيى مُرُوَّتَهُ.

52. One whose lust increases, [the expense for] his provision becomes heavy.

52ـ مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَؤُنَتُهُ.

53. One who overcomes his lust, protects his status.

53ـ مَنْ غَلَبَ شَهْوَتَهُ صانَ قَدْرَهُ.

54. Whoever hastens towards lustful desires, afflictions rush towards him.

54ـ مَنْ تَسَرَّعَ إلَى الشَّهَواتِ تَسَرَّعَ إلَيْهِ الآفاتُ.

55. One who is enticed by lustful desires permits his soul to be a target of calamities.

55ـ مَنْ غَرِيَ بِالشَّهَواتِ أباحَ نَفْسَهُ الغَوائِلَ.

56. Whoever controls his lust, his magnanimity becomes complete and his end becomes good.

56ـ مَنْ مَلَكَ شَهْوَتَهُ كَمُلَتْ مُرُوَّتُهُ، وحَسُنَتْ عاقِبَتُهُ.

57. One who does not control his lust does not control his intellect.

57ـ مَنْ لَمْ يَمْلِكْ شَهْوَتَهُ لَمْ يَمْلِكْ عَقْلَهُ.

58. One who has not remedied his lust by abandoning it is still sick.

58ـ مَنْ لَمْ يُداوِ شَهْوَتَهُ بِالتَّرْكِ لَمْ يَزَل عَليلاً.

59. Multiplication of sins stems from submission to lust.

59ـ مِنْ مُطاوَعَةِ الشَّهْوَةِ تَضاعُفُ الآثامِ.

60. One who is overcome by lust is more abased than one who is enslaved.

60ـ مَغْلُوبُ الشَّهْوَةِ أذَلُّ مِن مَمْلُوكِ الرِّقِ.

61. One who makes a habit of following [his] lustful desires is overwhelmed by afflictions, is associated with evils and has certainty about the permanence [of this world].

61ـ مُدْمِنُ الشَّهَواتِ صَريعُ الآفاتِ، مُقارِنُ السَّيِّئاتِ، مُوقِنٌ بِالثَّباتِ.

62. Do not exceed the limits in your lust and anger as they will degrade you.

62ـ لاتُسْرِفْ في شَهْوَتِكَ وغَضَبِكَ فَيُزْرِيا بِكَ.

63. There is no reason with lust.

63ـ لاعَقْلَ مَعَ شَهْوَة.

64. Nothing corrupts God-wariness but the dominance of lust.

64ـ لايُفْسِدُ التَّقْوى إلاّ غَلَبَةُ الشَّهْوَةِ.

65. There is no trial [and temptation] greater than lust.

65ـ لا فِتْنَةَ أعْظَمُ مِنَ الشَّهْوَةِ.

66. How good it would be for people not to desire that which they ought not to [crave for].

66ـ ما أحْسَنَ بِالإنْسانِ أنْ لايَشْتَهِيَ ما لا يَنْبَغي.

The Martyr-الشهيد

1. One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet and the right of his household, has died a martyr and his reward rests with Allah, the Glorified. He is also eligible for the recompense of the good acts he intended to do, as his intention takes the place of drawing his sword [in battle]. Indeed, for everything there is a [limited] term that it cannot go beyond.

1ـ مَنْ ماتَ عَلى فِراشِهِ وهُوَ على مَعْرِفَةِ حَقّ رَبِّهِ ورَسُولِهِ وحَقّ أهْلِ بَيْتِهِ ماتَ شَهيداً، ووَقَعَ أجْرُهُ عَلَى اللّهِ سُبْحانَهُ واسْتَوْجَبَ ثَوابَ ما نَوى مِنْ صالِحِ عَمَلِهِ، وقامَتْ نِيَّتُهُ مَقامَ إصْلاتِهِ سَيْفَهُ (بِسَيْفِهِ)، فَإنَّ لِكُلّ شَيء أجَلاً لايَعْدُوهُ.

2. We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the fellowship of the felicitous and the company of the Prophets and the virtuous ones.

2ـ نَسْأَلُ اللّهَ سُبْحانَهُ مَنازِلَ الشُّهَداءِ، ومُعايَشَةَ السُّعَداءِ، ومُرافَقَةَ الأنْبِياءِ والأبْرارِ.

Testimony-الشَّهادة

1. And testimony [has been prescribed] as a means of overcoming denials.

1ـ والشَّهادَةَ اِسْتِظْهاراً عَلَى المُجاحَداتِ.

2. One who gives false testimony for you will give a similar testimony against you.

2ـ مَنْ شَهِدَ لَكَ بِالباطِلِ شَهِدَ عَلَيْكَ بِمِثْلِهِ.

3. There is no good in the testimony of the treacherous.

3ـ لاخَيْرَ في شَهادَةِ خائِن.

Fame and renown-الشُّهرة والنّباهَة

1. Good renown is a fortification of power.

1ـ حُسْنُ الشُّهْرَةِ حِصْنُ القُدْرَةِ.

2. Love of fame is the cornerstone of every affliction.

2ـ حُبُّ النَّباهَةِ رَأْسُ كُلِّ بَلِيَّة.

Grey Hair of Old Age-الشَّيب

1. The grey hair of old age is enough of a warner.

1ـ كَفى بِالشَّيْبِ نَذيراً.

2. The grey hair of old age is enough of an announcer [of impending death].

2ـ كَفى بِالشَّيْبِ ناعِياً.

3. Change your grey hair [by dyeing it] and do not resemble the Jews.

3ـ غَيِّرُوا الشَّيْبَ، ولاتَشَبَّهُوا بِاليَهُودِ.

4. When you're black [hair] becomes white, your best [part of life] has passed away.

4ـ إذَا ابْيَضَّ أسْوَدُكَ ماتَ أطْيَبُكَ.

5. Grey hair [of old age] is the last of the promises of annihilation.

5ـ اَلشَّيْبُ آخِرُ مَواعيدِ الفَناءِ.

The Followers (Shi'a)-الشيعة

1. Verily the People of Paradise will look at the stations of our followers just as a person among you looks at the celestial bodies in the sky.

1ـ إنَّ أهْلَ الجَنَّةِ لَيَتَراؤُنَ مَنازِلَ شيعَتِنا، كَما يَتَراءَى الرَّجُلُ مِنْكُمْ الكَواكِبَ في أُفُقِ السَّماءِ.

2. Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

2ـ إنَّ اللّهَ سُبْحانَهُ أطْلَعَ إلَى الأرضِ، فاخْتارَ لَنا شيعَةً يَنْصُرُونَنا، وَيَفْرَحُونَ لِفَرَحِنا، ويَحْزَنُونَ لِحُزْنِنا، ويَبْذُلُونَ أنْفُسَهُمْ وأمْوالَهُمْ فينا أُولئكَ مِنّا وإلَيْنا.

3. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

3ـ شيعَتُنا كَالنَّحْلِ لَوْ عَرَفُوا مافي جَوْفِها لأَكَلُوها.

4. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

4ـ شيعَتُنا كَالأُتْرُجَّةِ طَيِّبٌ رِيحُها، حَسَنٌ ظاهِرُها وباطِنُها.

The Disgrace of a Man-شَيْن الرّجل

1. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

ـ أرْبَعٌ تَشينُ الرَّجُلَ: اَلبُخْلُ، والكِذْبُ، والشَّـرَهُ،وسُوءُ الخُلْقِ.

Patience and the patient-الصبر والصابر

1. Patience is the first prerequisite of proficiency (or certitude).

1ـ اَلصَّبْرُ أوَّلُ لَوازِمِ الإتْقانِ (الإيْقانِ).

2. Patience in times of hardship makes reward abundant.

2ـ اَلصَّبْرُ عَلَى المُصِيْبَةِ يُجْزِلُ المَثُوبَةَ.

3. Patience is one of the two triumphs.

3ـ اَلصَّبْرُ أَحَدُ الظَّفَرَيْنِ.

4. Patience in the face of calamities makes one attain honourable ranks.

4ـ اَلصَّبْرُ عَلَى النَّوائِبِ يُنيلُ شَرَفَ المَراتِبِ (المَطالِبِ).

5. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

5ـ اَلصَّبْرُ عَلى طاعَةِ اللّهِ أَهْوَنُ مِنَ الصَّبْرِ عَلى عُقُوبَتِهِ.

6. Patience in affliction is better than wellbeing in [times of] comfort.

6ـ اَلصَّبْرُ عَلَى البَلاءِ أَفْضَلُ مِنَ العافِيَةِ فِي الرَّخاءِ.

7. Patience is the best trait and knowledge is the most honourable embellishment and gift.

7ـ اَلصَّبْرُ أَفْضَلُ سَجِيَّة، والعِلْمُ أَشْرَفُ حِلْيَة وعَطِيَّة.

8. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

8ـ اَلصَّبْرُ أَنْ يَحْتَمِلَ الرَّجُلُ ما يَنُوبُهُ ويَكْظِمَ ما يُغْضِبُهُ.

9. Patience is of two types: enduring what you hate and abstaining from what you love.

9ـ اَلصَّبْرُ صبْرانِ: صَبْرٌ عَلى ما تَكْرَهُ، وصَبْرٌ عَمّا تُحِبُّ.

10. Patience is the best vestment of faith and the most honourable of human qualities.

10ـ اَلصَّبْرُ أحْسَنُ حُلَلِ الإيمانِ، وأشْرَفُ خَلائِقِ الإنْسانِ.

11. Refraining from lust is chastity, from anger is courage and from sin is piety.

11ـ اَلصَّبْرُ عَنِ الشَّهْوَةِ عِفَّةٌ، وعَنِ الغَضَبِ نَجْدَةٌ، وعَنِ المعْصِيَةِ وَرَعٌ.

12. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

12ـ اَلصَّبْرُ صَبْرانِ: صَبْرٌ فِي البَلاءِ حَسَنٌ جَميلٌ، وأحْسَنُ مِنْهُ الصَّبْرُ عَنِ المَحارِمِ.

13. Patience in poverty with dignity is better than wealth with indignity.

13ـ اَلصَّبْرُ عَلَى الفَقْرِ مَعَ العِزِّ أجْمَلُ مِنَ الغِنى معَ الذُّلِّ.

14. Patience in the face of agonizing distress leads to success in attaining opportunities.

14ـ اَلصَّبْرُ عَلى مَضَضِ الغُصَصِ يُوجِبُ الظَّفَرَ بِالفُرَصِ.

15. Be patient [and] you will achieve.

15ـ اِصْبِرْ تَنَلْ.

16. Be patient [and] you will triumph.

16ـ اِصْبِرْ تَظْفَرْ.

17. Occupy yourself with patience in adversity instead of being distressed by it.

17ـ اِشْتَغِلْ بِالصَّبْرِ عَلى الرَّزِيَّةِ عَنِ الجَزَعِ لَها.

18. Be patient with the action which will surely bring you reward and refrain from the action the punishment for which you will not be able to bear.

18ـ اِصْبِرْ عَلى عَمَل لابُدَّ لَكَ مِنْ ثَوابِهِ، وعَنْ عَمَل لاصَبْرَ لَكَ عَلى عِقابِهِ.

19. Adopt patience, for indeed patience has a sweet end and an auspicious result.

19ـ اِلْزَمِ الصَّبْرَ، فَإنَّ الصَّبْرَ حُلْوُ العاقِبَةِ، مَيْمُونُ المَغَبَّةِ.

20. Be patient with the bitterness of truth and beware of being deceived by the sweetness of falsehood.

20ـ اِصْبِرْ عَلى مَرارَةِ الحَقِّ، وإيّاكَ أنْ تَنْخَدِعَ لِحَلاوَةِ الباطِلِ.

21. Stick to the earth, be patient in trials, and do not move your hands and follow the fancy of your tongues [in order to start quarrels].

21ـ اِلْزَمُوا الأرْضَ، واصْبِرُوا عَلَى البَلاءِ،وَلاتَحَرِّكُوا بِأيْديكُمْ وهَوى أَلْسِنَتِكُمْ.

22. Espouse patience, for indeed it is the pillar of faith and the basis of affairs.

22ـ اِلْزَمُوا الصَّبْرَ، فَإِنَّهُ دِعامَةُ الإيمانِ، وَمِلاكُ الأُمُورِ.

23. The best patience is longanimity.

23ـ أفْضَلُ الصَّبرِ التَّصَبُّرُ.

24. The strongest resource for [facing] difficulties is patience.

24ـ أقْوى عُدَدِ الشَّدائِدِ الصَّبْرُ.

25. The best patience is during the bitter pain of tragedy.

25 ـ أفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الفَجيْعَةِ.

26. The best patience is abstaining from that which is loved [but prohibited].

26ـ أفْضَلُ الصَّبْرِ اَلصَّبْرُ عَنِ المَحْبُوبِ.

27. The best asset is patience in difficulty.

27ـ أفْضَلُ عُدَّة اَلصَّبْرُ عَلَى الشِدَّةِ.

28. The action with most praiseworthy results is patience.

28ـ إنَّ أحْمَدَ الأُمُورِ عاقِبَةً الصَّبْرُ.

29. Verily patience is a virtue except if it is [when others are patient] concerning you, and apprehension is bad except if it is over you; verily the affliction [we suffer] by your loss is great whereas [the hardships]

before you and after you are insignificant [in comparison].1

29 ـ إنَّ الصَّبْرَ لَجَميلٌ إلاّ عَنْكَ، وإنَّ الجَزَعَ لَقَبيحٌ إلاّ عَلَيْكَ، وإنَّ المُصابَ بِكَ لَجَليلٌ، وإنَّهُ قَبْلَكَ وبَعْدَكَ لَجَلَلٌ.

30. Patience is a foundation [for other good actions].

30ـ اَلصَّبْرُ مِلاكٌ.

31. Patience is an elevation; agitation is degradation.

31ـ اَلصَّبْرُ مَرْفَعَةٌ، اَلجَزَعُ مَنْقَصَةٌ.

32. Patience is a means of repelling [adversities].

32ـ اَلصَّبْرُ مَدْفَعَةٌ.

33. Patience is a victory; haste [and impatience] is a danger.

33ـ اَلصَّبْرُ ظَفَرٌ، اَلعَجَلُ خَطَرٌ.

34. Patience fights off mishaps.

34ـ الصَّبْرُ يُناضِلُ الحِدْثانَ.

35. Patience is the cornerstone of faith.

35ـ اَلصَّبْرُ رَأْسُ الإيمانِ.

36. Patience is the shield against poverty.

36ـ اَلصَّبْرُ جُنَّةُ الفاقَةِ.

37. Patience is the fruit of conviction.

37ـ اَلصَّبْرُ ثَمَرَةُ اليَقينِ.

38. Patience makes tragedy easier to bear.

38ـ اَلصَّبْرُ يُهَوِّنُ الفَجِيعَةَ.

39. Patience purges calamity.

39ـ اَلصَّبْرُ يُمَحِّصُ الرَّزِيَّةَ.

40. Patience is the fruit of faith.

40ـ اَلصَّبْرُ ثَمَرَةُ الإيمانِ.

41. Patience is an asset for [facing] affliction.

41ـ اَلصَّبْرُ عُدَّةٌ لِلْبَلاءِ.

42. Patience is the guarantor of success.

42ـ الصَّبْرُ كَفيلٌ بِالظَّفَرِ.

43. Patience is the symbol of [divine] succour.

43ـ اَلصَّبْرُ عُنْوانُ النَصْرِ.

44. Patience is more repelling for affliction[s].

44ـ اَلصَّبْرُ أدْفَعُ لِلْبَلاء.

45. Patience constrains the enemies.

45ـ اَلصَّبْرُ يُرْغِمُ الأعْداءَ.

46. Patience is the [best] resource for [tackling] poverty.

46ـ اَلصَّبْرُ عُدَّةُ الفَقْرِ.

47. Patience is an aide in every affair.

47ـ اَلصَّبْرُ عَوْنٌ عَلى كُلِّ أمْر.

48. Patience is the best of assets.

48ـ اَلصَّبْرُ أفْضَلُ العُدَدِ.

49. Patience is the strongest vestment.

49ـ اَلصَّبْرُ أقْوى لِباس.

50. Patience is a riding mount that does not stumble.

50ـ الصَّبْرُ مَطِيَّةٌ لاتَكْبُو.

51. Patience is the most helpful thing in [facing the hardships of] one's lifetime.

51ـ اَلصَّبْرُ أَعْوَنُ شَيْء عَلَى الدَّهْرِ.

52. Patience is the best of the believer's soldiers.

52 ـ اَلصَّبْرُ خَيْرُ جُنُودِ المُؤْمِنِ.

53. Judiciousness and excellence lie in patience.

53ـ اَلحَزْمُ والفَضيلَةُ فِي الصَّبْرِ.

54. Patience in the face of suffering leads to the gaining of opportunity.

54ـ اَلصَّبْرُ عَلَى المَضَضِ يُؤَدّي إلى إصابَةِ الفُرْصَةِ.

55. Patience descends [in proportion to] to the extent of the hardship.

55ـ اَلصَّبْرُ يَنْزِلُ عَلى قَدْرِ المُصيبَةِ.

56. Patience in times of difficulty is from the best endowments.

56ـ اَلصَّبْرُ عَلَى المَصائِبِ مِنْ أَفْضَلِ المَواهِبِ.

57. Patience in hardship blunts the edge of the one who rejoices in your suffering.

57ـ اَلصَّبْرُ عَلَى المُصيبَةِ يَفُلُّ حَدَّ الشّامِتِ.

58. Patience is more repelling for harm.

58ـ الصَّبْرُ أَدْفَعُ لِلضَّرَرِ.

59. If Allah tests you with some hardship, then be patient.

59ـ إنِ ابْتَلاكُمُ اللّهُ بِمُصيبَة فَاصْبِرُوا.

60. If you are patient, then in [the reward of] Allah there is a restoration [and recompense] from every hardship.

60ـ إنْ تَصْبِرُوا فَفِي اللّهِ مِنْ كُلِّ مُصيبَة خَلَفٌ.

61. If you are patient then things will transpire as ordained and you will be rewarded, and if you are agitated then things will transpire as ordained and you will bear the burden of sin.

61ـ إنْ صَبَرْتَ جَرى عَلَيْكَ القَلَمُ وأَنْتَ مَأْجُورٌ، وإنْ جَزَعْتَ جَرى عَلَيْكَ القَلَمُ وأَنْتَ مَأْزُورٌ.

62. Either be patient like the freemen or else seek distraction [and forget] like the inept.

62ـ إنْ صَبَرْتَ صَبْرَ الأحْرارِ، وإلاّ سَلَوْتَ سُلُوَّ الأغْمارِ.

63. If you are patient, you will attain the stations of the virtuous through your patience, and if you become agitated, then your agitation will cause you to enter the fire of hell.

63ـ إنْ صَبَرْتَ أدْرَكْتَ بِصَبْرِكَ مَنازِلَ الأبْرارِ، وإنْ جَزَعْتَ أوْرَدَكَ جَزَعُكَ عَذابَ النّارِ.

64. Either be patient like the honourable ones or else seek distraction like the animals.

64ـ إنْ صَبَرْتَ صَبْرَ الأكارِمِ، وَإلاّ سَلَوْتَ سُلُوَّ البَهائِمِ.

65. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

65ـ إنَّكَ لَنْ تُدْرِكَ ما تُحِبُّ مِنْ رَبِّكَ إلاّ بِالصَّبْرِ عَمّا تَشْتَهي.

66. Verily if you are patient in affliction, thankful in comfort and satisfied with the [divine] decree, you will gain the pleasure of Allah, the Glorified.

66ـ إنَّكُمْ إنْ صَبَرْتُمْ عَلَى البَلاءِ، وشَكَرْتُمْ فِي الرَّخاءِ، ورَضيتُمْ بِالقَضاءِ، كانَ لَكُمْ مِنَ اللّهِ سُبْحانَهُ الرِّضا.

67. When you are patient in adversity, you blunt its edge.

67ـ إذا صَبَرْتَ لِلْمِحْنَةِ فَلَلْتَ حَدَّها.

68. Through patience, adversity is made lighter.

68ـ بِالصَّبْرِ تَخِفُّ المِحْنَةُ.

69. Through patience, [one’s legitimate] desires are realized.

69ـ بِالصَّبْرِ تُدْرَكُ الرَّغائِبُ.

70. Through patience, the loftiness of matters is attained.

70ـ بِالصَّبْرِ تُدْرَكُ مَعالِي الأُمُورِ.

71. Give glad tidings of success and victory to yourself when you are patient.

71ـ بَشِّرْ نَفْسَكَ إذا صَبَرْتَ بِالنُّجْحِ والظَّفَرِ.

72. Dress yourself with patience and certainty, for these two are good provisions in [both] comfort and hardship.

72ـ تَجَلْبَبِ الصَّبْرَ واليَقينَ، فَإنَّهُما نِعْمَ العُدَّةُ فِي الرَّخاءِ وَالشِّدَّةِ.

73. The reward of patience takes away the sufferings of tribulation.

73ـ ثَوابُ الصَّبْرِ يُذْهِبُ مَضَضَ المُصيبَةِ.

74. The reward for patience is the loftiest reward.

74ـ ثَوابُ الصَّبْرِ أعْلَى الثَّوابِ.

75. Good patience is the vanguard of victory.

75ـ حُسْنُ الصَّبْرِ طَليعَةُ النَّصْرِ.

76. Good patience is the basis of every affair.

76ـ حُسْنُ الصَّبْرِ مِلاكُ كُلِّ أمْر.

77. Good patience is an aide in every matter.

77ـ حُسْنُ الصَّبْرِ عَوْنٌ عَلى كُلِّ أمْر.

78. Persevering patience is the symbol of success and victory.

78ـ دَوامُ الصَّبْرِ عُنْوانُ 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.

79ـ رَحِمَ اللّهُ امْرَءاً جَعَلَ الصَّبْرَ مَطِيَّةَ حَياتِه، والتَّقْوى عُدَّةَ وَفاتِهِ.

80. The cornerstone of faith is patience.

80ـ رَأسُ الإيمانِ الصَّبْرُ.

81. Your patience in [times of] hardship lightens the adversity and brings abundant reward.

81ـ صَبْرُكَ عَلَى المُصيبَةِ يُخَفِّفُ الرَّزِيَّةَ، ويُجْزِلُ المَثُوبَةَ.

82. Your patience in bearing agonies gains you opportunities.

82ـ صَبْرُكَ عَلى تَجَرُّعِ الغُصَصِ يُظْفِرُكَ بِالفُرَصِ.

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.

83ـ صابِرُوا أَنْفُسَكُمْ عَلى فِعْلِ الطّاعاتِ، وصُونُوها عَنْ دَنَسِ السَّيِّئاتِ، تَجِدُوا حَلاوَةَ الإيمانِ.

84. Blessed is the one who makes patience the conveyance of his salvation and piety the provision of his death.

84ـ طُوبى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجاتِهِ، والتَّقْوى عُدَّةَ وَفاتِهِ.

85. Per during patience is the quality of the virtuous.

85ـ طُولُ الاِصْطِبارِ مِنْ شِيَمِ الأبْرارِ.

86. Espouse patience in distress and tribulation.

86ـ عَلَيْكَ بِالصَّبْرِ في الضّيقِ والبَلاءِ.

87. Espouse patience and tolerance; for whoever espouses these two [qualities], adversities become easy for him [to bear].

87ـ عَلَيْكَ بِالصَّبْرِ والاِحْتِمالِ، فَمَنْ لَزِمَهُما هانَتْ عَلَيْهِ المِحَنُ.

88. Espouse patience, for indeed it is a protective fortress and the worship of those who possess certitude.

88ـ عَلَيْكَ بِالصَّبْرِ فَإنَّهُ حِصْنٌ حَصينٌ وعِبادَةُ المُوقِنينَ.

89. Espouse patience, for the intelligent one holds on to it and the ignorant one returns to it.

89ـ عَلَيْكَ بِالصَّبْرِ فَبِهِ يَأخُذُ العاقِلُ، وإلَيْهِ يَرْجِعُ الجاهِلُ.

90. Espouse patience, for the judicious one holds on to it and the agitated one turns back to it.

90ـ عَلَيْكَ بِلُزومِ الصَّبْرِ فَبِهِ يَأْخُذُ الحازِمُ، وإلَيْهِ يَؤُلُ الجازِعُ.

91. It is during the first blow [of adversity] that the patience of the noble ones is seen.

91ـ عِنْدَ الصَّدْمَةِ الأُولى يَكُونُ صَبْرُ النُّبَلاءِ.

92. During the descending of hardships and successive adversities, the excellence of patience becomes manifest.

92ـ عِنْدَ نُزُولِ المَصائِبِ وتَعاقُبِ النَّوائِبِ تَظْهَرُ فَضيلَةُ الصَّبْرِ.

93. In patience there is triumph.

93ـ فِي الصَّبْرِ ظَفَرٌ.

94. In tribulation the excellence of patience is realized.

94ـ فِي البَلاءِ تُحازُ فَضيلَةُ الصَّبْرِ.

95. Sometimes patience becomes difficult [to come by].

95ـ قَدْ يَعِزُّ الصَّبْرُ.

96. It is seldom that one is patient yet he does not acquire [his objective].

96ـ قَلَّ مَنْ صَبَرَ إلاّ مَلَكَ.

97. It is seldom that one is patient yet he does not become powerful.

97ـ قَلَّ مَنْ صَبَرَ إلاّ قَدَرَ.

98. It is seldom that one is patient yet he does not gain victory.

98ـ قَلَّ مَنْ صَبَرَ إلاّ ظَفِرَ.

99. How many a lock has been opened with patience!

99ـ كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلَق.

100. One who is not patient in his toiling [for earning his livelihood] has to be patient in destitution.

100ـ مَنْ لَمْ يَصْبِرْ عَلى كَدِّهِ صَبَرَ عَلَى الإفْلاسِ.

101. The patient one is never deprived of victory, even if it takes a long time [to come].

101ـ لايَعْدَمُ الصَّبُورُ الظَّفَرَ، وإنْ طالَ بِهِ الزَّمانُ.

102. None bears the bitterness of truth except the one who is certain of its sweet [and pleasing] aftermath.

102ـ لايَصْبِرُ عَلى مُرِّ الحَقِّ إلاّ مَنْ أيْقَنَ بِحَلاوَةِ عاقِبَتِهِ.

103. The affair of the patient one returns to the realization of his goal and reaching his aspiration.

103- يَؤُولُ أمْرُ الصَّبُورِ إلى دَرَكِ غايَتِهِ وبُلُوغِ أمَلِهِ.

104. With patience, there is no adversity.

104- لَيْسَ مَعَ الصَّبْرِ مُصيبَةٌ.

105. There is nothing that gives a more praiseworthy result, or a more delightful consequence, or is more repelling for bad etiquette, or more helpful in realizing what is sought, than patience.

105- لَيْسَ شَيْءٌ أحْمَدَ عاقِبَةً، وَلا أَلَذَّ مَغَبَّةً، وَلا أدْفَعَ لِسُوءِ أدَب، وَلاأعْوَنَ على دَرْكِ مَطْلَب مِنَ الصَّبْرِ.

106. One who is patient is victorious.

106- مَنْ يصْبِرْ يَظْفَرْ.

107. One who is patient attains his aspiration.

107- مَنْ صَبَرَ نالَ المُنى.

108. One who seeks relief from patience is relieved by it.

108- مَنِ اسْتَنْجَدَ الصَّبْرَ أنْجَدَهُ.

109. Have sweet patience during the bitter affair.

109- كُنْ حُلْوَ الصَّبْرِ عِنْدَ مُرِّالأمْرِ.

110. The guarantor of succour is patience.

110ـ كافِلُ النَّصْرِ الصَّبْرُ.

111. For every afflicted one there is [a refuge in] patience.

111ـ لِكُلِّ مُصاب اِصْطِبارٌ.

112. Reward will never be acquired until [the bitter pill of] patience is swallowed.

112ـ لَنْ يَحْصُلَ الأجْرُ حَتّى يُتَجَرَّعَ الصَّبْرُ.

113. One who seeks relief from patience will never be deprived of succor.

113ـ لَنْ يَعْدَمَ النَّصْرَ مَنِ اسْتَنْجَدَ الصَّبْرَ.

114. One who is patient in the obedience of Allah will be granted [something] better than what he was patient with, by Allah, the Glorified.

114ـ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ عَوَّضَهُ اللّهُ سُبْحانَهُ خَيْراً مِمّا صَبَرَ عَلَيهِ.

115. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

115ـ مَنِ ادَّرَعَ جُنَّةَ الصَّبْرِ هانَتْ عَلَيْهِ النَّوائِبُ.

116. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

116ـ مَنْ صَبَرَ عَلى طُولِ الأذى، أبانَ عَنْ صِدْقِ التُّقى.

117. One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, has feared His chastisement and has hoped for His reward.

117ـ مَنْ صَبَرَ على بَلاءِاللّهِ سُبْحانَهُ، فَحَقَّ اللّهِ أدّى،وَ عِقابَهُ اِتَّقى، وَثَوابَهُ رَجى.

118. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

118ـ مَنْ صَبَرَ فَنَفْسَهُ وَقَّرَ، وبِالثَّوابِ ظَفِرَ، وَلِلّهِ سُبْحانَهُ أطاعَ.

119. One who clothes himself with patience and contentment gains power and nobility.

119ـ مَنْ تَجَلْبَبَ الصَّبْرَ والقَناعَةَ عَزَّ ونَبُلَ.

120. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

120ـ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ وَعَنْ مَعاصيهِ فَهُوَ المُجاهِدُ الصَّبُورُ.

121. One whose patience is prolonged, his breast becomes straitened.

121ـ مَنْ طالَ صَبْرُهُ حَرِجَ صَدْرُهُ

122. One who sets foot upon the vessel of patience gains victory?

122ـ مَنِ اسْتَوْطَأَ مَرْكَبَ الصَّبْرِ ظَفِرَ.

123. Patience during hardships is from the treasures of faith.

123ـ مِنْ كُنُوزِ الإيمانِ الصَّبْرُ علَى المَصائِبِ.

124. Patience in [times of] calamities is from the best judiciousness.

124ـ مِنْ أفْضَلِ الحَزْمِ، الصَّبْرُ عَلَى النَّوائِبِ.

125. Patience during tribulation is one of the signs of good character.

125ـ مِنْ عَلاماتِ حُسْنِ السَّجِيَّةِ الصَّبْرُ علَى البَلِيَّةِ.

126. He who is patient is not afflicted.

126ـ ما أُصيبَ مَنْ صَبَرَ.

127. One who adopts patience does not fail.

127ـ ما خابَ مَنْ لَزِمَ الصَّبْرَ.

128. Nothing obtains reward like patience does.

128ـ ما حَصَلَ الأجْرُ بِمِثْلِ الصَّبْرِ.

129. That which you abstain from is better than that which you delight in.

129ـ ما صَبَرْتَ عَنْهُ خَيْرٌمِمّا إلْتَذَذْتَ بِهِ.

130. How good it is for a person to refrain from that which he desires!

130ـ ما أحْسَنَ بِالإنْسانِ أنْ يَصْبِرَ عَمّا يَشْتَهي.

131. Afflicted one, what has made you patiently bear your disease, and [what has] made you remain steadfast in the face of your hardships, and [what has] consoled you from weeping over yourself?

131ـ ما صَبَّرَكَ أيُّها المُبْتَلى عَلى دائِكَ، وجَلَّدَكَ عَلى مَصائِبِكَ، وَعَزّاكَ عَنِ البُكاءِ عَلى نَفْسِكَ.

132. There is no stumbling with patience.

132ـ لاعِثارَ مَعَ صَبْر.

133. Discomforts are not repelled except by patience.

133ـ لاتُدْفَعُ المَكارِهُ إلاّ بِالصَّبْرِ.

134. There is no aide better than patience.

134ـ لاعَوْنَ أفْضَلُ مِنَ الصَّبْرِ.

135. Patience (or virtue) is not realized except by experiencing the pain of going against what one is accustomed to [and enjoys].

135ـ لايَتَحَقَّقُ الصَّبْرُ (المعرُوفُ) إلاّ بِمُقاساةِ ضِدِّ المَألُوفِ.

136. With patience, judiciousness is strengthened.

136ـ مَعَ الصَّبْرِ يَقْوَى الحَزْمُ.

137. The bitterness of patience bears the [sweet] fruit of victory.

137ـ مَرارَةُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

138. The bitterness of patience is removed by the sweetness of victory.

138ـ مَرارَةُ الصَّبْرِ تُذْهِبُها حَلاوَةُ الظَّفَرِ.

139. How good a supporter patience is!

139ـ نِعْمَ الظَّهيرُ الصَّبْرُ.

140. How good a succor patience is during tribulation!

140ـ نِعْمَ المَعُونَةُ الصَّبْرُ عَلَى البَلاءِ:

141. The one who wears the garment of piety and certitude is [truly] guided.

141ـ هُدِيَ مَنِ ادَّرَعَ لِباسَ الصَّبْرِ واليَقينِ.

142. Do not make haste in that which Allah has not hastened for you.

142ـ لاتَسْتَعْجِلُوا بِما لَمْ يُعَجِّلْهُ اللّهُ لَكُمْ.

143. There is no faith like patience.

143ـ لاإيمانَ كالصَّبْرِ.

144. Whoever is patient, his hardship becomes easy [to bear].

144ـ مَنْ صَبَرَ هانَتْ مُصيبَتُهُ.

145. Whoever is patient, his torment is lightened.

145ـ مَنْ صَبَرَ خَفَّتْ مِحْنَتُهُ.

146. One who is not saved by patience, is destroyed by agitation.

146ـ مَنْ صَبَرَ عَلَى النَّكْبَةِ كَأَنْ لَمْ يُنْكَبْ.

147. One who remains patient with the bitter harassment [of people] has demonstrated true piety.

147ـ مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الجَزَعُ.

148ـ مَنْ صَبَرَ على مُرِّ الأذى أبانَ عَنْ صِدْقِ التَّقْوى.

1. Imam ʻAli (ʻa) said this at the burial of the Holy Prophet (s).

Young Children-الصبيان

1. Teach your young children [how to perform the ritual] prayer and make them accountable for it when they reach puberty.

1ـ عَلِّمُوا صِبْيانَكُمْ الصَّلاةَ،وَ خُذُوهُمْ بِها إذا بَلَغُوا الحُلُمَ.

Good Health and the Healthy-الصّحّة وأهل الصّحّة

1. Good health is the more salubrious of the two delights.

1ـ اَلصِحَّةُ أَهْنَأُ اللَّذَّتَيْنِ.

2. Good health is the best blessing.

2ـ اَلصِّحَّةُ أَفْضَلُ النِّعَمِ.

3. With good health, enjoyment becomes complete.

3ـ بِالصِّحَّةِ تُسْتَكْمَلُ اللَّذَّةُ.

4. With good health, there is delight in the taste [of food].

4ـ بِصِحَّةِ المِزاجِ تُوجَدُ لَذَّةُ الطَّعْمِ.

5. The alms-tax of good health is striving in the obedience of Allah.

5ـ زَكاةُ الصِّحَّةِ اَلسَّعْيُ في طاعَةِ اللّهِ.

6. Are the people who are enjoying the vitality of good health awaiting anything other than the afflictions of illness?!

6ـ هَلْ يَنْتَظِرُ أَهْلُ غَضاضَةِ الصِّحَّةِ إلاّ نَوازِلَ السَّقَمِ.

7. Good health and gluttony do not go together.

7ـ لاتَجْتَمِعُ الصِّحَّةُ والنَّهَمُ.

8. Good health is not attained except through a good diet.

8ـ لاتُنالُ الصِّحَّةُ إلاّ بِالْحِمْيَةِ.

The Chest-الصَّدر

1. he chest is the guard of the body.

1ـ اَلصَّدْرُ رَقيبُ البَدَنِ.

Charities-الصدقات

1. harity is the greater of the two gains.

1ـ الصَّدَقَةُ أعْظَمُ الرِّبْحَيْنِ.

2. Charity is the better of the two reserves.

2ـ اَلصَّدَقَةُ أفْضَلُ الذُّخْرَينِ.

3. Charity brings down mercy.

3ـ اَلصَّدَقَةُ تَسْتَنْزِلُ الرَّحْمَةَ.

4. Charity repels tribulation and calamity.

4ـ اَلصَّدَقَةُ تَسْتَدْفِعُ البَلاءَ والنِّقْمَةَ.

5. Verily you are more in need of spending [in charity] that which you earn than [you are of] earning that which you amass.

5ـ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ.

6. When you become penniless then do business with Allah through charity.

6ـ إذا أَمْلَقْتُمْ فَتاجِرُوا اللّهَ بِالصَّدَقَةِ.

7. Through charity, death gets deferred.

7ـ بِالصَّدَقَةِ تُفْسَخُ (تَفْسُحُ) الآجالُ.

8. The blessing of wealth is in charity.

8ـ بَرَكَةُ المالِ فِي الصَّدَقَةِ.

9. Safeguard yourselves through charity.

9ـ حَصِّنُوا أنْفُسَكُمْ بِالصَّدَقَةِ.

10. The best charity is that which is given most secretly.

10ـ خَيْرُ الصَّدَقَةِ أخْفاها.

11. Foster your faith with charity.

11ـ سُوسُوا إيمانَكُمْ بالصَّدَقَةِ.

12. Groom yourselves with piety and cure your sick with charity.

12ـ سُوسُوا أنْفُسَكُمْ بِالوَرَعِ، وداوُوا مَرْضاكُمْ بِالصَّدَقَةِ.

13. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

13ـ صَدَقَةُ السِّرِّ تُكَفِّرُ الخَطيئَةَ، وَصَدَقَةُ العَلانِيَةِ مَثْراةٌ فِي المالِ.

14. Charity given openly repels ill-fated death.

14ـ صَدَقَةُ العَلانِيَةِ تَدْفَعُ ميتَةَ السُّوءِ.

15. Give charity and you will be saved from the vileness of parsimony.

15ـ عَلَيْكَ بِالصَّدَقَةِ تَنْجُ مِنْ دِنائَةِ الشُّحِّ.

16. Expiate your sins and endear yourselves to your Lord through charity and keeping ties with your near relatives.

16ـ كَفِّرُوا ذُنُوبَكُمْ، وتَحَبَّبُوا إلى رَبِّكُمْ بِالصَّدَقَةِ، وَصِلَةِ الرَّحِمِ.

17. Charity is a treasure.

17ـ الصَّدَقَةُ كَنْزٌ.

18. Charity protects one from falling into evil.

18ـ الصَّدَقَةُ تَقي مَصارِعَ السُّوءِ.

19. Charity is the best means of attaining closeness [to Allah].

19ـ اَلصَّدَقَةُ أَفْضَلُ القُرَبِ.

20. Charity is the best of virtuous deeds.

20ـ الصَّدَقَةُ أَفْضَلُ الحَسَناتِ.

21. Charity is a valuable treasure.

21ـ اَلصَّدَقَةُ كَنْزُ المُوسِرِ.

22. Charity given secretly is from the best righteous actions.

22ـ اَلصَّدَقَةُ فِي السِّرِّ مِنْ أَفْضَلِ البِرِّ.

23. Charity protects.

23ـ الصَّدَقَةُ تَقي.

24. Make your weights [of good deeds] heavy with charity.

24ـ ثَقِّلُوا مَوازِينَكُمْ بِالصَّدَقَةِ.

Truthfulness-الصدق

1. Truthfulness is the strongest column of faith.

1ـ اَلصِّدْقُ أَقْوى دَعائِم الإيمانِ.

2. Truthfulness is the pillar of Islam and the column of faith.

2ـ اَلصِّدْقُ عِمادُ الإسْلامِ ودَعامَةُ الإيمانِ.

3. Truthfulness is the cornerstone of faith and the adornment of the human being.

3ـ اَلصِّدْقُ رَأسُ الإيمانِ، وزَيْنُ الإنْسانِ.

4. Truthfulness is the beauty of a human being and the column of faith.

4ـ اَلصِّدْقُ جَمالُ الإنْسانِ، ودَعامَةُ الإيمانِ.

5. Be truthful and you will be successful.

5ـ أُصْدُقْ تُنْجِحْ.

6. Adopt truthfulness and trustworthiness for indeed these are the two traits of the righteous.

6ـ اِلْزَمِ الصِّدْقَ والأمانَةَ، فَإنَّهُما سَجِيَّةُ الأبْرارِ.

7. Espouse truthfulness even if you fear harm may come of it, for indeed this is better for you than the lying from which benefit is expected.

7ـ اِلْزَمِ الصِّدْقَ وإنْ خِفْتَ ضُرَّهُ فَإنَّهُ خَيْرٌ لَكَ مِنَ الكِذْبِ المَرْجُوِّ نَفْعُهُ.

8. Seek benefit from truthfulness in every situation and you will gain; keep away from evil and dishonesty, and you will remain safe.

8ـ اِغْتَنِمِ الصِّدْقَ في كُلِّ مَوْطِن تَغْنَمْ،وَ اجْتَنِبِ الشَّـرَّ والكِذْبَ تَسْلَمْ.

9. Be truthful in your words, be sincere in your actions and purify yourselves with piety.

9ـ أُصْدُقُوا في أقْوالِكُمْ، وأخْلِصُوا في أعْمالِكُمْ، وتَزَكُّوا بِالوَرَعِ.

10. The most sublime thing is truthfulness.

10ـ أجَلُّ شَيْء اَلصِّدْقُ.

11. The best honesty is fulfilling your promises.

11ـ أفْضَلُ الصِّدْقِ اَلوَفاءُ بِالعُهُودِ.

12. The best honesty is fulfilling your promise and the best generosity is exerting yourself [in helping others].

12ـ أحْسَنُ الصِّدْقِ اَلوَفاءُ بِالعَهْدِ، وأفْضَلُ الجُودِ بَذْلُ الجَهْدِ.

13. Truthfulness is a means [of attaining success].

13ـ اَلصِّدْقُ وَسيلَةٌ.

14. Truthfulness is trustworthiness; dishonesty is a betrayal.

14ـ اَلصِّدْقُ أمانَةٌ، اَلكِذْبُ خيانَةٌ.

15. Truthfulness saves [one from hardship].

15ـ اَلصِّدْقُ يُنْجي.

16. Honesty is a merit; dishonesty is a vice.

16ـ اَلصِّدْقُ فَضيلَةٌ، اَلكِذْبُ رَذيلَةٌ.

17. Honesty is [a means to] success; dishonesty is a cause of disgrace.

17ـ اَلصِّدْقُ نَجاحٌ، اَلكِذْبُ فَضّاحٌ.

18. Truthfulness is an elevation.

18ـ اَلصِّدْقُ مَرْفَعَةٌ.

19. Honesty is the trust of the tongue.

19ـ اَلصِّدْقُ أمانَةُ اللِّسانِ.

20. Truthfulness is the brother of justice.

20ـ اَلصِّدْقُ أخُو العَدْلِ.

21. Honesty is the language of truth.

21ـ اَلصِّدْقُ لِسانُ الحَقِّ.

22. Truth is the best speech.

22ـ اَلصِّدْقُ خَيْرُ القَوْلِ.

23. Truthfulness is the life of God-wariness.

23ـ اَلصِّدْقُ حَياةُ التَّقْوى(الدَعْوى).

24. Truth is the soul of speech.

24ـ اَلصِّدْقُ رُوحُ الكَلامِ.

25. Truthfulness is the garb of religion.

25ـ اَلصِّدْقُ لِباسُ الدِّينِ.

26. Truthfulness is the garb of certitude (or of the God-wary).

26ـ اَلصِّدْقُ لِباسُ اليَقينِ(المُتقينَ).

27. Truthfulness is the cornerstone of religion.

27ـ اَلصِّدْقُ رَأْسُ الدِّينِ.

28. Truthfulness is a refuge and an honour.

28ـ اَلصِّدْقُ مَنْجاةٌ (نَجاةٌ) وَكَرامَةٌ.

29. Truthfulness is the most successful evidence.

29ـ اَلصِّدْقُ أَنْجَحُ دليل.

30. Salvation is with the truth.

30ـ اَلنَّجاةُ مَعَ الصِّدْقِ.

31. Honesty is the manifested truth.

31ـ اَلصِّدْقُ حَقٌّ صادِعٌ.

32. Truth is the noblest (or the best) narration.

32ـ اَلصِّدْقُ أَشْرَفُ (أَفْضَلُ) رِوايَة.

33. Honesty is the garb (or the language) of truth.

33ـ اَلصِّدْقُ لِباسُ (لِسانُ) الحَقِّ.

34. Truth is the best foundation (or the best informer).

34ـ اَلصِّدْقُ خَيْرُ مَبْنِيّ(مُنْبِئ).

35. Truthfulness is the perfection of nobility.

35ـ اَلصِّدْقُ كَمالُ النُّبْلِ.

36. Truth is the uprightness of everything.

36ـ اَلصِّدْقُ صَلاحُ كُلِّشَيْء.

37. Truthfulness is the most honourable characteristic of one who has conviction.

37ـ اَلصِّدْقُ أَشْرَفُ خَلائِقِ المُوقِنِ.

38. Truthfulness is the best asset.

38ـ اَلصِّدْقُ أَفْضَلُ عُدَّة.

39. Truthfulness is the trust of the tongue and the ornament of faith.

39ـ اَلصِّدْقُ أَمانَةُ اللِّسانِ وحِلْيَةُ الإيمانِ.

40. Truthfulness is the correspondence of speech with divine dispensation.

40ـ اَلصِّدْقُ مُطابَقَةُ المَنْطِقِ لِلْوَضْعِ الإلهيّ.

41. Through truthfulness, salvation is attained.

41ـ بِالصِّدْقِ تَكُونُ النَّجاةُ.

42. Through truthfulness, magnanimity becomes complete.

42ـ بِالصِّدْقِ تَكْمُلُ المُرُوءَةُ.

43. By truthfulness, words become adorned.

43ـ بِالصِّدْقِ تَزَيَّنُ الأقْوالُ.

44. By honesty and loyalty, magnanimity becomes complete for its possessor.

44ـ بِالصِّدْقِ والوَفاءِ تَكْمُلُ المُرُوءَةُ لأهْلِها.

45. The cornerstone of faith is truthfulness.

45ـ رَأسُ الإيمانِ (لُزُومُ) الصِّدْقُ.

46. Two things are the basis of religion: honesty and certainty.

46ـ شَيْئانِ هُما مِلاكُ الدِّينِ: اَلصِّدْقُ واليَقينُ.

47. The truthfulness of a man is to the extent of his magnanimity.

47ـ صِدْقُ الرَّجُلِ عَلى قَدْرِ مُرُوءتِهِ.

48. Adopt truthfulness, for it is the best foundation.

48ـ عَلَيْكَ بِالصِّدْقِ فَإنَّهُ خَيْرُ مَبْنيّ(مُنْبِئ).

49. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

49ـ عَلَيْكَ بِالصِّدْقِ فَمَنْ صَدَقَ في أَقْوالِهِ جَلَّ قَدْرُهُ.

50. The end result of truthfulness is salvation and security.

50ـ عاقِبَةُ الصِّدْقِ نَجاةٌ وَسَلامَةٌ.

51. Truthfulness has diminished among the people and dishonesty has become abundant; love is been expressed by [people with their] tongue while they hate each other with their hearts.

51ـ غاضَ الصِّدْقُ فِي النّاسِ، وفاضَ الكِذْبُ وَاسْتُعْمِلَتِ المَوَدَّةُ بِاللِّسانِ، وتَشاحَنُوا بِالقُلُوبِ.

52. For everything there is an adornment and the adornment of speech is truthfulness.

52ـ لِكُلِّ شَيْء حيلَةٌ (حِلْيَةٌ وحِلْيَةُ)، وحِيلَةُ المَنْطِقِ الصِّدْقُ.

53. For [the speaker of] truth there is benefit.

53ـ لِلْصِّدقِ نُجْعَةٌ.

54. Let the most trustworthy of people in your estimation be the one who is most truthful in his speech.

54ـ لِيَكُنْ أَوْثَقُ النّاسِ لَدَيْكَ أَنْطَقَهُمْ بِالصِّدْقِ.

55. Let your recourse be to the truth, for indeed truth is the best companion.

55ـ لِيَكُنْ مَرْجِعُكَ إِلَى الصِّدْقِ، فَإِنَّ الصِّدْقَ خَيْرُ قَرين.

56. If things were to be differentiated from each other, honesty would be with courage and cowardice would be with dishonesty.

56ـ لَوْ تَمَيَّزَتِ الأَشْياءُ لَكانَ الصِّدْقُ مَعَ الشَّجاعَةِ وَكانَ الجُبْنُ مَعَ الكِذْبُ.

57. A goodly mention is better for a person than the wealth that he bequeaths to the one who does not praise him.

57ـ لِسانُ الصِّدْقِ خَيْرٌ لِلْمَرْءِ مِنَ المالِ يُوَرِّثُهُ مَنْ لايَحْمَدُهُ.

58. One who speaks the truth becomes successful.

58ـ مَنْ قالَ بِالصِّدْقِ أَنْجَحَ.

59. Whoever is known for his truthfulness, his lies are [also] accepted.

59ـ مَنْ عُرِفَ بِالصِّدْقِ جازَ كِذْبُهُ.

60. Whoever turns aside from truth, his path becomes narrow.

60ـ مَنْ جارَ عَنِ الصِّدْقِ ضاقَ مَذْهَبُهُ.

61. One whose speech is truthful, his loftiness is increased.

61ـ مَنْ صَدَقَ مَقالُهُ زادَ جَلالُهُ.

62. How truthful is a person's testimony against himself and what witness is there against him better than his own deeds?! A man is not recognized except by his knowledge, just as a strange tree is not known except when it bears fruit, thus the fruits are evidence of its origins. The excellence of every person is known by his merit, and thus the honourable one is distinguished by his morals and the vile one is disgraced by his wickedness.

62ـ ما أصْدَقَ المَرْءَ عَلى نَفْسِهِ، وأيُّ شاهِد عَلَيْهِ كَفِعْلِهِ، ولايُعْرَفُ الرَّجُلُ إلاّ بِعِلْمِهِ، كَما لا يُعْرَفُ الغَريبُ مِنَ الشَّجَرِ إلاّ عِنْدَ حُضُورِ الثَّمَرِ، فَتَدُلُّ الأثْمارُ عَلى أُصُولِها، ويُعْرَفُ لِكُلِّ ذي فَضْل فَضْلُهُ كَذلِكَ يَشْرُفُ الكَريمُ بِ آدابِهِ، ويَفْتَضِحُ اللَّئيمُ بِرَذائِلِهِ.

63. Do not tell the truth to one who responds to your truth by denying [and belying] it.1

63ـ لاتَصْدُقْ مَنْ يُقابِلُ صِدْقَكَ بِتَكْذيبِهِ.

64. There is no interpreter clearer than the truth.

64ـ لاتُرْجُمانَ أوْضَحُ مِنَ الصِّدْقِ.

65. There is no report better than the truth.

65ـ لا مُخْبَرَ أفْضَلُ مِنَ الصِّدْقِ.

66. There is no way that is more rescuing than the truth.

66ـ لاسَبيلَ أنْجى مِنَ الصِّدْقِ.

67. He who argues with [the support of] truth is not defeated.

67ـ لايُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

68. Truth is the best narration.

68ـ الصِّدْقُ أَفْضَلُ رِوايَة.

69. The truth saves you, even if you fear it.

69ـ اَلصِّدْقُ يُنْجيكَ وإنْ خِفْتَهُ.

70. The least of things [required for salvation] is truthfulness and trustworthiness.

70ـ أقَلُّ شَيْء اَلصِّدْقُ والأمانَةُ.

1. Or in another reading: Do not believe the one who responds to your truth by his denial.

The Truthful-الصّادق

1. Verily the truthful one is honoured and dignified, and indeed the liar is abased and humiliated.

1ـ إنَّ الصّادِقَ لَمُكْرَمٌ جَليلٌ، وإنَّ الكاذِبَ لَمُهانٌ ذَليلٌ.

2. The truthful one is honoured and dignified.

2ـ اَلصّادِقُ مُكْرَمٌ جَليلٌ.

3. The truthful one is on the highest rank of salvation and honour.

3ـ اَلصّادِقُ عَلى شَرَفِ مَنْجاة وَكَرامَة.

4. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

4ـ رُبَّ صادِق مِنْ خَبَرِ الدُّنيا عِنْدَكَ مُكَذَّبٌ.

5. Be truthful and you will become loyal.

5ـ كُنْ صادِقاً تَكُنْ وَفيّاً.

6. One who is truthful improves his religiousness.

6ـ مَنْ صَدَقَ أصْلَحَ دِيانَتَهُ.

7. One who is always truthful will not be deprived of honour.

7ـ مَنْ كانَ صَدُوقاً لَمْ يَعْدِمِ الكَرامَةَ.

8. One whose language is truthful, his proof becomes strong.

8ـ مَنْ صَدَقَتْ لَهْجَتُهُ قَوِيَتْ حُجَّتُهُ.

9. One whose language is truthful, his proof is correct.

9ـ مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

10. One who is truthful is saved.

10ـ مَنْ صَدَقَ نَجا.

11. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

11ـ يَبْلُغُ الصّادِقُ بِصِدْقِهِ ما لايَبْلُغُهُ الكاذِبُ بِاحْتِيالِهِ.

12. The truthful one earns three things with his honesty: the virtue of being considered reliable, becoming beloved and being revered.

12ـ يَكْتَسِبُ الصّادِقُ بِصِدْقِهِ ثَلاثاً: حُسْنِ الثِّقَةِ بِهِ، والمَحَبَّةَ لَهُ، وَالمَهابَةَ عَنْهُ.

Change of Circumstances-تصاريف الأحوال

1. It is during the change of circumstances that the [real] gems among the people are known.

1ـ في تَصارِيفِ الأحْوالِ تُعْرَفُ جَواهِرُ الرِّجالِ.

The Rigid-الصّليب

1. The rigid [and difficult person or issue] may become soft.

1ـ قَدْ يَلينُ الصَّليبُ.

Welfare of the Believers-صَلاح المؤمنين

1. Devote yourself to [working for] the welfare of the believers and pious ones.

1ـ ثابِرُوا عَلى صَلاحِ المُؤمِنينَ والمُتَّقينَ.

2. How far is probity from the people of evil and impudence!

2ـ ما أبْعَدَ الصَّلاحَ مِنْ ذِي الشَّـرِّ الوَقاحِ.

Being Dutiful with Allah-الصلاح مع اللّه

1. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

1ـ مَنْ صَلُحَ مَعَ اللّهِ سُبْحانَهُ لَمْ يَفْسُدْ مَعَ أحَد.

Reforming the People-إصْلاح النّاس

1. If your zeal for reforming the people becomes heightened, then begin with yourself; for indeed your pursuit for the righteousness of others while you are [yourself] corrupt, is the greatest flaw.

1ـ إنْ سَمَتْ هِمَّتُكَ لإصْلاحِ النّاسِ، فَابْدَأْ بِنَفْسِكَ فَإنَّ تَعاطيكَ صَلاحَ غَيْرِكَ وأنْتَ فاسِدٌ أكْبَرُ العَيْبِ.

2. I am amazed at the one who sets out to reform the people while his own soul is more severely corrupted yet he does not reform it and pursues the reformation of others.

2ـ عَجِبْتُ لِمَنْ يَتَصَدّى لإصْلاحِ النّاسِ، ونَفْسُهُ أشَدُّ شَيْء فَساداً فلايُصْلِحُها وَيَتَعاطى إصْلاحَ غَيْرِهِ.

3. How can one who does not reform himself reform others?!

3ـ كَيْفَ يَصلَحُ غَيْرَهُ مَنْ لايُصلِحُ نَفْسَهُ؟!

4. Rectify when you have corrupted and complete [your good act] when you have done good.

4ـ أصلِحْ إذا أنْتَ أفْسَدْتَ، وأتْمِمْ إذا أنْتَ أحْسَنْتَ.

Vainglory-الصَّلَفَ

1. he worst disease is vainglory.

1ـ أدْوَأُ الدَّاءِ الصَّلَفُ.

2. Many a [show of ostentation and] vainglory brings about loss.

2ـ رُبَّ صَلَف أوْرَثَ تَلَفاً.

Prayer and one who stands for Prayer-الصلوة والقائم

1. Prayer is the better of the two means of [attaining] nearness [to Allah].

1ـ اَلصَّلاةُ أفْضَلُ القُرْبَتَيْنِ.

2. Prayer is a fortress [that protects] from the influences of Satan.

2ـ اَلصَّلاةُ حِصْنٌ مِنْ سَطَواتِ الشَّيْطانِ.

3. Prayer is the fortress of the all-Merciful and the instrument for expelling Satan.

3ـ اَلصَّلاةُ حِصْنُ الرَّحْمنِ، ومِدْحَرَةُ الشَّيْطانِ.

4. Prayer causes [divine] mercy to descend.

4ـ اَلصَّلاةُ تَسْتَنْزِلُ الرَّحْمَةَ.

5. When one of you stands to perform prayer, then let him pray the prayer of one who is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his lifetime).

5ـ إذا قامَ أحَدُكُمْ إلَى الصَّلاةِ فَلْيُصَلِّ صَلاةَ مُوَدِّعٍ.

6. And prayer [was prescribed] as a purification from arrogance.

6ـ والصَّلاةَ تَنْزيهاً عَنِ الكِبْرِ.

7. How many of those who stand [to perform prayer] have nothing in their prayer but [physical] effort.

7ـ كَمْ مِنْ قائِمٍ لَيْسَ لَهُ مِنْ قِيامِهِ إلاّ العَناءُ.

8. If the one who offers prayer knew how much divine mercy is descending upon him, he would surely not raise his head from prostration.

8ـ لَوْ يَعْلَمُ المُصَلّي ما يَغْشاهُ مِنَ الرَّحْمَةِ لَما رَفَعَ رَأسَهُ مِنَ السُّجُودِ.

9. I am not worried by a wrongdoing in which I am given time so that I can offer two units of prayer [and seek forgiveness].

9ـ ما أهَمَّني ذَنْبٌ أُمْهِلْتُ فيهِ حَتّى أُصَلِّيَ رَكْعَتَيْنِ.

Silence-الصَّمْت

1. Silence covers you with dignity and suffices as your provision for seeking pardon.

1ـ الصَّمْتُ يُكْسِيكَ الوَقارَ، ويَكْفِيكَ مَؤُنَةَ الاِعتِذارِ.

2. Be silent and you will remain safe.

2ـ أُصْمُتْ تَسْلَمْ.

3. Espouse silence and your thoughts will remain hidden (or will become illuminated).

3ـ اِلْزَمِ الصَّمْتَ، يَسْتُرْ (يَسْتَنِرْ) فِكْرُكَ

4. Remain silent in your lifetime and your affair will become lofty.

4ـ أُصْمُتْ دَهْرَكَ يَجِلَّ أمْرُك.

5. Espouse silence, for the least of its benefits is safety.

5ـ اِلْزَمِ الصَّمْتَ، فَأدْني نَفْعِهِ السَّلامَةُ.

6. Espouse silence and you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

6ـ اِلْزَمِ الصَّمْتَ، يَلْزَمْكَ النَّجاةُ والسَّلامَةُ، وَالْزَمِ الرِّضا يَلْزَمْكَ الغَناءُ وَالكَرامَةُ.

7. Espouse silence and be patient with contentment for the little provision [that you have], [and as a result] you will become great (or your will overcome) in your world and will become great in your Hereafter.

7ـ اِلْزَمِ السُّكُوتَ، واصْبِرْ عَلى القَناعَةِ بِأيْسَرِ القُوتِ تَعِزَّ(تَغِزَّ) في دُنْياكَ وتَعِزَّ في أُخْريكَ.

8. The best silence is that which prevents [one] from error.

8ـ أحْسَنُ الصَّمْتِ ماكانَ عَنِ الزَّلَلِ.

9. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

9ـ أحْمَدُ مِنَ البَلاغَةِ الصَّمْتُ حينَ لايَنْبَغِي الكَلامُ.

10. Silence is dignity and idle talk is disgrace.

10ـ اَلصَّمْتُ وَقارٌ، اَلَهَذْرُ عارٌ.

11. Silence is a means of deliverance.

11ـ اَلصَّمْتُ مَنْجاةٌ.

12. Silence is the garden of contemplation.

12ـ اَلصَّمْتُ رَوْضَةُ الفِكْرِ.

13. Silence is the sign of forbearance [and judiciousness].

13ـ اَلصَّمْتُ آيَةُ الحِلْمِ.

14. Silence is dignity and safety.

14 ـ اَلصَّمْتُ وَقارٌ وسَلامَةٌ.

15. Silence without contemplation is dumbness.

15ـ اَلصَّمْتُ بِغَيْرِ تَفَكُّر خَرَسٌ.

16. Silence is the sign of nobility and the fruit of intelligence.

16ـ اَلصَّمْتُ آيَةُ النُّبْلِ وثَمَرَةُ العَقْلِ.

17. Silence is the adornment of knowledge and the symbol of forbearance [and judiciousness].

17ـ اَلصَّمْتُ زَيْنُ العِلْمِ، وعُنْوانُ الحِلْمِ.

18. If there is eloquence in speech, then in silence there is safety from blunder.

18ـ إنْ كانَ فِي الكَلامِ البَلاغَةُ فَفِي الصَّمْتِ السَّلامَةُ مِنَ العِثارِ.

19. Only the one who is capable of giving a reply [but does not do so] can be called ‘silent’; otherwise ‘inarticulate’ is more appropriate a description.

19ـ إنَّما يَسْتَحِقُّ إسْمَ الصَّمْتِ المُضْطَلِعُ بِالإجابَةِ، وَإلاّ فَالعَيُّ بِهِ أَوْلى.

20. When you speak a word, it controls you but when you withhold it, you control it.

20ـ إذا تَكَلَّمْتَ بِالكَلِمَةِ مَلَكَتْكَ، وإذا أَمْسَكْتَها مَلَكْتَها.

21. Through silence, reverence increases.

21ـ بِالصَّمْتِ يَكْثُرُ الوَقارُ.

22. Sometimes silence is more eloquent than speech.

22ـ رُبَّ سُكُوت أَبْلَغُ مِنْ كَلام.

23. The cause of safety is silence.

23ـ سَبَبُ السَّلامَةِ الصَّمْتُ.

24. Silence that is results in your safety is better than speech that is results in your reproach.

24ـ صَمْتٌ يُعْقِبُكَ السَّلامَةَ خَيْرٌ مِنْ نُطْق يُعْقِبُكَ المَلامَةَ.

25. Silence that covers you with honour is better than speech that earns you regret.

25ـ صَمْتٌ يَكْسُوكَ الكِرامَةَ خَيْرٌ مِنْ قَوْل يُكْسِبُكَ النَّدامَةَ.

26. Silence that earns you reverence is better than words that drape you with disgrace.

26ـ صَمْتٌ يُكْسِبُكَ الوَقارَ خَيْرٌ مِنْ كَلام يَكْسُوكَ العارَ.

27. Silence, the result of which is praised, is better than speech whose consequence is dispraised.

27ـ صَمْتٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ كَلام تَذُمُّ مَغَبَّتُهُ.

28. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

28ـ صَمْتُكَ حَتّى تُسْتَنْطَقَ أجْمَلُ مِنْ نُطْقِكَ حَتّى تُسْكَتَ.

29. The silence of the ignorant person is his covering.

29ـ صَمْتُ الجاهِلِ سِتْرُهُ.

30. Blessed is the one who remains silent except from the remembrance of Allah.

30ـ طُوبى لِمَنْ صَمَتَ إلاّ مِنْ ذِكْرِ اللّهِ.

31. Cling to silence, for it keeps you safe and saves you from regret.

31ـ عَلَيْكَ بِلُزُومِ الصَّمْتِ فَإنَّهُ يُلْزِمُكَ السَّلامَةَ، ويُؤْمِنُكَ النَّدامَةَ.

32. The veil of wrongdoing is silence.

32ـ غِطاءُ المَساوي الصَّمْتُ.

33. Increased silence earns you reverence.

33ـ كَثْرَةُ الصَّمْتِ تُكْسِبُكَ الوَقارَ.

34. Be a person of much silence without being inarticulate, for indeed silence is the embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant.

34ـ كُنْ صَمُوتاً مِنْ غَيْرِ عَيّ، فَإنَّ الصَّمْتَ زينَةُ العالِمِ وَسِتْرُ الجاهِلِ.

35. One who maintains silence is safe from reproach.

35ـ مَنْ لَزِمَ الصَّمْتَ أَمِنَ المَلامَةَ.

36. One who maintains silence is safe from aversion [and hatred of others].

36ـ مَنْ لَزِمَ الصَّمْتَ أَمِنَ المَقْتَ.

37. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

37ـ مَنْ أَمْسَكَ عَنْ فُضُولِ المَقالِ شَهِدَتْ بِعَقْلِهِ الرِّجالُ.

38. One who remains silent is safe.

38ـ مَنْ صَمَتَ سَلِمَ.

39. How good a companion of forbearance silence is!

39ـ نِعْمَ قَرينُ الحِلْمِ الصَّمْتُ.

40. There is no forbearance like silence.

40ـ لاحِلْمَ كَالصَّمْتِ.

41. There is no worship like silence.

41ـ لاعِبادَةَ كَالصَّمْتِ.

42. There is no reverence like silence.

42ـ لاوَقارَ كالصَّمْتِ.

43. There is no guardian that is more protective than silence.

43ـ لا حافِظَ أحْفَظُ مِنَ الصَّمْتِ.

44. There is no treasurer [and protector of secrets] better than silence.

44ـ لا خازِنَ أفْضَلُ مِنَ الصَّمْتِ.

45. There is no benefit in remaining silent from wisdom just as there is no good in speaking falsehood.

45ـ لاخَيْرَ في الصَّمْتِ عَنِ الحِكْمَةِ، كَما أنَّهُ لاخَيْرَ فِي القَوْلِ بِالباطِلِ.

46. There is no good in remaining silent from the truth just as there is no benefit in speech with ignorance.

46ـ لا خَيْرَ فِي السُّكُوتِ عَنِ الحَقِّ، كَما أنَّهُ لاخَيْرَ فِي القَوْلِ بِالجَهْلِ.

47. One who remains safe by being silent is like the one who derives benefit by speaking.

47ـ مَنْ سَكَتَ فَسَلِمَ، كَمَنْ تَكَلَّمَ فَغَنِمَ.

Hardships-المصائب

1. The severest of hardships is [having] evil offspring.

1ـ أشَدُّ المَصائِبِ سُوءُ الخَلَفِ.

2. Hardships are the key to reward.

2ـ اَلمَصائِبُ مِفْتاحُ الأجْرِ.

3. Reward with Allah, the Glorified, is to the extent of the hardship undergone.

3ـ اَلثَّوابُ عِنْدَاللّهِ سُبْحانَهُ وتَعالى عَلى قَدْرِ المُصابِ.

4. The hardship of [lacking] patience is the greatest of hardships.

4ـ اَلمُصيبَةُ بِالصَّبْرِ أعْظَمُ المَصائِبِ.

5. Hardships are divided equally among the creatures.

5ـ اَلمَصائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ البَريَّةِ.

6. Hardship in religion is the greatest of hardships.

6ـ اَلمُصيبَةُ بِالدّينِ أعْظَمُ المَصائِبِ.

7. The reward for [bearing] hardship is greater than the extent of the hardship [itself].

7ـ اَلثَّوابُ عَلَى المُصيبَةِ أعْظَمُ مِنْ قَدْرِ المُصِيبَةِ.

8. Indeed you are the target of calamities and the object of sicknesses.

8ـ إنَّكُمْ هَدَفُ النَّوائِبِ، ودَريئَةُ الأسْقامِ.

9. At times, tribulation may abase [a person].

9ـ قَدْ تُذِلُّ الرَّزِيَّةُ.

10. When you see that Allah, the Glorified, is continuously testing you [with hardships], then [know that] He has woken you [from your slumber of negligence].

10ـ إذا رَأَيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ البَلاءَ فَقَدْ أَيْقَظَكَ.

11. When hardships distance themselves, solace draws near.

11ـ إذا تَباعَدَتِ المُصيبَةُ، قَرُبَتِ السَّلْوَةُ.

12. When you see your Lord continually testing you [with hardships] then be grateful to Him.

12ـ إذا رَأَيْتَ رَبَّكَ يُوالي عَلَيْكَ البَلاءَ فَاشْكُرْهُ.

13. When you fear the difficulty of an affair then be firm against it, it will yield to you; and deceive time about its calamities, it will become easy for you.

13ـ إذا خِفْتَ صُعُوبَةَ أَمْر فَاصْعُبْ لَهُ يَذِلُّ لَكَ، وخادِعِ الزَّمانَ عَنْ أَحْداثِهِ تَهُنْ عَلَيْكَ.

14. When tribulations come to you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

14ـ إذا أَتَتْكَ المِحَنُ فَاقْعُدْ لَها فَإِنَّ قِيامَكَ فيها زِيادَةٌ لَها.

15. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from

Allah].

15ـ إذا فاجاكَ البَلاءُ فَتَحَصَّنْ بِالصَّبْرِ والاِسْتِظْهارِ.

16. Through discomforts, Paradise is attained.

16ـ بِالمَكارِهِ تُنالُ الجَنَّةُ.

17. Through calamities, happiness is spoiled.

17ـ بِالفَجايِعِ يَتَنَغَّصُ السُّرُورُ.

18. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

18ـ بِقَدْرِ عُلُوِّ الرَّفْعَةِ تَكُونُ نِكايَةُ الوَقْعَةِ.

19. It is with great difficulty that lofty ranks and perpetual bliss are attained.

19ـ بِالتَّعَبِ الشَّديدِ تُدْرَكُ الدَّرَجاتُ الرَّفيعَةُ والرَّاحَةُ الدَّائِمَةُ.

20. The trial of a man is proportionate to his faith and religion.

20ـ بَلاءُ الرَّجُلِ عَلى قَدْرِ إيمانِهِ وَدينِهِ.

21. The tribulation of a man is in his submission to avarice and [false] and hope.

21ـ بَلاءُ الرَّجُلِ في طاعَةِ الطَّمَعِ والأمَلِ.

22. Reward descends in proportion to the hardship [that one bears].

22ـ تَنْزِلُ المَثُوبَةُ عَلى قَدْرِ المُصيبَةِ.

23. Three things are from the greatest tribulations: a very large family, an overwhelming loan and unrelenting sickness.

23ـ ثَلاثٌ مِنْ أعْظَمِ البَلاءِ: كَثْرَةُ العائِلَةِ، وغَلَبَةُ الدَّيْنِ، ودَوامُ المَرَضِ.

24. The reward for hardship is proportionate to the patience exhibited in it.

24ـ ثَوابُ المُصيبَةِ عَلى قَدْرِ الصَّبْرِ عَلَيْها.

25. Continual strife is from the greatest tribulations.

25ـ دَوامُ الفِتَنِ مِنْ أعْظَمِ المِحَنِ.

26. Sometimes you may be the cause of your own misfortune.

26ـ رُبَّما دُهيتَ مِنْ نَفْسِكَ.

27. To the extent of the hardship, there is reward.

27ـ عَلى قَدْرِ المُصيبَةِ تَكُونُ المَثُوبَةُ.

28. Every time the value of a thing that is competed becomes great, the difficulty of losing it increases.

28ـ كُلَّما عَظُمَ قَدْرُ الشَيْءِ المُنافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ.

29. One who does not prepare himself to confront hardships [with patience and supplication], the hardships befall him [while he is unprepared for them].

29ـ مَنْ لَمْ يَتَعَرَّضْ لِلنَّوائِبِ تَعَرَّضَتْ لَهُ النَّوائِبُ.

30. One who starts complaining about the hardship that has befallen him is actually only complaining against his Lord.

30ـ مَنْ أصْبَحَ يَشْكُو مُصيبَةً نَزَلَتْ بِهِ فَإنَّما يَشْكُو رَبَّهُ.

31. One who turns his attention away from this world, hardships become easy for him [to bear].

31ـ مَنْ لَهِيَ عَنِ الدُّنيا هانَتْ عَلَيْهِ المَصائِبُ.

32. One who hits his hand on his thigh in times of hardship has nullified his reward.

32ـ مَنْ ضَرَبَ يَدَهُ عَلى فَخِذِهِ عِنْدَ مُصيبَة فَقَدْ أحْبَطَ أجْرَهُ..

33. One who exaggerates small hardships, Allah tries him with great ones.

33ـ مَنْ عَظَّمَ صِغارَ المَصائِبِ اِبْتَلاهُ اللّهُ بِكِبارِها.

34. One who faces successive calamities acquires the merit of patience through them.

34ـ مَنْ تَوالَتْ عَلَيْهِ نَكِباتُ الزَّمانِ أكْسَبَتْهُ فَضيلَةَ الصَّبْرِ.

35. One of the greatest hardships for the virtuous is having to socialize with the wicked.

35ـ مِنْ أعْظَمِ مَصائِبِ الأخْيارِ حاجَتُهُمْ إلى مُداراةِ الأشْرارِ.

36. How great is the hardship in this world when accompanied by the severe indigence of tomorrow (i.e. the Hereafter)!

36ـ ما أعْظَمَ المُصيبَةَ فِي الدُّنيا مَعَ عِظَمِ الفاقَةِ غَداً.

37. A hardship that befalls others and has reward for you is better than the hardship that befalls you while its reward and recompense is for others.

37ـ مُصيبَةٌ في غَيْرِكَ لَكَ أجْرُها خَيْرٌ مِنْ مُصيبَة بِكَ لِغَيْرِكَ ثَوابُها وَأجْرُها.

38. A hardship from which good is expected is better than a blessing for which gratitude is not expressed.

38ـ مُصيبَةٌ يُرْجى خَيْرُها خَيْرٌ مِنْ نِعْمَة لايُؤَدّى شُكْرُها.

39. Be happy with tribulation and pleased with affliction [as you will gain great reward for it].

39ـ كُنْ بِالبَلاءِ مَحْبُوراً، وبِالمَكارِهِ مَسْرُوراً.

40. The worst of adversities are those in which there is no reckoning [and recompense].

40ـ أكْرَهُ المَكارِهِ فيما لايُحْتَسَبُ.

41. Verily great reward accompanies great trials; so when Allah, the Glorified, loves a community, He tries them.

41ـ إنَّ عَظيمَ الأجْرِ مُقارِنٌ عَظيمَ البَلاءِ، فَإذا أحَبَّ اللّهُ سُبْحانَهُ قَوْماً اِبْتَلاهُمْ.

42. The one who exposes himself to affliction puts himself in danger.

42ـ المُتَعَرِّضُ لِلْبَلاءِ مُخاطِرٌ.

43. Tribulation follows behind ease [and comfort].

43ـ اَلبَلاءُ رَديفُ الرَّخاءِ.

44. Many a person is shown sympathy for an affliction that is [actually] his cure.

44ـ رُبَّ مَرْحُوم مِنْ بَلاء هُوَ دَواؤُهُ.

45. Many a person who is afflicted is made stronger by his affliction.

45ـ رُبَّ مُبْتَلِيً مَصْنُوعٌ لَهُ (إلَيهِ) بِالبَلْوى.

46. The distress of tribulation [one faces] is proportionate to the blessings [one receives].

46ـ عَلى قَدْرِ النَّعْماءِ يَكُونُ مَضَضُ البَلاءِ.

47. Tribulation may come suddenly.

47ـ قَدْ تُفاجِئُ البَلِيَّةُ.

48. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

48ـ كُلُّ بَلاء دُونَ النَّارِ عافِيَةٌ.

49. For every heart there is anguish.

49ـ لِكُلِّ كَبَد حِرْقَةٌ.

50. When you are tested, be patient.

50ـ إذا أُبْتُلِيتَ فَاصْبِرْ.

51. How many a person is tested with blessings!

51ـ كَمْ مِنْ مُبْتَلًى بِالنَّعْماءِ.

52. How many a person is blessed through tribulation!

52ـ كَمْ مِنْ مُنْعَم عَلَيْهِ بِالبَلاءِ.

53. Do not consider yourself secure from tribulation in your times of safety and comfort.

53ـ لاتَأْمَنْ مِنَ البَلاءِ في أَمْنِكَ ورَخائِكَ.

The one who hits the mark and the one who errs-المصيب والمخطئ

1. The one who hits the mark, achieves and the one who errs, loses.

1ـ اَلمُصيبُ واجِدٌ، اَلمُخْطِئُ فاقِدٌ.

2. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

2ـ اَلإصابَةُ سَلامَةٌ، اَلخَطاءُ مَلامَةٌ، اَلعَجَلُ نَدامَةٌ.

3. To everyone who shoots hits the mark.

3ـ ما كُلُّ رام يُصيبُ.

Correctness-الصّواب

1. Correctness is [performing] the most appropriate action.

1ـ اَلصَّوابُ أسَدُّ الفِعْلِ.

2. Correctness is one of the branches of deliberation.

2ـ اَلصَّوابُ مِنْ فُروعِ الرَّوِيَّةِ.

3. Increased correctness points to abundant intelligence.

3ـ كَثْرَةُ الصَّوابِ تُنْبِئُ عَنْ وُفُورِ العَقْلِ.

4. One who strives for correctness becomes successful.

4ـ مَنْ تَوَخَّي الصَّوابَ أنْجَحَ.

5. When the answer is overcomplicated, correctness is negated.

5ـ إذَا ازْدَحَمَ الجَوابُ نُفِيَ الصَّوابُ.

Countenance-الصورة

1. good countenance is the beginning of felicity.

1ـ حُسْنُ الصُّورَةِ أَوَّلُ السَّعادَةِ.

2. A good countenance is an apparent beauty.

2ـ حُسْنُ الصُّورَةِ اَلجَمالُ الظّاهِرُ.

3. A beautiful countenance is the first of the two felicities.

3ـ اَلصُّورَةُ الجَميلَةُ أَوَّلُ السَّعادَتَيْنِ.

Fasting-الصيام

1. Fasting is one of the two means to good health.

1ـ اَلصِّيامُ أَحَدُ الصِّحَّتَيْنِ.

2. Fasting on the 'luminous days' (i.e. on the 13th, 14th and 15th) of every [lunar] month raises the stations and magnifies the rewards.

2ـ صِيامُ الأيامِ البيضِ مِنْ كُلِّ شَهْر تَرْفَعُ الدَّرَجاتِ وتُعَظِّمُ المَثُوباتِ.

3. Fasting of the heart from thinking about sins is better than fasting of the stomach from food.

3ـ صِيامُ القَلْبِ عَنِ الفِكْرِ فِي الآثامِ أَفْضَلُ مِنْ صِيامِ البَطْنِ عَنْ الطَّعامِ.

4. Fasting of the soul from the pleasures of this world is the most beneficial fasting.

4ـ صَوْمُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا أَنْفَعُ الصِّيامِ.

5. Fasting of the body means restraining oneself from food willfully and by choice, out of fear of punishment and out of desire for reward and recompense.

5ـ صَوْمُ الجَسَدِ الإمْساكُ عَنِ الأغْذِيَةِ بِإرادَة وَاخْتِيار خَوْفاً مِنَ العِقابِ وَرَغْبَةً فِي الثَّوابِ والأجْرِ.

6. Fasting of the soul means restraining the five senses from all the sins and emptying the heart of all the motives of evil.

6ـ صَوْمُ النَّفْسِ إمْساكُ الحَواسِّ الخَمْسِ عَنْ سائِرِ المَ آثِمِ، وخُلُوُّ القَلْبِ عَنْ جَميعِ أسْبابِ الشَّـرِّ.

7. Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is better than fasting of the stomach.

7ـ صَوْمُ القَلْبِ خَيْرٌ مِنْ صِيامِ اللِّسانِ، وصيامُ اللِّسانِ خَيْـرٌ مِنْ صِيامِ البَطْنِ.

8. And fasting [has been prescribed] as a test of the sincerity of the people.

8ـ والصّيامَ اِبْتِلاءً لإخْلاصِ الخَلْقِ.

9. How many of those who are fasting gain nothing from their fast but thirst!

9ـ كَمْ مِنْ صائِم لَيْسَ لَهُ مِنْ صِيامِهِ إلاّ الظِّماءُ.

Giving Examples and using metaphors-ضرب الأمثال وصرف الأقوال

1. In order to derive lessons, examples are given.

1ـ للاِعْتِبارِ تُضْرَبُ الأمْثالُ.

2. For people who take lesson, examples are given.

2ـ لأهْلِ الاِعْتِبارِ تُضْرَبُ الأمْثالُ.

3. For people of understanding speech becomes figurative.

3ـ لأهْلِ الفَهْمِ تُصَرَّفُ الأقْوالِ.

4. Metaphors are given for the people of intellect and insight.

4ـ ضُرُوبُ الأمْثالِ تُضْرَبُ لأُولِى النُّهى والألبابِ.

Laughter-الضّحك

1. The best [form of] laughter is a smile.

1ـ خَيْرُ الضِّحْكِ التَّبَسُّمُ.

2. The excessive laughter of a man corrupts his dignity.

2ـ كَثْرَةُ ضِحْكِ الرَّجُلِ تُفْسِدُ وَقارَهُ.

3. Excessive laughter alienates the companion and disgraces the leader.

3ـ كَثْرَةُ الضِّحْكِ تُوحِشُ الجَليسَ وتَشينُ الرَّئيسَ.

4. One whose laughter increases, his reverence decreases.

4ـ مَنْ كَثُرَ ضِحْكُهُ قَلَّتْ هَيْبَتُهُ.

5. One whose laughter increases, his heart dies.

5ـ مَنْ كَثُرَ ضِحْكُهُ ماتَ قَلْبُهُ.

6. One whose laughs excessively is regarded as being low.

6ـ مَنْ كَثُرَ ضِحْكُهُ اُسْتُرْذِلَ.

7. Do not show your teeth [in laughter] while you have done such shameful deeds.

7ـ لاتُبْدِعَنْ واضِحَة، وَقَدْ فَعَلْتَ الأُمُورَ الفاضِحَةَ.

8. Never laugh too much such that your reverence is lost; and do not joke [too much] thereby [resulting in your] being taken lightly.

8ـ لا تُكْثِرَنَّ الضِّحْكَ، فَتَذْهَبَ هَيْبَتُكَ، ولا المُزاحَ فَيُسْتَخَفَّ بِكَ.

Suffering-الضُرُّ

1. Sometimes suffering may last [for long].

1ـ قَد يَدُومُ الضُّـرُّ.

2. One who discloses his suffering to the people torments himself.

2ـ مَنْ كَشَفَ ضُـرَّهُ لِلنّاسِ عَذَّبَ نَفْسَهُ.

Necessities- الضّرورات

1. The necessities of [dire] conditions lower the necks of men.[1]

1ـ ضَرُوراتُ الأحْوالِ تُذِلُّ رِقابَ الرِّجالِ.

2. The necessities of [dire] conditions take one towards embarking on terrible deeds.

2ـ ضَرُوراتُ الأحْوالِ تَحْمِلُ عَلى رُكُوبِ الأهْوالِ.

3. The plight of poverty impels one towards a despicable affair.

3ـ ضَرُورَةُ الفَقْرِ تَبْعَثُ عَلى فَظيعِ الأمْرِ.

1. Meaning it causes them to get humiliated.

Weakness-الضّعيف والضَّعف

1. When you become weak, then be weak in the disobedience of Allah.

1ـ إذا ضَعُفْتَ فَاضْعُفْ عَنْ مَعاصِي اللّهِ.

2. Be from among those who are neither overcome by violence nor affected by weakness.

2ـ كُنْ مِمَّنْ لايَفْرُطُ بِهِ عُنْفٌ، ولايَقْعُدُ بِهِ ضَعْفٌ.

Error and deviation–الضلال والضّلالة والغواية

1. The most destructive thing is persistent deviation.

1ـ أهْلَكُ شَيْء اِسْتِدامَةُ الضّلالِ.

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.

2ـ كَمْ مِنْ ضَلالَة زُخْرِفَتْ بِ آيَة مِنْ كِتابِ اللّهِ كَما يُزَخْرَفُ الدِّرْهَمُ النُّحاسُ بِالفِضَّةِ المُمَوَّهَةِ.

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.

3ـ كَفى بِالمَرْءِ غَوايَةً أنْ يَأمُرَ النّاسَ بِما لا يَأْتَمِرُ بِهِ ويَنْهاهُمْ عَمّا لا يَنْتَهي عَنْهُ.

4. For every deviation there is a cause.

4 ـ لِكُلِّ ضِلَّة عِلَّةٌ.

5. What is there after truth except error?

5ـ ما ذا بَعْدَ الحَقِّ إلاّ الضَّلالُ.

Inner Consciences-الضمائر

1. Healthy consciences are more truthful witnesses than eloquent tongues.

1ـ اَلضَّمائِرُ الصِّحاحُ أصْدَقُ شَهادَةً مِنَ الألْسُنِ الفِصاحِ.

2. The soundness of consciences is from the best provisions.

2ـ صِحَّةُ الضَّمائِرِ مِنْ أفْضَلِ الذَّخائِرِ.

3. When sincerity is achieved the consciences are illuminated.

3ـ عِنْدَ تَحَقُّقِ الإخْلاصِ تَسْتَنيرُ الضَّمائِرُ.

Hospitality-الضّيف والضيافة

1. onor 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.

1ـ أكْرِمْ ضَيْفَكَ وإنْ كانَ حَقيراً، وقُمْ عَنْ مَجْلِسِكَ لِابيكَ ومُعَلِّمِكَ وَإنْ كُنْتَ أميراً.

2. Hospitality is the cornerstone of magnanimity.

2ـ اَلضِّيافَةُ رَأسُ المُرُوَّةِ.

Agony-الضّيق

1. For every agony there is a way out.

1ـ لِكُلِّ ضيق مَخْرَجٌ.

2. No agony intensifies but that Allah brings its relief closer.

2ـ مَا اشْتَدَّ ضيقٌ إلاّ قَرَّبَ اللّهُ فَرَجَهُ.

Jubilation-الطَّرَبُ

1. Many a time jubilation turns into rage.

1ـ رُبَّ طَرَب يَعُودُ بِالحَرب.

The way and the course-الطريق والطريقة

1. Blessed is the one who embarks on the way of the honorable and sticks to the highway of illumination [and truth]; and [one who] is infatuated with the Hereafter and turns away from this world.

1ـ طُوبى لِمَنْ رَكِبَ الطَّريقَةَ الغَرّاءِ، ولَزِمَ المَحَجَّةَ البَيْضاءَ وتَوَلَّهَ بِالآخِرَةِ، وأعْرَضَ عَنِ الدُّنيا.

2. Indeed, the highway of truth has been made manifest for those who seek it.

2ـ قد وضَحَتْ مَحَجَّةُ الحَقِّ لِطُلاّبِها.

3. They have indeed been given time to seek deliverance and have been guided to the clear course.

3ـ قَدْ أُمْهِلُوا في طَلَبِ المَخْرَجِ، وَهُدُوا سَبيلَ المَنْهَجِ.

4. One who deviates from the clear tracks ends up following the courses of destruction.

4ـ مَنْ عَدَلَ عَنْ واضِحِ المَسالِكِ سَلَكَ سُبُلَ المَهالِكِ.

5. One who slips from the highway of the course falls into the perplexity of narrowness.

5ـ مَنْ زَلَّ عَنْ مَحَجَّةِ الطَّريقِ وَقَعَ في حَيْرَةِ المَضيقِ.

6. One who deviates from the clear highway drowns in the depths of the sea.

6ـ مَنْ عَدَلَ عَنْ واضِحِ المَحَجَّةِ، غَرِقَ فِي اللُّجَّةِ.

7. Hold back from [traversing] a path when you fear its deviation.

7ـ أَمْسِكْ عَنْ طَريق إذا خِفْتَ ضَلالَتَهُ.

8. Adopt the way of steadfastness, for indeed it will earn you honour and save you from reproach.

8ـ عَلَيْكَ بِمَنْهَجِ الاِسْتِقامَةِ، فَإِنَّهُ يُكْسِبُكَ الكَرامَةَ، وَيَكْفيكَ المَلامَةَ.

9. Take to the highway of illumination [and truth] and follow it, otherwise Allah will replace you with others.

9ـ عَلَيْكُمْ بِالمَحَجَّةِ البَيْضاءِ فَاسْلُكُوها، وإلاّ اسْتَبْدَلَ اللّهُ بِكُمْ غَيْرَكُمْ.

10. Whoever deviates from the truth, good becomes evil for him and evil becomes good, and he gets

intoxicated with the intoxication of misguidance.

10- مَنْ زاغَ ساءَتْ عِنْدَهُ الحَسَنَةُ، وحَسُنَتْ عِنْدَهُ السَّيِّئَةُ، وسُكِرَ سُكْرَ الضَّلالَةِ.

11. Do not permit your selves to take you into the paths of the oppressors.

11- لا تُرَخِّصُوا لأنْفُسِكُمْ أنْ تَذْهَبَ بِكُمْ في مَذاهِبِ الظَّلَمَةِ.

Food and sustenance-الطّعام والقوت

1. Food is eaten and shared with three groups [in three situations]: alongside brothers with happiness, alongside the poor with selflessness and alongside the children of this world with magnanimity.

1- اَلطَّعامُ يُؤْكَلُ عَلى ثَلاثَةِ أضْرُب: مَعَ الإخْوانِ بِالسُّرُورِ،وَ مَعَ الفُقَراءِ بِالإيثارِ، ومَعَ أبناءِ الدُّنيا بِالمُرُوءَةِ.

2. How bad a food the forbidden [food] is!

2- بِئْسَ الطَّعامُ الحَرامُ.

3. How bad a sustenance consuming the wealth of orphans is!

3- بِئْسَ القُوتُ أكْلُ مالِ الأيْتامِ.

4. Few are those who increase their consumption of food and don't fall ill [because of it].

4- قَلَّ مَنْ أكْثَرَ مِنَ الطَّعامِ فَلَمْ يَسْقَمْ.

5. Seldom does one increase his consumption of excess foods without getting afflicted by sicknesses.

5ـ قَلَّ مَنْ أكْثَرَ مِنْ فُضُولِ الطَّعامِ إلاّ لَزِمَتْهُ الأسْقامُ.

6. Eating less food is more honorable for the soul and makes good health last longer.

6ـ قِلَّةُ الغِذاءِ أكْرَمُ لِلنَّفْسِ، وأدْوَمُ لِلصِّحَّةِ.

7. Eat citron before food and after it as the progeny of Muhammad (s) do this.

7ـ كُلُوا الأُتْرُجَّ قَبْلَ الطَّعامِ وبَعْدَهُ ف آلُ مُحَمَّد يَفْعَلُونَ ذلِكَ.

8. Whoever eats less, his aches [and ailments] are reduced.

8ـ مَنْ قَلَّ طَعامُهُ قَلَّتْ آلامُهُ.

9. Whoever consumes less, [the burden of] his sustenance is lightened.

9ـ مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مَؤُنَتُهُ.

10. One who sows in himself the love of different types of food, reaps the fruit of a variety of maladies.

10ـ مَنْ غَرَسَ في نَفْسِهِ مَحَبَّةَ أنْواعِ الطَّعامِ اِجْتَنى ثِمارَ فُنُونِ الأسْقامِ.

11. Decrease your [consumption of] food and your ailments will reduce.

11ـ أقْلِلْ طَعاماً تُقْلِلْ سَقاماً.

Feeding Others-الإطعام

1. When you feed [someone] then satiate him.

1ـ إذا أطْعَمْتَ فَاَشْبِعْ.

2. That which you have eaten has gone, but what you have fed to others spreads [like a pleasant fragrance].

2ـ ما أكَلْتَهُ راحَ، وما أطْعَمْتَهُ فاحَ.

Criticism-الطّعن

1. Beware of being critical of the people while going easy on yourself, thereby rendering your sin grave and being deprived of reward.

1ـ إيّاكَ أنْ تَكُونَ علَى النّاسِ طاعِناً، ولِنَفْسِكَ مُداهِناً، فَتَعْظُمَ عَلَيْكَ الحَوْبَةُ، وتُحْرَمَ المَثُوبَةَ.

Obedience and compliance-الإطاعة والإنقياد والمطيع

1. bey [Allah] and you will benefit.

1ـ أطِعْ تَغْنَمْ.

2. Obey [Allah] and you will gain.

2ـ أطِعْ تُرْبَحْ.

3. Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; and espouse piety.

3ـ أطِعِ اللّهَ في جُمَلِ أُمُورِكَ، فَإنَّ طاعَةَ اللّهِ فاضِلَةٌ عَلى كُلِّ شَيْء، واَلْزِمِ الوَرَعَ.

4. Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear and His hope even for a split second, and always seek forgiveness [from Him].

4ـ أطِعِ اللّهَ سُبْحانَهُ في كُلِّ حال، ولا تُخْلِ قَلْبَكَ مِنْ خَوْفِهِ ورَجائِهِ طَرْفَةَ عَيْن، واَلْزَمِ الاِسْتِغْفارَ.

5. Obey the one who is above you and the one who is under you will obey you; rectify your inner self and Allah will rectify your outer state.

5ـ أطِعْ مَنْ فَوْقَكَ، يُطِعْكَ مَنْ دُونَكَ، وأصْلِحْ سَريرَتَكَ يُصْلِحِ اللّهُ علانِيَتَكَ.

6. Obey Allah in accordance with what His Prophets have commanded you.

6ـ أطيعُوا اللّهَ حَسَبَ ما أمَرَكُمْ بِهِ رُسُلُهُ.

7. Respond to the calls of the Prophets of Allah and submit yourselves to their commands and be obedient to them, [as a result] you will be included in their intercession.

7ـ اِسْتَجيبُوا لأنْبِياءِ اللّهِ، وسَلِّمُوا لأمْرِهِمْ، واعْمَلُوا بِطاعَتِهِمْ، تَدْخُلُوا في شَفاعَتِهِمْ.

8. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

8ـ إيّاكَ أنْ يَفْقُدَكَ رَبُّكَ عِنْدَ طاعَتِهِ، أوْ يَراكَ عِنْدَ مَعْصِيَتِهِ فَيَمْقَتَكَ.

9. Achievement of goodness is through maintaining obedience.

9ـ دَرَكُ الخَيْراتِ بِلُزُومِ الطَّاعاتِ.

10. Obedience and virtuous actions are the two profitable trades.

10ـ اَلطّاعَةُ وفِعْلُ البِرِّ هُما المَتْجَرُ الرَّابِحُ.

11. The best [act of] obedience is turning away from [worldly] pleasures.

11ـ أفْضَلُ الطّاعاتِ هَجْرُ اللَّذّاتِ.

12. The best [act of] obedience is renunciation of worldly pleasures.

12ـ أفْضَلُ الطّاعاتِ الزُّهْدُ فِي الدُّنيا.

13. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

13ـ أنْصَحُ النّاسِ لِنَفْسِهِ أطْوَعُهُمْ لِرَبِّهِ.

14. The best obedience is relinquishing the [worldly] pleasures.

14ـ أفْضَلُ الطّاعاتِ العُزُوفُ عَنِ اللَّذّاتِ.

15. The most beloved of servants to Allah is the most obedient of them to Him.

15ـ أحَبُّ العِبادِ إلَى اللّهِ أطْوَعُهُمْ لَهُ.

16. The most deserving of Allah's mercy among the people are those who are most steadfast in His obedience.

16ـ أجْدَرُ النّاسِ بِرَحْمَةِ اللّهِ أقْوَمُهُمْ بِالطّاعَةِ.

17. The most deserving of obedience is one from whom you cannot find any escape and the one whom you cannot turn down.

17ـ أحَقُّ مَنْ تُطيعُهُ مَنْ لاتَجِدُ مِنْهُ بُدّاً وَلاتَسْتَطيعُ لأمْرِهِ رَدّاً.

18. The most deserving of [obedience from] those whom you obey is the one who orders you to [maintain] piety and forbids you from [following] vain desires.

18ـ أحقُّ مَنْ أطَعْتَهُ مَنْ أمَرَكَ بِالتُّقى، ونَهاكَ عَنِ الهَوى.

19. Verily the true friend of Muhammad, peace be upon him and his progeny, is one who obeys Allah even if his close relatives distance themselves from him [because of it].

19ـ إنَّ وَلِيَّ مُحَمّدصلَّى اللّه عليه وآله وسلَّم مَنْ أطاعَ اللّهَ وإنْ بَعُدَتْ لُحْمَتُهُ.

20. Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

20ـ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الطّاعَةَ غَنِيمَةَ الأكْياسِ عِنْدَ تَفْريطِ العَجَزَةِ.

21. Obedience saves and disobedience destroys.

21ـ اَلطّاعَةُ تُنْجي،اَلمَعْصِيَةُ تُرْدي.

22. Obedience is compliance.

22ـ اَلطّاعَةُ إجابَةٌ.

23. Obedience is the most protective of accoutrements.

23ـ اَلطّاعَةُ أحْرَزُ عَتاد.

24. Obedience is the prize (or endeavor) of the sagacious.

24ـ اَلطّاعَةُ غَنِيمَةُ(هِمَّةُ) الأكْياسِ.

25. Obedience [to Allah] is a profitable trade.

25ـ اَلطّاعَةُ مَتْجَرٌ رابِحٌ.

26. Obedience is the longest lasting prestige.

26ـ اَلطّاعَةُ أَ بْقى عِزّاً.

27. Obedience is the prestige of the underprivileged.

27ـ اَلطّاعَةُ عِزُّ المُعْسِرِ.

28. Obedience brings forth [divine] reward.

28ـ اَلطّاعَةُ تَسْتَدِرُّ المَثُوبَةَ.

29. Obedience is a mark of respect to the Imamate.

29ـ اَلطّاعَةُ تَعْظيمُ الإمامَةِ.

30. Obedience extinguishes the anger of the Lord.

30ـ اَلطّاعَةُ تُطْفِئُ غَضَبَ الرَّبِّ.

31. He who adorns himself with obedience possesses honour.

31ـ أخُو العِزِّ مَنْ تَحَلّى بِالطَّاعَةِ.

32. Obedience to Allah is the strongest means [of attaining success in both worlds].

32ـ اَلطّاعَةُ لِلّهِ أقْوى سَبَب.

33. Obedience is the most protective (or most reliable) safeguard.

33ـ اَلطّاعةُ أَوْقى (أَوْفى) حِرْز.

34. Verily I do not urge you to any obedience but that I practice it before you, and I do not forbid you from any disobedience except that I desist from it before you.

34ـ إنّي لا أحُثُّكُمْ عَلى طاعَة إلاّ وأسْبِقُكُمْ إلَيْها ولا أنْهاكُمْ عَنْ مَعْصِيَة إلاّ وأتَناهى قَبْلَكُمْ عَنْها.

35. Verily if you obey Allah, He will save you and make your [final] abode good.

35ـ إنَّكَ إنْ أطَعْتَ اللّهَ نَجّاكَ وأصْلَحَ مَثْواكَ.

36. When acts of obedience diminish, wrongdoings increase.

36ـ إذا قَلَّتِ الطّاعاتُ كَثُرَتِ السَّيِّئاتُ.

37. Through obedience one draws nearer [to Allah].

37ـ بِالطّاعَةِ يَكُونُ الإقْبالُ.

38. Through obedience there is success.

38ـ بِالطّاعَةِ يَكُونُ الفَوْزُ.

39. By obedience Paradise is brought closer for the pious.

39ـ بِالطّاعَةِ تُزْلَفُ الجَنَّةُ لِلْمُتَّقينَ.

40. By [their] virtuous obedience, the righteous ones are known.

40ـ بِحُسْنِ الطّاعَةِ يُعْرَفُ الأخْيارُ.

41. Seek intercession through the obedience of Allah and you will succeed.

41ـ تَوَسَّلْ بِطاعَةِ اللّهِ تُنْجِحْ.

42. Hold on to the obedience of Allah and He will bring your nearer [to Himself].

42ـ تَمَسَّكْ بِطاعَةِ اللّهِ يُزْلِفْكَ.

43. The fruit of obedience is Paradise.

43ـ ثَمَرَةُ الطّاعَةِ الجَنَّةُ.

44. The reward of Allah is for those who obey Him and His punishment is for those who disobey Him.

44ـ ثَوابُ اللّهِ لأهْلِ طاعَتِهِ، وعِقابُهُ لأهْلِ مَعْصِيَتِهِ.

45. Devote yourself assiduously to obedience and rush towards performing righteous deeds, keep away from evil acts and make haste towards good acts, and keep away from doing what is forbidden.

45ـ ثابِرُوا عَلَى الطّاعات، وسارِعُوا إلى فِعْلِ الخَيْرات، وتَجَنَّبُوا السَّيِّئاتِ، وبادِرُوا إلى فِعْلِ الحَسَناتِ، وتَجَنَّبُوا اِرْتِكابَ المَحارِمِ.

46. Stop following [the path of] aggression and obduracy, and follow the path of obedience and submission [to Allah], [by this] you will be happy in the Hereafter.

46ـ دَعُوا طاعَةَ البَغْيِ والعِنادِ، واسْلُكُوا سَبيلَ الطّاعَةِ والإنْقِيادِ تَسْعَدُوا فِي المَعادِ.

47. Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise.

47ـ راكِبُ الطّاعَةِ مَقيلُهُ الجَنَّةُ.

48. Rush towards acts of obedience and race towards doing righteous actions, but if you fall short, then

be careful not to fall short in performing that which is obligatory.

48ـ سارِعُوا إلَى الطّاعات، وسابِقُوا إلى فِعْلِ الصَّالِحاتِ فَإنْ قَصَّرْتُمْ فَإيّاكُمْ وأنْ تُقَصِّرُوا عَنْ أداءِ الفَرائِضِ.

49. Blessed is the one who observes obedience to his Lord.

49ـ طُوبى لِمَنْ حافَظَ عَلى طاعَةِ رَبِّهِ.

50. Blessed is the one who follows praiseworthy piety and opposes dispraised vain desires.

50ـ طُوبى لِمَنْ أطاعَ مَحْمُودَ تَقْواهُ، وعَصى مَذْمُومَ هَواهُ.

51. Blessed is he who follows the course of peace by the sight of the one who shows him the way and by obeying the guide who instructs him.

51ـ طُوبى لِمَنْ سَلَكَ طَريقَ السَّلامَةِ بِبَصَرِ مَنْ بَصَّرَهُ، وطاعَةِ هاد أمَرَهُ.

52. Blessed is the one who is successful in his obedience [to Allah], has a good character and safeguards the affair of his Hereafter.

52ـ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ، وحَسُنَتْ خَليقَتُهُ، وأحْرَزَ أمْرَ آخِرَتِه.

53. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort [in attaining it].

53ـ طاعَةُ اللّهِ سُبْحانَهُ لايَحُوزُها إلاّ مَنْ بَذَلَ الجِدَّ، واسْتَفْرَغَ الجُهْدَ.

54. Obedience to Allah is the key to [every] right action and the rectification of [every] corruption (or of

the Hereafter).

54ـ طاعَةُ اللّهِ مِفْتاحُ (كُلِّ) سَداد، وَصَلاحُ (كُلِّ) فَساد(مَعاد).

55. Obedience to Allah, the Glorified, is the highest pillar and the strongest accoutrement.

55ـ طاعَةُ اللّهِ سُبْحانَهُ أعْلى عِماد، وأقْوى عَتاد.

56. The shade of Allah, the Glorified, in the Hereafter is spread out for the one who obeys Him in this world.

56ـ ظِلُّ اللّهِ سُبْحانَهُ فِي الآخِرَةِ مَبْذُولٌ لِمَنْ أطاعَهُ فِي الدُّنيا.

57. You must obey the One whom you cannot be excused for being ignorant about.

57ـ عَلَيْكَ بِطاعَةِ مَنْ لاتُعْذَرُ بِجَهالَتِهِ.

58. You must show obedience to Allah, the Glorified, for indeed obedience to Allah is superior to everything.

58ـ عَلَيْكَ بِطاعَةِ اللّهِ سُبْحانَهُ، فَإنَّ طاعَةَ اللّهِ فاضِلَةٌ عَلى كُلِّ شَيْء.

59. You must obey the one who commands you to religion [and the obedience of Allah] for verily he is guiding you and saving you [from chastisement in the Hereafter].

59ـ عَلَيْكَ بِطاعَةِ مَنْ يَأمُرُكَ بِالدّينِ فَإنَّهُ يَهْدِيكَ ويُنْجيكَ.

60. Obedience is proportionate to [one's] intellect.

60ـ عَلى قَدْرِ العَقْلِ تَكُونُ الطّاعَةُ.

61. In obedience [to Allah] there are treasures of benefit.

61ـ فِي الطّاعَةِ كُنُوزُ الأرباحِ.

62. The excellence of obedience makes one attain lofty stations.

62ـ فَضائِلُ الطّاعاتِ تُنيلُ رَفيعَ المَقاماتِ.

63. And obedience [to the Imam was made obligatory] as a respect for the Imamate.

63ـ والطّاعَةَ تَعْظيماً لِلإمامَةِ.

64. If Allah, the Glorified, had not given incentives for His worship, it would have still been obligatory to worship Him out of hope for His mercy.

64ـ لَوْ لَمْ يُرَغِّبِ اللّهُ سُبْحانَهُ في طاعَتِهِ لَوَجَبَ أنْ يُطاعَ رَجاءَ رَحْمَتِهِ.

65. One who obeys Allah, has sought [His] assistance (or has seen the truth).

65ـ مَنْ أطاعَ اللّهَ اِسْتَنْصَرَ (اِسْتَبْصَرَ).

66. Whoever seeks closeness to Allah through obedience, He grants him good gifts.

66ـ مَنْ تَقَرَّبَ إلَى اللّهِ بِالطّاعَةِ أحْسَنَ لَهُ الحِباءَ.

67. One who follows the path of obedience to Allah attains something greater [than what he would get by

following other paths].

67ـ مَنِ اتَّخَذَ طاعَةَ اللّهِ سَبيلاً فازَ بِالَّتي هِيَ أعْظَمُ.

68. Whoever takes the obedience of Allah as his merchandise, profits come to him without any trade.

68ـ مَنِ اتَّخَذَ طاعَةَ اللّهِ بِضاعَةً أتَتْهُ الأرْباحُ مِنْ غَيْرِ تِجارَة.

69. One who does not commence with sincere intention in his obedience [and worship] is not successful in gaining rewards.

69ـ مَنْ لَمْ يُقَدِّمْ إخْلاصَ النِّيَّةِ فِي الطَّاعاتِ لَمْ يَظْفَرْ بِالمَثُوباتِ.

70. One whose obedience increases, his honor increases.

70ـ مَنْ كَثُرَتْ طاعَتُهُ كَثُرَتْ كَرامَتُهُ.

71. From the best of deeds is acquiring [and performing] acts of obedience [and worship].

71ـ مِنْ أفْضَلِ الأعْمالِ اِكْتِسابُ الطّاعاتِ.

72. No adorner can adorn himself with anything better than obedience to Allah.

72ـ ما تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طاعَةِ اللّهِ.

73. No commandment of Allah, the Glorified, that must be obeyed, comes but that it seems unpleasant [to the carnal soul].

73ـ ما مِنْ شَيْء مِنْ طاعَةِ اللّهِ سُبْحانَهُ يَأْتي إلاّ في كُرْه.

74. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

74ـ مُلازَمَةُ الطّاعَةِ خَيْرُ عَتاد.

75. How good a means [of attainting closeness to Allah] obedience is!

75ـ نِعْمَ الوَسيلَةُ الطّاعَةُ.

76. He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

76ـ نالَ الفَوْزَ مَنْ وُفِّقَ لِلْطّاعَةِ.

77. Guided is the one who obeys his Lord and fears his sins.

77ـ هُدِيَ مَنْ أطاعَ رَبَّهُ وخافَ ذَنْبَهُ.

78. Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

78ـ وَقُّوا أنْفُسَكُمْ مِنْ عَذابِ اللّهِ بِالمُبادَرَةِ إلى طاعَةِ اللّهِ.

79. Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

79ـ لاتَعْتَذِرْ مِنْ أمْر أطَعْتَ اللّهَ سُبْحانَهُ فيهِ، فَكَفى بِذلِكَ مَنْقَبَةً.

80. There is no honour like obedience [to Allah].

80ـ لاعِزّ كَالطّاعَةِ.

81. There is no obedience to the creation in disobedience to the Creator.[1]

81ـ لاطاعَةَ لِمَخْلُوق في مَعْصِيَةِ الخالِقِ.

82. Every obedient one is honoured.

82ـ كُلُّ مُطيع مُكَرَّمٌ.

83. Be obedient to Allah, the Glorified, and delight in His remembrance, and when you are in a state of turning away from Him, picture Him approaching you. He is calling you to His forgiveness and covering you with His kindness.

83ـ كُنْ مُطيعاً لِلّهِ سُبْحانَهُ، وَبِذِكْرِهِ آنِساً، وتَمَثَّلْ في حالِ تَوَلّيكَ عَنْهُ إقْبالَهُ عَلَيْكَ، يَدْعُوكَ إلَى عَفْوِهِ، ويَتَغَمَّدُكَ بِفَضْلِهِ.

84. One who obeys his Lord gains authority.

84ـ مَنْ أطاعَ رَبَّهُ مَلَكَ.

85. One who obeys his Lord gains success.

85ـ مَنْ يُطِعِ اللّهَ يَفُزْ.

86. Whoever obeys Allah, his affair becomes lofty.

86ـ مَنْ أطاعَ اللّهَ جَلَّ أمْرُهُ.

87. Whoever obeys Allah, his affair becomes elevated.

87ـ مَنْ أطاعَ اللّهَ عَلا أمْرُهُ.

88. One who obeys Allah will never become wretched.

88 ـ مَنْ أطاعَ اللّهَ لَمْ يَشْقَ أبَداً.

89. One who obeys Allah, the Glorified, becomes powerful and strong.

89ـ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ وقَوِيَ.

90. Whoever obeys Allah, the Glorified, his support becomes powerful.

90ـ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ نَصْرُهُ.

91. One who obeys Allah, the Glorified, is not harmed by the resentful from among the people.

91ـ مَنْ أطاعَ اللّهَ سُبْحانَهُ لَمْ يَضُـرَّهُ مَنْ أسْخَطَ مِنَ النّاسِ.

92. Whoever obeys Allah, He chooses him [to be among those who are close to Him].

92ـ مَنْ أطاعَ اللّهَ اِجْتَباهُ.

1. Meaning that one must never obey anyone if it leads to disobeying Allah.

Obeying commandments-إطاعة الأمر

1. One who obeys your command has exalted your status.

1ـ مَنْ أطاعَ أمْرَكَ أجَلَّ قَدْرَكَ.

The Tyrant-الطّاغي

1. How quick is the downfall of a tyrant!

1ـ ما أسْرَعَ صَرْعَةَ الطّاغي.

The Seeker-الطالب

1. A seeker may fail [to achieve what he seeks].

1ـ قَدْ يَخيبُ الطّالِبُ.

2. Every seeker is [himself] sought [by death].

2ـ كُلُّ طالِب مَطْلُوبٌ.

3. Every seeker other than Allah is sought.

3ـ كُلُّ طالِب غَيْرُ اللّهِ مَطْلُوبٌ.

4. How many a seeker is deprived while the one who does not seek is granted [sustenance].

4ـ كَمْ مِنْ طالِب خائِب ومَرْزُوق غَيْرِ طالِب.

5. For the seeker who achieves what he seeks, there is delight in [his] accomplishment.

5ـ لِلطّالِبِ البالِغِ لَذَّةُ الإدْراكِ.

6. Not every seeker is granted [sustenance].

6ـ لَيْسَ كُلُّ طالِب بِمَرْزُوق.

7. Whoever seeks a thing achieves it, or part of it.

7ـ مَنْ طَلَبَ شَيْئاً نالَهُ أو بَعْضَهُ.

8. Whoever seeks that which is in the possession of people, they debase him [for it].

8ـ مَنْ طَلَبَ ما في أيْدِي النّاسِ حَقَّرُوهُ.

9. One who seeks that which is impossible loses his quest.

9ـ مَنْ طَلَبَ ما لايَكُونُ ضَيَّعَ مَطْلَبَهُ.

10. Not every seeker fails.

10ـ ما كُلُّ طالِب يَخيبُ.

Matters that are pursued-المطالب

1. At times the matters that are pursued are regarded with displeasure.

1ـ قَدْ تَتَجَهَّمُ المَطالِبُ.

2. Sometimes the matter that is pursued and [its] acquisition become difficult.

2ـ رُبَّما عَزَّ المَطْلَبُ والإِكْتِسابُ.

The sought after-المطلوب

1. At times that which is sought after is attained.

1ـ قَد يُدْرَكُ المَطْلُوبُ.

Covetousness-الطَّمَع والطامع

1. Abasement, disgrace and wretchedness are in covetousness and greed.

1ـ اَلمَذَلَّةُ والمَهانَةُ والشَّقاءُ، فِي الطَّمَعِ، والحِرْصِ.

2. Covetousness makes one enter [into difficulties and humiliation] but does not make him return from it; and it gives a guarantee but does not fulfil it.

2ـ اَلطَّمَعُ مُورِدٌ غَيْرُ مُصْدِر، وضامِنٌ غَيْرُ مُوف.

3. The most destructive thing is covetousness.

3ـ أَهْلَكُ شَيْء الطَّمَعُ.

4. The most harmful thing is covetousness.

4ـ أضَرُّ شَيْء اَلطَّمَعُ.

5. The ugliest of traits is covetousness.

5ـ أقْبَحُ الشِّيَمِ اَلطَّمَعُ.

6. The worst thing is covetousness.

6ـ أسْوَءُ شَيْء اَلطَّمَعُ.

7. The root of avarice is covetousness and its fruit is reproach.

7ـ أصْلُ الشَّـرَهِ اَلطَّمَعُ، وثَمَرَتُهُ اَلمَلامَةُ.

8. He who covers himself with covetousness has degraded himself.

8ـ أزْرى بِنَفْسهِ مَنِ اسْتَشْعَرَ الطَّمَعَ.

9. The places where intellects become most deficient are under the flashes of greed.

9ـ أكْثَرُ مَصارِعِ العُقُولِ تَحْتَ بُرُوقِ المَطامِعِ.

10. Covetousness is harmful.

10ـ اَلطَّمَعُ مُضِـرٌّ.

11. Covetousness is an affliction.

11ـ اَلطَّمَعُ مِحْنَةٌ.

12. Covetousness is bondage.

12ـ اَلطَّمَعُ رِقٌّ.

13. Covetousness is indigence.

13ـ اَلطَّمَعُ فَقْرٌ.

14. Covetousness humiliates while piety exalts.

14ـ اَلطَّمَعُ مُذِلٌّ، اَلوَرَعُ مُجِلٌّ.

15. Covetousness is the beginning of evil.

15ـ اَلطَّمَعُ أوَّلُ الشَّـرِّ.

16. Covetousness is a besieging (or and evident) indigence.

16ـ اَلطَّمَعُ فَقْرٌ حاصِرٌ(ظاهِرٌ).

17. Covetousness is a present humiliation.

17ـ اَلطَّمَعُ مَذَلَّةٌ حاضِرَةٌ.

18. With covetousness comes humiliation.

18ـ الذُّلُّ مَعَ الطَّمَعِ.

19. Coveted objects humiliate men.

19ـ اَلمَطامِعُ تُذِلُّ الرِّجالَ.

20. Covetousness is endless bondage.

20ـ اَلطَّمَعُ رِقٌّ مُخَلَّدٌ.

21. Covetousness debases the commander.

21ـ اَلطَّمَعُ يُذِلُّ الأميرَ.

22. If you give in to covetousness, it will destroy you.

22ـ إنْ أطَعْتَ الطَّمَعَ أرْداكَ.

23. Through avidities the necks of men are lowered [in humiliation].

23ـ بِالأطْماعِ تَذِلُّ رِقابُ الرِّجالِ.

24. How bad a companion of religion covetousness is!

24ـ بِئْسَ قَرينُ الدّينِ الطَّمَعُ.

25. The fruit of covetousness is wretchedness.

25ـ ثَمَرَةُ الطَّمَعِ الشَّقاءُ.

26. The fruit of covetousness is humiliation in this world and the Hereafter.

26ـ ثَمَرةُ الطَّمَعِ ذُلُّ الدُّنيا والآخِرَةِ.

27. Abandon covetousness and greediness and cling to chastity and piety.

27ـ ذَرِ الطَّمَعَ، والشَّـرَهَ، وعَلَيْكَ بِلُزُومِ العِفَّةِ، والوَرَعِ.

28. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes.

28ـ ذُلُّ الرِّجالِ فِي المَطامِعِ، وَفِناءُ الآجالِ في غُرُورِ الآمالِ.

29. The cornerstone of piety is abandoning covetousness.

29ـ رَأسُ الوَرَعِ تَرْكُ الطَّمَعِ.

30. Sometimes there is a false ambition for an unseen (or lost) hope.

30ـ رُبَّ طَمَع كاذِب لأمَل غائِب (خائِب).

31. Embarking on avidities cuts off the necks of men.

31ـ رُكُوبُ الأطْماعِ يَقْطَعُ رِقابَ الرِّجالِ.

32. The cause of corruption of certitude is covetousness.

32ـ سَبَبُ فَسادِ اليَقينِ الطَّمَعُ.

33. The cause of corruption of piety is covetousness.

33ـ سَبَبُ فَسادِ الوَرَعِ الطَّمَعُ.

34. Oppose covetousness with piety.

34ـ ضادُّوا الطَّمَعَ بِالوَرَعِ.

35. The servant of the coveted is enslaved and never gains his freedom.

35ـ عَبْدُ المَطامِعِ مُسْتَـرَقٌّ، لايَجِدُ أَبَداً العِتْقَ.

36. He who instils covetousness in his soul has deceived it.

36ـ غَشَّ نَفْسَهُ مَنْ شَـرَّبَها الطَّمَعَ.

37. The corruption of religion is [caused by] covetousness.

37ـ فَسادُ الدِّينِ الطَّمَعُ.

38. Covetousness has been paired with humiliation.

38ـ قُرِنَ الطَّمَعُ بِالذُّلِّ.

39. One who trades covetousness for loss of hope [and desire for what others posses], the people will not treat him with contempt.

39ـ مَنْ باعَ الطَّمَعَ بِاليَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النّاسُ.

40. How good an aide of hope ambition is!

40ـ نِعْمَ عَوْنُ الأمَلِ الطَّمَعُ.

41. The trouble for religion is covetousness and its rectitude is [in] piety.

41ـ نَكَدُ الدّينِ الطَّمَعُ، وصَلاحُهُ الوَرَعُ.

42. We seek Allah's protection from lowly coveted things and the ambitions that are disliked [by Him].

42ـ نَعُوذُ بِاللّهِ مِنَ المَطامِعِ الدَّنِيَّةِ، والهِمَمِ الغَيْرِ المَرْضِيَّةِ.

43. Do not covet that which you do not deserve.

43ـ لاتَطْمَعْ فيما لا تَسْتَحِقُّ.

44. Never let covetousness enslave you and be averse [to the pleasures of this world].

44ـ لايَسْتَرِقَّنَّكَ الطَّمَعُ وَكُنْ عَزُوفاً.

45. Never let yourself covet that which is above your needs thereby letting it overcome you with the desire for more.

45ـ لاتُطْمِعَنَّ نَفْسَكَ فيما فَوْقَ الكَفافِ، فَيَغْلِبَكَ بِالزِّيادَةِ.

46. Do not let covetousness enslave you while Allah has made you free.

46ـ لايَسْتَرِقَّنَّكَ الطَّمَعُ وَقَدْ جَعَلَكَ اللّهُ حُرّاً.

47. Nothing corrupts religion like covetousness.

47ـ لايُفْسِدُ الدّينَ كَالطَّمَعِ.

48. There is no quality more abased than covetousness.

48ـ لاشيمَةَ أذَلُّ مِنَ الطَّمَعِ.

49. There is no humiliation greater than covetousness.

49ـ لاذُلَّ أعْظَمُ مِنَ الطَّمَعِ.

50. A little covetousness corrupts a lot of piety.

50ـ يَسيرُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ.

51. Cupidity corrupts piety and licentiousness [corrupts] God-wariness.

51ـ يُفْسِدُ الطَّمَعُ الوَرَعَ، والفُجُورُ التَّقْوى.

52. Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in people].

52ـ اَلخَلاصُ مِنْ أسْرِ الطَّمَعِ بِاكْتِسابِ اليَأسِ.

53. Covetousness is one of the two abasements.

53ـ اَلطَّمَعُ أَحَدُ الذُّلَّيْنِ.

54. One who clings to covetousness is deprived of piety.

54ـ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

55. Whoever takes covetousness as his attire, it makes him swallow failure repeatedly.

55ـ مَنِ اتَّخَذَ الطَّمَعَ شِعاراً جَرَّعَتْهُ الخَيْبَةُ مِراراً.

56. One who entertains the hope of [fulfilment of] false cupidity, the grant [which he receives] belies him.

56ـ مَنْ حَدَّثَ نَفْسَهُ بِكاذِبِ الطَّمَعِ كَذَّبَتْهُ العَطِيَّةُ.

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.

57ـ مَنْ لَمْ يُنَزِّهْ نَفْسَهُ عَنْ دَناءَةِ المَطامِعِ فَقَدْ أَذَلَّ نَفْسَهُ، وهُوَ فِي الآخِرَةِ أَذَلُّ وأَخْزى.

58. A little cupidity corrupts a lot of piety.

58ـ قَليلُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ.

59. Excessive covetousness is the symbol of lack of piety.

59ـ كَثْرَةُ الطَّمَعِ عُنْوانُ قِلَّةِ الوَرَعِ.

60. One who is possessed by covetousness is humiliated.

60ـ مَنْ مَلَكَهُ الطَّمَعُ ذَلَّ.

61. One who clings to covetousness is deprived of piety.

61ـ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

62. One whose covetousness increases, his downfall becomes greater.

62ـ مَنْ كَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

63. Every coveter is a prisoner [of his desires].

63ـ كُلُّ طامِع أسيرٌ.

64. How many a coveter covets pardon.

64ـ كَمْ مِنْ طامِع بِالصَّفْحِ عَنْهُ.

65. One who covets becomes abased and undergoes hardship.

65ـ مَنْ طَمِعَ ذَلَّ وتَعَنّى.

66. There is none more abased than a coveter.

66ـ لا أذَلَّ مِنْ طامِع.

67. The most indigent of people is the coveter.

67ـ أَفْقَرُ النّاسِ الطّامِعُ.

68. The most humiliated of all people is the greedy, suspicious, coveter.

68ـ أَعْظَمُ النّاسِ ذُلاًّ الطّامِعُ الحَريصُ المُريبُ.

69. The coveter is forever abased.

69ـ اَلطّامِعُ أَبَداً ذَليلٌ.

70. The coveter is forever in the shackles of disgrace.

70ـ اَلطَّامِعُ أَبَداً في وِثاقِ الذُّلِّ.

Haughtiness-الإستطالة

1. Whoever is haughty with his brothers, nobody will be sincere with him.

1ـ مَنِ اسْتَطالَ عَلَى الإخْوانِ لَمْ يَخْلُصْ لَهُ إنْسانٌ.

2. Whoever is haughty with people because of his authority, his authority will get stripped away.

2ـ مَنِ اسْتَطالَ عَلَى النّاسِ بِقُدْرَتِهِ سُلِبَ القُدْرَةُ.

3. Haughtiness is the language of error and ignorance.

3ـ اَلاِسْتِطالَةُ لِسانُ الغِوايَةِ والجَهالَةِ.

4. Do not be haughty with the one whom you have not enslaved.[1]

4ـ لاتَسْتَطِلْ عَلى مَنْ لاتَسْتَرِقَّ.

1. Meaning that one should not be haughty with those who are not his slaves.

Innermost thoughts-الطّوية

1. One of the [great] tribulations is [having] evil inner thoughts.

1ـ مِنَ البَلِيَّةِ سُوءُ الطَّوِيَّةِ.

Frivolity-الطَّيش

1. Frivolity [and heedlessness] makes life bitter.

1ـ اَلطَّيْشُ يُنَكِّدُ العَيْشَ.

Victory-الظّفر

1. Victory is [attained] by prudence, and prudence comes through experience.

1ـ اَلظَّفَرُ بِالحَزْمِ، والحَزْمُ بِالتَّجارِبِ.

2. The sweetness of victory effaces the bitterness of patience.

2ـ حَلاوَةُ الظَّفَرِ تَمْحُو مَرارَةَ الصَّبْرِ.

3. The alms-tax of victory is benevolence.

3ـ زَكاةُ الظَّفَرِ الإحْسانُ.

4. He who has been vanquished by sin has not gained victory.

4ـ ما ظَفِرَ مَنْ ظَفَرَ الإثْمُ بِهِ.

6. The key to victory is remaining patient.

5ـ مِفْتاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

7. Never become vain because of [your] victory, for indeed you are not safe from the victory of time over you.

6ـ لاتَبْطِرَنَّ بِالظَّفَرِ، فَإنَّكَ لا تَأمَنُ ظَفَرَ الزَّمانِ بِكَ.

8. There is no victory for the one who has no patience.

7ـ لا ظَفَرَ لِمَنْ لا صَبْرَ لَهُ.

9. Victory is the intercessor of the guilty.

8ـ اَلظَّفَرُ شافِعُ المُذْنِبِ.

Injustice and Oppression-الظّلم والبغي

1. In times of injustice, remember the justice of Allah with you and when you are powerful, [recall] the power of Allah over you.

1ـ أُذْكُرْ عِنْدَ الظُّلْمِ عَدْلَ اللّهِ فيكَ، وعِنْدَ القُدْرَةِ قُدْرَةَ اللّهِ عَلَيْكَ.

2. Beware of oppression, for verily it brings [divine] retribution, dispels blessings and causes changes in circumstances.

2ـ اِتَّقُوا البَغْيَ فَإِنَّهُ يَجْلِبُ النِّقَمَ،وَ يَسْلُبُ النِّعَمَ،وَ يُوجِبُ الغِيَرَ.

3. Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and the biggest of sins.

3ـ أُبْعُدُوا عَنِ الظُّلْمِ، فَإِنَّهُ أعْظَمُ الجَرائِمِ، وأكْبَرُ المَ آثِمِ.

4. Keep away from injustice for whoever acts unjustly, his days are abhorred.

4ـ إيّاكَ والظُّلْمَ، فَمَنْ ظَلَمَ كَرُهَتْ أيّامُهُ.

5. Keep away from injustice, for indeed it will depart from the one whom you oppress and will remain upon you.

5ـ إيّاكَ والظُّلْمَ، فَإِنَّهُ يَزُولُ عَمَّنْ تَظْلِمُهُ، ويَبْقى عَلَيْكَ.

6. Keep away from oppression, for verily it hastens one’s downfall and causes tears [of regret and sorrow] to flow from the one who acts upon it.1

6ـ إيّاكَ والبَغْيَ، فَإِنَّهُ يُعَجِّلُ الصَّرْعَةَ، ويُحِلُّ بِالعامِلِ 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.

7ـ إيّاكَ والظُّلْمَ، فَإنَّهُ أكْبَرُ المعَاصي، وإنَّ الظّالِمَ لَمُعاقَبٌ يَوْمَ القِيمَةِ بِظُلْمِهِ.

8. Keep away from oppression, for verily Allah hastens chastisement for the oppressor and sends down exemplary punishments upon him.

8ـ إيّاكَ والبَغْيَ، فَإنَّ الباغِيَ يُعَجِّلُ اللّهُ لَهُ النِّقْمَةَ، ويُحِلُّ بِهِ المَثُلاتِ.

9. Avoid the downfalls of transgression, the disgraces of deceit and the arousal of the latent, reprehensible evil.

9ـ إيّاكُمْ وصَرَعاتِ البَغْيِ، وفَضَحاتِ الغَدْرِ، وإثارَةَ كامِنِ الشَّرِّ المُذَمَّمِ.

10. Know that injustice is of three kinds: the injustice that is not forgiven, the injustice that is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah as He, the Most High, says: *'Verily Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes'*. As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people on one another. In this case the punishment is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to which all this seems small.

10ـ ألا وإنَّ الظُّلْمَ ثَلاثَةٌ: فَظُلْمٌ لايُغْفَرُ، وظُلْمٌ لايُتْرَكُ، وظُلْمٌ مَغْفُورٌ لايُطْلَبُ، فَأمّا الظُّلْمُ الَّذي لايُغْفَرُ، فَالشِّرْكُ باللّهِ لِقَوْلِه تَعالى: ﴿إنَّ اللّهَ لايَغْفِرُ أنْ يُشْرَكَ بِهِ ويَغْفِرُ مادُونَ ذلِكَ لِمَنْ يَشاءُ﴾ وأمَّا الظُّلْمُ الَّذي يُغْفَرُ، فَظُلْمُ المَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الهَنات، وأمَّا الظُّلْمُ الَّذي لايُتْرَكُ، فَظُلْمُ العِبادِ بَعْضِهِمْ بَعْضاً، اَلعِقابُ هُنالِكَ شَديْدٌ لَيْسَ جَرْحاً بِالمُدى، وَلا ضَرْباً بِالسِّياطِ، ولكِنَّهُ ما يُسْتَصْغَرُ ذلِكَ مَعَهُ.

11. The most loathsome of traits is aggression.

11ـ أَقْبَحُ الشِّيَمِ العُدْوانُ.

12. The quickest thing is the downfall of an oppressor.

12ـ أعْجَلُ شَيْء صَرْعَةً اَلبَغْيُ.

13. The vilest oppression is [that which is practiced] when one has power.

13ـ اَلأَمُ البَغْيِ عِنْدَ القُدْرَةِ.

14. The vilest transgression is transgression against the intimate [friends].

14ـ أفْحَشُ البَغْيِ اَلبَغْيُ عَلَى الألاّفِ.

15. The most loathsome injustice is your withholding the rights of Allah.

15ـ أقْبَحُ الظُّلْمِ مَنْعُكَ حُقُوقَ اللّهِ.

16. The most tyrannical person is he who oppresses the one who is fair to him.

16ـ أجْوَرُ النّاسِ مَنْ ظَلَمَ مَنْ أنْصَفَهُ.

17. The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

17ـ أبْلَغُ ما تُسْتَجْلَبُ بِهِ النِّقْمَةُ اَلبَغْيُ، وكُفْرُ النِّعْمَةِ.

18. Verily the evil that brings the quickest retribution is injustice.

18ـ إنَّ أسْـرَعَ الشَّـرِّ عِقاباً الظُّلْمُ.

19. Indeed the ugliness in injustice is equivalent to the beauty in justice.

19ـ إنَّ القُبْحَ فِي الظُّلْمِ بِقَدْرِ الحُسْنِ فِي العَدْلِ.

20. Injustice is [the cause of divine] punishment.

20ـ اَلظُّلْمُ عِقابٌ.

21. Oppression takes away blessing.

21ـ اَلبَغْيُ يَسْلُبُ النِّعْمَةَ.

22. Injustice brings [divine wrath and] chastisement.

22ـ اَلظُّلْمُ يَجْلِبُ النِّقْمَةَ.

23. Injustice has adverse consequences.

23ـ اَلظُّلْمُ وَخيمُ العاقِبَةِ.

24. Oppression puts an end to blessings.

24ـ اَلبَغْيُ يُزيلُ النِّعَمَ.

25. Injustice drives away blessings.

25ـ اَلظُّلْمُ يَطْرُدُ النِّعَمَ.

26. Oppression brings [divine wrath and] chastisements.

26ـ اَلبَغْيُ يَجْلُبُ النِّقَمَ.

27. Injustice causes one to enter hellfire.

27ـ اَلظُّلْمُ يُوجِبُ النّارَ.

28. Oppression leads to destruction.

28ـ اَلبَغْيُ يُوجِبُ الدِّمارَ.

29. Injustice is the most wicked vice.

29ـ اَلظُّلْمُ اَلأَمُ الرَّذائِلِ.

30. Injustice is the ruination of the populace.

30ـ اَلظُّلْمُ بَوارُ الرَّعِيَّةِ.

31. Power is expunged by aggression.

31ـ اَلقُدْرَةُ يُزيلُهَا العُدْوانُ.

32. Injustice has a series of destructive consequences.

32ـ اَلظُّلْمُ تَبِعاتٌ مُوبِقاتٌ.

33. Oppression is the quickest thing to be punished.

33ـ اَلبَغْيُ أعْجَلُ شَيْء عُقُوبَةً.

34. Injustice destroys homes.

34ـ اَلظُّلْمُ يُدَمِّرُ الدِّيارَ.

35. Injustice destroys the one who practices it.

35ـ اَلظُّلْمُ يُرْدي صاحِبَهُ.

36. Oppression drives [one] towards utter destruction.

36ـ اَلْبَغْيُ سائِقٌ إلَى الحَيْنِ.

37. Injustice is a crime that cannot be forgotten.

37ـ اَلظُّلْمُ جُرْمٌ لايُنْسى.

38. Oppression causes the downfall of men and brings [their] deaths closer.

38ـ اَلبَغْيُ يَصْرَعُ الرِّجالَ، ويُدْنِي الآجالَ.

39. When power prompts you to be unjust to people, then remember the power of Allah, the Glorified, to punish you; and [recall the fact] that what you have brought upon them will depart from them while it will remain with you.

39ـ إذا حَدَتْكَ القُدْرَةُ عَلى ظُلْمِ النّاسِ فَاذْكُرْ قُدْرَةَ اللّهِ سُبْحانَهُ عَلى عُقُوبَتِكَ، وذَهابَ ما آتَيْتَ إلَيْهِمْ عَنْهُمْ، وبَقائَهُ عَلَيْكَ.

40. By injustice, blessings are removed.

40ـ بالظُّلْمِ تَزُولُ النِّعَمُ.

41. By oppression, chastisement is brought down.

41ـ بِالبَغْيِ تُجْلَبُ النِّقَمُ.

42. How bad an injustice is the injustice to one who is submissive!

42ـ بِئْسَ الظُّلْمُ ظُلْمُ المُسْتَسْلِمِ.

43. How evil a provision for the Hereafter is oppressiveness to the servants [of Allah]!

43ـ بِئْسَ الزّادُ إلَى المَعادِ العُدْوانُ عَلَى العِبادِ.

44. Continued injustice takes away blessings and brings forth chastisement.

44ـ دَوامُ الظُّلْمِ يَسْلُبُ النِّعَمَ ويَجْلُبُ النِّقَمَ.

45. Remedy injustice with justice and cure poverty with alms and charity.

45ـ داوُوا الجَوْرَ بِالعَدْلِ، وداوُوا الفَقْرَ بِالصَّدَقَةِ والبَذْلِ.

46. The cornerstone of ignorance is oppression.

46ـ رَأْسُ الجَهْلِ الجَوْرُ.

47. One who embarks of injustice is met with ruin.

47ـ راكِبُ الظُّلْمِ يُدْرِكُهُ البَوارُ.

48. Whoever rides the mount of injustice, his mount will stumble with him.

48ـ راكِبُ الظُّلْمِ يَكْبُوبِهِ مَرْكَبُهُ.

49. The most evil characteristic of the souls is oppression.

49ـ شَرُّ أخْلاقِ النُّفُوسِ الجَوْرُ.

50. Two things are such that one cannot be safe from their [evil] consequences: injustice and evil (or gluttony).

50ـ شَيْئانِ لا تُسْلَمُ عاقِبَتُهُما: الظُّلْمُ، والشَّرُّ (الشَّرَهُ).

51. Counter oppression with justice.

51ـ ضادُّوا الجَوْرَ بِالعَدْلِ.

52. Submission to tyranny causes destruction and annihilates the kingdom.

52ـ طاعَةُ الجَوْرِ تُوجِبُ الهُلْكَ، وتَأتي عَلَى المُلْكِ.

53. Being unjust to the weak is the most grievous injustice.

53ـ ظُلْمُ الضَّعيفِ أفْحَشُ الظُّلْمِ.

54. Injustice to the one who has surrendered is the greatest crime.

54ـ ظُلْمُ المُسْتَسْلِمِ أعْظَمُ الجُرْمِ.

55. Being unjust to the people corrupts one's Hereafter.

55ـ ظُلْمُ العِبادِ يُفْسِدُ المَعادَ.

56. One who oppresses the people has manifested his obdurate opposition to Allah, the Glorified.

56ـ ظاهَرَ اللّهَ سُبْحانَهُ بِالْعِنادِ مَنْ ظَلَمَ العِبادَ.

57. The injustice of a man in this world is the symbol of his wretchedness in the Hereafter.

57ـ ظُلْمُ المَرْءِ فِي الدُّنْيا عُنْوانُ شَقائِهِ فِي الآخِرَةِ.

58. Injustice to orphans and widows brings down divine wrath and takes away the blessings from those who possess them.

58ـ ظُلْمُ اليَتامى والأيامى يُنْزِلُ النِّقَمَ ويَسْلُبُ النِّعَمَ أهْلَها.

59. In tyranny there is transgression.

59ـ فِي الجَوْرِ الطُّغْيانُ.

60. The destruction of the populace is in tyranny.

60ـ فِي الجَوْرِ هَلاكُ الرَّعِيَّةِ.

61. How many a blessing has been removed by injustice!

61ـ كَمْ مِنْ نِعْمَة سَلَبَها ظُلْمٌ.

62. Injustice is enough of a dispeller of blessing and an invoker of chastisement.

62ـ كَفى بِالظُّلْمِ طارِداً لِلنِّعْمَةِ، وجالِباً لِلنِّقْمَةِ.

63. Oppression is sufficient for the removal of blessing.

63ـ كَفى بِالبَغْيِ سالِباً لِلنِّعْمَةِ.

64. There is nothing that is more summoning of the removal of blessing and the hastening of chastisement than remaining steadfast upon injustice.

64ـ لَيْسَ شَيْءٌ أدْعى إلى زَوالِ نِعْمَة، وتَعْجِيلِ نِقْمَة مِنْ إقامَة عَلى ظُلْم.

65. One who is praised for injustice is being plotted against [and deceived].

65ـ مَنْ حُمِدَ عَلَى الظُّلْمِ مُكِرَ بِهِ.

66. One whose injustice is excessive, his regret is abundant.

66ـ مَنْ كَثُرَ ظُلْمُهُ كَثُرَتْ نَدامَتُهُ.

67. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

67ـ مَنْ سَلَّ سَيْفَ البَغْيِ غُمِدَ فِي رَأْسِهِ.

68. One of the most grievous injustices is the injustice of [or against] the honourable ones.

68ـ مِنْ أفْحَشِ الظُّلْمِ ظُلْمُ الكِرامِ.

69. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

69ـ لاتُطْمِعِ العُظَماءَ في حَيْفِكَ.

70. Do not stretch out your hand against one who is unable to stave it off from himself.

70ـ لاتَبْسُطَنَّ يَدَكَ على مَنْ لايَقْدِرُ عَلى دَفْعِها عَنْهُ.

71. Never oppress one who has no helper except Allah.

71ـ لاتَظْلِمَنَّ مَنْ لايَجِدُ ناصِراً إلاّ اللّهَ.

72. Consider not the injustice of the one who is unjust to you as grave, for indeed his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

72ـ لايَكْبُرَنَّ عَلَيْكَ ظُلْمُ مَنْ ظَلَمَكَ فَإنَّهُ يَسْعى في مَضَرَّتِهِ ونَفْعِكَ، وَما جَزاءُ مَنْ يَسُرُّكَ أنْ تَسُوءَهُ.

73. There is no evil like injustice.

73ـ لاسَوْأَةَ كَالظُّلْمِ.

74. There is no victory with oppression.

74ـ لاظَفَرَ مَعَ بَغْيٍ.

75. He who does not refrain from oppressing people does not believe in the Hereafter.

75ـ لايُؤْمِنُ بِالمَعادِ مَنْ لايَتَحَرَّجُ عَنْ ظُلْمِ العِبادِ.

76. One from whose oppression people are not safe is not safe from the punishment of Allah.

76ـ لايُؤْمِنُ اللّهُ عَذابَهُ مَنْ لايَأمَنُ النّاسُ جَوْرَهُ.

77. A man may sleep after the loss of a child but he will not sleep under [the yoke of] oppression.

77ـ يَنامُ الرَّجُلِ عَلَى الثُّكْلِ، وَلايَنامُ علَى الظُّلْمِ.

78. Tyranny is one of the two destroyers.

78ـ اَلجَوْرُ أَحَدُ المُدَمِّرَينْ.

79. Injustice makes the foot slip, takes away blessings and destroys nations.

79ـ اَلظُّلْمُ يُزِلُّ القَدَمَ ويَسْلُبُ النِّعَمَ ويُهْلِكُ الأُمَمَ.

80. Injustice in this world is ruination and in the Hereafter, [it is] destruction.

80ـ اَلظُّلْمُ فِي الدُّنيا بَوارٌ وفِي الآخِرَةِ دَمارٌ.

81. Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance of Paradise.

81 ـ إيّاكَ والجَوْرَ، فَإنَّ الجائِرَ لايَريحُ رائِحَةَ الجَنَّةِ.

82. Tyranny brings negative consequences.

82 ـ اَلجَوْرُ تَبِعاتٌ.

83. Tyranny is the antithesis of justice.

83 ـ اَلجَوْرُ مُضادُّ العَدْلِ.

84. One whose violations increase, his exasperation [also] increases.

84 ـ مَنْ كَثُرَ شَطَطُهُ كَثُرَ سَخَطُهُ.

85. Oppression is an eraser [of good deeds].

85 ـ اَلجَوْرُ مِمْحاةٌ.

86. Oppression brings the quickest punishment.

86 ـ اَلْبَغْيُ أَعْجَلُ عُقُوبَةً.

1. Or: ...it makes the [downfall of] one who acts upon it an example for others.

The unjust-الظالم

1. he most unjust of men is one who establishes the practice of oppression and abolishes the practice of justice.

1ـ أَظْلَمُ النَّاسِ مَنْ سَنَّ سُنَنَ الجَوْرِ، ومَحى سُنَنَ العَدْلِ.

2. The unjust is blameworthy.

2 ـ الظّالِمُ مَلُومٌ.

3. Punishment awaits the unjust.

3ـ اَلظَّالِمُ يَنْتَظِرُ العُقُوْبَةَ.

4. On the Day of Judgment, the oppressor of the people will be afflicted, chastised and despoiled because of his injustice.

4ـ ظالِمُ النّاسِ يَوْمَ القِيمَةِ مَنْكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ.

5. For every oppressor there is a reprisal.

5ـ لِكُلِّ ظالِمٍ اِنْتِقامٌ.

6. For every oppressor there is a punishment that he cannot escape, and a downfall that will not pass him by.

6ـ لِكُلِّ ظالِمٍ عُقُوْبَةٌ لاتَعْدُوهُ، وصَرْعَةٌ لاتَخْطُوهُ.

7. For the unjust there is reprisal.

7ـ لِلظّالِمِ اِنْتِقامٌ.

8. For the unjust there is a biting of his hand.1

8ـ لِلظّالِمِ بِكَفِّهِ عَضَّةٌ.

9. There are three signs of the unjust among the people: being unjust to the one who is above him by disobedience, and to the one below him by overruling him, and supporting the faction of oppressors.

9ـ لِلظّالِمِ مِنَ الرِّجالِ ثَلاثُ عَلامات: يَظْلِمُ مَنْ فَوْقَهُ بِالمَعْصِيَةِ، ومَنْ دُوْنَهُ بِالغَلَبَةِ، ويُظاهِرُ الْقَوْمَ الظَّلَمَةَ.

10. One who oppresses [others] gets oppressed.

10ـ مَنْ ظَلَمَ ظُلِمَ.

11. One who acts unjustly corrupts his affair.

11ـ مَنْ ظَلَمَ أَفْسَدَ أَمْرَهُ.

12. One who oppresses [others] breaks [and shortens] his lifespan.

12ـ مَنْ جارَ قَصَمَ عُمْرَهُ.

13. One who is oppressive is destroyed by his oppression.

13ـ مَنْ جارَ أَهْلَكَهُ جَوْرُهُ.

14. One who is unjust is annihilated by his injustice.

14ـ مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمُهُ.

15. One who is unjust, his downfall is great.

15ـ مَنْ ظَلَمَ عَظُمَتْ صَرْعَتُهُ.

16. One who oppresses, his destruction is hastened.

16ـ مَنْ بَغى عُجِّلَتْ هَلْكَتُهُ.

17. One who is unjust is ruined by his injustice.

17ـ مَنْ ظَلَمَ أَوْبَقَهُ ظُلْمُهُ.

18. One who is unjust, his life is broken [and shortened].

18ـ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ.

19. Whoever oppresses the servants of Allah, it is Allah who becomes his enemy instead of His servants.

19ـ مَنْ ظَلَمَ عِبادَاللّهِ كانَ اللّهُ خَصْمَهُ دُونَ عِبادِهِ.

20. Whoever oppresses the people, Allah becomes his adversary.

20ـ مَنْ ظَلَمَ العِبادَ كانَ اللّهُ خَصْمَهُ.

21. One who is unjust, his life gets broken and his injustice annihilates him.

21ـ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ وَدَمَرَّ عَلَيْهِ ظُلْمُهُ.

22. The destruction of one who acts with oppression is hastened by Allah.

22ـ مَنْ عَمِلَ بِالجَوْرِ عَجَّلَ اللّهُ هُلْكَهُ.

23. Whoever embarks on the clear path of injustice, his days are abhorred.

23ـ مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أيّامُهُ.

24. How close is chastisement to the unjust!

24ـ ما أقْرَبَ النِّقْمَةَ مِنَ الظَّلُومِ.

25. How great is the chastisement of the oppressor!

25ـ ما أعْظَمَ عِقابَ الباغي.

26. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

26ـ ما أعْظَمَ وِزْرَ مَنْ ظَلَمَ واعْتَدى، وتَجَبَّرَ وطَغى.

27. He who fears falling [into hellfire] does not act unjustly.

27 ـ ما ظَلَمَ مَنْ خافَ المَصْرَعَ.

28. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

28 ـ هيْهاتَ أنْ يَنْجُوَ الظّالِمُ مِنْ أليمِ عَذابِ اللّهِ وعَظيمِ سَطَواتِهِ.

29. Even though Allah, the Exalted, gives time to the oppressor, His grasp will not spare him and He will ambush him on the passage of his way and the place where his saliva runs down.

29ـ ولَئِنْ أمْهَلَ اللّهُ تعالى الظّالِمَ فَلَنْ يَفُوتَهُ أخْذُهُ، وهُوَ لَهُ بِالمِرْصادِ عَلى مَجازِ طَريقِهِ، ومَوْضِعِ الشَّجا مِنْ مَجازِ (مَساغِ) ريقِهِ.

30. The aggressive tyrant has many opponents and enemies.

30ـ اَلمُتَعَدّي كَثِيرُ الأَضْدادِ والأَعْداءِ.

31. For the oppressor there is downfall.

31ـ لِلْباغي صَرْعَةٌ.

32. One who oppresses is crushed.

32ـ مَنْ بَغى كُسِرَ.

33. Woe be to the oppressors who transgress against the Fairest of all judges and the Knower of the inner thoughts of the hidden consciences.

33ـ وَيْلٌ لِلْباغينَ مِنْ أحْكَمِ الحاكِمينَ، وَعالِمِ ضَمائِرِ المُضْمِرينَ.

34. The tyrant is hated and dispraised, even if nothing of his tyranny reaches his dispraiser, and the just one is the opposite of this.

34ـ اَلْجائِرُ مَمْقُوتٌ مَذْمُومٌ، وَإنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إلى ذامِّهِ شَيْءٌ والعادِلُ ضِدُّذلِكَ.

35. The most oppressive of people is the one who considers his tyranny to be justice on his part.

35ـ أجْوَرُ النّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلاً مِنْهُ.

36. The reign of a tyrant is from the contingent [and temporary] things.

36ـ دَوْلَةُ الجائِرِ مِنَ المُمْكِناتِ.

37. There is no good in the rule of a tyrant.

37ـ لاخَيْرَ في حُكْمِ جائِر.

38. The unjust transgressor is awaiting one of two chastisements [of this world or the Hereafter].

38ـ اَلظّالِمُ طاغ يَنْتَظِرُ إحْدَي النِّقْمَتَينِ.

1. Referring to Q25:27 where Allah says: The day when the wrongdoer will bite his hand and say ‘I wish I had followed the Apostle’s way!’

The oppressed-المظلوم

1. Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, the Glorified, is more bountiful than that He should be asked for a right except that He grants it.

1ـ اِتَّقُوا دَعْوَةَ المَظْلُومِ، فَإِنَّهُ يَسْأَلُ اللّهَ حَقَّهُ، واللّهُ سُبْحانَهُ أَكْرَمُ مِنْ أَنْ يُسْئَلَ حَقّاً إلاّ أجابَ.

2. Verily the cry of the oppressed is answered by Allah, the Glorified, because he is asking for his right, and Allah is far greater than that He should deny a person his right.

2ـ إنَّ دَعْوَةَ المَظْلُومِ مُجابَةٌ عِنْدَ اللّهِ سُبْحانَهُ، لأَنَّهُ يَطْلُبُ حَقَّهُ واللّهُ تَعالى أَعْدَلُ أَنْ يَمْنَعَ ذا حَقّ حَقَّهُ.

3. When you see an oppressed person, then help him against the oppressor.

3ـ إذا رَأَيْتَ مَظْلُوماً فَأَعِنْهُ عَلَى الظّالِمِ.

4. The oppressors of the oppressed are given respite by Allah, the Glorified, but are not overlooked.

4ـ ظُلامَةُ المَظْلُومينَ يُمْهِلُهَا اللّهُ سُبْحانَهُ وَلا يُهْمِلُها.

5. At times the oppressed are assisted.

5ـ قَدْ يُنْصَرُ المَظْلُومُ.

6. Be a helper for the oppressed and an enemy of the oppressor.

6ـ كُنْ لِلْمَظْلُومِ عَوْناً، وَلِلظّالِمِ خَصْماً.

7. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

7ـ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ عَظُمَتْ آثامُهُ.

8. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

8ـ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ سَلَبَهُ اللّهُ قُدْرَتَهُ.

9. How close is succour to the oppressed!

9ـ ما أقْرَبَ النُّصْرَةَ مِنَ المَظْلُومِ.

10. The oppressed does not prevail without a helper.

10ـ لايَنْتَصِرُ المَظْلُومُ بِلاناصِرٍ.

11. The day of the oppressed over the oppressor is [going to be] more severe than the day of the oppressor upon the oppressed.

11ـ يَوْمُ المَظْلُومِ عَلَى الظّالِمِ أشَدُّ مِنْ يَوْمِ الظّالِمِ عَلَى المَظْلُومِ.

12. The oppressed awaits reward [in the Hereafter].

12ـ اَلمَظْلُومُ يَنْتَظِرُ المَثُوبَةَ.

Usurped rights-المظالم

1. In amassing the usurped rights [of the people] there is cessation [and loss] of power.

1ـ فِي احْتِقابِ المَظالِمِ زَوالُ القُدْرَةِ.

2. In [keeping] the usurped rights of the servants, there is amassing of sins.

2ـ في مَظالِمِ العِبادِ اِحْتِقابُ الآثامِ.

Conjecture-الظّن

1. The surmise of a believer is a divination.

1ـ ظَنُّ المُؤْمِنِ كِهانَةٌ.

2. The conjecture of a man is to the extent of his intellect.

2ـ ظَنُّ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ.

3. The conjecture of a person is the measure of his intellect and his action is the truest witness about his origin.

3ـ ظَنُّ الإنْسانِ ميزانُ عَقْلِهِ، وفِعْلُهُ أصْدَقُ شاهِد عَلى أصْلِهِ.

4. The conjecture of the people of insight and intelligence is the closest thing to correctness.

4ـ ظَنُّ ذَوِي النُّهى والألْبابِ أقْرَبُ شَيْء مِنَ الصَّوابِ.

5. One whose supposition [about others] is good, overlooks [their lapses].

5ـ مَنْ حَسُنَ ظَنُّهُ أهْمَلَ.

6. One whose assumption [about others] is negative, scrutinizes.

6ـ مَنْ ساءَ ظَنُّهُ تَأمَّلَ.

7. One who thinks positively [about others], his intention becomes good.

7ـ مَنْ حَسُنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ.

8. One who thinks ill [of others], his innermost thoughts become evil.

8ـ مَنْ ساءَ ظَنُّهُ ساءَتْ طَوِيَّتُهُ.

9. One who thinks ill [of others], his imagination becomes evil.

9ـ مَنْ ساءَ ظَنُّهُ ساءَ وَهْمُهُ.

10. When one thinks good of you, then prove his supposition to be true.

10ـ مَنْ ظَنَّ بِكَ خَيْراً فَصَدِّقْ ظَنَّهُ.

11. One who belies the evil assumption about his brother has a sound covenant [of brotherhood] and a relaxed heart.

11ـ مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأخيهِ كانَ ذا عَقْد صَحيح وقَلْب مُسْتريح.

12. One whose thoughts [about others] are negative assumes the disloyalty of the one who is not disloyal to him.

12ـ مَنْ ساءَتْ ظُنُونُهُ اِعْتَقَدَ الخِيانَةَ بِمَنْ لا يَخُونُهُ.

13. One who thinks ill of one who is not disloyal ends up thinking positively of that which is not so.

13ـ مَنْ ساءَ ظَنُّهُ بِمَنْ لايَخُونُ حَسُنَ ظَنُّهُ بِما لايَكُونُ.

14. One who does not think positively of others alienates himself from everyone.

14ـ مَنْ لَمْ يُحْسِنْ ظَنَّهُ اِسْتَوْحَشَ مِنْ كُلِّ أحَد.

15. Little conjecture [and uncertainty] is [a means of falling into] doubt.

15ـ يَسيرُ الظَّنِّ شَكٌّ.

16. By Allah! Allah, the Glorified, will not punish a believer after he believes except because of his thinking ill [of others] and his bad character.

16ـ واللّهِ لايُعَذِّبُ اللّهُ سُبْحانَهُ مُؤْمِناً بَعْدَ الإيمانِ إلاّ بِسُوءِ ظَنِّهِ، وسُوءِ خُلْقِهِ.

17. Do not think of a word that has been spoken by someone as evil while you find a possible positive meaning in it.

17ـ لاتَظُنَّنَّ بِكَلِمَة بَدَرَتْ مِنْ أحَد سُوءً، وأنْتَ تَجِدُ لَها فِي الخَيْرِ مُحتَمَلاً.

18. The one who thinks ill [of others] has no faith.

18ـ لادينَ لِمُسِيءِ الظَّنِّ.

19. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

19ـ لايُحْسِنُ عَبْدٌ الظَّنَّ بِاللّهِ سُبْحانَهُ إلاّ كانَ اللّهُ سُبْحانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

20. One who thinks positively about people earns love from them.

20ـ مَنْ حَسُنَ ظَنُّهُ بِالنّاسِ حازَ مِنْهُمُ المَحَبَّةَ.

21. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

21ـ سُوءُ الظَّنِّ بِالمُحْسِنِ شَرُّ الإثْمِ، وأقْبَحُ الظُّلْمِ.

22. Thinking ill of one who is not disloyal stems from vileness.

22ـ سُوءُ الظَّنِّ بِمَنْ لايَخُونُ مِنَ اللُّؤْمِ.

23. Thinking ill corrupts matters and incites one to evils.

23ـ سُوءُ الظَّنِّ يُفْسِدُ الأُمُورَ وَيَبْعَثُ عَلَى الشُّرُورِ.

24. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

24ـ سُوءُ الظَّنِّ يُرْدي مُصاحِبَهُ ويُنْجي مُجانِبَهُ.

25. One who is overcome by negative thoughts leaves no room for reconciliation between him and his friend.

25ـ مَنْ غَلَبَ عَلَيْهِ سُوءُالظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَليل صُلْحاً.

26. Thinking good of others lightens one’s grief and saves one from being shackled by sin.

26ـ حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ ويُنْجي مِنْ تَقَلُّدِ الإثْمِ.

27. Thinking positive of others is one of the best practices and most excellent allotments.

27ـ حُسْنُ الظَّنِّ مِنْ أحْسَنِ الشِّيَمِ وأفْضَلِ القِسَمِ.

28. The positive thinking of a servant about Allah, the Glorified, is to the extent of his hope in Him.

28ـ حُسْنُ ظَنِّ العَبْدِ بِاللّهِ سُبْحانَهُ عَلى قَدْرِ رَجائِهِ لَهُ.

29. Thinking positive is one of the best attributes and the most bountiful gifts.

29ـ حُسْنُ الظَّنِّ مِنْ أفْضَلِ السَّجايا، وأجْزَلِ العَطايا.

30. Thinking positive means making your actions sincere and hoping that Allah will forgive your missteps.

30ـ حُسْنُ الظَّنِّ أنْ تُخْلِصَ العَمَلَ، وتَرْجُو مِنَ اللّهِ أنْ يَعْفُوَ عَنِ الزَّلَلِ.

31. One who thinks positively [about others] attains Paradise.

31ـ مَنْ حَسُنَ ظَنُّهُ فازَ بِالجَنَّةِ.

32. One who thinks positively of Allah, attains Paradise.

32ـ مَنْ حَسُنَ ظَنُّهُ بِاللّهِ فازَبِالجَنَّةِ.

33. Be careful not to think negatively, for indeed thinking ill of others corrupts worship and increases the

burden [of sin].

33ـ إيّاكَ أنْ تُسِيءَ الظَّنَّ، فَإنَّ سُوءَ الظَّنّ يُفْسِدُ العِبادَةَ، ويُعَظِّمُ الوِزْرَ.

34. Conjecture is suspicion.

34ـ اَلظَّنُّ اِرْتيابٌ.

35. Correct conjecture is from the qualities of the people of understanding.

35ـ اَلظَّنُّ الصَّوابُ مِنْ شِيَمِ أُولِي الألبابِ.

36. Conjecture errs, but certainty is [always] right and does err.

36ـ اَلظَّنُ يخْطِئُ، واليَقينُ يُصيبُ ولا يُخْطِئُ.

37. The bane of religion is thinking ill [of others].

37ـ آفَةُ الدّينِ سُوءُ الظَّنّ.

38. In an age when righteousness prevails over a people, if a person entertains an evil suspicion about another person from whom no evil has become evident, then he has been unjust and has transgressed.

38ـ إذَا اسْتَوْلَي الصَّلاحُ عَلَى الزَّمانِ وأهْلِهِ ثُمَّ أساءَ الظَّنَّ رَجُلٌ بِرَجُل لَمْ يَظْهَرْمِنْهُ خِزْيَةٌ، فَقَدْ ظَلَمَ واعْتَدى.

39. In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril.

39ـ إذَا اسْتَوْلى الفَسادُ عَلَى الزَّمانِ وأهْلِهِ ثُمَ أحْسَنَ الظَّنَّ رَجُلٌ بِرَجُل فَقَدْ غَرَّرَ.

40. Thinking positive is a comfort for the heart and security for religion.

40ـ حُسْنُ الظَّنِّ راحَةُ القَلْبِ وسَلامَةُ الدّينِ.

41. There is no faith with negative thinking.

41ـ لاإيمانَ مَعَ سُوءِ ظَنّ.

42. Correct conjecture is one for the two [possible] views.

42ـ اَلظَّنُّ الصَّوابُ أحَدُ الرَأْيَيْنِ.

43. Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified.

43ـ اَلْجُبْنُ والحِرْصُ والبُخْلُ غَرائِزُ سُوء يَجْمَعُها سُوءُ الظَّنِّ بِاللّهِ سُبْحانَهُ.

Support-المظاهرة

1. The best [form of] help is giving support.

1ـ نِعْمَ العَوْنُ المُظاهَرَةُ.

Precaution-الإستظهار والمستظهر

1. How good a foresight precaution is!

1ـ نِعْمَ الحَزْمُ الاِسْتِظْهارُ.

2. The best equipage is precaution.

2ـ أفْضَلُ العُدَدِ الاِسْتِظْهارُ.

3. One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] becomes impossible.

3ـ مَنِ اسْتَظْهَرَ بِاللّهِ أعْجَزَ قَهْرُهُ.

4. The one who is precautious may [also at times] get afflicted.

4ـ قَدْ يُصابُ المُسْتَظْهِرُ.

The Exteriors-الظواهر

1. Uprightness of the exteriors is a symbol of the soundness of the inner consciences.

1ـ صَلاحُ الظَّواهِرِ عُنْوانُ صِحَّةِ الضَّمائِرِ.

2. For every exterior there is a hidden interior that is like it, so one who's exterior is good his interior is also good, and whoever has a bad exterior has a bad interior.

2ـ لِكُلِّ ظاهِرٍ باطِنٌ عَلى مِثالِهِ، فَمَنْ طابَ ظاهِرُهُ طابَ باطِنُهُ، وما خَبُثَ ظاهِرُهُ خَبُثَ باطِنُهُ.

Lightness of one's burden-خفة الظَّهر

1. In having a light burden there is inner peace and the safeguarding of [one's] status.

1ـ في خِفَّةِ الظَّهْرِ راحَةُ السِّرِّ، وتَحْصينُ القَدْرِ.

Servitude-العبودية

1. One who fulfils the conditions of servitude deserves to be freed.

1ـ مَنْ قامَ بِشَرائِطِ العُبُودِيَّةِ أُهِّلَ لِلْعِتْقِ.

Worship and the worshipper-العبادة والمتعبد

1. Sincere worship means that a person [puts his] hopes in none other than his Lord and fears nothing but his wrongdoing.

1ـ اَلعِبادَةُ الخالِصَةُ أنْ لايَرْجُوَ الرَّجُلُ إلاّ رَبَّهُ، ولا يَخافُ إلاّ ذَنْبَهُ.

2. Reserve for yourself the best times and portions for that which is between you and Allah, the Glorified.

2ـ اِجْعَلْ لِنَفْسِكَ فيما بَيْنَكَ وبَيْنَ اللّهِ سُبْحانَهُ أفْضَلَ المَواقيتِ وَالأقْسامِ.

3. The best worship is contemplation.

3 ـ أفْضَلُ العِبادَةِ اَلفِكْرُ.

4. The best worship is safeguarding the stomach and private parts [from the forbidden].

4ـ أَفْضَلُ العِبادَةِ عِفَّةُ البَطْنِ والفَرْجِ.

5. Worship is [a means to] success.

5ـ اَلعِبادَةُ فَوْزٌ.

6. Continued worship is proof of success in attainment of prosperity.

6ـ دَوامُ العِبادَةِ بُرْهانُ الظَّفَرِ بِالسَّعادَةِ.

7. The adornment of worship is humility [and submissiveness].

7ـ زَيْنُ العِبادَةِ اَلخُشُوعُ.

8. The probity of worship is [in] having trust in Allah.

8ـ صَلاحُ العِبادَةِ التَّوَكُّلُ.

9. The goal [and purpose] of worship is obedience.

9ـ غايَةُ العِبادَةِ الطّاعَةُ.

10. In secluding oneself for the worship of Allah there are treasures of benefit.

10ـ فِي الانْفِرادِ لِعِبادَةِ اللّهِ كُنُوزُ الأَرْباحِ.

11. He who makes his worship sincere succeeds in attaining prosperity.

11ـ فازَ بِالسَّعادَةِ مَنْ أخْلَصَ العِبادَةَ.

12. Little that is practiced continually is better than [doing] a lot that makes one weary.

12ـ قَليلٌ تَدُومُ عَلَيْهِ خَيْرٌ مِنْ كَثير مَمْلُول.

13. Little which is easy for you to act upon is better than a lot that is too heavy for you to bear.

13ـ قَليلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْرٌ مِنْ كَثير تَسْتَثْقِلُ حَمْلَهُ.

14. Little that continues is better than a lot that is discontinuous.

14ـ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير مُنْقَطِع.

15. How can one who does not abstain from lowly desires discover the delight of worship?

15ـ كَيْفَ يَجِدُ لَذَّةَ العِبادَةِ مَنْ لايَصُومُ عَنِ الهَوى؟!

16. How can one who has not been aided by [divine granted] success derive joy in worship?

16ـ كَيْفَ يَتَمَتَّعُ بِالعِبادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟!

17. One who seeks nearness [to Allah] is not brought closer [to Him] by anything other than the worship of Allah.

17ـ ما تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبادَةِ اللّهِ.

18. The worshipper without knowledge is like the donkey that drives a mill, it moves round and round but

does not depart from its place.

18ـ اَلمُتَعَبِّدُ بِغَيْرِ عِلْم كَحِمارِ الطّاحُونَةِ، يَدُورُ وَلايَبْرَحُ مِنْ مَكانِهِ.

19. Verily a group worshipped Allah, the Glorified, out of desire [for reward] – that is the worship of the traders, and a group worshipped Him out of fear [of punishment] – that is the worship of the slaves, and a group worshipped Him out of gratitude – and that is the worship of the freemen.

19ـ إنَّ قَوْماً عَبَدُوا اللّهَ سُبْحانَهُ رَغْبَةً فَتِلْكَ عِبادَةُ التُّجارِ، وقَوْماً عَبَدُوهُ رَهْبَةً فتِلْكَ عِبادَةُ العَبيدِ، وقَوْماً عَبَدُوهُ شُكْراً فَتِلْكَ عِبادَةُ الأحْرارِ.

Servants1-العباد

1. When Allah loves a servant, he inspires him with the goodness of worship.

1ـ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ حُسْنَ العِبادَةِ.

2. When Allah loves a servant, he makes trustworthiness beloved to him.

2ـ إذا أحَبَّ اللّهُ عَبْداً حَبَّبَ إلَيْهِ الأمانَةَ.

3. When Allah honours a servant, He occupies him with His love.

3ـ إذا أكْرَمَ اللّهُ عَبْداً شَغَلَهُ بِمَحَبَّتِهِ.

4. When Allah specially chooses a servant, He inspires him with [religious] devotion.

4ـ إذَا اسْتَخْلَصَ اللّهُ عَبْداً أَلْهَمَهُ الدّيانَةَ.

5. When Allah chooses a servant he covers him with His awe.

5ـ إذَا اصْطَفى اللّهُ عَبْداً جَلْبَبَهُ خَشْيَتَهُ.

6. When Allah loves a servant, He adorns him with tranquillity and forbearing.

6ـ إذا أحَبَّ اللّهُ عَبْداً زَيَّنَهُ بِالسَّكينَةِ، والحِلْمِ.

7. When Allah loves a servant, He inspires him with truth.

7ـ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ الصِّدْقَ.

8. When Allah honours a servant, He helps him to establish justice.

8ـ إذا أكْرَمَ اللّهُ عَبْداً أعانَهُ عَلى إقامَةِ الحَقِّ.

9. When Allah loves a servant, He makes him hate wealth and shortens his hopes.

9ـ إذا أحَبَّ اللّهُ سُبْحانَهُ عَبْداً بَغَّضَ إلَيْهِ المالَ، وَقَصَّرَ مِنْهُ الآمالَ.

10. When Allah loves a servant, He bestows him with a good heart and an upright character.

10ـ إذا أحَبَّ اللّهُ عَبْداً رَزَقَهُ قَلْباً سَليماً، وخُلْقاً قَويماً.

11. When Allah wishes good for a servant, He grants him a sound intellect and upright action.

11ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً مَنَحَهُ عَقْلاً قَويماً، وعَمَلاً مُسْتَقيماً.

12. When Allah wishes good for a servant, He safeguards his stomach and private parts from the unlawful.

12ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً أعَفَّ بَطْنَهُ وفَرْجَهُ.

13. When Allah wishes good for a servant, He inspires him with contentment and sets his wife right for him.

13ـ إذا أرادَ اللّهُ بِعَبْد خَيراً أَلْهَمَهُ القَناعَةَ، وأصْلَحَ لَهُ زَوْجَهُ.

14. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

14ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً أعَفَّ بَطْنَهُ عَنِ الطّعامِ وفَرْجَهُ عَنِ الحَرامِ.

15. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

15ـ إذا أرادَ اللّهُ سُبْحانَهُ صَلاحَ عَبْد أَلْهَمَهُ قِلَّةَ الكَلامِ، وَقِلَّةَ الطَّعامِ، وَقِلَّةَ المَنامِ.

16. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

16ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً، فَقَّهَهُ فِي الدّينِ، وأَلْهَمَهُ اليَقينَ.

17. When Allah wishes good for a servant, He inspires him with contentment, so he becomes satisfied with the minimum and covers himself with chastity [and abstinence from the unlawful].

17ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً، أَلْهَمَهُ القَناعَةَ، فَاكْتَفى بِالكَفافِ، واكْتَسى بِالعَفافِ.

18. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

18ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً، أَلْهَمَهُ الاِقْتِصادَ، وَحُسْنَ التَّدْبيرِ، وجَنَّبَهُ سُوءَ التَّدْبيرِ والإسْرافَ.

19. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

19ـ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ رُشْدَهُ، ووَفَّقَهُ لِطاعَتِهِ.

20. He (‘a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he says, he does and when he put in charge, he is just.

20ـ وأثنى ـ عَليه السّلامُ ـ عَلى رَجُل فَقالَ:ذاكَ يَنْفَعُ سِلْمُهُ، ولا يُخافُ ظُلْمُهُ، إذا قالَ فَعَلَ، وإذا وُلِّيَ عَدَلَ.

21. He (‘a) said about the one whom he praised: He is the unfolder [and clarifier] of the obscure, the guide in vast deserts and the repeller of complex difficulties.

21ـ وقالَ ـ عَليه السّلامُ ـ في حَقّ مَنْ أثنى عَلَيْهِ: فَتّاحُ مُبْهَمات دلِيلُ فَلَوات، دَفّاعُ مُعْضِلات.

22. The best of servants is one who is delighted when he does good and when he does evil, he repents.

22ـ خَيْرُ العِبادِ مَنْ إذا أحْسَنَ اِسْتَبْشَرَ، وإذا أساءَ اِسْتَغْفَرَ.

23. People are created by [Allah’s] power, raised up with constraint and made to die through pangs of death.

23ـ عِبادٌ مَخْلُوقُونَ اِقْتِداراً، ومَرْبُوبُونَ اِقْتِساراً، ومَقْبُوضُونَ اِحْتِضاراً.

24. If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray.

24ـ لَوْ أنَّ العِبادَ حينَ جَهِلُوا وَقَفُوا، لَمْ يَكْفُرُوا، ولَمْ يُضِلُّوا.

25. When Allah humiliates (or abases) a servant, He denies him knowledge.

25ـ إذا أرْذَلَ(أذَلَّ) اللّهُ عَبْداً حَظَرَ عَلَيْهِ العِلْمَ.

26. When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes.

26ـ إذا أرادَ اللّهُ بِعَبْد شَـرّاً حَبَّبَ إلَيْهِ المالَ، وبَسَطَ مِنْهُ الآمالَ.

28. When Allah, the Glorified, wishes to remove a blessing from a servant, the first thing that He alters [and takes away from him] is his intellect, and losing it is the most difficult thing for him.

27ـ إذا أرادَ اللّهُ سُبْحانَهُ إزالَةَ نِعْمَة عَنْ عَبْد، كانَ أوَّلَ ما يُغَيَّرُ عَنْهُ عَقْلُهُ، وَأشَدُّ شَيْء عَلَيْهِ فَقْدُهُ.

29. Verily, one of the creatures most hated by Allah, the Exalted, is the man who has been left on his own [by Allah] and has strayed from the right path, moving on without a guide.

28ـ إنَّ مِنْ أبْغَضِ الخَلائِقِ إلَى اللّهِ تَعالى رَجُلاً وَكَلَهُ إلى نَفْسِهِ جائِراً عَنْ قَصْدِ السَّبيلِ سائِراً بِغَيْرِ دليل.

30. A servant is a servant, even if he is assisted by [divine] destiny.

29ـ اَلْعَبْدُ عَبْدٌ،وَ إِنْ ساعَدَهُ القَدَرُ.

31. The beauty of a servant is [in his] obedience.

30ـ جَمالُ العَبْدِ الطّاعَةُ.

1. The Islamic view is that all human beings are servants of Allah, as opposed to the Christian view wherein people are regarded as Children of God.

Taking Lessons and Examples العبرة والإعتبار-1

1. Take lesson and you will be deterred [from evil].

1ـ اِعْتَبِرْ تَزْدَجِرْ.

2. Take lesson and you will become content.

2ـ اِعْتَبِرْ تَقْتَنِعْ.

3. Take lessons from [the lives of] those who preceded you before those who are after you take lessons from you.

3ـ اِتَّعِظُوا مِمَّنْ كانَ قَبْلَكُمْ قَبْلَ أنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.

4. Take counsel from the examples [of others], learn lessons from the changing situations and take benefit from the Warners.

4ـ اِتَّعِظُوا بِالعِبَرِ واعْتَبِروُا بِالغِيَرِ، وانْتَفِعُوا بِالنُّذُرِ.

5. Where are the ‘Am□liqa2 and the children of the ‘Am□liqa?

5ـ أيْنَ العَمالِقَةُ وأبْناءُ العَمالِقَةِ؟!

6. Where are the tyrants and the children of the tyrants?

6ـ أيْنَ الجَبابِرَةُ، وأبْناءُ الجَبابِرَةِ؟!

7. Where are the people of the cities of Rass who killed the Prophets and extinguished the light of the Messengers?

7ـ أيْنَ أهْلُ مَدائِنِ الرَّسِّ، الَّذينَ قَتَلُوا النَّبِيّينَ وأطْفَئُوا نُورَ المُرْسَلينَ؟!

8. Where are those who rallied the troops and inhabited the cities?

8ـ أيْنَ الَّذينَ عَسْكَرُوا العَساكِرَ ومَدَنُوا المَدائِنَ؟!

9. Where are those who said, “Who is more powerful than us and is greater in assemblage?”

9ـ أيْنَ الَّذينَ قالُوا مَنْ أشَدُّ مِنّا قُوَّةً وأعْظَمُ جَمْعاً؟!

10. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?

10ـ أيْنَ الَّذينَ كانُوا أحْسَنَ آثاراً،وَ أعْدَلَ أفْعالاً، وأكْبَرَ مُلْكاً؟!

11. Where are those who vanquished the armies and travelled in the thousands?

11ـ أيْنَ الَّذينَ هَزَمُوا الجُيُوشَ، وسارُوا بِالأُلُوفِ؟!

12. Where are those who built kingdoms, paved passages, and aided the aggrieved and hosted guests?

12- أيْنَ الَّذينَ شَيَّدُوا المَمالِكَ، ومَهَّدُوا المَسالِكَ، وأغاثُوا المَهْلُوفَ، وَقَرَوُوا الضُّيُوفَ؟

13. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?

13- أيْنَ مَنْ سَعى واجْتَهَدَ، وأعَدَّ، واحْتَشَدَ؟!

14. Where is the one who built and erected, paved and prepared, accumulated and counted?

14- أيْنَ مَنْ بَنى وَشَيَّدَ، وفَرَشَ ومَهَّدَ، وجَمَعَ وعَدَّدَ؟!

15. Where is Khosrau3 and Caesar and Tubba'4 and Himyar5?

15- أيْنَ كِسْرى وَقَيْصَرُ وتُبَّعٌ وحِمْيَرُ؟!

16. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?

16- أيْنَ مَنِ ادَّخَرَ واعْتَقَدَ، وجَمَعَ المالَ عَلَى المالِ فَأكْثَرَ؟!

17. Where is the one who fortified and strengthened, and adorned and decorated?

17- أيْنَ مَنْ حَصَّنَ وأكَّدَ، وزَخْرَفَ ونَجَّدَ؟!

18. Where is the one who accumulated and increased, and stored and amassed, and considered the future of his son?

18ـ أيْنَ مَنْ جَمَعَ فَأكْثَرَ، واحْتَقَبَ واعْتَقَدَ، ونَظَرَ بِزَعْمِهِ لِلْوَلَدِ؟!

19. Where are those who lived longer than you and left a greater heritage?

19ـ أيْنَ مَنْ كانَ مِنْكُمْ أطْوَلَ أعْماراً وأعْظَمَ آثاراً؟!

20. Where are the ones who were larger in numbers, had stronger armies and had greater effect?

20ـ أيْنَ مَنْ كانَ أعَدَّ عَديداً، وَأَكْنَفَ (إكْتَفَ)جُنُوداً، وأعْظَمَ آثاراً؟!

21. Where are the kings and Khosraus?

21ـ أيْنَ المُلُوكُ والأكاسِرَةُ؟!

22. Where are the children of the Yellow6 and the pharaohs?

22ـ أيْنَ بَنُو الأصْفَرِ والفَراعِنَةُ؟!

23. Where are those who ruled the extremities of this world?

23ـ أيْنَ الَّذينَ مَلَكُوا مِنَ الدُّنيا أقاصِيَها؟!

24. Where are those who used to humiliate their enemies and take possession of their forelocks [by enslaving them]?

24ـ أيْنَ الَّذينَ اسْتَذَلُّوا الأعْداءَ، ومَلَكُوا نَواصِيَها؟!

25. Where are those to whom the nations were subservient?

25ـ أيْنَ الَّذينَ دانَتْ لَهُمُ الأُمَمُ؟!

26. Where are those who attained their highest ambitions in this world?

26ـ أيْنَ الَّذينَ بَلَغُوا مِنَ الدُّنْيا أقاصِيَ الهِمَمِ؟!

27. Verily for those who remain [behind] there is an example in those who have passed.

27ـ إنَّ لِلْباقِينَ بِالماضينَ مُعْتَبَراً.

28. Verily for the latter there is an admonishment in the former.

28ـ إنَّ لِلآخِرِ بِالأوَّلِ مُزْدَجَراً.

29. Verily the passing away of those who depart is a lesson for the community that remains behind.

29ـ إنَّ ذَهابَ الذّاهِبينَ لَعِبْرَةٌ لِلْقَوْمِ المُتَخَلِّفينَ.

30. Taking example yields [the fruit of] inerrancy.

30ـ اَلاِعْتِبارُ يُثْمِرُ العِصْمَةَ.

31. Time shows you examples.

31ـ اَلزَّمانُ يُريكَ العِبَرَ.

32. Taking lesson is beneficial in [attaining] right guidance.

32ـ الاِعْتِبارُ يُفيدُ الرَّشادَ.

33. When Allah loves a servant, He gives him direction through examples.

33ـ إذا أحَبَّ اللّهُ عَبْداً وَعَظَهُ بِالعِبَرِ.

34. You have been left with examples from the vestiges of those who passed away before you, so take lesson from them.

34ـ خُلِّفَ لَكُمْ عِبَرٌ مِنْ آثارِ الماضينَ قَبْلَكُمْ لِتَعْتَبِرُوا بِها.

35. Continually taking lessons leads to perspicacity and bears the fruit of restraint [from evil].

35ـ دَوامُ الاِعْتِبارِ يُؤَدّي إلَى الاِسْتِبْصارِ، ويُثْمِرُ الاِزْدِجارَ.

36. I am bound by responsibility for what I say and am answerable for it. Verily, one for whom examples [of the past] have clearly shown that which was before him of exemplary punishments [given by Allah to wrongdoers] is prevented by God-wariness from falling into dubious [and questionable] actions.

36ـ ذِمَّتي بِما أقُولُ رَهينَةٌ، وأنَا بِهِ زَعيمٌ، إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عمّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ، حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبَهاتِ.

37. Attest to the truth that has passed and take lesson from what has elapsed of this world, because indeed its one phase resembles the other and its end catches up to its beginning.

37ـ صَدِّقْ بِما سَلَفَ مِنَ الحَقّ، واعْتَبِرْ بِما مَضى مِنَ الدُّنيا فَإنَّ بَعْضَها يُشْبِهُ بَعْضاً، وآخِرُها لاحِقٌ بِأوَّلِها.

38. The prolonged drawing of lessons [from the past] impels one to be precautious.

38ـ طُولُ الاِعْتِبارِ يَحْدُو عَلَى الاِسْتِظْهارِ.

39. In every glance there is a lesson.

39ـ في كُلِّ نَظْرَة عِبْرَةٌ.

40. In every lesson that is drawn there is discernment.

40ـ في كُلِّ اعْتِبار اِسْتِبْصارٌ.

41. In the succession of days there is lesson for the creatures.

41ـ في تَعاقُبِ الأيّامِ مُعْتَبَرٌ لِلأنامِ.

42. Successful is the one who has a habit of taking lesson [from the past] and a tendency towards being precautious.

42ـ فازَ مَنْ كانَتْ شيمَتُهُ الاِعْتِبارَ، وسَجِيَّتُهُ الاِسْتِظْهارَ.

43. He who has been deterred [from evil] has taken lesson [from the past].

43ـ قَدِ اعْتَبَرَ مَنِ ارْتَدَعَ.

44. He who takes a lesson from the past [that has gone] has taken a lesson for the remaining [future].

44ـ قَد اعْتَبَرَ بِالباقي مَنِ اعْتَبرَ بِالماضي.

45. Every day benefits you with lessons if you accompany it with contemplation.

45ـ كُلُّ يَوْم يُفيدُكَ عِبَراً إنْ أصْحَبْتَهُ فِكْراً.

46. For the people of intelligence, what they are aware of is enough of a lesson for them.

46ـ كَفى مُعْتَبَراً لأُولِي النُّهى ما عَرَفُوا.

47. Lessons [from events] have indeed become evident for you, and you have been deterred by what is in it of a deterrence; and after the Prophet of Allah, none have conveyed [the message] from Allah like the Warners.

47ـ لَقَدْ جاهَرَتْكُمُ العِبَرُ، وزَجَرَكُمْ(وَ زُجِرْتُمْ بِما) ما فيهِ مُزْدَجَرٌ، وما بَلَّغَ (يُبَلِّغُ) عَنِ اللّهِ بَعْدَ رَسُولِ اللّهِ (رُسُلِ السَّماءِ إلاّ البَشَرُ) مِثْلُ النُّذُرِ.

48. If you took lessons from what has passed of your life, you would safeguard that which remains [of it].

48ـ لَوْ اعْتَبَرْتَ بِما أضَعْتَ مِنْ ماضي عُمْرِكَ لَحَفِظْتَ ما بَقِيَ.

49. One who takes lesson [from the past] is cautious.

49ـ مَنِ اعْتَبَرَ حَذِرَ.

50. One whose consideration [of past events from which he draws lessons] increases, his mistakes decrease.

50ـ مَنْ كَثُرَ اِعْتِبارُهُ قَلَّ عِثارُهُ.

51. One who takes a lesson from the vicissitudes of time is careful of [the evil of] others.

51ـ مَنِ اعْتَبَرَ بِتَصاريفِ الزَّمانِ حَذِرَ غَيْرَهُ.

52. One who does not take lesson from others does not take precaution for himself.

52ـ مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ.

53. One who takes admonishment from the examples [of the past] is deterred [from evil].

53ـ مَنِ اتَّعَظَ بِالعِبَرِ اِرْتَدَعَ.

54. One who does not take a lesson from the passage of days is not deterred by reproach.

54ـ مَنْ لَمْ يَعْتَبِرْ بِتَصارِيفِ الأيّامِ لَمْ يَنْزَجِرْ بِالمَلامِ.

55. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

55ـ مَنِ اعْتَبَرَ بِالغِيَرِ لَمْ يَثِقْ بِمُسالَمَةِ الزَّمَنِ.

56. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

56ـ مَنْ عَرَفَ العِبْرَةَ فَكَأَنَّما عاشَ فِي الأوَّلينَ.

57. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

57ـ مَنْ لَمْ يَعْتَبِرْ بِغِيَرِ الدُّنيا وصُرُوفِها لَمْ تَنْجَعْ فيهِ المَواعِظُ.

58. One who considers matters arrives at their [appropriate] criteria.

58ـ مَنِ اعْتَبَرَ الأُمُورَ وَقَفَ عَلى مَصادِقِها.

59. One who takes lesson from the vicissitudes of this world, his desires lessen.

59ـ مَنِ اعْتَبَرَ بِغِيَرِ الدُّنيا قَلَّتْ مِنْهُ الأَطْماعُ.

60. How many the lessons are, and how few of them are learnt!

60ـ ما أَكْثَرَ العِبَرَ وأَقَلَّ الاِعْتِبارَ.

61. There is no lesson to be taken for the one who has no restraint.

61ـ لااِعْتِبارَ لِمَنْ لااِزدِجارَ لَهُ.

62. Taking lesson steers one towards right guidance.

62ـ اَلاِعْتِبارُ يَقُودُ إِلَى الرُّشْدِ.

1. This refers to drawing lessons and examples from what happened to oneself or to others in the past.
2. These were strong and oppressive people from the children of ‘Aml□q, who was from the progeny of Nu□ (‘a).
3. This was the title of Persian kings.
4. Kings of Yemen.
5. A father of one of the influential tribes of Yemen.
6. These were the rulers of Rome who were called ‘Yellow’ because (according to some reports) when the Romans lost a war to the Abyssinians, their womenfolk were ravaged and the children produced were of a yellowish skin colour.

Reprimand-العتاب

1. Goodwill [and friendly admonishment] is the life of friendship [and affection].

1ـ اَلْعِتابُ حَياةُ المَوَدَّةِ.

2. Too much reprimand indicates [one’s] suspicion.

2ـ كَثْرَةُ العِتابِ تُؤْذِنُ بِالِارْتياب.

3. He who seeks forgiveness (or is indigent) is not reprimanded.

3ـ ما أُعْتِبَ مَنِ اغْتَفَرَ (افْتَقَرَ).

4. Do not reprimand the ignorant one as he will hate you, but reprimand the wise one as he will love you [for it].

4ـ لاتُعاتِبِ الجاهِلَ فَيَمْقُتْكَ، وعاتِبِ العاقِلَ يُحْبِبْكَ.

5. Never be excessive in reprimanding, for indeed it brings about ill feelings and calls toward hatred; and seek to appease the one whom you hope to reprimand.

5ـ لا تُكْثِرَنَّ العِتابَ، فَإِنَّهُ يُورِثُ الضَّغينَةَ ويَدْعُو إِلَى البَغْضاءِ، واسْتَعْتِبْ لِمَنْ رَجَوْتَ اِعْتابَهُ.

6. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

6ـ إذا عاتَبْتَ فَاسْتَبْقِ.

Emancipation-العتق والإعتاق

1. When you become the owner [of a slave], then emancipate [him].

1ـ إذا مَلَكْتَ فَأَعْتِقْ.

Slip up-العَثْرَة

1. The slip up of impudence cannot be pardoned.

1ـ عَثْرَةُ الاِسْتِرْسالِ لاتُسْتَقالُ.

Conciet-العُجب

1. The most alienating estrangement is conceit.

1ـ أوْحَشُ الوَحْشَةِ العُجْبُ.

2. Conceit is destruction.

2ـ اَلعُجْبُ هَلاكٌ.

3. Conceit is folly.

3ـ اَلعُجْبُ حُمْقٌ.

4. Conceit is the cornerstone of foolishness.

4ـ اَلعُجْبُ رَأسُ الحَماقَةِ.

5. Conceit is the cornerstone of ignorance.

5ـ اَلعُجْبُ رَأسُ الجَهْلِ.

6. Conceit is the symbol of foolishness.

6ـ اَلعُجْبُ عُنْوانُ الحَماقَةِ.

7. Self-admiration prevents growth.

7ـ اَلإعْجابُ يَمْنَعُ الاِزدِيادَ.

8. Conceit is the most harmful associate.

8ـ اَلعُجْبُ أضَرُّ قَرين.

9. Self-admiration is contrary to reason.

9ـ اَلإعْجابُ ضِدُّ الصَّوابِ.

10. Conceit corrupts the intellect.

10ـ اَلعُجْبُ يُفْسِدُ العَقْلَ.

11. Conceit prevents growth.

11ـ اَلعُجْبُ يَمْنَعُ الاِزدِيادَ.

12. Becoming conceited because of a good deed nullifies it.

12ـ اَلعُجْبُ بِالحَسَنَةِ يُحْبِطُها.

13. Conceit is the bane of dignity.

13ـ اَلعُجْبُ آفَةُ الشَّـرَفِ.

14. Conceit manifests [one's] shortcoming.

14ـ اَلعُجْبُ يُظْهِرُ النَّقيصَةَ.

15. The admiration of a person for himself is folly.

15ـ إعْجابُ المَرْءِ بِنَفْسِهِ حُمْقٌ.

16. Self-admiration is contrary to reason and the bane of the intellects.

16ـ اَلإعْجابُ ضِدُّ الصَّوابِ وآفَةُ الأَلْبابِ.

17. When you wish your merits to be glorified among the people, then do not glorify yourself.

17ـ إذا أرَدْتَ أنْ تَعْظُمَ مَحاسِنُكَ عِنْدَ النّاسِ، فَلا تَعْظُمْ في عَيْنِكَ.

18. When your self-importance is increased by the position [of authority] you are in, and this brings about arrogance or vanity in you, then look at the greatness of the authority of Allah and His power, the power which you do not even possess over yourself, for indeed this will mellow your recalcitrance, cure your vehemence and bring back to you that which had departed from you of your intellect.

18ـ إذا زادَ عُجْبُكَ بِما أنْتَ فيهِ مِنْ سُلْطانِكَ، فَحَدَثَتْ لَكَ أُبَّهَةٌ أو مَخيلَةٌ، فَانْظُرْ إلى عِظَمِ مُلْكِ اللّهِ وَقُدْرَتِهِ، مِمّا لاتَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإنَّ ذلِكَ يُلَيِّنُ مِنْ جَماحِكَ، وَيَكُفُّ عَنْ غَرْبِكَ، ويَفيءُ إلَيْكَ بِما عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

19. By being pleased with oneself, vices and faults become manifest.

19ـ بِالرِّضا عَنِ النَّفْسِ تَظْهَرُ السَّوْءاتُ والعُيُوبُ.

20. The fruit of conceit is hatred.

20ـ ثَمَرَةُ العُجْبِ البَغْضاءُ.

21. The evil that befalls you is better than the good that makes you conceited.

21ـ سَيِّئَـةٌ تَسُوؤُكَ خَيْـرٌ مِنْ حَسَنَة تُعْجِبُكَ.

22. One who admires himself will be ridiculed because of it.

22ـ مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

23. One who admires his [own] opinion becomes abased (or goes astray).

23ـ مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

24. Whoever is proud [and pleased] with his action, his intellect gets afflicted.

24ـ مَنْ أُعْجِبَ بِفِعْلِهِ أُصيبَ بِعَقْلِهِ.

25. One who admires his [own] speech, his intellect has departed.

25ـ مَنْ أعْجَبَهُ قَوْلُهُ فَقدْ غَرَبَ عَقْلُهُ.

26. One whose self-admiration increases, his correctness reduces.

26ـ مَنْ كَثُرَ إعْجابُهُ قَلَّ صَوابُهُ.

27. One who becomes conceited by his action nullifies his reward.

27ـ مَنْ أُعْجِبَ بِعَمَلِهِ أحْبَطَ أجْرَهُ.

28. One who admires his good state falls short of attaining good expediencies.

28ـ مَنْ أُعْجِبَ بِحُسْنِ حالَتِهَ قَصَّرَ عَنْ حُسْنِ حيلَتِهِ.

29. Adversity does not descend upon the one who abandons conceit and lassitude.

29ـ مَنْ تَرَكَ العُجْبَ والتَّوانِيَ لَمْ يَنْزِلْ بِهِ مَكْرُوهٌ.

30. No one admires his own opinion except the ignorant one.

30ـ ما أُعْجِبَ بِرَأْيِهِ إلاّ جاهِلٌ.

31. Nothing damages [one's] merits [and good deeds] like conceit.

31ـ ما أضَرَّ المَحاسِنَ كَالعُجْبِ.

32. What has the son of Adam to do with conceit? His beginning is foul semen and his end is a rotting corpse, and in between these he is a carrier of waste products.

32ـ ما لابْنِ آدَمَ والعُجْبِ، وأوَّلُهُ نُطْفَةٌ مَذِرَةٌ وآخِرُهُ جيفَةٌ قَذِرَةٌ، وهُوَ بَيْنَ ذلِكَ

يَحْمِلُ العَذَرَةَ.

33. There is no alienation more desolating than conceit.

33ـ لا وَحْشَةَ أَوْحَشُ مِنَ العُجْبِ.

34. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

34ـ إعْجابُ المَرْءِ بِنَفْسِهِ بُرْهانُ نَقْصِهِ، وعُنْوانُ ضَعْفِ عَقْلِهِ.

35. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

35ـ إيّاكَ والإعْجابَ وحُبَّ الإطْراءِ، فَإنَّ ذلِكَ مِنْ أَوْثَقِ فُرَصِ الشَّيْطانِ.

36. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

36ـ إيّاكَ أنْ تُعْجِبَ بِنَفْسِكَ، فَيَظْهَرَ عَلَيْكَ النَّقْصُ والشَّنَآنُ.

37. Be cautious not to consider the sin of others as great while you deem it to be small [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others.

37ـ إيّاكَ أنْ تَسْتَكْبِرَ مِنْ مَعْصِيَةِ غَيْرِكَ ما تَسْتَصْغِرُهُ مِنْ نَفْسِكَ، أو تَسْتَكْثِرَ مِنْ طاعَتِكَ ما تَسْتَقِلُّهُ مِنْ غَيْرِكَ.

The Self-Admiring one-المعجِب

1. The self-admiring one has no intelligence.

1ـ اَلمُعْجِبُ لاعَقْلَ لَهُ.

2. The self-admiring one has no [valid] opinion [as he never consults with anyone else].

2ـ لَيْسَ لِمُعْجِب رَأيٌ.

Inability-العجز

1. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

1ـ اَلْعَجْزُ مَعَ لُزُومِ الخَيْرِ خَيْرٌ مِنَ القُدْرَةِ مَعَ رُكُوبِ الشَّرِّ.

2. Inability is waste.

2ـ اَلعَجْزُ إضاعَةٌ.

3. Inability is ruin.

3ـ اَلعَجْزُ مَضْيَعَةٌ.

4. Inability is a cause of loss.

4ـ اَلعَجْزُ سَبَبُ التَّضْييعِ.

5. Inability is the worst riding mount.

5ـ اَلعَجْزُ شَـرٌّ مَطِيَّة.

6. Inability bears the fruit of destruction.

6ـ اَلعَجْزُ يُثْمِرُ الهَلَكَةَ.

7. Inability makes enemies covetous.

7ـ اَلعَجْزُ يُطْمِعُ الأَعْداءَ.

8. The fruit of inability is losing what is sought.

8ـ ثَمَرَةُ العَجْزِ فَوْتُ الطَّلَبِ.

9. Inability [and failure] is [in] occupying yourself with that which has been guaranteed for you instead of that which has been made obligatory upon you, and abandoning contentment with what you have been given.

9ـ اَلعَجْزُ اِشْتِغالُكَ بِالمَضْمُونِ لَكَ عَنِ المَفْرُوضِ عَلَيْكَ وتَرْكُ القَناعَةِ بِما أُوتيتَ.

The powerless-العاجز

1. The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths.

1ـ أَعْجَزُ النّاسِ آمَنُهُمْ لِوُقُوعِ الحَوادِثِ، وهُجُومِ الأَجَلِ.

2. Sometimes the powerless one acquires what he needs.

2ـ رُبَّما أدْرَكَ العاجِزُ حاجَتَهُ.

The Derriere-العجيزة

1. The derriere is one of the two faces.

1ـ اَلعَجيزَةُ أحَدُ الوَجْهَيْنِ.

Haste and the hasty-العَجلة والعجول

1. Haste is dispraised in every affair except in that which repels evil.

1ـ اَلعَجَلَةُ مَذْمُومَةٌ في كُلِّ أمْر إلاّ فيما يَدْفَعُ الشَّـرَّ.

2. Beware of haste, for indeed it bears the fruit of regret.

2ـ اِحْذَرُوا العَجَلَةَ فَإنَّها تُثْمِرُ النَّدامَةَ.

3. Keep away from haste, for verily it is the symbol of loss and regret.

3ـ إيّاكَ والعَجَلَ، فَإنَّهُ عُنْوانُ الفَوْتِ والنَّدَمِ.

4. Keep away from haste, for surely it is associated with error.

4ـ إيّاكَ والعَجَلَ فَإنَّهُ مَقْرُونٌ بِالعِثارِ.

5. Haste (or conceit) leads to error.

5ـ اَلعَجَلُ (العُجْبُ) يُوجِبُ العِثارَ.

6. Haste prevents one from [successfully] achieving his goal.

6ـ اَلعَجَلَةُ تَمْنَعُ الإصابَةَ.

7. Making haste before [having the] ability, causes distress.

7ـ اَلعَجَلُ قَبْلَ الإمْكانِ يُوجِبُ الغُصَّةَ.

8. The fruit of haste is error.

8ـ ثَمَرَةُ العَجَلَةِ العِثارُ.

9. Being hasty before [possessing the] ability is part of foolishness.

9ـ مِنَ الحُمْقِ العَجَلَةُ قَبْلَ الإمْكانِ.

10. With haste, errors abound.

10ـ مَعَ العَجَلِ يَكْثُرُ الزَّلَلُ.

11. The hasty one is in the wrong, even if he acquires [what he seeks].

11ـ اَلعَجُولُ مُخْطِئٌ وإنْ مَلَكَ.

12. The one who rides on [the mount of] haste is on the verge of stumbling.

12ـ راكِبُ العَجَلِ (العَجَلَةِ) مُشْف (مُشْرِف) عَلَى الكَبْوَةِ.

13. In haste there is error.

13ـ فِي العَجَلِ عِثارٌ.

14. In haste there is regret.

14ـ فِي العَجَلَةِ النَّدامَةُ.

15. It is seldom that the view of a hasty person turns out to be correct.

15ـ قَلَّما يُصيبُ رَأيُ العَجُولِ.

16. It is seldom that the scheme of the hasty is successful or that the love of the one who is fed up lasts.

16ـ قَلَّما تَنْجَحُ حيلَةُ العَجُولِ، أوْ تَدُومُ مَوَدَّةُ المَلُولِ.

17. Few are the ones who make haste and are not ruined by it.

17ـ قَلَّ مَنْ عَجِلَ إلاّ هَلَكَ.

18. Everyone who is hastened asks for more time.

18ـ كُلُّ مُعاجَل يَسْأَلُ الإنْظارَ.

19. Too much haste makes a person slip.

19ـ كَثْرَةُ العَجَلِ يُزِلُّ الإنْسانَ.

20. A hasty person never gets praised [for his haste].

20ـ لَنْ يُلْقَي العَجُولُ مَحْمُوداً.

21. One who makes haste, errs.

21ـ مَنْ عَجِلَ زَلَّ.

22. One who is hasty makes mistakes.

22ـ مَنْ يَعْجَلْ يَعْثُرْ.

23. One who makes haste, his errors increase?

23ـ مَنْ عَجِلَ كَثُرَ عِثارُهُ.

24. One who acts hastily falls into error.

24ـ مَنْ رَكِبَ العَجَلَ أدْرَكَ الزَّلَلَ.

25. One who is hasty regrets his haste.

25ـ مَنْ عَجِلَ نَدِمَ عَلَى العَجَلِ.

26. One who acts hastily is made to stumble by error.

26ـ مَنْ رَكِبَ العَجَلَ كَبابِهِ الزَّلَلُ.

27. One who acts hastily is bestridden by blame.

27ـ مَنْ رَكِبَ العَجَلَ رَكِبَتْهُ المَلامَةُ.

28. There is no achievement for the hasty.

28ـ لاإصابَةَ لِعَجُول.

29. Of all people, the one with the greatest regret and the most reproof is the hasty, rash person who is not subdued by his intellect until after his affair is lost.

29ـ أشَدُّ النّاسِ نَدامَةً، وأكْثَرُهُمْ مَلامَةً، العَجِلُ النَّزِقُ الَّذي لايُدْرِكُهُ عَقْلُهُ، إلاّ بَعْدَ فَوْتِ أمْرِهِ.

30. Leave haste aside, for indeed the one who is hasty in matters neither attains what he seeks nor is his affair praised.

30ـ ذَرِ العَجَلَ، فَإنَّ العَجِلَ فِي الأُمُورِ لايُدْرِكُ مَطْلَبَهُ وَلايُحْمَدُ أمْرُهُ.

31. The hasty one errs or is close to [erring].

31ـ أخْطَأَ مُسْتَعْجِلٌ أوْ كادَ.

The Denumerable-المعدود

1. Every denumerable thing can diminish.

1ـ كُلُّ مَعْدُود مُنْتَقِصٌ.

Readiness and Preparation-الإستعداد

1. The best preparation is that by which one's Hereafter is improved.

1ـ خَيْرُ الإِسْتِعْدادِ ما أُصْلِحَ بِهِ المَعادُ.

2. Lighten your burden, for indeed the goal is in front of you and time is behind you, driving you forward.

2ـ تَخَفَّفُوا فَإِنَّ الغايَةَ أمامَكُمْ، والسّاعَةَ مِنْ وَرائِكُمْ تَحْدُوكُمْ.

3. Lighten your burden so as to catch up [with those who are ahead you], for indeed the last among you are only being awaited by the first among you [who have preceded them].

3ـ تَخَفَّفُوا تَلْحَقُوا، فَإِنَّما يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ.

4. Prepare for your journey, keep your gaze on the flash of salvation and travel on swift [and girded] mounts [of good deeds].

4ـ تَيَسَّرْ لِسَفَرِكَ، وشِمْ بَرْقَ النَّجاةِ، وارْحَلْ مَطاياَ التَّشْمير.

5. Return from negligence, awake from slumber, prepare yourself for the move and gather provisions for the journey.

5ـ ثُوبُوا (تُوبُوا) مِنَ الغَفْلَةِ، وتَنَبَّهُوا مِنَ الرَّقْدَةِ، وتَأَهَّبُوا لِلنُّقْلَةِ، وَتَزَوَّدُوا لِلرِّحْلَةِ.

6. One who has prepared for his journey is delighted upon his arrival.

6ـ مَنِ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْناً بِحَضَرِهِ.

7. Select your abode for yourself before the day of your landing and prepare your dwelling before your arrival.

7ـ اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ ووَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ.

Justice and the just–العدل والعادل

1. Justice is the better of the two policies.

1ـ اَلعَدْلُ أفْضَلُ السِّياسَتَيْنِ.

2. Justice is the cornerstone of faith and the accumulator of benevolence.

2ـ اَلعَدْلُ رَأسُ الإيمانِ، وجَمّاعُ الإحْسانِ.

3. Justice is the mainstay of the populace and the splendour of the rulers.

3ـ اَلْعَدْلُ قِوامُ الرَّعِيَّةِ، وجَمالُ الوُلاةِ.

4. Justice means that you act equitably when you are oppressed, and kindness means that when you gain authority, you forgive.

4ـ اَلعَدْلُ أنَّكَ إذا ظُلِمْتَ أنْصَفْتَ، والفَضْلُ أنَّكَ إذا قَدَرْتَ عَفَوْتَ.

5. Be just and you will rule.

5ـ اِعْدِلْ تَحْكُمْ.

6. Be just and you will rule.

6ـ اِعْدِلْ تَمْلِكَ.

7. Be just and your power will last.

7ـ اِعْدِلْ تَدُمْ لَكَ القُدْرَةُ.

8. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

8ـ اِسْتَعِنْ عَلَى العَدْلِ بِحُسْنِ النِّيَّةِ فِي الرَّعيَّةِ، وقِلَّةِ الطَّمَعِ، وكَثْرَةِ الوَرَعِ.

9. The loftiest of endowments is justice.

9ـ أسْنَى المَواهِبِ العَدْلُ.

10. The best [form of] justice is assisting the oppressed.

10ـ أحْسَنُ العَدْلِ نُصْرَةُ المَظْلُومِ.

11. The most just of all people is he who is equitable to the one who has oppressed him.

11ـ أعْدَلُ النّاسِ مَنْ أنْصَفَ مَنْ ظَلَمَهُ.

12. Verily being fair in [your] ruling and eschewing oppression are part of justice.

12ـ إنَّ مِنَ العَدْلِ أنْ تُنْصِفَ فِي الحُكْمِ، وتَجْتَنِبَ الظُّلْمَةَ.

13. Indeed justice is the scale of Allah, the Glorified, which He has placed among the creation and installed for the establishment of truth; so do not oppose Him in His scale and do not contradict Him in His authority.

13ـ إنَّ العَدْلَ ميزانُ اللّهِ سُبْحانَهُ الَّذي وَضَعَهُ فِي الخَلْق، ونَصَبَهُ لإقامَةِ الحَقّ، فَلا تُخالِفْهُ في ميزانِهِ، ولاتُعارِضْهُ في سُلْطانِهِ.

14. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

14ـ إنَّ اللّهَ سُبْحانَهُ أمَرَ بِالعَدْلِ والإحْسانِ، ونَهى عَنِ الفَحْشاءِ والظُّلْمِ.

15. Justice is brings harmony while oppression causes deviation.

15ـ اَلعَدْلُ مَأْلُوفٌ، اَلجَوْرُ عَسُوفٌ.

16. Justice is the soul of testimony.

16ـ اَلقِسْطُ رُوحُ الشَّهادَةِ.

17. Justice is the life of decrees.

17ـ اَلعَدْلُ حَياةُ الأحْكامِ.

18. Justice is the best testimony.

18ـ اَلقِسْطُ خَيْرُ الشَّهادَةِ.

19. Justice reforms the people.

19ـ اَلْعَدْلُ يُصْلِحُ البَرِيَّةَ.

20. Justice is a merit for the ruler.

20ـ اَلعَدْلُ فَضيلَةُ السُّلْطانِ.

21. Justice is the greatest of riches.

21ـ اَلعَدْلُ أغْنَى الغَناءِ.

22. Justice is equity.

22ـ اَلعَدْلُ إنْصافٌ.

23. Justice is a foundation [for a healthy society]; oppression is destruction.

23ـ اَلعَدْلُ مِلاكٌ، اَلجَوْرُ هَلاكٌ.

24. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

24ـ اَلعادِلُ راع يَنْتَظِرُ أحَدَ الجَزائَيْنِ (أحْسَنَ الجزاعين).

25. The most just among the creation is one who judges best according to the truth.

25ـ أعْدَلُ الخَلْقِ أقْصاهُمْ بِالحَقّ.

26. The most just of all people is he who is equitable despite having power, and the one who has the greatest clemency is he who is clement despite having authority.

26ـ أعْدَلُ النّاسِ مَنْ أنْصَفَ عَنْ قُوَّة، وأعْظَمُهُمْ حِلْماً مَنْ حَلُمَ عَنْ قُدْرَة.

27. Through justice, bounties are multiplied.

27ـ بِالعَدْلِ تَتَضاعَفُ البَرَكاتُ.

28. Through justice, the populace is reformed.

28ـ بِالعَدْلِ تَصْلُحُ الرَّعِيَةُ.

29. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.

29ـ جَعَلَ اللّهُ سُبْحانَهُ العَدْلَ قِواماً لِلأنامِ، وتَنْزيهاً مِنَ المَظالِمِ والآثامِ، وتَسْنِيَةً لِلإسْلامِ.

30. Virtuous justice is [the cause of] organization [and harmony] among the people.

30ـ حُسْنُ العَدْلِ نِظامُ البَرِيَّةِ.

31. The best of policies is justice.

31ـ خَيْرُ السِّياساتِ العَدْلُ.

32. How can one who is unjust to himself be just with others?!

32ـ كَيْفَ يَعْدِلُ في غَيْرِهِ مَنْ يَظْلِمُ نَفْسَهُ؟!

33. Justice suffices as a means of governance.

33ـ كَفى بِالعَدْلِ سائِساً.

34. Let your riding mount be justice, for one who rides on it gains mastery.

34ـ لِيَكُنْ مَرْكَبُكَ العَدْلَ فَمَنْ رَكِبَهُ مَلَكَ.

35. Justice can never be achieved until injustice falters [and comes to an end].

35ـ لَنْ يُتَمَكَّنَ العَدْلُ حَتّى يَزِلَّ البَخْسُ.

36. It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].1

36ـ لَيْسَ مِنَ العَدْلِ القَضاءُ عَلَى الثِّقَةِ بِالظَّنِّ.

37. One who is just gains [and strengthens his] power [and authority].

37ـ مَنْ عَدَلَ تَمَكَّنَ.

38. The ruling of one who is just gets acted upon.

38ـ مَنْ عَدَلَ نَفَذَ حُكْمُهُ.

39. The status of one who is just becomes great.

39ـ مَنْ عَدَلَ عَظُمَ قَدْرُهُ.

40. One whose justice increases, his days are praised.

40ـ مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أيّامُهُ.

41. Allah unfolds His mercy upon one who acts justly in the lands.

41ـ مَنْ عَدَلَ فِي البِلادِ نَشَرَ اللّهُ عَلَيْهِ الرَّحْمَةَ.

42. One whose deed done in private matches what he does openly and whose actions are consistent with his speech, then he is the one who has fulfilled the trust and whose justice has been established.

42ـ مَنْ طابَقَ سِرُّهُ عَلانِيَتَهُ، ووافَقَ فِعْلُهُ مَقالَتَهُ فَهُوَ الَّذي أدَّى الأمانَةَ، وتَحَقَّقَتْ عَدالَـتُهُ.

43. Whoever acts justly, Allah fortifies his kingdom.

43ـ مَنْ عَمِلَ بِالعَدْلِ حَصَّنَ اللّهُ مُلْكَهُ.

44. Take with justice but give with munificence; you will possess two virtues.

44ـ خُذْ بِالعَدْلِ وأعْطِ بِالفَضْلِ تَحُزِ المَنْقَبَتَيْنِ.

45. The policy of justice comprises of three things: judiciousness in leniency, fairness in investigation and moderation in munificence.

45ـ سِياسَةُ العَدْلِ ثَلاثٌ: لينٌ في حَزْم، واسْتِقْصاءٌ في عَدْل، وإفْضالٌ في قَصْد.

46. Two things are such that their reward cannot be weighed: forgiveness and justice.

46ـ شَيْئانِ لايُوزَنُ ثَوابُهُما: العَفْوُ، والعَدْلُ.

47. The uprightness [and betterment] of the populace is [achieved through] justice.

47ـ صَلاحُ الرَّعِيَّةِ العَدْلُ.

48. You must be just with [both] friend and foe, and moderate in [both] poverty and wealth.

48ـ عَلَيْكَ بِالعَدْلِ في الصَّديقِ، والعَدُوِّ،وَ القَصْدِ فِي الفَقْرِ وَالغِنى.

49. The pinnacle of justice is for a person to be just with himself.

49ـ غايَةُ العَدْلِ أنْ يَعْدِلَ المَرْءُ في نَفْسِهِ.

50. In justice there is benevolence.

50ـ فِي العَدْلِ الإحْسانُ.

51. In justice there is betterment of the people.

51ـ فِي العَدْلِ صَلاحُ البَرِيَّةِ.

52. Following the way of Allah and the stability of nations lies in justice

52ـ فِي العَدْلِ الاِقْتِداءُ بِسُنَّةِ اللّهِ وثَباتُ الدُّوَلِ.

53. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

53ـ فِي العَدْلِ سَعَةٌ، ومَنْ ضاقَ عَلَيْهِ العَدْلُ فَالجَوْرُ عَلَيْهِ أضْيَقُ.

54. From the exigencies of justice is the forbidding of oppression.

54ـ مِنْ لَوازِمِ العَدْلِ اَلتَّناهي عَنِ الظُّلْمِ.

55. Nothing brings prosperity to the lands like justice.

55ـ ما عُمِرَتِ البُلْدانُ بِمِثْلِ العَدْلِ.

56. Do not let the weak lose hope in your justice.

56ـ لا تُؤْيِسِ الضُّعَفاءَ مِنْ عَدْلِكَ.

57. There is no justice better than returning the right of the oppressed.

57ـ لاعَدْلَ أفْضَلُ مِنْ رَدِّ المَظالِمِ.

58. Justice is life.

58ـ اَلعَدْلُ حَياةٌ.

59. Justice is the best judgment.

59ـ اَلعَدْلُ خَيْـرُ الحُكْمِ.

60. Justice is [a means of attaining]) success and dignity.

60ـ اَلعَدْلُ فَوْزٌ وكَرامَةٌ (مكانَةٌ).

61. Justice is the mainstay of the populace (or of the creation).

61ـ اَلعَدْلُ قِوامُ الرَّعِيَّةِ (البَـرِيَّةِ).

62. Justice is a merit of the sultan.

62ـ العَدْلُ فَضيلَةُ السُّلْطانِ.

63. Justice is the system of leadership.

63ـ اَلعَدْلُ نِظامُ الإمْرَةِ.

64. Justice is the strongest foundation.

64ـ اَلعَدْلُ أقْوى أساس.

65. Justice is the best trait.

65ـ اَلعَدْلُ أفْضَلُ سَجِيَّة.

66. Justice relieves the one who acts upon it from being shackled by the rights of others.

66ـ اَلعَدْلُ يُريحُ العامِلَ بِهِ مِنْ تَقَلُّدِ المَظالِمِ.

67. The bane of justice is the powerful tyrant.

67ـ آفَةُ العَدْلِ اَلظّالِمُ القادِرُ.

68. When your judgment is applied upon yourself [thereby showing your justice], the souls of [other] people summon each other towards your justice.

68ـ إذا نَفَذَ حُكْمُكَ في نَفْسِكَ تَداعَتْ أَنْفُسُ النّاسِ إلى عَدْلِكَ.

69. The bane of the just [ones] is lack of piety.

69ـ آفَةُ العُدُولِ قِلَّةُ الوَرَعِ.

70. The coming to power of the just is from the necessities.

70ـ دَوْلَةُ العادِلِ مِنَ الواجِباتِ.

71. Many a just person is an oppressor.

71ـ رُبَّ عادِلٍ جائِرٍ.

1. Or (according to Ibn Abi al-Hadid's explanation): It is not from justice to judge upon what is known [for certain] using [mere] conjecture.

The middle course-الإعتدال والنمط الأوسط

1. The best affair (of this *ummah*) is [taking] the middle course; to it return those who have gone to the extreme and with it join those who have lagged behind.

1ـ خَيْـرُ الأُمُورِ (هذِهِ الأُمَّةِ) النَّمَطُ الأوْسَطُ، إلَيْهِ يَرْجِعُ الغالي وبِهِ يَلْحَقُ التّالي.

Enmity and the Enemy–العدوّ والمعاداة

1. Being bound by straps is better [and more preferable] than accompanying the adversary.

1ـ اَلشَّدُّ بِالقِدِّ، وَلامُقارِنَةُ الضِّدِّ.

2. The cause of enmity is lack of empathy [and consideration for others].

2ـ عِلَّةُ المُعاداةِ قِلَّةُ المُبالاتِ.

3. Enmity of near ones is more unpleasant than the sting of the scorpions.

3ـ عَداوَةُ الأقارِبِ أمَرُّ مِنْ لَسْعِ العَقارِبِ.

4. Too much enmity is disquieting for the hearts.

4ـ كَثْرَةُ العَداوَةِ عَناءُ القُلُوبِ.

5. Whoever stubbornly opposes the people, they hate him.

5ـ مَنْ عانَدَ النّاسَ مَقَتُوهُ.

6. Whoever manifests his enmity, his stratagems are reduced.

6ـ مَنْ أظْهَرَ عَداوَتَهُ قَلَّ كَيْدُهُ.

7. One who tries to overcome his adversary has embarked on a struggle.

7ـ مَنْ غالَبَ الضِّدَّ رَكِبَ الجِدَّ.

8. One who accompanies his adversary exhausts his body.

8ـ مَنْ قارَنَ ضِدَّهُ ضَنِيَ جَسَدَهُ.

9. One who reforms [and reconciles with] his enemy increases in his number.

9ـ مَنِ اسْتَصْلَحَ عَدُوَّهُ زادَ في عَدَدِهِ.

10. Whoever is unconcerned about you, then he is your enemy.

10ـ مَنْ لا يُبالِكَ فَهُوَ عَدُوُّكَ.

11. Whoever accompanies his adversary, he will expose his flaw and torment his heart.

11ـ مَنْ قارَنَ ضِدَّهُ كَشَفَ عَيْبَهُ وعَذَّبَ قَلْبَهُ.

12. One who is courteous with his adversaries is safe from battles.

12ـ مَنْ داری أضْدادَهُ أمِنَ المَحارِبَ.

13. One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes.

13- مَنْ نامَ عَنْ عَدُوِّهِ أَنْبَهَتْهُ (نَبَّهَتْهُ) المَكائِدُ.

14. One who finds the enmity of men sweet tastes the bitterness of the hardships of war.

14- مَنِ اسْتَحْلى مُعاداةَ الرِّجالِ اِسْتَمَرَّ مُعاناةَ القِتالِ.

15. One who shows enmity towards the people reaps the fruit of regret.

15- مَنْ عادَي النّاسَ اِسْتَثْمَرَ النَّدامَةَ.

16. Whoever hides your fault from you and exposes your fault in your absence, then he is your [real] enemy, so be careful of him.

16- مَنْ ساتَرَكَ عَيْبَكَ، وعابَكَ في غَيْبِكَ فَهُوَ العَدُوُّ فَاحْذَرْهُ.

17. Whoever shows enmity [with the people] his paths becomes rugged, his affair becomes difficult and his way out becomes narrow.

17- مَنْ شاقَّ وعِرَتْ عَلَيْهِ طُرُقُهُ، وأَعْضَلَ عَلَيْهِ أَمْرُهُ، وضاقَ عَلَيْهِ مَخْرَجُهُ.

18. One who reforms his adversaries attains his goal.

18- مَنْ أَصْلَحَ الأَضْدادَ بَلَغَ المُرادَ.

19. One who derives benefit from harming you will never be free from his enmity for you in every situation.

19- مَنْ كانَ نَفْعُهُ في مَضَرَّتِكَ لَمْ يَخْلُ في كُلِّ حال مِنْ عَداوَتِكَ.

20. Never do two people [or groups] quarrel but that the more foolish of the two wins the argument.

20ـ ما تَلاحى إثْنانِ فَظَهَرَ إلاّ أسْفَهُهُما.

21. Acting courteously with the enemies of Allah in their domains is a safeguard from the chastisement of Allah and a caution from the raging tribulations of this world.

21ـ مُجامَلَةُ أعْداءِ اللّهِ في دَوْلَتِهِمْ تَقِيَّةٌ مِنْ عَذابِ اللّهِ، وحَذَرٌ مِنْ مَعارِكَ البَلاءِ فِي الدُّنيا.

22. Struggling against the enemies in their dominions and fighting against them despite their power is abandoning the command of Allah and exposing oneself to the tribulations of this world.

22ـ مُجاهَدَةُ الأعْداءِ في دَوْلَتِهِمْ، ومُناضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْكٌ لأمْرِ اللّهِ وَتَعَرُّضٌ لِبَلاءِ الدُّنيا.

23. Do not be adversaries of the blessings of Allah upon you.1

23ـ لاتَكُونُوا لِنِعَمِ اللّهِ عَلَيْكُمْ أضْداداً.

24. Do not face your adversary before you are powerful enough [to defeat him].

24ـ لاتُوقِعْ بِالعَدُوِّ قَبْلَ القُدْرَةِ.

25. Do not be fooled by the courteousness of the enemy for indeed he is like water, even if its heating by fire is prolonged, it is not prevented from extinguishing it.

25ـ لاتَغْتَرَنَّ بِمُجامَلَةِ العَدُوِّ فَإنَّهُ كَالماءِ وإنْ أُطيلَ إسْخانُهُ بِالنّارِ لايَمْتَنِعُ مِنْ إطْفائِها.

26. Do not confront your enemy while he is charging towards you, for indeed his charge will aid him to overcome you and do not confront him when he is fleeing away from you, for indeed his flight is sufficient for you in dealing with him.

26- لاتَعَرَّضْ لِعَدُوِّكَ وهُوَ مُقْبِلٌ، فَإِنَّ إِقْبالَهُ يُعْينُهُ عَلَيْكَ، ولاتَعَرَّضْ لَهُ وهُوَ مُدْبِرٌ، فَإِنَّ إِدْبارَهُ يَكْفيكَ أَمْرُهُ.

27. Do not declare your enmity to your enemy and do not rebuke your friend; and accept the excuse [you are given] even if it is a lie, and do not give [a forceful] response despite having the power to do so, even if it be your right.

27- لاتُنابِذْ عَدُوَّكَ، ولاتُقَرِّعْ صَديقَكَ، وأَقْبَلِ العُذْرَ، وإِنْ كانَ كِذْباً وَدَعِ الجَوابَ عَنْ قُدْرَة وإِنْ كانَ لَكَ.

28. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

28- إذا أَبْغَضْتَ فَلا تَهْجُرْ.

29. Let the most hated of people to you and the furthest of them from you be the one who always seeks out the faults of people.

29- لِيَكُنْ أَبْغَضُ النّاسِ إِلَيْكَ وأَبْعَدُهُمْ مِنْكَ أَطْلَبَهُمْ لِمَعائِبِ النّاسِ.

30. One who hates you incites you [to wrongdoing].

30- مَنْ أَبْغَضَكَ أَغْراكَ.

31. The enemy has been named ‘enemy’ because he wrongs you; so one who flatters you for your faults is in actually an enemy who is wronging you.

31ـ إنَّما سُمِّيَ العَدُوُّ عَدُوّاً لأنَّهُ يَعْدُوعَلَيْكَ، فَمَنْ داهَنَكَ في مَعائِبِكَ فَهُوَ العَدُوُّ العادي عَلَيْكَ.

32. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

32ـ زائِلُوا أعْداءَ اللّهِ وواصِلُوا أوْلِياءَ اللّهِ.

33. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

33ـ شَرُّ الأعْداءِ أبْعَدُهُمْ غَوْراً، وأخْفاهُمْ مَكيدَةً.

34. At times enemies may deceive [and pretend to be well-wishers].

34ـ قَدْ يَخْدَعُ الأعْداءُ.

35. One who sows enmity [and aggression] reaps loss.

35ـ مَنْ زَرَعَ العُدْوانَ حَصَدَ الخُسْرانَ.

36. Treating the enemy with kindness is one of the two victories.

36ـ اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ، أحَدُ الظَّفَرَيْنِ.

37. Being courteous when trying to accomplish something is more effective than other means.

37ـ اَلتَّلَطُّفُ فِي الْحِيلَةِ أجدى مِنَ الوَسيلَةِ.

38. With regards to your enemy, be on the lookout for possibility [of defeating him] and seize opportunity, you will be [thus become] triumphant.

38ـ اِسْتَعْمِلْ مَعَ عَدُوِّكَ مُراقِبَةَ الإمكانِ وَانْتِهاضَ الفُرْصَةِ، تَظْفَرْ.

39. The weakest of enemies in plotting is the one who manifests his enmity.

39ـ أوْهَنُ الأعْداءِ كَيْداً مَنْ أظْهَرَ عَداوَتَهُ.

40. One enemy is plenty.

40ـ اَلواحِدُ مِنَ الأعْداءِ كَثيرٌ.

41. Reforming [and reconciliation with] the enemies through good words and beautiful actions is easier than facing them and combating them with the torment of battle.

41ـ اَلاِسْتِصْلاحُ لِلأعْداءِ بِحُسْنِ المَقالِ، وجَمِيلِ الأفْعالِ، أهْوَنُ مِنْ مُلاقاتِهِمْ ومُغالَبَتِهِمْ بِمَضِيْضِ القِتالِ،

42. One who reforms [and reconciles with] his opponents attains his goal.

42ـ مَنِ اسْتَصْلَحَ الأضْدادَ بَلَغَ المُرادَ.

43. Do not consider yourself safe from an enemy, even if he is grateful.

43ـ لاتَأمَنْ عَدُوّاً وإنْ شَكَرَ.

44. Never underestimate an enemy, even if he is weak.

44ـ لاتَسْتَصْغِرَنَّ عَدُوّاً وإنْ ضَعُفَ.

45. Showing enmity towards the people is a trait of the ignorant ones.

45ـ مُعاداةُ الرِّجالِ مِنْ شِيَمِ الجُهّالِ.

46. One who unsheathes the sword of aggression is killed by it.

46ـ مَنْ سَلَّ سَيْفَ العُدْوانِ قُتِلَ بِهِ.

47. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

47ـ مَواقِفُ الشَّنَئانِ تُسْخِطُ الرَّحْمنَ، وتَرْضِي الشَّيْطانَ، وتَشينُ الإنْسانَ.

48. One who exceeds in [his] animosity has sinned and one who falls short [and does not show enmity when it is required] is defeated.

48ـ مَنْ بالَغَ فِي الخِصامِ أثِمَ، ومَنْ قَصَّرَ عَنْهُ خُصِمَ.

49. He who has animosity [towards others] is not capable of fearing Allah.

49ـ لايَسْتَطيعُ أنْ يَتَّقِيَ اللّهَ مَنْ خاصَمَ.

50. Quarrels [and disputes] manifest the foolishness of a person and do not increase in his right.

50ـ اَلمُخاصَمَةُ تُبْدي سَفَهَ الرَّجُلِ ولاتَزيدُ في حَقِّهِ.

51. One whose transgression (or antagonism) increases, his enemies increase.

51ـ مَنْ كَثُرَ تَعَدّيهِ (تَعاديهِ) كَثُرَتْ أعاديهِ.

52. Power is lost through aggression [and oppression].

52ـ القُدْرَةُ يُزيلُهَا العُدْوانُ.

1. Or: Do not be enemies [of each other] for the [sake of the] blessings of Allah upon you.

Apologizing and offering excuses-الأعذار والإعتذار

1. Being needless of offering an excuse is more honourable than truthfulness [in your excuse].1

1ـ اَلاِسْتِغْناءُ عَنِ العُذْرِ أعَزُّ مِنَ الصِّدْقِ.

2. Apologizing necessitates pardoning.

2ـ اَلإعْذارُ يُوجِبُ الاِعْتِذارُ.

3. Repeating the apology is a reminder of the sin.

3ـ إعادَةُ الاِعْتِذارِ تَذْكِيرٌ بِالذَّنْبِ.

4. One who seeks pardon without having sinned has imposed the sin upon his soul.

4ـ مَنِ اعْتَذَرَ مِنْ غَيْرِ ذَنْب فَقَدْ أوْجَبَ عَلى نَفْسِهِ الذَّنْبَ.

5. One who admits his wrongdoing deserves forgiveness.

5ـ مَنِ اعْتَرَفَ بِالجَريرَةِ اِسْتَحقَّ المَغْفِرَةَ.

6. One who apologizes in a befitting manner deserves to be forgiven.

6ـ مَنْ أحْسَنَ الاِعْتِذارَ اِسْتَحَقَّ الاِغْتِفارَ.

7. One who apologizes has sought pardon.

7ـ مَنِ اعْتَذَرَ فَقَدِ اسْتَقالَ.

8. He who seeks pardon has not sinned.

8ـ ما أذْنَبَ مَنِ اعْتَذَرَ.

9. How good an intercessor seeking pardon is!

9ـ نِعْمَ الشَّفيعُ الاِعْتِذارُ.

10. Do not offer an excuse to the one who would like to find you without an excuse.

10ـ لاتَعْتَذِرْ إلى مَنْ يُحِبُّ أنْ لايَجِدَلَكَ عُذْراً.

11. There is no intercessor more successful than apology.

11ـ لاشافِعَ أنْجَحُ مِنَ الاِعْتِذارِ.

12. Repeating the apology is a reminder of the [past] sins.

12ـ إعادَةُ الاِعْتِذارِ تَذْكِيرٌ بِالذُّنُوبِ.

13. Seeking pardon (or taking lesson) is a sincere warner.2

13ـ اَلاِعْتِذارُ(الاِعْتِبارُ) مُنْذِرٌ ناصِحٌ.

14. When you do wrong, apologize.

14ـ إذا جَنَيْتَ فَاعْتَذِرْ.

15. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

15ـ رُبَّ جُرْم أغْنى عَنِ الاِعْتِذارِ عَنْهُ اَلاِقْرارُ بِهِ.

16. Too much apology magnifies the sins.

16ـ كَثْرَةُ الاِعْتِذارِ تُعَظِّمُ الذُّنُوبَ.

17. Keep away from that for which there is little denial, even if the excuses from you are many, for it is not such that everyone who speaks ill [of you] can be excused by you.

17ـ إيّاكَ وما قَلَّ إنْكارُهُ، وإنْ كَثُرَ مِنْكَ اِعْتِذارُهُ، فَماكُلُّ قائِل نُكْراً يُمْكِنُكَ أنْ تُوسِعَهُ عُذْراً.

1. Or: Not doing anything that would require apology is rarer than truthfulness.

2. It is a warner in the sense that the shame it causes acts as a warning for one not to do anything that would force him to seek pardon again.

Dignity and Reputation-الأعراض

1. Safeguard [your] reputations with wealth.

1ـ حَصِّنُوا الأعْراضَ بِالأمْوالِ.

2. Nothing preserves reputations like turning away from vile traits and evil objectives.

2ـ ما صانَ الأعْراضُ كَالإعْراضِ عَنِ الدَّنايا وسُوءِ الأغْراضِ.

3. Protect your reputations by spending your wealth generously.

3ـ وَقُّوا أعْراضَكُمْ بِبَذْلِ أمْوالِكُمْ.

4. Abundance of wealth [that is attained] by the derogation of reputations is ignobility.

4ـ وُفُورُ الأمْوالِ بِانْتِقاصِ الأعْراضِ لُؤْمٌ.

5. Plenitude of religion and dignity [that is acquired] through generously spending wealth is a sublime gift.

5ـ وُفُورُ الدّينِ والعِرضِ بِابْتِذالِ الأمْوالِ مَوْهِبَةٌ سَنِيَّةٌ.

6. Protect your dignity with your worldly possessions and you will be honoured, do good to others and you will be served, show clemency and you will be put forward (or you will advance).

6ـ وَقِّ عِرْضَكَ بِعَرَضِكَ تُكْرَمْ، وتَفَضَّلْ تُخْدَمْ، واحْلُمْ تُقَدَّمْ.

7. The plenitude of dignity is [attained] through the generous spending of wealth, and the uprightness of religion is [realized] through devaluing this world.

7ـ وُفُورُ العِرْضِ بِابْتِذالِ المالِ، وَصَلاحُ الدّينِ بِإفْسادِ الدُّنيا.

8. Nothing safeguards reputations like spending generously.

8ـ ما حُصِّنَتِ الأعْراضُ بِمِثْلِ البَذْلِ.

9. Do not make your dignity a subject of the speech of every speaker [by engaging in shameful deeds].

9ـ لاتَجْعَلْ عِرْضَكَ غَرَضاً لِقَوْلِ كُلِّ قائِل.

10. One who sacrifices his dignity is abased.

10ـ مَنْ بَذَلَ عِرْضَهُ ذَلَّ.

11. One who sacrifices his dignity is humiliated.

11ـ مَنْ بَذَلَ عِرْضَهُ حُقِّرَ.

12. One who preserves his dignity is revered.

12ـ مَنْ صانَ عِرْضَهُ وُقِّرَ.

13. Whoever considers his dignity to be precious, money has of little value for him.

13ـ مَنْ كَرُمَ عَلَيْهِ عِرْضُهُ هانَ عَلَيْهِ المالُ.

Cognizance-المعرفة

1. Cognizance is perplexity and being devoid of it is dim-sightedness.

1ـ اَلمَعْرِفَةُ دَهَشٌ، والخُلُوُّ مِنْها غَطَشٌ.

2. The most excellent cognizance is the human being's cognizance of himself.

2ـ أفْضَلُ المَعْرِفَةِ، مَعْرِفَةُ الإنْسانِ نَفْسَهُ.

3. Of all the people, the most cognizant of himself is the most fearful of his Lord.

3ـ أكْثَرُ النّاسِ مَعْرِفَةً لِنَفْسِهِ أخْوَفُهُمْ لِرَبِّهِ.

4. The person most cognizant of his age is the one who is not astonished by its events.

4ـ أعْرَفُ النّاسِ بِالزَّمانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أحْداثِهِ.

5. Cognizance is the light of the heart.

5ـ اَلمَعْرِفَةُ نُورُ القَلْبِ.

6. Cognizance is the successful attainment of [purification and] the sacred.

6ـ اَلمَعْرِفَةُ اَلفَوْزُ بِالقُدْسِ.

7. Cognizance is the evidence of excellence (or nobility).

7ـ اَلمَعْرِفَةُ بُرْهانُ الفَضْلِ(النُّبْلِ).

8. The fruit of cognizance is becoming averse to the evanescent abode.

8ـ ثَمَرَةُ المَعْرِفَةِ العُزُوفُ عَنْ دارِ الفَناءِ.

9. Many a cognizance leads to misguidance.

9ـ رُبَّ مَعْرِفَة أدَّتْ إلى تَضليل.

10. Allah is known by the revocation of resolutions, the undoing of binds and the relieving of hardship and affliction from the one whose intention is sincere.

10ـ عُرِفَ اللّهُ سُبْحانَهُ بِفَسْخِ العَزائِمِ، وحَلّ العُقُودِ وكَشْفِ الضُّـرِّ، وَالبَلِيَّةِ عَمَّنْ أخْلَصَ لَهُ النِّيَّةَ.

11. The pinnacle of cognizance is fear [of Allah].

11 ـ غايَةُ المَعْرِفَةِ اَلخَشْيَةُ.

12. The pinnacle of cognizance is for a person to know himself.

12ـ غايَةُ المَعْرِفَةِ أنْ يَعْرِفَ المَرْءُ نَفْسَهُ.

13. It is a sufficient cognizance for a person to know himself.

13ـ كَفى بِالمَرْءِ مَعْرِفَةً أنْ يَعْرِفَ نَفْسَهُ.

14. The conception of cognizance is through learning knowledge.

14ـ لِقاحُ المَعْرِفَةِ دِراسَةُ العِلْمِ.

15. One whose cognizance is sound, his soul and his endeavour turns away from the evanescent world.

15ـ مَنْ صَحَّتْ مَعْرِفَتُهُ اِنْصَرَفَتْ عَنِ العالَمِ الفاني نَفْسُهُ وَهِمَّتُهُ.

16. The cognizance of a scholar is the devoutness through which Allah is worshipped, through it the human being gains obedience in his lifetime and a beautiful remembrance after his death.

16ـ مَعْرِفَةُ العالِمِ دينٌ يُدانُ، بِهِ يَكْسِبُ الإنْسانُ الطّاعَةَ في حَياتِهِ، وَجَميلَ الأُحْدُوثَةِ بَعْدَ وَفاتِهِ.

17. The smallest amount of cognizance leads to disinclination towards worldly pleasures (or corruption of one's actions1).

17ـ يَسيرُ المَعْرِفَةِ يُوجِبُ الزُّهْدَ (فَسادَ العَمَلِ) في الدُّنيا.

18. Meeting the people of cognizance is a means of strengthening the hearts and benefitting of wisdom.

18ـ لِقاءُ أهْلِ المَعْرِفَةِ عِمارَةُ القُلُوبِ ومُسْتَفادُ الحِكْمَةِ.

19. One who is cognizant, refrains [from the forbidden].

19ـ مَنْ عَرَفَ كَفَّ.

20. It behoves the one who knows Allah, the Glorified, to desire that which is with Him.

20ـ يَنْبَغي لِمَنْ عَرَفَ اللّهَ سُبْحانَهُ أنْ يَرْغَبَ فيما لَدَيْهِ.

21. One who is cognizant of Allah, the Glorified, will never become wretched.

21ـ مَنْ عَرَفَ اللّهَ سُبْحانَهُ لَمْ يَشْقَ أَبَداً.

22. One who relies on personal opinion and analogy in trying to know Allah goes astray and matters become confusing for him.

22ـ مَنِ اعْتَمَدَ عَلَى الرَّأْيِ والقِياسِ في مَعْرِفَةِ اللّهِ ضَلَّ، وتَشَعَّبَتْ عَلَيْهِ الأُمُورُ.

23. Cognizance of Allah, the Glorified, is the highest cognizance.

23ـ مَعْرِفَةُ اللّهِ سُبْحانَهُ أَعْلَى المَعارِفِ.

24. It behoves the one who is cognizant of Allah, the Glorified, not to make his heart devoid of hope in Him and fear of Him.

24ـ يَنْبَغي لِمَنْ عَرَفَ اللّهَ سُبْحانَهُ أَنْ لايَخْلُوَ قَلْبُهُ مِنْ رَجائِهِ وَخَوْفِهِ.

25. One who knows Allah believes in his oneness.2

25ـ مَنْ عَرَفَ اللّهَ تَوَحَّدَ.

26. Whoever knows Allah, his cognizance is complete.

26 ـ مَنْ عَرَفَ اللّهَ كَمُلَتْ مَعْرِفَتُهُ.

1. It is possible that the actions are corrupted because the cognizance is only little and thus incomplete.
2. Or: One who knows Allah opts to remain alone.

The Cognizant-العارف

1. Every cognizant one is sorrowful.

1ـ كُلُّ عارِف مَهْمُومٌ.

2. Every cognizant one is averse [to the temporary pleasures of this world].

2ـ كُلُّ عارِف عائِفٌ.

3. How can one know others when he is ignorant of himself?!

3ـ كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟!

4. The cognizant one is he who knows his soul and thus frees it and purifies it from all that distances it [from the Truth] and destroys it.

4ـ اَلعارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَها، ونَزَّهَها عَنْ كُلِّ ما يُبَعِّدُها وَيُوبِقُها.

5. The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

5ـ اَلعارِفُ وَجْهُهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ، وقَلْبُهُ وَجِلٌ مَحْزُونٌ.

Glory and the Honored One-العزّة والعزيز

1. One who is given honour by Allah cannot be humiliated by any king.

1ـ مَنْ تَعزَّزَ بِاللّهِ لَمْ يُذِلَّهُ سُلْطانٌ.

2. One who seeks honour through [anyone] other than Allah is abased.

2ـ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ ذَلَّ.

3. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

3ـ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ أَهْلَكَهُ العِزُّ.

4. One who seeks glory without having any right to it gets humiliated.

4ـ مَنْ يَطْلُبِ العِزَّ بِغَيْرِ حَقّ يَذِلُّ.

5. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

5ـ مَنِ اعْتَزَّ بِغَيْرِ الحَقِّ أَذَلَّهُ اللّهُ بِالحَقِّ.

6. There is no glory except through obedience [to Allah].

6ـ لاعِزَّ إلاّ بِالطّاعَةِ.

7. The honoured is the one who becomes honoured through obedience [to Allah].

7ـ اَلعَزيزُ مَنِ اعْتَزَّ بِالطّاعَةِ.

8. When you seek glory, then seek it through obedience [to Allah].

8ـ إذا طَلَبْتَ العِزَّ فَاطْلُبْهُ بِالطّاعَةِ.

9. He whose neighbours are abased is not honoured.[1]

9ـ ما عَزَّ مَنْ ذَلَّ جيرانُهُ.

10. Glory is the attainment of [the power to exact] revenge.

10ـ اَلعِزُّ إدْراكُ الاِنْتِصارِ.

11. Every glory that is not endorsed by religion is a humiliation.

11ـ كُلُّ عِزّ لايُؤَيِّدُهُ دينٌ مَذَلَّةٌ.

1. Or: One who humiliates his neighbours is not honoured.

Seclusion-الإعتزال

1. In seclusion from the worldly people there is accumulation of goodness.

1ـ فِي اعْتِزالِ أبْناءِ الدُّنيا جِماعُ الصَّلاحِ.

2. One who secludes [from the people] himself remains safe.

2ـ مَنِ اعْتَزَلَ سَلِمَ.

3. One who tests [the people who love this world] secludes himself [from them].

3ـ مَنِ اخْتَبَرَ اِعْتَزَلَ.

4. One who secludes himself, his indifference towards the pleasures of this world becomes strong.

4ـ مَنِ اعْتَزَلَ حَسُنَتْ زَهادَتُهُ.

5. Whoever secludes himself, his piety remains safeguarded?

5ـ مَنِ اعْتَزَلَ سَلِمَ وَرَعُهُ.

6. One who secludes himself from the people is safe from their evil.

6ـ مَنِ اعْتَزَلَ النّاسَ سَلِمَ مِنْ شَرِّهِمْ.

7. How good a worship seclusion is!

7ـ نِعْمَ العِبادَةُ العُزْلَةُ.

8. One who isolates himself from the people preserves his religion.

8ـ مَنِ انْفَرَدَ عَنِ النّاسِ صانَ دينَهُ.

9. One who isolates himself from the people becomes intimate with Allah, the Glorified.

9ـ مَنِ انْفَرَدَ عَنِ النّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ.

10. Safety is in solitude.

10ـ اَلسَّلامَةُ فِي التَّفَرُّدِ.

11. Solitude is the comfort of the worshippers.

11ـ اَلاِنْفِرادُ راحَةُ المُتَعَبِّدينَ.

12. One who isolates himself is spared from sorrows.

12ـ مَنِ انْفَرَدَ كُفِيَ الأحْزانَ.

13. Continuous solitude is safer than mingling with the people.

13ـ مُداوَمَةُ الوَحْدَةِ أسْلَمُ مِنْ خُلْطَةِ النّاسِ.

14. Seclusion is the best (or the fortification of) piety.

14ـ اَلعُزْلَةُ حُسْنُ (حِصْنُ)التَّقْوى.

15. Seclusion is the best trait of the sagacious.

15ـ اَلعُزْلَةُ أفْضَلُ شِيَمِ الأكْياسِ.

Resolve-العزم

1. Whoever reveals his decision [to others], his judiciousness gets nullified.

1ـ مَنْ أظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ.

2. Whoever resolves to do evil, his arrow returns to him.

2ـ مَنْ ساءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

4. Do not resolve upon that in which you find no clear guidance.

3ـ لاتَعْزِمْ عَلى مالَمْ تَسْتَبِنِ الرُّشْدَ فيهِ.

5. There is no good in [making a] resolution without determination.[1]

4ـ لاخَيْرَ في عَزْم بِلا حَزْم.

1. Or: There is no good in making a decision without prudence.

Adversity-العسر

1. Adversity degrades morals and alienates friends.

1ـ اَلعُسْرُ يَشينُ الأخْلاقَ، وَيُوحِشُ الرِّفاقَ.

2. Adversity is a reproach.

2ـ العُسْرُ لُؤْمٌ.

3. Adversity corrupts morals.

3ـ اَلعُسْرُ يُفْسِدُ الأخْلاقَ.

Social Interaction and mingling-العشرة والخلطه

1. ocial interaction with people of merits is enlivening for the hearts.

1ـ مُعاشَرَةُ ذَوِي الفَضائِلِ حَياةُ القُلُوبِ.

2. Let not your family or those whom you love be the most miserable of people because of you.

2ـ لايَكُنْ أَهْلُكَ وذُو وُدِّكَ (ذُوُوكَ)أَشْقَى النّاسِ بِكَ.

3. Do not alienate a person whose separation will harm you.

3ـ لاتُوحِشَنَّ امْرَءً يَسُوءُكَ فِراقُهُ.

4. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

4ـ يُبْتَلى مُخالِطُ النّاسِ بِقَرينِ السُّوءِ، ومداجاةِ العَدُوِّ.

5. Preserve [the respect of others] and your respect will be preserved.

5ـ أَبْقِ يُبْقَ عَلَيْكَ.

6. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

6ـ اِخْلِطِ الشِدَّةَ بِرِفْق، وارْفُقْ ما كانَ الرِّفْقُ أَوْفَقَ.

7. Imbibe your heart with mercy for all the people and kindness towards them, and do not oppress them or be [like] a sword over them.

7ـ أَشْعِرْ قَلْبَكَ الرَّحْمَةَ لَجَميعِ النّاسِ والإحْسانِ إِلَيْهِمْ، وَلاتُنِلْهُمْ حَيْفاً، وَلاتَكُنْ عَلَيْهِمْ سَيْفاً.

8. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

8 ـ أُذْكُرْ أخاكَ إذا غابَ بِالَّذي تُحِبُّ أنْ يَذْكُرَكَ بِهِ وإيّاكَ وَما يَكْرَهُ، وَدَعْهُ مِمّا تُحِبُّ أنْ يَدَعَكَ مِنْهُ.

9. Loathe from yourself what you loathe from others and like for people what you like for yourself.

9ـ إسْتَقْبِحْ مِنْ نَفْسِكَ ما تَسْتَقْبِحُهُ مِنْ غَيْرِكَ، وارْضَ لِلنّاسِ بِما تَرْضاهُ لِنَفْسِكَ.

10. Reduced mingling preserves religion and relieves one from having to associate with wicked people.

10ـ قِلَّةُ الخُلْطَةِ تَصُونُ الدّينَ، وتُريحُ مِنْ مُقارَنَةِ الأشْرارِ.

11. Be equitable to people over yourself, your family, your near ones and those from whom you desire something, and be just with both enemy and friend.

11ـ أنْصِفِ النّاسَ مِنْ نَفْسِكَ، وأهْلِكَ، وَخاصَّتِكَ، ومَنْ لَكَ فيهِ هَوًى، وأعْدِلْ فِي العَدُوِّ والصَّدِيقِ.

12. Be friendly with the one who is friendly with you, accept the excuse of the one who seeks your pardon and do good to the one who wrongs you.

12ـ أجْمِلْ إدْلالَ مَنْ أدَلَّ عَلَيْكَ، واقْبَلْ عُذْرَ مَنِ اعْتَذَرَ إلَيْكَ، وأحْسِنْ إلى مَنْ أساءَ إلَيْكَ.

13. Guard well the sanctities [of such things that are sacrosanct] and draw near to the people of magnanimity, for indeed guarding the sanctities [and boundaries] demonstrates an honourable character and drawing near to the magnanimous indicates nobility of purpose.

13ـ أحْسِن رِعايَةَ الحُرُمات، وأقْبِلْ عَلى أهْلِ المُرُوءات، فَإنَّ رِعايَةَ الحُرُمات تَدُلُّ عَلى كَرَمِ الشِّيمَةِ، والإقبالَ عَلى ذَوِى المُرُوءاتِ يُعْرِبُ عَنْ شَرَفِ الهِمَّةِ.

14. Be merciful to the one who is under you and the one who is above you will be merciful to you; compare his forgetfulness with your forgetfulness and his disobedience with your disobedience to you Lord, and his need of your mercy to your need of the mercy of your Lord.

14ـ اِرْحَمْ مَنْ دُونَكَ يَرْحَمْكَ مَنْ فَوْقَكَ وَقِسْ سَهْوَهُ بِسَهْوِكَ ومَعْصِيَتَهُ لَكَ بِمَعْصِيَتِكَ لِرَبِّكَ وفَقْرَهُ إلى رَحْمَتِكَ بِفَقْرِكَ إلى رَحْمَةِ رَبِّكَ.

15. Cling to the people of virtue and piety, and request them not compliment you, for indeed excessive praise brings one close to being deceived [about his true status] and being pleased with it causes the displeasure of Allah.

15ـ اِلْصَقْ بِأهْلِ الخَيْرِ والوَرَعِ، وَرَضِّهِمْ عَلى أنْ لايُطْرُوكَ، فَإنَّ كَثْرَةَ الإطْراءِ تُدْني مِنَ الغِرَّةِ، والرِّضا بِذلِكَ يُوجِبُ مِنَ اللّهِ المَقْتَ.

16. Make your self a gauge between you and the other; love for him what you love for your self, and hate for him what you hate for it, and do good as you would like good to be done to you, and do not oppress just as you would like not to be oppressed.

16ـ اِجْعَلْ نَفْسَكَ ميزاناً بَيْنَكَ وبَيْنَ غَيْرِكَ، وأحِبَّ لَهُ ما تُحِبُّ لِنَفْسِكَ، واكْرَهْ لَهُ ما تَكْرَهُ لَها، وأحْسِنْ كَما تُحِبُّ أنْ يُحْسَنَ إلَيْكَ، ولاتَظْلِمْ كَما تُحِبُّ أنْ لاتُظْلَمَ.

17. Associate with people in the way that you would like them to associate with you, [by doing this] you will be safe from them and they will be safe from you.

17ـ إصْحَبِ النّاسَ بِما تُحِبُّ أنْ يَصْحَبُوكَ تَأمَنْهُمْ ويَأمَنُوكَ.

18. Keep away from socializing with evil people for they are like fire – the one who comes in contact with

it gets burnt.

18ـ إيّاكَ ومُعاشَرَةَ الأشْرارِ، فَإنَّهُمْ كَالنّارِ مُباشَرَتُها تُحْرِقُ.

19. Keep away from socializing with those who look for the faults (or sins) of people, for indeed even their companion is not safe from them.

19ـ إيّاكَ وَمُعاشَرَةَ مُتَتَبِّعي عُيُوبِ (الذُّنُوبِ) النّاسِ،فَإنَّهُ لَمْ يَسْلَمْ مُصاحِبُهُمْ مِنْهُمْ.

20. Be sure to keep away from that which angers your Lord and alienates people from you, for the one who angers his Lord is faced with annihilation and one who alienates people renounces freedom.

20ـ إيّاكَ وما يُسْخِطُ رَبَّكَ، ويُوحِشُ النّاسَ مِنْكَ، فَمَنْ أسْخَطَ رَبَّهُ تَعَرَّضَ لِلْمَنِيَّةِ، ومَنْ أوْحَشَ النّاسَ تَبَرَّأ مِنَ الحُرِّيَّةِ.

21. Be careful to keep away from turning your backs on each other, cutting off ties with each other, and abandoning the enjoining of good and prohibiting of evil [with respect to one another].

21ـ إيّاكُمْ والتَّدابُرَ، والتَّقاطُعَ، وتَرْكَ الأمْرِ بِالمَعْرُوفِ، والنَّهيِ عَنِ المُنْكَرِ.

22. The most deserving of those whom you love is the one who does not forsake you.

22ـ أوْلى مَنْ أحْبَبْتَ مَنْ لايَقْلاكَ.

23. The most equitable conduct is for you to deal with people in the way you would like them to deal with you.

23ـ أعْدَلُ السيرَةِ أنْ تُعامِلَ النّاسَ بِما تُحِبُّ أنْ يُعامِلُوكَ بِهِ.

24. The most unjust conduct is for you to seek equity from people while not dealing with them in the same way.

24ـ أَجْوَرُ السِّيرَةِ أنْ تَنْتَصِفَ مِنَ النّاسِ ولاتُعامِلَهُمْ بِهِ.

25. The most worthy of those whom you love is he whose benefit is for you and whose harm is for other than you.

25ـ أحَقُّ مَنْ أحْبَبْتَهُ مَنْ نَفْعُهُ لَكَ وضَرُّهُ لِغَيْرِكَ.

26. Verily the best outward appearance [and demeanour] is that which makes you mingle with people and beautifies you among them and restrains their tongues from [speaking ill of] you.

26ـ إنَّ أحْسَنَ الزِّيِّ ما خَلَطَكَ بِالنَّاسِ، وَجَمَّلَكَ بَيْنَهُمْ، وكَفَّ أَلْسِنَتَهُمْ عَنْكَ.

27. Make others incline towards you instead of distancing themselves from you.

27ـ أقِمِ الرَّغْبَةَ إلَيْكَ مَقامَ الحُرْمَةِ بِكَ.

28. Man is the son of his time.1

28ـ اَلْمَرْءُ اِبْنُ ساعَتِهِ.

29. Through good social interaction, affection lasts.

29ـ بِحُسْنِ العِشْرَةِ تَدُومُ المَوَدَّةُ.

30. Through good social interaction friendships become intimate.

30ـ بِحُسْنِ العِشْرَةِ تَأْنَسُ الرِّفاقُ.

31. By good social interaction ties (or companionship) last.

31ـ بِحُسْنِ العِشْـرَةِ تَدُومُ الوُصْلَةُ (الصُحْبَةُ).

32. How evil an associate the spiteful person is!

32ـ بِئسَ العَشيرُ الحَقُودُ.

33. Good social interaction causes affection to endure.

33ـ حُسْنُ العِشْرَةِ يَسْتَديمُ المَوَدَّةَ.

34. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

34ـ خالِقُوا النّاسَ بِأخْلاقِهِمْ وزايِلُوهُمْ فِي الأعْمالِ.

35. Interact with people in such a way that when you die, they weep over you and when you are absent, they yearn for your company.

35ـ خالِطُوا النّاسَ مُخالَطَةً، إنْ مِتُّمْ بَكَوْا عَلَيْكُمْ وإنْ غِبْتُمْ حَنُّوا إلَيْكُمْ.

36. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

36ـ خالِطُوا النّاسَ بِألْسِنَتِكُمْ وأجْسادِكُمْ، وزايِلُوهُمْ بِقُلُوبِكُمْ وَأعْمالِكُمْ.

37. Many an associate is not a close friend.

37ـ رُبَّ عَشير غَيْرُ حَبيب.

38. It is in times of trial that a man is [either] honoured or disgraced.

38ـ عِنْدَ الاِمْتِحانِ يُكْرَمُ الرَّجُلِ أَوْيُهانُ.

39. Associate with the people of excellence and you will gain felicity and nobility.

39ـ عاشِرْ أَهْلَ الفَضْلِ تَسْعَدْ وتَنْبُلْ.

40. The development of the hearts is in socializing with people of intellect.

40ـ عِمارَةُ القُلُوبِ في مُعاشَرَةِ ذَوِى العُقُولِ.

41. Cutting off [ties with] the ignorant is equivalent to establishing ties with the intelligent.

41ـ قَطيعَةُ الجاهِلِ تَعْدِلُ صِلَةَ العاقِلِ.

42. The intelligent person [only] cuts off ties with you after failing to find any other way out.

42ـ قَطيعَةُ العاقِلِ لَكَ بَعْدَ نَفاذِ الحيلَةِ فيكَ.

43. Get closer to the people in their morals and you will be safe from their malice [and evil].

43ـ قارِبِ النّاسَ في أَخْلاقِهِمْ تَأْمَنْ غَوائِلَهُمْ.

44. Having many acquaintances is a tribulation, and socializing with the people is an ordeal.

44ـ كَثْرَةُ المَعارِفِ مِحْنَةٌ، وخُلْطَةُ النّاسِ فِتْنَةٌ.

45. One whose social interaction increases, his piety (or reliability) decreases.

45ـ مَنْ كَثُرَتْ خُلْطَتُهُ قَلَّتْ تَقِيَّتُهُ (ثِقَتُهُ).

46. One who mingles with the people is affected by their devices.

46ـ مَنْ خالَطَ النّاسَ نالَهُ مَكْرُهُمْ.

47. Whoever mingles with the people, his piety decreases?

47ـ مَنْ خالَطَ النّاسَ قَلَّ وَرَعُهُ.

48. One whose social interaction is good, his brother's increase.

48ـ مَنْ حَسُنَتْ عِشْرَتُهُ كَثُرَ إخْوانُهُ.

49. One who deals leniently with people enjoys [and benefits from] their company.

49ـ مَنْ عامَلَ النَّاسَ بِالمُسامَحَةِ اِسْتَمْتَعَ بِصُحْبَتِهِمْ.

50. One whose being alive is not beneficial to you, then count him among the dead.

50ـ مَنْ لَمْ تَنْفَعْكَ حَياتُهُ فَعُدَّهُ فِي المَوْتى.

51. Be good in your interactions, be patient in difficulties and be equitable when you have power.

51ـ أحْسِنِ العِشْرَةَ، واصْبِرْ عَلَى العُسْرَةِ، وأنْصِفْ مَعَ القُدْرَةِ.

52. Be pleased for [other] people with that which pleases you, then you will be a [true] Muslim.

52ـ اِرْضَ للنّاسِ بِما تَرْضاهُ لِنَفْسِكَ، تَكُنْ مُسْلِماً.

1. Meaning that he is bound to follow the ways of the people of his time (and this is acceptable as long as it is not against the commandments of Allah).

The Lover-العاشق

1. Desires have rent asunder his intellect and killed his heart while his mind is infatuated with them.

1ـ قَدْ خَرَقَتِ الشَّهَواتُ عَقْلَهُ، وأماتَتْ قَلْبَهُ، ووَلَّهَتْ عَلَيْها نَفْسَهُ.

Seeking protection from Allah-الإعتصام باللّه

1. Whoever seeks protection from Allah, He saves him.

1ـ مَنِ اعْتَصَمَ بِاللّهِ نَجّاهُ.

2. One who seeks protection from Allah is not harmed by Satan.

2ـ مَنِ اعْتَصَمَ بِاللّهِ لَمْ يَضُرَّهُ شَيْطانٌ.

3. Whoever clings to Allah, his wish is fulfilled [and his goal is achieved].

3ـ مَنِ اعْتَصَمَ بِاللّهِ عَزَّ مَطْلَبُهُ.

4. Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you are turning to a secure refuge.

4ـ اَلْجِئْ نَفْسَكَ فِي الأُمُورِ كُلِّها إلى إلهِكَ، فَإنَّكَ تُلْجِئُها إلى كَهْف حَريز.

5. Seek protection with Allah in all situations, for indeed you will be clinging to One, Glorified be He, who is a powerful protector.

5ـ اِعْتَصِمْ في أحْوالِكَ كُلِّها بِاللّهِ، فَإنَّكَ تَعْتَصِمُ مِنْهُ سُبْحانَهُ بِمانِع عَزيز.

6. You must seek protection from Allah in all your affairs, for indeed this is a [means of] protection from everything.

6ـ عَلَيْكَ بِالاِعْتِصامِ بِاللّهِ في كُلِّ أُمُورِكَ، فَإنَّها عِصْمَةٌ مِنْ كُلِّ شَيْء.

Preserving oneself from sin-العصمة والإعتصام

1. Preserving oneself from sin is a blessing.

1ـ اَلعِصْمَةُ نِعْمَةٌ.

2. One who is inspired with preservation [from sin] is saved from error.

2ـ مَنْ أُلْهِمَ العِصْمَةَ أمِنَ الزَّلَلَ.

3. Being unable to sin is [also] a form of preservation [against sin].

3ـ مِنَ العِصْمَةِ تَعَذُّرُ المَعاصي.

Destruction and damage-العَطَب والمعاطب

1. Sometimes there is destruction is under what is sought.

1ـ رُبَّ عَطَب تَحْتَ طَلَب.

2. Embarking on acts that lead to [places of] destruction is the symbol of foolishness.

2ـ رُكُوبُ المَعاطِبِ عُنْوانُ الحَماقَةِ.

3. Many a person is destroyed after having remained safe [and survived a disaster].

3ـ رُبَّ عاطِب بَعْدَ السَّلامَةِ.

Empathy-العواطِف

1. One whose empathy (or kind acts) increases, his acquaintances increases.

1ـ مَنْ كَثُرَتْ عَواطِفُهُ (عَوارِفُهُ) كَثُرَتْ مَعارِفُهُ.

Respect-التعظيم

1. One who respects you because of your opulence, belittles you in your [time of] poverty.

1ـ مَنْ أعْظَمَكَ لإكْثارِكَ، اِسْتَقَلَّكَ عِنْدَ إقْلالِكَ.

2. Never regard anyone as venerable until you discover the level of his cognizance.

2ـ لاتَسْتَعْظِمَنَّ أحَداً حَتّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

Chastity–العفاف

1. Chastity preserves the soul and purifies it from vile demerits.

1ـ اَلعِفافُ يَصُونُ النَّفْسَ، ويُنَزِّهُها عَنِ الدَّنايا.

2. Chastity weakens lust.

2ـ اَلعِفَّةُ تُضَعِّفُ الشَّهْوَةَ.

3. Chastity is renunciation [of worldly pleasures].

3ـ اَلعِفافُ زَهادَةٌ.

4. Chastity is the best (or the root of) magnanimity.

4ـ اَلعِفَّةُ أفْضَلُ (أصْلُ) الفُتُوَّةِ.

5. Chastity is the best trait.

5ـ اَلعِفافُ أفْضَلُ شيمَة.

6. Chastity is the trait of the sagacious.

6ـ اَلعِفَّةُ شيمَةُ الأكْياسِ.

7. Chastity is the cornerstone of goodness.

7ـ اَلعِفَّةُ رَأْسُ كُلِّ خَيْر.

8. Restraining oneself from [coveting] that which people possess is chastity and high-mindedness.

8ـ اَلكَفُّ عَمّا في أيْدِي النّاسِ عِفَّةٌ، وكِبَرُ هِمَّة.

9. The people of chastity are the most honourable of the honourables.

9ـ(أهْلُ) اَلعَفافُ أشْرَفُ الأشْرافِ.

10. Through chastity actions become purified.

10ـ بِالعَفافِ تَزْكُوالأعْمالُ.

11. The crown of a man is his chastity and his adornment is his equity.

11 ـ تاجُ الرَّجُلِ عَفافُهُ وزَيْنُهُ إنْصافُهُ.

12. The fruit of chastity is preservation [of oneself from chastisement].

12ـ ثَمَرَةُ العِفَّةِ الصِّيانَةُ.

13. The fruit of chastity is contentment.

13- ثَمَرَةُ العِفَّةِ القَناعَةُ.

14. Virtuous chastity is from the traits of the honourable ones.

14- حُسْنُ العَفافِ مِنْ شِيَمِ الأشْرافِ.

15. The cause of contentment is chastity.

15- سَبَبُ القَناعَةِ العَفافُ.

16. Espouse chastity, for indeed it is a good companion.

16- عَلَيْكَ بِالعِفَّةِ فَإنَّها نِعْمَ القَرينُ.

17. Espouse chastity and contentment, for whoever does this, his burden of sustenance is lightened.

17- عَلَيْكَ بِالعَفافِ والقُنُوعِ، فَمَنْ أخَذَبِهِ خَفَّتْ عَلَيْهِ المُؤَنُ.

18. Espouse chastity, for indeed it is the best trait of the honourable ones.

18- عَلَيْكَ بِالعَفافِ فَإنَّهُ أفْضَلُ شِيَمِ الأشْرافِ.

19. You must espouse chastity and trustworthiness, for verily these two are the most honourable of what you can do in secret and the best of what you can practice openly, and the finest of what you can preserve.

19- عَلَيْكُمْ بِلُزُومِ العِفَّةِ، والأمانَةِ، فَإنَّهُما أشْرَفُ ما أسْرَرْتُمْ وأحْسَنُ ما أعْلَنْتُمْ، وأفْضَلُ مَا ادَّخَرْتُمْ.

20. To the extent of modesty, there is chastity.

20ـ عَلى قَدْرِ الحَياءِ تَكُونُ العِفَّةُ.

21. I am amazed at the one who knows the evil consequences of [forbidden] pleasures, how can he not remain chaste?!

21ـ عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَواقِبِ اللَّذّاتِ كَيْفَ لايَعِفُّ؟!

22. Just as you desire, be chaste.

22 ـ كَما تَشْتَهي عِفَّ.

23. One who desires that which he cannot obtain has not adorned himself with chastity.

23ـ لَمْ يَتَحَلَّ بِالعِفَّةِ مَنِ اشْتَهى ما لايَجِدُ.

24. Whoever is granted chastity and contentment, honour becomes his ally.

24ـ مَنْ أُتْحِفَ العِفَّةَ والقَناعَةَ، حالَفَهُ العِزُّ.

25. There is no indigence with chastity.

25ـ لافاقَةَ مَعَ عَفاف.

26. Whoever is chaste, his burden [of sin] is reduced and his status becomes great in the sight of Allah.

26ـ مَنْ عَفَّ خَفَّ وِزْرُهُ، وعَظُمَ عِنْدَ اللّهِ قَدْرُهُ.

27. One whose flanks are chaste, his attributes become good.

27ـ مَنْ عَفَّتْ أطْرافُهُ حَسُنَتْ أوْصافُهُ.

28. The chastest among you are the most modest among you.

28ـ أعَفُّكُمْ أحْياكُمْ.

29. Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied [with His will].

29ـ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ المُتَعَفِّفَ الحَيِيَّ التَّقِيَّ، الرَّاضِيَ.

Well-being-العافية

1. Good health is such that when it lasts, it is disregarded and when it is lost, its value is known.

1ـ اَلعَوافي إذا دامَتْ جُهِلَتْ، وإذا فُقِدَتْ عُرِفَتْ.

2. Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift.

2ـ إنَّ العافِيَةَ فِي الدّينِ والدُّنيا، لَنِعْمَةٌ جَليلَةٌ(جَميلَةٌ)، ومَوْهِبَةٌ جَزيلَةٌ.

3. Well-being is the most pleasant of blessings.

3ـ اَلعافِيَةُ أهْنَى النِّعَمِ.

4. There is no life more pleasant than [life] with good health.

4ـ لاعَيْشَ أَهْنَأُ مِنَ العافِيَةِ.

5. There is no attire better than well-being.

5ـ لاِلِباسَ أَفْضَلُ مِنَ العافِيَةِ.

6. Every well-being is [headed] towards affliction.

6ـ كُلُّ عافِيَة إلى بَلاء.

7. Well-being is the better of the two attires.

7ـ اَلعافِيَةُ أَفْضَلُ اللِّباسَيْنِ.

8. Through well-being, life becomes pleasurable.

8ـ بِالعافِيَةِ تُوجَدُ لَذَّةُ الحَياةِ.

9. The garment of well-being is the most pleasant of attires.

9ـ ثَوْبُ العافِيَةِ أَهْنَأُ المَلابِسِ.

10. Lasting good health is the most pleasant gift and the best portion.

10ـ دَوامُ العافِيَةِ أَهْنَأُ عَطِيَّة، وأَفْضَلُ قِسْم.

11. Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world.

11ـ سَلُوا اللّهَ سُبْحانَهُ العافِيَةَ مِنْ تَسْويلِ الهَوى وفِتَنِ الدُّنيا.

Forgiveness and pardon–العفو والإقالة

1. Hastening to forgive is from the morals of the honourable.

1ـ اَلمُبادَرَةُ إلى العَفْوِ مِنْ أخْلاقِ الكِرامِ.

2. Forgiveness is the greater of the two virtues.

2ـ اَلعَفْوُ أعْظَمُ الفَضِيلَتَيْنِ.

3. Forgive and you will be supported.

3ـ أُعْفُ تُنْصَرْ.

4. Pardon and you will be pardoned.

4ـ أقِلْ تُقَلْ.

5. Do good to the one who does evil to you and forgive the one who wrongs you.

5ـ أحْسِنْ إلى مَنْ أساءَ إلَيْكَ، واعْفُ عَمَّنْ جَنى عَلَيْكَ.

6. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

6ـ اِغْتَفِرْ زَلَّةَ صَديقِكَ، يُزَكِّكَ عَدُوُّكَ.

7. Forgive that which angers you for the sake of that which pleases you.

7ـ اِغْتَفِرْ ما أغْضَبَكَ لِما أرْضاكَ.

8. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

8 ـ أقِلِ العَثْرَةَ، وادْرَأِ الحَدَّ، وتَجاوَزْ عَمّا لَمْ يُصَرَّحْ لَكَ بِهِ.

9. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

9ـ اِقْبَلْ أعْذارَ النّاسِ، تَسْتَمْتِعْ بِإخائِهِمْ، والقَهُمْ بِالبِشْرِ، تُمِتْ أضْغانَهُمْ.

10. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

10ـ أقيلُوا ذَوِى المُرُوءاتِ عَثَراتِهِمْ، فَما يَعْثِرُ مِنْهُمْ عاثِرٌ إلاّ ويَدُ اللّهِ تَرْفَعُهُ.

11. Forgiveness is the best of favours.

11ـ اَلعَفْوُ أحْسَنُ الإحْسانِ.

12. Forgiveness is the charity of triumph.

12ـ اَلعَفْوُ زَكاةُ الظَّفَرِ.

13. Forgiveness is the evidence of intelligence.

13ـ اَلمَعْذَرَةُ بُرْهانُ العَقْلِ.

14. Forgiveness is the symbol of nobility.

14ـ اَلعَفْوُ عُنْوانُ النُّبْلِ.

15. Forgiveness is the crown of high morals.

15ـ اَلعَفْوُ تاجُ المَكارِمِ.

16. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

16ـ رُبَّ ذَنْب مِقْدارُ العُقُوبَةِ عَلَيْهِ إعْلامُ المُذْنِبِ بِهِ.

17. Do not persist in that [action] which is followed by sin.

17ـ لاتُصِرَّ عَلى ما يُعَقِّبُ الإثْمَ.

18. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

18ـ اَلْعَفْوُ مَعَ القُدْرَةِ جُنَّةٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ.

19. When you have been wronged, forgive.

19ـ إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

20. Through forgiveness [of others] divine mercy is invoked.

20ـ بِالعَفْوِ تُسْتَنْزَلُ الرَّحْمَةُ.

21. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

21ـ تَجاوَزْ مَعَ القُدْرَةِ وأحْسِنْ مَعَ الدَّوْلَةِ تَكْمُلْ لَكَ السِّيادَةُ.

22. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

22ـ تَجاوَزْ عَنِ الزَّلَلِ، وأقِلِ العَثَراتِ، تُرْفَعْ لَكَ الدَّرَجاتُ.

23. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

23ـ تَغَمَّدِ الذُّنُوبَ بِالغُفْرانِ، سِيَّما في ذَوِى المُرُوءَةِ والهَيْئاتِ.

24. Feign heedlessness [about the mistakes of others] and your affair will be praised.

24ـ تَغافَلْ يُحْمَدْ أمْرُكَ.

25. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

25ـ جازِ بِالحَسَنَةِ، وتَجاوَزْ عَنِ السَّيِّئَةِ، ما لَمْ يَكُنْ ثَلَماً فِي الدّينِ، أوْ وَهْناً في سُلْطانِ الإسْلامِ.

26. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.1

26ـ خُذِ العَفْوَ مِنَ النّاسِ، ولاتَبْلُغ مِنْ أحَد مَكْرُوهَهُ.

27. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

27ـ دَعِ الاِنْتِقامَ فَإنَّهُ مِنْ أسْوَءِ أفْعالِ المَقْتَدِرِ، ولَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنْ سُوءِ المُجازاةِ.

28. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

28ـ عِنْدَ كَمالِ القُدْرَةِ تَظْهَرُ فَضيلَةُ العَفْوِ.

29. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

29ـ قِلَّةُ العَفْوِ أقْبَحُ العُيُوبِ، والتَّسَرُّعُ إلَى الاِنْتِقامِ أعْظَمُ الذُّنُوبِ.

30. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most excellent of traits.

30ـ قَبُولُ عُذْرِ المُجْرِمِ مِنْ مَواجِبِ الكَرَمِ ومَحاسِنِ الشِّيَمِ.

31. Victory is a sufficient intercessor for the sinner.

31ـ كَفى بِالظَّفَرِ شافِعاً لِلْمُذْنِبِ.

32. Be graciously forgiving when you become powerful and act justly when you are in authority.

32ـ كُنْ جَميلَ العَفْوِ إذا قَدَرْتَ عامِلاً بِالعَدْلِ إذا مَلَكْتَ.

33. Be forgiving when you are powerful, generous in your affluence and altruistic despite your poverty, then virtue will become perfected for you (or virtues will become perfected for you).

33ـ كُنْ عَفُوّاً في قُدْرَتِكَ، جَواداً في عُسْرَتِكَ، مُؤْثِراً مَعَ فاقَتِكَ، يَكْمُلْ لَكَ الفَضْلُ (تَكْمُلُ لَكَ الفَضائِلُ).

34. One who forgives wrongdoings has taken hold of the accumulation of merits.

34ـ مَنْ عَفى عَنِ الجَرائِمِ فَقَدْ أَخَذَ بِجَوامِعِ الفَضْلِ.

35. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

35ـ مَنْ لَمْ يُحْسِنِ العَفْوَ أساءَ بِالاِنْتِقامِ.

36. Whoever does not accept repentance, his sin is great.

36ـ مَنْ لَمْ يَقْبَلِ التَّوْبَةَ عَظُمَتْ خَطيئَتُهُ.

37. Overlooking [another's] offence is part of religion.

37ـ مِنَ الدّينِ التَّجاوُزُ عَنِ الجُرْمِ.

38. How good is forgiveness while having ability [to exact revenge]!

38ـ ما أَحْسَنَ العَفْوَ مَعَ الاِقْتِدارِ.

39. He who scolds [someone] for a sin has not forgiven it.

39ـ ما عَفا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ.

40. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

40ـ مُعاجَلَةُ الذُّنُوبِ بِالغُفْرانِ مِنْ أخْلاقِ الكِرامِ.

41. Never feel regret for forgiving and never be gladdened by punishing.

41ـ لاتَنْدَمَنَّ عَلى عَفْو، ولاتَبْهَجَنَّ بِعُقُوبَة.

42. Do not hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

42ـ لاتُعاجِلْ الذَّنبَ بِالعُقُوبَةِ، واتْرُكْ بَيْنَهُما لِلْعَفْوِ مَوْضِعاً، تُحْرِزْ بِهِ الأجْرَ والمَثُوبَةَ.

43. There is no clemency like pardon.

43ـ لاحِلْمَ كالصَّفْحِ.

44. There is nothing better than the forgiveness of a powerful person.

44ـ لاشَـيْءَ أحْسَنُ مِنْ عَفْوِ قادِر.

45. A wrongdoer can never be faced with anything better than being shown forgiveness.

45ـ لايُقابَلُ مُسيءٌ قَطُّ بِأفْضَلَ مِنَ العَفْوِ عَنْهُ.

46. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

46ـ يُعْجِبُني مِنَ الرَّجُلِ أنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ، ويَصِلَ مَنْ قَطَعَهُ، ويُعْطِيَ مَنْ حَرَمَهُ، ويُقابِلَ الإساءَةَ بِالإحْسانِ.

47. Give people your forgiveness and pardon just as you would like Allah, the Glorified, to grant [it] to you, and never regret showing forgiveness [to others].

47ـ أعْطِ النّاسَ مِنْ عَفْوِكَ وصَفْحِكَ، مِثْلَ ما تُحِبُّ أنْ يُعْطِيَكَ اللّهُ سُبْحانَهُ، وعلى عَفْو فَلاتَنْدَمْ.

48. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

48ـ اَكْرِمْ مَنْ وَدَّكَ، واصْفَحْ عَنْ عَدُوِّكَ، يَتِمَّ لَكَ الفَضْلُ.

49. The best act of a person in power is to forgive.

49ـ أحْسَنُ أفْعالِ المُقْتَدِرِ العَفْوُ.

50. Of all people, the most behoving of [granting] forgiveness is the one who has the greatest power to punish.

50ـ أوْلَى النّاسِ بِالعَفْوِ أقْدَرُهُمْ عَلَى العُقُوبَةِ.

51. The most deserving of [showing] mercy is the one who [himself] is in need of it.

51ـ أوْلَى النّاسِ بِالرَّحْمَةِ المُحْتاجُ إلَيْها.

52. Better than seeking your right is to forgive [and forego] it.

52ـ أحْسَنُ مِنِ اسْتِيفاءِ حَقِّكَ العَفْوُ عَنْهُ.

53. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

53ـ أحْسَنُ المَكارِمِ عَفْوُ المُقْتَدِرِ، وجُودُ المُفْتَقِرِ.

54. The best forgiveness is that which is shown despite having power [to exact revenge].

54ـ أحْسَنُ العَفْوِ ما كانَ عَنْ قُدْرَة.

55. From the people, the one who is most cognizant of Allah is the one who is most forgiving to the people, even if he does not find them having any excuse.

55ـ أعْرَفُ النّاسِ بِاللّهِ أعْذَرُهُمْ لِلنّاسِ، وإنْ لَمْ يَجِدْ لَهُمْ عُذْراً.

56. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

56ـ إنَّ مُقابَلَةَ الإساءَةِ بِالإحْسانِ، وتَغَمُّدَ الجَرائِمِ بِالغُفْرانِ، لَمِنْ أحْسَنِ الفَضائِلِ، وأفْضَلِ المَحامِدِ.

57. Verily, he who gives to the one who deprives him, establishes ties with the one who cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a Supporter and a Helper.

57ـ إنَّ مَنْ أعْطى مَنْ حَرَمَهُ، وَوَصَلَ مَنْ قَطَعَهُ، وعَفى عَمَّنْ ظَلَمَهُ، كانَ لَهُ مِنَ اللّهِ سُبْحانَهُ الظَّهيرُ والنَّصيرُ.

58. Forgiveness is a virtue.

58ـ اَلعَفْوُ فَضيلَةٌ.

59. Forgiveness is the best good deed.

59ـ اَلعَفْوُ أفْضَل الإحْسانِ.

60. Forgiveness is the ornament of power.

60ـ اَلعَفْوُ زَيْنُ القُدْرَةِ.

61. Forgiveness brings about eminence.

61ـ اَلعَفْوُ يُوجِبُ المَجْدَ.

62. Forgiveness is the alms-tax of power.

62ـ اَلعَفْوُ زَكاةُ القُدْرَةِ.

63. Forgiveness is the best of favours.

63ـ اَلْعَفْوُ أحْسَنُ الإحْسانِ.

64. Forgiveness is the best revenge.

64ـ اَلعَفْوُ أحْسَنُ الاِنْتِصارِ.

65. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

65ـ الصَّفْحُ أنْ يَعْفُوَ الرَّجُلُ عَمّا يُجْنى عَلَيْهِ، ويَحْلُمَ عَمّا يُغِيظُهُ.

66. Pardoning is the best of traits.

66ـ اَلصَّفْحُ أحْسَنُ الشِّيَمِ.

67. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.2

67ـ هَبْ ما أنْكَرْتَ لِما عَرَفْتَ، وما جَهِلْتَ لِما عَلِمْتَ.

68. When a wrong is done to you, then forgive.

68ـ إذا جُنِيَ عَلَيْكَ فَاغْتَفِرْ.

69. The person most deserving of having his request granted is one who seeks forgiveness.

69ـ أحَقُّ النَّاسِ بِالإسْعافِ طالِبُ العَفْوِ.

70. Be careful not to hasten towards punishment, for indeed this is detestable in the sight of Allah and brings [unwanted] changes [and removal of blessings] closer.

70ـ إيّاكَ والتَسرُّعَ إلَى العُقُوبَةِ، فَإنَّهُ مَمْقَتَةٌ عِنْدَاللّهِ، ومُقَرِّبٌ مِنَ الغَيْرِ.

1. It is possible that this is an instruction of the Imam (ʿa) to those given the task of collecting the zakāt from the people.
2. A possible meaning for this would be: When a person does some bad to you and some good, then forgive his bad for the sake of the good that he has done to you.

Outcomes-العواقب

1. For every matter there is an outcome, [be it] sweet or bitter.

1ـ لِكُلِّ أمْر عاقِبَةٌ حُلْوَةٌ أوْ مُرَّةٌ.

2. One who expects [and considers] the outcomes remains safe.

2ـ مَنِ انْتَظَرَ العَواقِبَ سَلِمَ.

3. One who considers the outcomes remains safe.

3ـ مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ.

4. One who considers the outcomes remains safe from calamities.

4ـ مَنْ نَظَرَ فِي العَواقِبِ سَلِمَ مِنَ النَّوائِبِ.

5. One who is careful of the outcomes is safe from peril [and destruction].

5ـ مَنْ راقَبَ العَواقِبَ أمِنَ المَعاطِبَ.

6. One who awaits a [positive] outcome is patient.

6ـ مَنِ انْتَظَرَ العاقِبَةَ صَبَرَ.

7. One who is careful of the outcomes remains safe from calamities.

7ـ مَنْ راقَبَ العَواقِبَ سَلِمَ مِنَ النَّوائِبِ.

8. When you endeavour to act upon a matter, then eschew the blameworthy outcomes in it.

8ـ إذا هَمَمْتَ بِأمْر فَاجْتَنِبْ ذَميمَ العَواقِبِ فيهِ.

9. Be careful of the outcomes and you will be saved from destruction.

9ـ راقِبِ العَواقِبَ تَنْجُ مِنَ المَعاطِبِ.

10. In the outcomes [of matters] there is [either] a curer or a comforter.

10ـ فِي العَواقِبِ شاف أوْ مُريح.

11. The basis of [the success of] outcomes is that which results in the pleasure of Allah, the Glorified.

11ـ مِلاكُ الخَواتِمِ ما أسْفَرَ عَنْ رِضَى اللّهِ سُبْحانَهُ.

Filial impiety-العقوق

1. Disregarding the rights [of your parents] is from [the acts of] filial impiety.

1ـ مِنَ العُقُوقِ إضاعَةُ الحُقُوقِ.

The Intellect-العقل

1. The intellect is an honourable nobility that does not wear away.

1ـ اَلعَقْلُ شَرَفٌ كَريمٌ لايَبْلى.

2. The intellect is an inborn quality that increases through knowledge and experience.

2ـ اَلعَقْلُ غَريزَةٌ، تَزِيدُ بِالعِلْمِ والتَّجارِبِ.

3. The intellect and knowledge are joined together in one linkage, they neither separate nor do they differ.

3ـ اَلعَقْلُ، والعِلْمُ، مَقْرُونانِ في قَرَن، لايَفْتَرِقانِ، ولايَتَبايَنانِ.

4. The intellect is the greatest of riches and the highest honour in [both] the Hereafter and this world.

4ـ اَلعَقْلُ أغْنَى الغِنى، وغايَةُ الشَّرَفِ فِي الآخِرَةِ والدُّنيا.

5. The intellect is the most beautiful adornment and knowledge is the most honourable merit.

5ـ اَلعَقْلُ أجْمَلُ زِينَة، والعِلْمُ أشْرَفُ مَزِيَّة.

6. The intellect is the root of knowledge and the herald of understanding.

6ـ اَلعَقْلُ أصْلُ العِلْمِ، وداعِيَةُ الفَهْمِ.

7. Intelligence is an advantage, knowledge is an elevation and patience is a defence [and a means of repelling hardships].

7ـ اَلعَقْلُ مَنْفَعَةٌ، والعِلْمُ مَرْفَعةٌ، والصَّبْرُ مَدْفَعَةٌ.

8. The intellect is the close friend of a believer, knowledge is his vizier, patience is the commander of his army and action is his overseer.

8ـ اَلعَقْلُ خَلِيلُ المُؤْمِنِ، والعِلْمُ وَزيرُهُ، والصَّبْرُ أَمِيرُ جُنُودِهِ، والعَمَلُ قَيِّمُهُ.

9. The intellect is the leader of the army of the Most Merciful and vain desire is the chief of the army of Satan, and the soul is pulled back and forth between them, so whichever of them is victorious, it (i.e. the soul) is in its domain.

9ـ اَلعَقْلُ صاحِبُ جَيْشِ الرَّحْمن، والهَوى قائِدُ جَيْشِ الشَّيْطانِ، وَالنَّفْسُ مُتَجاذِبَةٌ بَيْنَهُما، فَأَيُّهُما غَلَبَ كانَتْ في حَيِّزِهِ.

10. Intellect and lust are opposites; the supporter of the intellect is knowledge and the adorner of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

10ـ اَلعَقْلُ والشَّهْوَةُ ضِدّانِ، ومُؤَيِّدُ العَقْلِ العِلْمُ، ومُزَيِّنُ الشَّهْوَةِ الهَوى، والنَّفْسُ مُتَنازِعَةٌ بَيْنَهُما، فَأَيُّهُما قَهَرَ كانَتْ في جانِبِهِ.

11. Intelligence is for you to be moderate and not indulge in extravagance, to promise and not to break your promise, and to be forbearing when you get angry.

11ـ اَلعَقْلُ أَنَّكَ تَقْتَصِدُ فَلاتُسْرِفْ، وَتَعِدُ فَلا تُخْلِفُ، وإذا غَضِبْتَ حَلُمْتَ.

12. Intelligence is for you to speak [only] of what you know and to act upon what you say.

12ـ اَلعَقلُ أنْ تَقُولَ ما تَعْرِفُ، وتَعْمَلَ بِما تَنْطِقُ بِهِ.

13. The intellect guides and saves whereas ignorance misleads and destroys.

13ـ اَلعَقْلُ يَهْدي ويُنْجي، والجَهْلُ يُغْوي ويُرْدي.

14. The intellect is a praiseworthy friend.

14ـ اَلعَقْلُ صَديقٌ مَحْمُودٌ.

15. Seek right guidance from the intellect and oppose vain desire, [by this] you will gain success.

15ـ اِسْتَرْشِدِ العَقْلَ، وخالِفِ الهَوى تُنْجِحْ.

16. Fetter your intellect, control your affair, struggle with your [lower] self, and exert your effort in working for the Hereafter.

16ـ إعْقَلْ عَقْلَكَ، واملِكْ أمْرَكَ، وجاهِدْ نَفْسَكَ، واعْمَلْ للآخِرَةِ جَهْدَكَ.

17. Where are the intellects that light up (or that accompany) the lamps of guidance?

17ـ أيْنَ العُقُولُ المُسْتَصْبِحَةُ (المُسْتَصْحَبَةُ) لِمَصابِيحِ الهُدى؟!

18. The best intellect is [that which leads one to] right guidance.

18ـ أفْضَلُ العَقْلِ الرَّشادُ.

19. The best of blessings is the intellect.

19ـ أفْضَلُ النِّعَمِ العَقْلُ.

20. The beginning of intelligence is being friendly [with the people].

20ـ أوَّلُ العَقْلِ التَّوَدُّدُ.

21. The best intelligence is [that which leads to] good etiquette.

21ـ أَفْضَلُ العَقْلِ اَلأدَبُ.

22. The best intelligence is keeping away from idle sport.

22ـ أَفْضَلُ العَقْلِ مُجانَبَةُ اللَّهْوِ.

23. The best intelligence is for a person to know his self, for the one who knows his self becomes wise and the one who fails to know it goes astray.

23ـ أَفْضَلُ العَقْلِ مَعْرِفَةُ الإنْسانِ نَفْسَهُ، فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ، ومَنْ جَهِلَها ضَلَّ.

24. The best intelligence is taking lesson [from the past], the best prudence is precaution and the biggest foolishness is being deceived [by worldly allures].

24ـ أَفْضَلُ العَقْلِ اَلاِعْتِبارُ، وأَفْضَلُ الحَزْمِ الاِسْتِظْهارُ، وأَكْبَرُ الحُمْقِ الاِغْتِرارُ.

25. The best portion of a person is his intellect, if he gets humiliated it restores his honour, if he falls it raises him, if he goes astray it guides him and if he talks it directs him.

25ـ أَفْضَلُ حَظِّ الرَّجُلِ عَقْلُهُ، إنْ ذَلَّ أعَزَّهُ، وإنْ سَقَطَ رَفَعَهُ، وإنْ ضَلَّ أرْشَدَهُ، وَإنْ تَكَلَّمَ سَدَّدَهُ.

26. Verily Allah, the Glorified, loves the sound intellect and the upright action.

26ـ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ العَقْلَ القَويمَ، والعَمَلَ المُسْتَقيمَ.

27. Verily the one who has been bestowed with a sound intellect and upright action by Allah has indeed been granted with a manifest blessing and a great bounty.

27ـ إنَّ مَنْ رَزَقَهُ اللّهُ عَقْلاً قَويماً، وعَمَلاً مُسْتَقيماً، فَقَدْ ظاهَرَ لَدَيْهِ النِّعْمَةَ، وأعْظَمَ عَلَيْهِ المِنَّـةَ.

28. Intelligence is an adornment and foolishness is a disgrace.

28ـ اَلعَقْلُ زَيْنٌ، الحُمْقُ شَيْنٌ.

29. Intelligence is closeness, foolishness is estrangement.

29ـ اَلعَقْلُ قُرْبَةٌ، الحُمْقُ غُرْبَةٌ.

30. Intelligence is a remedy, foolishness is misery.

30ـ اَلعَقْلُ شِفاءٌ، اَلحُمْقُ شَقاءٌ.

31. Intellects are gifts, etiquettes are earned.

31ـ العُقُولُ مَواهِبُ، الآدابُ مَكاسِبُ.

32. The intellect is the excellence of human beings.

32ـ اَلعَقْلُ فَضيلَةُ الإنْسانِ.

33. The intellect is the messenger of the truth.

33ـ اَلعَقْلُ رَسُولُ الحَقِّ.

34. The intellect is a friend that has been cut-off.

34ـ اَلعَقْلُ صَديقٌ مَقْطُوعٌ.

35. The intellect is a solver of every issue.

35ـ اَلعَقْلُ مُصْلِحُ كُلِّ أمْر.

36. The intellect is not deceived.

36ـ اَلعَقْلُ لايَنْخَدِعُ.

37. The intellect is the herald of comprehension.

37ـ العَقْلُ داعِى الفَهْمِ.

38. The intellect is the strongest foundation.

38ـ العَقْلُ أقْوى أساس.

39. Intellect is the best thing that is hoped for.

39ـ اَلعَقْلُ أفْضَلُ مَرْجُوّ.

40. Intelligence improves deliberation.

40ـ اَلعَقْلُ يُحْسِنُ الرَّوِيَّةَ.

41. The intellect is the spring of goodness.

41ـ اَلعَقْلُ يَنْبُوعُ الخَيْرِ.

42. Intelligence is the preservation of [what is learnt through] experiences.

42ـ اَلعَقْلُ حِفْظُ التَّجارِبِ.

43. The intellect is the best ornament.

43ـ اَلعَقْلُ أَحْسَنُ حِلْيَة.

44. The intellect necessitates caution.

44ـ اَلعَقْلُ يُوجِبُ الحَذَرَ.

45. Intellect is the vehicle of knowledge.

45ـ اَلعَقْلُ مَرْكَبُ العِلْمِ.

46. The intellect is a sharp [cutting] sword.

46ـ اَلعَقْلُ حُسامٌ قاطِعٌ.

47. Intellect is the most honourable merit.

47ـ اَلعَقْلُ أَشْرَفُ مَزِيَّة.

48. The intellect is [like] a new attire that does not get worn out.

48ـ اَلعَقْلُ ثَوْبٌ جَديدٌ لايَبْلى.

49. The intellect frees [one] from evil and enjoins [one to do] good.

49ـ اَلعَقْلُ مُنَزّهٌ عَنِ المُنْكَرِ آمِرٌ بِالمَعْرُوفِ.

50. The intellect is an intimate friend that is relied on in every situation.

50ـ اَلعَقْلُ حَيْثُ كانَ آلِفٌ، مَأْلُوفٌ.

51. The intellect is a tree whose fruits are generosity and modesty.

51ـ اَلعَقْلُ شَجَرَةٌ، ثَمَرُها السَّخاءُ والحَياءُ.

52. The intellect is an adornment for the one who is endowed with it.

52ـ اَلعَقْلُ زَيْنٌ لِمَنْ رَزِقَهُ.

53. The intellect gives one a sense of familiarity when he is away from his homeland.

53ـ اَلعَقْلُ فِي الغُرْبَةِ قُرْبَةٌ.

54. The intellect elevates one to the lofty stations [in Paradise].

54ـ اَلعَقْلُ رَقِيٌّ إلى عِلّيّنَ.

55. Verily, when I find a quality from the good qualities firmly ingrained in a person, I judge him according to it, and I forgive him for not possessing other than it; but I never exonerate him for not possessing

intelligence or for lacking religion, because separation from religion is departure from security, and life is not wholesome with fear, and lack of intellect is lack of life, and the dead are not interacted with.

55ـ إنّي إذَا اسْتَحْكَمْتُ في الرَّجُل خَصْلَةً مِنْ خِصالِ الخَيْرِ اِحْتَمَلْتُهُ لَها، واغْتَفَرْتُ لَهُ فَقْدَ ما سِواها، وَلاأغْتَفِرُ لَهُ فَقْدَ عَقْل، وَلاعَدَمَ دين، لأنَّ مُفارَقَةَ الدّينِ مُفارَقَةُ الأمْنِ، وَلاتَهْنَأُ حَياةٌ مَعَ مَخافَة، وعَدَمُ العَقْلِ عَدَمُ الحَياةِ، وَلاتُعاشَرُ الأمْواتُ.

56. Verily you are gauged by your intellect, so develop it with knowledge.

56ـ إنَّكَ مَوْزُونٌ بِعَقْلِكَ، فَزَكِّهِ بِالعِلْمِ.

57. Intellect is nothing but eschewing sin, considering the consequences [of one's actions] and being [resolute and] prudent.

57ـ إنَّما العَقْلُ اَلتَّجَنُّبُ مِنَ الإثْمِ، والنَّظَرُ فِي العَواقِبِ، والأخْذُ بِالحَزْمِ.

58. The bane of intellect is self-conceit.

58ـ آفَةُ اللُّبِّ العُجْبُ.

59. When the intellect is complete, speech decreases.

59ـ إذا تَمَّ العَقْلُ نَقَصَ الكَلامُ.

60. When the intellect becomes complete, lust diminishes.

60ـ إذا كَمُلَ العَقْلُ نَقَصَتِ الشَّهْوَةُ.

61. It is through the intellect that the deepest wisdom is brought out.

61ـ بِالعَقْلِ يُسْتَخْرَجُ غَوْرُ الحِكْمَةِ.

62. Through the intellect, [acts of goodness and] virtues are attained.

62ـ بِالعَقْلِ تُنالُ الخَيْراتُ.

63. Through the intellect, the condition of the creatures is set right.

63ـ بِالعَقْلِ صَلاحُ البَرِيَّةِ.

64. Through abundant intellect, forbearance becomes abundant.

64ـ بِوُفُورِ العَقْلِ يَتَوَفَّرُ الحِلْمُ.

65. Through the intellects, the pinnacle of sciences (or matters) is attained.

65ـ بِالعُقُولِ تُنالُ ذِرْوَةُ العُلُومِ (الأُمُورِ).

66. By leaving that which does not concern you, your intellect becomes complete.

66ـ بِتَرْكِ ما لايَعْنيكَ يَتِمُّ لَكَ العَقْلُ.

67. Perfection of the soul is [attained] through the intellect.

67ـ بِالعَقْلِ كَمالُ النَّفْسِ.

68. It is through the intellect that every affair is set aright.

68ـ بِالعَقْلِ صَلاحُ كُلِّ أمْر.

69. The completion of the intellect (or of action) is in its perfection.

69ـ تَمامُ العَقْلِ (العَمَلِ) اِسْتِكْمالُهُ.

70. The purification of a man is through his intellect.

70ـ تَزْكِيَةُ الرَّجُلِ عَقْلُهُ.

71. The fruit of intellect is steadfastness [and uprightness].

71ـ ثَمَرَةُ العَقْلِ الاِسْتِقامَةُ.

72. The fruit of intellect is adherence to the truth.

72ـ ثَمَرَةُ العَقْلِ لُزُومُ الحَقِّ.

73. The fruit of intellect is association with the virtuous.

73ـ ثَمَرَةُ العَقْلِ صُحْبَةُ الأخْيارِ.

74. The fruit of intellect is working for salvation.

74ـ ثَمَرَةُ العَقْلِ العَمَلُ للنَّجاةِ.

75. The fruit of intellect is being affable with the people.

75ـ ثَمَرَةُ العَقْلِ مُداراةُ النّاسِ.

76. The fruit of intellect is honesty.

76ـ ثَمَرَةُ العَقْلِ الصِّدْقُ.

77. The fruit of intellect is aversion to this world and subdual of vain desire.

77ـ ثَمَرَةُ العَقْلِ مَقْتُ الدُّنيا، وَقَمْعُ الهَوى.

78. There are three things by which the intellects of people are tested: wealth, authority and adversity.

78ـ ثَلاثٌ يُمْتَحَنُ بِها عُقُولُ الرِّجالِ: هُنَّ المالُ، والوِلايَةُ، وَالمُصيبَةُ.

79. Three things show the intelligence of their lords: the messenger, the message and the gift.

79ـ ثَلاثَةٌ تَدُلُّ عَلى عُقُولِ أرْبابِها: الرَّسُولُ، والكِتابُ، وَالهَدِيَّةُ.

80. A strong intellect is the beauty of the outward and inward facets [of a human being].

80 ـ حُسْنُ العَقلِ جَمالُ الظَّواهِرِ والبَواطِنِ.

81. A good intellect is the best pathfinder.

81 ـ حُسْنُ العَقْلِ أفْضَلُ رائِد.

82. The [highest] limit of the intellect is considering the consequences [of actions] and being pleased with what has been decreed [by Allah].

82 ـ حَدُّ العَقْلِ النَّظَرُ فِي العَواقِبِ، والرِّضا بِما يَجْري بِهِ القَضاءُ.

83. It is forbidden upon every intellect that is shacked by (or sick with) lust to benefit from wisdom.

83 ـ حَرامٌ عَلى كُلِّ عَقْل مَغْلُول (مَعْلُول) بِالشَّهْوَةِ أنْ يَنْتَفِعَ بِالحِكْمَةِ.

84. The peak of intellect is separation from the perishing and attachment to the everlasting.

84 ـ حَدُّ العَقْلِ اَلاِنْفِصالُ عَنِ الفاني، والاِتِّصالُ بِالباقي.

85. Preservation of the intellect is through opposing vain desire and turning away from this world.

85ـ حِفْظُ العَقْلِ بِمُخالَفَةِ الهَوى، والعُزُوفِ عَنِ الدُّنيا.

86. The best of divine gifts [to human beings] is the intellect.

86 ـ خَيْرُ المَواهِبِ العَقْلُ.

87. The indication of a person's intellect is his speech.

87 ـ دَليلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

88. The departure [and loss] of intellect is between vain desire and lust.

88 ـ ذَهابُ العَقْلِ بَيْنَ الهَوى والشَّهْوَةِ.

89. Kindle your intellect with etiquette just as you kindle fire with firewood.

89 ـ ذَكِّ عَقْلَكَ بِالأدَبِ كَما تُذَكَّى النّارُ بِالحَطَبِ.

90. The staidness of the intellect is put to the test in times of happiness and sadness.

90ـ رَزانَةُ العَقْلِ تُخْتَبَرُ فِي الرِّضا، والحُزْنِ.

91. A heightened intellect saves [one from perdition].

91ـ زِيادَةُ العَقْلِ تُنْجي.

92. There are six situations in which the intellects of people are tested: association, transaction, authority, isolation, affluence and poverty.

92ـ سِتَّةٌ تُخْتَبَرُ بِها عُقُولُ الرِّجالِ: اَلمُصاحَبَةُ، والمُعامَلَةُ، والوِلايَةُ، وَالعَزْلُ، والغِنى، والفَقْرُ.

93. There are six things that assay the intellects of people: forbearance when angry, patience when frightened, carefulness in obeying Allah in every situation, friendliness in dealing with others and reduced arguing [and quarrelling].

93ـ سِتَّةٌ تُخْتَبَرُ بِها عُقُولُ النّاسِ: الحِلْمُ عِنْدَ الغَضَبِ، والصَّبْرُ عِنْد الرَّهْبِ، والقَصْدُ عِنْدَ الرَّغْبِ،وَ تَقْوىَ اللّهِ في كُلِّ حال، وحُسْنُ المُداراةِ، وَقِلَّةُ المُماراةِ.

94. The rectitude of the intellect is [in] good etiquette.

94ـ صَلاحُ العَقْلِ الأدَبُ.

95. The friend of every person is his intellect and his enemy is his ignorance.

95ـ صَديقُ كُلِّ امْرِء عَقْلُهُ، وعَدُوُّهُ جَهْلُهُ.

96. Straying of the intellect distances one from right guidance and corrupts his Hereafter.

96ـ ضَلالُ العَقْلِ يُبَعِّدُ مِنَ الرَّشادِ ويُفْسِدُ المَعادَ.

97. The straying of the intellect is the most serious deviation, and the abasement (or error) of ignorance is the greatest abasement (or error).

97ـ ضَلالُ العَقْلِ أشَدُّ ضَلَّة، وذِلَّةُ (زَلَّةُ) الجَهْلِ أعْظَمُ ذِلَّة(زَلَّة).

98. You must develop your intellect, for there is no wealth more profitable than it.

98ـ عَلَيْكَ بِالعَقْلِ فَلا مالَ أعْوَدُ مِنْهُ.

99. In times of trial (or perplexity) the [level of] intellects of the people are revealed.

99ـ عِنْدَ الخِبْرَةِ (الحِيْرَة) تَنْكَشِفُ عُقُولُ الرِّجالِ.

100. In times of impromptu speech, the intellects of people are tested.

100ـ عِنْدَ بَديهَةِ المَقالِ تُخْتَبَرُ عُقُولُ الرِّجالِ.

101. When covetousness and false hopes deceive, the minds of the ignorant are beguiled and the intellects of people are tested.

101ـ عِنْدَ غُرُورِ الأطْماعِ، والآمالِ، تَنْخَدِعُ عُقُولُ الجُهَّالِ وتُخْتَبَرُ اَلْبابُ الرِّجالِ.

102. The symbol of intellect is being affable with the people.

102ـ عُنْوانُ العَقْلِ مُداراةُ النّاسِ.

103. The intellect of a person is his order, his etiquette is his foundation, his honesty is his leader and his gratitude is his perfection.

103ـ عَقْلُ المَرْءِ نِظامُهُ، وأدَبُهُ قِوامُهُ، وصِدْقُهُ إمامُهُ، وشُكْرُهُ تَمامُهُ.

104. The intellects of the erudite scholars are in the points of their pens.

104ـ عُقُولُ الفُضَلاءِ في أطْرافِ أقْلامِها (مِهِمْ).

105. The highest distinction of a person is the excellence of his intellect.

105ـ غايَةُ المَرْءِ حُسْنُ عَقْلِهِ.

106. The highest degree of intelligence is admitting to [one's] ignorance.

106ـ غايَةُ العَقْلِ اَلاِعْتِرافُ بِالجَهْلِ.

107. The intrinsic nature of the intellect impels it to employ justice.

107ـ غَريزَةُ العَقْلِ تَحْدُو عَلَى اسْتِعْمالِ العَدْلِ.

108. The intrinsic nature of the intellect rejects dispraised action.

108ـ غَريزَةُ العَقْلِ تَأبى ذَميمَ الفِعْلِ.

109. The mind that is sick with anger and lust does not benefit from wisdom.

109ـ غَيْرُ مُنْتَفِع بِالحِكْمَةِ عَقْلٌ مَعْلُولٌ بالغَضَبِ والشَّهْوَةِ.

110. The veil of flaws is the intellect.

110ـ غِطاءُ العُيُوبِ العَقْلُ.

111. Lack of intellect is wretchedness.

111ـ فَقْدُ العَقْلِ شَقاءٌ.

112. Corruption of the intellect is [in] being deluded by deceptions.

112ـ فَسادُ العَقْلِ الاِغْتِرارُ بِالخُدَعِ.

113. The excellence of the intellect is [in] indifference towards [the pleasures of] this world.

113ـ فَضيلَةُ العَقْلِ الزَّهادَةُ.

114. At times [relying on] the intellect alone may lead [one] astray.

114ـ قَدْ يَضِلُّ العَقْلُ الفَذُّ.

115. How many a lowly person has been made venerable by his intellect.

115ـ كَمْ مِنْ ذَليل أعَزَّهُ عَقْلُهُ.

116. Many a mind has been made subservient by a commanding desire.

116ـ كَمْ مِنْ عَقْل أسير عِنْدَ هَوىً أمير.

117. Intelligence is sufficient as wealth.

117ـ كَفى بِالعَقْلِ غِنىً.

118. It is enough of intelligence for a person to be moderate in his pursuits.

118ـ كَفى بِالمَرْءِ عَقْلاً أنْ يُجْمِلَ في مَطالِبِهِ.

119. It suffices for your intellect to distinguish for you right guidance from error.

119ـ كَفاكَ مِنْ عَقْلِكَ ما أبانَ لَكَ رُشْدَكَ مِنْ غَيِّكَ.

120. Be quick to respond to your intellect and delay in responding to your vain desire.

120ـ كُنْ لِعَقْلِكَ مُسْعِفاً ولِهَواكَ مُسَوِّفاً.

121. Whenever the intellect of a person increases, his faith in divine decree becomes stronger and he takes the changing events [that bring worldly loss to him] lightly.

121ـ كُلَّمَا ازْدادَ عَقْلُ الرَّجُلِ قَوِيَ إيمانُهُ بِالقَدَرِ، واسْتَخَفَّ بِالغِيَرِ.

122. The gain of the intellect is refraining from harming others.

122ـ كَسْبُ العَقْلِ كَفُّ الأذى.

123. The manner of action points to the measure of intelligence, so make good choices for it and be more precautious with regards to it.

123ـ كَيْفِيَّةُ الفِعْلِ تَدُلُّ عَلى كَمِّيَّةِ العَقْلِ، فَأحْسِنْ لَهُ الاِخْتِيارَ، وأكْثِرْ عَلَيْهِ الاِسْتِظْهارَ.

124. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

124ـ كَسْبُ العَقْلِ اَلاِعْتِبارُ والاِسْتِظْهارُ، وكَسْبُ الجَهْلِ اَلغَفْلَةُ وَاَلاِغْتِرارُ.

125. The perfection of a person is his intellect and his value is his benevolence.

125ـ كَمالُ المَرْءِ عَقْلُهُ وقيمَتُهُ فَضْلُهُ.

126. The perfection of a human being is his intellect.

126ـ كَمالُ الإنْسانِ العَقْلُ.

127. Everything has a pinnacle, and the pinnacle of a person is his intellect.

127ـ لِكُلِّ شَيْء غايَةٌ وغايَةُ المَرْءِ عَقْلُهُ.

128. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

128ـ لِكُلِّ شَيْء زَكاةٌ وزَكاةُ العَقْلِ اِحْتِمالِ الجُهّالِ.

129. The intellect will never be adorned until it is complemented by forbearance.

129ـ لَنْ يُزانَ العَقْلُ حَتّى يُواذِرَهُ الحِلْمُ.

130. If the intellect was sound, every person would take advantage of [every moment of] his time.

130ـ لَوْ صَحَّ العَقْلُ لاغْتَنَمَ كُلُّ امْرِء مَهَلَهُ.

131. One who seeks the support of the intellect is supported by it.

131ـ مَنِ اسْتَرْفَدَ العَقْلَ أَرْفَدَهُ.

132. Whoever seeks assistance from the intellect, it shows him the right direction.

132ـ مَنِ اسْتَعانَ بِالعَقْلِ سَدَّدَهُ.

133. One whose intellect is weak has bad oratory.

133ـ مَنْ قَلَّ عَقْلُهُ ساءَ خِطابُهُ.

134. Do not have any expectations from one who has no intellect.

134ـ مَنْ لاعَقْلَ لَهُ لاتَرْتَجيهِ.

135. One whose intellect is complete scorns lustful desires.

135ـ مَنْ كَمُلَ عَقْلُهُ اِسْتَهانَ بِالشَّهَواتِ.

136. One of the most affirming [and effective] means of intelligence is showing compassion to the ignorant ones.

136ـ مِنْ أوْكَدِ أسْبابِ العَقْلِ رَحْمَةُ الجُهّالِ.

137. From the most perfect of blessings is abundance of intellect.

137ـ مِنْ كَمالِ النِّعَمِ وُفُورُ العَقْلِ.

138. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

138ـ مِنَ العَقْلِ مُجانَبَةُ التَّبْذِيرِ، وحُسْنُ التَّدْبيرِ.

139. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

139ـ مِنْ أحْسَنِ العَقْلِ التَّحَلّي بِالحِلْمِ (بِالعِلمِ).

140. The rectitude of the creation is [achieved through] the intellect.

140ـ صَلاحُ البَرِيَّةِ العَقْلُ.

141. The intellect of every person is deduced by what passes upon his tongue.

141ـ يُسْتَدَلُّ عَلى عَقْلِ كُلِّ امْرِى بِما يَجْري عَلى لِسانِهِ.

142. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

142ـ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِحُسْنِ مَقالِهِ، وعَلى طَهارَةِ أصْلِهِ بِجَميلِ أفْعالِهِ.

143. The intellect of a man is evinced by his increased dignity and his virtuous tolerance, and his honourable lineage is attested to by his beautiful actions.

143ـ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِكَثْرَةِ وَقارِهِ، وحُسْنِ احْتِمالِهِ، وعلى أكْرَمِ أصْلِهِ بِحُسْنِ أفْعالِهِ.

144. One whose intellect overpowers his vain desire is successful.

144ـ مَنْ غَلَبَ عَقْلُهُ هَواهُ أفْلَحَ.

145. One whose vain desire overpowers his intellect is disgraced.

145ـ مَنْ غَلَبَ هَواهُ عَقْلَهُ اِفْتَضَحَ.

146. One who loses his wits is not bypassed by abasement.

146ـ مَنْ فاتَهُ العَقْلُ لَمْ يَعْدُهُ الذُّلُّ.

147. One who is held back by intellect is driven forward by ignorance.

147ـ مَنْ قَعَدَ بِهِ العَقْلُ قامَ بِهِ الجَهْلُ.

148. Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind and the disinclined soul [from the pleasures of this world].

148ـ لايَزْكُو عِنْدَ اللّهِ سُبْحانَهُ إلاّ عَقْلٌ عارِفٌ ونَفْسٌ عَزُوفٌ.

149. There is nothing better than an intellect with knowledge, and knowledge with forbearance, and forbearance with power [to punish].

149ـ لاشَـيْءَ أحْسَنُ مِنْ عَقْل مَعَ عِلْم، وعِلْم مَعَ حِلْم، وحِلْم مَعَ قُدْرَة.

150. The intellect of a man is indicated by his adorning himself with chastity and contentment.

150ـ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِالتَّحَلّي بِالعِفَّةِ والقَناعَةِ.

151. There is no wealth like intelligence.

151ـ لاغِنى كَالعَقْلِ.

152. There is no intelligence like feigning ignorance [when in the company of those who lack etiquette].

152ـ لاعَقْلَ كَالتَّجاهُلِ.

153. Intellect and vain desire do not go together.

153ـ لايَجْتَمِعُ العَقْلُ والهَوى.

154. There is no possession more beneficial than intellect.

154ـ لامالَ أعْوَدُ مِنَ العَقْلِ.

155. There is no beauty more exquisite than intellect.

155ـ لاجَمالَ أزْيَنُ مِنَ العَقْلِ.

156. There is no blessing better than intellect.

156ـ لانِعْمَةَ أفْضَلُ مِن عَقْل.

157. The intellect does not beguile one who takes it advice.

157ـ لايَغُشُّ العَقْلُ مَنِ انْتَصَحَهُ.

158. There is no good in an intellect that is not accompanied by forbearance.

158ـ لاخَيْرَ في عَقْل لايُقارِنُهُ حِلْمٌ.

159. There is no ailment more debilitating than lack of intellect.

159ـ لامَرَضَ أضْنى مِنْ قِلَّةِ العَقْلِ.

160. He who has no intellect has no religion.

160ـ لادينَ لِمَنْ لاعَقْلَ لَهُ.

161. One who loses [the friendship of] an intelligent one shows the weakness of his [own] intellect.

161ـ مَنْ ضَيَّعَ عاقِلاً دَلَّ عَلى ضَعْفِ عَقْلِهِ.

162. One who puts his intellect before his vain desire, his undertakings become good.

162ـ مَنْ قَدَّمَ عَقْلَهُ عَلى هَواهُ حَسُنَتْ مَساعيهِ.

163. One who masters his intellect is indeed wise.

163ـ مَنْ مَلَكَ عَقْلَهُ كانَ حَكيماً.

164. One who considers [and learns from the past] with his intellect, perceives.

164ـ مَنِ اعْتَبَرَ بِعَقْلِهِ اِسْتَبانَ.

165. One whose intellect becomes stronger takes more lessons [from the past].

165ـ مَنْ قَوِيَ عَقْلُهُ أَكْثَرَ الاِعْتِبارَ.

166. Accumulating provisions for the Day of Return is from intelligence.

166ـ مِنَ العَقْلِ التَّزَوُّدُ لِيَوْمِ المَعادِ.

167. One of the signs of intelligence is speaking what is right.

167ـ مِنْ دَلائِلِ العَقْلِ النُّطْقُ بِالصَّوابِ.

168. Acting on the [established] practice of justice is from the signs of intelligence.

168ـ مِنْ عَلاماتِ العَقْلِ العَمَلُ بِسُنَّةِ العَدْلِ.

169. Nothing embellishes virtues like the intellect.

169ـ ما جَمَّلَ الفَضائِلَ كَاللُّبِّ.

170. Allah, the Glorified, has not apportioned anything among his servants better than intellect.

170ـ ما قَسَمَ اللّهُ سُبْحانَهُ بَيْنَ عِبادِهِ شَيْئاً أفْضَلَ مِنَ العَقْلِ.

171. Allah, the Glorified, has only entrusted man with an intellect so that it may one day deliver him.

171ـ مَا اسْتَوْدَعَ اللّهُ سُبْحانَهُ امْرَءاً عَقْلاً إلاّ لِيَسْتَنْقِذَهُ بِهِ يَوْماً.

172. The basis of [the rightness of] an affair is the intellect.

172ـ مِلاكُ الأمْرِ العَقْلُ.

173. With intellect, forbearance [and judiciousness] becomes abundant.

173ـ مَعَ العَقْلِ يَتَوَفَّرُ الحِلْمُ.

174. The distinguishing feature of a man is his intellect and his beauty is his magnanimity.

174ـ مَيْزَةُ الرَّجُلِ عَقْلُهُ، وجَمالُهُ مُرُوَّتُهُ.

175. Whoever is incapable of using his own present intellect, then he is more helpless with regards to the far-off intelligence [of others] and the one who is absent from him is more useless [to him].

175ـ مَنْ عَجَزَ عَنْ حاضِرِ لُبِّهِ، فَهُوَ عَنْ غائِبِهِ أعْجَزُ ومَنْ غائِبُهُ أعْوَزُ؟!

The Intelligent-العاقل

1. The intelligent person is one who fetters his tongue.

1ـ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ.

2. The intelligent person is one who covers up sins with forgiveness.

2ـ اَلعاقِلُ مَنْ تَغَمَّدَ الذُّنُوبَ بِالغُفْرانِ.

3. The intelligent person is one who forsakes his lust and sells his world for his Hereafter.

3ـ اَلعاقِلُ مَنْ هَجَرَ شَهْوَتَهُ، وَباعَ دُنْياهُ بِ آخِرَتِهِ.

4. The intelligent person does not speak except when he needs to or in order to present his case.

4ـ اَلعاقِلُ لايَتَكَلَّمُ إلاّ بِحاجَتِهِ أو حُجَّتِهِ.

5. The intelligent person is one who abstains from sins and keeps himself free from faults.

5ـ اَلعاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ، وتَنَزَّهَ مِنَ العُيُوبِ.

6. The intelligent person is one who fetters his tongue except from the remembrance [and extolment] of Allah.

6ـ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ إلاّ عَنْ ذِكْرِ اللّهِ.

7. The intelligent person is one who opposes his vain desire in obedience to his Lord.

7ـ اَلعاقِلُ مَنْ عَصى هَواهُ في طاعَةِ رَبِّهِ.

8. The intelligent person is one who performs acts of kindness and puts his effort in its correct place.

8ـ اَلعاقِلُ مَنْ أحْسَنَ صَنائِعَهُ، وَوَضَعَ سَعْيَهُ في مَواضِعِهِ.

9. When the intelligent one is quiet, he reflects and when he speaks, he remembers [and extols Allah] and when he observes, he takes lesson.

9ـ اَلعاقِلُ إذا سَكَتَ فَكَرَ، وإذا نَطَقَ ذَكَرَ، وإذا نَظَرَ اِعْتَبَرَ.

10. The intelligent person is one who suspects his [own] opinion and does not trust everything that his self makes decorous for him.

10ـ اَلعاقِلُ مَنِ اتَّهَمَ رَأيَهُ، ولَمْ يَثِقْ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

11. The intelligent person is one who abstains from [the pleasures of] the lowly, perishing world and desires the sublime, everlasting, lofty Paradise.

11ـ اَلعاقِلُ مَنْ زَهِدَ في دُنْيا فانِيَة دَنِيَّة، ورَغِبَ في جَنَّة سَنِيَّة خالِدَة عالِيَة.

12. The intelligent person is one who puts things in their right places, and the ignorant one does the opposite of this.

12ـ اَلعاقِلُ مَنْ وَضَعَ الأشْياءَ مَواضِعَها، والجاهِلُ ضِدُّ ذلِكَ.

13. The intelligent person acts when he knows and when he acts, he does so sincerely, and when he becomes sincere, he secludes himself [from others].

13ـ اَلعاقِلُ إذا عَلِمَ عَمِلَ، وإذا عَمِلَ أخْلَصَ، وإذا أخْلَصَ اِعْتَزَلَ.

14. The intelligent person is one who guards his tongue from backbiting.

14ـ اَلعاقِلُ مَنْ صانَ لِسانَهُ عَنِ الغِيْبَةِ.

15. The intelligent person strives in his work and shortens his hopes.

15ـ اَلعاقِلُ يَجْتَهِدُ في عَمَلِهِ ويُقَصِّرُ مِنْ أَمَلِهِ.

16. The intelligent person is one who overcomes his vain desire and does not sell his Hereafter for his [temporary life in this] world.

16ـ اَلعاقِلُ مَنْ غَلَبَ هَواهُ، ولَمْ يَبِعْ آخِرَتَهُ بِدُنْياهُ.

17. The intelligent one is neither pushed to the extreme by violence nor is he hampered by weakness.

17ـ اَلعاقِلُ لايَفْرُطُ بِهِ عُنْفٌ، وَلايَقْعُدُ بِهِ ضَعْفٌ.

18. The intelligent person is one who controls himself when he gets angry, when he desires and when he is frightened.

18ـ اَلعاقِلُ مَنْ يَمْلِكُ نَفْسَهُ إذا غَضِبَ، وإذا رَغِبَ وإذا رَهِبَ.

19. The intelligent person charges himself with performing that which is obligatory upon him and he does not charge himself with seeking that which is due to him.

19ـ اَلعاقِلُ يَتَقاضى نفْسَه ُبِما يَجِبُ عَلَيْهِ، ولا يَتَقاضى لِنَفْسِهِ بِما يَجِبُ لَهُ.

20. The intelligent person is one who does not waste his [time and] energy in that which does not benefit him, and does not [strive to] acquire that which will not accompany him [after his death].

20ـ اَلعاقِلُ مَنْ لايُضيعُ لَهُ نَفَساً فيما لايَنْفَعُهُ، ولايَقْتَني ما لايَصْحَبُهُ.

21. The intelligent person is one who overpowers his contending vain desires.

21ـ اَلعاقِلُ مَنْ غَلَبَ نَوازِعَ أَهْوِيَتِهِ.

22. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

22ـ اَلعاقِلُ مَنْ سَلَّمَ إِلَى القَضاءِ، وعَمِلَ بِالحَزْمِ.

23. The intelligent person is one who subdues his vain desire with his intellect.

23ـ اَلعاقِلُ (الكاملُ) مَنْ قَمَعَ هَواهُ بِعَقْلِهِ.

24. Be rational and you will discern.

24ـ اِعْقِلْ تُدْرِكْ.

25. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

25ـ أَلا وإِنَّ اللَّبيبَ مَنِ اسْتَقْبَلَ وُجُوهَ الآراءِ بِفِكْرٍ صائِبٍ، ونَظَرَ فِي العَواقِبِ.

26. The most intelligent of you is the most submissive of you.

26ـ أَعْقَلُكُمْ أَطْوَعُكُمْ.

27. The most intelligent person is one who follows the wise people.

27ـ أعْقَلُ النّاسِ مَنْ أطاعَ العُقَلاءَ.

28. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

28ـ إذا لَوَّحْتَ لِلْعاقِلِ فَقَدْ أوْجَعْتَهُ عِتاباً.

29. The most felicitous of people is the intelligent one.

29ـ أسْعَدُ النّاسِ العاقِلُ.

30. The most intelligent of people is the most modest of them.

30ـ أعْقَلُ النّاسِ أحْياهُمْ.

31. The most intelligent person is the virtuous, fearful one.

31ـ أعْقَلُ الإنْسانِ مُحْسِنٌ خائِفٌ.

32. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

32ـ أعْقَلُ النّاسِ أعْذَرُهُمْ لِلنّاسِ.

33. The most intelligent of people is the farthest of them from all vile things.

33ـ أعْقَلُ النّاسِ أبْعَدُهُمْ عَنْ كُلِّ دَنِيَّة.

34. The most intelligent of people is the most submissive of them to Allah, the Glorified.

34ـ أعْقَلُ النّاسِ أطْوَعُهُمْ لِلّهِ سُبْحانَهُ.

35. The most intelligent of people is the closest of them to Allah.

35ـ أعْقَلُ النّاسِ أقْرَبُهُمْ مِنَ اللّهِ.

36. The most intelligent of people is one who sees his own fault and is blind to the fault of others.

36ـ أعْقَلُ النّاسِ مَنْ كانَ بِعَيْبِهِ بَصيراً وعَنْ عَيْبِ غَيْـرِهِ ضَريراً.

37. The most intelligent of people is the one who does not go beyond silence in punishing the ignorant.

37ـ أعْقَلُ النَّاسِ مَنْ لايَتَجاوَزُ الصَّمْتَ في عُقُوبَةِ الجُهّالِ.

38. The most intelligent of people is the best of them in estimating his livelihood and the most serious of them in endeavouring to improve his Hereafter.

38ـ أفْضَلُ النّاسِ عَقْلاً، أحْسَنُهُمْ تَقْديراً لِمَعاشِهِ، وأشَدُّهُمُ اهْتِماماً بِإصْلاحِ مَعادِهِ.

39. The most intelligent of people is one whose seriousness overpowers his frivolity and who overcomes his vain desire with his intellect.

39ـ أعْقَلُ النّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ، واسْتَظْهَرَ عَلى هَواهُ بِعَقْلِهِ.

40. The most intelligent of people is one who is humbled in front of the truth so he submits himself to it, and is honoured by the truth so he does not undermine its establishment and acting upon it with goodness.

40ـ أعْقَلُ النّاسِ مَنْ ذَلَّ لِلْحَقِّ فَاعْطاهُ مِنْ نَفْسِهِ، وعَزَّ بِالحَقِّ فَلَمْ يُهِنْ إقامَتَهُ، وحُسْنَ العَمَلِ بِهِ.

41. The most intelligent of people is the one who is most considering of the consequences [of actions].

41ـ أعْقَلُ النّاسِ أنْظَرُهُمْ فِي العَواقِبِ.

42. Verily the intelligent one is not beguiled by covetousness.

42ـ إنَّ العاقِلَ لايَنْخَدِعُ لِلطَّمَعِ (بِالطَّمع).

43. Verily the intelligent person is one whose intellect is [employed] in right guidance and whose view is in [the process of development and] growth, that is why his view is correct and his action praiseworthy.

43ـ إنَّ العاقِلَ مَنْ عَقْلُهُ فِي إرْشاد، ومَنْ رَأْيُهُ فِي ازْدِياد، فَلِذلِكَ رَأْيُهُ سَديدٌ، وفِعْلُهُ حَميدٌ.

44. Indeed, the intelligent one learns through discipline while the beasts are not trained except by beating.

44ـ إنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ والبَهائِمُ لاتَتَّعِظُ إلاّ بِالضَّرْبِ.

45. Verily the intelligent person is one who looks in his today for his tomorrow, and strives to unshackle his soul, and works for that which must come to pass and which cannot be escaped.

45ـ إنَّ العاقِلَ مَنْ نَظَرَ في يَوْمِهِ لِغَدِهِ، وسَعى في فِكاكِ نَفْسِهِ، وعَمِلَ لِما لابُدَّ لَهُ مِنْهُ، وَلامَحيصَ لَهُ عَنْهُ.

46. Verily it behoves the intelligent one to be cautious of death in this world, and he should make good

preparations before he arrives at the abode wherein one wishes for death but does not find it.

46ـ إنَّ العاقِلَ يَنْبَغي أنْ يَحْذَرَ المَوْتَ في هذهِ الدّارِ، ويُحْسِنَ لَهُ التَأَهُّبَ قَبْلَ أنْ يَصِلَ إلى دار يَتَمَنّى فيهَا المَوْتَ فَلا يَجِدُهُ.

47. The practice of those who possess intellect and understanding is turning towards the permanent abode, turning away from the evanescent abode and being desirous of the Garden of Paradise.

47ـ شيمَةُ ذوي الألْبابِ والنُّهى اَلإقبالُ عَلى دارِ البَقاءِ، والأعْراضُ عَنْ دارِ الفَناءِ، والتَّوَلُّهُ بِجَنَّةِ المأْوى.

48. It behoves the intelligent one to make arrangements for his Hereafter and to develop [and build] the abode of his permanent residence.

48ـ يَنْبَغي لِلعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ، ويَعْمُرَ دارَ إقامَتِهِ.

49. The intelligent one likes the company of those who are like him.

49ـ اَلْعاقِلُ يَأْلِفُ مِثْلَهُ.

50. A person is the friend of what he understands.

50ـ اَلمَرْءُ صَديقُ ما عَقَلَ.

51. The intelligent one is the enemy of his delectation.

51ـ اَلعاقِلُ عَدُوُّ لَذَّتِهِ.

52. The intelligent person is one who fetters his tongue.

52ـ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ.

53. The intelligent one seeks perfection, the ignorant one seeks wealth.

53ـ اَلعاقِلُ يَطْلُبُ الكَمالَ، اَلْجاهِلُ يَطْلُبُ المالَ.

54. The intelligent one puts his self down and as a result he gets elevated.

54ـ اَلعاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

55. The intelligent one is grieved, sorrowful.

55ـ اَلعاقِلُ مَهْمُومٌ، مَغْمُومٌ.

56. The intelligent person is one who safeguards his affair.

56ـ اَلعاقِلُ مَنْ أحْرَزَ أمْرَهُ.

57. Insinuation is the severest punishment for the intelligent one.

57ـ اَلتَّعْريضُ لِلْعاقِلِ أشَدُّ عِتابِهِ.

58. The intelligent person is one who is admonished by experiences.

58ـ اَلعاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

59. The intelligent person is one who annihilates his lust.

59ـ اَلعاقِلُ مَنْ أماتَ شَهْوَتَهُ.

60. The intelligent person is one who spreads his generosity.

60ـ اَلعاقِلُ مَنْ بَذَلَ نَداهُ.

61. The intelligent one relies on his [hard] work, [while] the ignorant one relies on his aspiration.

61ـ اَلعاقِلُ يَعْتَمِدُ عَلى عَمَلِهِ، اَلجاهِلُ يَعْتَمِدُ عَلى أَمَلِهِ.

62. The intelligent person is one who takes a lesson from [the experiences of] others.

62ـ اَلعاقِلُ مَنِ اتَّعَظَ بِغَيْـرِهِ.

63. The intelligent person is one whose words are affirmed by his actions.

63ـ اَلعاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أَقْوالَهُ أَفْعالُهُ.

64. The intelligent person is one who stops at what he knows.

64ـ اَلعاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

65. The intelligent person is one who renounces that which the ignorant one desires.

65ـ اَلعاقِلُ مَنْ يَزْهَدُ فيما يَرْغَبُ فيهِ الجاهِلُ.

66. Indeed only he is intelligent who is admonished by experiences.

66ـ إنَّما العاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

67. Only he is intelligent who takes out the grudges [from his heart].

67ـ إنَّما اللَّبِيبُ مَنِ اسْتَسَلَّ الأحْقادَ.

68. As the intelligent one grows older, his intellect grows younger.

68ـ إذا شابَ العاقِلُ شَبَّ عَقْلُهُ.

69. Hinting at [and making indirect references to] the error of the intelligent person is one of the most agonizing punishments for him.

69ـ تَلْويحُ زَلَّةِ العاقِلِ لَهُ مِنْ أمَضِّ عِتابِهِ (أمَضَّ مِنْ عِتابِهِ).

70. The wealth of an intelligent person is in his knowledge and his action.

70ـ ثَرْوَةُ العاقِلِ في عِلْمِهِ وعَمَلِهِ.

71. Love of knowledge, virtuous forbearance and adhering to the right are from the merits of the people of reason and understanding.

71ـ حُبُّ العِلْمِ، وحُسْنُ الحِلْمِ، ولُزومُ الصَّوابِ مِنْ فَضائِلِ أُولِي النُّهى والأَلْبابِ.

72. It is a right that is due on the intelligent one to work for the Hereafter and to seek more provisions [for it].

72ـ حَقٌّ عَلَى العاقِلِ العَمَلُ لِلْمَعادِ، والاِسْتِكْثارُ مِنَ الزّادِ.

73. It is a right upon the intelligent one to vanquish his vain desire before his adversary.

73ـ حَقٌّ عَلَى العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

74. The reign of the intelligent one is like the relative who longs to unite [with his dear ones].

74ـ دَوْلَةُ العاقِلِ كَالنَّسيبِ يَحِنُّ إلَى الوُصْلَةِ.

75. The one who possesses intellect is not known except by [his] tolerance, temperance and kindness.

75ـ ذُوالعَقْلِ لايَنْكَشِفُ إلاّ عَنِ احْتِمال، وإجْمال، وإفْضال.

76. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

76ـ رَغْبَةُ العاقِلِ فِي الحِكْمَةِ، وهِمَّةُ الجاهِلِ فِي الحَماقَةِ.

77. The lapse of an intelligent person is dangerous.

77ـ زَلَّةُ العاقِلِ مَحْذُورَةٌ.

78. The lapse of an intelligent person is a crushing blow.

78ـ زَلَّةُ العاقِلِ شَديدَةُ النِّكايَةِ.

79. The virtues of an intelligent ruler are spread far and wide.

79ـ سُلْطانُ العاقِلِ يَنْشُرُ مَناقِبَهُ.

80. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

80ـ شيمَةُ العُقَلاءِ قِلَّةُ الشَّهْوَةِ، وقِلَّةُ الغَفْلَةِ.

81. The quality of those who possess intellect and understanding is [their] turning towards the Eternal Abode, turning away from the evanescent abode, and yearning for the Garden of Paradise.

81ـ شيمَةُ ذَوِى الألْبابِ والنُّهى اَلإقْبالُ على دارِ البَقاءِ، والإعْراضُ عَنْ دارِ الفَناءِ، وَالتَّوَلُّهُ بِجَنَّةِ المَأْوى.

82. The chest of an intelligent person is the strongbox of his secret.

82ـ صَدْرُ العاقِلِ صُنْدُوقُ سِرِّهِ.

83. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

83ـ ظَنُّ العاقِلِ أصَحُّ مِنْ يَقينِ الجاهِلِ.

84. The enmity of an intelligent person is better than the friendship of an ignorant one.

84ـ عَداوَةُ العاقِلِ خَيْرٌ مِنْ صَداقَةِ الجاهِلِ.

85. The sufficiency of an intelligent person is through his knowledge.

85ـ غِنَى العاقِلِ بِعِلْمِهِ.

86. The sufficiency of an intelligent person is through his wisdom and his honour is through his contentment.

86ـ غِنَى العاقِلِ بِحِكْمَتِهِ، وعِزُّهُ بِقَناعَتِهِ.

87. The ugly act of an intelligent person is better than the beautiful act of an ignorant person.

87ـ قَبيحُ عاقِلٍ خَيْرٌ مِنْ حَسَنِ جاهِلٍ.

88. Every intelligent person is sorrowful (or sad).

88ـ كُلُّ عاقِلٍ مَغْمُومٌ (مَحْزُونٌ).

89. Be intelligent in the affairs of your religion and simple in your worldly affairs.

89ـ كُنْ عاقِلاً في أمْرِ دينِكَ، جاهِلاً في أمْرِ دُنياكَ.

90. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

90ـ كَلامُ العاقِلِ قُوتٌ، وجَوابُ الجاهِلِ سُكُوتٌ.

91. For the intelligent one, there is goodness in every action [he does].

91ـ لِلْعاقِلِ في كُلِّ عَمَلٍ إحْسانٌ.

92. For the intelligent one, there is nobility in every word [he speaks].

92ـ لِلْعاقِلِ في كُلِّ كَلِمَةٍ نُبْلٌ.

93. For the intelligent one, in every action there is self-discipline.

93ـ لِلْعاقِلِ في كُلِّ عَمَل اِرتياضٌ.

94. It is not for the intelligent one to move out [of his home] except for three things: to do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

94ـ لَيْسَ لِلْعاقِلِ أنْ يَكُونَ شاخِصاً إلاّ في ثَلاث: حُظْوَة(خُطوَة) في مَعاد، أوْ مَرَمَّة في مَعاش، أو لَذَّة في غَيْرِ مُحَرَّم.

95. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

95ـ لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعْبِ واسْتُهْتِرَ بِاللَّهْوِ والطَّرَبِ.

96. One who has intelligence, comprehends.

96ـ مَنْ عَقَلَ فَهِمَ.

97. One who has intelligence remains chaste [and abstains from the forbidden].

97ـ مَنْ عَقَلَ عَفَّ.

98. One who has intelligence seeks pardon [for the wrong he does].

98ـ مَنْ عَقَلَ اِسْتَقالَ.

99. One who has intelligence is kind [and tolerant].

99ـ مَنْ عَقَلَ سَمِحَ.

100. One who has intelligence is content.

100ـ مَنْ عَقَلَ قَنِعَ.

101. One who has intelligence remains silent [until there is a need to speak].

101ـ مَنْ عَقَلَ صَمَتَ.

102. One who does not use intellect is abased, and one who is abased is not revered.

102ـ مَنْ لايَعْقِلْ يَهُنْ، ومَنْ يَهُنْ لايُوَقَّرْ.

103. One who has intelligence takes more lessons [from the past].

103ـ مَنْ عَقَلَ كَثُرَ اِعْتِبارُهُ.

104. One whose intellect is less, his jesting is increased.

104ـ مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

105. One who has intelligence takes lesson from his past and takes precaution for his soul.

105ـ مَنْ عَقَلَ اِعْتَبَرَ بِأمْسِهِ، واسْتَظْهَرَ لِنَفْسِهِ.

106. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

106ـ مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ، وحِلْمُهُ غَضَبَهُ كانَ جَديراً بِحُسْنِ السّيرَةِ.

107. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

107- مَنْ عَقَلَ تَيَقَّظَ مِنْ غَفْلَتِهِ، وتَأَهَّبَ لِرِحْلَتِهِ، وعَمَرَ دارَ إقامَتِه.

108. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

108- مَنْ لَمْ يَكُنْ أمْلَكَ شَـيْء بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَة.

109. One who does not have an intellect to adorn him, does not become noble.

109- مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزينُهُ لَمْ يَنْبُلْ.

110. One whose intellect is not complete, his evils are not safeguarded against.

110- مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بَوائِقُهُ.

111. It is from the intelligence of a man that he not speak about all that he knows.

111- مِنْ عَقْلِ الرَّجُلِ أنْ لايَتَكَلَّمَ بِجَميعِ ما أحاطَ بِهِ عِلْمُهُ.

112. It is from the rights of the intelligent person to vanquish his vain desire before his adversary.

112- مِنْ حَقِّ العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

113. It is from the right of the intelligent person to count his evil action and his ugly conduct as being from the wretchedness of his circumstance and his misfortune.

113ـ مِنْ حَقِّ اللَّبيبِ أنْ يَعُدَّ سُوءَ عَمَلِهِ، وقُبْحَ سيرَتِهِ مِنْ شَقاوَةِ جَدِّهِ وَنَحْسِهِ.

114. From the perfection of your intellect is your reliance on your intellect.

114ـ مِنْ كَمالِ عَقْلِكَ اِسْتِظْهارُكَ عَلى عَقْلِكَ.

115. One who lengthens his aspirations is not intelligent.

115ـ ما عَقَلَ مَنْ أطالَ أمَلَهُ.

116. An intelligent person does not lie and a believer does not fornicate.

116ـ ما كَذَبَ عاقِلٌ، ولا زَنى مُؤْمِنٌ.

117. The magnanimity of an intelligent person is his religion and his distinction is his etiquette.

117ـ مُرُوَّةُ العاقِلِ دينُهُ، وحَسَبُهُ أدَبُهُ.

118. Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant].

118ـ نِصْفُ العاقِلِ اِحْتِمالٌ، ونِصْفُهُ تَغافُلٌ.

119. There is no poverty for the intelligent one.

119ـ لافَقْرَ لِعاقِلٍ.

120. The intelligent person is never found [to be] beguiled.

120- لايُلْفَى العاقِلُ مَغْرُوراً.

121. There is none more courageous than the intelligent one.

121- لا أشْجَعَ مِنْ لَبيب.

122. He who is overcome by anger and lust should not be counted as an intelligent person.

122- لايَنْبَغي أنْ يُعَدَّ عاقِلاً مَنْ يَغْلِبُهُ الغَضَبُ والشَّهْوَةُ.

123. It behoves the intelligent person not to remain aloof from the obedience of Allah and the struggle against his [lower] self, in every situation.

123- يَنْبَغي لِلْعاقِلِ أنْ لايَخْلُوَ في كُلِّ حالَة عَنْ طاعَةِ رَبِّهِ، ومُجاهَدَةِ نَفْسِهِ.

124. It behoves the intelligent person to work for the Hereafter and try to increase his provisions before he passes away and is lowered into his grave.

124- يَنْبَغي لِلْعاقِلِ أنْ يَعْمَلَ لِلْمَعادِ، ويَسْتَكْثِرَ مِنَ الزَّادِ قَبْلَ زَهُوقِ نَفْسِهِ، وحُلُولِ رَمْسِهِ.

125. It behoves the intelligent one to prepare provisions for his Hereafter and to maintain [and develop] the abode of his [permanent] residence.

125- يَنْبَغي لِلْعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ، ويَعْمُرَ دارَ إقامَتِهِ.

126. It behoves the intelligent person to earn praise through his wealth and to preserve himself from asking others.

126- يَنْبَغي لِلْعاقِلِ أنْ يَكْتَسِبَ بِمالِهِ المَحْمَدَةَ، ويَصُونَ نَفْسَهُ عَنِ المَسْأَلَةِ.

127. It behoves an intelligent person to address an ignorant one like a doctor addresses a sick patient.

127- يَنْبَغي لِلْعاقِلِ أنْ يُخاطِبَ الجاهِلَ مُخاطَبَةَ الطَّبيبِ اَلمَريضَ.

128. It behoves the intelligent person to increase his association with the scholars and the virtuous ones, and to keep away from the company of the evil and wicked ones.

128- يَنْبَغي لِلْعاقِلِ أنْ يُكْثِرَ مِنْ صُحْبَةِ العُلَماءِ والأبْرارِ، ويَجْتَنِبَ مُقارَنَةَ الأشْرارِ والفُجّارِ.

129. It behoves the intelligent one to protect himself from the intoxication of wealth, the intoxication of power, the intoxication of knowledge, the intoxication of praise and the intoxication of youth, for each of these have foul odours that take away intelligence and reduces dignity.

129- يَنْبَغي لِلْعاقِلِ أنْ يَحْتَرِسَ مِنْ سُكْرِ المالِ، وسُكْرِ القُدْرَةِ، وسُكْرِ العِلْمِ، وَسُكْرِ المَدْحِ، وسُكْرِ الشَّبابِ فَإنَّ لِكُلِّ ذلِكَ رِياحاً خَبيثَةً، تَسْلُبُ العَقْلَ، وتَسْتَخِفُّ الوَقارَ.

130. It behoves the intelligent person not to be harsh when he teaches, and not to scorn [others] when he gains knowledge.

130- يَنْبَغي لِلْعاقِلِ إذا عَلَّمَ أنْ لايَعْنُفَ،وَإذا عُلِّمَ أنْ لايَأْنَفَ.

131. The intellect of every person is manifested by that which is spoken by his tongue.

131- يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ ما يَنْطِقُ بِهِ لِسانُهُ.

132. The intellect of every person is indicated by his tongue, and his merit is evinced by his diction.

132ـ يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرئ لِسانُهُ، ويَدُلُّ عَلى فَضْلِهِ بَيانُهُ.

133. I am amused by a man whose intellect is seen as an extension of his tongue, while his tongue is not seen as an extension of his intellect.

133ـ يُعْجِبُني مِنَ الرَّجُلِ أنْ يُرى عَقْلُهُ زائِداً عَلى لِسانِهِ، ولايُرى لِسانُهُ زائِداً عَلى عَقْلِهِ.

134. Follow the intelligent one and you will benefit.

134ـ أطِعِ العاقِلَ تَغْنَمْ.

135. At times the intelligent person becomes blind to what is right.

135ـ رُبَّما عَمِيَ اللَّبيبُ عَنِ الصَّوابِ.

The Cause And The Effects-العلل والمعلولات

1. The branches will surely return to their roots, and the effects to their causes, and the particulars to their universals.

1ـ لَـتَرْجِعَنَّ الفُرُوعُ عَلى أُصُولِها والمَعْلُولاتُ إلى عِلَلِها والجُزْئيّاتُ إلى كُلِّياتِها.

The celestial realm-العالَم العلوي

1. He (‘a) was asked about the [beings in the] celestial realm, so he replied: [They are] forms devoid of

matter, above [the need for physical] strength and ability; divine light is illuminated upon them so they shine and it rises upon them so they gleam; then He casts in their identities His likeness, thus He manifests His actions through them. He created the human being with an articulating soul, [such that] if he purifies it with knowledge and action, it resembles the essences of its primal causes, and when its demeanour is moderate and it disassociates the contraries then it becomes associated with the seven strong [heavens].

1ـ سُئِلَ ـ عَليهِ السّلام ـ عَنِ العالَمِ العِلْويّ فَقالَ: صُوَرٌ عارِيَةٌ عَنِ المَوادّ، عالِيَةٌ عَنِ القُوَّةِ والاِسْتِعْداد، تَجَلّى لَها فَأَشْرَقَتْ، وطالَعَها فَتَلأْلأَتْ، فَأَلْقى في هُوِيَّتِها مِثالَهُ، فَأَظْهَرَ عَنْها أَفْعالَهُ، وخَلَقَ الإِنْسانَ ذا نَفْس ناطِقَة، إِنْ زَكّاها بِالعِلْمِ والعَمَلِ فَقَدْ شابَهَتْ جَواهِرَ أَوائِلَ عِلَلِها، وإِذَا اعْتَدَلَ مِزاجُها وفارَقَتِ الأَضْدادَ فَقَدْ شارَكَ بِهَا السَّبْعَ الشِّدادَ.

Knowledge-العلم

1. Knowledge guides [one] to the truth.

1ـ اَلْعِلْمُ يَهْدي إِلَى الحَقِّ.

2. Knowledge is the lamp of the intellect and the fountain of excellence.

2ـ اَلْعِلْمُ مِصْباحُ العَقْلِ، ويَنْبُوعُ الفَضْلِ.

3. Knowledge is the killer of ignorance and the earner of nobility.

3ـ اَلْعِلْمُ قاتِلُ الجَهْلِ، ومُكْسِبُ النُّبْلِ.

4. Knowledge without action is a plague.

4ـ اَلْعِلْمُ بِلاعَمَل وَبالٌ.

5. Knowledge is a great treasure that does not get exhausted.

5ـ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايَفْنى.

6. Knowledge is one of the two lives.

6ـ اَلْعِلْمُ أَحَدُ الحَياتَيْنِ.

7. Knowledge is the better of the two intimate companions.

7ـ اَلْعِلْمُ أَفْضَلُ الأَنْيسَيْنِ.

8. Knowledge is the better of the two beauties.

8 ـ اَلْعِلْمُ أَفْضَلُ الجَمالَيْنِ.

9. Knowledge about Allah is the better of the two types of knowledge.

9ـ اَلْعِلْمُ باللّهِ أَفْضَلُ العِلْمَينِ.

10. Knowledge is an honourable heritage and a universal blessing.

10ـ اَلْعِلْمُ وِراثَةٌ كَريمَةٌ، ونِعْمَةٌ عَمِيمَةٌ.

11. Knowledge saves [one] from being entangled in perplexity.

11- اَلْعِلْمُ يُنْجي مِنَ الاِرْتباكِ فِي الحِيْـرَةِ.

12. Knowledge is evidence of intellect, so the one who knows has intelligence.

12- اَلْعِلْمُ يَدُلُّ عَلَى العَقْلِ فَمَنْ عَلِمَ عَقَلَ.

13. Knowledge is the enlivener of the soul, the illuminator of the intellect and the annihilator of ignorance.

13- اَلْعِلْمُ مُحْيِي النَّفْسِ ومُنِيرُ العَقْلِ، ومُمِيتُ الجَهْلِ.

14. Knowledge is the fruit of wisdom and rightness is from its branches.

14- اَلْعِلْمُ ثَمَرَةُ الحِكْمَةِ والصَّوابُ مِنْ فُرُوعِها.

15. Knowledge is the greatest honour for the one who has no [honourable] past.

15- اَلْعِلْمُ أفْضَلُ شَرَفٍ مَنْ لاقَدِيْمَ لَهُ.

16. Knowledge is greater than can be encompassed [in its totality], so take the best from every [branch of] knowledge.

16- اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْمٍ أحْسَنَهُ.

17. Knowledge is a governor while wealth is governed.

17- اَلْعِلْمُ حاكِمٌ، وَالمالُ مَحْكُومٌ عَلَيْهِ.

18. Knowledge guides you towards that which Allah has commanded you to do and renunciation of

worldly pleasures makes the path to it easier for you.

18ـ اَلْعِلْمُ يُرْشِدُكَ إلى ما أمَرَكَ اللّهُ بِهِ، والزُّهْدُ يُسَهّلُ لَكَ الطَّريقَ إلَيْهِ.

19. Knowledge is better than wealth; knowledge guards you while you guard wealth.

19ـ اَلْعِلْمُخَيْرٌ مِنَ المالِ، اَلْعِلْمُ يَحْرُسُكَ وأنْتَ تَحْرُسُ المالَ.

20. Knowledge is linked to action, so one who knows, acts.

20ـ اَلْعِلْمُ مَقْرُونٌ بِالعَمَلِ فَمَنْ عَلِمَ عَمِلَ.

21. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

21ـ اَلْعِلْمُ يَهْتِفُ بِالعَمَلِ فَإنْ أجابَهُ وإلاّ اِرْتَحَلَ.

22. Knowledge guides you and action takes you to the goal.

22ـ اَلْعِلْمُ يُرْشِدُكَ، والعَمَلُ يَبْلُغُ بِكَ الغايَةَ.

23. Knowledge is the first guide and cognizance is the final end.

23ـ اَلْعِلْمُ أوَّلُ دَلِيل، والمَعْرِفَةُ آخِرُ نِهايَة.

24. Knowledge is of two types: the intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt knowledge [accompanying it].

24ـ اَلْعِلْمُ عِلْمانِ: مَطْبُوعٌ، ومَسْمُوعٌ، ولايَنْفَعُ المَطْبُوعُ، إذا لَمْ يَكُ مَسْمُوعٌ.

25. Know, then speak.

25ـ اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ.

26. Seek knowledge and you will increase in knowledge.

26ـ أُخْبُرْ تَقُلْ.

27. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you.

27ـ أُطْلُبِ العِلْمَ تَزْدَدْ عِلْماً.

28. Seek knowledge and you will be rightly guided.

28ـ اِقْتَنِ العِلْمَ فَإنَّكَ إنْ كُنْتَ غَنيّاً زانَكَ، وإنْ كُنْتَ فَقِيراً مانَكَ.

29. Acquire knowledge and it will earn you life.

29ـ أُطْلُبُوا العِلْمَ تَرْشَدُوا.

30. Draw water from the clear spring which has been cleansed of all impurity.1

30ـ اِكْتَسِبُوا العِلْمَ يَكْسِبْكُمُ الحَياةَ.

31. Seek knowledge and you will be known for it, act upon it and you will become from those who are worthy of [possessing] it.

31ـ اِمْتاحُوا (اِمْتَحوا) مِنْ صَفْوِ عَين قَدْرُوِّقَتْ مِنَ الكَدَرِ.

32. Indeed, the one who does not know should never be ashamed to learn, for the value of every person is [measured by] what he knows.

32ـ أُطْلُبُوا العِلْمَ تُعْرَفُوا بِهِ، واعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

33. Indeed, the one who is asked about that which he does not know should never consider it demeaning to say “I don’t know”.

33ـ ألا لايَسْتَحْيِيَنَّ مَنْ لا يَعْلَمُ أَنْ يَتَعَلَّمَ، فَإِنَّ قيمَةَ كُلِّ امْرِء ما يَعْلَمُ.

34. The most useful knowledge is that which is acted upon.

34ـ ألا لايَسْتَقْبِحَنَّ مَنْ سُئِلَ عَمّا لايَعْلَمُ أَنْ يَقُولَ لا أَعْلَمُ.

35. The best knowledge is that which is accompanied by action.

35ـ أَنْفَعُ العِلْمِ ماعُمِلَ بِهِ.

36. The most honourable knowledge is that which is manifested in the organs and limbs.

36ـ أَحْسَنُ العِلْمِ ما كانَ مَعَ العَمَلِ.

37. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

37ـ أَشْرَفُ العِلْمِ ما ظَهَرَ فِي الجَوارِحِ والأَرْكانِ.

38. The most victorious of all people is he who overpowers his vain desire with his knowledge.

38ـ أَوْضَعُ العِلْمِ ما وَقَفَ عَلَى اللِّسانِ.

39. The most important knowledge for you is that without which [your good] action is not accepted.

39ـ أَغْلَبُ النّاسِ مَنْ غَلَبَ هَواهُ بِعِلْمِهِ.

40. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

40ـ أَوْلَى العِلْمِ بِكَ ما لا يُتَقَبَّلُ العَمَلُ إلاّ بِهِ.

41. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.2

41ـ أَوْجَبُ العِلْمِ عَلَيْكَ ما أَنْتَ مَسْؤُلٌ عَنِ العَمَلِ بِهِ.

42. The knowledge with the most praiseworthy end is that which increases your [good] actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter.

42ـ أَلْزَمُ العِلْمِ بِكَ ما دَلَّكَ عَلى صَلاحِ دينِكَ، وأبانَ لَكَ عَنْ فَسادِهِ.

43. Verily the best of knowledge is [that which leads to] tranquillity and forbearance.

43ـ أَحْمَدُ العِلْمِ عاقِبَةً ما زادَ في عَمَلِكَ فِي العاجِلِ، وأَزْلَفَكَ فِي الآجِلِ.

44. Indeed fire is not diminished by what is taken from it but is extinguished when it does not find firewood; similarly, knowledge is not depleted by being acquired but the miserliness of those who possess it is the cause of its absence.

44ـ إنَّ أفْضَلَ العِلْمِ السَّكينَةُ، والحِلْمُ.

45. Verily Allah, the Glorified, bestows wealth to the one whom He loves and the one whom He hates, but He does not grant knowledge except to the one whom He loves.

45ـ إنَّ النّارَ لايَنْقُصُها ما أُخِذَ مِنْهُ، ولكِنْ يُخْمِدُها أنْ لاتَجِدَ حَطَباً، وَكَذلِكَ العِلْمُ لايُفْنيهِ الاِقتِباسُ، لكِنْ بُخْلُ الحامِلِينَ لَهُ سَبَبُ عَدَمِهِ.

46. Verily knowledge guides, directs and saves while ignorance misguides, misdirects and destroys.

46ـ إنَّ اللّهَ سُبْحانَهُ يَمْنَحُ المالَ مَنْ يُحِبُّ ويُبْغِضُ ولايَمْنَحُ العِلْمَ إلاّ مَنْ أحَبَّ.

47. Knowledge rescues.

47ـ إنَّ العِلْمَ يَهْدي، ويُرْشِدُ، ويُنْجي، وإنَّ الجَهْلَ يُغْوي، ويُضِلُّ، ويُرْدي.

48. Knowledge is through understanding.

48ـ اَلعِلْمُ يُنْجِدُ.

49. Knowledge is a treasure.

49ـ اَلعِلْمُ بِالفَهْمِ.

50. Knowledge is honour, obedience is [a] refuge.

50ـ اَلْعِلْمُ كَنْزٌ.

51. Knowledge is a guide.

51ـ اَلْعِلْمُ عِزٌّ، اَلطّاعَةُ حِرْزٌ.

52. Knowledge saves you, ignorance destroys you.

52ـ اَلْعِلْمُ دَليلٌ.

53. Knowledge is loftiness, ignorance is misguidance.

53ـ اَلْعِلْمُ يُنْجيكَ، اَلجَهْلُ يُرْديكَ.

54. Knowledge is life, faith is salvation.

54ـ اَلْعِلْمُجَلالَةٌ، اَلجَهالَةُ ضَلالَةٌ.

55. Knowledge makes one lofty, ignorance misguides.

55ـ اَلْعِلْمُ حَياةٌ، اَلإيمانُ نَجاةٌ.

56. Knowledge is a refuge.

56ـ اَلْعِلْمُ مُجَلَّةٌ، اَلجَهْلُ مَضَلَّةٌ.

57. Knowledge is through action.

57ـ اَلْعِلْمُحِرْزٌ.

58. Knowledge is the annihilator of ignorance.

58ـ اَلْعِلْمُ بِالْعَمَلِ.

59. Knowledge is the adornment of distinction [and noble descent].

59ـ اَلْعِلْمُ مُميتُ الجَهْلِ.

60. Knowledge is the leader of forbearance.

60ـ اَلْعِلْمُ زَيْنُ الحَسَبِ.

61. Knowledge is the most excellent honour.

61ـ اَلْعِلْمُ قائِدُ الحِلْمِ.

62. Knowledge is the lamp of the intellect.

62ـ اَلْعِلْمُ أفْضَلُ شَرَف.

63. Knowledge is the best guide.

63ـ اَلْعِلْمُ مِصْباحُ العَقْلِ.

64. Knowledge is the most sublime provision.

64ـ اَلْعِلْمُ خَيْرُ دَليل.

65. Knowledge is the greatest treasure.

65ـ اَلْعِلْمُ أَجَلُّ بِضاعَة.

66. Knowledge is life and a cure [for the maladies of the heart].

66ـ اَلْعِلْمُ أَعْظَمُ كَنْز.

67. Knowledge is a veil [that protects one] from adversities.

67ـ اَلْعِلْمُ حَياةٌ وشِفاءٌ.

68. Knowledge is the highest success.

68ـ اَلْعِلْمُ حِجابٌ مِنَ الاْفاتِ.

69. Knowledge is the best acquisition.

69ـ اَلْعِلْمُ أَعْلى فَوْز.

70. Knowledge is the riding mount of forbearance.

70ـ اَلْعِلْمُ أَفْضَلُ قِنْيَة.

71. Knowledge is the root of every good.

71ـ اَلْعِلْمُ مَرْكَبُ الحِلْمِ.

72. Knowledge is the symbol of intellect.

72ـ اَلْعِلْمُ أَصْلُ كُلِّ خَيْر.

73. Knowledge is the fecundation of cognizance.

73ـ اَلْعِلْمُ عُنْوانُ العَقلِ.

74. Knowledge aids [and strengthens] reflection.

74ـ اَلْعِلْمُ لِقاحُ المَعْرِفَةِ.

75. Knowledge is indeed a good guide.

75ـ اَلْعِلْمُ يُنْجِدُ الفِكْرَ.

76. Knowledge is the most excellent (or honourable) guidance.

76ـ اَلْعِلْمُ نِعْمَ دَليلٌ.

77. Sciences are the recreation of the men of erudition.

77ـ اَلْعِلْمُ أَفْضَلُ (أَشْرَفُ) هِدايَة.

78. Knowledge is the root of forbearance.

78ـ اَلْعُلُومُ نُزْهَةُ الأُّ دَباءِ.

79. Knowledge is the killer of ignorance.

79ـ اَلْعِلْمُ أصْلُ الحِلْمِ.

80. Knowledge is the herald of comprehension.

80ـ اَلْعِلْمُ قاتِلُ الجَهْلِ.

81. Knowledge does not end.

81ـ اَلْعِلْمُ داعِى الفَهْمِ.

82. Knowledge is abundant but action is scarce.

82ـ اَلْعِلْمُلايَنْتَهي.

83. Knowledge is a great treasure that does not get exhausted.

83ـ اَلْعِلْمُ كَثيرٌ، والعَمَلُ قَليلٌ.

84. Knowledge is a [means of] right guidance for the one who acts upon it.

84ـ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايُفْنى.

85. All of knowledge is a proof [against its possessor] except what is acted upon.

85ـ اَلْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

86. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

86ـ اَلْعِلْمُ كُلُّهُ حُجَّةٌ إلاّ ما عُمِلَ بِهِ.

87. Knowledge is the adornment of the wealthy and the wealth of the poor.

87ـ اَلْعِلْمُ جَمالٌ لا يَخْفى ونَسيبٌ لايَجْفى (لايُخْفى).

88. Indeed the only thing that has made people disinclined to seeking knowledge is the frequency with which they observe that only a few people act upon what they know.

88ـ اَلْعِلْمُ زَيْنُ الأغْنِياءِ، وغِنَى الفُقَراءِ.

89. The bane of knowledge is to forsake acting upon it.

89ـ إنَّما زَهَّدَ النّاسُ في طَلَبِ العِلْمِ كَثْرَةُ ما يَرَوْنَ مِنْ قِلَّةِ مَنْ عَمِلَ بِما عَلِمَ.

90. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

90ـ آفَةُ العِلْمِ تَرْكُ العَمَلِ بِهِ.

91. When you want to benefit from knowledge then act upon it and increase in your contemplation about its meanings, [for through this] it will be retained by the hearts.

91ـ إذا سَمِعْتُمُ العِلْمَ فَألِطُّوا(فأكِظُّوا، فَأَنطَوُوا) عَلَيْهِ، فَلا تَشُوبُوهُ بِهَزْل، فَتَمُجُّهُ القُلُوبُ.

92. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

92ـ إذا رُمْتُمْ الاِنْتِفاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ، وأَكْثِرُوا الفِكْرَ في مَعانيهِ، تَعِهِ القُلُوبُ.

93. Through knowledge, wisdom is recognized.

93ـ إذا زادَ عِلْمُ الرَّجُلِ زادَ أدَبُهُ، وتَضاعَفَتْ خَشْيَتُهُ لِرَبِّهِ.

94. Through knowledge, there is life.

94ـ بِالعِلْمِ تُعْرَفُ الحِكْمَةُ.

95. Through knowledge, the crooked is straightened.

95ـ بِالعِلْمِ تَكُونُ الحَياةُ.

96. Sharing knowledge [with those who deserve] is the alms-tax of knowledge.

96ـ بِالعِلْمِ يَسْتَقيمُ المُعْوَجُ.

97. Through knowledge, the station of forbearance is attained.

97ـ بَذْلُ العِلْمِ زَكاةُ العِلْمِ.

98. The completeness of knowledge is [in] its application.

98ـ بِالعِلْمِ تُدْرَكُ دَرَجَةُ الحِلْمِ.

99. The completeness of knowledge is [in] acting according to it.

99ـ تَمامُ العِلْمِ اِسْتِعْمالُهُ.

100. The one who forsakes acting on [his] knowledge is not certain of getting reward for his action.

100ـ تَمامُ العِلْمِ العَمَلُ بِمُوجِبِهِ.

101. The fruit of knowledge is cognizance of Allah.

101ـ تارِكُ العَمَلِ بِالعِلْمِ غَيْرُ واثِق بِثَوابِ العَمَلِ.

102. The fruit of knowledge is worship.

102ـ ثَمَرَةُ العِلْمِ مَعْرِفَةُ اللّهِ.

103. The fruit of knowledge is acting upon it.

103ـ ثَمَرةُ العِلْمِ العِبادَةُ.

104. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

104ـ ثَمَرَةُ العِلْمِ العَمَلُ بِهِ.

105. The fruit of knowledge is sincerity of action.

105ـ ثَمَرَةُ العِلْمِ العَمَلُ لِلْحَياةِ.

106. The wealth of knowledge saves and preserves.

106- ثَمَرَةُ العِلْمِ إخْلاصُ العَمَلِ.

107. The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and its preservation is [in] placing it with those who are worthy of it.

107- ثَرْوَةُ العِلْمِ تُنْجي وتَبْقى.

108. The best of knowledge is that which gives benefit.

108- جَمالُ العِلْمِ نَشْرُهُ، وثَمَرَتُهُ العَمَلُ بِهِ، وصِيانَـتُهُ وَضْعُهُ في أَهْلِهِ.

109. The best of all knowledge is that which reforms you.

109- خَيْرُ العِلْمِ ما نَفَعَ.

110. The best knowledge is that which is accompanied by action.

110- خَيْـرُ العُلُومِ ما أَصْلَحَكَ.

111. The best of knowledge is that by which you reform your right guidance, and the worst of it is that by which you corrupt your Hereafter.

111- خَيْـرُ العِلْمِ ما قَارَنَهُ العَمَلُ.

112. Take from every knowledge the best of it, for indeed the bee partakes from the most beautiful of every flower, so two precious substances are produced from it: in one of them is a cure for the people (i.e. honey), and the other is a means of illumination (i.e. wax).

112ـ خَيْرُ العِلْمِ ما أصْلَحْتَ بِهِ رَشادَكَ، وَشَـرُّهُ ما أفْسَدْتَ بِهِ مَعادَكَ.

113. The cornerstone of [all] merits is knowledge.

113ـ خُذُوا مِنْ كُلّ عِلْم أحْسَنَهُ، فَإنَّ النَّحْلَ يَأْكُلُ مِنْ كُلّ زَهْر أزْيَنَهُ، فَيَتَوَلَّدُ مِنْهُ جَوْهَرانِ نَفيسانِ: أحَدُهُما فيهِ شِفاءٌ لِلنّاسِ، والآخَرُ يُسْتَضاءُ بِهِ.

114. Many a knowledge may lead to your misguidance.

114ـ رَأْسُ الفَضائِلِ العِلْمُ.

115. The alms-tax of knowledge is its dissemination.

115ـ رُبَّ عِلْم أدَّى إلى مَضَلَّتِكَ.

116. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

116ـ زَكاةُ العِلْمِ نَشْـرُهُ.

117. The adornment of knowledge is forbearance.

117ـ زَكاةُ العِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ، وإجْهادُ النَّفْسِ فِي العَمَلِ بِهِ.

118. The cause of fear [of Allah] is knowledge.3

118ـ زَيْنُ العِلْمِ اَلحِلْمُ.

119. Ask about that which you must know and cannot be excused for being ignorant about.

119ـ سَبَبُ الخَشْيَةِ اَلْعِلْمُ.

120. The worst knowledge is that by which you corrupt your right guidance.

120ـ سَلْ عَمّا لابُدَّ لَكَ مِنْ عِلْمِهِ، وَلاتُعْذَرُ في جَهْلِهِ.

121. The worst knowledge is knowledge that is not action upon.

121ـ شَـرُّ العِلْمِ ما أَفْسَدْتَ بِهِ رَشادَكَ.

122. There are two things the ends of which can never be reached: knowledge and intellect.

122ـ شَـرُّ العِلْمِ عِلْمٌ لايُعْمَلُ بِهِ.

123. The disgrace of knowledge is boasting.

123ـ شَيْئانِ لاتُبْلَغُ غايَتُهُما: اَلْعِلْمُ، والعَقْلُ.

124. You must acquire knowledge, for indeed it is an honourable heritage.

124ـ شَيْنُ العِلْمِ الصَّلَفُ.

125. The knowledge of a hypocrite is [only] on his tongue.

125ـ عَلَيْكَ بِالعِلْمِ فَإِنَّهُ وَراثَةٌ كَريمَةٌ.

126. The knowledge of a believer is [manifested] in his action.

126- عِلْمُ المُنافِقِ في لِسانِهِ.

127. Knowledge without action is like trees without fruit.

127- عِلْمُ المُؤْمِنِ في عَمَلِهِ.

128. Knowledge without action is like a bow without a bowstring.

128- عِلْمٌ بِلا عَمَل كَشَجَر بِلا ثَمَر.

129. Knowledge that is not useful is like a medicine that does not cure.

129- عِلْمٌ بِلا عَمَل كَقَوْس بِلا وَتَر.

130. Knowledge that does not reform you is misguidance and wealth that does not benefit you is a curse.

130- عِلْمٌ لايَنْفَعُ كَدَواء لايَنْجَعُ.

131. Knowledge without action is a proof of Allah against His servant.

131- عِلْمٌ لايُصْلِحُكَ ضَلالٌ، وَمالٌ لايَنْفَعُكَ وَبالٌ.

132. The goal of knowledge is good action.

132- عِلْمٌ بِلا عَمَل حُجَّةٌ لِلّهِ عَلىَ العَبْدِ.

133. The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified.

133ـ غايَةُ الْعِلْمِ حُسْنُ العَمَلِ.

134. The end goal of knowledge is tranquillity and forbearance.

134ـ غايَةُ الْعِلْمِ الخَوْفُ مِنَ اللّهِ سُبْحانَهُ.

135. The excellence of knowledge is [in] acting upon it.

135ـ غايَةُ الْعِلْمِ السَّكينَةُ والحِلْمُ.

136. Saying ‘I don’t know’ is half of knowledge.

136ـ فَضيلَةُ الْعِلْمِ العَمَلُ بِهِ.

137. Little knowledge accompanied with action is better than a lot of it without action.

137ـ قَوْلُ لا أعْلَمُ نِصْفُ الْعِلْم.

138. Knowledge cuts off the excuse of those who offer [many] excuses.

138ـ قَليلُ الْعِلْمِ مَعَ العَمَلِ خَيْرٌ مِنْ كَثيرِهِ بِلا عَمَل.

139. All knowledge that is not supported by the intellect is misguidance.

139ـ قَطَعَ الْعِلْمُ عُذْرَ المُتَعَلِّلِينَ.

140. Everything diminishes when it is expended except knowledge.

140ـ كُلُّ عِلْم لايُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

141. Everything becomes precious when it becomes less (or scarce) except knowledge, for indeed it gains value when it abounds.

141ـ كُلُّ شَـيْء يَنْقُصُ عَلَى الاِنْفاقِ إلاّ الْعِلْمُ.

142. Every vessel becomes constricted by what is put in it except the vessel of knowledge, for verily it becomes wider.

142ـ كُلُّ شَـيْء يَعِزُّ حينَ يَنْزُرُ (يَنْدُرُ) إلاّ الْعِلْمَ فَإنَّهُ يَعِزُّ حينَ يَغْزُرُ.

143. Knowledge is sufficient as loftiness.

143ـ كُلُّ وِعاء يَضيقُ بِما جُعِلَ فيهِ إلاّ وِعاءَ الْعِلْمِ فَإنَّهُ يَتَّسِعُ.

144. Every time the knowledge of a person increases, his concern for his soul increases, and he exerts his efforts in training and reforming it.

144ـ كَفى بالْعِلْمِ رِفْعَةً.

145. Just as knowledge guides a person and saves him, similarly, ignorance misguides him and destroys him.

145ـ كُلَّمَـا ازْدادَ عِلْمُ الرَّجُلِ زادَتْ عِنايَتُهُ بِنَفْسِهِ، وَبَذَلَ في رِياضَتِها وَصِلاحِها جُهْدَهُ.

146. The acquisition of knowledge is indifference towards worldly pleasures.

146ـ كَما أنَّ الْعِلْمَ يَهْدِي المَرْءَ ويُنْجيهِ، كَذلِكَ الجَهْلُ يُضِلُّهُ وَيُرْديهِ.

147. The perfection of knowledge is forbearance, and the perfection of forbearance is increased tolerance and suppression [of anger].

147ـ كَسْبُ الْعِلْمِ اَلزُّهْدُ فِي الدُّنيا.

148. The perfection of knowledge is action.

148ـ كَمالُ الْعِلْمِ الحِلْمُ، وكَمالُ الحِلْمِ كَثْرَةُ الاِحْتِمالِ وَالكَظْمِ.

149. For the seeker of knowledge, there is honour in this world and success in the Hereafter.

149ـ كَمالُ الْعِلْمِ العَمَلُ.

150. Knowledge will never bear fruit until it is accompanied by forbearance.

150ـ لِطالِبِ الْعِلْمِ عِزُّ الدُّنيا وفَوْزُ الآخِرَةِ.

151. None will attain knowledge except the one who lengthens his [period of] study.

151ـ لَنْ يُثْمِرَ الْعِلْمُ حَتّى يُقارِنَهُ الحِلْمُ.

152. The language of knowledge is truthfulness.

152ـ لَنْ يُحْرِزَ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ.

153. The conception of knowledge is imagination and understanding.

153ـ لِسانُ الْعِلْمِ الصِّدْقُ.

154. One who seeks right guidance from knowledge, it guides him.

154ـ لِقاحُ الْعِلْمِ التَّصَوُّرُ والفَهْمُ.

155. One who is alone with knowledge does not feel frightened by [his] loneliness.

155ـ مَنِ اسْتَرْشَدَ الْعِلْمَ أَرْشَدَهُ.

156. One who is not guided by knowledge is misguided by ignorance.

156ـ مَنْ خَلا بِالْعِلْمِ لَمْ تُوحِشْهُ خَلْوَةٌ.

157. One who acts with knowledge attains his goal and desire from the Hereafter.

157ـ مَنْ لَمْ يَهْدِهِ الْعِلْمُ أَضَلَّهُ الجَهْلُ.

158. One who is fond of knowledge has [actually] done good to his soul.

158ـ مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِنَ الآخِرَةِ ومُرادَهُ.

159. Whoever hides [his] knowledge, it is as if he is an ignorant person.

159ـ مَنْ كَلِفَ بِالْعِلْمِ فَقَدْ أَحْسَنَ إِلى نَفْسِهِ.

160. One who acts against his knowledge, his crime and sin become grave.

160ـ مَنْ كَتَمَ عِلْماً فَكَأَنَّهُ جاهِلٌ.

161. One whose knowledge exceeds his intellect, it becomes a burden for him.

161ـ مَنْ خالَفَ عِلْمَهُ عَظُمَتْ جَريمَتُهُ وإثْمُهُ.

162. One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from the ways of wisdom.

162ـ مَنْ زادَ عِلْمُهُ عَلى عَقْلِهِ كانَ وَبالاً عَلَيْهِ.

163. One who quenches his thirst from the drinking-fountain of knowledge, covers himself with the gown of forbearance.

163ـ مَنْ عَلِمَ (عَدِمَ) غَوْرَ الْعِلْمِ صَدَرَ (صُدَّ) عَنْ شَرايِعِ الحِكَمِ.

164. One who increases his study of knowledge [and discussion about what he has learnt] does not forget what he knows and benefits from it that which he does not know.

164ـ مَنِ ارْتَوى مِنْ مَشْرَبِ الْعِلْمِ، تَجَلْبَبَ جِلْبابَ الحِلْمِ.

165. One who increases his reflection about what he has learnt safeguards his knowledge and understands that which he would not have [otherwise] understood.

165ـ مَنْ أكْثَرَ مُدارَسَةَ العِلْمِ لَمْ يَنْسَ ما عَلِمَ، واسْتَفادَ ما لَمْيَعْلَمْ.

166. One who does not acquire wealth through knowledge, acquires grace by it.

166ـ مَنْ أكْثَرَ الفِكْرَ فيما تَعَلَّمَ أتْقَنَ عِلْمَهُ، وفَهِمَ ما لَمْ يَكُنْ يَفْهَمُ.

167. Whoever does not act upon his knowledge, it becomes a proof against him and a curse.

167ـ مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مالاً اِكْتَسَبَ بِهِ جَمالاً.

168. From the perfection of knowledge is acting upon what it dictates.

168ـ مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كانَ حُجَّةً عَلَيْهِ وَوَبالاً.

169. From the most honourable of knowledge is self–adornment with forbearance.

169ـ مِنْ كَمالِ الْعِلْمِ العَمَلُ بِما يَقْتَضيهِ.

170. He who enlivens knowledge does not die.

170ـ مِنْ أشْرَفِ الْعِلْمِ التَّحَلّي بِالحِلْمِ.

171. Nothing increases knowledge like acting upon it.

171ـ ما ماتَ مَنْ أحْيى عِلْماً.

172. Knowledge does not benefit the one who does not understand [it] and forbearance is not useful for the one who does not show clemency.

172ـ ما زَكَى الْعِلْمُ بِمِثْلِ العَمَلِ بِهِ.

173. The basis of knowledge is its dissemination.

173ـ ما أفادَ الْعِلْمَ مَنْ لَمْ يَفْهَمْ، ولانَفَعَ الحِلْمَ مَنْ لَمْ يَحْلُمْ.

174. The basis of knowledge is acting upon it.

174ـ مِلاكُ الْعِلْمِ نَشْرُهُ.

175. Coming together to study knowledge is the delight of the scholars.

175ـ مِلاكُ الْعِلْمِ العَمَلُ بِهِ.

176. Gatherings of knowledge are a bounty.

176ـ مُدارَسَةُ الْعِلْمِ لَذَّةُ العُلَماءِ.

177. The adornments of a man are his knowledge and his forbearance.

177ـ مَجالِسُ الْعِلْمِ غَنِيمَةٌ.

178. How good a companion of forbearance knowledge is!

178ـ مُزَيّنُ الرَّجُلِ عِلْمُهُ وحِلْمُهُ.

179. How good a companion of faith knowledge is!

179ـ نِعْمَ قَرينُ الحِلْمِ الْعِلْمُ.

180. How good a guide of faith knowledge is!

180- نِعْمَ قَرينُ الإيمانِ الْعِلْمُ.

181. Do not make enmity with that which you are ignorant of, for indeed most of knowledge is in that which you don't know.

181- نِعْمَ دَليلُ الإيمانِ الْعِلْمُ.

182. There is no provision like knowledge.

182- لاتُعادُوا ما تَجْهَلُونَ، فَإِنَّ أَكْثَرَ الْعِلْمِ فيما لاتَعْرِفُونَ.

183. There is no honour like knowledge.

183- لاذُخْرَ كالْعِلْمِ.

184. There is no nightly conversation partner like knowledge.

184- لاشَرَفَ كَالْعِلْمِ.

185. There is no treasure more worthwhile than knowledge.

185- لاسَميرَ كَالْعِلْمِ.

186. There is no distinction more honourable than knowledge.

186- لاكَنْزَ أَنْفَعُ مِنَ الْعِلْمِ.

187. There is no guide more successful than knowledge.

187- لاعِزّ أَشْرَفُ مِنَ الْعِلْمِ.

188. Knowledge is not acquired except from its masters.

188- لادَليلَ أَنْجَحُ مِنَ الْعِلْمِ.

189. Knowledge does not benefit without [divinely granted] success.

189- لايُؤْخَذُ العِلْمُ إلاّ مِنْ أَرْبابِهِ.

190. Knowledge is not attained with physical comfort.

190- لايَنْفَعُ عِلْمٌ بِغَيْرِ تَوْفيق.

191. Knowledge is not purified without piety.

191- لايُدْرَكُ الْعِلْمُ بِراحَةِ الجِسْمِ.

192. Nobody obtains knowledge except the one who lengthens his study.

192- لايَزْكُو الْعِلْمُ بِغَيْرِ وَرَع.

193. One who has no insight, has no knowledge.

193- لايُحْرِزُ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ.

194. Nobody disparages knowledge and its possessors except the foolish, ignorant one.

194- لاعِلْمَ لِمَنْ لابَصيرَةَ لَهُ.

195. A little knowledge removes a lot of ignorance.

195- لايَسْتَخِفُّ بِالْعِلْمِ وأَهْلِهِ إلاّ أَحْمَقٌ جاهِلٌ.

196. People attain superiority through knowledge and intellect, not by wealth and lineage.

196- يَسيرُ الْعِلْمِ يَنْفي كَثيرَ الجَهْلِ.

197. Knowledge needs action.

197- يَتَفاضَلُ النّاسُ بِالعُلُومِ والعُقُولِ،لابِالأَمْوالِ والأُصُولِ.

198. Knowledge needs forbearance.

198- يَحْتاجُ الْعِلْمُ إلَى العَمَلِ.

199. Knowledge needs suppression [of anger].

199- يَحْتاجُ العِلْمُ إلَى الحِلْمِ.

200. Obey knowledge and disobey ignorance, [for by doing this] you will be successful.

200- يَحْتاجُ الْعِلْمُ إلى الكَظْمِ.

201. Knowledge is the most honourable guidance.

201ـ أطِعِ الْعِلْمَ، وأعْصِ الجَهْلَ تُفْلِحْ.

202ـ الْعِلْمُ أشْرُ فَ هِدايَة.

1. Meaning: take your knowledge from a pure source.
2. Or: …and differentiates the right religion from the wrong [and corrupt] one.
3. As seen in Q35:28

The Scholar-العالِمُ

1. The scholar is one whose actions attest to the veracity of his words.

1ـ اَلعالِمُ مَنْ شَهِدَتْ بِصِحَّةِ أقْوالِهِ أفْعالُهُ.

2. Scholars are strangers [in their own land] because of the large numbers of ignorant people.

2ـ اَلعُلَماءُ غُرَباءٌ لِكَثْرَةِ الجُهّالِ.

3. The scholar is one who is not satisfied with [his] knowledge nor does he allow himself to be satiated by it.

3ـ اَلعالِمُ مَنْ لايَشْبَعُ مِنَ العِلْمِ، وَلايَتَشَبَّعُ بِهِ.

4. The scholar recognizes the ignorant one because he used to be ignorant [himself] before.

4ـ اَلعالِمُ يَعْرِفُ الجاهِلَ لأنَّهُ كانَ قَبْلُ جاهِلاً.

5. The scholar who is truly a scholar, is one who does not prevent the servants from having hope in the mercy of Allah and [at the same time] does not give them false security from the scheme of Allah.

5ـ اَلعالِمُ كُلُّ العالِمِ مَنْ لَمْ يَمْنَعِ العِبادَ الرَّجاءَ لِرَحْمَةِ اللّهِ ولَمْ يُؤْمِنْهُمْ مَكْرَاللّهِ.

6. The scholar and the student are partners in reward; there no good in anything between this.1

6ـ اَلعالِمُ والمُتَعَلِّمُ شَريكانِ فِي الأجْرِ، وَلاخَيْرَ فيما بَيْنَ ذلِكَ.

7. Scholars are the purest of people in character and the least rooted in [vain] desires.

7ـ اَلعُلَماءُ أطْهَرُ النّاسِ أخْلاقاً، وأقَلُّهُمْ فِي المَطامِعِ أعْراقاً.

8. The scholar is a living [person] among the dead.

8ـ اَلعالِمُ حَيٌّ بَيْنَ المَوْتى.

9. Be careful not to disparage scholars, for indeed this will degrade you and make others think ill of you and expect evil from you.

9ـ إيّاكَ أنْ تَسْتَخِفَّ بِالعُلَماءِ، فَإنَّ ذلِكَ يُزْري بِكَ، ويُسِيءُ الظَّنَّ بِكَ، والمَخِيلَةَ فيكَ.

10. The most learned among you are the most fearful of you.

10ـ أعْلَمُكُمْ أخْوَفُكُمْ.

11. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

11ـ أوْلَى النّاسِ بِالأنْبِياءِ، أعْلَمُهُمْ بِما جاؤُا بِهِ.

12. The most learned person is the one who is most infatuated with knowledge.

12ـ أَعْلَمُ النّاسِ اَلمُسْتَهْتَرُ بِالعِلْمِ.

13. The most learned of people about Allah, the Glorified, are the most fearful of Him.

13ـ أَعْلَمُ النّاسِ بِاللّهِ سُبْحانَهُ أَخْوَفُهُمْ مِنْهُ.

14. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

14ـ أَعْلَمُ النّاسِ بِاللّهِ أَرْضاهُمْ بِقَضائِهِ.

15. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

15ـ أَعْظَمُ النّاسِ عِلْماً أَشَدُّهُمْ خَوْفاً لِلّهِ سُبْحانَهُ.

16. The most learned of people about Allah are those who are most fearful of Him.

16ـ أَعْلَمُ النَّاسِ بِاللّهِ أَكْثَرُهُمْ خَشْيَةً لَهُ.

17. The most hated of servants in the sight of Allah is the haughty scholar.

17ـ أَبْغَضُ العِبادِ إِلَى اللّهِ سُبْحانَهُ العالِمُ المُتَجَبِّرُ.

18. Those with the greatest burden among the people are the scholars who exceed the limits.

18ـ أَعْظَمُ النّاسِ وِزراً اَلعُلَماءُ المُفَرِّطُونَ.

19. The most regretful of all people at the time of death are the scholars who don't act on their knowledge.

19ـ أَشَدُّ النّاسِ نَدَماً عِنْدَ المَوْتِ العُلَماءُ غَيْرُ العامِلِينَ.

20. The most learned of people is one whose doubt does not dispel his certainty.

20ـ أَعْلَمُ النّاسِ مَنْ لَمْ يُزِلِ الشَّكُّ يَقينَهُ.

21. The person who is most learned about Allah is he who asks from Him the most.

21ـ أَعْلَمُ النّاسِ بِاللّهِ أَكْثَرُهُمْ لَهُ مَسْئَلَةً.

22. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

22ـ إِنَّ رُواةَ العِلْمِ كَثِيرٌ، ورُعاتَهُ قَليلٌ.

23. Verily the people who are most deserving of the [guidance of the] Prophets – peace be upon them – are those who have the most knowledge about (or act upon) their teachings.

23ـ إِنَّ أَوْلَى النّاسِ بِالأَنْبِياءِ ـ عَلَيْهِمُ السّلامُ ـ أَعْلَمُهُمْ (اَعْمَلُهُم) بِما جاؤُا بِهِ.

24. The scholar is honoured because of his knowledge, the elderly because of his age, the doer of good because of his goodness and the king because of his kingship.

24ـ يُكْرَمُ العالِمُ لِعِلْمِهِ، والكَبيرُ لِسِنِّهِ، وذُو المَعْرُوفِ لِمَعْرُوفِهِ، وَالسُّلْطانُ لِسُلْطانِهِ.

25. The scholars are judges over the people.

25ـ اَلعُلَماءُ حُكّامٌ عَلَى النّاسِ.

26. The scholar is alive even when he is dead.

26ـ اَلعالِمُ حَيٌّ، وإنْ كانَ مَيّتاً.

27. The scholar is one who knows his [own] status [and worth].

27ـ اَلعالِمُ مَنْ عَرَفَ قَدْرَهُ.

28. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

28ـ اَلعالِمُ يَنْظُرُ بِقَلْبِهِ وَخاطِرِهِ، اَلجاهِلُ يَنْظُرُ بِعَيْنِهِ وَناظِرِهِ.

29. The scholar is a person who does not get weary of gaining knowledge.

29ـ اَلعالِمُ الَّذي لايَمُلُّ مِنْ تَعَلُّمِ العِلْمِ.

30. Scholars live on as long as the day and night remains.

30ـ اَلعُلَماءُ باقُونَ ما بَقِيَ اللَّيْلُ والنَّهارُ.

31. The concealer of knowledge is not certain of being correct in it.

31ـ اَلْكاتِمُ لِلْعِلْمِ غَيْرُ واثِق بِالإصابَةِ فيهِ.

32. Only he is a scholar whose knowledge calls him to piety and God-wariness, to abstinence from the

pleasures of the transient world and to infatuation with the heavenly abode.

32ـ إنَّمَا العالِمُ مَنْ دَعاهُ عِلْمُهُ إلَى الوَرَعِ والتُّقى، والزُّهْدِ في عالَمِ الفَناءِ، والتَّوَلُّهِ بِجَنَّةِ المَأْوى.

33. The bane of scholars is love for leadership [and authority].

33ـ آفَةُ العُلَماءِ حُبُّ الرِّياسَةِ.

34. When you see a [true] scholar, be a servant to him.

34ـ إذا رَأَيْتَ عالِماً فَكُنْ لَهُ خادِماً.

35. Congratulations to the scholar who knows and thus restrains himself [from sin], and who fears the sudden coming [of death] so he prepares himself and gets ready. If he is questioned he articulates, and if he is left he remains silent; his speech is accurate and his silence is not because of his inability to give an answer.

35ـ بَخٍّ بَخٍّ لِعالِمٍ عَلِمَ فَكَفَّ، وخافَ البَياتَ فَأَعَدَّ واسْتَعَدَّ، إنْ سُئِلَ أفْصَحَ، وإنْ تُرِكَ سَكَتَ (صَمَتَ)، كَلامُهُ صَوابٌ، وسُكُوتُهُ عَنْ غَيْرِ عَيّ عَنِ الجَوابِ.

36. Sit in the company of scholars and you will be felicitous.

36ـ جالِسِ العُلَماءَ تَسْعَدْ.

37. Sit in the company of scholars and you will increase your knowledge.

37ـ جالِسِ العُلَماءَ تَزْدَدْ عِلْماً.

38. The beauty of a scholar is [in] his acting upon his knowledge.

38ـ جَمالُ العالِمِ عَمَلُهُ بِعِلْمِهِ.

39. Sit with the scholars and your knowledge will increase, your etiquette will improve and your soul will become purified.

39ـ جالِسِ العُلَماءَ، يَزْدَدْ عِلْمُكَ، ويَحْسُنْ أدَبُكَ، وتَزْكُ نَفْسُكَ.

40. Be close to the scholars and you will perceive.

40ـ جاوِرِ العُلَماءَ تَسْتَبْصِرْ.

41. Many a scholar is killed by his knowledge.

41ـ رُبَّ عالِم قَتَلَهُ عِلْمُهُ.

42. Many a person who claims to have knowledge is not a scholar.

42ـ رُبَّ مُدَّع لِلْعِلْمِ لَيْسَ بِعالِم.

43. Many a scholar does not benefit [from his knowledge].

43ـ رُبَّ عالِم غَيْرُ مُنْتَفِع.

44. The rank of a scholar is the highest of ranks.

44ـ رُتْبَةُ العالِمِ أعْلَى المَراتِبِ.

45. The lapse [and misguidance] of a scholar corrupts entire worlds.

45ـ زَلَّةُ العالِمِ تُفْسِدُ عَوالِمَ.

46. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

46ـ زَلَّةُ العالِمِ كَانْكِسارِ السَّفينَةِ، تَغْرَقُ، وتُغَرِّقُ مَعَها غَيْرَها.

47. The lapse of a scholar is a serious offence.

47ـ زَلَّةُ العالِمِ كَبِيرَةُ الجِنايَةِ.

48. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

48ـ عَلَى العالِمِ أنْ يَتَعَلَّمَ مالَمْ يَعْلَمْ، وَيُعَلِّمَ النّاسَ ما قَدْ عَلِمَ.

49. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

49ـ عَلَى العالِمِ أنْ يَعْمَلَ بِما عَلِمَ، ثُمَ يَطْلُبُ تَعَلُّمَ ما لَمْ يَعْلَمْ.

50. A scholar who opposes you is better than the ignorant person who assists you.

50ـ عالِمٌ مُعانِدٌ خَيْرٌ مِنْ جاهِلٍ مُساعِدٍ.

51. Every scholar is fearful [of Allah].

51ـ كُلُّ عالِمٍ خائِفٌ.

52. How many a scholar is corrupt and [how many] a worshipper is ignorant, so be wary of the corrupt among the scholars and the ignorant among the worshippers.

52ـ كَمْ مِنْ عالِمٍ فاجِرٍ وعابِدٍ جاهِلٍ، فَاتَّقُوا الفاجِرَ مِنَ العُلَماءِ، وَالجاهِلَ مِنَ المُتَعَبِّدينَ.

53. It is enough of ignorance for a scholar that his actions contradict his knowledge.

53ـ كَفى بِالعالِمِ جَهْلاً أنْ يُنافِيَ عِلْمَهُ عَمَلُهُ.

54. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

54ـ كُنْ عالِماً ناطِقاً، أوْ مُسْتَمِعاً واعِياً، وإيّاكَ أنْ تَكُونَ الثّالِثَ.

55. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

55ـ كُنْ عالِماً بِالحَقِّ، عامِلاً بِهِ، يُنْجِكَ اللّهُ سُبْحانَهُ.

56. If the people of knowledge were to carry it as it deserves to be carried, Allah and His angels would surely love them, but they bear it in order to seek worldly gain, so Allah, the Exalted, is displeased with them and they are thus abased by it.

56ـ لَوْ أنَّ أهْلَ العِلْمِ حَمَلُوهُ بِحَقِّهِ لأحَبَّهُمُ اللّهُ ومَلائِكَتُهُ، ولكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنيا، فَمَقَتَهُمُ اللّهُ تَعالى وهانُوا عَلَيْهِ.

57. One who has knowledge asks good [and pertinent] questions.

57ـ مَنْ عَلِمَ أحْسَنَ السُّؤالَ.

58. One who knows must act upon his knowledge.

58ـ مَنْ عَلِمَ عَمِلَ.

59. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

59ـ مَنْ عَلِمَ (عَمِلَ) هْتَدى.

60. One who wastes his knowledge [by not acting upon it] faces turmoil.

60ـ مَنْ أضاعَ عِلْمَهُ اِلْتَطَمَ.

61. One who reveres a scholar has revered his Lord.

61ـ مَنْ وَقَّرَ عالِماً فَقَدْ وَقَّرَ رَبَّهُ.

62. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

62ـ مَنْ لَمْ يَتَعاهَدْ عِلْمَهُ فِي الخَلاءِ فَضَحَهُ فِي المَلاءِ.

63. One who claims to have reached the end of knowledge has manifested the highest level of ignorance.

63ـ مَنِ ادَّعى مِنَ العِلْمِ غايَتَهُ فَقَدْ أظْهَرَ مِنْ جَهْلِهِ نِهايَتَهُ.

64. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the

one who seeks it.

64ـ مِنَ المَفْرُوضِ عَلى كُلِّ عالِم أنْ يَصُونَ بِالوَرَعِ جانِبَهُ، وأنْ يَبْذُلَ عِلْمَهُ لِطالِبِهِ.

65. Considering your knowledge (or action) as little is from the excellence of your knowledge.

65ـ مِنْ فَضْلِ عِلْمِكَ اِسْتِقْلالُكَ لِعِلْمِكَ (لِعَمَلِكَ).

66. He who does not act upon his knowledge has not truly gained knowledge.

66ـ ما عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

67. How many are those who gain knowledge but do not follow it!

67ـ ما أكْثَرَ مَنْ يَعْلَمُ العِلْمَ وَلا يَتَّبِعُهُ.

68. Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until He had made it incumbent upon the learned to teach.

68ـ ما أخَذَ اللّهُ سُبْحانَهُ عَلَى الجاهِلِ أنْ يَتَعَلَّمَ حَتّى أخَذَ عَلَى العالِمِ أنْ يُعَلِّمَ.

69. Only two [types of] people have broken my back: the impudent scholar and the ignorant worshipper. One drives people away from the truth by his immorality and the other invites people to falsehood with his devotion.

69ـ ما قَصَمَ ظَهْري إلاّ رَجُلانِ: عالِمٌ مُتَهَتِّكٌ وجاهِلٌ مُتَنَسِّكٌ، هذا يُنَفِّرُ عَنْ حَقِّهِ بِهَتْكِهِ، وهذا يَدْعُو إلى باطِلِه بِنُسْكِهِ.

70. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

70ـ مُنافَسَةُ (مُناقَشَةُ) العُلَماءِ تُنْتِجُ فَوائِدَهُمْ، وتَكْسِبُ فَضائِلَهُمْ.

71. The keepers of material treasures are annihilated while they are [still] alive while the scholars remain as long as the nights and days remain. Their bodies are lost but their examples [and teachings continue to] remain in the hearts.

71ـ هَلَكَ خُزّانُ الأمْوالِ وهُمْ أحْياءٌ، والعُلَماءُ باقُوْنَ ما بَقِيَ اللَّيْلُ وَالنَّهارُ، أعْيانُهُمْ مَفْقُودَةٌ وأمْثالُهُمْ فِي القُلُوبِ مَوْجُودَةٌ.

72. Never disrespect a scholar, even if he is lowly.

72ـ لاتَزْدَرِيَنَّ العالِمَ وإنْ كانَ حَقيراً.

73. There is no lapse more serious than the lapse of a scholar.

73ـ لازَلَّةَ أشَدُّ مِنْ زَلَّةِ عالِم.

74. A scholar is not a true scholar until he stops being jealous of one who is above him, does not demean one who is below him and does not take in return for his knowledge anything of the vanities of this world.

74ـ لايَكُونُ العالِمُ عالِماً حَتّى لايَحْسُدَ مَنْ فَوْقَهُ، ولايَحْتَقِرَ مَنْ دُونَهُ، وَلايَأْخُذُ عَلى عِلْمِهِ شَيْئاًمِنْ حُطامِ الدُّنيا.

75. The knowledge of a man should surpass his speech and his intelligence should prevail over his tongue.

75ـ يَنْبَغي أنْ يَكُونَ عِلْمُ الرَّجُلِ زائِداً عَلى نُطْقِهِ، وعَقْلُهُ غالِباً عَلى لِسانِهِ.

76. The bane of the masses is a corrupt scholar.

76ـ آفَةُ العامَّةِ العالِمُ الفاجِرُ.

1. Meaning there is no good in anyone other than the scholar and the student.

Education and learning-التعليم والتعلّم

1. The most helpful thing in purifying the intellect is education.

1ـ أعْوَنُ الأشْياءِ عَلى تَزْكِيَةِ العَقْلِ التَّعْليمُ.

2. Learn and you will become knowledgeable, honour and you will be honoured.

2ـ تَعَلَّمْ تَعْلَمْ، وتَكَرَّمْ تُكْرَمْ.

3. Be humble in front of the one from whom you gain knowledge and the one whom you teach; and do not be from among the haughty scholars, lest your ignorance rises alongside you knowledge.

3ـ تَواضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ العِلْمَ، ولِمَنْ تُعَلِّمُونَهُ، ولاتَكُونُوا مِنْ جَبابِرَةِ العُلَماءِ، فَلا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ.

4. Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are poor it will provide for you (or guard you).

4ـ تَعَلَّمِ العِلْمَ فَإنَّكَ إنْ كُنْتَ غَنِيّاً زانَكَ، وإنْ كُنْتَ فَقيراً مانَكَ (صانَكَ).

5. Learn the knowledge of the one who knows, and teach your knowledge to the one who is ignorant, for if you do this, he will be teach you that which you are ignorant of and you will benefit [others] with what you have learnt.

5ـ تَعَلَّمْ عِلْمَ مَنْ يَعْلَمُ، وعَلِّمْ عِلْمَكَ مَنْ يَجْهَلُ، فَإذا فَعَلْتَ ذلِكَ، عَلَّمَكَ ما جَهِلْتَ، وانْتَفَعْتَ بِما عَلِمْتَ.

6. He who places knowledge with one who is unworthy of it has wronged it [or him].

6ـ واضِعُ العِلْمِ عِنْدَ غَيْرِ أَهْلِهِ ظالِمٌ لَهُ.

7. Through education, knowledge is gained.

7 ـ بِالتَّعَلُّمِ يُنالُ العِلْمُ.

8. Gain knowledge and you will be known by it, act upon it and you will be one of its worthy possessors.

8ـ تَعَلَّمُوا العِلْمَ تُعْرَفُوا بِهِ، واعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

The student-المتعلم والمستمع

1. If you are not an articulating scholar then be an attentive listener.

1ـ إذا لَمْ تَكُنْ عالِماً ناطِقاً فَكُنْ مُسْتَمِعاً واعِياً.

2. The student must discipline himself in his quest for knowledge and must neither become bored of his studies nor overestimate what he already knows.

2ـ عَلَى المُتَعَلِّمِ أنْ يَدْأبَ نَفْسَهُ في طَلَبِ العِلْمِ، وَلايَمَلَّ مِنْ تَعَلُّمِهِ وَلايَسْتَكْثِرُ ما عَلِمَ.

3. One who learns becomes knowledgeable.

3ـ مَنْ تَعَلَّمَ عَلِمَ.

4. One who does not learn does not become knowledgeable.

4ـ مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

5. One who gains knowledge so that he can act upon it is not distressed by its dullness.

5ـ مَنْ تَعَلَّمَ العِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسادُهُ.

6. One who does not learn in his young age, does not progress in his old age.

6ـ مَنْ لَمْ يَتَعَلَّمْ فِي الصِّغَرِ لَمْ يَتَقَدَّمْ فِي الكِبَرِ.

7. One who does not bear the hardships of gaining knowledge (or education) remains in the abject ignorance?

7ـ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ التَّعْليمِ(التَّعَلُّمِ) بَقِيَ في ذُلِّ الجَهْلِ.

8. One who does not discipline himself (or spend his life) in acquiring knowledge cannot gain great successes.

8ـ مَنْ لَمْ يُدْئِبْ (لَمْ يُذِبْ) نَفْسَهُ فِي اكْتِسابِ العِلْمِ لَمْ يُحْرِزْ قَصَباتِ السَّبْقِ.

9. The one who does not know must never be too proud to learn.

9ـ لايَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أَنْ يَتَعَلَّمَ.

10. Do not speak to the ignorant ones about that which they do not know such that they belie you, for indeed your knowledge has a right over you and its right is that you bestow it to those who are deserving of it and deny it to those who are not deserving of it.

10ـ لاتُحَدِّثِ الجُهّالَ بِما لايَعْلَمُونَ فَيُكَذِّبُوكَ بِهِ، فَإِنَّ لِعِلْمِكَ عَلَيْكَ حَقّاً، وحَقُّهُ عَلَيْكَ بَذْلَهُ لِمُسْتَحِقِّهِ ومَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

11. One who is haughty does not learn.

11ـ لايَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

Age and Lifespan-العمر

1. The age up to which Allah, the Glorified, accepts the excuse of human beings and warns them is sixty years.

1ـ اَلعُمْرُ الَّذي أَعْذَرَ اللّهُ سُبْحانَهُ فيهِ إِلَى ابْنِ آدَمَ وأَنْذَرَ، السِّتُّونَ.

2. The age in which a person reaches maturity is forty.

2ـ اَلعُمْرُ الَّذي يَبْلُغُ الرَّجُلُ فيهِ الأَشُدَّ، اَلأَرْبَعُونَ.

3. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

3ـ إحْذَرُوا ضِياعَ الأعْمارِ فيما لايَبْقى لَكُمْ، فَفائِتُها لايَعُودُ.

4. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

4ـ إنَّ عُمْرَكَ مَهْرُ سَعادَتِكَ، إنْ أنْفَذْتَهُ (أنْفَدْتَهُ) في طاعَةِ رَبِّكَ.

5. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

5ـ إنَّ أنْفاسَكَ أجْزاءُ عُمْرِكَ، فَلا تُفْنِها إلاّ في طاعَة تُزْلِفُكَ.

6. Verily your lifetime is the time which you find yourself in.

6ـ إنَّ عُمْرَكَ وَقْتُكَ الَّذي أنْتَ فيهِ.

7. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

7ـ إنَّ عُمْرَكَ عَدَدَ أنْفاسِكَ، وعَلَيْها رَقيبٌ تُحْصيها.

8. Indeed the night and day are quick in razing the lifetimes.

8ـ إنَّ اللَّيْلَ والنَّهارَ مُسْرِعانِ في هَدْمِ الأعْمارِ.

9. Indeed your life’s past is that which has come to pass and its future is hope, and the present is [time for] action.

9ـ إنَّ ماضِيَ عُمْرِكَ أجَلٌ، وآتِيَهُ أمَلٌ، والوَقْتُ عَمَلٌ.

10. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

10ـ إنَّ غايَةً تَنْقُصُهَا اللَّحْظَةُ، وتَهْدِمُهَا السّاعَةُ، لَحَرِيَّةٌ بِقَصرِ المُدَّةِ.

11. Indeed deceived is the one who is deluded with regards to his life and enviable is one who spends his life in the obedience of his Lord.

11ـ إنَّ المَغْبُونَ مَنْ غَبِنَ عُمْرَهُ، وإنَّ المَغْبُوطَ مَنْ أَنْفَذَ عُمْرَهُ في طاعَةِ رَبِّهِ.

12. The lifespan [of a person] is [made up of] a specific number of breaths.

12ـ اَلعُمْرُ أَنْفاسٌ مُعَدَّدَةٌ.

13. How can one be pleased with a lifetime that is diminished by [the passing of] hours?!

13ـ كَيْفَ يُفْرَحُ بِعُمْر تَنْقُصُهُ السّاعاتُ.

14. There is nothing more valuable than red sulphur, except that which remains from the lifetime of a believer.

14ـ لَيْسَ شَـيْءٌ أَعَزَّ مِنَ الكِبْرِيتِ الأَحْمَرِ إلاّ ما بَقِيَ مِنْ عُمْرِ المُؤْمِنِ.

15. One whose life is long, his tribulations become many.

15ـ مَنْ طالَ عُمْرُهُ كَثُرَتْ مَصائِبُهُ.

16. One whose life is long gets afflicted by [the loss of] his dear and beloved ones.

16ـ مَنْ طالَ عُمْرُهُ فُجِعَ بِأعِزَّتِهِ وأحِبّائِهِ.

17. One who spends his life in other than that which will save him [in the Hereafter] has missed his objective.

17ـ مَنْ أفْنى عُمْرَهُ في غَيْرِ ما يُنْجيهِ فَقَدْ أضاعَ مَطْلَبَهُ.

18. An hour of your time does not pass but that it cuts away a portion of your lifespan.

18ـ مَا انْقَضَتْ ساعَةٌ مِنْ دَهْرِكَ إلاّ بِقِطْعَة مِنْ عُمْرِكَ.

19. Do not waste your lifetime in useless pastimes, thereby leaving this world without any hope [in the Hereafter].

19ـلاتُفْنِ عُمْرَكَ فِي المَلاهي فَتَخْرُجَ مِنَ الدُّنيا بِلا أمَل.

20. With the progression of days and nights, nothing remains of the lifetimes.

20ـ لابَقاءَ لِلأعْمارِ مَعَ تَعاقُبِ اللَّيْلِ والنَّهارِ.

21. Nobody knows how much longer he has to live except a Prophet or a man of truth.

21ـلايَعْرِفُ قَدْرَ ما بَقِيَ مِنْ عُمْرِهِ إلاّ نَبِيٌّ أوْ صِدّيقٌ.

22. Lifetime is diminished by moments.

22ـ اَلعُمْرُ تُفْنِيهِ اللَّحَظاتُ.

23. Guard your lifetime from being wasted in other than acts of worship and obedience [to Allah].

23ـ اِحْفَظْ عُمْرَكَ مِنَ التَّضْييعِ لَهُ في غَيْرِ العِبادَةِ والطّاعاتِ.

Development and prosperity-العُمران

1. The bane of development and prosperity is the oppression of a tyrant.

1ـ آفَةُ العُمْرانِ جَوْرُ السُّلْطانِ.

Delving deep-التعمّق

1. One who delves too deep [in trying to understand the essence of Allah] does not return to the truth.

1ـ مَنْ تَعَمَّقَ لَمْ يَنْبُ إلَى الحَقِّ.

Actions and deeds-الأعمال

1. Action without knowledge is misguidance.

1ـ اَلْعَمَلُ بِلا عِلْمٍ ضَلالٌ.

2. Righteous action is the better of the two provisions.

2ـ اَلْعَمَلُ الصَّالِحُ أفْضَلُ الزادَيْنِ.

3. Action in obedience to Allah is more beneficial, and being truthful is more beautiful and [makes one

more] successful.

ـ اَلْعَمَلُ بِطاعَةِ اللّهِ أرْبَحُ، ولِسانُ الصِّدْقِ أزْيَنُ وأنْجَحُ.

4. The actions of servants in this world are [brought] before their eyes in the Hereafter.

4ـ أعْمالُ العِبادِ فِي الدُّنيا نَصْبُ أعْيُنِهِمْ فِي الآخِرةِ.

5. Honour in the sight of Allah, the Glorified, is through righteous actions, not by beautiful words.

5ـ أشْـرَفُ عِنْدَ اللّهِ سُبْحانَهُ بِحُسْنِ الأعْمالِ، لابِحُسْنِ الأقْوالِ.

6. Falling short in action, for the one who is certain of its reward, is foolishness.

6ـ اَلتَّقْصِيرُ فِي العَمَلِ لِمَنْ وَثِقَ بِالثَّوابِ عَلَيْهِ غَبْنٌ.

7. Busying oneself with that which will not accompany you after death is from the greatest weakness.

7ـ اِشْتِغالُ النَّفْسِ بِما لايَصْحَبُها بَعْدَ المَوْتِ مِنْ أكْثَرِ الوَهْنِ.

8. Acting upon [one's] knowledge is from the perfection of blessings.

8 ـ اَلْعَمَلُ بِالعِلْمِ مِنْ تَمامِ النِّعْمَةِ.

9. Utterances are recorded, secrets are [going to be] revealed and every soul is held hostage by what it has earned.

9ـ اَلأقاويلُ مَحْفُوظَةٌ، والسَّرائِرُ مَبْلُوَّةٌ، وكُلُّ نَفْس بِما كَسَبَتْ رَهِينَةٌ.

10. The [most] righteous companion is righteous action.

10ـ اَلقَرينُ الصّالِحُ هُوَ العَمَلُ الصّالِحُ.

11. Act [in this world] so that you can store [provisions for the Hereafter].

11ـ اِعْمَلْ تَدَّحِرْ.

12. Act upon [your] knowledge and you will attain [great] benefit.

12ـ اِعْمَلْ بِالعِلْمِ تُدْرِكْ غُنْماً.

13. Make your [righteous] action your friend your [false] aspiration your enemy.

13ـ اِجْعَلْ رَفيقَكَ عَمَلَكَ، وعَدُوَّكَ أَمَلَكَ.

14. Act like one who knows that Allah will surely recompense him for his evil and good deeds.

14ـ اِعْمَلْ عَمَلَ مَنْ يَعْلَمُ أَنَّ اللّهَ مُجازِيهِ بِإِسائَتِهِ وإِحْسانِهِ.

15. Strive hard in your work and do not be a storekeeper for others.

15ـ اِسْعَ في كَدْحِكَ، ولاتَكُنْ خازِناً لِغَيْرِكَ.

16. Act upon [your] knowledge and you will be felicitous.

16ـ اِعْمَلُوا بِالعِلْمِ تَسْعَدُوا.

17. When you know, act.

17ـ اِعْمَلُوا إذا عَلِمْتُمْ.

18. Perform good deeds while [you are in place where] deeds benefit, supplication is answered and repentance is raised [and accepted].

18ـ اِعْمَلُوا، وَالْعَمَلُ يَنْفَعُ، والدُّعاءُ يُسْمَعُ، والتَّوْبَةُ تُرْفَعُ.

19. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

19ـ أعْرِضُوا عَنْ كُلِّ عَمَل بِكُمْ غِنًى عَنْهُ، واشْغَلُوا أنْفُسَكُمْ مِنْ أمْرِ الآخِرَةِ بِما لابُدَّ لَكُمْ عَنْهُ.

20. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

20ـ اِعْمَلُوا لِيَوْم تُذْخَرُ لَهُ الذَّخائِرُ، وتُبْلى فيهِ السَّرائِرُ.

21. Work while you are still alive, and while the books are [still] open, repentance is [still] accepted, the one who has strayed is [still] called [back], and the sinner is [still] given hope [of forgiveness]; before action abates, time expires, life ends and the door of repentance is closed.

21ـ اِعْمَلُوا وأنْتُمْ في آوِنَةِ البَقاءِ، والصُّحُفُ مَنْشُورَةٌ، والتَّوْبَةُ مَبْسُوطَةٌ، والمُدْبِرُ يُدْعى، والمُسِيءُ يُرْجى قَبْلَ أنْ يَخْمُدَ العَمَلُ، ويَنْقَطِعَ المَهَلُ، وَتَنْقَضِيَ المُدَّةُ، ويُسَدَّ بابُ التَّوْبَةِ.

22. Be wary of every action which, when its doer is asked about it, he feels ashamed and denies it.

22ـ اِحْذَرْ كُلَّ عَمَل إذا سُئِلَ عَنْهُ صاحِبُهُ، اِسْتَحْيى مِنْهُ وأَنْكَرَهُ.

23. Be wary of every action that is done in private and causes embarrassment in public.

23ـ اِحْذَرْ مِنْ كُلِّ عَمَل يُعْمَلُ فِي السِّرِّ، ويُسْتَحْيى مِنْهُ فِي العَلانِيَةِ.

24. Be wary of every action that the doer is pleased to perform himself but hates Muslims at large to perform.

24ـ اِحْذَرْ كُلَّ عَمَل يَرْضاهُ عامِلُهُ لِنَفْسِهِ، ويَكْرَهُهُ لِعامَّةِ المُسْلِمينَ.

25. Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming of death.

25ـ اِحْذَرُوا سُوءَ الأعْمالِ، وغُرُورَ الآمال، ونَفادَ الأمَلِ، وهُجُومَ الأجَلِ.

26. You must keep away from evil action, for indeed it dishonours your reputation and increases your burden.

26ـ إيّاكَ وفِعْلَ القَبِيحِ، فَإنَّهُ يُقَبِّحُ ذِكْرَكَ، ويُكَثِّرُ وِزْرَكَ.

27. Keep away from every act that repels the freeman from you, or lowers your status, or brings harm upon you, or because of which you have to bear a burden on the Day of Judgment.

27ـ إيّاكَ وكُلَّ عَمَل يُنَفِّرُ عَنْكَ حُرّاً، أوْ يُذِلُّ لَكَ قَدْراً أوْ يَجْلِبُ عَلَيْكَ شَـرّاً، أوْ تَحْمِلُ بِهِ إلَى القِيامَةِ وِزْراً.

28. Is no one ready to work for his soul before the day of his misery [and adversity]?!

28ـ ألا عامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

29. Act now, while the tongues are free, the bodies are healthy, the limbs can be flexed, there is room for change and the area of movement is vast; before all this is lost and death comes – so be certain about its coming and do not wait for it to overtake you.

29ـ أَلا فَاعْمَلُوا والأَلْسُنُ مُطْلَقَةٌ، والأَبْدانُ صَحيحَةٌ، والأَعْضاءُ لُدْنَةٌ، وَالمُنْقَلَبُ فَسِيحٌ، والمَجالُ عَريضٌ، قَبْلَ إِزْهاقِ الفَوْتِ، وحُلُولِ المَوْتِ، فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ، ولاتَنْتَظِرُوا قُدُومَهُ.

30. Act now, O servants of Allah, while the neck is free [from the noose] and the spirit is unfettered in the period of guidance, while the bodies are at ease and the rest of your life lies ahead, while you have the free will to act, the opportunity to seek repentance and chance to rectifying your misdeeds. [So act] before you are overtaken by straitened circumstances and distress, fear and weakness, and before the approach of the anticipated hidden one (i.e. the Angel of Death) and the seizing of the Almighty, the Omnipotent.

30ـ أَلا فَاعْمَلُوا عِبادَاللّهِ، والخَناقُ مُهْمَلٌ، والرُّوحُ مُرْسَلٌ في فِينَةِ الإِرْشادِ، وراحَةِ الأَجسادِ، ومَهَلِ البَقيَّةِ وأُنُفِ المَشِيَّةِ، وإِنْظارِ التَّوبَةِ، وَانْفِساحِ الحَوْبَةِ، قَبْلَ الضَّنْكِ والمَضيقِ، والرَّدْعِ، والزُّهُوقِ، قَبْلَ قُدُومِ الغائِبِ المُنْتَظَرِ، وأَخْذَةِ العَزيزِ المُقْتَدِرِ.

31. Indeed you are in the days of hope after which is death; so whoever acts in the days of his hope before the coming of his death, his action benefits him and his death does him no harm.

31ـ أَلا وإِنَّكُمْ في أَيَّامِ أَمَلٍ مِنْ وَرائِهِ أَجَلٌ، فَمَنْ عَمِلَ في أَيّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، نَفَعَهُ عَمَلُهُ، ولَم يَضُرُرْهُ أَجَلُهُ.

32. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

32ـ أَيْنَ الَّذينَ أَخْلَصُوا أَعْمالَهُمْ لِلّهِ، وطَهَّرُوا قُلُوبَهُمْ بِمَواضِعِ ذِكْرِ (نَظَرِ) اللّهِ؟!

33. The most honourable action is obedience [to Allah].

33ـ أَشْرَفُ الأعْمالِ اَلطّاعَةُ.

34. The best action is that which is done with sincerity.

34ـ أفْضَلُ العَمَلِ ما أُخْلِصَ فيهِ.

35. The best action is that by which the pleasure of Allah is sought.

35ـ أفْضَلُ العَمَلِ ما أُرِيْدَ بِهِ وَجْهُ اللّهِ.

36. The most beneficial provision [for the hereafter] is good deeds.

36ـ أنْفَعُ الذَّخائِرِ صالِحُ الأعْمالِ.

37. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

37ـ أقْرَبُ النّاسِ مِنَ الأنْبِياءِ أعْمَلُهُمْ بِما أمَرُوا بِهِ.

38. The best of actions is restraining oneself from evil.

38ـ أحْسَنْ الفِعْلِ الكَفُّ عَنِ القَبِيحِ.

39. The most truthful of utterances is that which is spoken with the tongue of action.

39ـ أصْدَقُ المَقالِ ما نَطَقَ بِهِ لِسانُ الحالِ.

40. The best of speech is that which is affirmed by good actions.

40ـ أَحْسَنُ المَقالِ ما صَدَّقَهُ حُسْنُ الفِعالِ.

41. The best of actions is espousing the truth.

41ـ أَفْضَلُ الأعمالِ لُزُومُ الحَقِّ.

42. The best of actions is that which corresponds to the truth, and the best speech is that which matches with the facts.

42ـ أَحْسَنُ الأفْعالِ ما وافَقَ الحَقَّ، وأَفْضَلُ المَقالِ ما طابَقَ الصِّدْقَ.

43. Action is the symbol [and an indication] of one's interior.

43ـ اَلْعَمَلُ عُنْوانُ الطَّوِيَّةِ.

44. Good action is the mark [and distinguishing quality] of the believer.

44ـ اَلْعَمَلُ شِعارُ المُؤْمِنِ.

45. Good action is the most perfect legacy.

45ـ اَلْعَمَلُ أَكْمَلُ خَلَف.

46. Good action is the superior [form of] piety (or piety is the most preferred action).

46ـ اَلْعَمَلُ (اَلوَرَعُ عَمَلٌ راجِحٌ) وَرَعٌ راجِحٌ.

47. Good action is the [close] companion of the believer.

47ـ اَلْعَمَلُ رَفيقُ المُوقِنِ.

48. Nothing accompanies a person [to his grave] except [his] deeds.

48ـ اَلمَرْءُ لايَصْحَبُهُ إلاّ العَمَلُ.

49. Actions in this world are the wares for trade in the Hereafter.

49ـ اَلأعْمالُ فِي الدُّنيا تِجارَةُ الآخِرَةِ.

50. The action done in obedience to Allah is more profitable.

50ـ اَلْعَمَلُ بِطاعَةِ اللّهِ أرْبَحُ.

51. Beautiful action indicates strong determination [and earnest effort].

51ـ اَلفِعْلُ الجَمِيلُ يُنْبِئُ عَنْ عُلُوِّ الهِمَّةِ.

52. All action is [as worthless] as scattered dust except that which is done with sincerity.

52ـ اَلْعَمَلُ كُلُّهُ هَباءٌ إلاّ ما أُخْلِصَ فيهِ.

53. If you wish to work, then work for that which will save you on the Day of Presentation [of deeds].

53ـ إنْ كُنْتُمْ عامِلينَ فَاعْمَلُوا لِما يُنْجيكُمْ يَوْمَ العَرْضِ.

54. Verily none of your actions will be accepted except that which you did with sincerity and without vain desire or worldly motives.

54ـ إنَّكَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِكَ إلاّ ما أخْلَصْتَ فيهِ، ولَمْ تَشُبْهُ بِالهَوى، وَأسْبابِ الدُّنيا.

55. Verily nothing but the good deeds that you sent forward will be of any benefit to you after your death, so gather the provision of good deeds.

55ـ إنَّكَ لَنْ يُغْنِيَ عَنْكَ بَعْدَ المَوْتِ إلاّ صالِحُ عَمَل قَدَّمْتَهُ، فَتَزَوَّدْ مِنْ صالِحِ العَمَلِ.

56. Indeed you will never carry any action to the Hereafter more beneficial than patience, satisfaction, fear and hope.

56ـ إنَّكَ لَنْ تَحْمِلَ إلَى الآخِرَةِ عَمَلاً أنْفَعُ لَكَ مِنَ الصَّبْرِ، والرِّضا، وَالْخَوْفِ، والرَّجاءِ.

57. Verily you are recompensed for your deeds and held hostage by them.

57ـ إنَّكُمْ بِأعْمالِكُمْ مُجازُونَ، وَبِها مُرْتَهِنُونَ.

58. Verily you are judged by what you send forth and held hostage by what you leave behind.

58ـ إنَّكُمْ مَدينُونَ بِما قَدَّمْتُمْ، ومُرْتَهَنُونَ بِما أسْلَفْتُمْ.

59. Verily you are in greater need of acting upon what you know than of learning what you don’t know.

59ـ إنَّكُمْ إلَى العَمَلِ بِما عَلِمْتُمْ أحْوَجُ مِنْكُمْ إلى تَعَلُّمِ مالَمْ تَكُونُوا تَعْلَمُونَ.

60. Surely you are in greater need of performing your actions than you are of articulating your words.

60ـ إنَّكُمْ إلى إعْرابِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى إعْرابِ الأقْوالِ.

61. You are surely in greater need of earning good deeds than you are of earning wealth.

61ـ إنَّكُمْ إلَى اكْتِسابِ صالِحِ الأعْمالِ أحْوَجُ مِنْكُمْ إلى مَكاسِبِ الأمْوالِ.

62. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all that accompanies you in this world.

62ـ إنَّكُمْ إلَى الاِهْتِمامِ بِما يَصْحَبُكُمْ إلَى الآخِرَةِ أحْوَجُ مِنْكُمْ إلى كُلِّ ما يَصْحَبُكُمْ مِنَ الدُّنيا.

63. Verily you are requited for your actions, so do not do anything except good.

63ـ إنَّكُمْ مُجازَوْنَ بِأفْعالِكُمْ فَلاتَفْعَلَوا إلاّ بِرّاً.

64. Verily if you seize the opportunity to perform righteous deeds [in this world], you will attain your greatest aspirations in the Hereafter.

64ـ إنَّكُمْ إنِ اغْتَنَمْتُمْ صالِحَ الأعْمالِ، نِلْتُمْ مِنَ الآخِرَةِ نِهايَةَ الآمالِ.

65. Verily a person is only rewarded for what he has sent in advance and meets [only] that which he sent ahead.

65ـ إنَّما المَرْءُ مَجْزِيٌّ بِما أسْلَفَ، وقادِمٌ عَلى ما قَدَّمَ.

66. The bane of action is abandoning sincerity.

66ـ آفَةُ العَمَلِ تَرْكُ الإخْلاصِ.

67. The bane of works is the inability of the workers.

67ـ آفَةُ الأعْمالِ عَجْزُ العُمّالِ.

68. The bane of action is idleness.

68ـ آفَةُ العَمَلِ البِطالَةُ.

69. When you have considered [the consequences of an action], then do it.

69ـ إذَا ارْتَأَيْتَ فَافْعَلْ.

70. Through virtuous deeds, praise becomes worthy.

70ـ بِحُسْنِ الأفْعالِ يَحْسُنُ الثَّناءُ.

71. Through righteous deeds, the strength of a believer's faith is deduced.

71ـ بِالصَّالِحاتِ يُسْتَدَلُّ عَلى حُسْنِ الإيمانِ.

72. It is by action, not laziness, that reward is gained.

72ـ بِالعَمَلِ يَحْصُلُ الثَّوابُ لابِالكَسَلِ.

73. It is by good action that the fruit of knowledge is reaped, not by good speech.

73ـ بِحُسْنِ العَمَلِ تُجْنى ثَمَرةُ العِلْمِ لابِحُسْنِ القَوْلِ.

74. It is through action that Paradise is achieved, not through hope.

74ـ بِالعَمَلِ تَحْصُلُ الجَنَّةُ لا بِالأمَلِ.

75. By righteous deeds, ranks are raised.

75ـ بِالأعْمالِ الصَّالِحاتِ تُرْفَعُ الدَّرَجاتُ.

76. Delay in action is a symbol of laziness.

76ـ تَأْخِيرُ العَمَلِ عُنْوانُ الكَسَلِ.

77. Keeping an action sincere is harder than performing the action itself.

77ـ تَصْفِيَةُ العَمَلِ أشَدُّ مِنَ العَمَلِ.

78. Hasten towards praiseworthy actions and virtuous traits, and vie for truthful speech and generous giving.

78ـ تَبادَرُوا إلى مَحامِدِ الأفْعالِ، وفَضائِلِ الخِلالِ، وتَنافَسُوا فِي صِدْقِ الأقْوالِ وبَذْلِ الأمْوالِ.

79. The fruit of [good] action is the [divine] reward given for it.

79ـ ثَمَرَةُ العَمَلِ الأجْرُ عَلَيْهِ.

80. The fruit of righteous action is [righteous] like its root.

80 ـ ثَمَرَةُ العَمَلِ الصّالِحِ كَأَصْلِهِ.

81. The fruit of evil action is [evil] like its root.

81 ـ ثَمَرَةُ العَمَلِ السَّيِّءِ كَأَصْلِهِ.

82. The reward of your action is greater than your action.

82 ـ ثَوابُ عَمَلِكَ أَفْضَلُ مِنْ عَمَلِكَ.

83. The reward for an action is to the extent of the difficulty [endured] in it.

83 ـ ثَوابُ العَمَلِ عَلى قَدْرِ المَشَقَّةِ فيهِ.

84. The garment of action (or knowledge) immortalizes you and does not get worn out; it preserves you and does not perish.

84 ـ ثَوْبُ العَمَلِ (العِلْمِ) يُخَلِّدُكَ وَلايَبْلى، ويُبْقيكَ ولايَفْنى.

85. Persist in seizing the opportunity of performing the action whose reward does not perish.

85 ـ ثابِرُوا عَلَى اغْتِنامِ عَمَل لايَفْنى ثَوابُهُ.

86. Persist in those actions that cause you to become free from hellfire and attain Paradise.

86 ـ ثابِرُوا عَلَى الأعْمالِ المُوجِبَةِ لَكُمُ الخَلاصَ مِنَ النّارِ والفَوْزَ بِالجَنَّةِ.

87. The reward for an action is the fruit of the action.

87 ـ ثَوابُ العَمَلِ ثَمَرَةُ العَمَلِ.

88. Beautiful action declares the goodness of the source.

88 ـ جَميلُ الفِعْلِ يُنْبِئُ عَنْ طيبِ الأصْلِ.

89. Allah has kept for every [good] deed a reward, for everything a reckoning and for every term a written appointment.

89 ـ جَعَلَ اللّهُ لِكُلِّ عَمَل ثَواباً، ولِكُلِّ شَـيْء حِساباً، ولِكُلِّ أجَل كِتاباً.

90. Virtuous action is the best provision and the greatest asset.

90ـ حُسْنُ العَمَلِ خَيْرُ ذُخْر، وأفْضَلُ عُدَّة.

91. Good action is the substantiation of good words.

91ـ حُسْنُ الأفْعالِ مِصْداقُ حُسْنِ الأقْوالِ.

92. The best of your deeds are those that fulfil your duty.

92ـ خَيْـرُ أعْمالِكَ ما قَضى فَرْضَكَ.

93. The best of actions is that which earns gratitude.

93ـ خَيْـرُ الأعْمالِ مَا اكْتَسَبَ شُكْراً.

94. The best of actions is that which rectifies the faith.

94ـ خَيْـرُ الأعْمالِ ما أصْلَحَ الدّينَ.

95. The best deed is that which is accompanied by sincerity.

95ـ خَيْـرُ العَمَلِ ما صَحِبَهُ الإخْلاصُ.

96. The best of deeds is that which is adorned by kindness.

96ـ خَيْـرُ الأعْمالِ ما زانَهُ الرِّفْقُ.

97. The best of actions is that which fulfils the requirements.

97ـ خَيْـرُ الأعْمالِ ما قَضى اللَّوازِمَ.

98. Your best action is that by which you improve your day [of reckoning] and the worst [of your actions] is that by which you corrupt your community.

98ـ خَيْـرُ عَمَلِكَ ما أصْلَحْتَ بِهِ يَوْمَكَ، وشَـرُّهُ ما أفْسَدْتَ (اِسْتَفْسَدْتَ) بِهِ قَوْمَكَ.

99. The best action is maintaining a balance between hope and fear.

99ـ خَيْـرُ الأعْمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ.

100. May Allah have mercy upon the person who anticipates death and performs good deeds for the abode of his [permanent] residence and the place of his dignity.

100- رَحِمَ اللّهُ امْرَءاً بادَرَ الأجَلَ، وأْحْسَنَ العَمَلَ لِدارِ إقامَتِهِ ومَحَلّ كَرامَتِهِ.

101. Many an action is corrupted by the intention.

101- رُبَّ عَمَل أفْسَدَتْهُ النِّيَّةُ.

102. Many a small action [that you do] is considered by you as being great.

102- رُبَّ صَغير مِنْ عَمَلِكَ تَسْتَكْبِرُهُ.

103. Supplementing words with action is the best virtue and the abstraction of action from words is the ugliest vice.

103- زيادَةُ الفِعْلِ عَلَى القَوْلِ أحْسَنُ فَضيلَة، ونَقْصُ الفِعْلِ عَنِ القَوْلِ أقْبَحُ رَذيلَة.

104. Evil action is evidence of a vile origin.

104- سُوءُ الفِعْلِ دَليلُ لُؤْمِ الأصْلِ.

105. The worst action is that which results in sins.

105- شَرُّ الأفْعالِ ما جَلَبَ الآثامَ.

106. The worst action is that which destroys the good turn [that is done to others].

106- شَرُّ الأفْعالِ ما هَدَمَ الصَّنِيعَةَ.

107. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose hardship disappears but its reward remains.

107ـ شَتّانَ بَيْنَ عَمَل تَذْهَبُ لَذَّتُهُ وتَبْقى تَبِعَتُهُ، وبَيْنَ عَمَل تَذْهَبُ مَؤُنَتُهُ وتَبْقى مَثُوبَتُهُ.

108. The goodness of an action is [gauged] by the righteousness of [its] intention.

108ـ صَلاحُ العَمَلِ بِصَلاحِ النِّيَّةِ.

109. The correctness of action [and behaviour] beautifies a person.

109ـ صَوابُ الفِعْلِ يُزَيِّنُ الرَّجُلَ.

110. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

110ـ صِفَتانِ لايَقْبَلُ اللّهُ سُبْحانَهُ الأعْمالَ إلاّ بِهِما: التُّقى، وَالإخْلاصُ.

111. Seeking lofty stations and ranks without any action is folly.

111ـ طَلَبُ المَراتِبِ والدَّرَجاتِ بِغَيْرِ عَمَل جَهْلٌ.

112. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

112ـ عَلَيْكَ بِصالِحِ العَمَلِ فَإنَّهُ الزّادُ إلَى الجَنَّةِ.

113. You must persevere in your actions in times of activeness and laziness.

113ـ عَلَيْكَ بِإدْمانِ العَمَلِ فِي النّشاطِ والكَسَلِ.

114. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

114ـ عَلَيْكُمْ بِأعْمالِ الخَيْرِ فَتَبادَرُوها، وَلايَكُنْ غَيْرُكُمْ أحَقَّ بِها مِنْكُمْ.

115. I am amazed at the one who knows that there is reward for [good] deeds, how can he not make his actions righteous?!

115ـ عَجِبْتُ لِمَنْ يَعْلَمُ أنَّ لِلأعْمالِ جَزاءً كَيْفَ لايُحْسِنُ عَمَلَهُ.

116. The action of an ignorant person is a curse and his knowledge is misguidance.

116ـ عَمَلُ الجاهِلِ وَبالٌ، وعِلْمُهُ ضَلالٌ.

117. In working for the permanent abode there is attainment of prosperity.

117ـ فِي العَمَلِ لِدارِ البَقاءِ إدْراكُ الفَلاحِ.

118. The merit of an action is the sincerity in it.

118ـ فَضيلَةُ العَمَلِ اَلإخْلاصُ فيهِ.

119. Everyone reaps what he sows and is rewarded for what he does.

119ـ كُلٌّ يَحْصُدُ ما زَرَعَ، ويُجْزى بِما صَنَعَ.

120. Every person will face that which he did and is rewarded for that which he performs.

120ـ كُلُّ امْرِء يَلْقى ما عَمِلَ، ويُجْزى بِما صَنَعَ.

121. It is enough of a righteous act to have a good habit.

121ـ كَفى بِفِعْلِ الخَيْرِ حُسْنُ عادَة.

122. Whenever you perform an action with sincerity, you attain something you hope for in the Hereafter.

122ـ كُلَّما أخْلَصْتَ عَمَلاً بَلَغْتَ مِنَ الآخِرَةِ أمَلاً.

123. As you deal with others, so too will you be dealt with.

123ـ كَما تَدينُ تُدانُ.

124. For every action there is a reward, so let your actions be for that which remains and leave aside that which perishes.

124ـ لِكُلِّ عَمَل جَزاءٌ، فَاجعَلُوا عَمَلَكُمْ لِما يَبْقى وذَرُوا ما يَفْنى.

125. Let your most reliable provisions be [your] righteous actions.

125ـ لِيَكُنْ أوْثَقُ الذَّخائِرِ عِنْدَكَ العَمَلَ الصَّالِحَ.

126. Action will never become pure until knowledge becomes sound.

126ـ لَنْ يَصْفُوَ العَمَلُ حَتّى يَصِحَّ العِلْمُ.

127. Action will never be pure unless it is accompanied by knowledge.

127ـ لَنْ يَزْكُوَ العَمَلُ حَتّى يُقارِنَهُ العِلْمُ.

128. One who works [for the Hereafter] yearns [for it].

128ـ مَنْ عَمِلَ اِشْتاقَ.

129. One who works increases in strength.

129ـ مَنْ يَعْمَلْ يَزْدَدْ قُوَّةً.

130. One who falls short in his action increases his lassitude.

130ـ مَنْ يُقَصِّرْ فيِ العَمَلِ يَزْدَدْ فَتْرَةً.

131. One who works for the Hereafter attains success through the right [course].

131ـ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

132. One who does as he wishes meets that which displeases him.

132ـ مَنْ فَعَلَ ما شاءَ لَقِيَ ما ساءَ.

133. One who is slowed down by his action cannot be quickened by his lineage.

133ـ مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

134. One whose action is sincere will not be deprived of what he hopes for.

134ـ مَنْ أخْلَصَ العَمَلَ لَمْ يَعْدِمِ المَأْمُولَ.

135. One who acts in obedience to Allah, he is well pleased with [by Allah].

135ـ مَنْ عَمِلَ بِطاعَةِ اللّهِ كانَ مَرْضِيّاً.

136. Whoever makes his actions good, attains his hopes.

136ـ مَنْ أحْسَنَ عَمَلَهُ بَلَغَ أمَلَهُ.

137. One who is sincere in his action his reward will be pure.

137ـ مَنْ نَصَحَ فِي العَمَلِ نَصَحَتْهُ المُجازاةُ.

138. One whose action is action, his requital will be good.

138ـ مَنْ أحْسَنَ العَمَلَ حَسُنَتْ لَهُ المُكافاةُ.

139. Whoever acts upon the commandments of Allah, obtains reward.

139ـ مَنْ عَمِلَ بِأوامِرِ اللّهِ أحْرَزَ الأجْرَ.

140. One who acts in obedience to Allah gains [prosperity].

140ـ مَنْ عَمِلَ بِطاعَةِ اللّهِ مَلَكَ.

141. One who makes his actions good demonstrates the abundance of his intellect.

141ـ مَنْ أحْسَنَ أفْعالَهُ أعْرَبَ عَنْ وُفُورِ عَقْلِهِ.

142. One who is heedless of acting in obedience to Allah has wronged himself.

142ـ مَنْ أهْمَلَ العَمَلَ بِطاعَةِ اللّهِ ظَلَمَ نَفْسَهُ.

143. One who is not pleased with his action, is forced to perform even better.

143ـ مَنْ أنِفَ مِنْ عَمَلِهِ اِضْطَرَّهُ ذلِكَ إلى عَمَل خَيْر مِنْهُ.

144. One whose action is good attains from Allah what he hopes for.

144ـ مَنْ حَسُنَ عَمَلُهُ بَلَغَ مِنَ اللّهِ أمَلَهُ.

145. One whose action is free from sin attains his hope from the Hereafter.

145ـ مَنْ سَلِمَ مِنَ المَعاصي عَمَلُهُ بَلَغَ مِنَ الآخِرَةِ أمَلُهُ.

146. One who is incapable of performing his actions falls behind in his circumstances [and does not make progress].

146ـ مَنْ عَجَزَ عَنْ أعْمالِهِ أدْبَرَ في أحْوالِهِ.

147. Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; and Allah has no need for one who spares nothing of himself or his wealth [for attaining His pleasure].

147- مَنْ قَصَّرَ فِي العَمَلِ اِبْتَلاهُ اللّهُ سُبْحانَهُ بِالهَمِّ، ولاحاجَةَ لِلّهِ فيمَنْ لَيْسَ لَهُ في نَفْسِهِ ومالِهِ نَصيبٌ.

148. From the perfection of [an] action is the sincerity in it.

148- مِنْ كَمالِ العَمَلِ الإخْلاصُ فيهِ.

149. From the best actions is that which leads to Paradise and saves from hellfire.

149- مِن أفْضَلِ الأعْمالِ ما أوْجَبَ الجَنَّـةَ، وأنْجا مِنَ النّارِ.

150. He who makes his actions evil has not done well.

150- ما أحْسَنَ مَنْ أساءَ عَمَلَهُ.

151. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

151- ما أصْدَقَ الإنْسانَ عَلى نَفْسِهِ، وأيَّ دَليل عَلَيْهِ كَفِعْلِهِ.

152. That which you beget is for the dust, that which you build is for destruction, that which you amass is to perish, that which you do is recorded in a book [of deeds] and stored for the Day of Accounting.

152- ما وَلَدْتُمْ فَلِلتُّراب، وما بَنَيْتُمْ فَلِلْخَراب، وما جَمَعْتُمْ فَلِلذّهاب، وَما عَمِلْتُمْ فَفي كِتاب مُدَّخَر لِيَوْمِ الحِساب.

153. The basis of an action [and its acceptance] is the sincerity in it.

153ـ مِلاكُ العَمَلِ الإخْلاصُ فيهِ.

154. What a good provision [for the Hereafter] good action is!

154ـ نِعْمَ الزّادُ حُسْنُ العَمَلِ.

155. How good a preparation working for the Hereafter is!

155ـ نِعْمَ الاِعْتِدادُ العَمَلُ لِلْمَعادِ.

156. He who works for the Eternal Abode attains his aspiration.

156ـ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

157. Never do that which would tarnish you with disgrace.

157ـ لاتَفْعَلَنَّ ما يَعُرُّكَ مَعابُهُ.

158. Do not do that which will lower your dignity and your reputation.

158ـ لاتَفْعَلْ ما يَشينُ العِرْضَ والإسْمَ.

159. Do not shoot an arrow that you are unable to turn back.

159ـ لاتَرْمِ سَهْماً يُعْجِزُكَ رَدُّهُ.

160. Never undo a knot that you are unable to firmly retie.

160ـ لاتَحُلَّنَّ عَقْداً يُعْجِزُكَ إيثاقُهُ.

161. There is no trade like good deeds.

161ـ لاتِجارَةَ كَالعَمَلِ الصّالِحِ.

162. There is no provision more beneficial than righteous deeds.

162ـ لاذُخْرَ أَنْفَعُ مِنْ صالِحِ العَمَلِ.

163. There is no good in action without knowledge.

163ـ لاخَيْـرَ في عَمَل بِلا عِلْم.

164. There is no good in action except with knowledge.

164ـ لاخَيْـرَ فِي العَمَلِ إلاّ مَعَ العِلْمِ.

165. There is no reward for one who has no [good] deeds.

165ـ لاثَوابَ لِمَنْ لاعَمَلَ لَهُ.

166. Righteous action is not complete except with righteous intention.

166ـ لا يَكْمُلُ صالِحُ العَمَلِ إلاّ بِصالِحِ النِّـيَّةِ.

167. Action with God-wariness is never little, and how can something that is accepted [by Allah] be [considered] little!

167ـ لا يَقِلُّ عَمَلٌ مَعَ تَقْوىً، وكيْفَ يَقِلُّ ما يُتَقَبَّلُ.

168. A person cannot dispense with his need for righteous deeds until the time when his soul leaves his body.

168ـ لا يَسْتَغْنِى المَرْءُ إلى حينِ مُفارَقَةِ رُوْحِهِ جَسَدَهُ عَنْ صالِحِ العَمَلِ.

169. Nobody abandons acting upon [his] knowledge except the one who is doubtful of its reward.

169ـ لا يَتْرُكُ العَمَلَ بِالعِلْمِ إلاّ مَنْ شَكَّ فِي الثَّوابِ عَلَيْهِ.

170. Nobody acts upon [his] knowledge except the one who is certain about the greatness of its reward.

170 ـ لا يَعْمَلُ بِالعِلْمِ إلاّ مَنْ أيْقَنَ بِفَضْلِ الأجْرِ فيهِ.

171. Nobody can ever dispense with his need for increasing his good deeds.

171ـ لا يَسْتَغْني عامِلٌ عَنِ الاِسْتِزادَةِ مِنْ عَمَل صالِح.

172. There is no good in an act except with certitude and piety.

172ـ لا خَيْرَ في عَمَل إلاّ مَعَ اليَقينِ، والوَرَعِ.

173. The deeds of a person ought to be better than his words and his words should not be better than his actions.

173 ـ يَنْبَغي أنْ تَكُونَ أفْعالُ الرَّجُلِ أحْسَنَ مِنْ أقْوالِهِ ولاتَكُونَ أقْوالُهُ أحْسَنَ مِنْ أفْعالِهِ.

174. A person is tested by his actions, not by his words.

174ـ يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لابِقَوْلِهِ.

175. It is shameful for a person’s deeds to fall short of his knowledge and for his actions to be incapable of matching his words.

175ـ يَقْبُحُ بِالرَّجُلِ أنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ، ويَعْجِزَ فِعْلُهُ عَنْ قَوْلِهِ.

176. The one who abandons [a good] action has no certainty about its reward.

176ـ اَلتَّارِكُ لِلْعَمَلِ غَيْرُ مُوقِن بِالثَّوابِ عَلَيْهِ.

177. One who sows something, reaps it.

177ـ مَنْ زَرَعَ شَيْئاً حَصَدَهُ.

178. The tongue of action is truer than the tongue of speech.

178ـ لِسانُ الحالِ أصْدَقُ مِنْ لِسانِ المَقالِ.

179. The one who acts with ignorance is like one who is travelling on the wrong path, so his effort in moving forward adds nothing for him but distance from his goal.

179ـ اَلعامِلُ بِجَهْل كَالسّائِرِ عَلى غَيرِ طَرِيْق فَلا يَزيدُهُ جِدُّهُ فِي السَّـرّ إلاّ بُعْداً عَنْ حاجَتِهِ.

180. The person who gains the most felicity from [that which is] good is the one who acts upon it.

180ـ أسْعَدُ النَّاسِ بِالخَيْرِ اَلعامِلُ بِهِ.

181. The one who acts with knowledge is like one who travels on the clear path.

181ـ اَلْعامِلُ بِالعِلْمِ كَالسّائِرِ عَلَى الطَّريقِ الواضِحِ.

182. One who acts upon religion for worldly gain, his recompense from Allah is [nothing but] hellfire.

182ـ عامِلُ الدّينِ لِلدُّنْيا جَزاؤُهُ عِنْدَ اللّهِ النّارُ.

183. Verily you are more in need of honourable deeds than you are of eloquent words.

183ـ إنَّكُمْ إلى مَكارِمِ الأفْعالِ أحْوَجُ مِنْكُمْ إلى بَلاغَةِ الأقْوالِ.

184. Make your weighing scales heavy with righteous acts.

184ـ ثَقِّلُوا مَوازِينَكُمْ بِالعَمَلِ الصَّالِحِ.

185. The best of deeds is that which people compel themselves to do.

185ـ أفْضَلُ الأعْمالِ ما أُكرِهَتِ النُّفُوسُ عَلَيْها.

186. The worst act is that by which you spoil your Hereafter.

186ـ شَرُّ العَمَلِ ما أفْسَدْتَ بِهِ مَعادَكَ.

187. The loftiest of actions is making [your] faith sincere and [having] true piety and certitude.

187ـ أعْلَى الأعْمالِ إخْلاصُ الإيمانِ، وصِدْقُ الوَرَعِ وَالإيقانِ.

188. Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite is seen in his action.

188ـ إنَّ المُؤْمِنَ يُرى يَقينُهُ في عَمَلِهِ، وإنَّ المُنافِقَ يُرى شَكُّهُ في عَمَلِهِ.

189. Working for the Hereafter with desire for this world has no benefit.

189ـ لايَنْفَعُ العَمَلُ لِلآخِرَةِ مَعَ الرَّغْبَةِ فيِ الدُّنيا.

190. Actions are [carried out] through know-how.

190ـ اَلأعْمالُ بِالخُبْرَةِ.

191. Deeds are the fruits of intentions.

191ـ اَلأعْمالُ ثِمارُ النِّيّاتِ.

Dealings-المعاملة

1. Do not make any dealings with one from whom you have no power to demand justice.

1ـ لاتُعامِلْ مَنْ لا تَقْدِرُ عَلَى الاِنْتِصافِ مِنْهُ.

Blindness and the blind-العِمى والأعمى

1. The blindest of people is one who is blind to our love and our excellence, and one who has hatred for us without any wrongdoing on our part towards him, except that we invited him to the truth while others invited him to temptation and [the pleasures of] this world, so they preferred it and displayed hatred towards us.

1ـ أَشَدُّ النّاسِ عَمىً: مَنْ عَمِيَ عَنْ حُبِّنا وفَضْلِنا، وَناصَبَنا العَداوَةَ بِلا ذَنْب سَبَقَ مِنّا إلَيْهِ إلاّ أَنّا دَعَوْناهُ إلَى الحَقّ، ودَعاهُ سَوانا إلَى الفِتْنَةِ والدُّنيا، فَ آثَرُوها، ونَصَبُوا العَداوَةَ لَنا.

2. Sometimes the blind one arrives at his goal.

2ـ رُبَّما أصابَ العَمِيُّ (الأعْمى) قَصْدَهُ.

3. One who is blind to that which is in front of him instils doubt within himself.

3ـ مَنْ عَمِيَ عَمّا بَيْنَ يَدَيْهِ غَرَسَ الشَّكَّ بَيْنَ جَنْبَيْهِ.

The Obstinate-المُتَعَنِّتْ

1. Pleasing the obstinate one is a goal that cannot be attained.

1ـ رِضى المُتَعَنِّتِ غايَةٌ لاتُدْرَكُ.

Descent and lineage-العُنْصُر والمحتد والأعراق

1. ne whose lineage is wicked, his presence [in any gathering] is bad.

1ـ مَنْ خَبُثَ عُنْصُرُهُ ساءَ مَحْضَرُهُ.

2. One whose lineage is honourable, his presence is good.

2ـ مَنْ كَرُمَ مَحْتِدُهُ حَسُنَ مَشْهَدُهُ.

3. Good manners are from the [signs of] honourable descent.

3ـ مِنْ شَرَفِ الأعْراقِ كَرَمُ الأخْلاقِ.

Violence-العُنف

1. The height of folly is violence.

1ـ رَأسُ السُّخْفِ العُنْفُ.

2. Whoever acts violently, his goal becomes difficult [to achieve].

2ـ راكِبُ العُنْفِ يَتَعَذَّرُ مَطْلَبُهُ.

3. One who acts violently, regrets.

3ـ مَنْ رَكِبَ العُنْفَ نَدِمَ.

4. One who perpetrates violence, regrets.

4ـ مَنْ عامَلَ بِالعُنْفِ نَدِمَ.

That which is of no concern-ما لا يعني

1. Your getting involved in that which is of no concern to you is misguided ignorance.

1ـ وُقُوعُكَ فيما لايَعنيكَ جَهْلٌ مُضِلٌّ.

2. Do not busy yourself with that which is of no concern to you, and do not take upon yourself more than what is enough for you, and exert all your efforts for that which will save you.

2ـ لاتَشْتَغِلْ بِما لايَعْنيكَ، ولاتتَكَلَّفْ فَوْقَ ما يَكْفِيكَ، واجْعَلْ كُلَّ هَمِّكَ لِما يُنْجيكَ.

3. Leave aside that which does not concern you and busy yourself with the important work that will save you [in the Hereafter].

3ـ دَعْ ما لايَعْنيكَ، واشْتَغِلْ بِمُهِمِّكَ الَّذي يُنْجيكَ.

4. Blessed is the one who reduces his effort in that which does not concern him and exerts all his efforts for that which will save him.

4ـ طُوبى لِمَنْ قَصَّرَ هِمَّتَهُ عَلى ما يَعْنيهِ، وجَعَلَ كُلَّ جِدِّهِ لِما يُنْجيهِ.

5. One who discards that which is of concern to him falls into that which does not concern him.

5ـ مَنِ اطَّرَحَ ما يَعْنيهِ وَقَعَ إلى ما لايَعْنيهِ.

6. One who prolongs his talk about that which he ought not to [speak of] has indeed made himself liable to dispraise.

6ـ مَنْ أطالَ الحَديثَ فيما لايَنْبَغي فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَلامَةِ.

7. The greatest inconvenience is troubling yourself with that which does not concern you.

7ـ أكْبَرُ الكُلْفَةِ تَعَنّيكَ فيما لايَعْنيكَ.

8. One who occupies himself with that which does not concern him loses that which is important to him.

8ـ مَنِ اشْتَغَلَ بِما لايَعْنيهِ فاتَهُ مايَعْنيهِ.

9. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

9ـ مَنِ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَّتَهُ ذلِكَ مَنْفَعَتَهُ.

The crooked-المُعوَّج

1. At times the crooked may become straight.

1ـ قَدْ يَسْتَقيمُ المُعَوَّجُ.

Habit-العادة

1. The best worship is overcoming [a bad] habit.

1ـ أفْضَلُ العِبادَةِ غَلَبَةُ العادَةِ.

2. Habit is second nature.

2ـ اَلعادَةُ طَبْعٌ ثان.

3. Habit is an enslaving enemy.

3ـ اَلعادَةُ عَدُوٌّ مُتَمَلِّكٌ.

4. The bane of training [of the self] is the overpowering habit.

4ـ آفَةُ الرِّياضَةِ غَلَبَةُ العادَةِ.

5. Through overpowering [evil] habits, there is attainment of lofty stations.

5ـ بِغَلَبَةِ العاداتِ الوُصُولُ إلى أشْرَفِ المَقاماتِ.

6. Superfluity [in speech] is one of the worst habits.1

6ـ بِئْسَ العادَةُ الفُضُولُ.

7. Change your habits and acts of worship will become easier for you [to perform].

7ـ غَيِّروُا العاداتِ تَسْهُلْ عَلَيْكُمْ الطّاعاتُ.

8. One who submits to his [evil] habits does not attain lofty stations.

8ـ غَيْرُ مُدْرِكِ الدَرَّجاتِ مَنْ أطاعَ العاداتِ.

9. Habit has authority over every human being.

9ـ لِلْعادَةِ عَلى كُلِّ إنْسان سُلْطانٌ.

10. Whoever makes jesting his habit, his seriousness is not known.

10ـ مَنْ جَعَلَ دَيْدَنَهُ الهَزْلَ لَمْ يُعْرَفْ جِدُّهُ.

1. Or: Nosiness [and inquisitiveness about that which does not concern you] is one of the worst habits.

Ressurection and the hour-المعاد والساعة

1. Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

1ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فَاسْتَكْثَرَ مِنَ الزَّادِ.

2. Blessed is the one who remembers the Resurrection and thus does good [deeds].

2ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فَأَحْسَنَ.

3. You must work hard and struggle to improve your Hereafter.

3ـ عَلَيْكَ بِالجِدِّ والاِجْتِهادِ في إصْلاحِ المَعادِ.

4. The Hour [of reckoning] has shown its face and the sign [of its coming] is evident for the one who recognizes it.

4ـ قَدْ أسْفَرَتِ السّاعَةُ عَنْ وَجْهِها، وظَهَرَتِ العَلامَةُ لِمُتَوَسِّمِها.

5. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

5ـ قَدْ أشْـرَفَتِ السّاعَةُ بِزَلازِلِها وَأناخَتْ بِكَلاكِلِها.

6. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought against them.

6ـ قَدْ شَخَصُوا عَنْ (مِنْ) مُسْتَقَرِ الأجْداث، وصارُوا إلى مَقامِ الحِسابِ، وأُقيمَتْ عَلَيْهِمُ الحُجَجُ.

7. One who improves his Hereafter attains success through the right [course].

7ـ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ.

8. One who is certain about the Hereafter increases his provisions [for it].

8 ـ مَنْ أيْقَنَ بِالمَعادِ اِسْتَكْثَرَ مِنَ الزّادِ.

9. The goodness of the Hereafter is [attained] through good deeds.

9ـ صَلاحُ المَعادِ بِحُسْنِ العَمَلِ.

10. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

10ـ عِنْدَ مُعايَنَةِ أهْوالِ القِيامَةِ تَكْثُرُ مِنَ المُفَرِّطينَ النَّدامَةُ.

11. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

11ـ اِشْتِغالُكَ بِإصْلاحِ مَعادِكَ يُنْجيكَ مِنْ عَذابِ النّارِ.

The Masses-العوام

1. Separating yourself from the masses is from the best magnanimity.

1ـ مُبايَنَةُ العَوامِ مِنْ أفْضَلِ المُرُوَّةِ.

Assistance-الإعانة

1. Assist and you will be assisted.

1ـ أعِنْ تُعَنْ.

2. Assist your bother in gaining his guidance.

2ـ أعِنْ أخاكَ عَلى هِدايَتِهِ.

3. Just as you assist [others], you are assisted.

3ـ كَما تُعينُ تُعانُ.

4. Do not assist a strong person over a weak one.

4ـ لاتُعِنْ قَوِيّاً عَلى ضَعيف.

5. One who assists [a disbeliever] against a Muslim has indeed exited from the fold of Islam.

5ـ مَنْ أعانَ عَلى مُسْلِم فَقَدْ بَرِئَ مِنَ الإسْلامِ.

Seeking assistance-الإستِعانَة

1. One who seeks assistance from the weak demonstrates his [own] weakness.

1ـ مَنِ اسْتَعانَ بِالضَّعيفِ أبانَ عَنْ ضَعْفِهِ.

2. Whoever seeks assistance from one who is not independent has wasted his affair.

2ـ مَنِ اسْتَعانَ بِغَيْرِ مُسْتَقِلّ ضَيَّعَ أمْرَهُ.

3. Whoever seeks the assistance of his enemy in order to fulfil his need, increases his distance from it [instead of getting it].

3ـ مَنِ اسْتَعانَ بِعَدُوِّهِ عَلى حاجَتِهِ إزْدادَ بُعْداً مِنْهُ.

4. One who seeks assistance from Allah is assisted by Him.

4ـ مَنِ اسْتَعانَ بِاللّهِ أعانَهُ.

5. Seek assistance from your Lord, and ask Him to grant you success and the abandonment of every shortcoming (or disgraceful act) that drives you into doubt or surrenders you to misguidance.

5ـ عَلَيْكَ بِالاِسْتِعانَةِ بِإلهِكَ، والرَّغْبَةِ إلَيْهِ في تَوْفيقِكَ، وتَرْكِكَ كُلَّ شائِبَة (شائِنَة) أوْلَجَتْكَ في شُبْهَة، أوْ أسْلَمَتْكَ إلى ضَلالَة.

6. One who seeks assistance from the people of intellect traverses the path of right guidance.

6ـ مَنِ اسْتَعانَ بِذَوِى الألْبابِ سَلَكَ سَبيلَ الرَّشادِ.

Succor–المَعُونَة

1. Succour descends from Allah to the extent of one's requirement.

1ـ اَلمَعُونَةُ تَنْزِلُ مِنَ اللّهِ عَلى قَدْرِ المَؤُنَةِ.

2. To the extent of the need, there is succour from Allah.

2ـ عَلى قَدْرِ المَؤُنَةِ تَكُونُ مِنَ اللّهِ المَعُونَةُ.

3. Whoever turns his request to you [and seeks his need from you], assisting him becomes incumbent upon you.

3ـ مَنْ وَجَّهَ رَغْبَتَهُ إلَيْكَ وَجَبَتْ مَعُونَتُهُ عَلَيْكَ.

Keeping promises and fulfilling pledges–العهد والوفاء به

1. Being loyal to the treacherous is treachery in the sight of Allah, the Glorified.

1ـ الوَفاءُ لأهْلِ الغَدْرِ غَدْرٌ عِنْدَ اللّهِ سُبْحانَهُ.

2. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

2ـ اَلْوَفاءُ تَوْأَمُ الأمانَةِ وزَيْنُ الأُخُوَّةِ.

3. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

3ـ اَلْوَفاءُ حِفْظُ الذِّمامِ، والمُرُوءَةُ تَعَهُّدُ ذَوِى الأرْحامِ.

4. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

4ـ إنَّ الوَفاءَ تَوْأَمُ الصِّدْقِ، وما أعْرِفُ جُنَّةً أوْقى مِنْهُ.

5. Loyalty is nobility.

5ـ اَلوَفاءُ نُبْلٌ.

6. Loyalty is the twin of truthfulness.

6ـ اَلوَفاءُ تَوْأَمُ الصِّدْقِ.

7. Loyalty is the trait of the honourable.

7ـ اَلوَفاءُ سَجِيَّةُ الكِرامِ.

8. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

8ـ اَلوَفاءُ عُنْوانُ وُفُورِ الدّينِ، وقُوَّةِ الأمانَةِ.

9. If something happens between you and your enemy, which leads you to a truce and the enacting of a peace treaty, then preserve your pact with loyalty and guard your pledge with trust, and make your soul a shield between you and that which you have pledged.

9ـ إنْ وَقَعَتْ بَيْنَكَ وبَيْنَ عَدُوِّكَ قِصَّةٌ عَقَدْتَ بِها صُلْحاً وألبَسْتَهُ بِها ذِمَّةً، فَحُطْ عَهْدَكَ بِالوَفاءِ، وارْعَ ذِمَّتَكَ بِالأمانَةِ، واجْعَلْ نَفْسَكَ جُنَّةً بَيْنَكَ وبَيْنَ ما أعْطَيْتَ مِنْ عَهْدِكَ.

10. The bane of covenants is lack of care [in fulfilling them].

10- آفَةُ العُهُودِ قِلَّةُ الرِّعايَةِ.

11. The bane of loyalty is treachery.

11- آفَةُ الوَفاءِ الغَدْرُ.

12. When you make a promise, keep it.

12- إذا وَعَدْتَ فَأَنْجِزْ.

13. When you make an agreement, fulfil it.

13- إذا عاقَدْتَ فَأَتْمِمْ.

14. By their faithful loyalty, the virtuous ones are known.

14- بِحُسْنِ الوَفاءِ يُعْرَفُ الأبْرارُ.

15. The distinction of creatures is [by their] loyalty.

15- حَسَبُ الخَلائِقِ الوَفاءُ.

16. Guard your promise with loyalty and your reward will be good.

16- حُطْ عَهْدَكَ بِالوَفاءِ يَحْسُنْ لَكَ الجَزاءُ.

17. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

17ـ دارُ الوَفاءِ لاتَخْلُو مِنْ كَريم، ولايَسْتَقِرُّ بِها لَئيمٌ.

18. The cause of intimacy is loyalty.

18ـ سَبَبُ الإيتِلافِ الوَفاءُ.

19. Keeping promises is the practice of the honourable ones.

19ـ سُنَّةُ الكِرامِ الوَفاءُ بِالعُهُودِ.

20. You must espouse loyalty, for it is the most protective shield.

20ـ عَلَيْكَ بِالوَفاءِ فَإِنَّهُ أَوْقى(أوفى) جُنَّة.

21. Loyalty is the ornament of the intellect and the symbol of nobility.

21ـ اَلوَفاءُ حِلْيَةُ العَقْلِ، وعُنْوانُ النُّبْلِ.

22. The most honourable characteristic is loyalty.

22ـ أَشْرَفُ الخَلائِقِ الوَفاءُ.

23. Loyalty is honour, friendship is compassion.

23ـ اَلوَفاءُ كَرَمٌ، اَلمَوَدَّةُ رَحِمٌ.

24. Loyalty is a symbol of purity.

24ـ اَلوَفاءُ عُنْوانُ الصَّفاءِ.

25. Loyalty is the fortress of eminence.

25ـ اَلْوَفاءُ حِصْنُ السُّؤْدَدِ.

26. A promise is an ailment and its cure is its fulfilment.

26ـ اَلوَعْدُ مَرَضٌ، والبُرْءُ إنْجازُهُ.

27. I have never slept with a promise I made to someone that had remained unfulfilled, thereby causing him to toss and turn restlessly in his bed so that he could successfully get what he needs [from me in the morning] but that my restlessness on my bed was much greater as a result of my desperation to meet him and fulfil the debt of his promise and out of fear of a hindrance that could cause its reneging, for indeed reneging on a promise is not from the characteristics of the honourable.

27ـ ما باتَ لِرَجُل عِنْدي مَوْعِدٌ قَطُّ، فَباتَ يَتَمَلْمَلُ عَلى فِراشِهِ، لِيَغْدُوَ بِالظَّفَرِ بِحاجَتِهِ أَشَدُّ مِنْ تَمَلْمُلي عَلى فِراشي، حِرْصاً عَلَى الخُرُوجِ إلَيْهِ مِنْ دَيْنِ عِدَتِهِ وخَوْفاً مِنْ عائِق يُوجِبُ الخُلْفَ، فَإنَّ خُلْفَ الوَعْدِ لَيْسَ مِنْ أَخْلاقِ الكِرامِ.

28. The basis of a promise is its fulfilment.

28ـ مِلاكُ الوَعْدِ إنْجازُهُ.

29. How good a characteristic loyalty is!

29ـ نِعْمَ الخَليقَةُ الوَفاءُ.

30. How good a companion of truthfulness loyalty is, and how good an associate of God-wariness piety

is!

30ـ نِعْمَ قَرينُ الصِّدْقِ الوَفاءُ، ونِعْمَ رَفيقُ التَّقْوى اَلْوَرَعُ.

31. How good a companion of trustworthiness loyalty is!

31ـ نِعْمَ قَرينُ الأمانَةِ الوَفاءُ.

32. The promise of an honourable person is immediate and swift.

32ـ وَعْدُ الكَريمِ نَقْدٌ وتَعْجيلٌ.

33. The promise of a wicked person is delayed and full of excuses.

33ـ وَعْدُ اللَّئيمِ تَسْويفٌ، وتَعْليلٌ.

34. Do not promise that which you are incapable of fulfilling.

34ـ لاتَعِدْ بِما تَعْجِزُ عَنِ الوَفاءِ بِهِ.

35. Do not guarantee that which you are incapable of fulfilling.

35ـ لاتَضْمَنْ مالاتَقْدِرُ عَلَى الوَفاءِ بِهِ.

36. Never make a promise that you are not confident you will be able to keep.

36ـ لاتَعِدَنَّ عِدَةً لاتَثِقُ مِنْ نَفْسِكَ بِإِنْجازِها.

37. He who breaks his promises is not loyal in his covenants.

37ـ غَيْرُ مُوف بِالعُهُودِ مَنْ أخْلَفَ الوُعُودَ.

38. Be a keeper of promises and a fulfiller of vows.

38ـ كُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ.

39. One who fulfils his promise demonstrates his nobility.

39ـ مَنْ وَفى بِعَهْدِهِ أعْرَبَ عَنْ كَرَمِهِ.

40. One who safeguards his covenant is considered loyal.

40ـ مَنْ حَفِظَ عَهْدَهُ كانَ وَفِيّاً.

41. One who is unwaveringly loyal deserves to be chosen [as a friend].

41ـ مَنْ أحْسَنَ الوَفاءَ اِسْتَحَقَّ الاِصْطِفاءَ.

42. The promise [that is made] is one of the two bondages.

42ـ اَلوَعْدُ أحَدُ الرِّقَّيْنِ.

43. Fulfilling the promise [one makes] is one of the two emancipations.

43ـ إنْجازُ الوَعْدِ أحَدُ العِتْقَيْنِ.

44. A polite refusal is better than a protracted promise.

44ـ اَلمَنْعُ الجَمِيلُ أحْسَنُ مِنَ الوَعْدِ الطَّويلِ.

45. Fulfilling promises is from the signs of distinction.

45ـ إنْجازُ الوَعْدِ مِنْ دَلائِلِ المَجْدِ.

46. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

46ـ خُلُوصُ الوُدِّ والوَفاءِ بِالوَعْدِ مِنْ حُسْنِ العَهْدِ.

47. Be steadfast [and loyal] in fulfilling your pledges.

47ـ اِعْتَصِمُوا بِالذِّمَمِ في أوْتادِها.

48. Never trust the promise of the one who has no religion.

48ـ لاتَثِقَنَّ بِعَهْدِ مَنْ لادينَ لَهُ.

49. One who has no loyalty cannot keep a promise.

49ـ لاعَهْدَ لِمَنْ لا وَفاءَ لَهُ.

50. The promise of one who has no intellect is not relied upon.

50ـ لايُوثَقُ بِعَهْدِ مَنْ لاعَقْلَ لَهُ.

51. You will never abide by the covenant of the book until you know the one who has cast it away.

51ـ لَنْ تَأْخُذُوا بِمِيثاقِ الكِتابِ حتّى تَعْرِفُوا الَّذي نَبَذَهُ.

52. Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you to break it, for indeed your patience during the hardship from which you seek relief and a favourable outcome are better for you than the excuse [and betrayal] whose evil consequences you fear and because of which you are encompassed by chastisement from Allah.

52ـ لايَدْعُوَنَّكَ ضيقٌ لَزِمَكَ في عَهْدِ اللّهِ إلَى النَّكْث، فَإنَّ صَبْرَكَ عَلى ضيق تَرْجُو اِنْفِراجَهُ، وفَضْلَ عاقِبَتِهِ خَيْرٌ لَكَ مِنْ عُذْر تَخافُ تَبِعَتَهُ، وتُحيطُ بِكَ مِنَ اللّهِ لأجْلِهِ العُقُوبَةُ.

53. The most honourable of endeavours is being careful of [fulfilling] one's pledges (and the best trait is keeping ties with near relatives).

53ـ أشْرَفُ الهِمَمِ، رِعايَةُ الذِّمامِ (الذِّمَمِ، وأفْضَلُ الشِّيَمِ صِلَةُ الرَّحِمِ).

54. Verily fulfilling promises is part of faith.

54ـ إنَّ حُسْنَ العَهْدِ مِنَ الإيمانِ.

55. Indeed promises are [like] metal collars around the necks [of people] until the Day of Resurrection, so whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly, they will take their plea to the One who has enjoined them and has ordered His creation to fulfil them.

55ـ إنَّ العُهُودَ قَلائِدُ فِي الأعْناقِ إلى يَوْمِ القِيامَةِ، فَمَنْ وَصَلَها وَصَلَهُ اللّهُ، ومَنْ نَقَضَها خَذَلَهُ اللّهُ، ومَنِ اسْتَخَفَّ بِها خاصَمَتْهُ إلَى الَّذي أكَّدَها وأخَذَ خَلْقَهُ بِحِفْظِها.

56. Do not renege on your covenant and do not break your pledge; and do not double-cross your enemy, for Allah has made his covenant and his pact a safety for him.

56ـ لاتَعْذَرَنَّ بِعَهْدِكَ، وَلاتُخْفِرَنَّ ذمَّتَكَ، ولاتَخْتِلْ عَدُوَّكَ، فَقَدْ جَعَلَ اللّهُ سُبْحانَهُ عَهْدَهُ وذِمَّتَهُ أَمْناً لَهُ.

57. One of the most honourable of traits is safeguarding [and fulfilling] your pledges.

57ـ مِنْ أَشْرَفِ الشِّيَمْ حِياطَةُ الذِّمَمِ.

58. One of the most honourable of traits is being faithful to your pledges.

58ـ مِنْ أَشْرَفِ الشِّيَمِ اَلوَفاءُ بِالذِّمَمِ.

59. He who does not observe his promises and agreements has no conviction in Allah.

59ـ ما أَيْقَنَ بِاللّهِ مَنْ لَمْ يَرْعَ عُهُودَهُ وذِمَّتَهُ.

60. One who enters upon the springs of loyalty is quenched by the drink of purity.

60ـ مَنْ وَرَدَ مَناهِلَ الوَفاءِ رَوِيَ مِنْ مَشارِبِ الصَّفاءِ.

61. People are safe from the betrayal of one in whose heart resides loyalty.

61ـ مَنْ سَكَنَ الوَفاءُ صَدْرَهُ أَمِنَ النّاسُ غَدْرَهُ.

62. One of the signs of faith is fulfilling promises.

62ـ مِنْ دَلائِلِ الإيمانِ الوَفاءُ بِالعَهْدِ.

63. Keeping promises is from the perfection of [one's] magnanimity.

63ـ مِنْ تَمامِ المُرُوَّةِ إنْجازُ الوَعْدِ.

64. From the best [teachings] of Islam is the fulfilling of pledges.

64ـ مِنْ أفْضَلِ الإسْلامِ اَلوَفاءُ بِالذِمامِ.

65. How good is loyalty and how evil is treachery!

65ـ ما أحْسَنَ الوَفاءَ وأقْبَحَ الجَفاءَ.

66. He who delays in fulfilling a promise has not kept it.

66ـ ما أنْجَزَ الوَعْدَ مَنْ مَطَلَ بِهِ.

67. Fulfilling [one's] pledges is the adornment of honour.

67ـ وَفاءٌ بِالذِّمَمِ (وَفاءُ الذِّمَمِ)زينَةُ الْكَرَمِ.

68. One who breaks his pledge earns dispraise.

68ـ مَنْ أخْفَرَ ذِمَّةً اِكْتَسَبَ مَذَمَّةً.

69. For every pledge that is broken there is uncertainty.

69ـ لِكُلِّ ناكِث شُبْهَةٌ.

Flaws and faults–العيب والنقص والعورة

1. The greatest flaw is that you fault others for what is [also] in you.

1ـ أكْبَرُ العَيْبِ أنْ تَعيبَ غَيْرَكَ بِما هُوَ فيكَ.

2. The most incompetent of all people is one who is able to remove a flaw in himself but does not do so.

2ـ أعْجَزُ النّاسِ مَنْ قَدَرَ عَلى أنْ يُزيلَ النَّقْصَ عَنْ نَفْسِهِ ولَمْ 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.

3ـ إنَّ لِلنّاسِ عُيُوباً، فَلا تَكْشِفْ ما غابَ عَنْكَ، فَإنَّ اللّهَ سُبْحانَهُ يَحْلُمُ عَلَيْها، واسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللّهُ سُبْحانَهُ ما تُحِبُّ سَتْرَهُ.

4. The inner hearts will soon become aware of the secret faults.

4ـ تَكادُ ضَمائِرُ القُلُوبِ تَطَّلِعُ عَلى سَرائِرِ العُيُوبِ.

5. Scrutinizing the faults of others is a fault [in itself].

5ـ تَأَمُّلُ العَيْبِ عَيْبٌ.

6. I am surprised at the one about whom it is said: ‘Indeed in him there is evil,’ and he knows it is in him,

how can he be annoyed?

6ـ عَجِبْتُ لِمَنْ يُقالُ: إنَّ فيهِ الشَّـرَّ الَّذي يَعْلَمُ أَنَّهُ فيهِ كَيْفَ يَسْخَطُ.

7. I am amazed at the one who is described with a good trait that he knows is not in him, how can he be pleased?

7ـ عَجِبْتُ لِمَنْ يُوصَفُ بِالخَيْرِ الَّذي يَعْلَمُ أَنَّهُ لَيْسَ فيهِ كَيْفَ يَرضى.

8. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

8ـ ذَوُوا العُيُوبِ يُحِبُّونَ إشاعَةَ مَعائِبِ النّاسِ لِيَتَّسِعَ لَهُمُ العُذْرُ في مَعائِبِهِمْ.

9. I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them.

9ـ عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النّاسِ ونَفْسُهُ أَكْثَرُ شَـيْء مَعاباً وَلايُبْصِرُها.

10. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

10ـ عَيْنُ المُحِبِّ عَمِيَّةٌ عَنْ مَعائِبِ المَحْبُوبِ، وأُذُنُهُ صَمّاءٌ عَنْ قُبْحِ مَساويهِ.

11. Covering up the faults [of others] is generosity and virtue.

11ـ غِطاءُ العُيُوبِ السَّخاءُ والعَفافُ.

12. A person’s own faults are enough to keep him occupied from the faults of other people.

12ـ كَفى بِالمَرْءِ شُغْلاً (شُغْلُهُ) بِمَعائِبِه ِ عَنْ مَعائِبِ النّاسِ.

13. Let what one knows of his own faults hold him back from [disclosing] what he knows of the faults of others.

13ـ لِيَكُفَّ مَنْ عَلِمَ مِنْكُمْ عَنْ عَيْبِ غَيْرِهِ ما يَعْرِفُ مِنْ عَيْبِ نَفْسِهِ.

14. Let that which you know of your own faults prevent you from mentioning the faults of others.

14ـ لِيَنْهَكَ عَنْ ذِكْرِ مَعائِبِ النّاسِ ما تَعْرِفُ مِنْ مَعائِبِكَ.

15. Let the most preferred people in your eyes be the ones who guide you to your faults and help you to reform yourself.

15ـ لِيَكُنْ آثَرُ النّاسِ عِنْدَكَ مَنْ أهْدى إلَيْكَ عَيْبَكَ وأعانَكَ عَلى نَفْسِكَ.

16. Let the most beloved of all people to you be one who guides you to the right and discloses your faults to you.

16ـ لِيَكُنْ أحَبُّ النّاسِ إلَيْكَ مَنْ هَداكَ إلى مَراشِدِكَ، وكَشَفَ لَكَ عَنْ مَعائِبِكَ

17. Not every fault is manifested.

17ـ لَيْسَ كُلُّ عَوْرَة تَظْهَرُ.

18. If the deficient person came to know of his own deficiency, he would be greatly disturbed by what he learnt of his faults.

18ـ لَوْ عَرَفَ المَنْقُوصُ نَقْصَهُ لَساءَهُ ما يَرى مِنْ عَيْبِهِ.

19. One who seeks a fault [in others] will find it.

19ـ مَنْ طَلَبَ عَيْباً وَجَدَهُ.

20. One who shows you your fault has indeed counselled you.

20ـ مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

21. One who knows what [flaw] is in himself hides the faults of his brother.

21ـ مَنْ عَلِمَ ما فيهِ سَتَرَ عَلى أخيهِ.

22. One who informs you of your faults is indeed your friend.

22ـ مَنْ أبانَ لَكَ عَيْبَكَ فَهُوَ وَدُودُكَ.

23. One who hides your faults [from you] is indeed your enemy.

23ـ مَنْ ساتَرَ عَيْبَكَ فَهُوَ عَدُوُّكَ.

24. One who discloses your faults to you guards you in your absence.

24ـ مَنْ كاشَفَكَ في عَيْبِكَ حَفِظَكَ في غَيْبِكَ.

25. One who flatters you for your fault, criticizes you in your absence.

25 ـ مَنْ داهَنَكَ في عَيْبِكَ عابَكَ في غَيْبِكَ.

26. One who sees his own faults does not fault anyone.

26ـ مَنْ أبْصَرَ عَيْبَ نَفْسهِ لَمْ يَعِبْ أحَداً.

27. One who is looking for the faults of people should start with himself.

27ـ مَنْ بَحَثَ عَنْ عُيُوبِ النّاسِ فَلْيَبْدَأْ بِنَفْسِهِ.

28. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

28ـ مَنْ أنْكَرَ عُيُوبَ النّاسِ، ورَضِيَها لِنَفْسِهِ، فَذلِكَ الأحْمَقُ.

29. One who belittles others for that which he himself does, then that is an imbecile.

29ـ مَنْ أزْرى عَلى غَيْرِهِ بِما يَأتِيهِ فَذلِكَ الأخْرَقُ.

30. One of the greatest faults of a person is for his flaws to be hidden to him.

30ـ مِنْ أشَدِّ عُيُوبِ المَرْءِ أنْ تَخْفى عَلَيْهِ عُيُوبُهُ.

31. Nothing prevents any of you from meeting his brother who has a fault which he hates [and advising him to reform] except the fear that he too may meet you with a similar fault; indeed you have joined together in the love of this transitory [life] and have rejected the Hereafter.

31ـ ما يَمْنَعُ أحَدَكُمْ أنْ يَلْقى أخاهُ بِما يَكْرَهُ مِنْ عَيْبِهِ إلاّ مَخافَةُ أنْ يَلْقاهُ بِمِثْلِهِ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ ورَفْضِ الآجِلِ.

32. He who mentions your faults has not guarded you in your absence.

32ـ ما حَفِظَ غَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ.

33. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

33ـ ما أَلاكَ جُهْداً فِي النَّصيحَةِ مَنْ دَلَّكَ عَلى عَيْبِكَ وحَفِظَ غَيْبَكَ.

34. A person's cognizance of his own faults is the most beneficial knowledge.

34ـ مَعْرِفَةُ المَرْءِ بِعُيُوبِهِ أَنْفَعُ المَعارِفِ.

35. Never pursue the faults of people, for indeed if you think about it, you have of your own faults that which will keep you occupied from finding faults in others.

35ـ لاتَتَّبِعَنَّ عُيُوبَ النّاسِ فَإنَّ لَكَ مِنْ عُيُوبِكَ إنْ عَقَلْتَ ما يَشْغَلُكَ أنْ تَعيبَ أحَداً.

36. Do not fault others for that which you do yourself, and do not punish (or rebuke) others for the sin that you permit yourself [to indulge in].

36ـ لاتَعِبْ غَيْرَكَ بِما تَأْتِيهِ، وَلاتُعاقِبْ (وَلا تُعاتِبْ) غَيْرَكَ بِذَنْب تُرَخِّصُ لِنَفْسِكَ فيهِ.

37. Pursuing the faults [of others] is from the gravest evils.

37ـ تَتَبُّعُ العَوْراتِ مِنْ أَعْظَمِ السَوْآتِ.

38. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

38ـ تَتَبُّعُ العُيُوبِ مِنْ أَقْبَحِ العُيُوبِ وشَـرِّ السَّيِّئاتِ.

39. Whoever exposes his brother's veil [and reveals his flaws], the faults of his own household (or family) get exposed.

39ـ مَنْ كَشَفَ حِجابَ أخيهِ اِنْكَشَفَ عَوْراةُ بَيْتِهِ(بَنِيهِ).

40. One who pursues the faults of people, Allah exposes his own faults.

40ـ مَنْ تَتَبَّعَ عَوْراتِ النَّاسِ كَشَفَ اللّهُ عَوْرَتَهُ.

41. One who seeks to learn about the secrets of his neighbour, his [own] curtains [of secrets] are torn apart.

41ـ مَنْ تَطَلَّعَ عَلى أسْرارِ جارِهِ اِنْهَتَكَتْ أسْتارُهُ.

42. Whoever searches for the secrets of others, Allah uncovers his own secrets.

42ـ مَنْ بَحَثَ عَنْ أسْرارِ غَيْـرِهِ أظْهَرَ اللّهُ أسْرارَهُ.

43. Whoever pursues the hidden flaws [of others], Allah makes the affection of the hearts forbidden to him.

43ـ مَنْ تَتَبَّعَ خَفِيّاتِ العُيُوبِ حَرَمَهُ اللّهُ مَوَدّاتِ القُلُوبِ.

44. Hide the flaw of your brother because of what you know is in yourself.

44ـ أُسْتُرْ عَوْرَةَ أخِيكَ لِما تَعْلَمُهُ فيكَ.

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.

45ـ أُسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللّهُ سُبْحانَهُ مِنْكَ ما تُحِبُّ سَتْرَهُ.

46. The most hated of all people is the fault-finder.

46ـ أمْقَتُ النّاسِ اَلعَيّابُ.

Taunting-التعيير

1. Whoever taunts others for something is himself affected by it.

1ـ مَنْ عَيَّرَ بِشَـيْء بُلِيَ بِهِ.

Lifestyle-العيش

1. The most pleasant life is [a life of] contentment.

1ـ أطْيَبُ العَيْشِ القَناعَةُ.

2. The person with the worst lifestyle of all people is the jealous one.

2ـ أسْوَءُ النّاسِ عَيْشاً الحَسُودُ.

3. The most felicitous lifestyle is achieved by abandoning unnecessary constraints [and formalities].

3ـ أهْنَى العَيْشِ إطْراحُ الكُلَفِ.

4. Of all the people, the person who has the best lifestyle is one in whose grace other people live.

4ـ أحْسَنُ النّاسِ عَيْشاً مَنْ عاشَ النّاسُ في فَضْلِهِ.

5. The person with the most blessed lifestyle is one who has been granted contentment by Allah, the Glorified, and who has been given a good wife.

5ـ أنْعَمُ النّاسِ عَيْشاً مَنْ مَنَحَهُ اللّهُ سُبْحانَهُ القَناعَةَ، وأصْلَحَ لَهُ زَوْجَهُ.

6. Verily the person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

6ـ إنَّ أهْنَأَ النّاسِ عَيْشاً مَنْ كانَ بِما قَسَمَ اللّهُ لَهُ راضِياً.

7. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

7ـ إنَّ أحْسَنَ النّاسِ عَيْشاً، مَنْ حَسُنَ عَيْشُ النّاسِ في عَيْشِهِ.

8. Death is preferable to abasement.

8ـ اَلمَنِيَّةُ، ولاالدَّنِيَةُ.

9. Death is preferable to succumbing to disgrace (or giving up freedom).

9ـ اَلمَوْتُ، ولاابْتِذالُ الخِزْيَةِ(الحُرِّيَةُ).

10. Having less is preferable to humiliation.

10ـ اَلتَّقَلُّلُ، ولاالتّذَلُّلُ.

11. Management [and planning] makes life good.

11ـ صَلاحُ العَيْشِ التَّدْبيرُ.

12. The mainstay of life is good estimation and its basis is good management.

12ـ قِوامُ العَيْشِ حُسْنُ التَّقْديرِ، ومِلاكُهُ حُسْنُ التَّدْبيرِ.

13. One who lives, dies.

13ـ مَنْ عاشَ ماتَ.

14. One who lives [a long life], loses his loved ones.

14ـ مَنْ عاشَ فَقَدَ أحِبَّتَهُ.

15. Early death is better than a wretched life.

15ـ مَوْتٌ وَحِيٌّ خَيْرٌ مِنْ عَيْش شَقِّي.

16. Life has sweetness and bitterness.

16ـ اَلعَيْشُ يَحْلُو ويَمُرُّ.

17. The bane of livelihood is mismanagement.

17ـ آفَةُ المَعاشِ سُوءُ التَّدْبيرِ.

18. Three things don't let their possessor enjoy a happy life: malice, jealousy and bad character.

18ـ ثَلاثٌ لايُهْنَأُ لِصاحِبِهِنَّ عَيْشٌ: اَلحِقْدُ،والحَسَدُ، وسُوءُ الخُلْقِ.

19. The beauty of life is [in] contentment.

19ـ جَمالُ العَيْشِ القَناعَةُ.

20. One who stays in the company of his enemy does not enjoy a happy life.

20ـ لَمْ يَهْنَأِ العَيْشَ مَنْ قارَنَ الضِدَّ.

21. Good estimation with sufficiency is better than striving in extravagance.

21ـ حُسْنُ التَّقْديرِ مَعَ الكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ.

22. Preferring comfort [over hard work] cuts off the means of profit [and benefit].

22ـ إيثارُ الدَّعَةِ يَقْطَعُ أسْبابَ المَنْفَعَةِ.

Lowering the gaze-العين وغض الطّرف

1. Lowering the gaze is a sign of magnanimity.

1ـ غَضُّ الطَّرْفِ مِنَ المُرُوءَةِ.

2. Lowering the gaze is better than staring.

2ـ غَضُّ الطَّرْفِخَيْرٌ مِنْ كَثيرِ النَّظَرِ.

3. Lowering the gaze is one of the best [acts of] piety.

3ـ غَضُّ الطَّرْفِ مِنْ أفْضَلِ الوَرَعِ.

4. Lowering the gaze is from perfect gracefulness.

4ـ غَضُّ الطَّرْفِ مِنْ كَمالِ الظَّرْفِ.

5. One who lowers his gaze relieves his heart.

5ـ مَنْ غَضَّ طَرْفَهُ أراحَ قَلْبَهُ.

6. One who lowers his gaze, his regret reduces and he is saved from harm.

6ـ مَنْ غَضَّ طَرْفَهُ قَلَّ أسَفُهُ وأمِنَ تَلَفُهُ.

7. How good an act of piety lowering the gaze is!

7ـ نِعْمَ الوَرَعُ غَضُّ الطَّرْفِ.

8. How good a curtailer of lustful desires lowering the gaze is!

8ـ نِعْمَ صارِفُ الشَّهَواتِ غَضُّ الأبْصارِ.

9. There is no magnanimity like lowering the gaze.

9ـ لامُرُوَّةَ كَغَضِّ الطَّرْفِ.

10. One who does not feign negligence and lower his gaze in many situations, his life becomes bitter.

10ـ مَنْ لَمْ يَتَغافَلْ وَلايَغُضَّ عَنْ كَثير مِنَ الأُمُورِ تَنَغَّصَتْ عيشَتُهُ.

11. One who frees his gaze occasions (or brings about) his [own] destruction.

11ـ مَنْ أطْلَقَ طَرْفَهُ جَلَبَ (اِجْتَلَبَ) حَتْفَهُ.

12. The eye is the scout of the heart (or of temptations).

12ـ اَلعَيْنُ رائِدُ القَلْبِ (الفِتَنْ).

13. The eye is the emissary of the heart.

13ـ اَلعَيْنُ بَريدُ القَلْبِ.

14. Eyes are the informers of the heart.

14ـ اَلعُيُونُ طَلائِعُ القُلُوبِ.

15. Eyes are the hunting traps of Satan.

15ـ العُيُونُ مَصائِدُ الشَّيْطانِ.

16. When the eye sees what is [lustfully] desired, the heart becomes blind to the consequence.

16ـ إذا أبْصَرَتِ العَيْنُ الشَّهْوَةَ عَمِيَ القَلْبُ عَنِ العاقِبَةِ.

17. Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah.

17ـ طُوبى لِعَيْن هَجَرَتْ في طاعَةِ اللّهِ غُمضَها.

18. The day has dawned for those with two eyes.1

18ـ قَدْ أضاءَ الصُّبحُ لِذي عَيْنَيْنِ.

19. Bear annoyances patiently [in life] otherwise you will never be pleased.

19ـ أغْضِعَلَى القَذى وإلاّ لَمْ تَرْضَ أبَداً.

20. The glance is the scout of temptations.

20ـ اَللَّحْظُ رائِدُ الفِتَنِ.

21. There is no part of the body that is less thankful than the eye, so do not give it what it seeks thereby letting it occupy you from the remembrance of Allah.

21ـ لَيْسَ فِي الجَوارِحِ أقَلَّ شُكْراً مِنَ العَيْنِ، فَلاتُعْطُوها سُؤْلَها فَتَشْغَلَكُمْ عَنْ ذِكْرِ اللّهِ.

1. This could mean: The matter is clear for those whose eyes are open to see.

Seeing-العيان

1. Seeing something [yourself] is not the same as being informed about it.

1ـ لَيْسَ العِيانُ كَالخَبَرِ.

Helper-المعين

1. There is no good in a helper who humiliates.

1ـ لاخَيْرَ في مُعين مُهين.

Inarticulateness-العيّ

1. The worst inarticulateness is [that which is caused by] irritation.

1ـ أَقْبَحُ العَيِّ الضَّجْرُ.

2. Muteness is better than inarticulateness (or error).

2ـ اَلْخَرَسُ خَيْرٌ مِنَ العَيِّ (الغَيِّ).

3. The sign of inarticulateness is repeating oneself during a debate and increased excitement during conversation.

3ـ عَلامَةُ العَيِّ تَكْرارُ الكَلامِ عِنْدَ المُناظَرَةِ، وكَثْرَةُ التَّبَجُّحِ عِنْدَ المُحاوَرَةِ.

4. No declaration can be made with inarticulateness.

4ـ لاَبَيانَ مَعَ عَيّ.

5. Inarticulateness is beleaguering.

5ـ اَلعَيُّ حَصَـرٌ.

Outcome-المَغَبَّة

1. Little with a praised outcome is better than plenty with a harmful consequence.

1ـ قَليلٌ تُحْمَدُ مَغَبَّتُهُ خَيْرٌ مِنْ كَثير تَضُرُّ عاقِبَتُهُ.

The Enviable-المغبوط

1. Enviable is the one whose certitude is strong.

1ـ اَلمَغْبُوطُ مَنْ قَوِيَ يَقينُهُ.

2. Many a person is envied [by others] for something which is [actually] his affliction.

2ـ رُبَّ مَغْبُوط بِرَجاء هُوَ داؤُهُ.

3. How many a person is envied for the blessing he has been given [in this world] while he is among those who will be destroyed in the Hereafter.

3ـ كَمْ مِنْ مَغْبُوط بِنِعْمَتِهِ وهُوَ فِي الاخِرَةِ مِنَ الهالِكينَ.

The Deceived-المغبون

1. Deceived is the one who is occupied with the world and loses his share of the Hereafter.

ـ اَلْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيا وَفاتَهُ حَظُّهُ مِنَ الاخِرَةِ.

2. Deceived is the one whose faith is corrupt.

2ـ اَلْمَغْبُونُ مَنْ فَسَدَ دينُهُ.

3. Deceived is the one who sells a lofty Paradise for a lowly sin.

3ـ اَلْمَغْبُونُ مَنْ باعَ جَنَّـةً عَلِيَّةً بِمَعْصِيَة دَنِيَّة.

4. Who is more deceived than one who exchanges Allah, the Glorified, for other than Him?!

4ـ مَنْ أغْبَنُ مِمَّنْ باعَ اللّهَ سُبْحانَهُ بِغَيْرِهِ.

Imbecility-الغباوة

1. Imbecility is misguidance.

1ـ اَلغَباوَةُ غِوايَةٌ.

2. Counter imbecility with astuteness.

2ـ ضادُّوا الغَباوَةَ بِالفِطْنَةِ.

3. It is enough of imbecility for a person to look at the faults of people when the same faults are hidden to him of himself.

3ـ كَفى بِالمَرْءِ غَباوَةً أنْ يَنْظُرَ مِنْ عُيُوبِ النّاسِ إلى ما خَفِيَ عَلَيْهِ مِنْ عُيُوبِهِ.

4. Imbecility is from the most detestable of traits.

4ـ مِنْ أقْبَحِ الشِّيَمِ الغَباوَةُ.

Treachery-الغدْر

1. Treachery by everyone is evil, but by those who have power and authority it is worse.

ـ الغَدْرُ بِكُلِّ أحَد قَبيحٌ، وهُوَ بِذَوِى القُدْرَةِ والسُّلْطانِ أقْبَحْ.

2. Treachery increases the burden [of sin] and degrades one’s status.

2ـ اَلْغَدْرُ يُعَظِّمُ الوِزْرَ ويُزْري بِالقَدْرِ.

3. Beware of treachery, for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

3ـ إيّاكَ والغَدْرَ، فَإنَّهُ أقْبَحُ الخِيانَةِ، وإنَّ الغَدُورَ لَمُهانٌ عِنْدَاللّهِ.

4. The worst treachery is divulging the secret [that has been entrusted to you].

4ـ أَقْبَحُ الغَدْرِ إذاعَةُ السِّرِّ.

5. Treachery is the quality of the wicked.

5ـ اَلْغَدْرُ شيمَةُ اللِّئامِ.

6. Treachery multiplies [one's] sins.

6ـ اَلغَدْرُ يُضاعِفُ السَّيِّئاتِ.

7. Eschew treachery, for indeed it takes you away from the Qur'an.

7ـ جانِبُوا الغَدْرَ فَإِنَّهُ مُجانِبُ القُرآنِ.

8. The treachery of a man is a disgrace upon him.

8ـ غَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ.

9. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

9ـ كُنْ عامِلاً بِالخَيْرِ، ناهِياً عَنِ الشَّرِّ، مُنْكِراً شيمَةَ الغَدْرِ.

10. One who acts treacherously is sullied by his treachery.

10ـ مَنْ غَدَرَ شانَهُ غَدْرُهُ.

11. He who is certain about the place of [final] return does not act treacherously.

11ـ ما غَدَرَ مَنْ أيْقَنَ بِالمَرْجِعِ.

12. How appropriate it is for the treacherous one to be dealt with disloyally.

12ـ ما أخْلَقَ مَنْ غَدَرَ أنْ لا يُوفى لَهُ.

13. There is no faith in the treacherous.

13ـ لاإيمانَ لِغَدُور.

14. With treachery, the companionship of a friend does not last.

14ـ لاتَدُومُ مَعَ الغَدْرِ صُحْبَةُ خَلِيل.

15. Treachery with the treacherous is loyalty in the sight of Allah, the Glorified.

15ـ الغَدْرُ لأهْلِ الغَدْرِ وَفاءٌ عِنْدَاللّهِ سُبْحانَهُ.

16. Treachery is the worst of the two betrayals.

16ـ اَلْغَدْرُ أقْبَحُ الخِيانَتَيْنِ.

17. The person who will face the quickest retribution is the man with whom you make a contract while having the intention of being loyal to it, whereas his intention is to betray you.

17ـ أسْرَعُ الأشْياءِ عُقُوبَةً رَجُلٌ عاهَدْتَهُ عَلى أمْر وَكانَ مِنْ نِيَّتِكَ الوَفاءُ لَهُ، وَمِنْ نِيَّتِهِ الغَدْرُ بِكَ.

Delusion-الغرور

1. Be cautious of being deceived by the delusion of a small hindrance or being made to stumble by the joy of an insignificant transitory pleasure [of this world].

1ـ اِحْذَرْ أنْ يَخْدَعَكَ (يَخْتَدِعَكَ)الغُرُورُ بِالحائِلِ اليَسيرِ، أوْ يَسْتَزِلَّكَ السُّرُورُ بِالزّائِلِ الحَقيرِ.

2. The consolidation of delusion is in sleeping with ease in the presence of the enemy.

2ـ جِماعُ الغُرُورِ فِي الاِسْتِنامَةِ إلَى العَدُوِّ.

3. Blessed be the one who has not been killed by the lethal poisons of deception.

3ـ طُوبى لِمَنْ لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ.

4. It is enough of a delusion for a person to trust all that his soul lures him towards.

4ـ كَفى بِالمَرْءِ غُرُوراً أنْ يَثِقَ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

5. He (ʿa) 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.

5ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ مَنْ أثنى عَلَيْهِ: لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ، وَلَمْتُغَمَّ (وَلَمْ تُعَمَّ) عَلَيْهِ مُشْتَبِهاتُ الأُمُورِ.

6. He who trusts in the falsehood of delusions and yearns for the false [and short-lived] joys has not thought about the consequences of matters.

6ـ لَمْ يُفَكِّرْ في عَواقِبِ الأُمُورِ مَنْ وَثِقَ بِزُورِالغُرُورِ وصَبا إلى زُورِ السُّرُورِ.

7. One who is deluded by respite, is tormented by death.

7ـ مَنِ اغْتَرَّ بِالمَهَلِ اِغْتَصَّ بِالأجَلِ.

8. Delusion is suffices as ignorance.

8ـ كَفى بِالاِغْتِرارِ جَهْلاً.

9. One who is deluded by his condition, reduces his efforts.

9ـ مَنِ اغْتَرَّ بِحالِهِ قَصَّرَ عَنِ احْتِيالِهِ.

10. One who is deluded by the peacefulness of the time gets distressed by the impact of calamities.

10ـ مَنِ اغْتَرَّ بِمُسالَمَةِ الزَّمَنِ اِغْتَصَّ بِمُصادَمَةِ المِحَنِ.

11. When a person persists in sinning and [still] expects to be forgiven, then he is under a delusion about Allah, the Glorified.

11ـ مِنَ الغِرَّةِ بِاللّهِ سُبْحانَهُ أنْ يُصِرَّ المَرْءُ عَلَى المَعْصِيَةِ ويَتَمَنَّى المَغْفِرَةَ.

12. There is no judiciousness with heedlessness.

12ـ لاحَزْمَ مَعَ غِرَّة.

13. There is no heedlessness [and delusion] like reliance on the times.

13ـ لاغِرَّةَ كَالثِّقَةِ بِالأيّامِ.

14. A deluded person may [sometimes] remain unharmed.

14ـ قَدْ يَسْلَمُ المُغَرَّرُ.

15. How many a person is deluded by the good that is spoken about him.

15ـ كَمْ مِنْ مَغْرُور بِحُسْنِ القَوْلِ فيهِ.

16. How many a person has been deluded by what is concealed from him.

16ـ كَمْ مِنْ مَغْرُور بِالسِّتْرِ عَلَيْهِ.

17. Neither is every deluded person saved, nor is every seeker needy.

17ـ لَيْسَ كُلُّ مَغْرُور بِناج، ولاكُلُّ طالِب بِمُحْتاج.

Usurpation-الغصب

1. ne usurped stone in a house is the guaranty of its ruin.

1ـ اَلْحَجَرُ الغَصْبُ فِي الدّارِ رَهْنٌ لِخَرابِها.

Anger-الغضب

1. Anger strikes down its possessor and exposes his faults.

1ـ اَلْغَضَبُ يُرْدي صاحِبَهُ، ويُبْدي مَعايِبَهُ.

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.

2ـ اَلغَضَبُ نارٌ مُوقَدَةٌ، مَنْ كَظَمَهُ أَطْفَأَها، ومَنْ أَطْلَقَهُ كانَ أَوَّلَ مُحْتَرِق بِها.

3. Anger arouses hidden feelings of malice.

3ـ اَلْغَضَبُ يُثيرُ كَوامِنَ الحِقْدِ.

4. Keep away from anger, for its beginning is madness and its end is regret.

4ـ إيّاكَ والغَضَبَ، فَأَوَّلُهُ جُنُونٌ، وآخِرُهُ نَدَمٌ.

5. The person who is most capable of being on the right is one who does not get angry.

5ـ أَقْدَرُ النّاسِ عَلَى الصَّوابِ مَنْ لَمْ يَغْضَبْ.

6. The best control is control over anger.

6ـ أَفْضَلُ المِلْكِ مِلْكُ الغَضَبِ.

7. Leave some room from your anger for your satisfaction, and when you fly off [in a rage] then calm back down.

7ـ اِبْقَ لِرِضاكَ مِنْ غَضَبِكَ، وإذا طِرْتَ فَقَعْ شَكِيراً.

8. Guard yourselves from the vehemence of anger, and prepare for it the restraint and forbearance that will help you fight against it.

8ـ اِحْتَرِسُوا مِنْ سَوْرَةِ الغَضَبِ، وأعِدُّوا لَهُ ما تُجاهِدُونَهُ، بِهِ مِنَ الكَظْمِ وَالحِلْمِ.

9. Beware of anger, for it is indeed a burning fire.

9ـ اِحْذَرُوا الغَضَبَ، فَإِنَّهُ نارٌ مُحْرِقَةٌ.

10. The best of people is one who swallows his anger and displays forbearance despite having power [to take revenge].

10ـ أفْضَلُ النّاسِ مَنْ كَظَمَ غَيْظَهُ، وحَلُمَ عَنْ قُدْرَة.

11. A person's most bitter enemies are his anger and his lust, so whoever controls these two, his status is elevated and he attains his goal.

11ـ أعْدى عَدُوّ لِلْمَرْءِ غَضَبُهُ، وشَهْوَتُهُ، فَمَنْ مَلَكَهُما عَلَتْ دَرَجَتُهُ، وَبَلَغَ غايَتَهُ.

12. Anger is the conveyance of impetuosity.

12ـ اَلْغَضَبُ مَرْكَبُ الطَّيْشِ.

13. Anger evokes impetuosity.

13ـ اَلْغَضَبُ يُثيرُ الطَّيْشَ.

14. Anger is the fire of the hearts.

14ـ اَلْغَضَبُ نارُ القُلُوبِ.

15. Anger is an evil which will destroy [you] if you obey it.

15ـ اَلْغَضَبُ شَرٌّ إنْ أَطَعْتَهُ دَمَّرَ.

16. Anger is an enemy, so do not let it control you.

16ـ اَلْغَضَبُ عَدُوٌّ، فَلا تُمَلِكّهُ نَفْسَكَ.

17. Anger corrupts intellects and distances one from the right (or from reward).

17ـ اَلْغَضَبُ يُفْسِدُ الأَلْبابَ،وَ يُبْعِدُ مِنَ الصَّوابِ(عَنِ الثَّوابِ).

18. Verily if you obey the vehemence of anger, it will lead you to the utmost destruction.

18ـ إنَّكُمْ إنْ أَطَعْتُمْ سَوْرَةَ الغَضَبِ أَوْرَدَتْكُمْ نِهايَةَ العَطَبِ.

19. When anger comes over you, then overcome it with forbearance and dignity.

19ـ إذا تَسَلَّطَ عَلَيْكَ الغَضَبُ فَاغْلِبْهُ بِالحِلْمِ والوَقارِ.

20. Through excessive anger, impetuosity comes about.

20ـ بِكَثْرَةِ الْغَضَبِ يَكُونُ الطَّيشُ.

21. How evil an associate anger is! It exposes faults, brings evil closer and distances good.

21ـ بِئْسَ القَرينُ الغَضَبُ، يُبْدي المَعائِبَ، ويُدْنِى الشَّرَّ، ويُباعِدُ الخَيْرَ.

22. Remedy your anger with silence and your lust with reason.

22ـ داوُوا الغَضَبَ بِالصَّمْتِ، والشَّهْوَةَ بِالعَقْلِ.

23. Repelling anger with forbearance is the fruit of knowledge.

23ـ رَدُّ الغَضَبِ بِالحِلْمِ ثَمَرَةُ العِلْمِ.

24. Repel [fits of] rage with forbearance.

24ـ رُدُّوا البادِرَةَ بِالحِلْمِ.

25. Yielding to anger is the cause of destruction.

25ـ سَبَبُ العَطَبِ طاعَةُ الغَضَبِ.

26. Counter anger with forbearance and you will make your results praiseworthy in every matter.

26ـ ضادُّوا الغَضَبَ بِالحِلْمِ، تَحْمِدُوا عَواقِبَكُمْ في كُلِّ أمْر.

27. The raging fire of anger leads to the embarking of destruction.

27ـ ضِرامُ نارِ الغَضَبِ يَبْعَثُ عَلى رُكُوبِ العَطَبِ.

28. Counter anger with forbearance.

28ـ ضادُّوا الغَضَبَ بِالحِلْمِ.

29. Yielding to anger leads to regret and disobedience.

29ـ طاعَةُ الغَضَبِ نَدَمٌ وعِصْيانٌ.

30. One who overcomes his anger has gained victory over Satan.

30ـ ظَفِرَ بِالشَّيْطانِ مَنْ غَلَبَ غَضَبَهُ.

31. Satan is victorious over the one who has been overcome by his anger.

31ـ ظَفِرَ الشَّيْطانُ بِمَنْ مَلَكَهُ غَضَبُهُ.

32. In anger there is destruction.

32ـ فِي الغَضَبِ اَلعَطَبُ.

33. Increased anger degrades its possessor and exposes his faults.

33ـ كَثْرَةُ الغَضَبِ تُزْري بِصاحِبِهِ، وتُبْدي مَعائِبَهُ.

34. Be slow in getting angry, quick in calming down and ready to accept excuses.

34ـ كُنْ بَطيءَ الغَضَبِ، سَريعَ الفَيْءِ، مُحِبّاً لِقَبُولِ العُذْرِ.

35. The devil has no greater lasso [to ensnare human beings with] than anger and women.

35ـ لَيْسَ لإبْلِيسَ وَهَقٌ أعْظَمُ مِنَ الغَضَبِ والنِّساءِ.

36. One who gets angry frequently makes others weary [of him].1

36ـ مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ.

37. One who turns his anger loose hastens his [own] death.

37ـ مَنْ أطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ.

38. One who is overpowered by his anger is not safe from destruction.

38ـ مَنْ غَلَبَ عَلَيْهِ الغَضَبُ لَمْ يَأْمَنِ العَطَبَ.

39. One whose anger overpowers him is susceptible to its harm.

39ـ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطَبِهِ.

40. One who opposes his anger has yielded to forbearance.

40ـ مَنْ عَصى غَضَبَهُ أطاعَ الحِلْمَ.

41. Whoever submits to his anger, his ruin is hastened.

41ـ مَنْ أطاعَ غَضَبَهُ تَعَجَّلَ تَلَفُهُ.

42. One whose anger is much, his pleasure is not known.

42ـ مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرَفْ رِضاهُ.

43. He who gets angry on the one whom he cannot harm, prolongs his sadness and torments himself.

43ـ مَنْ غَضِبَ عَلى مَنْ لايَقْدِرُعَلى مَضَرَّتِهِ طالَ حُزْنُهُ، وعذَّبَ نَفْسَهُ.

44. Whoever is overpowered by his anger and lust, then he is in the category of beasts.

44ـ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وشَهْوَتُهُ فَهُوَ في حَيِّزِ البَهائِمِ.

45. He who gets angry upon one whom he has no power over, dies with his rage.

45ـ مَنِ اغْتاظَ عَلى مَنْ لايَقْدِرُ عَلَيْهِ ماتَ بِغَيْظِهِ.

46. When shall I vent my anger if I get angry, is it when I am incapable (of taking revenge) and it is said to me “it is better for you to be patient” or when I have the power to (exact revenge) and it is said to me “it is better for you to forgive”?

46ـ مَتى أشْفِي غَيْظي إذا غَضِبْتُ، أحِيْنَ أعْجزُ (عَنِ الإنْتِقامِ) فَيُقالَ لي لَوْ صَبَرْتَ، أمْ حينَ أقْدِرُ (عَلَيْهِ) فَيُقالَ لي لَوْ عَفَوْتَ.

47. Let your anger never prevail over your forbearance.

47ـ لايَغْلِبَنَّ غَضَبُكَ حِلْمَكَ.

48. Never be quick in getting angry, thereby letting it become your uncontrollable habit.

48ـ لاتُسْرِعَنَّ إلَى الغَضَبِ فَيَتَسَلَّطَ عَلَيْكَ بِالعادَةِ.

49. There is no etiquette with anger.

49ـ لاأدَبَ مَعَ غَضَب.

50. There is no relationship move vile than anger.

50ـ لانَسَبَ أوْضَعُ مِنَ الغَضَبِ.

51. The glory of anger does not match the humility of seeking pardon.

51ـ لايَقُومُ عِزُّ الغَضَبِ بِذُلِّ الاِعْتِذارِ.

1. Or: One who gets angry frequently becomes weary.

Seeking forgiveness-الاِسْتِغفار

1. Seek forgiveness and you will be provided sustenance.

1ـ اِسْتَغْفِرْ، تُرْزَقْ.

2. The best supplication (or means of coming closer to Allah) is seeking forgiveness.

2ـ أفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) الاِسْتِغْفارُ.

3. Seeking forgiveness wipes out [one's] sins.

3ـ اَلاِسْتِغْفارُ يَمْحُو الأوْزارَ.

4. Seeking forgiveness is the remedy of sins.

4ـ اَلاِسْتِغْفارُ دَواءُ الذُّنُوبِ.

5. Seeking forgiveness has the greatest recompense and the quickest reward.

5ـ اَلإِسْتِغْفارُ أَعْظَمُ جَزاءً، وأَسْرَعُ مَثُوبَةً.

6. Sincere repentance purges one’s sins.

6ـ حُسْنُ الاِسْتِغْفارِ يُمَحِّصُ الذُّنُوبَ.

7. If the people were to turn in repentance [to Allah] and seek forgiveness whenever they disobeyed [or sinned], they would neither be punished nor would they be destroyed.

7ـ لَوْ أنَّ النّاسَ حينَ عَصَوْا أنابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْيَهْلِكُوا.

8. One who has been granted [the opportunity to seek] repentance shall not be deprived of forgiveness.

8ـ مَنْ أُعْطِيَ الاِسْتِغْفارَ لَمْ يُحْرَمِ المَغْفِرَةَ.

9. One who seeks forgiveness from Allah attains absolution.

9ـ مَنِ اسْتَغْفَرَ اللّهَ أصابَ المَغْفِرَةَ.

10. What a good means [of gaining the pleasure of Allah] seeking forgiveness is!

10ـ نِعْمَ الوَسيلَةُ اَلاِسْتِغْفارُ.

11. There is no intercessor more successful than repentance.

11ـ لاشَفيعَ أنْجَحُ مِنَ الاِسْتِغْفارِ.

12. No one gains forgiveness except he who reciprocates evil with good.

12ـ لايَحُوزُ الغُفْرانَ إلاّ مَنْ قابَل الإساءَةَ بِالإحْسانِ.

Negligence-الغَفْلَة

1. The wakefulness of eyes is of no benefit with the negligence of hearts.

1ـ إنْتِباهُ العُيُونِ لايَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ.

2. Negligence reaps delusion and brings one closer to destruction.

2ـ اَلْغَفْلَةُ تَكْسِبُ الاِغْتِرارَ، وتُدْني مِنَ البَوارِ.

3. Be cautious of negligence, for indeed it is from the corruption of [one's sensory] perception.

3ـ اِحْذَرُوا الغَفْلَةَ،فَإنَّها مِنْ فَسادِ الحِسّ.

4. Beware of negligence and being deluded by respite, for indeed negligence corrupts deeds, and death cut off hopes.

4ـ إيّاكَ والغَفْلَةَ، والاِغْتِرارَ بِالمُهْلَةِ، فَإنَّ الغَفْلَةَ تُفْسِدُ الأعْمالَ، وَالآجالَ تَقْطَعُ الآمالَ.

5. Negligence is misguidance and heedlessness is ignorance.

5ـ اَلْغَفْلَةُ ضَلالَةٌ، اَلغِرَّةُ جَهالَةٌ.

6. Negligence is joy.1

6ـ اَلْغَفْلَةُ طَرَبٌ.

7. Negligence is the most harmful enemy.

7ـ اَلْغَفْلَةُ أضَرُّ الأعْداءِ.

8. Negligence is the trait of the foolish.

8ـ اَلْغَفْلَةُ شيمَةُ النَّوْكى.

9. Negligence is the opposite of judiciousness.

9ـ اَلْغَفْلَةُ ضِدُّ الحَـزْمِ.

10. Negligence is the misguidance of souls and the symbol of misfortunes.

10ـ اَلْغَفْلَةُ ضَلالُ النُّفُوسِ وعُنْوانُ النُّحُوسِ.

11. Continuous negligence blinds insight.

11ـ دَوامُ الغَفْلَةِ يُعْمِى البَصيرَةَ.

12. The intoxication of negligence and delusion is harder to recover from than the intoxication of wines [and alcoholic drinks].

12- سُكْرُ الغَفْلَةِ والغُرُورِ أبْعَدُ إفاقَةً مِنْ سُكْرِ الخُمُورِ.

13. Counter negligence with attentiveness.

13- ضادُّوا الغَفْلَةَ بِاليَقْظَةِ.

14. I am surprised by the negligence of the intelligent ones with regards to seeking provisions and preparing for the Hereafter.

14- عَجِبْتُ لِغَفْلَةِ ذَوِى الألْبابِ عَنْ حُسْنِ الإرْتيادِ والإسْتِعْدادِ لِلْمَعادِ.

15. Taking repose in negligence is delusion.

15- فِي السُّكُونِ إلَى الغَفْلَةِ اِغْتِرارٌ.

16. Pitiable indeed is the negligent person whose entire life will be used as proof against him and whose days will lead him to wretchedness.

16- فيا لَها حَسْرَةً عَلى ذي غَفْلَة إنْ يَكُنْ (أنْ يَكُونَ) عُمْرُهُ عَلَيْهِ حُجَّةً، وَإنْ تُؤَدِّبَهُ (وَ أنْ تُؤَدِّيَهُ) أيّامُهُ إلى شَقْوَة.

17. Listener, awaken from your negligence, reduce your hastiness, brace yourself, be on your guard and remember your grave, for indeed you must pass through it.

17- فَأفِقْ أيُّهَا السّامِعُ مِنْ غَفْلَتِكَ، واخْتَصِرْ مِنْ عَجَلَتِكَ، وأشْدُدْ أزْرَكَ، وخُذْ حِذْرَكَ، واذْكُرْ قَبْرَكَ، فَإنَّ عَلَيْهِ مَمَرَّكَ.

18. Negligence is enough of a misguidance.

18ـ كَفى بِالغَفْلَةِ ضَلالاً.

19. It is enough of negligence for a person to waste his efforts in that which does not concern [or benefit] him.

19ـ كَفى بِالمَرْءِ غَفْلَةً أنْ يَصْرِفَ هِمَّتَهُ فيما لايَعْنيهِ.

20. It is enough of negligence for a person to squander his life in that which will not save him [in the Hereafter].

20ـ كَفى بِالرَّجُلِ غَفْلَةً أنْ يُضَيِّعَ عُمْرَهُ فيما لايُنْجيهِ.

21. One who is negligent becomes ignorant.

21ـ مَنْ غَفَلَ جَهِلَ.

1. This is because the negligent one is not concerned about anything that goes on around him.

The Negligent-الغافل

1. I am amazed at the one who is negligent, while death is swift in seeking him.

1ـ عَجِبْتُ لِغافِلٍ، والمَوْتُ حَثيثٌ في طَلَبِهِ.

2. One whose negligence is prolonged, his destruction is hastened.

2ـ مَنْ طالَبَ غَفْلَتُهُ تَعَجَّلَتْ هَلَكَتُهُ.

3. One whose negligence overcomes him, his heart dies.

3ـ مَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ ماتَ قَلْبُهُ.

4. One who is negligent about the events of [his] days is awakened by death.

4ـ مَنْ غَفَلَ عَنْ حَوادِثِ الأيّامِ أيْقَظَهُ الحِمامُ.

5. Woe be to the one who is overcome by negligence so he forgets his [final] journey and does nor prepare for it.

5ـ وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الغَفْلَةُ فَنَسِيَ الرِّحْلَةَ ولَمْ يَسْتَعِدَّ.

6. No deed is accepted from the negligent one.

6ـ لاعَمَلَ لِغافِل.

The Victor and the vanquished-الغالب والمغلوب

1. At times the [one who is] vanquished may gain victory.

1ـ قَدْ يَغْلِبُ المَغْلُوبُ.

2. He who tries to vanquish the one who is above him is overpowered.

2ـ مَنْ غالَبَ مَنْ فَوْقَهُ قُهِرَ.

3. Every victor other than Allah, is vanquished.

3ـ كُلُّ غالِب غَيْرُ اللّهِ مَغْلُوبٌ.

Fighting-المغالبة

1. Do not pick a fight with one whom you cannot repel.

1ـ لاتُغالِبْ مَنْ لاتَقْدِرُعَلى دَفْعِهِ.

Mistake-الغلط

1. A person's mistake about (or harshness towards) the one who is friendly towards him is one of the most forbidden things for him.

1ـ غَلَطُ (غَلَظُ) الإنْسانِ فيمَنْ يَنْبَسِطُ إلَيْهِ أحْظَرُ شَيْء عَلَيْهِ.

Betrayal-الغلول

1. The worst thing that can come upon the hearts is betrayal.

1ـ شَرُّ ما أُلْقِيَ فِي القُلُوبِ الغُلُولُ.

Rancor and perfidy-الغلّ والغش والغشوش

1. The tongue of a perfidious person is sweet but his heart is bitter.

1ـ اَلْغَشُوشُ لِسانُهُ حُلْوٌ، وَقَلْبُهُ مُرٌّ.

2. The vilest perfidy is the perfidy of the leaders.

2ـ أفْظَعُ الغِشِّ غِشُّ الأئِمَّةِ.

3. Verily the most perfidious of all people is the one who is most deceitful to himself and most disobedient to his Lord.

3ـ إنَّ أغَشَّ النّاسِ أغَشُّهُمْ لِنَفْسِهِ وأعْصاهُمْ لِرَبِّهِ.

4. Perfidy is the trait of the recalcitrant.

4ـ اَلْغِشُّ سَجِيَّةُ المَرَدَةِ.

5. Rancour is the seed of evil.

5ـ اَلغِلُّ بَذْرُ الشَّرِّ.

6. Rancour is the malady of hearts.

6ـ اَلغِلُّ داءُ القُلُوبِ.

7. Perfidy earns vituperation.

7ـ اَلغِشُّ يَكْسِبُ المَسَبَّةَ.

8. Rancour nullifies good deeds.

8ـ اَلْغِلُّ يُحْبِطُ الحَسَناتِ.

9. Perfidy is the worst craftiness.

9ـ اَلْغِشُّ شَرُّ المَكْرِ.

10. Perfidy is from the characteristics of the wicked.

10ـ اَلْغِشُّ مِنْ أخْلاقِ اللِّئامِ.

11. Deceiving a friend and being disloyal to one's pledges are from [the acts of] betrayal of one's covenant.

11ـ غِشُّ الصَّديقِ والغَدْرُ بِالمَواثيقِ مِنْ خِيانَةِ العَهْدِ.

12. Whoever deceives the people in their faith, then he is an opponent of Allah and His Prophet.

12ـ مَنْ غَشَّ النّاسَ في دينِـهِمْ فَهُوَ مُعانِدٌ لِلّهِ ورَسُولِهِ.

13. When one deceives you out of his enmity [with you], then do not blame him or censure him.

13ـ مَنْ غَشَّكَ في عَداوَتِهِ فَلاتَلُمْهُ وَلاتَعْذُلْهُ.

Grief-الغم

1. Grief makes one dispirited and ends one's joy.

1ـ اَلْغَمُّ يَقْبِضُ النَّفْسَ، ويَطْوِى الاِنْبِساطَ.

2. Sorrow destroys the body.

2ـ اَلحُزنُ يَهْدِمُ الجَسَدَ.

3. Sorrows are the ailment of the hearts.

3ـ اَلأحْزانُ سُقْمُ القُلُوبِ.

4. Grief is the distinguishing mark of the believers.

4ـ اَلحُزْنُ شِعارُ المُؤْمِنينَ.

5. Grief wears away the body.

5ـ اَلْهَمُّ يُذيبُ الجَسَدَ.

6. Sorrow and anxiety do not bring back what has been lost.

6ـ اَلْحُزْنُ والجَزَعُ لايَرُدّانِ الفائِتَ.

7. To the extent of pleasure, there is distress.

7ـ بِقَدْرِ اللَّذَّةِ يَكُونُ التَّغْصيصُ.

8. One who bears his distress [patiently] realizes [his] opportunities.

8ـ مَنْ تَجَرَّعَ الغُصَصَ أدْرَكَ الفُرَصَ.

9. Grief is one of the two senilities.

9ـ اَلْهَمُّ أحَدُ الهِرَمَيْنِ.

10. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

10- إطْرَحْ عَنْكَ وارِداتِ الهُمُومِ بِعَزائِمِ الصَّبْرِ، وحُسْنِ اليَقينِ.

11. Grief emaciates the body.

11- اَلْهَمُّ يُنْحِلُ البَدَنَ.

12. Grief is an ailment of the soul.

12- اَلغَمُّ مَرَضُ النَّفْسِ.

13. To the extent of endeavours, there are anxieties.

13- عَلى قَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

14. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

14- كَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ عَلى سُرُورِ الأَبَدِ.

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- عَلى قَدْرِ القِنْيَةِ تَكُونُ الغُمُومُ.

17. For every distress there is a relief.

17- لِكُلِّ هَمّ فَرَجٌ.

18. One who continuously worries is overpowered by sorrow.

18- مَنِ اسْتَدامَ الهَمَّ غَلَبَ عَلَيْهِ الحُزْنُ.

19. One whose grief increases, his body becomes sick.

19- مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

20. One whose entire concern is for his Hereafter attains what he hopes for.

20- مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمَأْمُولِ.

Being independent of others-الإسْتِغناء عَن الخَلقِ

1. Dispense with your dependency on anyone and you will be like him.

1- اِسْتَغْنِ عَمَّنْ شِئْتَ وكُنْ (تَكُنْ) نَظِيرَهُ.

2. One who is independent from people, Allah, the Glorified, enriches him.

2- مَنِ اسْتَغْنى عَنِ النّاسِ أغْناهُ اللّهُ سُبْحانَهُ.

3. One who becomes independent becomes an honour for his people and one who is needy becomes contemptible to them.

3- مَنِ اسْتَغْنى كَرُمَ عَلى أهْلِهِ ومَنِ افْتَقَرَ هانَ عَلَيْهِمْ.

4. That which you have no need for is better than that through which you gain independence.

4ـ مَا اسْتَغْنَيْتَ عَنْهُ خَيْرٌ مِمَّا اسْتَغْنَيْتَ بِهِ.

Affluence and the rich-الغَنِيّ والغِنى

1. A rich person is he who becomes rich through contentment.

1ـ اَلْغَنِيُّ مَنِ اسْتَغْنى بِالقَناعَةِ.

2. A [truly] rich person is one who prefers contentment.

2ـ اَلْغَنِيُّ مَنْ آثَرَ القَناعَةَ.

3. The rich person feels at home [even when he is] in a strange land.

3ـ اَلْغَنِيُّ (اَلْغِنى)فِي الغُرْبَةِ وَطَنٌ.

4. The ignorance of a rich person abases him whereas the knowledge of a poor person elevates him.

4ـ جَهْلُ الغَنِيِّ يَضَعُهُ، وعِلْمُ الفَقيرِ يَرْفَعُهُ.

5. At times a rich person may be lowlier than an ugly sheep.

5ـ رُبَّ غَنِيّ أَذَلُّ مِنْ نَقَد.

6. Sometimes a rich person may be needier than a poor person.

6ـ رُبَّ غَنِیّ أَفْقَرُ مِنْ فَقیر.

7. Few are the rich who [financially] support and assist others.

7ـ قَلیلٌ مِنَ الأَغْنِیاءِ مَنْ یُواسي ویُسْعِفُ.

8. How many of the rich are unneeded [because of their unwillingness to help others].

8ـ کَمْ مِنْ غَنِیّ یُسْتَغْنی عَنْهُ.

9. It is obligatory upon the rich person not to withhold his wealth from the poor.

9ـ مِنَ الواجِبِ عَلَی الغَنِیّ أَنْ لایَضُنَّ عَلَی الفَقیرِبِمالِهِ.

10. Never count the one from whose wealth others don’t get sustenance as a rich person.

10ـ لاتَعُدَّنَّ غَنِیاً مَنْ لَمْ یُرْزَقْ مِنْ مالِهِ.

11. There is no offence greater than the offence of the rich who deprives the needy.

11ـ لاوِزْرَ أَعْظَمَ مِنْ وِزْرِ غَنِیّ مَنَعَ المُحْتاجَ.

12. Opulence through other than Allah is the greatest indigence and wretchedness.

12ـ اَلْغِنی بِغَیْرِ اللّهِ أَعْظَمُ الفَقْرِ والشَّقاءِ.

13. Seek refuge with Allah from the intoxication of riches, for indeed it has an intoxication that takes long to recover from.

13ـ اِسْتَعيذُوا بِاللّهِ مِنْ سَكْرَةِ الغِنى، فَإنَّ لَهُ سَكْرَةً بَعيدَةَ الإفاقَةِ.

14. The richest of you are the most contented among you.

14ـ أغْناكُمْ أقْنَعُكُمْ.

15. The greatest of all riches is the intellect.

15ـ أغْنَى الغِنى اَلعَقْلُ.

16. The most honourable wealth is abandoning [false] aspirations.

16ـ أشْرَفُ الغِنى تَرْكُ المُنى.

17. The best of riches is that through with one's honour is secured.

17ـ أفْضَلُ الغِنى ما صينَ بِهِ العِرْضُ.

18. The richest of the rich is one who is not a prisoner to greed.

18ـ أغْنَى الأغْنِياءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أسِيراً.

19. The greatest of riches is contentment and toleration of poverty.

19ـ أغْنَى الغِنى القَناعَةُ، والتَّحَمُّلُ فِي الفاقَةِ.

20. Opulence brings about transgression.

20ـ اَلغِنى يُطْغي.

21. Riches turn one who is not a master into a master.

21ـ اَلْغِنى يُسَوِّدُ غَيْرَ السَّيِّدِ.

22. Wealth and poverty manifest the essences of men and their qualities.

22ـ اَلغِنْى والفَقْرِ يَكْشِفانِ جَواهِرَ الرِّجالِ وأوْصافَها.

23. The brother of affluence is one who covers himself with contentment.

23ـ أخُو الغِنى مَنِ الْتَحَفَ بِالقَناعَةِ.

24. Arrogance in wealth sows the seed (or warns) of abasement in poverty.

24ـ اَلزَّهْوُ فِي الغِنى يُبَذِّرُ (يُنْذِرُ) الذُّلَّ فِي الفَقْرِ.

25. The bane of affluence is stinginess.

25ـ آفَةُ الغِنى البُخْلُ.

26. The best affluence is the affluence of the soul.

26ـ خَيْرُ الغَناءِ غَناءُ النَّفْسِ.

27. Many an opulence leads to lasting poverty.

27ـ رُبَّ غِنىً أوْرَثَ الفَقْرَ الباقِيَ.

28. The alms-tax of affluence [and comfort] is being good with neighbours and keeping ties with near relatives.

28ـ زَكاةُ اليَسارِ بِرُّ الجيرانِ، وَصِلَةُ الأرْحامِ.

29. Two things are such that their value is recognized only by one who has lost them: wealth and power.

29ـ شَيْئانِ لايُعْرَفُ قَدْرُهُما إلاّ مَنْ سَلِبَهُما: الغِنى والقُدْرَةُ.

30. Restraining oneself from that which is in the possession of [other] people is present affluence.

30ـ ظَلَفُ النَّفْسِ عَمّا في أيْدي النّاسِ هُوَ الغِنَى المَوْجُودُ.

31. The deception of wealth leads to insolence.

31ـ غُرُورُ الغِنى يُوجِبُ الأشَرَ.

32. Loss of wealth is an advantage for the sagacious and a [cause of] regret for the foolish.

32ـ فَوْتُ الغِنى غَنِيمَةُ الأكْياسِ، وحَسْرَةُ الحَمْقى.

33. The whole of affluence is in contentment and satisfaction.

33ـ كُلُّ الغِنى فِي القَناعَةِ، والرِّضا.

34. One who would like to gain affluence without possessions, prestige without authority and abundance

without kinsfolk, then let him them come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed [through this] he will find all of these.

34ـ مَنْ سَرَّهُ الغِنى بِلامال، والعِزُّ بِلاسُلْطان، والكَثْرَةُ بِلا عَشيرَة، فَلْيَخْرُجْ مِنْ ذُلِّ مَعْصِيَةِ اللّهِ إلى عِزِّ طاعَتِهِ، فَإنَّهُ واجِدُ ذلِكَ كُلِّهِ.

35. He who has been granted hopelessness in [obtaining] what people possess, contentment with what he is given and satisfaction with the divine decree has acquired affluence.

35ـ نالَ الغِنى مَنْ رُزِقَ اليَأْسَ عَمّا في أيْدِى النّاسِ، والقَناعَةَ بِما أُوتِيَ، والرِّضا بِالقَضاءِ.

36. Do not be delighted by wealth and comfort, and do not be grieved by poverty and tribulation, for verily gold is tested by fire and the believer is tested by tribulation.

36ـ لاتَفْرَحْ بِالغَناءِ والرَّخاءِ، ولاتَغْتَمَّ بِالفَقْرِ والبَلاءِ، فَإنَّ الذَّهَبَ يُجَرَّبُ بِالنّارِ، والمُؤْمِنَ يُجَرَّبُ بِالبَلاءِ.

37. Affluence through [complete reliance on] Allah is the greatest affluence.

37ـ اَلغِنى بِاللّهِ أعْظَمُ الغِنى.

38. One who does not become needless of this world through Allah has no religion.

38ـ مَنْ لَمْ يَسْتَغْنِ بِاللّهِ عَنِ الدُّنْيا فَلا دينَ لَهُ.

39. There is no affluence except through contentment.

39ـ لاغِنى إلاّ بِالقَناعَةِ.

40. No affluence [can be acquired] with mismanagement.

40ـ لاغِنى مَعَ سُوءِ تَدْبير.

Coming to the aid of the aggrieved-إغاثَةُ المَلْهُوف

1. Through aiding the aggrieved, there is a protection for you from the chastisement of Allah.

1ـ بِإغاثَةِ المَلْهُوفِ يَكُونُ لَكَ مِنْ عَذابِ اللّهِ حِصْنٌ.

2. From the expiations of great sins is aiding the aggrieved.

2ـ مِنْ كَفّاراتِ الذُّنُوبِ العِظامِ إغاثَةُ المَلْهُوفِ.

3. Coming to the aid of the aggrieved is one of the best benevolent acts.

3ـ مِنْ أفْضَلِ المَعْرُوفِ إغاثَةُ المَلْهُوفِ.

4. Nothing beings reward like aiding the aggrieved.

4ـ ما حَصَلَ الأجْرُ بِمِثْلِ إغاثَةِ المَلْهُوفِ.

Backbiting-الغيبة

1. The one who listens to gossip is one of the two backbiters.

1ـ اَلسّامِعُ لِلْغِيْبَةِ أحَدُ المُغتابَيْنِ.

2. Beware of backbiting, for indeed it makes you hated by Allah and the people, and renders you rewards void.

2ـ إيّاكَ والغيبَةَ، فَإنَّها تُمَقِّتُكَ إلَى اللّهِ والنّاسِ، وتُحْبِطُ أجْرَكَ.

3. The wicked of [all] people is the backbiter.

3ـ اَلأمُ النّاسِ اَلمُغْتابُ.

4. The most hated of creatures in the sight of Allah is the backbiter.

4ـ أبْغَضُ الخَلائِقِ إلَى اللّهِ المُغْتابُ.

5. Verily the mentioning of slander is the worst falsehood.

5ـ إنَّ ذِكْرَ الغيبَةِ شَرُّ الإفْكِ.

6. Slander is the worst falsehood.

6ـ اَلغيبَةُ شَرُّ الإفْكِ.

7. Backbiting is the sign of a hypocrite.

7ـ اَلغيبَةُ آيَةُ المُنافِقِ.

8. Backbiting is the effort of the feeble.

8ـ اَلغيبَةُ جُهْدُ العاجِزِ.

9. Backbiting is the food of the dogs of hell.

9ـ اَلغيبَةُ قُوتُ كِلابِ النّارِ.

10. The one who listens to gossip is just like the backbiter.

10ـ اَلسّامِعُ لِلْغيبَةِ كَالمُغْتابِ.

11. One who listens to gossip is one of the two backbiters.

11ـ سامِعُ الغيبَةِ أَحَدُ المُغْتابيَنْ.

12. One who listens to gossip is the partner of the backbiter.

12ـ سامِعُ الغيبَةِ شَريكُ المُغْتابِ.

13. One who is fond of backbiting about others is reviled.

13ـ مَنْ أُولِعَ بِالغيبَةِ شُتِمَ.

14. The one who listens to gossip is like its narrator.

14ـ مُسْتَمِعُ الغيبَةِ كَقائِلِها.

15. Do not accustom yourself to backbiting, for indeed being accustomed to it is a great sin.

15ـ لاتُعَوِّدْ نَفْسَكَ الغيبَةَ، فَإنَّ مُعْتادَها عَظيمُ الجُرْمِ.

16. Even a little slander is calumny.

16ـ يَسيرُ الغيبَةِ إفْكٌ.

17. Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may have been forgiven for it, and do not count yourself safe from [your] small sins as you might be punished for them.

17ـ يا عَبْدَاللّهِ لاتَعْجَلْ في عَيْبِ عَبْد بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ، ولاتَأْمَنْ عَلى نَفْسِكَ صَغيرَ مَعْصية فَلَعَلَّكَ مُعَذَّبٌ عَلَيْها.

The unseen-الغيب

1. In the unseen there is wonder.

1ـ فِي الغَيْبِ العَجَبُ.

Sense of Honor And Possessiveness1-الغيرة

1. Beware of being possessive in a situation where it is not required, for verily this will lead the soul that is sound to become sick and the one that is innocent [and calm] into suspicion [and uneasiness].

1ـ إيّاكَ والتَّغايُرَ في غَيْرِ مَوْضِعِهِ، فَإنَّ ذلِكَ يَدْعُو الصَّحِيحَةَ إلَى السَّقَمِ، والبَرِيئَةَ إلَى الرَّيْبِ.

2. The proof of a man’s sense of honour is his chastity.

2ـ دَلِيلُ غَيْرَةِ الرَّجُلِ عِفَّتُهُ.

3. A man’s sense of honour is faith.

3ـ غَيْرَةُ الرَّجُلِ إيمانٌ.

4. The possessiveness of a woman is transgression.

4ـ غَيْرَةُ المَرْأةِ عُدْوانٌ.

5. A man’s sense of honour is to the extent of his self-respect.

5ـ غَيْرَةُ الرَّجُلِ عَلى قَدْرِ أَنَفَتِهِ.

6. The believer’s possessiveness is for [the sake of] Allah, the Glorified.

6ـ غَيْرَةُ المُؤمِنِ بِاللّهِ سُبْحانَهُ.

1. In the context of being possessive of one’s wife or the female members of one’s family such that no other man should look at them or have any contact with them as this would hurt one’s sense of honour.

Deviation from the right path-الغيّ

1. The thing with the worst outcome is deviation [from the right path].

1ـ أسْوَءُ شَيْء عاقِبَةً الغَيُّ.

2. Deviation is insolence.1

2ـ اَلغَيُّ أشَرٌ.

3. One who deals offensively [with others] is dealt with in the same way.

3ـ مَنْ عامَلَ بِالغَيِّ كُوفِيَ بِهِ.

4. Woe be to the one who persists in his deviation and does not return to the right path.

4ـ وَيْلٌ لِمَنْ تَمادى في غَيِّهِ، ولَمْ يَفِئْ إلَى الرُّشْدِ.

5. There is no piety with deviation.

5ـ لاوَرَعَ مَعَ عَىّ.

1. Because the deviant and misguided person is heedless of God and the Hereafter.

The utmost-الغاية

1. Whoever attains the utmost of what he loves, then let him expect the utmost of what he hates.

1ـ مَنْ بَلَغَ غايَةَ ما يُحِبُّ فَلْيَتَوَقَّعْ غايَةَ ما يَكْرَهُ.

Being optimistic-التَّفَأُل

1. Be optimistic and you will become successful.

1ـ تَفَأَّلْ بِالخَيْرِ تُنْجَحْ.

Unrest-الفِتْنَة

1. Unrest (or acquisition [of property]) is accompanied by hardship.

1ـ اَلفِتْنَةُ (القُنْيَة) مَقْرُونَةٌ بِالعَناءِ.

2. In times of unrest, be like an adolescent camel that has neither udders for milking nor a back strong enough for riding.

2ـ كُنْ فِي الفِتْنَةِ كَابْنِ اللَّبُونِ، لاضَرْعَ فَيُحْلَبَ ولاظَهْرَ فَيُرْكَبَ.

3. One who ignites the fire of sedition will become fuel for it.

3ـ مَنْ شَبَّ نارَ الفِتْنَةِ كانَ وَقُوداً لَها.

4. One of the greatest tribulations is the continuation of strife.

4ـ مِنْ أعْظَمِ المِحَنِ دَوامُ الفِتَنِ.

5. I swear by my life that in the flames of unrest [that come after me], the believer will get destroyed while the non-Muslim shall remain safe.

5ـ قَدْلَعَمْري يَهْلِكُ في لَهَبِ الفِتْنَةِ المُؤْمِنُ، ويَسْلَمُ فيها غَيْرُ المُسْلِمِ.

The one who is enthralled-المفتون

1. Not everyone who is enthralled is reproached.

1ـ ما كُلُّ مَفْتُون يُعاتَبُ.

Chivalry-الفتوّة

1. Chivalry is a gift that is granted and a harm that is restrained.

1ـ اَلفُتُوَّةُ نائِلٌ مَبْذُولٌ، وأذىً مَكْفُوفٌ.

2. The human being has not been adorned with anything more beautiful than chivalry.

2ـ ما تَزَيَّنَ الإنْسانُ بِزِينَة أجْمَلَ مِنَ الفُتُوَّةِ.

3. The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling one's obligation towards his neighbours.

3ـ نِظامُ الفُتُوَّةِ اِحْتِمالُ عَثَراتِ الإخْوانِ،وَ حُسْنُ تَعَهُّدِ الجيرانِ.

Wickedness and immorality-الفُجورُ ومحاضر الفُسوق

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.

1ـ اَلْفُجُورُ دارُ حِصْن ذَلِيل، لايَمْنَعُ أهْلَهُ، ولايُحْرِزُ مَنْ لَجَأَ إلَيْهِ.

2. Beware of immoral gatherings, for indeed they anger the Most Merciful and take you to the fire of hell.

2ـ إيّاكَ وَمَحاضِرَ الفُسُوقِ، فَإنَّها مُسْخِطَةٌ لِلرَّحْمنِ، مُصْلِيَةٌ لِلنّيرانِ.

3. Wickedness is from the traits of the disbelievers.

3ـ اَلفُجُورُ مِنْ شِيَمِ الكُفّارِ.

4. Verily the wicked comprise of all the oppressive and treacherous people.

4ـ إنَّ الفُجّارَ كُلُّ ظَلُوم خَتُور.

5. The wicked is one who declares [his sins] openly.

5ـ اَلفاجِرُ مُجاهِرٌ.

6. There is no [sin for] backbiting for the [openly] corrupt.

6ـ اَلفاسِقُ لاغيبَةَ لَهُ.

7. The immoral person has no [sense of] caution.

7ـ اَلفَجُورُ لاتَقِيَّةَ لَهُ.

8. The reign of the wicked is the [cause of] abasement of the virtuous.

8ـ دُوَلُ الفُجّارِ مَذَلَّةُ الأبْرارِ.

9. Flee far away from the wicked, immoral one.

9ـ فِرُّوا كُلَّ الفِرارِ مِنَ الفاجِرِ الفاسِقِ.

10. The cutting off ties with an immoral person is a gain.

10ـ قَطيعَةُ الفاجِرِ غُنْمٌ.

11. There is no affluence with immorality.

11ـ لَيْسَ مَعَ الفُجُورِ غَناءٌ.

12. It behoves one who knows the wicked not to act like them.

12ـ يَنْبَغي لِمَنْ عَرَفَ الفُجّارَ أنْ لايَعْمَلَ عَمَلَهُمْ.

13. The one who publicizes an immoral act is like the one who has committed it.

13ـ مُذيعُ الفاحِشَةِ كَفاعِلِها.

Obscentiy-الفحش

1. Be careful of obscene language and lies, for indeed they degrade the speaker.

1ـ اِحْذَرْ فُحْشَ القَوْلِ والكِذْبَ، فَإنَّهُما يُزْرِيانِ بِالقائِلِ.

2. Using obscene language with one who is above you is destructive ignorance.

2ـ سَفَهُكَ عَلى مَنْ فَوْقَكَ جَهْلٌ مُرْد.

3. Using obscene language with one who is below you is abasing ignorance.

3ـ سَفَهُكَ عَلى مَنْ دُونَكَ جَهْلٌ مُزْر.

4. Using obscene language with one who is at your level is a pecking like the pecking of two cockerels, and a quarrelling like the quarrelling of two dogs, they will never separate until they are wounded or

humiliated, and this is neither the act of the wise nor the practice of the intelligent; and it may be that he (your rival) shows forbearance towards you, thereby becoming greater than you and more honourable, while you remain lower than him and more contemptible.

4ـ سَفَهُكَ عَلى مَنْ في دَرَجَتِكَ نِقارٌ كَنِقارِ الديكَيْنِ، وهِراشٌ كَهِراشِ الكَلْبَيْنِ، ولَنْ يَفْتَرِقا إلاّ مَجْرُوحَيْنِ، أوْ مَفْضُوحَيْنِ، ولَيْسَ ذلِكَ فِعْلُ الحُكَماءِ، ولاسُنَّةُ العُقَلاءِ، ولَعَلَّهُ أنْ يَحْلُمَ عَنْكَ، فَيَكُونَ أوْزَنَ مِنْكَ وأكرَمَ، وَأنْتَ أنْقَصُ مِنْهُ وأَلأَمُ.

5. One who uses obscene language is reviled.

5ـ مَنْ سافَهَ شُتِمَ.

6. One whose obscenity increases is regarded as vile.

6ـ مَنْ كَثُرَسَفَهُهُ اُسْتُرْذِلَ.

7. An honourable person never uses obscene language, ever.

7ـ ما أفْحَشَ كَريمٌ قَطُّ.

8. There is none more shameless than the one who utters obscenities.

8ـ لاأوْقَحَ مِنْ بَذِيّ.

9. Indeed obscene language and vulgarities are not from the morals of Islam.

9ـ إنَّ الْفُحْشَ والتَّفَحُّشَ لَيْسا مِنْ خَلائِقِ الإسْلامِ.

10. One who uses obscene language cures [the envy of] his enviers [and brings them joy].

10ـ مَنْ أفْحَشَ شَفى حُسّادَهُ.

11. The one who is forbearing does not use obscene language.

11ـ ما أفْحَشَ حَليمٌ.

12. Two people never insult each other except that the one who is wicked of the two prevails.

12ـ ما تَسابَّ إثْنانِ إلاّ غَلَبَ اَلأَمُهُما.

Pride and boasting-الفخر والتفاخر

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!

1ـ ما لابْنِ آدَمَ والفَخْرَ، وأوَّلُهُ نُطْفَةٌ، وآخِرُهُ جيفَةٌ، لايَرْزُقُ نَفْسَهُ، وَلايَدْفَعُ 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.

2ـ لاتَدُلَّنَّ بِحالَة بَلَغْتَها بِغَيْرِ آلَة، ولاتَفْخِرَنَّ بِمَرْتَبَة نِلْتَها مِنْ غَيْرِ مَنْقَبَة، فَإنَّ ما يَبْنيهِ الإتِّفاقُ يَهْدِمُهُ الاِسْتِحْقاقُ.

3. There is no foolishness greater than arrogance.

3ـ لاحُمْقَ أعْظَمُ مِنَ الفَخْرِ.

4. Boasting ought to be about the greatest effort, keeping promises and being overly generous, not about the worn out bones [of one's ancestors] and evil traits.

4ـ يَنْبَغي أنْ يَكُونَ التَّفاخُرُ بِعَلِيِّ الهِمَمِ، والوَفاءِ بِالذِّمَمِ، والمُبالَغَةِ في الكَرَمِ، لابِبَوالِي الرِّمَمِ، ورَذائِلِ الشِّيَمِ.

5. Boastfulness stems from the smallness of [one's] status [and worth].

5ـ اَلاِفْتِخارُ مِنْ صِغَرِ الأقْدارِ.

6. Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most High, abases every tyrant and belittles every boaster.

6ـ إيّاكَ ومُساماةَ اللّهِ سُبْحانَهُ في عَظَمَتِهِ، فَإنَّ اللّهَ تَعالى يُذِلُّ كُلَّ جَبّار، وَيُهينُ كُلَّ مُخْتال.

Relief and waiting for relief-الفَرَج وإنتظار الفرج

1. The more restricting [and difficult] the hardship, the closer the relief.

1ـ أضْيَقُ ما يَكُونُ الحَرَجُ أقْرَبُ ما يَكُونُ الفَرَجُ.

2. The time when relief is closest is when the affair becomes unbearable.

2ـ أقْرَبُ ما يَكُونُ الفَرَجُ عِنْدَ تَضايُقِ الأمْرِ.

3. When the openings [and ways] get blocked, the rays of relief begin to appear.

3ـ عِنْدَ اِنْسِدادِ الفُرَجِ تَبْدُومَطالِـعُ الفَرَجِ.

4. When the difficulties reach their peak, there is hope for relief.

4ـ عِنْدَ تَناهِي الشَّدائِدِ يَكُونُ تَوَقُّعُ الفَرَجِ.

5. The first act of worship is waiting for relief with patience.1

5ـ أوَّلُ العِبادَةِ اِنْتِظارُ الفَرَجِ بِالصَّبْرِ.

6. Expecting relief is one of the two comforts.

6ـ تَوَقُّعُ الفَرَجِ إحْدىَ الراحَتَيْنِ.

1. 'Waiting for the relief' is also used to mean waiting for the reappearance of the Mahdi ('a) as he will bring relief and justice to the oppressed believers.

Happiness and joy-الفرح والإبتهاج

1. How many a joyful [person] has been driven by his joy towards perpetual sorrow.

1ـ كَمْ مِنْ فَرَح أفْضى بِهِ فَرَحُهُ إلى حُزْن مُخَلَّد.

2. Do not be joyful about that which is coming [to you].

2ـ لا تَفْرَحْ بِما هُوَ آت.

3. Never be joyful about the downfall of others for verily you do not know what time will do to you.

3ـ لاتَفْرَحَنَّ بِسَقْطَةِ غَيْرِكَ فَإِنَّكَ لاتَدْري ما يُحْدِثُ بِكَ الزَّمانُ.

4. Do not be happy with the mistake of others, for indeed you will not always be correct.

4ـ لاتَبْتَهِجَنَّ بِخَطاءِ غَيْرِكَ فَإِنَّكَ لَنْ تَمْلِكَ الإصابَةَ أَبَداً.

Fleeing to Allah-الفرار إلى اللّه

1. Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will find you and you will not escape Him.

1ـ فِرُّوا إِلَى اللّهِ سُبْحانَهُ ولاتَفِرُّوا مِنْهُ فَإِنَّهُ مُدْرِكُكُمْ ولَنْ تُعْجِزُوهُ.

Opportunity and its loss-الفرصة وفوتها

1. Not everything that has gone comes back.

1ـ لَيْسَ كُلُّ غائِب يَؤُوبُ.

2. One who takes advantage of [unexpected] opportunities remains safe from distress.

2ـ مَنْ غافَصَ الفُرَصَ أَمِنَ الغُصَصَ.

3. Whoever finds a place where sweet water enters and he can quench his thirst with it but does not take advantage of it, he will soon feel thirsty and seek it, but will not find it.

3ـ مَنْ وَجَدَ مَوْرِداً عَذْباً يَرْتَوي مِنْهُ فَلَمْ يَغْتَنِمْهُ يُوشِكُ أَنْ يَظْمَأَ ويَطْلُبَهُ فَلا يَجِدُهُ.

4. Many a lost thing is such that it cannot be regained.

4ـ رُبَّ فائِت لايُدْرَكُ لِحاقُهُ.

5. It may be that he who strives and acts quickly is saved [and succeeds] while the slow seeker [only] hopes [to attain it in the future].

5ـ رُبَّ ساع سَريع نَجا، وطالِب بَطيء رَجا.

6. The return of an opportunity [that is lost] is far off and unlikely.

6ـ عَوْدُ الفُرْصَةِ بَعيدٌ مَرامُها.

7. Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

7ـ غافِصِ الفُرْصَةَ عِنْدَ إمْكانِها فَإنَّكَ غَيْرُ مُدْرِكِها بَعْدَ فَوْتِها.

8. Breathe before the necks are strangled, and yield before being driven violently.

8ـ تَنَفَّسُوا قَبْلَ ضيقِ الخِناقِ، وانْقادُوا قَبْلَ عُنْفِ السِّياقِ.

9. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

9ـ خُذُوا مَهَلَ الأيّامِ، وحُوطُواْ قَواصِيَ الإسْلامِ، وبادِرُوا هُجُومَ الحِمامِ.

10. May Allah have mercy on the one who takes the benefit of respite [and opportunity], hastens towards good deeds and cowers out of fear [of Allah].

10- رَحِمَ اللّهُ امْرَءاً إغْتَنَمَ المَهَلَ، وبادَرَ العَمَلَ، وأَكْمَشَ مِنْ وَجَل.

11. Opportunity is quick to pass on and slow to return.

11- اَلفُرْصَةُ سَريعَةُ الفَوْتِ، وبَطيئَةُ العَوْدِ.

12. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

12- السّاعاتُ تَخْتَرِمُ الأعْمارَ، وتُدْنِي مِنَ البَوارِ.

13. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

13- اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ، ووَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ.

14. Make your time of comfort a [means of] preparation for the days of your tribulation.

14- اِجْعَل زَمانَ رَخائِكَ عُدَّةً لأيّامِ بَلائِكَ.

15. Opportunities are things that are [meant to be] seized.

15- اَلفُرَصُ خُلَسٌ.

16. Loss [of opportunities] are [a cause of] distress.

16- اَلفَوْتُ غُصَصٌ.

17. Opportunity is a booty.

17ـ اَلفُرْصَةُ غُنْمٌ.

18. Loss [of opportunity leads to] burning regrets.

18ـ اَلفَوْتُ حَسَراتٌ مُحْرِقاتٌ.

19. The lost [opportunity] does not return.

19ـ اَلفائِتُ لايَعُودُ.

20. Losing an opportunity is distressful.

20ـ إضاعَةُ الفُرْصَةِ غُصَّةٌ.

21. Times of happiness are short–lived.

21ـ أوْقاتُ السُّرُورِ خُلْسَةٌ.

22. Opportunities pass by like the passing of clouds.

22ـ اَلفُرَصُ تَمُرُّ مَرَّ السَّحابِ.

23. When what you want does not happen, then want what happens [and be satisfied with it].

23ـ إذا لَمْ يَكُنْ ما تُريدُ فَأَرِدْ ما يَكُونُ.

24. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

24ـ إذا أمْكَنَتِ الفُرْصَةُ فَانْتَهِزْها، فَإنَّ إضاعَةَ الفُرْصَةِ غُصَّةٌ.

25. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

25ـ اِنْتَهِزُوا فُرَصَ الخَيْرِ فَإنَّها تَمُرُّ مَرَّ السَّحابِ.

26. The greatest distress is [caused by] loss of opportunities.

26ـ أشَدُّ الغُصَصِ فَوْتُ الفُرَصِ.

27. Verily that which has passed from your day has gone, and that which remains from it is not certain, so take advantage of your [present] time by performing [good] actions.

27ـ إنَّ ماضِيَ يَوْمِكَ مُنْتَقِلٌ، وباقِيَهُ مُتَّهِمٌ، فَاغْتَنِمْ وَقْتَكَ بِالعَمَلِ.

28. Verily opportunities pass away [quickly] like the clouds, so seize them when they arise in the gates of good, otherwise they will turn into regrets.

28ـ إنَّ الفُرَصَ تَمُرُّ مَرَّ السَّحابِ فَانْتَهِزُوها إذا أمْكَنَتْ في أبْوابِ الخَيْرِ وَإلاّ عادَتْ نَدَماً.

29. The fruit of loss [of opportunity] is regret.

29ـ ثَمَرَةُ الفَوْتِ نَدامَةٌ.

30. For everything there is a passing away.

30ـ لِكُلِّ شَيْء فَوْتٌ.

31. With loss there is regret.

31ـ مَعَ الفَوْتِ تَكُونُ الحَسْرَةُ.

32. There is no regret like loss [of an opportunity].

32ـ لاحَسْرَةَ كَالفَوْتِ.

33. Preparation does not benefit when the time has elapsed.

33ـ لاتَنْفَعُ العُدَّةُ إذا مَا انْقَضَتِ المُدَّةُ.

34. What has passed of your day is lost, what is to come is uncertain; your time is a blessing, so make haste in it while you have the opportunity, and beware of relying on the future.

34ـ ماضي يَوْمِكَ فائِتٌ، وآتيهِ مُتَّهَمْ، ووَقْتُكَ مُغْتَنَمٌ، فَبادِرْ فيهِ فُرْصَةَ الإمْكانِ، وإيّاكَ أنْ تَثِقَ بِالزَّمانِ.

35. In loss [of opportunity] there is regret and (or) blame.

35ـ فِي الفَوْتِ حَسْرَةٌ و(أوْ)مَلامَةٌ.

36. In every moment there is loss.

36ـ في كُلِّ وَقْت فَوْتٌ.

37. At times an opportunity may arise.1

37ـ قَدْ تُصابُ الفُرْصَةُ.

38. You will never attain that which has been taken away from you so be moderate in your acquisition.

38ـ لَنْ تُدْرِكَ ما زُوِيَ عَنْكَ فَأجْمِلْ فِي المُكْتَسَبِ.

39. Not every opportunity can be realized.

39ـ لَيْسَ كُلُّ فُرْصَة تُصابُ.

40. One who lets an opportunity pass by is crippled by its loss.

40ـ مَنْ قَعَدَ عَنِ الفُرْصَةِ أعْجَزَهُ الفَوْتُ.

41. Whoever delays taking an opportunity at the right time, then let him be sure that he will lose it.

41ـ مَنْ أخَّرَ الفُرْصَةَ عَنْ وَقْتِها فَلْيَكُنْ عَلى ثِقَة مِنْ فَوْتِها.

42. One who seizes the opportunity is saved from distress.

42ـ مَنْ ناهَزَ الفُرْصَةَ أمِنَ الغُصَّةَ.

43. Not everything that disappears comes back.

43ـ ما كُلُّ غائِب يَؤُوبُ.

44. One who tarries lets [the opportunity] go.

44ـ مَنْ تَقاعَسَ إعْتاقَ.

1. Or: At times an opportunity is realized.

The obligatory and recommended acts-الفرائِض والنوافل

1. The one who seeks nearness [to Allah] by performing the obligatory and the recommended [acts], doubles his gain.

1ـ المُتَقَرِّبُ بِأداءِ الفَرائِضِ والنَّوافِلِ مُتَضاعِفُ الأرْباحِ.

2. Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do not neglect them; and has delimited boundaries for you, so do not transgress them; and has forbidden you from certain things, so do not violate them; and has remained silent about certain things, though not out of forgetfulness, so do not undertake them.

2ـ إنَّ اللّهَ سُبْحانَهُ فَرَضَ عَلَيْكُمْ فَرائِضَ فَلا تُضَيِّعُوها، وحَدَّ لَكُمْ حُدُوداً فَلا تَعْتَدُوها، وَنَهاكُمْ عَنْ أشْياءَ فَلا تَنْتَهِكُوها،

وَسَكَتَ عَنْ أشْياءَ ولَمْ يَدَعْها نِسْياناً فَلا تَتَكَلَّفُوها.

3. Verily whoever busies himself with what is obligatory upon him instead of that which has been guaranteed for him, and is satisfied with what has been decreed for and against him; he will be the healthiest person in wellbeing, the most profiting from felicity and the most benefitting from happiness.

3ـ إنَّ مَنْ شَغَلَ نَفْسَهُ بِالمَفْرُوضِ عَلَيْهِ عَنِ المَضْمُونِ لَهُ، ورَضِيَ بِالمَقْدُورِ عَلَيْهِ ولَهُ، كانَ أكْثَرَ النّاسِ سَلامَةً في عافِيَة، ورِبْحاً في غِبْطَة، وَغَنيمَةً في مَسَرَّة.

4. Verily if you were to occupy yourself with meritorious supererogatory acts instead of fulfilling the obligatory ones, then the merit you acquire will never make up for the religious obligation that you have

neglected.

4ـ إنَّكَ إنِ اشْتَغَلْتَ بِفَضائِلِ النَّوافِلِ عَنْ أداءِ الفَرائِضِ فَلَنْ يَقُومَ فَضْلٌ تَكْسِبُهُ بِفَرْض تُضَيِّعُهُ.

5. When recommended acts come in the way of obligatory actions, then abandon them.

5ـ إذا أضَرَّتِ النَّوافِلُ بِالفَرائِضِ فَارْفُضُوها.

6. It is upon you to preserve every matter that you cannot be excused for neglecting.

6ـ عَلَيْكَ بِحِفْظِ كُلِّ أمْر لاتُعْذَرُ بِإضاعَتِهِ.

7. Fulfilling the obligatory is from the most noble of actions.

7ـ قَضاءُ اللَّوازِمِ مِنْ أفْضَلِ المَكارِمِ.

8. There is no worship like the performing of obligatory acts.

8ـ لاعِبادَةَ كَأداءِ الفَرائِضِ.

9. No closeness is achieved through recommended actions if they hamper the obligatory actions.

9ـ لاقُرْبَةَ بِالنَّوافِلِ إذا أضَرَّتْ بِالفَرائِضِ.

10. Do not perform a recommended act at the time of an obligatory one; start with the obligatory [prayer] and then pray whatever more you wish to.

10ـ لاتَقْضِ نافِلَةً في وَقْتِ فَريضَة، إبْدَأْ بِالفَريضَةِ ثُمَّ صَلِّ ما بَدا لَكَ.

Neglect-التفريط

1. Be wary of neglect for verily it causes censure.

1ـ اِحْذَرُوا التَّفْريطَ فَإنَّهُ يُوجِبُ المَلامَةَ.

2. Neglect is an affliction of the capable.

2ـ اَلتَفْريطُ مُصيبَةُ القادِرِ.

3. The fruit of neglect is censure.

3ـ ثَمَرَةُ التَّفْريطِ مَلامَةٌ.

4. Counter neglect with judiciousness [and resoluteness].

4ـ ضادُّوا التفْريطَ بِالحَزْمِ.

Idleness-الفَراغ

1. From idleness comes inclination towards [vain] desire.

1ـ مِنَ الفَراغِ تَكُونُ الصَّبْوَةُ.

2. With idleness there is inclination towards [vain] desire.

2ـ مَعَ الفَراغِ تَكُونُ الصَّبْوَةُ.

Seperation and isolation–الفرقة والتفرقة

1. Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan.

1ـ إيّاكَ والفُرْقَةَ، فَإنَّ الشّاذَّ مِنَ النّاسِ لِلشَّيْطانِ.

2. Beware of separation, for indeed the one who is isolated from the people of truth is [prey] for Satan just as the lonely sheep is [prey] for the wolf.

2ـ إيّاكُمْ والفُرْقَةَ، فَإنَّ الشّاذَّ عَنْ أهْلِ الحَقِّ لِلشَّيْطانِ، كَما أنَّ الشّاذَّ مِنَ الغَنَمِ لِلذِّئْبِ.

3. The worst endeavour is separating two close friends.

3ـ بِئْسَ السَّعْيُ اَلتَّفْرِقَةُ بَيْنَ الأليفَيْنِ.

4. For every gathering there is separation.

4ـ لِكُلِّ جَمْع فُرْقَةٌ.

5. Remain with the community and eschew separation.

5ـ اِلْزَمُوا الجَماعَةَ، واجْتَنِبُوا الفُرْقَةَ.

Fabrication of lies-الإفتراء

1. Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one who fabricates [a lie].

1ـ هَلَكَ مَنِ ادَّعى، وخابَ مَنِ افْتَرى.

Corruption-الفساد

1. One who is pleased by corruption is displeased by the Hereafter.

1ـ مَنْ سَرَّهُ الفَسادُ ساءَهُ المَعادُ.

2. There is no rectitude with corruption.

2ـ لاصَلاحَ مَعَ إفْساد.

3. One who corrupts [his relationship] with Allah will not be upright with anyone.

3ـ مَنْ فَسَدَ مَعَ اللّهِ لَمْ يَصْلُحْ مَعَ أحَد.

4. Do not corrupt the thing whose rectitude is important for you.

4ـ لاتُفْسِدْ ما يَعْنيكَ صَلاحُهُ.

Indolence and lassitude-الفَشَلُ والفَتْرَة

1. Indolence is deficiency.

1ـ اَلفَشَلُ مَنْقَصَةٌ.

2. Cure the ailment of lassitude in your heart through determination and the slumber of negligence in your eyes through alertness.

2ـ تَداوَمِنْ داءِ الفَتْرَةِ في قَلْبِكَ بِعَزيمَة، وَمِنْ كَرَى الْغَفْلَةِ في ناظِرِكَ بِيَقْظَة.

Ignominy-الفضيحة

1. The shame of ignominy embitters the sweetness of pleasure.

1ـ عارُ الفَضيحَةِ يُكَدِّرُ حَلاوَةَ اللَّذَّةِ.

Virtues and vices-الفضائل والرَّذائِل

1. Compel yourself to [acquire] virtues, for indeed you have a natural propensity for vices.

1ـ أكْرِهْ نَفْسَكَ عَلَى الفَضائِلِ، فَإنَّ الرَّذائِلَ أنْتَ مَطْبُوعٌ عَلَيْها.

2. Ascending towards virtues is a hardship that saves.

2ـ اَلاِرْتِقاءُ إلَى الفَضائِلِ صَعْبٌ مُنْجِ.

3. Your knowledge conveys your merit and your generosity tells of your kindness.

3ـ يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وعَنْ إفْضالِكَ بَذْلُكَ.

4. When you keep away from the forbidden, refrain from that which you are unsure about, fulfil that which is obligatory and perform the acts that are recommended, then you have perfected the virtues of faith.

4ـ إذَا اتَّقَيْتَ المُحَرمات، وتَوَرَّعْتَ عَنِ الشُّبَهاتِ وأدَّيْتَ المَفْرُوضاتِ، وَتَنَفَّلْتَ بِالنَّوافِلِ فَقَدْ أكْمَلْتَ فِي الدِّينِ الفَضائِلَ.

5. The peak of [all] merits is controlling anger and eradicating lustful desires.

5ـ رَأْسُ الفَضائِلِ مُلْكُ الغَضَبِ وإماتَةُ الشَّهْوَةِ.

6. During successive hardships the virtues of a person become manifest.

6ـ عِنْدَ تَعاقُبِ الشَّدائِدِ تَظْهَرُ فَضائِلُ الإنْسانِ.

7. The symbol of a person’s merit is his intelligence and good character.

7ـ عُنْوانُ فَضيلَةِ المَرْءِ عَقْلُهُ، وحُسْنُ خُلْقِهِ.

8. The highest of all merits is intelligence.

8ـ غايَةُ الفَضائِلِ العَقْلُ.

9. The highest of all merits is knowledge.

9ـ غايَةُ الفَضائِلِ العِلْمُ.

10. The merit of a man is known from his speech.

10ـ فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

11. Merit is [acquired] by perfection [of character] and noble deeds, not through excessive wealth and eminent feats.

11ـ اَلفَضِيلَةُ بِحُسْنِ الكَمالِ، وَمَكارِمِ الأفْعالِ، لابِكَثْرَةِ المالِ وجَلالَةِ الأعْمالِ.

12. Virtue is overcoming [one's bad] habit.

12ـ اَلفَضيلَةُ غَلَبَةُ العادَةِ.

13. The pride of a man is by his merit, not because of his origin [and lineage].

13ـ فَخْرُ المَرْءِ بِفَضْلِهِ لابِأَصْلِهِ.

14. The merit of a person is [lies in] doing good to others.

14ـ فَضيلَةُ الإنْسانِ بَذْلُ الإحْسانِ.

15. He who overcomes his anger and controls the impulses of his lustful desires has acquired virtue.

15ـ فازَ بِالفَضيلَةِ مَنْ غَلَبَ غَضَبَهُ، وَمَلَكَ نَوازِعَ شَهْوَتِهِ.

16. It suffices as a merit for a man to humble himself.

16ـ كَفى بِالمَرْءِ فَضيلَةً أنْ يُنَقِّصَ نَفْسَهُ.

17. The perfection of virtues is [in] honourable qualities.

17ـ كَمالُ الفَضائِلِ شَرَفُ الخَلائِقِ.

18. The human being has two merits: intellect and speech; he derives benefit through his intellect and benefits others by his speech.

18ـ لِلإنْسانِ فَضيلَتانِ: عَقْلٌ، ومَنْطِقٌ، فَبِالعَقْلِ يَسْتَفيدُ، وبِالمَنْطِقِ يُفيدُ.

19. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

19ـ لَيْسَتِ الأنْسابُ بِالآباءِ والأُمَّهاتِ لكِنَّها بِالفَضائِلِ المَحْمُودات.

20. One whose merits are few, his means are weak.

20ـ مَنْ قَلَّتْ فَضائِلُهُ ضَعُفَتْ وَسائِلُهُ.

21. From the best of merits is accepting the excuse of the wrongdoer.

21ـ مِنْ أحْسَنِ الفَضْلِ قَبُولُ عُذْرِالجاني.

22. It is from the merit of a man not to put the one whom he has been forbearing with under obligation.

22ـ مِنْ فَضْلِ الرَّجُلِ أنْ لا يَمُنَّ بِمَا احْتَمَلَهُ حِلْمُهُ.

23. Performing good deeds and spreading goodness are from the greatest virtues.

23 ـ مِنْ أفْضَلِ الفَضائِلِ اِصْطِناعُ الصَّنايِعِ، وَبَثُّ المَعْرُوفِ.

24. Through the gaining of merits the enemy is subdued.

24ـ بِاكْتِسابِ الفَضائِلِ يُكْبَتُ المُعادي.

25. The consolidation of merits is in doing good to the freeman and being kind to the people of virtue.

25ـ جِماعُ الفَضْلِ فِي اصْطِناعِ الحُرِّ، والإحْسانِ إلى أَهْلِ الخَيْرِ.

26. Safeguarding the tongue and doing good to others are from the best merits of a human being.

26ـ حِفْظُ اللِّسانِ وبَذْلُ الإحْسانِ مِنْ أَفْضَلِ فَضائِلِ الإنْسانِ.

27. Become distinguished by virtues and renounce vices.

27ـ كُنْ مُتَّصِفاً بِالفَضائِلِ، مُتَبَرِّءً مِنَ الرَّذائِلِ.

28. The best of virtues is granting the wishes and fulfilling the needs of the seeker and being moderate in what one seeks.

28ـ أَفْضَلُ الفَضائِلِ بَذْلُ الرَّغائِبِ، وإسْعافُ الطَّالِبِ والإجْمالُ فِي المَطالِبِ.

29. The best of virtues is establishing ties with the one who has distanced himself, being cordial with the one who is averse, and holding the hand of the one who stumbles.

29ـ أَفْضَلُ الفَضائِلِ صِلَةُ الهاجِرِ، وإيناسُ النّافِرِ، والأَخْذُ بِيَدِ العاثِرِ.

30. Verily only the virtuous know the merit of the people of virtue.

30ـ إنَّما يَعْرِفُ الفَضْلَ لأَهْلِ الفَضْلِ أُولُوا الفَضْلِ.

31. Your virtue is proven by your action and your munificence by your open-handedness.

31ـ يُسْتَدَلُّ عَلى فَضْلِكَ بِعَمَلِكَ، وَعَلى كَرَمِكَ بِبَذْلِكَ.

The superfluous-الفضول

1. The worst thing which a person occupies his time with is the superfluous.

1ـ شَرُّ ما شَغَلَ بِهِ المَرْءُ وَقْتَهُ الفُضُولُ.

2. The wastage of intellects is in seeking the superfluous.

2ـ ضِياعُ العُقُولِ في طَلَبِ الفُضُولِ.

3. Whoever restrains himself from the superfluous, his view is harmonized by the intellects.

3ـ مَنْ أمْسَكَ عَنِ الفُضُولِ عَدَّلَتْ رَأْيَهُ العُقُولُ.

4. Whoever occupies himself with the superfluous, the important matter that he hopes for eludes him.

4ـ مَنِ اشْتَغَلَ بِالفُضُولِ فاتَهُ مِنْ مُهِمِّهِ المَأْمُولُ.

Astuteness-الفِطْنَةُ

1. Astuteness is [gained] through discernment.

1ـ اَلفِطْنَةُ بِالبَصيرَةِ.

2. Astuteness is [a means of attaining] guidance.

2ـ اَلفِطْنَةُ هِدايَةٌ.

Loss-الفقد

1. Loss is [a cause of] sorrows.

1ـ اَلفَقْدُ أحْزانٌ.

Poverty-الفقر

1. Poverty is beneficial for the believer, and gives him comfort from the jealousy of the neighbours, the flattery of the brothers and the domination of the ruler.

1ـ اَلفَقْرُ صَلاحُ المُؤمِنِ، ومُريحُهُ مِنْ حَسَدِ الجيرانِ، وتَمَلُّقِ الإخْوانِ،وَ تَسَلُّطِ السُّلْطانِ.

2. Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of sorrows.

2ـ إنَّ الفَقْرَ مِذَلَّةٌ لِلنَّفْسِ، مِدْهَشَةٌ لِلْعَقْلِ، جالِبٌ لِلْهُمُومِ.

3. Poverty causes forgetfulness.

3ـ اَلفَقْرُ يُنسي.

4. Poverty is the adornment of faith.

4ـ اَلفَقْرُ زينَةُ الإيمانِ.

5. The grave is better than poverty.[1]

5ـ اَلقَبْرُ خَيْرٌ مِنَ الفَقْرِ.

6. Poverty with debt is [like] a red death.[2]

6ـ اَلفَقْرُ مَعَ الدَّيْنِ اَلْمَوْتُ الأحْمَرُ.

7. Poverty disables the astute one from [presenting] his argument.

7ـ اَلفَقْرُ يُخْرِسُ الفَطِنَ عَنْ حُجَّتِهِ.

8. Poverty in one's homeland is like being a stranger in it.

8ـ اَلفَقْرُ فِي الوَطَنِ غُرْبَةٌ.

9. Extreme poverty is better than disgraceful affluence.

9ـ اَلفَقْرُ الفادِحُ أجْمَلُ مِنَ الغِنَى الفاضِحِ.

10. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

10ـ اَلفَقْرُ والغِنى بَعْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ.

11. Love of poverty earns piety.

11ـ حُبُّ الفَقْرِ يَكْسِبُ الوَرَعَ.

12. Many a poverty turns into with lasting affluence.

12ـ رُبَّ فَقْر عادَ بِالغِنَى الْباقي.

13. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

13ـ ضَرَرُ الفَقْرِ أَحْمَدُ مِنْ أَشَرِ الغِنى.

14. Poverty of the soul is the worst poverty.

14ـ فَقْرُ النَّفْسِ شَرُّ الفَقْرِ.

15. All [forms of] poverty can be redressed except the poverty of foolishness.

15ـ كُلُّ فَقْر يُسَدُّ إلاّ فَقْرَ الحُمْقِ.

16. Whoever manifests his poverty, lowers his status.

16ـ مَنْ أَظْهَرَ فَقْرَهُ أَذَلَّ قَدْرَهُ.

17. The hardships of poverty are preferable to facing humiliation.

17ـ مُقاساةُ الإقْلالِ، ولامُلاقاةُ الإذلالِ.

18. There is no poverty with good management.

18ـ لافَقْرَ مَعَ حُسْنِ تَدْبير.

19. The most apprising complaint is that which is enunciated by manifest affliction.

19ـ أبْلَغُ الشَّكوى ما نَطَقَ بِهِ ظاهِرُ البَلْوى.

20. The little that one is in need of is better than the plenty that one is needless of.

20ـ قَليلٌ يُفْتَقَرُ إلَيْهِ خَيْرٌ مِنْ كَثير يُسْتَغْنى عَنْهُ.

21. There is no shame in being far away from one's hometown; the only shame is being indigent in one's one hometown.

21ـ لَيْسَ فِي الغُرْبَةِ عارٌ، إنَّما العارُ فِي الوَطَنِ اَلاِفْتِقارُ.

22. One who pretends to be poor, becomes poor.

22ـ مَنْ تَفاقَرَ اِفْتَقَرَ.

23. Displaying neediness gives rise to poverty.

23ـ إظْهارُ التَّباؤُسِ يَجْلِبُ الفَقْرَ.

24. Poverty with debt is the greatest wretchedness.

24ـ اَلفَقْرُ مَعَ الدَّيْنِ اَلشَّقاءُ الأكْبَرُ.

1. This is the poverty that one does not bear patiently and leads to wretchedness in this world and the next.
2. 'Red death' is a figure of speech that means a violent or bloody death.

The pauper-الفقير وأقسامه

1. The pauper who is satisfied is saved from the traps of Satan, whereas the rich person falls into his snares.

1ـ اَلْفَقيرُ الرّاضي ناج مِنْ حَبائِلِ إبْلِيسَ، والغَنِيُّ واقِعٌ في حَبائِلِهِ.

2. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

2ـ أمْقَتُ العِبادِ إلَى اللّهِ اَلْفَقيرُ المَزْهُوُّ، والشَّيْخُ الزّانِ، والعالِمُ الفاجِرُ.

3. The most foolish of people is the arrogant pauper.

3ـ أكْثَرُ النّاسِ حُمْقاً الفَقيرُ المُتَكَبِّرُ.

4. The richest people in the Hereafter are the poorest of them in this world.

4ـ أغْنَى النّاسِ فِي الآخِرَةِ أفْقَرُهُمْ فِي ا لدُّنيا.

5. The poor person is [like] a stranger (or is scorned) in his hometown.

5ـ اَلفَقيرُ فِي الوَطِنِ غُرْبَةٌ(مُمْتَهَنٌ).

6. The needy person is a stranger in his own homeland.

6ـ اَلمُقِلُّ غَريبٌ في بَلْدَتِهِ.

7. One who sits in the company of the poor increases in [his] gratitude.

7ـ جالِسِ الفُقَراءَ تَزْدَدْ شُكْراً.

8. Many a poor person is wealthier than all the rich people.

8ـ رُبَّ فَقير أغْنى مِنْ كُلِّ غَنِيّ.

9. The wealth of a poor person is his contentment.

9ـ غِنَى الفَقيرِ قَناعَتُهُ.

10. How many a poor person is needed by someone else.

10ـ كَمْ مِنْ فَقِير يُفْتَقَرُ إلَيْهِ.

11. How many a poor person is rich and [how many] a rich person is needy.

11ـ كَمْ مِنْ فَقير غَنِيّ وغَنِيّ مُفْتَقِر.

12. One who is overcome by poverty should frequently recite: *There is no might and no power but by* [*the will of*] *Allah, the Most High, the Most Mighty.*

12ـ مَنْ أَلَحَّ عَلَيْهِ الفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ: لاحَوْلَ ولاقُوَّةَ إلاّ بِاللّهِ العَلِيِّ العَظيمِ.

13. It is obligatory on the poor that he should not put forward his request [to others] unless he has no other choice.

13ـ مِنَ الواجِبِ عَلَى الفَقيرِ أنْ لايَبْذُلَ مِنْ غَيْرِاضْطِرار سُؤالَهُ.

14. The kings of this world and the Hereafter are the poor who are satisfied [with what they have].

14ـ مُلُوكُ الدُّنْيا والآخِرَةِ الفُقَراءُ الرّاضُونَ.

15. The poorest of people is one who is stingy with himself despite [his] wealth and affluence, and leaves it behind for others [in the end].

15ـ أفْقَرُ النّاسِ مَنْ قَتَّرَ عَلى نَفْسِهِ مَعَ الغِنى والسَّعَةِ، وخَلَّفَهُ لِغَيْرِهِ.

16. Many a poor person is mightier than a lion.

16ـ رُبَّ فَقير أعَزُّ مِنْ أسَد.

The Learned Scholars-الفقه والفقهاء

1. The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the comfort of Allah.

1ـ اَلفَقِيهُ كُلُّ الفَقيهِ مَنْ لَمْ يُقَنِّطِ النّاسَ مِنْ رَحْمَةِ اللّهِ ولَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللّهِ.

2. The bane of scholars is not safeguarding themselves [from error].

2ـ آفَةُ الفُقَهاءِ عَدَمُ الصِّيانَةِ.

3. When the elevated one becomes learned, he shows humility.

3ـ إذا تَفَقَّهَ الرَّفيعُ تَواضَعَ.

4. When the vile one becomes a scholar, he considers himself to be above [others].

4ـ إذا تَفَقَّهَ الوَضيعُ تَرَفَّعَ.

5. When you [wish to] learn, then become learned in the religion of Allah.

5ـ إذا فَقِهْتَ فَتَفَقَّهْ في دينِ اللّهِ.

Thinking and the thinker-الفكر والمتفكّر

1. Think and you will perceive.

1ـ أفْكِرْ تَسْتَبْصِرْ.

2. The root of wisdom is reflection, and its fruit is wellbeing.

2ـ أصْلُ العَقْلِ الفِكْرُ، وثَمَرَتُهُ السَّلامَةُ.

3. The root of safety from error is thinking before acting, and reflecting before speaking.

3ـ أصْلُ السَّلامَةِ مِنَ الزَّلَلِ، اَلفِكْرُ قَبْلَ الفِعْلِ، والرَّوِيَّةُ قَبْلَ الكَلامِ.

4. Verily the one who observes with his heart and acts with foresight begins his action by first looking at [the consequence of] his action, is it his favour or against him; if it is in his favour then he goes ahead with it and if it is against him then he holds back from [doing] it.

4ـ إنَّ النّاظِرَ بالقَلْبِ، اَلعامِلَ بِالبَصَرِ، يَكُونُ مُبْتَدَأُ عَمَلِهِ أنْ يَنْظُرَ عَمَلَهُ، عَلَيْهِ، أمْ لَهُ، فَإنْ كانَ لَهُ، مَضى فيهِ وإنْ كانَ عَلَيْهِ، وَقَفَ عَنْهُ.

5. Thinking guides, truth saves.

5ـ اَلفِكْرُ يَهْدي، اَلصِّدْقُ يُنْجي.

6. Contemplation is worship.

6ـ اَلفِكْرُ عِبادَةٌ.

7. Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss.

7 ـ اَلفِكْرُ رُشْدٌ، اَلغَفْلَةُ فَقْدٌ.

8. Contemplation illuminates the mind.

8ـ اَلفِكْرُ يُنيرُ اللُّبَّ.

9. The benefit of thinking is finding solutions.

9ـ اَلحِيلَةُ فائِدَةُ الفِكْرِ.

10. Thinking guides [one] towards the way of right guidance.

10ـ اَلفِكْرُ يَهْدي إِلَى الرَّشادِ.

11. Thinking is the recreation of the God-fearing.

11ـ اَلفِكْرُ نُزْهَةُ المُتَّقينَ.

12. Contemplation leads to gaining wisdom.

12ـ اَلفِكْرُ يُفيدُ الحِكْمَةَ.

13. Thought is a gleaming mirror.

13ـ اَلفِكْرَةُ مِراةٌ صافِيَةٌ.

14. Thinking is the polish of the minds.

14ـ اَلفِكْرُ جَلاءُ العُقُولِ.

15. Thinking about the bounties of Allah is the best worship.

15ـ التَّفَكُّرُ في آلاءِ اللّهِ نِعْمَ العِبادَةُ.

16. Thinking outside [the bounds of] wisdom is folly.

16ـ اَلفِكْرُ في غَيْرِ الحِكْمَةِ هَوَسٌ.

17. Thinking about good [action] invites one to act upon it.

17ـ اَلفِكْرُ فِي الخَيْرِ يَدْعُو إلَى العَمَلِ بِهِ.

18. Thinking about the consequences saves one from places of destruction.

18ـ اَلفِكْرُ فِي العَواقِبِ يُنْجي مِنَ المَعاطِبِ.

19. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

19ـ إذا قَدَّمْتَ الفِكْرَ في جَميعِ أفْعالِكَ حَسُنَتْ عَواقِبُكَ في كُلِّ أمْر.

20. By thinking, deliberation is improved.

20ـ بِالفِكْرِ تَصْلُحُ الرَّوِيَّةُ.

21. By repeated thinking [and contemplation], doubt is dispelled.

21ـ بِتَكَرُّرِ الفِكْرِ يَنْجابُ الشَّكُّ.

22. Through contemplation the darkness [and ambiguity] of matters get clarified.

22ـ بِالفِكْرِ تَنْجَلي غَياهِبُ الأُمُورِ.

23. By repeated thinking the outcomes become sound.

23ـ بِتَكْرارِ الفِكْرِ تَسْلَمُ العَواقِبُ.

24. By considering the consequences, one is saved from harm.

24ـ بِالنَّظَرِ فِي العَواقِبِ تُؤْمَنُ المَعاطِبُ.

25. Distinguishing the everlasting from the perishing is from the noblest discernment.

25ـ تَمْييزُ الباقي مِنَ الفاني مِنْ أشْرَفِ النَّظَرِ.

26. Think before you decide, consult before you proceed and ponder before you rush forward.

26ـ تَفَكَّرْ قَبْلَ أنْ تَعْزِمَ، وشاوِرْ قَبْلَ أنْ تُقْدِمع، وتَدَبَّرْ قَبْلَ أنْ تَهْجُمَ.

27. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

27ـ تَفَكُّرُكَ يُفيدُكَ الاِسْتِبْصارَ، ويُكْسِبُكَ الاِعْتِبارَ.

28. The fruit of reflection is wellbeing.

28ـ ثَمَرَةُ الفِكْرِ اَلسَّلامَةُ.

29. Continuous reflection and caution protects from error and saves from the vicissitudes of time.

29ـ دَوامُ الفِكْرِ وَالحَذَرِ يُؤْمِنُ الزَّلَلَ ويُنْجي مِنَ الغِيَرِ.

30. May Allah have mercy on the person who reflects and then takes lesson, and who takes lesson and hence perceives [the reality of things].

30ـ رَحِمَ اللّهُ امْرَءاً تَفَكَّرَ فَاعْتَبَرَ، واعْتَبَرَ فَأبْصَرَ.

31. The cornerstone of insight is contemplation.

31ـ رَأْسُ الاِسْتِبْصارِ الفِكْرَةُ.

32. Deliberate before acting and you will be saved from error.

32ـ رَوِّ قَبْلَ العَمَلِ تَنْجُ مِنَ الزَّلَلِ.

33. Deliberate before [taking] action [and] you will not be criticized for what you do.

33ـ رَوِّ قَبْلَ الفِعْلِ لاتُعابُ بِما تَفْعَلُ.

34. The deliberation of the slow is better than the impulsiveness of the hasty.

34ـ رَوِيَّةُ المُتَأنّي أفْضَلُ مِنْ بَديهَةِ العَجِلِ.

35. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

35ـ طُولُ الفِكْرِ يُحْمِدُ العَواقِبَ،وَ يَسْتَدْرِكُ فَسادَ الأُمُورِ.

36. Lengthy contemplation improves the outcomes of planning.

36ـ طُولُ التَّفْكيرِ يُصْلِحُ عَواقِبَ التَّدبيرِ.

37. Lengthy consideration equals [benefitting from] the opinion of the advisor.

37ـ طُولُ التَّفْكيرِ يَعْدِلُ رَأْيَ المُشيرِ.

38. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

38ـ عَلَيْكَ بِالفِكْرِ فَإنَّهُ رُشْدٌ مِنَ الضَّلالِ ومُصْلِحُ الأعْمالِ.

39. The thought of an intelligent person is guidance.

39ـ فِكْرُ العاقِلِ هِدايَةٌ.

40. The thought of an ignorant person is misguidance.

40ـ فِكْرُ الجاهِلِ غِوايَةٌ.

41. Thinking for a short while is better than prolonged worship.

41ـ فِكْرُ ساعَة قَصيرَة خَيْرٌ مِنْ عِبادَة طَويلَة.

42. Your contemplation guides you to the right path and motivates you to improve your Hereafter.

42ـ فِكْرُكَ يَهْديكَ إلَى الرَّشادِ، ويَحْدُوكَ عَلى إصْلاحِ المَعادِ.

43. A man's thinking is a mirror that shows him his good actions from his bad ones.

43ـ فِكْرُ المَرْءِ مِرْآةٌ تُريهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

44. The merit of thinking and understanding is more beneficial than the merit of revision and study.

44ـ فَضْلُ فِكْر وتَفَهُّم أنْجَعُ مِنْ فَضْلِ تَكْرار ودِراسَة.

45. Your thinking about worship prompts you to act upon it.

45ـ فِكْرُكَ فِي الطَّاعَةِ يَدْعُوكَ إلَى العَمَلِ بِها.

46. Your thinking about sin drives you to fall into it.

46ـ فِكْرُكَ فِي المَعْصِيَةِ يَحْدُوكَ عَلَى الوُقُوعِ فيها.

47. So think, O people, and observe; take lesson and seek advice, and acquire provisions for the Hereafter, [for by this] you will attain felicity.

47ـ فَتَفَكَّرُوا أيُّهَا النّاسُ وتَبَصَّرُوا، واعْتَبِرُوا واتَّعِظُوا، وتَزَوَّدُوا لِلآخِرَةِ تَسْعَدُوا.

48. Measure and then cut, think and then speak, verify and then act.

48ـ قَدِّرْ ثُمَّ اقْطَعْ، وَفَكِّرْ ثُمَّ انْطِقْ، وتَبَيَّنْ ثُمَّ اعْمَلْ.

49. How can the thought of one who is always sated be pure?

49ـ كَيْفَ تَصْفُو فِكْرَةُ مَنْ يَسْتَديمُ الشِّبَعَ.

50. Contemplation is sufficient for right guidance.

50ـ كَفى بِالفِكْرِ رُشْداً.

51. Not everyone who shoots hits the target.

51ـ لَيْسَ كُلُّ مَنْ رَمى يُصيبُ.

52. One who ponders [about the past] learns a lesson [from it].

52ـ مَنْ تَأمَّلَ اعْتَبَرَ.

53. One whose thinking is prolonged, his observation becomes good.

53ـ مَنْ طالَ فِكْرُهُ حَسُنَ نَظَرُهُ.

54. One whose thinking increases, his end result becomes good.

54ـ مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عاقِبَتُهُ.

55. One whose thought is prolonged, his discernment becomes good.

55ـ مَنْ طالَتْ فِكْرَتُهُ حَسُنَتْ بَصيرَتُهُ.

56. One who puts his mind to work arrives at the correct answer.

56ـ مَنْ أعْمَلَ فِكْرَهُ أصابَ جَوابُهُ.

57. One who thinks before acting, his accuracy increases.

57ـ مَنْ فَكَّرَ قَبْلَ العَمَلِ كَثُرَ صَوابُهُ.

58. One whose thinking is weak, his inattention [and gullibility] is strong.

58ـ مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ.

59. One who reflects on the essence of Allah apostatizes.

59ـ مَنْ تَفَكَّرَ في ذاتِ اللّهِ تَزَنْدَقَ.

60. One who thinks about the consequences is saved from [places of] destruction.

60ـ مَنْ فَكَّرَ فِي العَواقِبِ أمِنَ المَعاطِبَ.

61. One who thinks a lot about sins is pulled towards [committing] them.

61ـ مَنْ كَثُرَ فِكْرُهُ فِي المَعاصِي دَعَتْهُ إلَيْها.

62. One who thinks a lot about [worldly] pleasures is overpowered by them.

62ـ مَنْ كَثُرَ فِكْرُهُ فِي اللَّذّاتِ غَلَبَتْ عَلَيْهِ.

63. One who reflects, perceives the outcomes.

63ـ مَنْ فَكَّرَ أبْصَرَ العَواقِبَ.

64. One who keeps his mind's eye awake reaches the height of his endeavour.

64ـ مَنْ أسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

65. One who reflects on the majesty of Allah loses hope.

65ـ مَنْ تَفَكَّرَ في عَظَمَةِ اللّهِ أبْلَسَ.

66. One who thinks and reflects learns a lesson from everything.

66ـ مَنْ كانَتْ لَهُ فِكْرَةٌ فَلَهُ في كُلِّ شَيْءٍ عِبْرَةٌ.

67. He who excels in thinking never gets humiliated.

67ـ ما ذَلَّ مَنْ أحْسَنَ الفِكْرَ.

68. There is no worship like contemplation.

68ـ لاعِبادَةَ كَالتَّفْكيرِ.

69. There is no [means to] right guidance like reflection.

69ـ لارُشْدَ كَالفِكْرِ.

70. One who does not take lessons [from the past] does not reflect.

70ـ لافِكْرَ لِمَنْ لااَعْتِبارَ لَهُ.

71. Thinking about the consequences [of one's action] saves one from unpleasant calamities.

71ـ اَلفِكْرُ فِي العَواقِبِ يُؤْمِنُ مَكْرُوهَ النَوائِبِ.

72. Thinking is one of the two means of guidance.

72ـ اَلفِكْرُ أحَدُ الهِدايَتَيْنِ.

73. Thinking about the kingdom of the heavens and earth is the worship of the sincere ones.

73ـ اَلتَّفَكُّرُ في مَلَكُوتِ السَّماواتِ وَالأرْضِ عِبادَةُ المُخْلَصينَ.

74. Thinking about a matter before undertaking it saves one from error.

74ـ اَلفِكْرُ فِي الأمْرِ قَبْلَ مُلابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

75. Thinking leads to taking lesson, saves one from missteps and bears the fruit of precaution.

75ـ اَلفِكْرُ يُوجِبُ الاِعْتِبارَ، ويُؤْمِنُ العِثارَ، ويُثْمِرُ الاِسْتِظْهارَ.

76. Reflect and you will awaken [and become alert].

76ـ اِفْكِرْ تُفِقْ.

77. Contemplation guides [one] to the right path.

77ـ اَلفِكْرُ يَهْدي إلَى الرُّشْدِ.

Sucessfulness-الفلاح

1. One who is pleased by that which harms him will not be successful.

1ـ لايُفْلِحُ مَنْ يَسُرُّهُ ما يُضِرُّهُ.

2. The successful one is he who [either] spreads his wings1 or remains peaceful and enjoys ease.

2ـ المُفْلِحُ مَنْ نَهَضَ بِجَناح، أوِ اسْتَسْلَمَ فَاسْتَراحَ.

1. Meaning takes power through the support of those who are ready to fight alongside him for rightful cause.

Leaving the matter to Allah-تفويض الأمر إلى اللّه

1. Whoever leaves his matter to Allah, He resolves it (for him).

1ـ مَنْ فَوَّضَ أَمْرَهُ إِلَى اللّهِ سَدَّدَهُ.

Understanding-الفَهْم

1. Understanding is [achieved] though intelligence.

1ـ اَلْفَهْمُ بِالفِطْنَةِ.

2. Understanding is a sign of knowledge.

2ـ اَلفَهْمُ آيَةُ العِلْمِ.

3. One who tries to understand, understands.

3ـ مَنْ تَفَهَّمَ فَهِمَ.

4. One who tries to understand increases [his understanding].

4ـ مَنْ تَفَهَّمَ اِزْدادَ.

5. One who understands learns the depth of knowledge.

5ـ مَنْ فَهِمَ عَلِمَ غَوْرَ العِلْمِ.

6. One who is not granted understanding by Allah, the Glorified, does not benefit from the advice of any adviser.

6ـ مَنْ عَدِمَ الفَهْمَ عَنِ اللّهِ سُبْحانَهُ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ واعِظ.

7. One who possesses understanding does not become needy.

7ـ مَاافْتَقَرَ مَنْ مَلَكَ فَهْماً.

Graves-القبور

1. Stay near (or pass by) the graves and you will learn a lesson.

1ـ جاوِرِ(جاوِزِ) القُبُورَ تَعْتَبِرْ.

2. How excellent a son-in-law the grave is![1]

2ـ نِعْمَ الصِّهْرُ القَبْرُ.

1. In the period of J□hiliyya the Arabs would bury their daughters alive and say “We have married them to the grave.” Later, in the time of Islam, this expression was used in a general sense to remind people that they will eventually die and be lowered into their graves.

Facing issues-اِسْتقبال الأُمُور

1. One who faces [and anticipates] issues [with thought and reflection], perceives.

1ـ مَنِ اسْتَقْبَلَ الأُمُورَ أَبْصَرَ.

Turning towards Allah-الإقبال والإقبال على اللّه

1. Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed.

1ـ إِنَّكُمْ إِنْ أَقْبَلْتُمْ عَلَى اللّهِ أَقْبَلْتُمْ، وإِنْ أَدْبَرْتُمْ عَنْهُ أَدْبَرْتُمْ.

2. By turning towards [Allah] misfortunes are warded off.

2ـ بِالإِقْبالِ تُطْرَدُ النُّحُوسُ.

3. Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

3ـ حُسْنُ الاِخْتيارِ، واِصْطِناعُ الأحْرارِ، وفَضْلُ الاِسْتِظْهارِ، مِنْ دَلائِلِ الإِقْبالِ.

4. For every advance [and progress] there is a retreat [and a regress].

4ـ لِكُلِّ إِقْبال إِدْبارٌ.

5. One of the signs of turning [towards Allah] is doing good to the people.

5ـ مِنْ عَلاماتِ الإِقْبالِ اِصْطِناعُ الرِّجالِ.

6. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

6ـ مِنْ عَلاماتِ الإِقْبالِ: سَدادُ الأقْوالِ، والرِّفْقُ فِي الأفْعالِ.

Martyrdom in the way of Allah-القتل في سَبيل اللّه

1. Verily the most honourable of deaths is martyrdom. By He in whose hand my soul is, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

1- إنَّ أكْرَمَ المَوتِ القَتْلُ، والَّذي نَفْسي بِيَدِهِ لألْفُ ضَرْبَة بِالسَّيْفِ أهْوَنُ (عَلَيَّ) مِنْ ميتَة عَلَى الفِراشِ.

Plunging in-الاقتحام

1. One who plunges into the depths of the sea, drowns.

1- مَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ.

Power and might-القدرة والاقتدار

1. Dominating the weak and the slave are from the exigencies (or wickedness) of power.

1- اَلتَّسَلُّطُ عَلَى الضَّعيفِ والمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) القُدْرَةِ.

2. Power manifests the praiseworthy and blameworthy qualities [of an individual].

2- اَلْقُدْرَةُ تُظْهِرُ مَحْمُودَ الخِصالِ ومَذْمُومَها.

3. The bane of power is withholding favour.

3- آفَةُ القُدْرَةِ مَنْعُ الإحْسانِ.

4. The bane of might is aggression and defiance.

4- آفَةُ الاِقْتِدارِ اَلبَغْيُ والعُتُوُّ.

5. Power makes one forget [about] self-preservation.

5ـ اَلْقُدْرَةُ تُنْسِى الحَفيظَةَ.

6. When power increases, desire decreases.

6ـ إذا كَثُرَتِ القُدْرَةُ قَلَّتِ الشَّهْوَةُ.

7. When [one's] capability is reduced, the offering of excuses increases.

7ـ إذا قَلَّتِ المَقْدُرَةُ كَثُرَ التَّعَلُّلُ بِالمَعاذِيرِ.

8. The alms-tax of power is even-handedness.

8ـ زَكاةُ القُدْرَةِ الإنْصافُ.

9. One of the best actions of the powerful person is for him to show forbearance when he is angry.

9ـ مِنْ أحْسَنِ أفْعالِ القادِرِ أنْ يَغْضِبَ فَيَحْلُمَ.

Status and worth-القَدْر

1. One who does not know his worth, transgresses his limits.

1ـ مَنْ جَهِلَ قَدْرَهُ عَدا طَوْرَهُ.

2. One who remains within his rank [and does not overstep his limits] is honoured by the people.

2 ـ مَنْ وَقَفَ عِنْدَ قَدْرِهِ أَكْرَمَهُ النّاسُ.

3. One who oversteps his limits is humiliated by the people.

3ـ مَنْ تَعَدّى حَدَّهُ أهانَهُ النّاسُ.

4. One who is ignorant about the place where he steps is made to stumble by the reasons of his regret.

4ـ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ عَثُرَ بِدَواعِي نَدَمِهِ.

5. One who limits himself to his [rightful] status, it will be more lasting for him.

5ـ مَنِ اقْتَصَرَ عَلى قَدْرِهِ كانَ أَبْقى لَهُ.

6. One who is ignorant of his own worth does not know anyone’s worth.

6ـ مَنْ جَهِلَ قَدْرَهُ جَهِلَ كُلَّ قَدْر.

7. One who knows his worth is not disparaged among the people.

7ـ مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعْ بَيْنَ النّاسِ.

8. He who knows his worth does not get ruined.

8ـ ما هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

9. He who oversteps his limits has not used his intellect.

9ـ ما عَقَلَ مَنْ عَدا طَوْرَهُ.

10. How good it is for a servant to know his status and not to overstep his limits!

10ـ نِعِمّا لِلْعَبْدِ أنْ يَعْرِفَ قَدْرَهُ، ولايَتَجاوَزَ حَدَّهُ.

11. Ruined is the one who does not know his status.

11ـ هَلَكَ مَنْ لَمْ يَعْرِفْ قَدْرَهُ.

12. Do not do that which will degrade your status.

12ـ لاتَفْعَلْ ما يَضَعُ قَدْرَكَ.

13. There is no ignorance greater than transgressing [beyond] one's status.

13ـ لاجَهْلَ أعْظَمُ مِنْ تَعَدّي القَدْرِ.

14. One who transgresses his limits and his status has no intelligence.

14ـ لاعَقْلَ لِمَنْ يَتَجاوَزُ حَدَّهُ وَقَدْرَهُ.

15. May Allah have mercy on the one who knows his status and does not overstep his limits.

15ـ رَحِمَ اللّهُ امْرَءً عَرَفَ قَدْرَهُ،وَ لَمْ يَتَعَدَّ طَوْرَهُ.

16. Do not rush to [occupy] the highest place in a gathering, for indeed the position that you are raised to is better than the position that you are lowered from.

16ـ لاتُسْرِعَنَّ إلى أرْفَعِ مَوْضِعٍ فِي المَجْلِسِ، فَإنَّ المَوْضِعَ الَّذي تُرْفَعُ إلَيْهِ خَيْرٌ مِنَ المَوْضِعِ الَّذي تُحَطُّ عَنْهُ.

Undertaking-الإقدام

1. Do not undertake that which you are afraid of being incapable of.

1ـ لاتُقْدِمْ عَلى ما تَخْشَى العَجْزَ عَنْهُ.

2. Do not close a door which you are unable to open.

2ـ لاتُغْلِقْ باباً يُعْجِزُكَ اِفْتِتاحُهُ.

To follow-الاقتداء

1. When you are high, do not think of the one who is below you from the ignorant ones, rather follow [the example of] those who are above you from among the scholars.

1ـ إذا عَلَوْتَ فَلا تُفَكِّرْ فيمَنْ دُونَكَ مِنَ الجُهّالِ، ولكِنِ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ العُلَماءِ.

2. When you are unable to understand something with your intellect then follow the opinion of the intelligent one and he will remove your ignorance about it.

2ـ إذا أنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عاقِلٍ يُزيلُ ما أنْكَرْتَهُ.

The Quran-القرآن

1. The Qur’an is the better of the two forms of guidance.

1ـ اَلْقُرْآنُ أَفْضَلُ الهِدايَتَيْنِ.

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.

2ـ أحْسِنُوا تِلاوَةَ القُرْآنِ فَإنَّهُ أنْفَعُ (أحْسَنُ) القَصَصِ، واسْتَشْفُوا بِهِ فَإنَّهُ شِفاءُ 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].

3ـ اِتَّبِعُوا النُّورَ الَّذي لايُطْفَأُ، والوَجْهَ الَّذي لايَبْلى، واسْتَسْلِمُوْا، وسَلِّمُوا لأمْرِهِ، فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسليمِ.

4. The best reminder is the Qur’an, through it the breasts are expanded and the souls are illuminated.

4ـ أفْضَلُ الذِّكْرِ القُرْآنُ، بِهِ تُشْرَحُ الصُّدُورُ وتَسْتَنيرُ السَّرائِرُ.

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.

5ـ إنَّ القُرْآنَ ظاهِرُهُ أنيقٌ، وباطِنُهُ عَمِيقٌ، لاتَفْنى عَجائِبُهُ، ولاتَنْقَضي غَرائِبُهُ، ولا تُكْشَفُ الظُّلُماتُ إلاّ 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.

6ـ إنَّ هذا القُرْآنَ هُوَ النّاصِحُ الَّذي لايَغُشُّ، والهادِي الَّذي لايُضِلُّ، وَالمُحَدِّثُ الَّذي لايَكْذِبُ.

7. Reflect upon the verses of the Qur’an and learn lessons from it, for indeed it is the best imparter of lessons.

7ـ تَدَبَّرُوا آياتِ القُرْآنِ واعْتَبِرُوا بِهِ فَإنَّهُ أبْلَغُ العِبَرِ.

8. Learn the Qur’an, for it is indeed the spring of the hearts and seek a cure from its light, for verily it is the cure of the hearts.

8ـ تَعَلَّمُوا القُرْآنَ فَإنَّهُ رَبيعُ القُلُوبِ، واسْتَشْفُوا بِنُورِهِ فَإنَّهُ شِفاءُ الصُّدُورِ.

9. Hold fast to the rope of the Qur’an and take counsel from it, consider as permissible what it permits and forbidden what it forbids, and act on its injunctions and rulings.

9ـ تَمَسَّكْ بِحَبْلِ القُرْآنِ وانْتَصِحْهُ، وحَلِّلْ حَلالَهُ، وحَرِّمْ حَرامَهُ، وَاعْمَلْ بِعَزائِمِهِ وأحْكامِهِ.

10. The charm of the Qur’an are [in the surahs] *al-Baqarah* and *Āl ‘Imrān*.

10ـ جَمالُ القُرآنِ البَقَرَةُ وآلُ عِمْرانَ.

11. He (‘a) said about the Holy Qur’an: it is an intercessor whose intercession is accepted and it is a speaker whose speech is affirmed.

11ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في ذِكْرِ القُرْآنِ: شافِعٌ مُشَفَّعٌ وقائِلٌ مُصَدَّقٌ.

12. The outward aspect of the Qur’an is elegant and its inward aspect is profound.

12ـ ظاهِرُ القُرْآنِ أنيقٌ، وباطِنُهُ عَميقٌ.

13. You must take this Qur’an, accept what it has permitted, stay away from what it has forbidden, act on its definitive [and clear] verses and refer its unclear verses to the one who knows their meanings; for indeed it is a witness over you, and it is the best thing that you can petition with.

13ـ عَلَيْكُمْ بِهذَا القُرْآنِ، أحِلُّواحَلالَهُ، وحَرِّمُوا حَرامَهُ، واعْمَلُوا بِمُحْكَمِهِ، ورُدُّوا مُتَشابِهَهُ إلى عالِمِهِ، فَإنَّهُ شاهِدٌ عَلَيْكُمْ، وأفْضَلُ ما بِهِ تَوَسَّلْتُمْ.

14. In the Qur’an is the information about what was before you, the news about what will come after you and the rulings regarding your present time.

14ـ فِي القُرآنِ نَبَأُ ما قَبْلَكُمْ، وخَبَرُ ما بَعْدَكُمْ، وحُكْمُ ما بَيْنَكُمْ.

15. The Qur’an is sufficient as a caller [towards the right path].

15ـ كَفى بِالقُرْآنِ داعِياً.

16. Let your nightly conversation partner be the Qur’an.

16ـ لِيَكُنْ سَميرُكَ القُرْآنَ.

17. There is no poverty for anyone after the Qur’an nor is there any affluence for anyone before it.

17ـ لَيْسَ لأحَد بَعْدَ القُرْآنِ مِنْ فاقَة، وَلا لأحَد قَبْلَ القُرْآنِ غِنىً.

18. One who feels at ease with the recitation of the Qur’an does not become lonely by the separation of his brothers.

18ـ مَنْ أنِسَ بِتِلاوَةِ القُرْآنِ لَمْ تُوحِشْهُ مُفارَقَةُ الإخْوانِ.

19. One who takes the word of Allah as a guide is directed to that which is most upright.

19ـ مَنِ اتّخَذَ قَوْلَ اللّهِ دَلِيلاً هُدِيَ إلَى الَّتي هِيَ أقْوَمُ.

20. One for whom the Qur'an intercedes on the Day of Judgment, its intercession for him is accepted, and one about whom it complains shall testify to [and affirm] it.

20ـ مَنْ شَفَعَ لَهُ القُرْآنُ يَوْمَ القِيمَةِ شُفِّعَ فيهِ، ومَنْ مَحَلَ بِهِ صُدِّقَ عَلَيْهِ.

21. One who deems what the Qur'an has forbidden to be permissible does not believe in it.

21ـ ما آمَنَ بِما حَرَّمَهُ القُرْآنُ مَنِ اسْتَحَلَّهُ.

22. None has sat in the company of this Qur'an but that he has risen with an increase or a decrease – an increase in guidance or a decrease in [spiritual] blindness.

22ـ ما جالَسَ أحَدٌ هذا القُرْآنَ إلاّ قامَ بِزِيادَة، أوْ نُقْصان، زِيادَة في هُديً، أوْ نُقْصان في عَمَيً.

23. He said about the Qur'an: It is a light for one who seeks illumination by it, a witness for one who disputes with it, a success for one who argues by it, knowledge for one who is attentive and a judgment for one who judges.

23ـ قال في ذِكْرِ القُرْآنِ: نُورٌ لِمَنِ اسْتَضاءَ بِهِ، وشاهِدٌ لِمَنْ خاصَمَ بِهِ، وفَلَجٌ لِمَنْ حاجَّ بِهِ، وعِلْمٌ لِمَنْ وَعى وحُكْمٌ لِمَنْ قَضى.

24. In describing the Qur'an [he said]: It is what prevents the desires from deviating towards the

forbidden and the uncertainties and opinions from causing doubt.

24ـ في وَصْفِ القُرْآنِ: هُوَ الَّذي لاتَزيغُ بِهِ الأهْواءُ، وَلاتَلْتَبِسُ بِهِ الشُّبَهُ وَالآراءُ.

25. In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the articulator of the practice of justice and the enjoiner of virtue. It is the strong rope of Allah and the wise reminder. It is the trusted revelation of Allah and His strong rope. It is the spring of the hearts and the fountains of knowledge. It is the straight path. It is guidance for the one who follows it and an adornment for the one who beautifies himself with it. It is a protector [from sin] for the one who seeks protection by it and a firm rope for the one who holds on to it.

25ـ في وَصْفِ القُرْآنِ: هُوَ الفَصْلُ لَيْسَ بِالهَزْلِ، هُوَ النّاطِقُ بِسُنَّةِ العَدْلِ، والآمِرُ بِالفَضْلِ، هُوَ حَبْلُ اللّهِ المَتينُ، والذِّكْرُ الحَكيمُ، هُوَ وَحْيُ اللّهِ الأمِينُ، وحَبْلُهُ المَتينُ،وَ هُوَ رَبيعُ القُلُوبِ، ويَنابيعُ العِلْمِ، وهُوَ الصِّراطُ المُسْتَقيمُ، هُوَ هُدىً لِمَنِ ائْتَمَّ بِهِ، وَزينَةٌ لِمَنْ تَحَلّى بِهِ، وعِصْمَةٌ لِمَنِ اعْتَصَمَ بِهِ، وحَبْلٌ لِمَنْ تَمَسَّكَ بِهِ.

26. Do not seek a cure from other than the Qur'an, for indeed it is a cure for all ailments.

26ـ لاتَستَشْفِيَنَّ بِغَيْرِ القُرْآنِ، فَإِنَّهُ مِنْ كُلِّ داء شاف.

27. He said describing the Qur'an: Its marvels do not end and its wonders do not cease, and doubts do not get cleared save by it.

27 ـ وقالَ في وَصْفِ القُرْآنِ: لاتَفْنى عَجائِبُهُ، ولاتَنْقَضي غَرائِبُهُ، ولاتَنْجَلى الشُّبَهاتُ إلاّ بِهِ.

28. The people of the Qur'an are the people of Allah and His special servants.

28ـ أهْلُ القُرْآنِ أهْلُ اللّهِ وخاصَّتُهُ.

The near one-القريب

1. The near one may [at times] become distanced.

1ـ قَدْ يَبْعُدُ القريب.

Attaining nearness to Allah-التقرب إلى اللّه

1. Attaining nearness to Allah is [achieved] by asking [from] Him and [gaining closeness] to the people is [achieved] by refraining from asking [them for anything].

1ـ التَّقَرُّبُ إِلَى اللّهِ تَعالى بِمَسْئَلَتِهِ، وإِلَى النّاسِ بِتَرْكِها.

2. Address your complaints to one who is capable of sufficing you.

2ـ اِجْعَلْ شَكْواكَ إلى مَنْ يَقْدِرُ عَلى غِناكَ.

3. Seek nearness to Allah, the Glorified, for verily He brings closer those who seek nearness to Him.

3ـ تَقَرَّبْ إِلَى اللّهِ سُبْحانَهُ فَإِنَّهُ يُزْلِفُ المُتَقَرِّبينَ إِلَيْهِ.

4. Seek nearness to Allah, the Glorified, through prostration (*sujūd*), bowing (*rukū'*), submission to His majesty and reverence (or subservience).

4ـ تَقَرَّبْ إِلَى اللّهِ سُبْحانَهُ بِالسُّجُودِ والرُّكُوعِ والخُضُوعِ لِعَظَمَتِهِ والخُشُوعِ(الخُنُوعِ).

5. Nothing brings one closer to Allah, the Glorified, except copious prostration (*sujūd*) and bowing (*rukū'*).

5ـ لا يُقَرِّبُ مِنَ اللّهِ سُبْحانَهُ إلاّ كَثْرَةُ السُّجُودِ والرُّكُوعِ

Admission and confession of one's sins–الإقرار والإعتراف بالذّنب

1. How appropriate it is for one who knows his Lord to admit his sins.

1ـ ما أخْلَقَ مَنْ عَرَفَ رَبَّهُ أنْ يَعْتَرِفَ بِذَنْبِهِ.

2. The best intercessor for a sinner is [his] admission [of guilt].

2ـ نِعْمَ شافِعُ المُذْنِبِ الإقْرارُ.

3. There is no apology that wipes out sins more than admission [of one's guilt].

3ـ لاَاعْتِذارَ أمْحى لِلذَّنْبِ مِنَ الإقرارِ .

4. Pardon bears more fruit with admission [of one's guilt] than it does with giving excuses.

4ـ يُسْتَثْمَرُ العَفْوُ بِالإقْرارِ أكْثَرَ مِمّا يُسْتَثْمَرُ بِالإعْتِذارِ.

5. Confession is the intercessor of the wrongdoer.

5ـ اَلإعْتِرافُ شَفيعُ الجاني.

6. Admission [of one's guilt] is [a means of] seeking pardon.

6ـ الإقْرارُ اِعْتِذارٌ.

Lending to Allah-إقْراض اللّه

1. One who gives a loan to Allah is recompensed by Him.

1ـ مَنْ أقْرَضَ اللّهَ جَزاهُ.

2. Take benefit from the one who takes a loan from you in your time of prosperity so that you may take its repayment in your time of hardship.

2ـ اِغْتَنِمْ مَنِ اسْتَقْرَضَكَ في حالِ غِناكَ لِيَجْعَلَ قَضاءَهُ (قَضاهُ) في يَوْمِ عُسْرَتِكَ.

Knockng the door-قرع الباب

1. One who continues knocking the door insistently [eventually] enters through it.

1ـ مَنِ اسْتَدامَ قَرْعَ البابِ ولَجَّ ولَجَ.

The [allotted] Share-القِسْم

1. The most bountiful share is good health.

1ـ أوْفَرُ القِسْمِ صِحَّةُ الجِسْمِ.

2. The most pleasant share is contentment and good health.

2ـ أهْنَأُ الأقْسامِ اَلقَناعَةُ، وصِحَّةُ الأجْسامِ.

3. The wealthiest of people is one who is pleased with what Allah has allotted to him.

3ـ أغْنَى النّاسِ اَلرّاضي بِقِسْمِ اللّهِ.

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.

4ـ بِتَقْديرِ أقْسامِ اللّهِ لِلْعِبادِ قامَ وَزْنُ العالَمِ، وتَمَّتْ هذِهِ الدُّنْيا لِاِهْلِها.

5. One who trusts in the allotment of Allah does not blame Him with regards to sustenance.

5ـ مَنْ وَثِقَ بِقِسْمِ اللّهِ لَمْ يَتَّهِمْهُ فِي الرِّزْقِ.

6. Do not put the worry of your [entire] year on your day. That which is apportioned for you each day suffices for you in it. Then if you are to live another year, verily Allah, the Glorified, will bring to you what He has apportioned for you in each new day and if you will not live that long then why are you worried about that which is not for you?

6ـ لاتَحْمِلْ عَلى يَوْمِكَ هَمَّ سَنَتِكَ كَفاكَ كُلَّ يَـوْم ما قُدِّرَ لَكَ فيهِ، فَإنْ تَكُن السَّنَةُ مِنْ عُمْرِكَ فَإنَّ اللّهَ سُبْحانَهُ سَيَأْتيكَ في كُلِّ غَد جَديد بِما قَسَمَ لَكَ وَإنْ لَمْ تَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ لَكَ.

Hard-heartedness-القسوة

1. Counter hard-heartedness with gentleness.

1ـ ضادُّوا القَسْوَةَ بِالرِّقَّةِ.

2. Hard-heartedness is from the greatest wretchedness.

2ـ مِنْ أعْظَمِ الشَّقاوَةِ القَساوَةُ.

3. There is no wickedness more ruthless than hard-heartedness.

3ـ لا لُؤْمَ أشَدُّ مِنَ القَسْوَةِ.

Goals-المقاصد

1. Lost is the one who has a goal other than Allah.

1ـ ضاعَ مَنْ كانَ لَهُ مَقْصَدٌ غَيْرُ اللّهِ.

2. One whose goal is evil, his place of arrival [in the Hereafter] will be bad.

2ـ مَنْ ساءَ مَقْصَدُهُ ساءَ مَوْرِدُهُ.

Moderation-القصد والإقتصاد

1. Moderation makes [that which is] little grow [and increase].

1ـ اَلاِقْتِصادُ يُنْمِى القَليلَ.

2. Moderation makes the small grow [big].

2ـ اَلاِقْتِصادُ يُنْمِى اليَسيرَ.

3. Moderation [in one's expenses] is half of livelihood.

3ـ اَلاِقْتِصادُ نِصْفُ المَؤُنَةِ.

4. The bane of moderation is stinginess.

4ـ آفَةُ الاِقْتِصادِ البُخْلُ.

5. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

5ـ خُذِ القَصْدَ فِي الأُمُورِ، فَمَنْ أخَذَ القَصْدَ خَفَّتْ عَلَيْهِ المُؤَنُ.

6. Our way is moderation and our practice is right guidance.

6ـ طَريقَتُنا اَلقَصْدُ، وَسُنَّتُنا اَلرُّشْدُ.

7. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

7ـ عَلَيْكَ بِالقَصْده فِي الأُمُورِ فَمَنْ عَدَلع عَنِ القَصْدِ جارَ، ومَنْ أخَذَ بِهِ عَدَلَ.

8. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful life; and a person will never be destroyed until he prefers his lust over his faith.

8ـ عَلَيْكَ بالقَصْدِ فَإنَّهُ أعْوَنُ شَيْء عَلى حُسْنِ العَيْشِ، ولَنْ يَهْلِكَ امْرُؤٌ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ.

9. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

9ـ عَلَيْكُمْ بِالقَصْدِ فِي المَطاعِمِ فَإنَّهُ أبْعَدُ مِنَ السَّرَفِ، وأصَحُّ لِلْبَدَنِ، وأعْوَنُ عَلَى العِبادَةِ.

10. The height of moderation is contentment.

10ـ غايَةُ الاِقْتِصادِ القَناعَةُ.

11. Everything that exceeds moderation is extravagance.

11ـ كُلُّ ما زادَ عَلَى الاِقْتِصادِ إسْرافٌ.

12. One who is moderate will never be ruined.

12ـ لَنْ يَهْلِكَ مَنِ اقْتَصَدَ.

13. There is no wastage in moderation.

13ـ لَيْسَ فِي الاِقْتِصادِ تَلَفٌ.

14. One who does not practice moderation is ruined by extravagance.

14ـ مَنْ لَمْ يُحْسِنِ الاِقْتِصادَ أَهْلَكَهُ الإسْرافُ.

15. Whoever is moderate, the burden of his expenses is lightened.

15ـ مَنِ اقْتَصَدَ خَفَّتْ عَلَيْهِ المُؤَنُ.

16. One who is moderate in [both] affluence and poverty has prepared himself for the calamities of time.

16ـ مَنِ اقْتَصَدَ فِي الغِنى والفَقْرِ فَقَدِ اسْتَعَدَّ لِنَوائِبِ الدَّهْرِ.

17. Whoever adopts moderation, it will make his prosperity last and will make up for his poverty and deficiency.

17ـ مَنْ صَحِبَ الاِقْتِصادَ دامَتْ صُحْبَةُ الغِنى لَهُ، وجَبَرَ الاِقْتِصادُ فَقْرَهُ وَخَلَلَهُ.

18. Being generous without extravagance and magnanimous without wastefulness is part of moderation.

18ـ مِنَ الاِقْتِصادِ سَخاءٌ بِغَيْرِ سَرَف، ومُرُوَّةٌ بِغَيْرِ تَلَف.

19. There is no ruin with moderation.

19ـ لاهَلاكَ مَعَ اقْتِصاد.

20. Everything that one is contented with, suffices.

20ـ كُلُّ مُقْتَصَر عَلَيْهِ كاف.

21. Let your riding mount be moderation and your goal be right guidance.

21ـ لِيَكُنْ مَرْكَبُكَ القَصْدَ، ومَطْلَبُكَ الرُّشْدَ.

One who is neglectful and falls short-التقصير والمقصّر

1. The tongue of the neglectful is short.

1ـ لِسانُ المُقَصِّرِ قَصيرٌ.

2. One who falls short is deficient.

2ـ مَنْ قَصَّرَ عابَ.

3. One who is neglectful in his days of hope, before his death comes, has indeed made a loss in his life and is harmed by his death.

3ـ مَنْ قَصَّرَ في أيّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ فَقَدْ خَسِرَ عُمْرَهُ، وضَرَّهُ أجَلُهُ.

Retaliation-القِصاص

1. The sword rents asunder and the religion joins together; for religion commands good and the sword forbids evil. Allah, the Exalted, says: *Indeed in retaliation there is life for you.*

1ـ اَلسَيْفُ فاتِقٌ، والدّينُ راتِقٌ، فَالدّينُ يَأمُرُ بِالمَعْرُوفِ، والسَّيْفُ يَنْهى عَنِ المُنْكَرِ، قالَ اللّهُ تَعالى: ﴿ولَكُمْ فِي القِصاصِ حَيوةٌ﴾.

2. And retaliation [has been ordained] as a prevention of bloodshed and the execution of punishments [has been ordained] for realising the importance of prohibitions.

2 ـ والقِصاصَ حَقْناً لِلدِّماءِ، وإقامَةَ الحُدُودِ إعْظاماً لِلْمَحارِمِ.

Divine decree and destiny-القضاء والقدر

1. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

1ـ أشَدُّ النّاسِ عَذاباً يَوْمَ القِيامَةِ المُتَسَخِّطُ لِقَضاءِ اللّهِ.

2. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

2ـ إنَّ اللّهَ سُبْحانَهُ يُجْرِى الأُمُورَ عَلى ما يَقْضيهِ لا عَلى ما تَرْتَضيهِ.

3. Verily Allah, the Exalted, does not give a servant more than what He has decreed for him in the Wise Reminder, even though his means [of seeking it] may be great, his craving for it intense and his stratagems for it strong; nor does the weakness of a person or the paucity of his means stand between him and what is ordained for him in the Wise Reminder. And indeed, the one who knows this and acts upon it will have the most comfort in benefit among all people, and verily the one who disregards it and doubts in it will have to face the most harm.

3ـ إنَّ اللّهَ تَعالى لَمْ يَجْعَلْ لِلْعَبْدِ وإنِ اشْتَدَّتْ حيلَتُهُ، وعَظُمَتْ طَلِبَتُهُ (وَإنْ عَظُمَتْ حيلَتُهُ واشْتَدَّتْ طَلِبَتُهُ)، وَقَوِيَتْ مَكيدَتُهُ، أكْثَرَ مِمّا سُمِّيَ لَهُ فِي الذّكْرِ الحَكيمِ، ولَمْ يَحُلْ بَيْنَ العَبْدِ في ضَعْفِهِ وقِلَّةِ حيلَتِهِ، أنْ يَبْلُغَ دُونَ ما سُمِّيَ لَهُ في الذِّكْرِ الحَكيمِ، وإنَّ العارِفَ لِهذا، اَلعامِلَ بِهِ، أعْظَمُ النّاسِ راحَةً في مَنْفَعَة وإنَّ التّارِكَ لَهُ والشّاكَّ فيهِ لَأعْظَمُ النّاسِ شُغْلاً في مَضرَّة.

4. Divine decree works contrary to the estimations and planning [of the people].

4ـ اَلمَقادِيرُ تَجْري بِخِلافِ التَّقْديرِ والتَّدْبيرِ.

5. Destiny overpowers the cautious.

5ـ اَلقَدَرُ يَغْلِبُ الحاذِرَ.

6. Reliance on [divine] decree is more comforting.

6ـ اَلاِتِّكالُ عَلَى القَضاءِ أرْوَحُ.

7. Devine decree cannot be repelled by strength and struggle.

7ـ اَلمَقاديرُ لاتُدْفَعُ بِالقُوَّةِ والمُغالَبَةِ.

8. The impediments of divine decree are the bane of eminence.

8ـ آفَةُ المَجْدِ عَوائِقُ القَضاءِ.

9. When the destiny descends, caution becomes nullified.

9ـ إذا نَزَلَ القَدَرُ بَطَلَ الحَذَرُ.

10. When divine decree comes, the plans [of people] are nullified.

10ـ إذا حَلَّتِ المَقادِيرُ بَطَلَتِ التَّدابِيرُ.

11. When destiny cannot be repelled, then cautiousness is futile.

11ـ إذا كانَ القَدَرُ لايُرَدُّ، فَالاِحْتِراسخ باطِلٌ.

12. Allah has set for everything a measure, and for every measure a [specified] term.

12ـ جَعَلَ اللّهُ لِكُلّ شَيْء قَدْراً ولِكُلّ قَدْر أجَلاً.

13. In the changes brought about by divine decree there is a lesson for the people of reason and intellect.

13ـ في تَصاريفِ القَضاءِ عِبْرَةٌ لأُوْلِي الألْبابِ والنُّهى.

14. The verdict [of Allah] is precise and His knowledge is absolute.

14ـ قَضاءٌ مُتْقَنٌ وعِلْمٌ مُبْرَمٌ.

15. Everything has a way out except [what has been decided by] divine decree.

15ـ كُلُّ شَيْء فيهِ حيلَةٌ إلاّ القَضاءُ.

16. How can one whose certitude is not true [and firm] be pleased with the divine decree?

16ـ كَيْفَ يَرضى بِالقَضاءِ مَنْ لَمْ يَصْدُقْ يَقينُهُ.

17. One who seeks to overpower destiny is overcome by it.

17ـ مَنْ غالَبَ الأقْدارَ غَلَبَتْهُ.

18. One who is certain about destiny is not disturbed by what befalls him.

18ـ مَنْ أيْقَنَ بِالقَدَرِ لَمْ يَكْتَرِثْ بِما نابَهُ.

19. One who is pleased with what has been destined [for him] is not troubled by warning.

19ـ مَنْ رَضِيَ بِالقَدَرِ لَمْ يَكْرُثْهُ الحَذَرُ.

20. The tribulations of destiny overtake precaution.

20ـ مِحَنُ القَدَرِ تَسْبِقُ الحَذَرَ.

21. The best expeller of distress is reliance on divine decree.

21 ـ نِعْمَ الطّارِدُ لِلْهَمِّ اَلاِتِّكالُ عَلَى القَدَرِ.

22. The descending of destiny overtakes precaution.

22ـ نُزُولُ القَدَرِ يَسْبِقُ الحَذَرَ.

23. The descending of destiny blinds the sight.

23ـ نُزُولُ القَدَرِ يُعْمِى البَصَرَ.

24. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

24ـ يَجْرِى القَضاءُ بِالمَقاديرِ عَلى خِلافِ الاِخْتِيارِ والتَّدْبيرِ.

25. The worst of things is displeasure with the divine decree.

25ـ شَرُّ الأُمُورِ السَّخَطُ لِلْقَضاءِ.

26. He (‘a) was asked about destiny so he said: It is a dark path, so do not traverse it, and it is a deep sea, so do not dive into it, and it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

26ـ وَسُئِلَ ـ عَلَيه السّلامُ ـ عَنِ القَدَرِ؟ فَقالَ: طَريقٌ مُظْلِمٌ فَلا تَسْلُكُوهُ، وبَحْرٌ عَميقٌ فَلا تَلِجُوهُ، وسِرُّ اللّهِ سُبْحانَهُ فَلا تَتَكَلَّفُوهُ.

27. Destiny overpowers precaution.

27ـ اَلقَدَرُ يَغْلِبُ الحَذَرَ.

Judges-القضاة

1. The most abominable (or divisive) thing is the injustice of judges.

1ـ أَفْظَعُ (أَقْطَعُ) شَيْء ظُلْمُ القُضاةِ.

2. The bane of judges is greed.

2ـ آفَةُ القُضاةِ الطَّمَعُ.

3. The worst of judges is one whose judgments are oppressive.

3ـ شَرُّ القُضاةِ مَنْ جارَتْ أَقْضِيَتُهُ.

4. And he (ʻa) said about the one whom he dispraised1: He is a dim-sighted person who frequently embarks on obscurities, an ignorant person who frequently embarks on unintelligent arguments, an aggressor against his own soul and an embellisher of traversing the path of the impossible and vain trivialities for it.

4ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ مَنْ ذَمَّهُ: عاش رَكّابُ عَشَوات، جاهِلٌ رَكّابُ جَهالات، عاد عَلى نَفْسِهِ، مُزَيِّنٌ لَها سُلُوكَ المُحالاتِ، وباطِلَ التُّرَّهاتِ.

5. One whose judgments are oppressive, his power comes to an end.

5ـ مَنْ جارَتْ أَقْضِيَتُهُ، زالَتْ قُدْرَتُهُ.

1. In his description of one who does not deserve to be a judge.

Being cut off from Allah-الإنقطاع من اللّه

1. One who cuts himself off [from Allah and turns] towards other than Allah becomes wretched and faces hardship.

1ـ مَنِ انْقَطَعَ إلى غَيْرِ اللّهِ شَقِيَ وتَعَنّى.

Sitting back-القاعد

1. Many a person sits back from that which would delight him.

1ـ رُبَّ قاعِد عَمّا يَسُرُّهُ.

Emulation-الإقتفاء

1. How great is the success of the one who follows in the footsteps of the Prophets!

1ـ ما أعْظَمَ فَوْزَ مَنِ اقْتَفى أثَرَ النَّبيِّينَ.

The heart-القلب

1. It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

1ـ حَرامٌ عَلى كُلِّ قَلْب مُتَوَلِّه بِالدُّنْيا أنْ يَسْكُنَهُ التَّقْوى.

2. Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

2ـ حارِبُوا هذِهِ القُلُوبَ فَإنَّها سَريعَةُ العِثارِ (الدِّثار).

3. Sadness of the hearts purges the sins.

3ـ حُزْنُ القُلُوبِ يُمَحِّصُ الذُّنُوبَ.

4. When the heart is empty of God-wariness, it gets filled with the lures of this world.

4ـ خُلُوُّ القَلْبِ مِنَ التَّقْوى يَمْلأُهُ مِنْ فِتَنِ الدُّنيا.

5. Humble your heart with certitude, make it acknowledge the transience of this life, and make it see the calamities of this world.

5ـ ذَلِّلْ قَلْبَكَ بِاليَقينِ، وقَرِّرْهُ بِالفَناءِ، وبَصِّرْهُ فَجايِعَ الدُّنْيا.

6. The adornment of the hearts is sincerity of faith.

6ـ زينَةُ القُلُوبِ إخْلاصُ الإيمانِ.

7. The worst of hearts is the one that doubts in its faith.

7ـ شَرُّ القُلُوبِ الشّاكُّ في إيمانِهِ.

8. Blessed are those whose hearts are broken for the sake of Allah.

8ـ طُوبى لِلْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أجْلِ اللّهِ.

9. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

9ـ طُوبى لِمَنْ شَغَلَ قَلْبَهُ بِالفِكْرِ، ولِسانَهُ بِالذِّكْرِ.

10. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

10ـ طُوبى لِمَنْ خَلا مِنَ الغِلِّ صَدْرُهُ وسَلِمَ مِنَ الغِشِّ قَلْبُهُ.

11. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

11ـ طُوبى لِمَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ.

12. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

12ـ طَهِّرُوا قُلُوبَكُمْ مِنْ دَرَنِ السَّيِّئاتِ، تُضاعَفْ لَكُمُ الحَسَناتُ.

13. The strong muscles of the body and its height are of no benefit if the heart is empty.

13ـ عِظَمُ الجَسَده وطُولُهُ لايَنْفَعُ إذا كانَ القَلْبُ خاوِياً.

14. Then listen attentively, O people, and open the ears of your hearts so that you may understand.

14ـ فَاسْمَعُوا أيُّهَا النّاسُ وَعُوا، وأحْضِرُوا آذانَ قُلُوبِكُمْ تَفْهَمُوا.

15. So his appearance is [in] the form of a human being but his heart is the heart of a beast.

15ـ فَالصُّورَةُ صُورَةُ إنْسان، والقَلْبُ قَلْبُ حَيَوان.

16. The heart of a fool is in his mouth and the tongue of the intelligent one is in his heart.

16ـ قَلْبُ الأحْمَقِ في فيهِ، ولِسانُ العاقِلِ فِي قَلْبِهِ.

17. The heart of a fool is behind his tongue, and the tongue of the intelligent one is behind his heart.

17ـ قَلْبُ الأحْمَقِ وَراءَ لِسانِهِ، ولِسانُ العاقِلِ وَراءَ قَلْبِهِ.

18. The pure hearts of the servants are places that Allah, the Glorified, looks upon [with His mercy]; so whoever purifies his heart, He will look upon it.

18ـ قُلُوبُ العِبادِ الطّاهِرَةُ مَواضِعُ نَظرِ اللّهِ سُبْحانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إلَيْهِ.

19. There are some evil thoughts that come into the hearts, but the intellects deter one from [acting upon] them.

19ـ لِلْقُلُوبِ خَواطِرُ سُوء، والعُقُولُ تَزْجُرُ عَنْها.

20. Your heart must submit to Allah, the Glorified, for one whose heart submits, all the other parts of his body also submit.

20ـ لِيَخْشَعْ لِلّهِ سُبْحانَهُ قَلْبُكَ، فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَميعُ جَوارِحِهِ.

21. Indeed there is a piece of flesh that has been placed inside this human being which is the most amazing thing in him, and that is his heart; it has sources of wisdom and things contrary to it. If hope enters it, covetousness humiliates it and if covetousness increases in it then greed destroys it. If despair takes control over it, grief kills it. If anger comes over it, its rage intensifies. If it is blessed with pleasure, it forgets precaution. If it is overcome by fear, it becomes preoccupied with caution. If peace prevails around it, it becomes neglectful. If a hardship befalls it, impatience disgraces it. If it gains wealth, affluence makes it oppressive. If it faces indigence, distress overtakes it. If hunger attacks it, weakness disables it. If its eating increases, the heaviness of his stomach pains it. Thus every curtailment is harmful to it and every excess is injurious to it.

21ـ لَقَدْ عُلِّقَ بِنياطِ هذا الإنْسانِ بَضْعَةٌ هِيَ أعْجَبُ ما فيهِ وذلِكَ القَلْبُ، ولَهُ مَوادُّ مِنَ الحِكْمَةِ وأضْدادٌ مِنْ خِلافِها فَإنْ سَنَحَ لَهُ الرَّجاءُ أذَلَّهُ الطَّمَعُ، وإنْ هاجَ بِهِ

الطَّمَعُ أَهْلَكَهُ الحِرْصُ وإنْ مَلَكَهُ اليَأْسُ قَتَلَهُ الأسَفُ،وإنْ عَرَضَ لَهُ الغَضَبُ اِشْتَدَّ بِهِ الغَيْظُ وإنْ أسْعَدَهُ الرِّضا نَسِيَ التَّحَفُّظَ، وإنْ غالَهُ الخَوْفُ شَغَلَهُ الحَذَرُ، وإنِ اتَّسَعَ لَهُ الأمْنُ اسْتَلَبَتْهُ الغِرَّةُ وإنْ أصابَتْهُ مُصِيبَةٌ فعضَحَهُ الجَزَعُ، وإنْ أفادَ مالاً أطْغاهُ الْغِنى، وإنْ عَضَّتْهُ الفاقَةُ شَغَلَهُ البَلاءُ، وإنْ جَهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وإنْ أفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ البطْنَةُ، فَكُلُّ تَقْصير بِهِ مُضِرٌّ، وكُلُّ إفْراط لَهُ مُفْسِدٌ.

22. One whose heart is dead enters the fire [of hell].

22ـ مَنْ ماتَ قَلْبُهُ دَخَلَ النّارَ.

23. Whoever keeps knowledge about Allah in his heart has accommodated independence from the creation of Allah in it.

23ـ مَنْ سَكَنَ قَلْبَهُ العِلْمُ بِاللّهِ سَكَنَهُ الغِنى عَن خَلْقِ اللّهِ.

24. Deaf is the heart that does not have an attentive ear.

24ـ وُقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ واعِيَةٌ.

25. Nothing comes forth from a sound heart except the direct meaning.

25 ـ لايَصْدُرُ عَنِ القَلْبِ السَّليمِ إلاّ المَعْنَى المُسْتَقيمُ.

26. There is no good in a heart that does not surrender, an eye that does not shed tears and knowledge that does not benefit.

26ـ لاخَيْرَ في قَلْب لايَخْشَعُ، وعَيْن لاتَدْمَعُ، وعِلْم لايَنْفَعُ.

27. Verily there are evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

27ـ إنَّ لِلْقُلُوبِ خَواطِرَ سَوْء، والعُقُولُ تَزْجُرُ مِنْها.

28. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

28ـ إنَّ هذِهِ القُلُوبَ أوْعِيَةٌ، فَخَيْرُها أوْعاها لِلْخَيْرِ.

29. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

29ـ إنَّ هذِهِ القُلُوبَ تَمِلُّ كَما تَمِلُّ الأبْدانُ، فابْتَغُوا لَها طَرائِفَ الحِكَمِ.

30. Verily hearts have desire and aversion, an advancing and a retreating, so approach them from whence they advance and desire, for indeed when the heart is forced [to do anything] it becomes blind.

30ـ إنَّ لِلْقُلُوبِ شَهْوَةً وكِراهَةً، وإقْبالاً وإدْباراً، فَأْتُوها مِنْ إقْبالِها، وَشَهْوَتِها، فَإنَّ القَلْبَ إذا أُكْرِهَ عَمِيَ.

31. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

31ـ اَلقَلْبُ يَنْبُوعُ الحِكْمَةِ، والأُذُنُ مَغِيضُها.

32. Enliven your heart with exhortations and kill it with asceticism, strengthen it with certitude and humble it with the remembrance of death, make it see the transience of this life and show it the calamities of the world.

32ـ أحْيِ قَلْبَكَ بِالمَوْعِظَةِ، وأمِتْهُ بِالزَّهادَةِ، وقَوِّهِ بِاليَقينِ، وذَلِّلْهُ بِذِكْرِ المَوْتِ،وَ قَرِّرْهُ بِالفَناءِ، وبَصِّرْهُ فَجائِعَ الدُّنْيا.

33. Indeed destitution is an affliction, and worse than destitution is sickness of the body, and worse than bodily ailment is the sickness of the heart.

33ـ ألا وإنَّ مِنَ البَلاءِ اَلفاقَةَ، وأشَدُّ مِنَ الفاقَةِ مَرَضُ البَدَنِ، وأشَدُّ مِنْ مَرَضِ البَدَنِ مَرَضُ القَلْبِ.

34. Where are the hearts that have been presented to Allah and have been bound to the obedience of Allah?

34ـ أيْنَ القُلُوبُ الَّتي وُهِبَتْ لِلّهِ وعُوقِدَتْ عَلى طاعَةِ اللّهِ.

35. The most rancorous heart is the heart of the spiteful.

35ـ أشَدُّ الْقُلُوبِ غِلاًّ قَلْبُ الحَقُودِ.

36. The best of hearts is a heart that has been filled with understanding.

36ـ أفْضَلُ القُلُوبِ قَلْبٌ حُشِيَ بِالفَهْمِ.

37. Verily the heart has an advancing and a retreating, so when it advances then make it bear the [performance of] supererogatory acts, but when it retreats then make it suffice with the obligatory acts.

37ـ إنَّ لِلْقُلُوبِ إقْبالاً وإدْباراً، فَإذا أقْبَلَتْ فَاحْمِلُوها عَلَى النَّوافِلِ، وإذا أدْبَرَتْ فَاقْتَصِرُوا بِها عَلَى الفَرائِضِ.

38. The heart is the treasurer of the tongue.

38ـ اَلْقَلْبُ خازِنُ اللِّسانِ.

39. The heart is the book of reflection.

39ـ اَلقَلْبُ مُصْحَفُ الفِكْرِ.

40. The hearts are locks and their keys are inquiry.

40ـ اَلْقُلُوبُ أَقْفالٌ مَفاتِحُهَا السُّؤالُ.

41. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

41ـ إنَّما قَلْبُ الحَدَثِ كَالأرْضِ الخالِيَةِ، مَهْما أُلْقِيَ فيها مِنْ كُلِّ شَيْء قَبِلَتْهُ.

42. The hearts of men are wild, so whoever shows them affection [and tames them], they turn towards him.

42ـ قُلُوبُ الرِّجالِ وَحْشِيَّةٌ، فَمَنْ تَأَلَّفَها أَقْبَلَتْ إلَيْهِ.

Little-القليل

1. Little that is continuous is better than a lot that is discontinuous.

1ـ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير يَنْقَطِعُ.

2. Having less is all right, but being humiliated, never!

2ـ اَلتَّقَلُّلُ ولا التَّذَلُّلْ.

The least-أقل شيء

1. he least of things [required for salvation] is truthfulness and trustworthiness.

1ـ أَقَلُّ شَيْء الصِّدْقُ والأمانَةُ.

Being less-القلّة

1. One who is less [in generosity and affection] is abased.

1ـ مَنْ قَلَّ ذَلَّ.

Qunut (Raising hands in supplication)-القنوت

1. Prolonged *qunūt* and prostration saves one from the punishment of hellfire.

1ـ طُولُ القُنُوتِ والسُّجُودِ يُنْجي مِنْ عَذابِ النّارِ.

Despair-القنوط والقانط

1. I am amazed at the one who loses hope while he has with him salvation in the form of repentance.

1ـ عَجِبْتُ لِمَنْ يَقْنَطُ ومَعَهُ النَّجاةُ وهُوَ الاِسْتِغْفارُ.

2. Despair kills its owner.

2ـ قَتَلَ القُنُوطُ صاحِبَهُ.

3. Every despairing one has lost hope.

3ـ كُلُّ قانِط آئِسٌ.

Contentment and the contented–القانع، والقناعة

1. The contented one is saved from the woes of covetousness.

1ـ اَلقانِعُ ناج مِنْ آفاتِ المَطامِعِ.

2. Be content and you will gain honour.

2ـ اِقْنَعْ تَعُزُّ.

3. Be content with what you are given and you will be made sufficient.

3ـ اِقْنَعْ بِما أُوتِيتَهُ، تَكُنْ مَكْفِيّاً.

4. Be content with little from your worldly possessions for the safety of your religion, for indeed the believer is satisfied with the little that he gets of this world.

4ـ اِقْنَعُوا بِالقَليلِ مِنْ دُنْياكُمْ لِسَلامَةِ دِينِكُمْ، فَإِنَّ المُؤمِنَ اَلبُلْغَةُ اليَسيرَةُ مِنَ الدُّنْيا تُقْنِعُهُ.

5. The wealthiest of all people is the contented one.

5ـ أَغْنَى النّاسِ القانِعُ.

6. A slave is free as long as he is content and a freeman is a slave as long as he covets.

6ـ اَلْعَبْدُ حُرٌّ ما قَنِعَ، الحُرُّ عَبْدٌ ما طَمِعَ.

7. Contentment is the helper of poverty.1

7ـ اَلقَناعَةُ عُنْوانُ(عَوْنُ) الفاقَةِ.

8. Contentment is the most lasting honour.

8ـ اَلقَناعَةُ أَبْقى عِزّ.

9. The most at ease among the people is the contented one.

9ـ اَلمُسْتَريحُ مِنَ النّاسِ اَلقانِعُ.

10. Contentment is the sign of the God-wary.

10ـ اَلقَناعَةُ عَلامَةُ الأَتْقياءِ.

11. Contentment is the [path to the] most comfortable lifestyle.

11ـ اَلقَناعَةُ أَهْنَأُ عَيْش.

12. Contentment is honour and prosperity.

12ـ اَلقَناعَةُ عِزٌّ وغِناءٌ.

13. Contentment is a sword that does not get blunt.

13ـ اَلقَناعَةُ سَيْفٌ لايَنْبُو.

14. Contentment is the cornerstone of prosperity.

14ـ اَلقَناعَةُ رأسُ الغِنى.

15. Contentment leads to honour.

15ـ اَلقَناعَةُ تُؤَدّي إلَى العِزّ.

16. Contentment and obedience bring about prosperity and honour.

16ـ اَلقَناعَةُ والطّاعَةُ تُوجِبانِ الغِنى والعِزَّةَ.

17. Contentment is continence.

17ـ اَلقَناعَةُ عَفافٌ.

18. Contentment is a blessing.

18ـ اَلقَناعَةُ نِعْمَةٌ.

19. Contentment is honour.

19ـ اَلقَناعَةُ عِزٌّ.

20. The contented one is rich, even if he is hungry and unclothed.

20ـ اَلقانِعُ غَنِيٌّ، وإنْ جاعَ وعَرى.

21. There is no contentment with avarice.

21ـ لاقَناعَةَ مَعَ شَرَه.

22. If you are content, you will gain honour.

22ـ إنْ تَقْنَعْ تَعِزَّ.

23. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

23ـ إنَّكُمْ إلَى القِناعَةِ بِيَسيرِ الرِّزْقِ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ الحِرْصِ فِي الطَّلَبِ.

24. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

24ـ إنَّكُمْ إنْ قَنِعْتُمْ حُزْتُمْ الغَناءَ وخَفَّتْ عَلَيْكُمْ مُؤَنُ الدُّنيا.

25. When you are deprived, then be content [with what you have].

25ـ إذا حُرِمْتَ فَاقْنَعْ.

26. When you seek wealth, then seek it through contentment.

26ـ إذا طَلَبْتَ الغِنى فَاطْلُبْهُ بِالقَناعَةِ.

27. Through contentment there is honour.

27ـ بِالقَناعَةِ يَكُونُ العِزُّ.

28. The fruit of contentment is prosperity.

28ـ ثَمَرَةُ القَناعَةِ الغَناءُ.

29. The fruit of contentment is being moderate in earning [one's livelihood] and refraining from asking [others].

29ـ ثَمَرَةُ القَناعَةِ الإجْمالُ فِي المُكْتَسَبِ والعُزُوفُ عَنِ الطَّلَبِ.

30. The fruit of contentment is honour.

30ـ ثَمَرَةُ القَناعَةِ العِزُّ.

31. The goodness of contentment stems from continence.

31ـ حُسْنُ القَناعَةِ مِنَ العَفافِ.

32. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

32ـ حَسْبُكَ مِنَ القَناعَةِ غِناكَ بِما قَسَمَ لَكَ اللّهُ سُبْحانَهُ.

33. Preserving that which is in your possession is better for you than seeking that which is in someone

else's possession.

33ـ حِفْظُ مافي يَدِكَ خَيْرٌ لَكَ مِنْ طَلَبِ ما في يَدِ غَيْرِكَ.

34. Blessed is the one who covers himself with contentment and keeps away from extravagance.

34ـ طُوبى لِمَنْ تَجَلْبَبَ بِالقُنُوعِ، وتَجَنَّبَ الإسْرافَ.

35. Blessed is the one who fears the punishment [of the Hereafter], works for the Reckoning, espouses continence, is content with what suffices [him] and is pleased with [the decree of] Allah, the Glorified.

35ـ طُوبى لِمَنْ خافَ العِقابَ، وعَمِلَ لِلْحِساب،وَ صاحَبَ العَفافَ، وقَنِعَ بِالكَفافِ،وَ رَضِيَ عَنِ اللّهِ سُبْحانَهُ.

36. You must have contentment, for indeed there is nothing that wards off poverty more than it.

36ـ عَلَيْكَ بِالقُنُوعِ فَلاشَيْءَ أدْفَعُ لِلْفاقَةِ مِنْهُ.

37. Contentment is proportionate to the degree of continence.

37ـ عَلى قَدْرِ العِفَّةِ تَكُونُ القَناعَةُ.

38. In contentment there is prosperity.

38ـ فِي القَناعَةِ الغَناءُ.

39. The one who is content has gained honour.

39ـ قَدْ عَزَّ مَن قَنِعَ.

40. Contentment has been paired with prosperity.

40ـ قُرِنَ القُنُوعُ بِالغَناءِ.

41. Every contented one is continent.

41ـ كُلُّ قانِـع عَفيفٌ.

42. Contentment is enough of a possession.

42ـ كَفى بِالقَناعَةِ مُلْكاً.

43. Be contented and you will become rich.

43ـ كُنْ قَنِعاً تَكُنْ غَنِيّاً.

44. Contentment will never be attained until greed is lost.

44ـ لَنْ تُوجَدَ القَناعَةُ حَتّى يَفْقُدَ الحِرْصُ.

45. One who is not satisfied with the little that he gets has not adorned himself with contentment.

45ـ لَمْ يَتَحَلَّ بِالقَناعَةِ مَنْ لَمْ يَكْتَفِ بِيَسيرِ ما وَجَدَ.

46. One who is content becomes rich [and independent].

46ـ مَنْ قَنِعَ غَنِيَ.

47. One who is content gets satiated.

47ـ مَنْ قَنِعَ شَبِعَ.

48. One who makes himself content becomes contented.

48ـ مَنْ تَقَنَّعَ قَنِعَ.

49. One who is content does not get depressed.

49ـ مَنْ قَنِعَ لَمْ يَغْتَمَّ.

50. Whoever is content, his worship becomes good.

50ـ مَنْ قَنِعَ حَسُنَتْ عِبادَتُهُ.

51. Whoever is content, his greed becomes less.

51ـ مَنْ قَنِعَ قَلَّ طَمَعُهُ.

52. One who is contented with the allotment of Allah becomes needless.

52ـ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنى.

53. One who is not satisfied with what has been decreed for him faces hardship.

53ـ مَنْ لَمْ يُقَنِّعْ بِما قُدِّرَ لَهُ تَعَنّى.

54. One who lacks contentment is not made affluent by riches.

54ـ مَنْ عَدِمَ القَناعَةَ لَمْ يُغْنِهِ المالُ.

55. One from whom contentment turns away is not enriched by wealth.

55ـ مَنْ عَدَتْهُ القَناعَةُ لَمْ يُغْنِهِ المالُ.

56. One who is content with the sustenance of Allah has no need for the creation.

56ـ مَنْ قَنِعَ بِرِزْقِ اللّهِ اِسْتَغْنى عَنِ الخَلْقِ.

57. One who is granted contentment is preserved by it.

57ـ مَنْ وُهِبَتْ لَهُ القَناعَةُ صانَتْهُ.

58. One whose soul is contented remains dignified even in hard times.

58ـ مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِراً.

59. One who is contented is spared from the humility of asking [others].

59ـ مَنْ قَنِعَ كُفِيَ مَذَلَّةَ الطَّلَبِ.

60. Whoever clings to contentment, his poverty disappears.

60ـ مَنْ لَزِمَ القَناعَةَ زالَ فَقْرُهُ.

61. One who desires the blessings of the Hereafter is contented with the little [he has] of this world.

61ـ مَنْ رَغِبَ في نَعيمِ الآخِرَةِ قَنِعَ بِيَسيرِ الدُّنيا.

62. One who is contented with the allotment of Allah becomes needless of the people.

62ـ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنى عَنِ الخَلْقِ.

63. One who suffices with little becomes needless of plenty.

63ـ مَنِ اكْتَفى بِاليَسيرِ اِسْتَغْنى عَنِ الكَثيرِ.

64. One of the most honourable morals is adorning oneself with contentment.

64ـ مِنْ أكْرَمِ الخُلْقِ التَّحَلّي بِالقَناعَةِ.

65. Remaining contented is from the noble endeavours.

65ـ مِنْ شَرَفِ الهِمَّةِ لُزُومُ القَناعَةِ.

66. How good it is for a person to be contented with little and generous with much!

66ـ ما أحْسَنَ بِالإنْسانِ أنْ يَقْنَعَ بِالقَليلِ ويَجُودَ بِالجَزيلِ.

67. The best fortune is contentment.

67ـ نِعْمَ الحَظُّ القَناعَةُ.

68. The best attribute is contentment.

68ـ نِعْمَ الخَليقَةُ القَناعَةُ.

69. One who has been granted contentment has acquired honour.

69ـ نالَ العِزَّ مَنْ رُزِقَ القَناعَةَ.

70. There is no treasure like contentment.

70ـ لاكَنْزَ كَالقَناعَةِ.

71. Contentment is the better of the two riches.

71ـ اَلْقَناعَةُ أفْضَلُ الغِنائَيْنِ.

72. Contentment is the better of the two forms of continence.

72ـ اَلْقَناعَةُ أفْضَلُ العِفَّتَيْنِ.

73. Indeed contentment and overcoming lustful desires are from the greatest forms of abstinence.

73ـ ألا وإنَّ القَناعَةَ، وغَلَبَةَ الشَّهْوَةِ مِنْ أكْبَرِ العِفافِ.

74. The most helpful thing in reforming the self is contentment.

74ـ أعْوَنُ شَيْء عَلى صَلاحِ النَّفْسِ القَناعَةُ.

75. Verily in contentment there is prosperity.

75ـ إنَّ فِي القُنُوعِ لَغَناءٌ.

76. Contentment enriches.

76ـ اَلْقَناعَةُ تُغْني.

77. Every contented one is rich.

77ـ كُلُّ قانِع غَنِيٌّ.

78. One whose contentment increases, his submissiveness [to the people] decreases.

78ـ مَنْ كَثُرَ قُنُوعُهُ، قَلَّ خُضُوعُهُ.

79. One who is content gains honour and becomes independent.

79ـ مَنْ قَنِعَ عَزَّ واسْتَغْنى.

80. None has more honour than the contented one.

80ـ لاأعَزَّ مِنْ قانِع.

81. Contentment is the symbol of satisfaction [with Allah's decree].

81ـ اَلقُنُوعُ عُنْوانُ الرِّضا.

82. The honour of contentment is better than the humiliation of subordination.

82ـ عِزُّ القُنُوْعِ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

83. There is no wealth like contentment.

83ـ لاغِنى كَالقُنُوْعِ.

1. Meaning that it makes poverty easier to bear.

Acquisitions-القنية والمقتنيات

1. Acquisitions are [a cause of] sorrows.

1ـ اَلْقِنْيَةُ أَحْزانٌ.

2. Acquisitions are deprivation [from peace of mind].

2ـ اَلْقِنْيَةُ سَلِبٌ.

3. Acquisitions bring about sadness.

3ـ اَلْقِنْيَةُ (اَلفِتْنَةُ) تَجْلِبُ الحَزَنَ.

4. Acquisitions are a spring of sorrows.

4ـ اَلْقِنْيَةُ يَنْبُوعُ الأحْزانِ.

5. Acquisitions are the spoils of disasters.

5ـ اَلْقِنْيَةُ نَهْبُ الأحْداثِ.

6. The discarding of hardships [one endures for attaining worldly gain] is the best of acquisitions.

6ـ اِطِّراحُ الكُلَفِ أشْرَفُ قِنْيَة.

7. To the extent of [one's] acquisitions, sorrow and grief is multiplied.

7ـ بِقَدْرِ القِنْيَةِ يَتَضاعَفُ اَلحُزْنُ والغُمُومُ.

8. The fruit of acquisitions is sorrow.

8ـ ثَمَرَةُ المُقْتَنَياتِ الحُزْنُ.

Speech and speaking-القول والكلام

1. Speech is between two bad qualities, namely: too much and too little; too much [of it] is babble and too little is inarticulateness and speechlessness.

1ـ اَلكَلامُ بَيْنَ خَلَّتَيْ سَوْء: هُما الإكْثارُ، والإقْلالُ، فَالإكْثارُ هَذَرٌ، وَالإقْلالُ عَيٌّ وحَصَرٌ.

2. Speaking too much makes the wise one stumble and makes the tolerant one weary, therefore do not talk so much that others get fed up and do not be so reticent that you are humiliated.

2ـ اَلإكْثارُ يُزِلُّ الحَكيمَ، ويُمِلُّ الحَليمَ، فَلا تُكْثِرْ فَتُضْجِرْ، ولاتُفَرِّطْ فَتُهَنْ.

3. Speech is in your control as long as you have not uttered it, but once you utter it you become shackled by it.

3ـ اَلكَلامُ في وَثاقِكَ ما لَمْ تَتَكَلَّمْ بِهِ، فَإذا تَكَلَّمْتَ صِرْتَ في وَثاقِهِ.

4. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

4ـ اَلكَلامُ كَالدَّواءِ قَليلُهُ يَنْفَعُ،وَ كَثيرُهُ قاتِلٌ.

5. Reduce [your] speech and you will be safe from blame.

5 ـ أقْلِلِ الكَلامَ، تَأمَنِ المَلامَ.

6. Reduce your speech and you will remain safe from censure.

6ـ أقْلِلْ كَلامَكَ، تَأمَنْ مَلاماً.

7. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

7ـ إيّاكَ ومُسْتَهْجَنَ الكَلامِ، فَإنَّهُ يُوغِرُ القُلُوبَ.

8. Beware of excessive speech for indeed it increases errors and brings about weariness.

8ـ إيّاكَ وكَثْرَةَ الكَلامِ، فَإنَّهُ يُكْثِرُ الزَّلَلَ، ويُورِثُ المَلَلَ.

9. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes

your silent enemies.

9ـ إيّاكَ وفُضُولَ الكَلامِ، فَإنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ ما بَطَنَ، ويُحَرّكُ عَلَيْكَ مِنْ أعْدائِكَ ما سَكَنَ.

10. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

10ـ إيّاكَ وما يُسْتَهْجَنُ مِنَ الكَلامِ، فَإنَّهُ يَحْبِسُ (يَحيسُ) عَلَيْكَ اللِّئامَ، ويُنَفِّرُ عَنْكَ الكِرامَ.

11. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of your merit.

11ـ إيّاكَ والكَلامَ فيما لاتَعْرِفُ طريقَتَهُ، ولاتَعْلَمُ حَقيقَتَهُ، فَإنَّ قَوْلَكَ يَدُلُّ عَلى عَقْلِكَ، وعِبارَتَكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسانِكَ ما أمِنْتَهُ، واخْتَصِرْ مِنْ كَلامِكَ مَا اسْتَحْسَنْتَهُ، فَإنَّهُ بِكَ أجْمَلُ وعَلى فَضْلِكَ أدَلُّ.

12. There is no benefit in speech without action.

12ـ لايَنْفَعُ قَوْلٌ بِغَيْرِ عَمَل.

13. The most veracious speech is that which conforms to the truth.

13ـ أصْدَقُ القَوْلِ ما طابَقَ الحَقَّ.

14. The best of utterances is that which is affirmed by action.

14- أحْسَنُ المَقالِ ما صَدَّقَهُ الفِعالُ.

15. The people who most resemble the Prophets of Allah are those who speak the truth the most and are most patient in acting upon it.

15- أشْبَهُ النّاسِ بِأنْبِياءِ اللّهِ أقْوَلُهُمْ لِلْحَقِّ، وأصْبَرُهُمْ عَلَى العَمَلِ بِهِ.

16. The closest of servants to Allah, the Glorified, is one who speaks the truth even if it is against him and one who acts upon the truth even if there is something he dislikes in it.

16- أقْرَبُ العِبادِ إلَى اللّهِ تَعالى أقْوَلُهُمْ لِلْحَقِّ وإنْ كانَ عَلَيْهِ، وأعْمَلُهُمْ بِالحَقِّ وإنْ كانَ فيهِ كُرْهُهُ.

17. It is worse than inarticulateness for one to speak more than [what] is necessary.

17- أقْبَحُ مِنَ الْعَيِّ الزِّيادَةُ عَلَى المَنْطِقِ عَنْ مَوْضِعِ الحاجَةِ.

18. The most accurate shot is speech that is prudent.

18- أصْوَبُ الرَّمْيِ القَوْلُ المُصيبُ.

19. The best speech is that which is adorned by good arrangement and understood by [both] the elite and the general public.

19- أحْسَنُ الكَلامِ ما زانَهُ حُسْنُ النِّظامِ، وفَهِمَهُ الخاصُّ وَالعامُّ.

20. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is appropriately concise.

20ـ أبْلَغُ البَلاغَةِ ما سَهُلَ فِي الصَّوابِ مَجازُهُ، وحَسُنَ إيجازُهُ.

21. The most honourable speech is the truth.

21ـ أشْرَفُ الأقْوالِ الصِّدْقُ.

22. The best speech is that which is not dismissed by the ears and is not difficult for the minds to comprehend.

22ـ أحْسَنُ الكَلامِ ما لاتَمُجُّهُ الآذانُ، ولايُتْعِبُ فَهْمُهُ الأفْهامَ (الأذهانَ).

23. Verily polite speech and the propagation of peace are forms of worship.

23ـ إنَّ مِنَ العِبادَةِ لينَ الكَلامِ، وإفْشاءَ السَّلامِ.

24. Indeed the preference of speech over action is a shortcoming, and the preference of action over speech is indeed a beauty and an adornment.

24ـ إنَّ فَضْلَ القَوْلِ عَلَى الفِعْلِ لَهُجْنَةٌ، وإنَّ فَضْلَ الفِعْلِ عَلَى القَوْلِ لَجَمالٌ وزِينَةٌ.

25. The practice of the wicked is [using] vulgar speech.

25ـ سُنَّةُ اللِّئامِ قُبْحُ الكَلامِ.

26. The one who listens to obscene speech is a partner of the speaker.

26ـ سامِعُ هُجْرِ القَوْلِ شَريكُ القائِلِ.

27. Bad speech degrades one's prestige and magnanimity.

27ـ سُوءُ المَنْطِقِ يُزْري بِالبَهاءِ والمُرُوَّةِ.

28. Offensive speech degrades ones status and corrupts brotherhood.

28ـ سُوءُ المَنْطِقِ يُزْري بِالقَدْرِ، ويُفْسِدُ الأُخُوَّةَ.

29. The worst speech is that which contradicts itself.

29ـ شَرُّ القَوْلِ مانَقَضَ بَعْضُهُ بَعْضاً.

30. The worst of narrations is one that has the most falsehood.

30ـ شَرُّ الرِّواياتِ (الرُّؤيا) أكْثَرُها إفْكاً.

31. I am amazed at the one who speaks about that which neither benefits him in this world nor for which reward is written for him in the Hereafter.

31ـ عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِما لايَنْفَعُهُ في دُنْياهُ، ولايُكْتَبُ لَهُ أجْرُهُ في أُخْراهُ.

32. Eschew speaking about that which you do not know, and making statements about that which you are not responsible for, and hold yourself back from a path when you fear its deviation.

32ـ دَعِ القَوْلَ فيما لاتَعْرِفُ، والخِطابَ فيما لَمْ تُكَلَّفْ، وأمْسِكْ عَلى طَريق إذا خِفْتَ ضِلالَتَهُ.

33. Many an utterance is hurtful.

33ـ رُبَّ كَلام كَلاّم.

34. Many an utterance is like a [sharp] sword.

34ـ رُبَّ كَلام كَالحُسامِ.

35. Many an utterance has taken away a blessing.

35ـ رُبَّ كَلِمَة سَلَبَتْ نِعْمَةً.

36. Many a syllable has brought death.

36ـ رُبَّ حَرْف جَلَبَ حَتْفاً.

37. Many an utterance is more severe than an assault.

37ـ رُبَّ قَوْل أشَدُّ مِنْ صَوْل.

38. Many a strife has been instigated by a word.

38ـ رُبَّ فِتْنَة أثارَها قَوْلٌ.

39. Many a speech is such that the [appropriate] reply for it is silence.

39ـ رُبَّ كَلام جَوابُهُ السُّكُوتُ.

40. Many an utterance is such that silence is better than it.

40ـ رُبَّ نُطْق أَحْسَنُ مِنْهُ الصَّمْتُ.

41. Many a war has been started because of a [single] word.

41ـ رُبَّ حَرْب جُنِيَتْ مِنْ لَفْظَة.

42. Many a word is more piercing than an arrow.

42ـ رُبَّ كَلام أَنْفَذُ مِنْ سِهام.

43. Think and then speak, [for by this] you will remain safe from error.

43ـ فَكِّرْثُمَّ تَكَلَّمْ، تَسْلَمْ مِنَ الزَّلَلِ.

44. Speech may, at times, be harmful.

44ـ قَدْ يَضُرُّ الكَلامُ.

45. Speaking less hides [one's] faults and decreases [one's] sins.

45ـ قِلَّةُ الكَلامِ يَسْتُرُ الْعُيُوبَ، ويُقَلِّلُ الذُّنُوبَ.

46. Speaking less conceals shameful flaws and keeps one safe from missteps.

46ـ قِلَّةُ الكَلامِ يَسْتُرُ العَوارَ، ويُؤْمِنُ العِثارَ.

47. Reduce your speech and shorten your hopes.

47ـ قَلِّلِ المَقالَ، وقَصِّرِ الآمالَ.

48. How many a war has been started by a single word.

48ـ كَمْ مِنْ حَرْب جُنِيَتْ مِنْ لَفْظَة.

49. How many a word has taken away a blessing.

49ـ كَمْ مِنْ كَلِمَة سَلَبَتْ نِعْمَةً.

50. Too much talking makes the ear weary.

50ـ كَثْرَةُ الكَلامِ تُمِلُّ السَّمْعَ.

51. Excessive talking makes one’s brothers fed up.

51ـ كَثْرَةُ الكَلامِ تُمِلُّ الإخْوانَ.

52. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

52ـ كَثْرَةُ الكَلامِ يَبْسُطُ حَواشِيَهُ، وتَنْقُصُ مَعانِيَهُ، فَلا يُرى لَهُ أمَدٌ، ولا يَنْتَفِعُ بِهِ أحَدٌ.

53. For every statement there is a reply.

53ـ لِكُلِّ قَوْل جَوابٌ.

54. One who speaks less, his sins are less.

54ـ مَنْ قَلَّ كَلامُهُ قَلَّتْ آثامُهُ.

55. One whose speech is less, his fault is nullified.

55ـ مَنْ قَلَّ كَلامُهُ بَطَلَ عَيْبُهُ.

56. One who speaks that which he ought not to, hears that which he does not like.

56ـ مَنْ قَالَ ما لايَنْبَغي سَمِعَ ما لايَشْتَهي.

57. One who makes his speech prudent proves the abundance of his merit.

57ـ مَنْ سَدَّدَ مَقالَهُ بَرْهَنَ عَنْ غَزارَةِ فَضْلِهِ.

58. One whose speech is good, success is in front of him.

58ـ مَنْ حَسُنَ كَلامُهُ كانَ النُّجْحُ أمامَهُ.

59. One whose speech is bad, his censure increases.

59ـ مَنْ ساءَ كَلامُهُ كَثُرَ مَلامُهُ.

60. One whose speech is accompanied by modesty, corruption [and destruction] is removed from his action.

60ـ مَنْ صَحِبَهُ الحَياءُ في قَوْلِهِ، زايَلَهُ الخَناءُ في فِعْلِهِ.

61. One who talks a lot increases his babble and one who jokes a lot increases his silliness.

61ـ مَنْ كَثُرَ كَلامُهُ كَثُرَ لَغَطُهُ، ومَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ.

62. One who does not make his speech appropriate (or is not able to bear [others'] speech) does not hear beautiful words.

62ـ مَنْ لَمْ يَجْمِلْ (لَمْ يَحْمِلْ)قيلاً لَمْ يَسْمَعْ جَميلاً.

63. One whose words are evil, his lot will be evil.

63ـ مَنْ ساءَ لَفْظُهُ ساءَ حَظُّهُ.

64. The place where speech is infixed is the heart, its repository is the mind, its strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] meaning, its adornment is [correct] syntax and its order is appositeness.

64ـ مَغْرَسُ الكَلامِ القَلْبُ، ومَسْتَوْدَعُهُ الْفِكْرُ ومُقَوّيهِ العَقْلُ، ومُبْديهِ اللِّسانُ، وجِسْمُهُ الحُرُوفُ، ورُوحُهُ المَعْنى، وحِلْيَتُهُ الإعْرابُ، ونِظامُهُ الصَّوابُ.

65. Never say anything the reply for which will hurt you.

65ـ لاتَقُولَنَّ ما يَسُوءُكَ جَوابُهُ.

66. Do not speak that which you fear others will consider a lie.

66ـ لاتُحَدِّثْ بِما تَخافُ تَكْذيبَهُ.

67. Do not speak of everything you know, for that is [itself] a sufficient ignorance.

67ـ لاتَتَكَلَّمْ بِكُلِّ ما تَعْلَمُ، فَكَفى بِذلِكَ جَهْلاً.

68. Do not look at who has spoken, look at what he has said.

68ـ لاتَنْظُرْ إلى مَنْ قالَ، وانْظُرْ إلى ماقالَ.

69. Do not say that which will make your burden [of sin] heavy.

69ـ لاتَقُلْ ما يُثْقِلُ وِزْرَكَ.

70. Do not speak of that which you do not know, for indeed most of the truth lies in that which you do not know.

70ـ لاتَقُولُوا فيما لاتَعْرِفُونَ، فَإنَّ أكْثَرَ الحَقِّ فيما تُنْكِرُونَ.

71. Do not relate to the people all that you hear, for this suffices as silliness (or foolishness).

71ـ لاتُحَدِّثِ النّاسَ بِكُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ خُرْقاً (حُمْقاً).

72. Do not contest all that the people relate to you, for this suffices as foolishness.

72ـ لاتَرُدَّ عَلَى النّاسِ كُلَّما حَدَّثُوكَ، فَكَفى بِذلِكَ حُمْقاً.

73. Never say that which conforms to your vain desire, even if you say it playfully or assume it to be idle talk, for many a playful talk may alienate a freeman from you and [many] an idle talk may bring evil [consequences] upon you.

73ـ لاتَقُولَنَّ ما يُوافِقُ هَواكَ، وإنْ قُلْتَهُ لَهْواً أوْ خِلْتَهُ لَغْواً، فَرُبَّ لَهْو يُوحِشُ مِنْكَ حَرّاً، ولَغْو يَجلُبُ عَلَيْكَ شَرّاً.

74. Never speak when you cannot find an appropriate situation to speak.

74ـ لاتَتَكَلَّمَنَّ إذا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعاً.

75. Never debate except with one who is fair and never guide anyone but the seeker of guidance.

75ـ لاتُقاوِلَنَّ إلاّ مُنْصِفاً، ولاتُرْشِدَنَّ إلاّ مُسْتَرْشِداً.

76. Do not talk so much that you annoy others and do not speak so less that you fall [in the eyes of others].

76ـ لاتُكْثِرْ فَتُضْجِرَ، ولاتَفْرُطْ فَتَسْقُطَ.

77. Never say that which you do not do, for indeed you will never become free of the failure that attaches itself to you and the blame that you earn.

77ـ لاتَقُولَنَّ ما لاتَفْعَلُهُ، فَإنَّكَ لَنْ تَخْلُوَ في ذلِكَ مِنْ عَجْز يَلْزَمُكَ، وذَمّ تَكْسِبُهُ.

78. Do not say that which you do not know, for indeed Allah, the Glorified, has prescribed obligations upon all your body parts which He will use as proof against you.

78ـ لاتَقُلْ ما لاتَعْلَمُ، فَإنَّ اللّهَ سُبْحانَهُ قَدْ فَرَضَ عَلى كُلِّ جَوارِحِكَ فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ.

79. Let not what people say about you dishearten you, for indeed if what they say is true then it is a sin whose punishment has been expedited and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

79ـ لايَسُوءَنَّكَ ما يَقُولُ النّاسُ فيكَ، فَإنَّهُ إنْ كانَ كَما يَقُولُونَ كانَ ذَنْباً عُجِّلَتْ

عُقُوبَتُهُ، وإنْ كانَ عَلى خِلافِ ما قالُوا كانَتْ حَسَنَةً لَمْ تَعْمَلْها.

80. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

80ـ لاتَكُنْ فيما تُورِدُ كَحاطِبِ لَيْل، وغُثاء سَيْل.

81. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

81ـ لاتَقُلْ ما لاتَعْلَمُ، فَتُتَّهَمَ بِإخْبارِكَ بِما تَعْلَمُ.

82. None is careful of evil in his actions but he who is careful of evil in his speech.

82ـ لايَتَّقى الشَّرَّ في فِعْلِهِ إلاّ مَنْ يَتَّقِيهِ في قَوْلِه.

83. Good speech is not completed except by good action.

83ـ لايَتِمُّ حُسْنُ القَوْلِ إلاّ بِحُسْنِ العَمَلِ.

84. Words are the moulds of meanings.

84ـ اَلألْفاظُ قَوالِبُ المَعاني.

85. The elocution of a man apprises of the strength of his heart.

85ـ بَيانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّةِ جَنانِهِ.

86. Speak and you will be known, for indeed a man is concealed under his tongue.

86ـ تَكَلَّمُوا تُعْرَفُوا، فَإنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسانِهِ.

87. Beautiful speech is proof of abundant intelligence.

87ـ جَميلُ القَوْلِ دَليلُ وُفُورِ العَقْلِ.

88. Preservation of that which is in the vessel is [achieved] by fastening the cover.

88ـ حِفْظُ مافِي الوِعاءِ بِشَدِّ الوِكاءِ.

89. Deliberation [and carefulness] in speech saves one from faltering and error.

89ـ اَلتَّثَبُّتُ في القَوْلِ يُؤْمِنُ العِثارَ والزَّلَلَ.

90. Speaking the truth is better than inarticulateness and silence.

90ـ اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ والصَّمْتِ.

91. If you would like to remain safe and conceal your faults, then reduce your speech and increase your silence, [by this] your thinking will abound, your heart will become illuminated and people will remain safe from you.

91ـ إنْ أحْبَبْتَ سَلامَةَ نَفْسِكَ وسَتْرَ مَعائِبِكَ فَأقْلِلْ كَلامَكَ، وأكْثِرْ صَمْتَكَ، يَتَوَفَّرْ فِكْرُكَ، ويَسْتَنِرْ قَلْبُكَ، ويَسْلَمِ النّاسُ مِنْ يَدِكَ.

92. I am more capable of turning away that which I haven’t spoken than I am of taking back that which I have said.

92ـ أنَا عَلى رَدِّ ما لَمْ أقُلْ أقْدَرُ مِنّي عَلى رَدِّ ما قُلْتُهُ.

93. Verily you are accountable for your speech, so do not say anything except [that which is] good.

93ـ إنَّكُمْ مُؤاخَذُونَ بِأقْوالِكُمْ، فَلا تَقُولُوا إلاّ خَيْراً.

94. The bane of transmission is distortion of the narration.

94ـ آفَةُ النَّقْلِ كِذْبُ الرِّوايَةِ.

95. The bane of speech is lying.

95ـ آفَةُ الحَديثِ الكِذْبُ.

96. The bane of speech is prolongation.

96ـ آفَةُ الكَلامِ الإطالَةُ.

97. When you speak, be truthful.

97ـ إذا نَطَقْتَ فَاصْدُقْ.

98. When you relate [something], be truthful.

98ـ إذا حَدَّثْتَ فَاصْدُقْ.

99. When speech is reduced, accuracy is increased.

99ـ إذا قَلَّ الخِطابُ كَثُرَ الصَّوابُ.

100. Be pleased with what you say if it is free from mistakes.

100ـ اِفْرَحْ بِما تَنْطِقُ بِهِ إذا كانَ عَرِيّاً مِنَ الخَطاءِ.

101. Reduce your speech and shorten your hopes, and do not say that which will earn you sin or will alienate a freeman from you.

101ـ أقْلِلْ المَقالَ، وقَصِّرِ الآمالَ، ولاتَقُلْ ما يَكْسِبُكَ وِزْراً أوْ يُنَفِّرُ عَنْكَ حُرّاً.

102. Be cautious of every statement or action that will lead to the spoiling of your Hereafter and religion.

102ـ اِحْذَرْ كُلَّ قَوْل وفِعْل يُؤَدّي إلى فَسادِ الآخِرَةِ والدّينِ.

103. The best speech is that which is pertinent.

103ـ أحْسَنُ القَوْلِ السَّدادُ.

104. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

104ـ كُنْ حَسَنَ المَقالِ، جَميلَ الأفْعال، فَإنَّ مَقالَ الرَّجُلِ بُرْهانُ فَضْلِه، وفِعالُهُ عُنْوانُ عَقْلِهِ.

105. The speech of a man is the measure of his intellect.

105ـ كَلامُ الرَّجُلِ ميزانُ عَقْلِهِ.

106. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

106- كَلامُكَ مَحْفُوظٌ عَلَيْكَ، مُخَلَّدٌ في صَحيفَتِكَ، فَاجْعَلْهُ فيما يُزْلِفُكَ، وإيّاكَ أنْ تُطْلِقَهُ فيما يُوبِقُكَ.

108. When the intellects decrease, impertinent speech increases.

107- إذا قَلَّتِ العُقُولُ كَثُرَ الفُضُولُ.

109. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

108- إذا أحْسَنْتَ القَوْلَ فَأحْسِنِ العَمَلَ، لِتَجْمَعَ بِذلِكَ بَيْنَ مَزِيَّةِ اللِّسانِ، وَفَضيلَةِ الإحْسانِ.

110. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

109- إذا طابَقَ الكَلامُ نِيَّةَ المُتَكَلِّمِ قَبِلَهُ السّامِعُ، وإذا خالَفَ نِيَّتَهُ لَمْيَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

111. Through moderate [and unbiased] speech loftiness is affirmed.

110- بِعَدْلِ المَنْطِقِ تَجِبُ الجَلالَةُ.

112. Whoever speaks too much, others get fed up with him.

111- مَنْ أكْثَرَ المَقالَ سُئِمَ.

113. When you are overcome by speech then be careful not to be overcome by silence.

112ـ إذا غُلِبْتَ عَلَى الكَلامِ فَإيّاكَ أنْ تُغْلَبَ عَلَى السُّكُوتِ.

114. I am amazed at the one who speaks about that which, if it is related from him, will harm him and if it is not related from him, will not benefit him.

113ـ عَجِبْتُ لِمَنْ يَتَكَلَّمُ فيما إنْ حُكِيَ عَنْهُ ضَرَّهُ، وإنْ لَمْ يُحْكَ عَنْهُ لَمْيَنْفَعْهُ.

115. For every situation there is an appropriate thing to say.

114ـ لِكُلِّ مَقام مَقالٌ.

116. Speech has some banes.

115ـ لِلْكَلامِ آفاتٌ.

117. Speech will never be beneficial unless it is joined with action.

116ـ لَنْ يُجْدِيَ القَوْلُ حَتّى يَتَّصِلَ بِالفِعْلِ.

118. One who increases [his talk] makes others weary.

117ـ مَنْ أكْثَرَ مُلَّ.

119. One whose speech is polite, loving him becomes unavoidable.

118ـ مَنْ لانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ.

120. One whose speech is excessive, his lapses increase.

119ـ مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ).

121. Whoever reviews his speech, his mistakes reduce.

120ـ مَنْ تَفَقَّدَ مَقالَهُ قَلَّ غَلَطُهُ.

122. One whose speech is excessive is never free from lapses.

121ـ مَنْ كَثُرَ مَقالُهُ لَمْ يَعْدَمِ السَّقَطَ.

123. One who knows that he is accountable for his speech should shorten his speech.

122ـ مَنْ عَلِمَ أَنَّهُ مُؤاخَذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِي المَقالِ.

124. The worst of speech is babble.

123ـ أَسْوَءُ القَوْلِ الهَذَرُ.

125. Excessive speech is annoying.

124ـ اَلإِكْثارُ إِضْجارٌ.

126. Deliberation in speech saves one from error.

125ـ اَلتَّرَوّي فِي القَوْلِ يُؤْمِنُ الزَّلَلَ.

127. The best speech is that which is neither boring [because of its length] nor too brief.

126ـ خَيْرُ الكَلامِ ما لايُمِلُّ ولايُقِلُّ.

128. The best speech is truth.

127ـ خَيْرُ الكَلامِ الصِّدْقُ.

129. Eschew speech about that which does not concern you, and in situations that are inappropriate, for many a word has taken away a blessing and [many] an utterance has brought about bloodshed.

128ـ دَعِ الكَلامَ فيما لايَعْنيكَ، وفي غَيْرِ مَوْضِعِهِ، فَرُبَّ كَلِمَة سَلَبَتْ نِعْمَةً، ولَفْظَة أتَتْ عَلى مُهْجَة.

Steadfastness-الإستقامة

1. Steadfastness is safety.

1ـ اَلإسْتِقامَةُ سَلامَةٌ.

2. There is no path that is nobler than steadfastness.

2ـ لاسَبيلَ أشْرَفُ مِنَ الإسْتِقامَةِ.

3. There is no course more secure than steadfastness.

3ـ لامَسْلَكَ أسْلَمُ مِنَ الإسْتِقامَةِ.

4. How can the heart of one whose faith is not steadfast be upright?

4ـ كَيْفَ يَسْتَقيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمْ دينُهُ.

5. One who remains steadfast is not bereft of safety.

5ـ مَنْ لَزِمَ الاِسْتِقامَةَ لَمْ يَعدِمِ السَّلامَةَ.

Establishing the command of Allah-إقامة أمر اللّه

1. The command of Allah, the Glorified, is not established [and executed] except by one who neither corrupts nor beguiles, nor is he deceived by [that which he] desires.

1ـ لايُقيمُ أمْرَ اللّهِ سُبْحانَهُ إلاّ مَنْ لايُصانِعُ ولايُخادِعُ، ولاتَغُرُّهُ المَطامِعُ.

The strong-القَويّ

1. A strong person is one who subdues his pleasures.

1ـ اَلْقَوِيُّ مَنْ قَمَعَ لَذَّتَهُ.

2. The bane of the strong person is underestimating the enemy.

2ـ آفَةُ القَوِيّ اِسْتِضْعافُ الخَصْمِ.

3. When you [wish to] become strong, then be strong in the obedience of Allah, the Glorified.

3ـ إذا قَويتَ فَاقْوِ عَلى طاعَةِ اللّهِ سُبْحانَهُ.

Arrogance-اَلْكِبْر

1. Arrogance is an inviter towards plunging into sins.

1ـ اَلكِبْرُ داع إلَى التَّقَحُّمِ فِي الذُّنُوبِ.

2. Arrogance is a destructive trait, one who seeks to increase by it, diminishes.

2ـ اَلْكِبْرُ خَلِيقَةٌ مُرْدِيَةٌ، مَنْ تَكَثَّرَ بِها قَلَّ.

3. Arrogance grips the hearts just like a fatal poison.

3ـ اَلْكِبْرُ يُساوِرُ القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ.

4. Suppress the manifestations of pride and restrain the flashes (or risings) of arrogance.

4ـ اِقْمَعُوا نَواجِمَ الفَخْرِ، واقْدِعُوا لَوامِعَ (طَوالِعَ) الكِبْرِ.

5. Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the Most Merciful.

5ـ اِحْذَرِ الكِبْرَ فَإِنَّهُ رَأْسُ الطُّغْيانِ، ومَعْصيَةُ الرَّحْمنِ.

6. Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil.

6ـ إيّاكَ والكِبْرَ، فَإِنَّهُ أعْظَمُ الذُّنُوبِ، وألأمُ العُيُوبِ، وهُوَ حِلْيَةُ إبْلِيسَ.

7. Beware of behaving haughtily with the servants of Allah, for every haughty one is crushed by Allah.

7ـ إيّاكَ والتَّجَبُّرَ عَلى عِبادِ اللّهِ، فَإنَّ كُلَّ مُتَجَبِّر يَقْصِمُهُ اللّهُ.

8. The ugliest character is arrogance.

8ـ أقْبَحُ الخُلْقِ التَّكَبُّرُ.

9. The lowliest of all people is one who considers himself to be great.

9ـ أكْثَرُ النّاسِ ضَعَةً مَنْ تَعاظَمَ في نَفْسِهِ.

10. Arrogance humiliates.

10ـ اَلتَّكَبُّرُ يَضَعُ.

11. Arrogance degrades the elevated.

11ـ اَلتَّكَبُّرُ يَضَعُ الرَّفيعَ.

12. Arrogance shows [one's] depravity.

12ـ اَلتَّكَبُّرُ يُظْهِرُ الرَّذيلَةَ.

13. Arrogance is the worst of faults.

13ـ اَلْكِبْرُ شَرُّ العُيُوبِ.

14. Arrogance is the same as foolishness.

14ـ اَلتَّكَبُّرُ عَيْنُ الحِماقَةِ.

15. Seeking honour [for oneself] through arrogance is [a cause of] humiliation.

15ـ اَلتَّعَزُّزُ بِالتَّكَبُّرِ ذُلٌّ.

16. Being arrogant about [one's status in] this world is deficiency.

16ـ اَلتَّكَبُّرُ بِالدُّنْيا قُلٌّ.

17. Arrogance is the basis of ruin.

17ـ اَلتَّكَبُّرُ أُسُّ التَّلَفِ.

18. Arrogance is the great trap of the Devil.

18ـ اَلكِبْرُ مَصيدَةُ إبْليسَ العُظْمى.

19. Verily, if you become arrogant, Allah will abase you.

19ـ إنَّكَ إنْ تَكَبَّرْتَ وَضَعَكَ اللّهُ.

20. The bane of nobility is arrogance.

20ـ آفَةُ الشَّرَفِ الكِبْرُ.

21. Due to arrogance there is loathing.

21ـ بِالتَّكَبُّرِ يَكُونُ المَقْتُ.

22. Through increased arrogance, loss [and ruin] comes about.

22ـ بِكَثْرَةِ التَّكَبُّرِ يَكُونُ التَّلَفُ.

23. The arrogance of a man abases him.

23ـ تَكَبُّرُ المَرْءِ يَضَعُهُ.

24. The arrogance of a lowly person invites his insult.

24ـ تَكَبُّرُ الدَّنِيِّ يَدْعُو إلى إهانَتِهِ.

25. The fruit of arrogance is vituperation.

25ـ ثَمَرَةُ الكِبْرِ اَلمَسَبَّةُ.

26. The worst of morals is arrogance.

26ـ شَرُّ الخَلائِقِ الكِبْرُ.

27. The worst of all woes of the intellect is arrogance.

27ـ شَرُّ آفاتِ العَقْلِ الكِبْرُ.

28. Counter arrogance with humility.

28ـ ضادُّوا الكِبْرَ بِالتَّواضُعِ.

29. Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed arrogance is the greatest trap of the Devil which he grips the hearts just as fatal poisons [rush through the body and] overcome [it].

29ـ فَاللّهَ اللّهَ عِبادَاللّهِ أنْ تَتَرَدَّوْا رِداءَ الكِبْرِ، فَإنَّ الكِبْرَ مَصيدَةُ إبْلِسَ العُظْمَى الَّتي يُساوِرُ بِها القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَةِ.

30. Arrogance is sufficient as a [cause of] loss [and destruction].

30ـ كَفى بِالتَّكَبُّرِ تَلَفاً.

31. Arrogance is enough as an abasement.

31ـ كَفى بِالتَّكَبُّرِ ضَعَةً.

32. If Allah were to make arrogance permissible to any one of His creation He would make it permissible to His Prophets, but He made it hateful for them to be arrogant and approved of their humility.

32ـ لَورَخَّصَ اللّهُ سُبْحانَهُ فِي الكِبْرِ لِاحَد مِنَ الخَلْقِ لَرَخَّصَ فيهِ لأنْبِيائِهِ، لكِنَّهُ كَرَّهَ إلَيْهِمُ التَّكَبُّرَ ورَضِيَ لَهُمْ التَّواضُعَ.

33. One who shows haughtiness is crushed.

33ـ مَنْ تَجَبَّرَ كُسِرَ.

34. From the ugliest forms of arrogance is a man’s arrogance towards his close relatives and members of his [own] tribe.

34ـ مِنْ أَقْبَحِ الكِبْرِ تَكَبُّرُ الرَّجُلِ عَلى ذَوِي رَحِمِهِ، وأَبْناءِ جِنْسِهِ.

35. Nothing brings hatred like arrogance does.

35 ـ مَا اجْتُلِبَ المَقْتُ بِمِثْلِ الكِبْرِ.

36. Never turn your face away disdainfully and be courteous [to others]; and be humble in front Allah, who has elevated you.

36ـ لاتُصَعِّرَنَّ خَدَّكَ، وأَلِنْ جانِبَكَ، وتَواضَعْ لِلّهِ الَّذي رَفَعَكَ.

37. There is no praise with arrogance.

37ـ لاثَناءَ مَعَ كِبْر.

38. There is no quality uglier than arrogance.

38ـ لاخُلْقَ أَقْبَحُ مِنَ الكِبْرِ.

39. It does not behove one who knows Allah to become haughty.

39ـ لايَنْبَغي لِمَنْ عَرَفَ اللّهَ أَنْ يَتَعاظَمَ.

The arrogant one-المتكبّر

1. The haughty oppressor is destroyed by his sins.

1ـ المُتَجَبّـِرُ الظّالِمُ تُوبِقُهُ آثامُهُ.

2. I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday and will tomorrow be [just] a corpse.

2ـ عَجِبْتُ لِمُتَكَبّرٍ كانَ أمْسِ نُطْفَةً، وهُوَ فِي غَد جيفَةً.

3. At times the haughty one is humiliated.

3ـ قَدْ يَذِلُّ المُتَجَبّرُ.

4. Every arrogant one is low.

4ـ كُلُّ مُتَكَبّرٍ حَقيرٌ.

5. The arrogant one has no friend.

5ـ لَيْسَ لِمُتَكَبّرٍ صَديقٌ.

6. One who becomes arrogant is abased.

6ـ مَنْ تَكَبَّرَ حُقِّرَ.

7. One who shows arrogance is loathed.

7ـ مَنْ تَكَبَّرَ مُقِتَ.

8. One who is arrogant towards the people gets humiliated.

8ـ مَنْ تَكَبَّرَ عَلَى النّاسِ ذَلَّ.

9. One who is haughty with the one who is below him gets broken [and pulled down from his position].

9ـ مَنْ تَجَبَّرَ عَلى مَنْ دُونَهُ كُسِرَ.

10. One who is arrogant will not be devoid of loss [and injury].

10ـ مَنْ كانَ مُتَكَبِّراً لَمْ يَعْدِمِ التَّلَّفَ.

11. Whoever shows haughtiness, Allah belittles him and abases him.

11ـ مَنْ تَجَبَّرَ حَقَّرَهُ اللّهُ ووَضَعَهُ.

12. One who wears the attires of arrogance and extravagance takes off the attires of merit and honour.

12ـ مَنْ لَبِسَ الكِبْرَ والسَّرَفَ خَلَعَ الفَضْلَ والشَّرَفَ.

13. None is arrogant except the vile.

13ـ ما تَكَبَّرَ إلاّ وَضيعٌ.

14. The actions of a haughty person are not pure [and righteous].

14ـ لايَزْكُو عَمَلُ مُتَجَبِّر.

15. No one shows arrogance but the vile, unknown one.

15ـ لايَتَكَبَّرُ إلاّ وَضيعٌ خامِلٌ.

The book and writing–الكتاب والكتابة

1. The book is one of the two interlocutors.

1ـ اَلْكِتابُ أحَدُ المُحَدِّثَيْنِ.

2. When you write something then take another look at it before putting a seal on it, for indeed [by putting a seal on it] you are only putting a seal on your intellect [as your intelligence will be gauged by your writing].

2ـ إذا كَتَبْتَ كِتاباً فَأعِدْ فيهِ النَّظَرَ قَبْلَ خَتْمِهِ، فَإنَّما تَخْتِمُ عَلى عَقْلِكَ.

3. The writing of a man is the symbol of his intellect and the evidence of his merit.

3ـ كِتابُ الرَّجُلِ عُنْوانُ عَقْلِهِ، وبُرهانُ فَضْلِهِ.

4. The writing of a person is the gauge of his merit and the measure of his nobility.

4ـ كِتابُ المَرْءِ مِعْيارُ فَضْلِهِ، ومِسْبارُ نُبْلِهِ.

5. How good an interlocutor a book is!

5ـ نِعْمَ المُحَدِّثُ الكِتابُ.

6. Writing is the interpreter of intention.

6ـ اَلكِتابُ تَرْجُمانُ النِّـيَّةِ.

7. Books are the gardens of scholars.

7ـ اَلكُتُبُ بَساتينُ العُلَماءِ.

8. Whoever takes solace [and delight] in [reading] books will never lack [any] solace.

8ـ مَنْ تَسَلّى بِالكُتُبِ لَمْ تَفُتْهُ سُلْوَةٌ.

Secrecy-الكتمان

1. Secrecy is the basis of confidential conversations.

1ـ اَلكِتْمانُ مِلاكُ النَّجْوى.

Loquaciousness-الإكثار

1. Loquaciousness has been paired up with boredom.

1ـ قُرِنَ الإكْثارُ بِالمَلَلِ.

2. One who is loquacious is abandoned.

2ـ مَنْ أكْثَرَ هُجِرَ.

3. One who talks too much makes others fed up.

3ـ مَنْ كَثُرَ مَقالُهُ سُئِمَ.

4. One who speaks too much [makes] blunders.

4ـ مَنْ كَثُرَ كَلامُهُ زَلَّ.

5. One who speaks too much gets rebuked more.

5ـ مَنْ كَثُرَ كَلامُهُ كَثُرَ مَلامُهُ.

6. One who does too much of something is known by it.

6ـ مَنْ أكْثَرَ مِنْ شَيْء عُرِفَ بِهِ.

Amassing [wealth]-التكاثر

1. Amassing that which does not last for you and for which you will not remain is from the greatest ignorance.

1ـ تَكَثُّرُكَ (تَكَبُّرُكَ) بِما لايَبْقى لَكَ ولاتَبْقى لَهُ مِنْ أعْظَمِ الجَهْلِ.

Lying-الكذب

1. Lying destroys the one who accompanies it and saves the one who eschews it.

1ـ اَلْكِذْبُ يُرْدي مُصاحِبَهُ، ويُنْجي مُجانِبَهُ.

2. Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter.

2ـ اَلْكِذْبُ فِي العاجِلَةِ عارٌ وفِي الآ جِلَةِ عَذابُ النّارِ.

3. The most repulsive quality is dishonesty.

3ـ أقْبَحُ الخَلائِقِ اَلْكِذْبُ.

4. Lying is treachery.

4ـ اَلْكِذْبُ خِيانَةٌ.

5. Lying makes one fall [into destruction].

5ـ اَلْكِذْبُ يُرْدي.

6. Lying is the enemy of truthfulness.

6ـ اَلْكِذْبُ عَدُوُّ الصِّدْقِ.

7. Dishonesty is a disgraceful flaw.

7ـ اَلْكِذْبُ عَيْبٌ فاضِحٌ.

8. Lying is alien to [and incompatible with] faith.

8ـ اَلْكِذْبُ مُجانِبُ الإيمانِ.

9. Lying is disgrace and treachery (and regret).

9ـ اَلْكِذْبُ مَهانَةٌ وخِيانَةٌ (وَنَدامَةٌ).

10. Lying degrades a person.

10ـ اَلْكِذْبُ يُزْري بِالإنْسانِ.

11. Lying leads to slander.

11ـ اَلْكِذْبُ يُوجِبُ الوَقِيعَةَ.

12. Lying tarnishes one’s character.

12ـ اَلْكِذْبُ شَيْنُ الأخْلاقِ.

13. Lying corrupts everything.

13ـ اَلْكِذْبُ فَسادُ كُلِّ شَيْ ءٍ.

14. Lying destroys you even if you are [apparently made] safe by it.

14ـ اَلْكِذْبُ يُرْدِيكَ وإنْ أمِنْتَهُ.

15. The ugliest thing is falsehood.

15ـ أَقْبَحُ شَيْء أَلإفْكُ.

16. Lying leads to hypocrisy.

16ـ اَلْكِذْبُ يُؤَدّي إِلَى النِّفاقِ.

17. Lying is the disgrace of the tongue.

17ـ اَلْكِذْبُ شَيْنُ اللِّسانِ.

18. Lying and treachery are not from the qualities of the honourable.

18ـ اَلْكِذْبُ والخِيانَةُ لَيْسا مِنْ أَخْلاقِ الكِرامِ.

19. Lying is the deviation of speech from the divine order [of creation].

19ـ اَلْكِذْبُ زَوالُ المَنْطِقِ عنِ الوَضْعِ الإلهِيّ.

20. It is through lying that the hypocrites adorn themselves.

20ـ بِالكِذْبِ يَتَزَيَّنُ أَهْلُ النِّفاقِ.

21. How evil a speech lying is!

21ـ بِئْسَ المَنْطِقُ الكِذْبُ.

22. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

22ـ ثَمَرَةُ الكِذْبِ المَهانَةُ فِي الدُّنْيا والعَذابُ فِي الآخِرَةِ.

23. Eschew lying for indeed it alienates one from faith.

23ـ جانِبُوا الكِذْبَ فَإِنَّهُ مُجانِبُ الإيمانِ.

24. The sickness of dishonesty is the worst sickness and the lapse of the cautious one is the gravest lapse.

24ـ عِلَّةُ الكِذْبِ شَرُّ عِلَّة، وزَلَّةُ المُتَوَقِّي أَشَدُّ زَلَّة.

25. The consequence of lying is rebuke and regret.

25ـ عاقِبَةُ الكِذْبِ مَلامَةٌ وَنَدامَةٌ.

26. Lying is the corruption of [one's] prestige.

26ـ فَسادُ البَهاءِ الكِذْبُ.

27. And [Allah has ordered the] abandoning of lying as a means of honouring the truth.

27ـ وتَرْكَ الكِذْبِ تَشْريفاً لِلصِّدْقِ.

28. A person may lie about himself regarding that which he did not do when he is faced with severe tribulation.

28ـ قَدْ يَكْذِبُ الرَّجُلُ عَلى نَفْسِهِ عِنْدَ شِدَّةِ البَلاءِ بِما لَمْ يَفْعَلْهُ.

29. Excessive lying leads to slander.

29ـ كَثْرَةُ الكِذْبِ تُوجِبُ الوَقيعَةَ.

30. Excessive lying takes away a person’s prestige.

30ـ كَثْرَةُ كِذْبِ المَرْءِ تُذْهِبُ بَهائَهُ.

31. Excessive lying corrupts the religion and increases the [burden of] sin.

31ـ كَثْرَةُ الكِذْبِ تُفْسِدُ الدّينَ، وتُعْظِمُ الوِزْرَ.

32. Telling lies is not from the moral teachings of Islam.

32ـ لَيْسَ الكِذْبُ مِنْ خَلائِقِ الإسْلامِ.

33. How repulsive is dishonesty by1 the people of virtue!

33ـ ما أقْبَحَ الكِذْبَ بِذَوِى الفَضْلِ.

34. The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play.

34ـ نَكَدُ العِلْمِ الكِذْبُ، ونَكَدُ الجِدّ اللَّعْبُ.

35. Lying and magnanimity don’t go together.

35ـ لايَجْتَمِعُ الكِذْبُ والمُرُوَّةُ.

36. There is no trait more repulsive than lying.

36ـ لاشيمَةَ أقْبَحُ مِنَ الكِذْبِ.

37. The most prevalent thing [among the people] is lying and treachery.

37ـ أكْثَرُ شَيْء اَلكِذْبُ والخِيانَةُ.

1. Or: ...dishonesty to the people of virtue.

The liar-الكاذِبُ والكذّابُ

1. The [one who is known to be a] incessant liar is suspected in his speech, even if his proof is strong and his tone is truthful.

1ـ اَلكَذَّابُ مُتَّهَمٌ في قَوْلِهِ، وإنْ قَوِيَتْ حُجَّتُهُ، وصَدَقَتْ لَهْجَتُهُ.

2. The incessant liar and the dead are similar, for indeed (or because) the merit of the living over the dead is the ability to rely on him, so if his words are not reliable then [it is as if] his life is nullified.

2ـ اَلكَذّابُ والمَيّتُ سَواءٌ، فَإنَّ (لأنَّ) فَضيلَةَ الحَيّ عَلَى المَيّتِ اَلثِّقَةُ بِهِ، فَإذا لَمْ يُوثَقْ بِكَلامِهِ بَطَلَتْ حَياتُهُ.

3. The furthest of all people from goodness is the incessant liar and the brazen-faced.

3ـ أبْعَدُ النّاسِ مِنَ الصَّلاحِ اَلكَذُوبُ وذُوالوَجْهِ الوَقاحِ.

4. The liar is disgraced and humiliated.

4ـ اَلكاذِبُ مُهانٌ ذَليلٌ.

5. A liar is at the brink of an abyss [of ruin] and disgrace.

5ـ اَلْكاذِبُ عَلى شَفا مَهْواة ومَهانَة.

6. Your knowing that you are a liar suffices as a rebuke for lying.

6ـ كَفاكَ مُوَبِّخاً عَلَى الكِذْبِ عِلْمُكَ بِأَنَّكَ كاذِبٌ.

7. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

7ـ لَيْسَ لِكَذُوب أمانَةٌ ولا لِفَجُور صِيانَةٌ.

8. One who lies corrupts his magnanimity.

8ـ مَنْ كَذَبَ أفْسَدَ مُرُوَّتَهُ.

9. One who lies excessively is not believed.

9ـ مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ.

10. One who is known for lying, [even] his truth will not be accepted.

10ـ مَنْ عُرِفَ بِالكِذْبِ لَمْ يُقْبَلْ صِدْقُهُ.

11. One whose lying increases, his prestige decreases.

11ـ مَنْ كَثُرَ كِذْبُهُ قَلَّ بَهاؤُهُ.

12. One who is known for lying, the trust [of others] in him decreases.

12ـ مَنْ عُرِفَ بِالكِذْبِ قَلَّتِ الثِّقَةُ بِهِ.

13. One who eschews lying, his words are accepted as true.

13ـ مَن تَجَنَّبَ الكِذْبَ صُدِّقَتْ أَقْوالُهُ.

14. From the disgrace of the incessant liar is his readiness to swear [that he is truthful] for one who does not [even] ask him to swear.

14ـ مِنْ مَهانَةِ الكَذّابِ جُودُهُ بِاليَمينِ لِغَيْرِ مُسْتَحْلِف.

15. The habitual liar has no shame.

15ـ لاحَياءَ لِكَذّاب.

16. There is no good in the words of liars.

16ـ لاخَيْرَ في قَوْلِ الأفّاكينَ.

17. There is no good in the knowledge of habitual liars.

17ـ لاخَيْرَ في عِلْمِ الكَذّابينَ.

18. There is neither any good in those who are habitual liars nor is there any good in dishonest scholars.

18- لاخَيْرَ فِي الكَذّابينَ، ولافِي العُلَماءِ الأفّاكينَ.

19. The liar earns three things by his lies: the wrath of Allah upon him, scorn of the people and hatred of the angels.

19- يَكْتَسِبُ الكاذِبُ بِكِذْبِهِ ثَلاثاً: سَخَطَ اللّهِ عَلَيْهِ واسْتِهانَةَ النّاسِ بِهِ ومَقْتَ المَلائِكَةِ لَهُ.

Nobleness and munificence-الكرم

1. Being noble-minded means having a good character and eschewing lowly traits.

1- اَلْكَرَمُ حُسْنُ السَّجيَّةِ واجْتِنابُ الدَّنيَّة.

2. Munificence is [in] giving generously and fulfilling promises.

2- اَلْكَرَمُ بَذْلُ الجُودِ، وإنجازُ المَوْعُودِ.

3. Nobleness is [in] preferring the pleasantness of praise over the love of wealth.

3- اَلْكَرَمُ إيثارُ عُذُوبَةِ الثَّناءِ عَلى حُبِّ المالِ.

4. The best munificence is altruism.

4- أحْسَنُ الكَرَمِ اَلإيثارُ.

5. The highest level of munificence is self-sacrifice.

5ـ أعْلى مَراتِبِ الكَرَمِ الإيثارُ.

6. The most excellent munificence is completing [one's] favours.

6ـ أفْضَلُ الكَرَمِ إتْمامُ النِّعَمِ.

7. Munificence is excellence and loyalty is nobility.

7ـ اَلْكَرَمُ فَضْلٌ، الوَفاءُ نُبْلٌ.

8. Nobleness is the source of goodness.

8ـ اَلْكَرَمُ مَعْدِنُ الخَيْرِ.

9. Munificence is the best eminence.

9ـ اَلْكَرَمُ أفْضَلُ السُّؤْدَدِ.

10. Munificence is the best of traits.

10ـ اَلْكَرَمُ أفْضَلُ الشِّيَمِ.

11. Nobleness is [being] free from jealousy.

11ـ اَلْكَرَمُ بَريءٌ مِنَ الحَسَدِ.

12. Nobleness is bearing the wrongdoings [of others].

12ـ اَلْكَرَمُ اِحْتِمالُ الجَرِيرَةِ.

13. Nobleness is having good patience [and tolerance].

13ـ اَلْكَرَمُ حُسْنُ الاِصْطِبارِ.

14. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

14ـ اَلْكَرَمُ تَحَمُّلُ أَعْباءِ المَغارِمِ.

15. Nobleness is preferring dignity over wealth.

15ـ اَلْكَرَمُ إيثارُ العِرْضِ عَلَى المالِ.

16. Nobleness is [being] more compassionate than close relatives.

16ـ اَلْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ.

17. Nobleness is control over one's tongue and doing good to others.

17ـ اَلْكَرَمُ مُلْكُ اللِّسانِ وبَذْلُ الإحْسانِ.

18. Nobleness is the result of lofty endeavour [and high resolve].

18ـ اَلْكَرَمُ نَتيجَةُ عُلُوِّ الهِمَّةِ.

19. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

19ـ إنَّما الكَرَمُ اَلتَّنَزُّهُ عَنِ المَعاصي (المَساوي).

20. Munificence is nothing but granting the wishes and fulfilling the needs of the seeker.

20ـ إنَّما الكَرَمُ بَذْلُ الرَّغائِبِ وإسْعافُ الطّالِبِ.

21. The fruit of nobleness is keeping ties with near relatives.

21ـ ثَمَرَةُ الكَرَمِ صِلَةُ الرَّحِمِ.

22. The best munificence is being generous without seeking [any] recompense.

22ـ خَيْرُ الكَرَمِ جُودٌ بِلا طَلَبِ مُكافاة.

23. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

23ـ لَيْسَ مِنَ الكَرَمِ تَنْكيدُ المِنَنِ (النِّعَمِ) بِالمَنِّ.

24. Completion of favours is part of munificence.

24ـ مِنَ الكَرَمِ إتْمامُ النِّعَمِ.

25. It is part of nobleness to have good [and praiseworthy] traits.

25ـ مِنَ الكَرَمِ حُسْنُ الشِّيَمِ.

26. Completing [one's] favours is from the perfection of munificence.

26ـ مِنْ تَمامِ الكَرَمِ إتْمامُ النِّعَمِ.

27. Fulfilling one’s obligations [and pacts] is part of nobleness.

27ـ مِنَ الكَرَمِ الوَفاءُ بِالذِّمَمِ.

28. Doing good to the one who wrongs you is from the best [forms of] nobleness.

28ـ مِنْ أحْسَنِ الكَرَمِ الإحْسانُ إلَى المُسيئِ.

29. One of the signs of nobleness is hastening in [giving] reward.

29ـ مِنْ عَلاماتِ الكَرَمِ تَعْجِيلُ المَثُوبَةِ.

30. Part of nobleness is doing good to others and granting [them] support.

30ـ مِنَ الْكَرَمِ اِصْطِناعُ المَعْرُوفِ وبَذْلُ الرِّفْدِ.

31. From the perfection of munificence is hastening [to give] reward.

31ـ مِنْ كَمالِ الكَرَمِ تَعْجيلُ المَثُوبَةِ.

32. It is from nobleness for you to overlook the wrong that has been done to you.

32ـ مِنَ الكَرَمِ أنْ تَتَجاوَزَ عَنِ الإساءَةِ إلَيْكَ.

33. The order of nobleness entails successively doing good to others and assisting one’s brothers [financially].

33ـ نِظامُ الكَرَمِ مُوالاةُ الإحْسانِ، ومُواساةُ الإخْوانِ.

34. The nobleness of a man is evinced by his cheerfulness and his kindness [to others].

34ـ يُسْتَدَلُّ عَلى كَرَمِ الرَّجُلِ بِحُسْنِ بِشْرِهِ، وبَذْلِ بِرِّهِ.

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.

1ـ اَلْكَرِيمُ مَنْ تَجَنَّبَ المَحارِمَ وتَنَزَّهَ عَنِ العُيُوبِ.

2. The munificent person is one who brings [and gives away] whatever is available.

2ـ اَلْكَرِيمُ مَنْ جاءَ بِالمَوْجُودِ.

3. A noble-minded person is one who repays evil with good.

3ـ اَلْكَرِيمُ مَن جازَى الإسائَةَ بِالإحْسانِ.

4. A noble-minded person is repulsed by that which the wicked take pride in.

4ـ اَلْكَرِيمُ يَزْدَجِرُ عَمّا يَفْتَخِرُ بِهِ اللَئِيمُ.

5. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely]

5ـ اَلْكَرِيمُ يَجْفُو إذا عُنِّفَ، ويَلِينُ إذَا 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].

6ـ اَلْكَرِيمُ إذا قَدَرَ صَفَحَ، وإذا مَلَكَ سَمَحَ، وإذا سُئِلَ أَنْجَحَ.

7. A noble-minded person rejects disgrace and honours his neighbour.

7ـ اَلكَرِيمُ يَأبَى العارَ، ويُكْرِمُ الجارَ.

8. A noble-minded person considers his virtuous actions as a debt that he has to repay.

8ـ اَلْكَرِيمُ يَرى مَكارِمَ أَفْعالِهِ دَيْناً عَلَيْهِ يَقْضيهِ.

9. The noble-minded person raises himself above [the expectation of] rewards in everything good that he does.

9ـ اَلْكَرِيمُ يَرْفَعُ نَفْسَهُ في كُلِّ ما أَسْداهُ عَنْ حُسْنِ المُجازاتِ.

10. When a noble-minded person needs you he excuses you [from helping him] and when you need him he suffices you.

10ـ اَلْكَرِيمُ إذَا احْتاجَ إلَيْكَ أَعْفاكَ، وإذَا احْتَجْتَ إلَيْهِ كَفاكَ.

11. The noble-minded person forgives despite having the power [to exact revenge], is just in his rule, restrains his harm [from others] and bestows [favours] generously.

11ـ اَلْكَرِيمُ يَعْفُو مَعَ القُدْرَةِ، ويَعْدِلُ فِي الإمْرَةِ، ويَكُفُّ إسائَتَهُ وَيَبْذُلُ إحْسانَهُ.

12. The noble-minded person is felicitous and worthy of reward in the sight of Allah, and is loved and venerated in the sight of the people.

12- اَلْكَريمُ عِنْدَ اللّهِ مَحْبُورٌ مُثابٌ، وعِنْدَ النّاسِ مَحْبُوبٌ مُهابٌ.

13. A noble-minded person is one who safeguards his honour with his wealth while the wicked person is one safeguards his wealth by [sacrificing] his honour.

13- اَلْكَريمُ مَنْ صانَ عِرْضَهُ بِمالِهِ، واللَئِيمُ مَنْ صانَ مالَهُ بِعِرْضِهِ.

14. Be cautious of the noble-minded person when you offend him, and the forbearing one when you injure him, and the courageous one when you torment him.

14- إحْذَرِ الكَريمَ إذا أهَنْتَهُ، والحَليمَ إذا جَرَحْتَهُ، والشُّجاعَ إذا أوْجَعْتَهُ.

15. Be cautious of the assault of the noble-minded person when he is hungry and the insolence of the wicked one when he is satiated.

15- اِحْذَرُوا صَوْلَةَ الكَريمِ إذا جاعَ، وأشَرَ اللَّئيمِ إذا شَبَعَ.

16. Be cautious of the authority of the noble-minded person when he is humiliated and the vehemence of the wicked one when he is elevated [to a position of power].

16- اِحْذَرُوا سَطْوَةَ الكَريمِ إذا وُضِعَ، وسَوْرَةَ اللَّئِيمِ إذا رُفِعَ.

17. The noble-minded person feigns inattention and pretends to be deceived.

17- اَلْكَريمُ يَتَغافَلُ ويَنْخَدِعُ.

18. Noble-minded people have the most patient souls.

18ـ اَلكِرامُ أصْبَرُ أنْفُساً.

19. The noble-minded person makes [his] ownership righteous.

19ـ اَلْكَريمُ يُجْمِلُ المَلَكَةَ.

20. A noble-minded person is one who initiates his act of kindness [before it is requested of him].

20 ـ اَلْكَريمُ مَنْ بَدَأَ بِإحْسانِهِ.

21. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

21ـ اَلْكَريمُ يَشْكُرُ القَليلَ، واللَّئيمُ يَكْفُرُ الجَزيلَ.

22. The munificent person is one whose giving precedes his being asked.

22 ـ اَلْكَريمُ مَنْ سَبَقَ نَوالُهُ سُؤالَهُ.

23. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he forgives.

23ـ اَلْكَريمُ إذا وَعَدَ وَفى، وإذا تَوَعَّدَ عَفى.

24. When the munificent person is well-to-do, he fulfils the needs [of others] and when he faces hard times, he lightens the burden of others [by not seeking their assistance].

24ـ اَلْكَريمُ إذا أيْسَرَ أسْعَفَ، وإذا أعْسَرَ خَفَّفَ.

25. When the core of a man is noble, [both] his absence and presence are [considered] noble.

25ـ إذا كَرُمَ أصْلُ الرَّجُلِ كَرُمَ مَغيبُهُ ومَحْضَرُهُ.

26. The authority of a noble-minded person manifests his positive attributes.

26ـ دَوْلَةُ الكَريمِ تُظْهِرُ مَناقِبَهُ.

27. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

27ـ ذُوالكَرَمِ جَميلُ الشِّيَمِ، مُسْد لِلنِّعَمِ، وَصُولٌ لِلرَّحِمِ.

28. The success of a noble-minded person brings deliverance.

28ـ ظَفَرُ الكَريمُ يُنْجي.

29. The success of noble-minded people is [through] forgiveness and benevolence.

29ـ ظَفَرُ الكِرامِ عَفْوٌ وإحْسانٌ.

30. The shadow of noble-minded people is vast and pleasant.

30ـ ظِلُّ الكِرامِ رَغَدٌ هَنِيئٌ.

31. In times of [their] altruism, the excellence of the noble-minded people become manifest.

31ـ عِنْدَ الإيثارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَواهِرُ الكُرَماءِ.

32. Generosity is the habit of the noble-minded people.

32ـ عادَةُ الكِرامِ اَلجُودُ.

33. Doing good to others is the habit of noble-minded people.

33ـ عادَةُ الكِرامِ حُسْنُ الصَّنيعَةِ.

34. Be cautious of the noble-minded person if you offend him, and of the wicked one if you honour him and of the forbearing one if you force him into a difficult position.

34ـ كُنْ مِنَ الكَريمِ عَلى حَذَر إنْ أهَنْتَهُ، ومِنَ اللَّئيمِ إنْ أكْرَمْتَهُ،وَ مِنَ الحَليمِ إنْ أحْرَجْتَهُ.

35. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

35ـ لِلْكِرامِ فَضيلَةُ المُبادَرَةِ إلى فِعْلِ المَعْرُوفِ، وإسْداءِ الصَّنايِعِ.

36. The one who has honoured you has made you uncomfortable if you are noble-minded and the one who has offended you has made you comfortable if you are forbearing.

36ـ لَقَدْ أتْعَبَكَ مَنْ أكْرَمَكَ إنْ كُنْتَ كَريماً، ولَقَدْ أراحَكَ مَنْ أهانَكَ إنْ كُنْتَ حَليماً.

37. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

37ـ لأنَا أشَدُّ اِغْتِباطاً بِمَعْرِفَةِ الكَرِيمِ مِنْ إمْساكي عَلَى الجَوْهَرِ النَّفيسِ الغالِي الثَّمَنِ.

38. It is not the habit of noble-minded people to delay bounties.

38ـ لَيْسَ مِنْ عادَةِ الكِرامِ تَأْخِيرُ الإنْعامِ.

39. Being hasty in taking revenge is not from the traits of noble-minded people.

39ـ لَيْسَ مِنْ شِيَمِ الكِرامِ تَعْجيلُ الاِنْتِقامِ.

40. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

40ـ لُزُومُ الكَرِيمِ عَلَى الهَوانِ خَيْرٌ مِنْ صُحْبَةِ اللَّئِيمِ عَلَى الإحْسانِ.

41. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

41ـ لَذَّةُ الكِرامِ فِي الإطْعامِ ولَذَّةُ اللِّئامِ فِي الطَّعامِ.

42. One of the most honourable actions of the noble-minded person is feigning inattention towards that which he knows.

42ـ مِنْ أشْرَفِ أفْعالِ الكَرِيمِ تَغافُلُهُ عَمّا يَعْلَمُ.

43. Giving generously is from the traits of the munificent.

43ـ مِنْ شِيَمِ الكِرامِ بَذْلُ النَّدى.

44. The munificent person is never deserted.

44ـ ما أوْحَشَ كَريمٌ.

45. The propensity of a noble-minded person is always towards the [positive] traits of his forefathers.

45ـ مَنْزَعُ الكَريمِ أبَداً إلى شِيَمِ آبائِهِ.

46. The happiness of noble-minded people is in giving generously [to others] while the joy of the wicked is in evil retribution.

46ـ مَسَرَّةُ الكِرامِ في بَذْلِ العَطاءِ، ومَسَرَّةُ اللِّئامِ في سُوءِ الجَزاءِ.

47. A high-minded person is never spiteful.

47ـ لايَكُونُ الكَريمُ حَقُوداً.

48. None deserves to be called munificent except the one who gives before he is asked.

48ـ لايَسْتَحِقُّ اسْمَ الكَرَمِ إلاّ مَنْ بَدَأَ بِنَوالِهِ قَبْلَ سُؤالِهِ.

49. A person does not ennoble himself until he belittles his wealth.

49ـ لايُكْرِمُ المَرْءُ نَفْسَهُ حَتّى يُهينَ مالَهُ.

50. The munificent person is one who bestows his favours generously [to others].

50ـ اَلْكَريمُ مَنْ بَذَلَ إحْسانَهُ.

51. It is not from the traits of a noble-minded person to wear the cloak of disgrace.

51ـ لَيْسَ مِنْ شِيَمِ الكَريمِ إدْراعُ العارِ.

52. The noble-minded one is bright whereas the wicked one is immature.

52ـ اَلْكَريمُ أبْلَجُ، اَللَّئيمُ مُلَهْوَجٌ.

High-esteem-الكرامة

1. One who is not set aright by high esteem is put right by indignity.

1ـ مَنْ لَمْ تُقَوِّمْهُ الكَرامَةُ قَوَّمَتْهُ الإهانَةُ.

2. One who is not reformed by high esteem is reformed by indignity.

2ـ مَنْ لَمْ تُصْلِحْهُ الكَرامَةُ أصْلَحَتْهُ الإهانَةُ.

3. It is a right upon one whose esteem has been increased by Allah that he should [in turn] be more respectful to the people.

3ـ مَنْ زادَهُ اللّهُ كَرامَةً فَحَقيقٌ بِه أنْ يَزيدَ النّاسَ إكْراماً.

4. One who is raised by disgrace is made vain by high esteem.

4ـ مَنْ رَبّاهُ الهَوانُ أبْطَرَتْهُ الكَرامَةُ.

Noble traits and deeds-المكارم

1. When you desire to acquire noble traits then keep away from the forbidden.

1ـ إذا رَغِبْتَ فِي المَكارِمِ فَاجْتَنِبِ المَحارِمَ.

2. Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry to fulfil the needs of the one who is unaware [of your assistance], your reward will thus be good in both abodes, and you will acquire a great prize from Allah.

2ـ تَبادَرُوا المَكارِمَ، وسارِعُوا إلى تَحَمُّلِ المَغارِمِ، واسْعَوْا في حاجَةِ مَنْ هُوَ نائِمٌ، يَحْسُنْ لَكُمْ فِي الدّارَيْنِ الجَزاءُ،وَ تَنالُوا مِنَ اللّهِ عَظيمَ الحَباءِ.

3. Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a result] you will achieve the greatest gains.

3ـ ثابِرُوا عَلَى اقْتِناءِ المَكارِمِ، وتَحَمَّلُوا أعْباءَ المَغارِمِ، تُحْرِزُوا قَصَباتِ المَغانِمِ.

4. The best of noble traits is altruism.

4ـ خَيْرُ المَكارِمِ الإيثارُ.

5. End your day's work with noble deeds and begin the night by fulfilling the needs of the one who is asleep [and unaware of your assistance].

5ـ رُوحُوا فِي المَكارِمِ،وَ ادَّلِجُوا في حاجَةِ مَنْ هُوَ نائِمٌ.

6. Acquire noble traits and do good to the people, for indeed these two things protect one from falling into difficulties and lead to loftiness.

6ـ عَلَيْكَ بِمَكارِمِ الخِلالِ واصْطِناعِ الرِّجالِ فَإنَّهُما يَقِيانِ مَصارِعَ السَّوْءِ ويُوجِبانِ الجَلالَةَ.

7. The pinnacle of noble traits is altruism.

7ـ غايَةُ المَكارِمِ اَلإيثارُ.

8. From the best noble deeds is bearing the liabilities [and debts of others] and being hospitable to one's guests.

8ـ مِنْ أفْضَلِ المَكارِمِ تَحَمُّلُ المَغارِمِ، وإقْراءُ الضُّيُوفِ.

9. One of the best noble deeds is spreading goodness [and virtue].

9ـ مِنْ أحْسَنِ المَكارِمِ بَثُّ المَعْرُوفِ.

10. One of the best noble deeds is keeping away from the forbidden.

10ـ مِنْ أحْسَنِ المَكارِمِ تَجَنُّبُ المَحارِمِ.

11. Noble traits [and deeds] are not complete except with chastity and self-sacrifice.

11ـ لاتَكْمُلُ المَكارِمُ إلاّ بِالعَفافِ والإيثارِ.

12. Noble traits are [attained] by [bearing] that which is disliked.

12ـ اَلمَكارِمُ بِالمَكارِهِ.

The disliked-المكروه

1. The disliked act which has a praiseworthy result is better than the action which one loves [but] whose outcome is dispraised.

1ـ مَكْرُوهٌ تُحْمَدُ عاقِبَتُهُ، خَيْرٌ مِنْ مَحْبُوب تُذَمُّ مَغَبَّتُهُ.

Earnings-المكاسب وكسب الأموال

1. The purest of earnings is lawful earning.

1ـ أزْكَى الْمَكاسِبِ كَسْبُ الحَلالِ.

2. The worst kind of earning is the unlawful [earning].

2ـ بِئْسَ الْكَسْبُ الحَرامُ.

3. Embarking on the terrifying [and surmounting one's fears] brings wealth.

3ـ رُكُوبُ الأهْوالِ يَكْسِبُ الأمْوالَ.

4. One who earns by unlawful means accumulates sins.

4ـ مَنِ اكْتَسَبَ حَراماً اِحْتَقَبَ آثاماً.

Laziness and the lazy-الكسل والكسلان

1. One who is always lazy, his hopes get dashed.

1ـ مَنْ دامَ كَسَلُهُ خابَ أمَلُهُ.

2. Do not rely on a lazy person in your affairs.

2ـ لاتَتَّكِلْ في أُمُورِكَ عَلى كَسْلان.

Revealing and removing distress-كشف الضُرّ

1. One who reveals his distress to others has accepted humiliation.

1ـ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

2. No action is more beloved to Allah, the Most High, than for a person to remove the distress [and adversity] from another person.

2ـ ما مِنْ عَمَل أحَبَّ إلَى اللّهِ تَعالى مِنْ ضُرّ يَكْشِفُهُ رَجُلٌ عَنْ رَجُل.

Suppressing anger-الكَظم والكاظم

1. The suppressor of anger is one who extirpates his grudges.

1ـ اَلْكاظِمُ مَنْ أماتَ أضْغانَهُ.

2. Suppress [your] anger and you will increase in forbearance.

2ـ اِكْظِمِ الغَيْظَ تَزْدَدْ حِلْماً.

3. Suppression [of anger] is the fruit of forbearance.

3ـ اَلكَظْمُ ثَمَرَةُ الحِلْمِ.

4. The cornerstone of forbearance is suppression [of anger].

4ـ رَأْسُ الحِلْمِ الكَظْمُ.

5. Blessed is the one who suppresses his anger and does not let it loose, and [who] disobeys the command of his [carnal] soul and thus is not destroyed by it.

5ـ طُوْبى لِمَنْ كَظَمَ غَيْظَهُ ولَمْ يُطْلِقْهُ، وعَصى أمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ.

6. How many a time is anger suppressed out of the fear of that which is more severe than it.

6ـ كَمْ مِنْ غَيظ تُجُرِّعَ مَخافَةَ ما هُوَ أشَدُّ مِنْهُ.

7. Whoever suppresses his anger, his forbearance becomes complete.

7ـ مَنْ كَظَمَ غَيْظَهُ كَمُلَ حِلْمُهُ.

8. Suppress [your] rage when you are angry and overlook [the fault of others] despite having authority, [in this way] the outcome will be in your favour.

8ـ اِكْظَمِ الغَيْظَ عِنْدَ الغَضَبِ وتَجاوَزْ مَعَ الدَّوْلَةِ تَكُنْ لَكَ العاقِبَةُ.

Ingratitude-كفران النعمة والكفور

1. Doing good to an ingrate is from the greatest of crimes.

1ـ اِصْطِناعُ الكَفُورِ مِنْ أَعْظَمِ الجُرْمِ.

2. Being ungrateful for a blessing causes it to be taken away and being thankful for it causes it to last.

2ـ كُفْرُ النِّعْمَةِ مُزيلُها وشُكْرُها مُسْتَديمُها.

3. Ingratitude for blessings makes one stumble and strips away the blessings.

3ـ كُفْرانُ النِّعَمِ يُزِلُّ القَدَمَ ويَسْلُبُ النِّعَمَ.

4. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

4ـ كُفْرُالنِّعْمَةِ لُؤْمٌ، وصُحْبَةُ الأحْمَقِ شُؤْمٌ.

5. Being ungrateful for a blessing is the cause of its removal.

5ـ كُفْرُ النِّعْمَةِ مُزيلُها.

6. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

6ـ كافِرُ النِّعْمَةِ كافِرُ فَضْلِ اللّهِ.

7. Ingratitude for blessings is the thing that brings [divine] retribution.

7ـ كُفْرُ النِّعَمِ مَجْلَبَةٌ لِحُلُولِ النِّقَمِ.

8. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

8ـ كافِرُ النِّعْمَةِ مَذْمُومٌ عِنْدَ الخالِقِ والخَلائِقِ.

9. Ingratitude for blessings is not a success [rather it is a failure].

9ـ لَيْسَ مِنَ التَّوْفيقِ كُفْرانُ النِّعَمِ.

10. There is no blessing with ingratitude.

10ـ لانِعْمَةَ مَعَ كُفْر.

11. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

11ـ إنَّ كُفْرَ النِّعْمَةِ لُؤْمٌ ومُصاحَبَةَ الجاهِلِ شُؤْمٌ.

12. Blessings are stripped away by ingratitude.

12ـ اَلنِّعَمُ يَسْلُبُهَا الْكُفْرانُ.

13. The bane of blessings is ingratitude.

13ـ آفَةُ النِّعَمِ الكُفْرانُ.

14. The cause of alteration [and removal] of blessings is ingratitude.

14ـ سَبَبُ تَحَوُّلِ النِّعَمِ الكُفْرُ.

15. In ungratefulness for blessings is [the cause of] its removal.

15ـ في كُفْرِ النِّعَمِ زَوالُها.

16. Whoever is ungrateful for blessings, [divine] retribution comes upon him.

16ـ مَنْ كَفَرَ النِّعَمَ حَلَّتْ بِهِ النِّقَمُ.

The disbeliever-الكافِر

1. The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped.

1ـ اَلْكافِرُ خَبٌّ لَئِيمٌ،خَوُّنٌ، مَغْرُورٌ بِجَهْلِهِ، مَغْبُونٌ.

2. For the disbeliever, this world is his Paradise, the transient is what he strives for, death is [the cause of] his wretchedness and hellfire is his final end.

2ـ اَلكافِرُ اَلدُّنيا جَنَّتُهُ، والعاجِلَةُ هِمَتُّهُ، والمَوْتُ شَقاوَتُهُ، والنّارُ غايَتُهُ.

3. The disbeliever is an immoral, ignorant person.

3ـ اَلْكافِرُ فاجِرٌ جاهِلٌ.

4. The disbeliever is ill-tempered and has an evil manner.

4ـ اَلْكافِرُ شَرِسُ الخَليقَةِ، سَيِّيءُ الطَّريقَةِ.

5. The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious.

5ـ اَلْكافِرُ خَبٌّ، ضَبٌّ، جاف، خائِنٌ.

6. The final end of the disbeliever is hellfire.

6ـ غايَةُ الكافِرِ النّارُ.

7. The disbeliever did not disbelieve until he became ignorant.

7ـ ما كَفَرَ الكافِرُ حَتّى جَهِلَ.

8. The concern of the disbeliever is for his [life in this] world, his efforts are for the transient [pleasures] and his goal is [fulfilling] his lust.

8ـ هَمُّ الكافِرِ لِدُنْياهُ، وسَعْيُهُ لِعاجِلَتِهِ، وغايَتُهُ شَهْوَتُهُ.

Disbelief-الكفر

1. Disbelief is disappointment [and failure].1

1ـ اَلْكُفْرُ خِذْلانٌ.

2. Counter disbelief with faith.

2ـ ضادُّوا الكُفْرَ بِالإيمانِ.

3. Disbelief is loss.

3ـ اَلكُفْرُ مَغْرَمٌ.

1. Or: Disbelief is abandonment [by Allah].

Restraint-الكفّ

1. Restraining yourself from that which others possess is one of the two generosities.

1ـ اَلْكَفُّ عَمّا في أيْدِي النّاسِ أحَدُ السَّخائَيْنِ.

3. Verily restraint during the confusion of misguidance is better than embarking on terrors.

2ـ إنَّ الكَفَّ عِنْدَ حَيْرَةِ الضَّلالِ خَيْرٌ مِنْ رُكُوبِ الأهْوالِ.

4. There is no piety like self-restraint.

3ـ لاوَرَعَ كَالكَفِّ.

Sufficiency-الكفاف

1. Being pleased with what is sufficient is better than striving for lavishness.

1ـ اَلرِّضا بِالكَفافِ خَيْرٌ مِنَ السَّعْيِ فِي الإسْرافِ.

2. Being pleased with what suffices leads to virtue.

2ـ اَلرِّضا بِالكَفافِ يُؤَدّي إلَى العَفافِ.

3. Blessed is the one who adorns himself with virtue and is satisfied with what suffices.

3ـ طُوبى لِمَنْ تَحَلّى بِالعَفافِ ورَضِيَ بِالكَفافِ.

4. One who is content with that which suffices is led by it towards virtue.

4ـ مَنِ اقْتَنَعَ بِالكَفافِ أدّاهُ إلَى العَفافِ.

5. One who limits himself to what suffices hastens comfort and lives in an abode of ease.

5ـ مَنِ اقْتَصَرَ عَلَى الكَفافِ تَعَجَّلَ الرّاحَةَ وتَبَوَّءَ خَفْضَ الدَّعَةِ.

6. No one can dispense with the need to seek his sustenance and that which he requires of provisions.

6ـ لا غِنى بِأحَد مِنَ الاِرْتيادِ، وقَدْرِ بَلاغِهِ مِنَ الزّادِ.

Recompense-المكافات

1. Extend your hand in recompense to the one who has done good to you, and if you are unable [to do this] then the very least you should do is thank him.

1ـ أطِلْ يَدَكَ في مُكافاةِ مَنْ أحْسَنَ إلَيْكَ، فَإنْ لَمْ تَقْدِرْ فَلا أقَلَّ مِنْ أنْ تَشْكُرَهُ.

2. Recompense is liberation.

2ـ اَلمُكافاةُ عِتْقٌ.

3. One who endeavours to recompense the good that is done to him has indeed recompensed it.

3ـ مَنْ هَمَّ أنْ يُكافِيَ عَلى مَعْرُوف فَقَدْ كافى.

4. One who does not recompense offence with favour is not from the noble-minded ones.

4ـ مَنْ لَمْ يُجازِ الإساءَةَ بِالإحْسانِ فَلَيْسَ مِنَ الكِرامِ.

5. Recompensing the wrongdoer with favour is from the perfection of faith.

5ـ مِنْ كَمالِ الإيمانِ مُكافاةُ المُسيءِ بِالإحْسانِ.

6. The most severely punished of all people is one who recompenses good with evil.

6ـ أشَدُّ النّاسِ عُقُوبَةً رَجُلٌ كافَئَ الإحْسانَ بِالإساءَةِ.

7. When your hand is short and unable to recompense [the one who does good to you] then lengthen your speech with gratitude.

7ـ إذا قَصُرَتْ يَدُكَ عَنِ المُكافاةِ فَأطِلْ لِسانَكَ بِالشُّكْرِ.

8. Return the stone from whence it came to you, for indeed evil is not repulsed except by evil.[1]

8ـ رُدَّ الحَجَرَ مِنْ حَيثُ جاءَكَ، فَإنَّهُ لايُرَدُّ الشَّرُّ إلاّ بِالشَّرِّ.

1. This is in situations where forgiveness and patience may bring greater harm.

Competence-الكفاية

1. One whose competence is good is loved by his sovereign.

1ـ مَنْ حَسُنَتْ كِفايَتُهُ أحَبَّهُ سُلْطانُهُ.

2. One who is raised [to a high rank] without competence is dropped without wrongdoing.

2ـ مَنْ رُفِعَ بِلا كِفايَة وُضِعَ بِلا جِنايَة.

3. One whose competence is good deserves [to be given] authority.

3ـ مَنْ أحْسَنَ الكِفايَةَ اِسْتَحَقَّ الوِلايَةَ.

Duty-التكليف

1. One who imposes upon you a duty that you are unable to bear has indeed asked you to disobey him.

1ـ مَنْ كَلَّفَكَ ما لاتُطيقُ فَقَدْ أفْتاكَ في عِصْيانِهِ.

2. Affectation is from the morals of the hypocrites.

2ـ اَلتَّكَلُّفُ مِنْ أخْلاقِ المُنافِقينَ.

3. Verily Allah, the Glorified, commanded His servants by choice and forbade them by warning. He made duties easy and did not impose difficult duties. For a little He gave plenty. He is not disobeyed out of defeat nor is He obeyed by force. He did not send prophets for sport, nor did He reveal the Book to the creation for amusement. *He did not create the Heavens and the earth in vain: That is a conjecture of the faithless. So woe to the faithless for the Fire.* 1

3ـ إنَّ اللّهَ سُبْحانَهُ أمَرَ عِبادَهُ تَخْييراً، وَنَهاهُمْ تَحْذيراً، وكَلَّفَ يَسيراً، ولَمْ يُكَلِّفْ عَسيراً، وأعْطَى عَلىَ القَليلِ كَثيراً، ولَمْ يُعْصَ مَغْلُوباً، ولَمْ يُطَعْ مُكْرَهاً،وَ لَمْ يُرْسِلِ الأنْبِياءَ لَعِباً، ولَمْ يُنْزِلِ الكِتابَ عَبَثاً، وما خَلَقَ السَّماواتِ والأرْضَ وما بَيْنَهُما باطِلاً، ذلِكَ ظَنُّ الَّذينَ كَفَرُوا فَوَيْلٌ لِلَّذينَ كَفَرُوا مِنَ النّارِ.

1. Q38:27

The speaker-المتكلّم

1. For every speaker there are times [and conditions where he is able to speak].

1ـ لِلْمُتَكَلِّمِ أَوْقاتٌ.

2. You have started flying while still a nestling and growling before coming of age.

2ـ لَقَدْ طِرْتَ شَكيراً، وَهَدَرْتَ صَقْباً(سَقْباً).

The ideal one-الكامل

1. The ideal [person] is one whose seriousness prevails over his jesting [and frivolity].

1ـ اَلْكامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

Perfection-الكمال

1. Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the needs of the seeker.

1ـ اَلْكَمالُ في ثَلاث، اَلصَّبْرُ عَلَى النَّوائِبِ، والتَّوَرُّعُ فِي المَطالِبِ، وَإِسْعافُ الطّالِبِ.

2. Perfection [of what is desired] is non-existent in this world.

2ـ اَلْكَمالُ فِي الدُّنيا مَفْقُودٌ.

3. You will never attain perfection until you rise above imperfection.

3ـ لَنْ تُدْرِكَ الكَمالَ حَتّى تَرْقى عَنِ النَّقْصِ.

4. From the perfection of a human being and the abundance of his merit is his own feeling of imperfection [in himself].

4ـ مِنْ كَمالِ الإنْسانِ ووُفُورِ فَضْلِهِ اِسْتِشْعارُهُ بِنَفْسِهِ النُّقْصانَ.

Plots-المكائد

1. One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault.

1ـ مَنْ لَمْ يَتَحَرَّزْ مِنَ المَكائِدِ، قَبْلَ وُقُوعِها لَمْ يَنْفَعْهُ الأسَفُ بَعْدَ هُجُومِها.

The sagacious-الكيّس

1. The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction.

1ـ اَلْكَيِّسُ أصْلُهُ عَقْلُهُ، ومُرُوءَتُهُ خُلْقُهُ،وَ دينُهُ حَسَبُهُ.

2. The sagacious person is one whose today is better than his yesterday and [one who] keeps blame away from himself [by not doing anything blameworthy].

2ـ اَلْكَيِّسُ مَنْ كانَ يَوْمُهُ خَيْراً مِنْ أمْسِهِ،وَعَقَلَ الذَمَّ عَنْ نَفْسِهِ.

3. The sagacious person is one who enlivens his virtues and kills off his vices by subduing his lust and his vain desires.

3ـ اَلْكَيِّسُ مَنْ أحْيا فَضائِلَهُ، وأماتَ رَذائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَواهُ.

4. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

4ـ اَلْكَيِّسُ مَنْ كانَ غافِلاً عَنْ غَيْرِهِ ولِنَفْسِهِ كَثيرِ التَّقاضي.

5. The sagacious person is one who controls the reins of his lustful desires.

5ـ اَلْكَيِّسُ مَنْ مَلَكَ عِنانَ شَهْوَتِهِ.

6. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

6ـ اَلْكَيِّسُ مَنْ تَجَلْبَبَ الحَياءَ، وادَّرَعَ الحِلْمَ.

7. The most sagacious person of all is one who loathes this world, cuts off his hope and aspiration from it, and turns his desire and expectation away from it.

7ـ أكْيَسُ الأكْياسِ مَنْ مَقَتَ دُنْياهُ، وقَطَعَ مِنْها أمَلَهُ ومُناهُ، وصَرَفَ عَنْها طَمَعَهُ وَرَجاهُ.

8. Verily the sagacious people are those who have loathing for this world and lower their eyes from its splendour; they turn their hearts away from it and yearn passionately for the everlasting abode.

8ـ إنَّ الأكْياسَ هُمُ الَّذينَ لِلدُّنْيا مَقَتُوا، وأعْيُنَهُمْ عَنْ زَهْرَتِها أغْمَضُوا، وَقُلُوبَهُمْ عَنْها صَرَفُوا، وبِالدّارِ الباقِيَةِ تَوَلَّهُوا.

9. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

9ـ إنَّ الكَيِّسَ مَنْ كانَ لِشَهْوَتِهِ مانِعاً، ولِنَزْوَتِهِ عِنْدَ الحَفيظَةِ واقِماً قامِعاً.

10. The sagacious person's friend is truth and his enemy is falsehood.

10ـ اَلْكَيِّسُ صَديقُهُ الحَقُّ وعَدُوُّهُ الباطِلُ.

11. Only he is sagacious who seeks forgiveness when he does wrong and regrets when he commits a sin.

11ـ إنَّمَا الْكَيِّسُ مَنْ إذا أساءَ اِسْتَغْفَرَ، وإذا أذْنَبَ نَدِمَ.

12. For the sagacious person there is admonition in everything.

12ـ لِلْكَيِّسِ في كُلِّ شَيْء إتِّعاظٌ.

13. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

13ـ اَلْكَيِّسُ تَقْوَى اللّهِ سُبْحانَهُ، وتَجَنُّبُ المَحارِمِ، وإصْلاحُ المَعادِ.

14. The most sagacious among you is the most pious among you.

14ـ أكْيَسُكُمْ أوْرَعُكُمْ.

15. The greatest sagacity is God-wariness.

15ـ اَكْيَسُ الكَيْسِ التَّقْوى.

16. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

16ـ عَزيمَةُ الكَيِّسِ وجِدُّهُ لإِصْلاحِ المَعادِ، والاِسْتِكْثارِ مِنَ الزّادِ.

17. The sagacious person is one who shortens his hopes.

17ـ اَلْكَيِّسُ مَنْ قَصَّرَ آمالُهُ.

18. The sagacious person is one who knows himself and is sincere in his actions.

18ـ اَلْكَيِّسُ مَنْ عَرَفَ نَفْسَهُ، وأَخْلَصَ أَعْمالَهُ.

19. It is a sufficient sagacity for a person to recognize his own flaws.

19ـ كَفى بِالمَرْءِ كَيْساً أَنْ يَعْرِفَ مَعائِبَهُ.

20. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

20ـ كَفى بِالمَرْءِ كَيْساً أَنْ يَقْتَصِدَ في مَ آرِبِهِ، ويُجْمِلَ في مَطالِبِهِ.

21. It is a sufficient sagacity for a person to overcome his vain desire and possess intelligence.

21ـ كَفى بِالمَرْءِ كَيْساً أَنْ يَغْلِبَ الهَوى، ويَمْلِكَ النُّهى.

22. It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling on the flaws of others] and be moderate in what he seeks.

22ـ كَفى بِالمَرْءِ كَيْساً أنْ يَقِفَ عَلى مَعائِبِهِ، ويَقْتَصِدَ في مَطالِبِهِ.

There is no God but Allah-لاإله إلاّ اللّه

1. 'There is no God but Allah' is the declaration of faith, the first step towards good deeds and acquiring the pleasure of the Most Merciful, and a means of repelling Satan.

1ـ لاإلهَ إلاّ اللّهُ عَزيمَةُ الإيمانِ، وفاتِحَةُ الإحْسانِ، ومَرْضاةُ الرَّحْمنِ، وَمَدْحَرَةُ الشَّيْطانِ.

Vileness-اللُّؤم

1. Vileness is preferring the love of wealth over the delight of praise and commendation.

1ـ اَللُّؤْمُ إيثارُ حُبِّ المالِ عَلى لَذَّةِ الحَمْدِ والثَّناءِ.

2. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

2ـ اَللُّؤْمُ مُضادٌّ لِسائِرِ الفَضائِل، وجامِعٌ لِجَميعِ الرَّذائِلِ والسَّوْءاتِ وَالدَّنايا.

3. The greatest vileness is praising the blameworthy.

3ـ أعْظَمُ اللُّؤْمِ، حَمْدُ المَذْمُومِ.

4. Vileness is the foundation of evil.

4ـ اَللُّؤْمُ أُسُّ الشَّرِّ.

5. Vileness is the accumulator of dispraise.

5ـ اَللُّؤْمُ جَمّاعُ المَذامِّ.

6. Vileness necessitates deceit.

6ـ اَللُّؤْمُ يُوجِبُ الغِشَّ.

7. Vileness is preferring wealth over people.

7ـ اَللُّؤْمُ إيثارُ المالِ عَلَى الرِّجالِ.

8. Vileness is ugly so do not make it your attire.

8ـ اَللُّؤْمُ قَبيحٌ فَلا تَجْعَلْهُ لُبْسَكَ.

9. Hastening punishment is one of the signs of vileness.

9ـ مِنْ عَلاماتِ اللُّؤْمِ تَعْجيلُ العُقُوبَةِ.

10. Betraying [one's] agreements is one of the signs of vileness.

10ـ مِنْ عَلاماتِ اللُّؤْمِ الغَدْرُ بِالمَواثيقِ.

11. Being a bad neighbour is from the signs of vileness.

11- مِنْ عَلامَةِ اللُّؤْمِ سُوءُ الجُوارِ.

12. Slandering the righteous is one of the ugliest vile traits.

12- مِنْ أقْبَحِ اللُّؤْمِ غَيْبَةُ الأخْيارِ.

13. It is from vileness for a person to preserve his wealth and sacrifice his dignity [instead].

13- مِنَ اللُّؤْمِ أنْ يَصُونَ الرَّجُلُ مالَهُ ويَبْذُلَ عِرْضَهُ.

14. It is from the greatest vileness for a man to protect himself while surrendering his wife.

14- مِنْ أعْظَمِ اللُّؤْمِ إحْرازُ المَرْءِ نَفْسَهُ وإسْلامُهُ عِرسَهُ.

15. Being ill-natured is from vileness.

15- مِنَ اللُّؤْمِ سُوءُ الخُلْقِ.

The vile-اللئيم

1. When the vile one attains a position above his status, his condition changes [for the worse].

1- اَللَّئِيمُ إذا بَلَغَ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ.

2. The vile one is harsh when he is approached entreatingly and becomes soft when he is berated.

2- اَللَّئِيمُ يَجْفُو إذَا اسْتُعْطِفَ، وَيَلِينُ إذا عُنِّفَ.

3. The vile person does not follow anyone except the one who is like him and he does not incline towards anyone but the one who is similar to him.

3ـ اَللَّئِيمُ لايَتْبَعُ إلاّ شَكْلَهُ، ولايَميلُ إلاّ إلى مِثْلِهِ.

4. No good is expected from a vile person, and no one is safe from his evil and secure from his ills.

4ـ اَللَّئِيمُ لايُرْجى خَيْرُهُ، ولايُسْلَمُ مِنْ شَرِّهِ، ولايُؤْمَنُ مِنْ غَوائِلِهِ.

5. The vile one dons the attire of dishonour and harms the freemen.

5ـ اَللَّئِيمُ يُدْرِعُ العارَ، ويُؤْذِي الأحْرارَ.

6. The vile one considers his favours as debts that he will demand repayment for [in the future].

6ـ اَللَّئِيمُ يَرى سَوالِفَ إحْسانِهِ دَيْناً لَهُ يَقْتَضيهِ.

7. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

7ـ اَللَّئِيمُ إذَا احْتاجَ إلَيْكَ أجفاكَ، وإذَا احْتَجْتَ إلَيْهِ عَنّاكَ.

8. Be cautious of the vile one when you honour him, and the depraved one when you bring him forward, and the lowly one when you raise him.

8ـ اِحْذَرِ اللَّئِيمَ إذا أكْرَمْتَهُ، وَالرَّذْلَ إذا قَدَّمْتَهُ، والسِّفْلَةَ إذا رَفَعْتَهُ.

9. The vile one spares no effort in seeking evil vengeance for the wrong that has been done to him.

9ـ اَللَّئِيْمُ يُعْلي هِمَّتَهُ فيما جُنِيَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاةِ.

10. Beware of depending on the vile one, for indeed he forsakes the one who depends on him.

10ـ إيّاكَ أنْ تَعْتَمِدَ عَلَى اللَّئْيمِ، فَإنَّهُ يَخْذُلُ مَنِ اعْتَمَدَ عَلَيْهِ.

11. The most difficult objective is seeking that which is in the possession of the vile ones.

11ـ أصْعَبُ المَرامِ طَلَبُ ما في أيْدِي اللِّئامِ.

12. The vile ones are the most patient physically [but are weakest in spirit].

12ـ اللِّئامُ أصْبَرُ أجْساداً.

13. The vile one has no magnanimity.

13ـ اَللَّئِيمُ لامُرُوَّةَ لَهُ.

14. The vile person is never ashamed.

14ـ اَللَّئِيمُ لايَسْتَحْيي.

15. The vile person is one who puts a lot of obligation [on others when he does any good to them].

15ـ اَللَّئِيمُ مَنْ كَثُرَ اِمْتِنانُهُ.

16. The vile one is such that when he has the power, he commits atrocities and when he makes a promise, he breaks it.

16- اَللَّئِيمُ إذا قَدَرَ أفْحَشَ، وإذا وَعَدَ أخْلَفَ.

17. The vile one is such that when he gives, he does begrudgingly and when he is given something, he is ungrateful.

17- اَللَّئِيمُ إذا أعْطى حَقَدَ، وإذا أُعْطِيَ جَحَدَ.

18. When you come upon vile [and miserly] people then give the excuse of fasting [so that you may leave them without partaking of a meal].

18- إذا حَلَلْتَ بِاللِّئامِ، فَاعْتَلِلْ بِالصِّيامِ.

19. When the vile one attains a position above his status, his condition changes [for the worse].

19- إذا بَلَغَ اللَّئيمُ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ.

20. When the vile one increases his reverence for you then increase your scorn for him.

20- إذا زادَكَ اللَّئيمُ إجْلالاً فَزِدْهُ إذْلالاً.

21. The authority of a vile person manifests his evil traits and flaws.

21- دَوْلَةُ اللَّئيمِ تَكْشِفُ مَساوِيَهُ ومَعايِبَهُ.

22. The dominion of the vile is the humiliation of the honourable.

22- دَوْلَةُ اللِّئامِ مَذَلَّةُ الكِرامِ.

23. The ascendency the vile ones is from the calamities of the times.

23ـ دُوَلُ اللِّئامِ مِنْ نَوائِبِ الأيّامِ.

24. The one who seeks good from vile people is deprived of it.

24ـ طالِبُ الخَيْرِ مِنَ اللِّئامِ مَحْرُومٌ.

25. The triumph of a vile person leads to destruction.

25ـ ظَفَرُ اللَّئيمِ يُرْدي.

26. The triumph of vile people leads to haughtiness and defiance.

26ـ ظَفَرُ اللِّئامِ تَجَبُّرٌ، وطُغْيانٌ.

27. The shadow [and patronage] of the vile ones is [an] endemic adversity.

27ـ ظِلُّ اللِّئامِ نَكِدٌ وَبِيٌّ.

28. The habit of vile people is to repay good with evil.

28ـ عادَةُ اللِّئامِ اَلمُكافاةُ بِالقَبيحِ عَنِ الإحْسانِ.

29. The habit of vile people is denial [the blessings they have been given].

29ـ عادَةُ اللِّئامِ الجُحُودُ.

30. The habit of vile people is ugly slander [and backbiting].

30ـ عادَةُ اللِّئامِ قُبْحُ الوَقيعَةِ.

31. Harming honourable and liberated people is the habit of the vile and ignorant ones.

31ـ عادَةُ اللِّئامِ والأغْمارِ أذِيَّةُ الكِرامِ والأحْرارِ.

32. The honour of a vile person is humiliation and the deviation of the intellect is the worst deviation.

32ـ عِزُّ اللَّئيمِ مَذَلَّةٌ، وضَلالُ العَقْلِ أشَدُّ ضِلَّة.

33. Flee as far as you can from the foolish, vile one.

33ـ فِرُّوا كُلَّ الفِرارِ مِنَ اللَّئيمِ الأحْمَقِ.

34. The poverty of the honourable one is better than the wealth of the vile one.

34ـ فاقَةُ الكَريمِ أحْسَنُ مِنْ غَناءِ اللَّئيمِ.

35. Absence of vile people is a [source of] comfort for the people.

35ـ فَقْدُ اللِّئامِ راحَةُ الأنامِ.

36. Every time the rank of a vile person is raised, the people around him diminish, whereas the honourable one is the opposite of this.

36ـ كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئيمِ نَقَصَ النّاسُ عِنْدَهُ، والكَريمُ ضِدُّ ذلِكَ.

37. One who is vile, [the occasion of] his birth is evil.

37ـ مَنْ لَؤُمَ ساءَ ميلادُهُ.

38. One who needs something from the vile ones has indeed been forsaken.

38ـ مَنْ كانَتْ لَهُ إلَى اللِّئامِ حاجَةٌ فَقَدْ خُذِلَ.

39. Hard-heartedness is from the traits of the vile ones.

39ـ مِنَ اللِّئامِ تَكُونُ القَسْوَةُ.

40. The one who accompanies vileness is censured.

40ـ مُصاحِبُ اللُّؤْمِ مَذْمُومٌ.

41. The withholding of the honourable one is better than the granting of the vile one.

41ـ مَنْعُ الكَريمِ أحْسَنُ مِنْ إعْطاءِ اللَّئيمِ.

42. The vile one is recognized by [his] evil action, ugly character and blameworthy miserliness.

42ـ يُسْتَدَلُّ عَلَى اللَّئيمِ بِسُوءِ الفِعْلِ، وقُبْحِ الخُلْقِ،وَ ذَميمِ البُخْلِ.

43. The practice of the vile ones is denial.

43ـ سُنَّةُ اللِّئامِ الجُحُودُ.

Confusion-اللَّبْس

1. There is nothing after clarification but confusion.

1ـ ما بَعْدَ التَّبْيينِ إلاّ اللَّبْسُ.

Milk-اللبن

1. Milk is one of the two meats.

1ـ اَللَّبَنُ أحَدُ اللَّحْمَيْنِ.

The stubborn-اللَّجُوج

1. The stubborn one has no [valid] opinion.

1ـ اَللَّجُوجُ لارَأْيَ لَهُ.

2. The stubborn one has no planning.

2ـ لَيْسَ لِلَجُوج تَدْبيرٌ.

3. Never argue with a stubborn person in a gathering.

3ـ لاتُمارِيَنَّ اللَّجُوجَ في مَحْفِل.

4. A stubborn person has no [valid] opinion.

4ـ لارَأْيَ لِلَجُوج.

Stubbornness-اَللَّجاج

1. Stubbornness causes its rider to stumble.

1ـ اَللَّجاجُ يَكْبُو بِراكِبِهِ.

2. Stubbornness gives rise to hostilities and kindles rancour in the hearts.

2ـ اَللَّجاجُ يُنْتِجُ الحُرُوبَ، ويُوغِرُ القُلُوبَ.

3. Stubbornness is the most harmful of all things in this life and the next.

3ـ اَللَّجاجُ أكْثَرُ (أكْبَرُ) الأشْياءِ مَضَرَّةً فِي العاجِلِ والآجِلِ.

4. Beware of blameworthy stubbornness, for indeed it provokes hostilities.

4ـ إيّاكَ ومَذْمُومَ اللَّجاجِ، فَإنَّهُ يُثيرُ الحُرُوبَ.

5. Stubbornness is ill-fated.

5 ـ اَللَّجاجُ شُؤْمٌ.

6. Stubbornness is the seed of evil.

6 ـ اَللَّجاجُ بَذْرُ الشَّرِّ.

7. Stubbornness tarnishes the soul.

7ـ اَللَّجاجُ يَشينُ النَّفْسَ.

8. Stubbornness is the provoker of hostilities.

8 ـ اَللَّجاجُ مَثارُ الحُرُوبِ.

9. Stubbornness causes its rider to fall off.

9ـ اَللَّجاجُ يَنْبُو بِراكِبِهِ.

10. Stubbornness is the symbol of destruction [and ruin].

10ـ اَللَّجاجُ عُنْوانُ العَطَبِ.

11. Stubbornness is followed by detriment.

11ـ اَللَّجاجُ يَعْقِبُ الضُّرَّ.

12. Stubbornness corrupts opinion.

12ـ اَللَّجاجُ يُفْسِدُ الرَّأْيَ.

13. Stubbornness brings to a person that which he is not in need of.

13ـ اَللَّجاجَةُ تُورِثُ مالَيْسَ لِلْمَرْءِ إلَيْهِ حاجَةٌ.

14. The fruit of stubbornness is ruin.

14ـ ثَمَرَةُ اللَّجاجِ العَطَبُ.

15. The rider of stubbornness is exposed to affliction.

15ـ راكِبُ اللَّجاجِ مُتَعَرِّضٌ لِلْبَلاءِ.

16. Stubbornness is the cause of turmoil [and war].

16ـ سَبَبُ الهِياجِ اَللَّجاجُ.

17. Stubbornness may bring about that which a person is not in need of.

17ـ قَدْ تُورِثُ اللَّجاجَةُ ما لَيْسَ لِلْمَرْءِ إلَيْهِ حاجَةٌ.

18. There is no mount more insubordinate than stubbornness.

18ـ لامَرْكَبَ أجْمَحُ مِنَ اللَّجاجِ.

Importunity-الإلحاح

1. Importunity is an inviter of deprivation.

1ـ اَلاْلْحاحُ داعِيَةُ الحِرْمانِ.

2. Importunity is enough as a [reason for] deprivation.

2ـ كَفى بِالإلْحاحِ مَحْرَمَةً.

3. Excessive importunity leads to refusal.

3ـ كَثْرَةُ الإلْحاحِ تُوجِبُ المَنْعَ.

4. The excessive importunity of a man leads to his deprivation.

4ـ كَثْرَةُ إلْحاحِ الرَّجُلِ تُوجِبُ حِرْمانَهُ.

5. One whose importunity increases gets deprived.

5ـ مَنْ كَثُرَ إلْحاحُهُ حُرِمَ.

6. One who is importunate in asking irritates [people].

6ـ مَنْ أَلَحَّ فِي السُّؤالِ أَبْرَمَ.

7. One who is importunate in asking gets deprived.

7ـ مَنْ أَلَحَّ فِي السُّؤالِ حُرِمَ.

8. One who is importunate in his asking invites his own deprivation.

8ـ مَنْ أَلَحَّ في سُؤالِهِ دَعا إلى حِرْمانِهِ.

Important events-الملاحم

1. One who understands the times [in which he lives] does not neglect to prepare [for what is to come].

1ـ مَنْ عَرَفَ الأيّامَ لَمْ يَغْفُلْ عَنِ الاِسْتِعْدادِ.

2. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

2ـ مَنْ أقْعَدَتْهُ نِكايَةُ الأيّامِ أقامَتْهُ مَعُونَةُ الكِرامِ.

3. How quick the hours pass in the day and how fast the days pass in the month and how quick the months pass in the year and how fast the years pass in the lifetime!

3ـ ما أسْرَعَ السّاعاتِ في الأيّامِ وأسْرَعَ الأيّامَ في الشُّهُورِ وأسْرَعَ الشُّهُورَ فِي السَّنَةِ وأَسْرَعَ السَّنَةَ فِي العُمْرِ.

4. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

4ـ اَلأيّامُ صَحائِفُ آجالِكُمْ فَخَلِّدُوها (فَجَلِّدُوها) أحْسَنَ أعْمالِكُمْ.

5. Hours are the lurking place of banes.

5ـ اَلسّاعاتُ مُكْمَنُ الآفاتِ.

6. Hours plunder lifetimes.

6ـ السّاعاتُ تَنْهَبُ الأعْمارَ (الآجالَ)،.

7. The passing of days brings the benefit of experiences.

7ـ اَلأيّامُ تُفيدُ التَّجارِبَ.

8. Hours diminish lifetimes.

8ـ اَلسّاعاتُ تُنَقِّصُ الأعْمارَ.

9. The passing of days reveals the hidden secrets.

9ـ اَلأيّامُ تُوضِحُ السَّرائِرَ الكامِنَةَ.

10. Verily you are only [the sum total of] a fixed number of days, and every day that passes you by takes a piece of you with it, so reduce your desires and be moderate in your earning.

10ـ إنَّما أنْتَ عَدَدُ أيّام فَكُلُّ يَوْم يَمْضي عَلَيْكَ يَمْضي بِبَعْضِكَ، فَخَفِّضْ في الطَّلَبِ، وأجْمِلْ فِي المُكْتَسَبِ.

11. Verily the previous generations were only wiped out by the alternation of movements and stillness.

11ـ إنَّما أبادَ القُرُونَ تَعاقُبُ الحَرَكاتِ والسُّكُونِ.

12. The early morning hours of Saturdays and Thursdays are a blessing.

12ـ بَكْرُ السَّبْتِ والخَميسِ بَرَكَةٌ.

13. The era of the just [ruler] is the best of eras.

13ـ زَمانُ العادِلِ خَيْرُ الأزْمِنَةِ.

14. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

14- إنَّ أوْقاتَكَ أجْزاءُ عُمْرِكَ، فَلا تُنفِدْ(فَلا تُنْفِذْ) لَكَ وَقْتاً إلاّ فيما يُنْجيكَ (في غَيْرِما يُنجيكَ).

15. In every instance there is an action [that should be performed].

15- في كُلِّ وَقْت عَمَلٌ.

16. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

16- يَأْتي عَلَى النّاسِ زَمانٌ لايَبْقى مِنَ القُرْآنِ إلاّ رَسْمُهُ، ولامِنَ الإسْلامِ إلاّ اسْمُهُ، مَساجِدُهُمْ يَوْمَئِذ عامِرَةٌ مِنَ البُنى (البِناءِ)، خالِيَةٌ (خرّابٌ)عَنِ الهُدى.

17. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with near relatives as an obligation and worship as a means of gaining superiority over people. Vain desires will overcome them and guidance will disappear from among them.

17- يَأْتي عَلَى النّاسِ زَمانٌ لايُقَرَّبُ فيهِ إلاّ الماحِلُ، ولايُسْتَظْرَفُ فيهِ إلاّ الفاجِرُ، ولايُضَعَّفُ فيهِ إلاّ المُنْصِفُ، يَعُدُّونَ الصَّدَقَةَ غُرْماً، وصِلَةَ الرَّحِمِ مَنّاً، والعِبادَةَ اسْتَطالَةً عَلَى النّاسِ، ويَظْهَرُ عَلَيْهِمُ الهَوى، ويَخْفى بَيْنَهُمُ الهُدى.

18. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

18- هَدَرَ فَنيقُ الباطِلِ بَعْدَ كَظُوم، وصالَ الدَّهْرُ صِيالَ السَّبُعِ العَقُورِ.

19. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur'an just as Muhammad (s) began [conveying to you] its revelation, this is the decree from the Most Merciful upon you in the end of days.

19ـ وَالَّذي فَلَقَ الحَبَّةَ، وبَرِيَ النَّسَمَةَ، لَيَظْهَرَنَّ عَلَيْكُمْ قَوْمٌ، يَضْرِبُونَ الْهامَ عَلى تَأوِيلِ القُرْآنِ كَما بَدَأَكُمْ مُحَمَّدٌ عَلى تَنْزِيلِهِ، ذلِكُمْ حُكْمٌ مِنَ الرَّحْمنِ عَلَيْكُمْ في آخِرِ الزَّمانِ.

20. Do not plunge into the surge (or fire) of sedition that comes your way, and move away from its path while opening up the middle of the road for it [to pass].

20ـ لاتَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ(نارِ) الفِتْنَةِ وأميطُوا عَنْ سَنَنِها، وَخَلُّوا قَصْدَ السَّبيلِ لَها.

21. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur'an when they turn the Qur'an towards their opinions.

21ـ يَعْطِفُ الهَوى عَلَى الهُدى إذا عَطَفُوا الهُدى عَلَى الهَوى، ويَعْطِفُ الرَّأْيَ عَلَى القُرْآنِ إذا عَطَفُواالقُرآنَ عَلَى الرَّأْيِ.

22. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

22ـ نَسِيتُمْ ما ذُكِّرْتُمْ، وأَمِنْتُمْ ما حُذِّرْتُمْ فَتاهَ عَلَيْكُمْ رَأْيُكُمْ، وتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ.

23. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

23 ـ هَلْ تَنْظُرُ (تُبْصِرُ) إلاّ فَقيراً يُكابِدُ فَقْراً، أوْ غَنِيّاً بَدَّلَ نِعَمَ اللّهِ كُفْراً، أوْ بَخيلاً اِتَّخَذَ البُخْلَ بِحَقِّ اللّهِ وَفْراً أوْ مُتَمَرِّداً، كَأنَّ بِأُذُنَيْهِ عَنْ سَماعِ (سَمْعِ المَواعِظِ) الحِكْمَةِ وَقْراً.

24. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

24ـ وَالَّذي بَعَثَ مُحَمَّداً صلَّى اللّه عليه وآله وسلَّم بالحَقّ لَتُبَلْبَلُنَّ بَلْبَلَةً، ولَتُغَرْبَلُنَّ غَرْبَلَةً، وَلَتُساطُنَّ سَوْطَ القِدْرِ، حَتّى يَعْلُوَ أسْفَلُكُمْ أعْلاكُمْ، وأعْلاكُمْ أسْفَلَكُمْ، وَلَيَسْبِقُنَّ سابِقُونَ، كانُوا قَصَّرُوا، ولَيُقَصِّرَنَّ سابِقُونَ كانُوا سَبَقُوا.

25. The masses are not reformed except by justice.

25ـ اَلرَّعِيَّةُ لايُصْلِحُها إلاّ العَدْلُ.

26. It was said to him (‘a): Verily nothing can reform the people of Kufa except the sword. To this he (‘a) replied: If nothing but my destruction reforms them then may Allah not reform them!

26ـ قيلَ لَهُ ـ عَلَيْهِ السّلامُ ـ: إنَّ أهْلَ الكُوفَةِ لايُصْلِحُهُمْ إلاّ السَّيْفُ، فَقالَ ـعَلَيْهِ السّلام ـ: إنْ لَمْ يُصْلِحْهُمْ إلاّ إفْسادي فَلا أصْلَحَهُمُ اللّهُ.

27. The bane of the masses is disobedience [to the rightful ruler].

27ـ آفَةُ الرَّعِيَّةِ مُخالَفَةُ الطّاعَةِ.

28. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

28ـ كَمْ مِنْ ذي ثَرْوَة خَطير صَيَّرَهُ الدَّهْرُ فَقيراً حَقيراً.

29. How will you remain in your current state when time is [in the process of] transforming you?!

29ـ كَيْفَ تَبْقى عَلى حالَتِكَ والدَّهْرُ في إحالَتِكَ؟!

30. One who blames [the vicissitudes of] time, his blame will be lengthy.

30ـ مَنْ عَتَبَ عَلَى الدَّهْرِ طالَ مَعْتَبُهُ.

31. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

31ـ ما قالَ النّاسُ لِشَيْء طُوْبى إلاّ وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوء.

32. Verily you are [living] in an age when those who speak about the truth are few, and tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are deviants. Their young do not respect the elderly and their rich do not support the poor.

32ـ إنَّكُمْ في زَمان اَلْقائِلُ فيهِ بالحَقّ قَليلٌ، واللِّسانُ فيهِ عَن الصِّدْقِ كَليلٌ، واللاّزِمُ فيهِ لِلْحَقّ ذَليلٌ، أهْلُهُ مُتَعَكِّفُونَ عَلَى العِصْيانِ، مُصْطَلِحُونَ عَلَى الإدْهانِ، فَتاهُمْ عارِمٌ، وشَيْخُهُمْ آثِمٌ، وعالِمُهُمْ مُنافِقٌ، وقاريهِمْ مُمارِقٌ، لايُعَظِّمُ صَغيرُهُمْ كَبيرَهُمْ، ولايَعُولُ غِنِيُّهُمْ فَقيرَهُمْ.

33. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of repudiating me.

33ـ إنَّكُمْ سَتُعْرَضُونَ عَلى سَبّي والبَرائَةِ مِنّي، فَسُبُّوني، وإيّاكُمْ والبَرائَةَ مِنّي.

34. We have come upon an age of intransigence and an era of ingratitude. In it the good-doer is counted as an evil-doer and the unjust increases in his insolence.

34ـ قَدْ أصْبَحْنا في زَمان عَنُود، ودَهْر كَنُود، يُعَدُّ فيهِ المُحْسِنُ مُسيئاً، ويَزْدادُ الظّالِمُ فيهِ عُتُوّاً.

35. The people may become brothers in wickedness and desert one another in religion, and [they may] love each other over falsehood and hate each other over the truth.

35ـ قَدْ تَواخَي النّاسُ عَلَى الفُجُورِ، وتَهاجَرُوا عَلَى الدّينِ، وتَحابَبُوا عَلَى الكِذْبِ، وتَباغَضُوا عَلَى الصِّدْقِ.

36. So fear Allah with the fearing of one whose body has become fatigued by fright, and who has been kept awake from his little sleep by his night worship, and who has been made thirsty in the heat of his days by hope [of attaining nearness to Allah].

36 ـ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ أنْصَبَ الخَوْفُ بَدَنَهُ، وأسْهَرَ التَّهَجُّدُ غِرارَ نَوْمِهِ، وأظْمَأَ الرَّجاءُ هَواجِرَ يَوْمِهِ.

37. How amazing it is; and why would I not be amazed by the mistake of this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

37ـ فَيا عَجَبا ومالِيَ لاأعْجَبُ مِنْ خَطاءِ هذِهِ الأُمَّةِ (الفِرَقِ) عَلَى اخْتِلاف حُجَجِها في دِياناتِها (دينِها)، لايَقْتَصُّونَ أثَرَ نَبِيّ، ولايَقْتَدُونَ بِعَمَلِ وَصِيّ، ولايُؤْمِنُونَ بِغَيْب، ولايَعِفُّونَ عَنْ عَيْب، يَعْمَلُونَ فِي الشُّبَهاتِ، وَيَسيرُونَ فِي الشَّهَواتِ،

اَلْمَعْرُوفُ فيهِمْ ما عَرَفُوا، والمُنْكَرُ عِنْدَهُمْ ما أَنْكَرُوا، مَفْزَعُهُمْ فِي المُعْضَلات إلى أَنْفُسِهِمْ، وتَعْوِيلُهُمْ فِي المُبْهَمات عَلى آرائِهِمْ، كَأَنَّ كُلاًّ (كُلُّ امْرئ) مِنْهُمْ إمامُ نَفْسِهِ، قَدْ أَخَذَ فيما يَرى بِغَيْرِ وَثيقات بَيِّنات، وَلا أَسْباب مُحْكَمات.

38. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

38ـ قَدْ صِرْتُمْ بَعْدَ الهِجْرَةِ أَعْراباً، وبَعْدَ المُوالاةِ أَحْزاباً.

39. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the Day of Resurrection] and cause others to forget have remained behind.

39ـ قَدْ ذَهَبَ مِنْكُمْ الذّاكِرُونَ، والمُتَذَكِّرُونَ، وَبَقِيَ النّاسُونَ وَالمُتَناسُونَ.

40. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

40ـ قَدْ قادَتْكُمْ أزِمَّةُ الحَيْنِ، واسْتَغْلَقَتْ عَلى قُلُوبِكُمْ أَقْفالُ الرَّيْنِ.

41. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

41ـ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ ورَفْضِ الآجِلِ.

42. Indeed the religion of one among you has become like the licking of his tongue, [or like] the hobby that is pursued by one who is free from his work and has gained the approval of his master.

42ـ قَدْ صارَ دينُ أَحَدِكُمْ لُعْقَةً عَلى لِسانِهِ، صَنيعَ مَنْ فَرَغَ مِنْ عَمَلِهِ، وَأَحْرَزَ رِضى سَيِّدِهِ.

43. They have plunged into the seas of temptations and have taken to innovation rather than following the practices of the Prophet, and they have gone deep into ignorance while abandoning knowledge.

43ـ قَدْ خاضُوا بِحارَ الفِتَنِ، وأخَذُوا بِالبِدَعِ دُونَ السُّنَنِ، وتَوَغَّلُوا الجَهْلَ، واطَّرَحُوا العِلْمَ.

44. Do not lose hope in time when it withholds, and do not rely upon it when it gives, and always be extremely cautious of it.

44ـ لاتَيْأَسْ مِنَ الزَّمانِ إذا مَنَعَ، ولاتَثِقْ بِهِ إذا أعْطى، وكُنْ مِنْهُ عَلى أعْظَمِ الحَذَرِ.

45. Verily time will pass for those who remain [in this world] just as it passed for those gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its companion is never separated from hardship, annihilation, pillage and war.

45ـ إنَّ الدَّهْرَ يَجْري بِالباقينَ، كَجَرْيِهِ بِالماضينَ، ما يعُودُ ما قَدْ وَلّى، وَلايَبْقى سَرْمَداً ما فيهِ، آخِرُ فِعالِهِ كَأوَّلِهِ، مُتَسابِقَةٌ أُمُورُهُ مُتَظاهِرَةٌ أعْلامُهُ، لايَنْفَكُّ مُصاحِبُهُ مِنْ عَناء وفَناء وسَلَب وحَرَب.

46. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

46ـ إنَّ الدَّهْرَ مُوتِرٌ قَوْسَهُ، لاتَخْطي سِهامُهُ ولاتُؤْسى جِراحُهُ، يَرْمِي الصَّحيحَ بِالسَّقَمِ، والنّاجِيَ بِالعَطَبِ.

47. Time is responsible for the separation of loved ones.

47ـ الدَّهْرُ مُوَكَّلٌ بِتَشْتيتِ الأُلاّفِ.

48. An hour of humiliation is not compensated for by a lifetime of honour.

48ـ ساعَةُ ذُلّ لاتَفي بِعِزِّ الدَّهْرِ.

49. Be flexible with time when it submits itself to you and do not put anything in danger out of hope for gaining more [than it].

49ـ ساهِلِ الدَّهْرِ ما ذَلَّ لَكَ قُعُودُهُ ولاتُخاطِرْ بِشَيْء رَجاءَ أَكْثَرَ مِنْهُ.

50. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

50ـ قَدْ أَوْجَبَ الدَّهْرُ شُكْرَهُ عَلى مَنْ بَلَغَ سُؤْلَهُ.

51. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

51ـ اَلدَّهْرُ يُخْلِقُ الأَبْدانَ، ويُجَدِّدُ الآمالَ، ويُدْنِى المَنِيَّةَ، ويُباعِدُ الأُمْنِيَّةَ.

52. Time consists of two days: a day for you and a day against you, so when it is for you then do not become vain and ungrateful, and when it is against you then have patience.

52ـ اَلدَّهْرُ يَوْمانِ: يَوْمٌ لَكَ، ويَومٌ عَلَيْكَ، فَإذاكانَ لَكَ فَلا تَبْطَرْ، وإذا كانَ عَلَيْكَ فَاصْطَبِرْ.

53. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

53ـ اَلدَّهْرُ ذُو حالَتَيْنِ: إبادَة وإفادَة، فَما أبادَهُ فَلا رَجْعَةَ لَهُ، وما أفادَهُ فَلا بَقاءَ لَهُ.

54. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter

who has not [and cannot be] fought.

54ـ إنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُوم، ومُحْتَكِمٌ غَيْرُ ظَلُوم، ومُحارِبٌ غَيْرُ مَحْرُوب.

55. One who resists time is compelled by it and one who submits to it is not safe [from it].

55ـ مَنْ عانَدَ الزَّمانَ أرْغَمَهُ،وَ مَنِ اسْتَسْلَمَ إلَيْهِ لَمْ يَسْلَمْ.

56. The age of the tyrant [ruler] is the worst of ages.

56ـ زَمانُ الجائِرِ شَرُّ الأزْمِنَةِ.

57. Every day is driving towards its morrow.

57ـ كُلُّ يَوْم يَسُوقُ إلى غَدِهِ.

58. Calamities are born from the passage of time.

58ـ مِنَ السّاعاتِ تَوَلُّدُ الآفاتِ.

59. There is no guarantee on time.

59ـ لا ضَمانَ عَلَى الزَّمانِ.

60. One is neither safe from the passage of time nor secure from the calamities of the days.

60 ـ لايَأمَنُ أحَدٌ صُرُوفَ الزَّمانِ، ولايَسْلَمُ مِنْ نَوائِبِ الأيّامِ.

61. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

61ـ يَنْبَغي لِمَنْ عَرَفَ الزَّمانَ أنْ لايَأمَنَ الصُّرُوفَ والغِيَرَ.

62. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

62ـ اَلطّاعَةُ جُنَّةُ الرَعِيّةِ والعَدْلُ جُنَّةُ الدُّوَلِ.

63. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

63ـ فَالقُلُوبُ لاهِيَةٌ مِنْ رُشْدِها، قاسِيَةٌ عَنْ حَظِّها، سالِكَةٌ في غَيْرِ مِضْمارِها، كَأنَّ المَعْنِيَّ سِواها،وَكَأنَّ الحَظَّ في إحْرازِ دُنْياها.

64. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

64ـ فَيا لَها مَواعِظَ شافِيَةً لَوْ صادَفَتْ قُلُوباً زاكِيَةً وأسْماعاً واعِيَةً، وَآراءً عازِمَةً.

65. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

65ـ مِنْهُمْ تَخْرُجُ الفِتْنَةُ، وإلَيْهِمْ تَأْوِى الخَطيئَةُ، يَرُدُّونَ مَنْ شَذَّ عَنْها فيها، ويَسُوقُونَ مَنْ تَأَخَّرعَنْها إلَيْها.

66. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

66ـ فَلَئِنْ أمَرَ الباطِلُ لَقَديماً فَعَلَ، وَلَئِنْ قَلَّ الحَقُّ لَرُبَّما ولَعَلَّ، لَقَلَّما أدْبَرَ شَيْءٌ فَأدْبَرَ.

67. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

67ـ قَدْ ظَهَرَ أهْلُ الشَّرِّ، وبَطَنَ أهْلُ الخَيْرِ، وَفاضَ الكِذْبُ، وغاضَ الصِّدْقُ.

68. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

68ـ قَدِ اِسْتَدارَ الزَّمانُ كَهَيْئَتِه يَوْمَ خَلَقَ السَّمواتِ وَالأرْضَ.

69. The abominable has become so rampant that the shame one feels from it has reduced.

69ـ قَدْ كَثُرَ القَبيحُ حَتّى قَلَّ الحَياءُ مِنْهُ.

70. Dishonesty has increased so much that there are only few who can [now] be trusted.

70ـ قَدْ كَثُرَ الكِذْبُ حَتّى قَلَّ مَنْ يُوثَقُ بِهِ.

71. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

71ـ مالي أراكُمْ أشْباحاً بِلا أرْواح، وأرْواحاً بِلا فَلاح، ونُسّاكاً بِلا صَلاح، وَتُجّاراً بِلا أرْباح.

72. Time betrays its companion and does not please the one who blames it.

72ـ اَلزَّمانُ يَخُونُ صاحِبَهُ ولايَسْتَعْتِبُ لِمَنْ عاتَبَهُ.

73. When the epoch becomes corrupt, the wicked gain mastery [over the people].

73ـ إذا فَسَدَ الزَّمانُ سادَ اللِّئامُ.

74. In time there are vicissitudes (or lessons [to be learnt]).

74ـ فِي الزَّمانِ اَلْغِيَرُ (اَلْعِبَرُ).

75. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

75ـ مَنْ تَشاغَلَ بِالزَّمانِ شَغَلَهُ.

76. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

76ـ مَنْ أمِنَ الزَّمانَ خانَهُ، ومَنْ أعْظَمَهُ أهانَهُ.

Insults-الملاحات

1. Whoever insults [and disputes with] the people, his enemies increase.

1ـ مَنْ لاحَى الرِّجالَ كَثُرَ أعْدائُهُ.

Pleasure and delight-اللّذة

1. Pleasure distracts.

1ـ اَللَّذَّةُ تُلْهي.

2. Pleasures are corrupters.

2ـ اَللَّذّاتُ مُفْسِداتٌ.

3. Pleasures are woes.

3ـ اَللَّذّاتُ آفاتٌ.

4. The root of [all] woes is being distracted by [worldly] pleasures.

4ـ رَأْسُ الآفاتِ الوَلَهُ بِاللَّذّاتِ.

5. Many a pleasure has death [hidden] in it.

5ـ رُبَّ لَذَّة فيها الحِمامُ.

6. Few are those who are enticed by pleasures but that their destruction is caused by it.

6ـ قَلَّ مَنْ غَرِىَ بِاللَّذّاتِ إلاّ كانَ بِها هَلاكُهُ.

7. How many a vile pleasure has prevented one from [attaining] lofty stations.

7ـ كَمْ مِنْ لَذَّة دَنِيَّة مَـنَعَتْ سَنِيَّ دَرَجات.

8. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

8ـ مَا الْتَذَّ أَحَدٌمِنَ الدُّنْيا لَذَّةً إلاّ كانَتْ لَهُ يَوْمَ القِيمَةِ غُصَّةً.

9. There is no good in a pleasure that does not last.

9ـ لاخَيْرَ في لَذَّة لاتَبْقى.

10. There is no pleasure in transient desires.

10ـ لالَذَّةَ في شَهْوَة فانِيَة.

11. The pleasure of disobedience is not worth the chastisement of hellfire.

11ـ لاتَفي لَذَّةُ المَعْصِيَةِ بِعِقابِ النّارِ.

12. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

12ـ لاتَقُومُ حَلاوَةُ اللَّذَّةِ بِمَرارَةِ الآفاتِ.

13. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

13ـ لاتُوازي لَذَّةُ المَعْصِيَةِ فُضُوحَ الآخِرَةِ وأَليمَ العُقُوباتِ.

14. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

14ـ لاخَيْرَ في لَذَّة تُوجِبُ نَدَماً، وشَهْوَة يُعْقِبُ أَلَماً.

15. With every pleasure remember its [eventual] end, and with every blessing [recall] its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving of distress and attainment of aspirations.

15ـ أُذْكُرْ مَعَ كُلّ لَذَّة زَوالَها، ومَعَ كُلّ نِعْمَة اِنْتِقالَها، وَمَعَ كُلّ بَلِيَّة كَشْفَها، فَإِنَّ ذلِكَ أَبْقى لِلنِّعْمَةِ، وأَنْفى لِلشَّهْوَةِ، وأَذْهَبُ لِلْبَطَرِ، وأَقْرَبُ إِلَى الفَرَجِ، وَأَجْدَرُ بِكَشْفِ الغُمَّةِ ودَرْكِ المَأْمُولِ.

The tongue-اللسان

1. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

1ـ اَللِّسانُ مِعْيارٌ أَرْجَحَهُ العَقْلُ، وأَطاشَهُ الجَهْلُ.

2. Safeguard your tongue just as you treasure your gold and your money.

2ـ أُخْزُنْ لِسانَكَ، كَما تَخْزُنُ ذَهَبَكَ ووَرِقَكَ.

3. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

3ـ اِحْفَظْ رَأْسَكَ مِنْ عَثْرَةِ لِسانِكَ، وازْمُمْهُ بِالنُّهى والحَزْمِ، والتُّقى، وَالعَقْلِ.

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.

4ـ اِحْبِسْ لِسانَكَ قَبْلَ أنْ يُطيلَ حَبْسَكَ، ويُرْدِيَ نَفْسَكَ، فَلا شَيْءَ أوْلى بِطُولِ سِجْن مِنْ لِسان يَعْدِلُ عَنِ الصَّوابِ، ويَتَسَرَّعُ إلَى الجَوابِ.

5. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

5ـ اِحْذَرُوا اللِّسانَ فَإنَّهُ سَهْمٌ يُخْطي.

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.

6ـ إيّاكَ أنْ تَجْعَلَ مَرْكَبَكَ لِسانَكَ في غَيْبَةِ إخْوانِكَ، أوْ تَقُولَ ما يَصيرُ عَلَيْكَ حُجَّةً، وفِي الإساءَةِ إلَيْكَ عِلَّةً.

7. Know that the tongue is a part of a person’s body, so when he desists, speech will not assist him and when he opens up [and is ready to speak], speech will not give him time to pause.

7ـ ألا وإنَّ اللِّسانَ بَضْعَةٌ مِنَ الإنْسانِ، فَلا يُسْعِدُهُ القَوْلُ إذَا امْتَنَعَ، وَلايُمْهِلُهُ النُّطْقُ إذَا اتَّسَعَ.

8. Now surely the good repute of a man that is preserved for him by Allah among the people is better than the wealth that is inherited by those who do not praise him.

8ـ ألا وَإنَّ اللِّسانَ الصّادِقَ يَجْعَلُهُ اللّهُ لِلْمَرْءِ فِي النّاسِ خَيْرٌ مِنَ المالِ يُورِثُهُ مَنْ لايَحْمَدُهُ.

9. Verily your tongue demands from you that which you have made it accustomed to.

9ـ إنَّ لِسانَكَ يَقْتَضيكَ ما عَوَّدْتَهُ.

10. The tongue is the interpreter of the heart.

10ـ اَللِّسانُ تَرْجُمانُ الجَنانِ.

11. The tongue is recalcitrant to its owner.

11ـ اَللِّسانُ جَمُوحٌ بِصاحِبِهِ.

12. The tongue is the interpreter of the intellect.

12 ـ اَللِّسانُ تَرْجُمانُ العَقْلِ.

13. A person is hidden under his tongue.1

13ـ اَلْمَرْءُ مَخْبُوءٌ تَحْتَ لِسانِهِ.

14. The tongue is a beast of prey, if you let it free it will injure [you].

14ـ اَللِّسانُ سَبُعٌ إنْ أطْلَقْتَهُ عَقَرَ.

15. The tongue is the gauge of a human being.

15ـ اَللِّسانُ ميزانُ الإنْسانِ.

16. The tongues reveal that which is concealed by the inner consciences.

16ـ اَلألْسُنُ تُتَرْجِمُ عَمّا تَجُنُّهُ الضَّمائِرُ.

17. The affliction of a human being is in his tongue.

17ـ بَلاءُ الإنْسانِ في لِسانِهِ.

18. The edge of a spearhead severs the appendages [of the body] whereas the edge of the tongue cuts short lifetimes.

18ـ حَدُّ السِّنانِ يَقْطَعُ الأوْصالَ، وحَدُّ اللِّسانِ يَقْطَعُ الآجالَ.

19. The edge of the tongue is sharper than the edge of a spearhead.

19ـ حَدُّ اللِّسانِ أمْضى مِنْ حَدِّ السِّنانِ.

20. Many a tongue destroys a person.

20ـ رُبَّ لِسان أتى عَلى إنْسان.

21. The slip of the tongue is more harmful than the thrust of the spearhead.

21ـ زَلَّةُ اللِّسانِ أنْكى مِنْ إصابَةِ السِّنانِ.

22. The slip of the tongue is more severe than the injury caused by a spearhead.

22ـ زَلَّةُ اللِّسانِ أشَدُّ مِنْ جُرْحِ السِّنانِ.

23. The slip of the tongue causes the greatest destruction.

23ـ زَلَّةُ اللِّسانِ أشَدُّ هَلاك.

24. Restraining the tongue is [a means of attaining] fortune and authority while setting it free is [a cause of] destruction.

24ـ ضَبْطُ اللِّسانِ مُلْكٌ وإطْلاقُهُ هُلْكٌ.

25. The piercing of the tongue is more injurious than the piercing of the spear.

25ـ طَعْنُ اللِّسانِ أمَضُّ مِنْ طَعْـنِ السِّنانِ.

26. Accustom your tongue to polite speech and you will remain safe from reproach.

26ـ عَوِّدْ لِسانَكَ حُسْنَ الكَلامِ تَأْمَنِ المَلامَ.

27. It is very rare for the tongue to remain fair in spreading [news about] the ugly and the good acts [of others].

27 ـ قَلَّما يُنْصِفُ اللِّسانُ في نَشْرِ قَبيح أوْ إحْسان.

28. Set your tongue aright and you will be secure.

28ـ قَوِّمْ لِسانَكَ تَسْلَمْ.

29. Every person is held accountable for the offence committed by his tongue and his hand.

29ـ كُلُّ إنْسان مُؤاخَذٌ بِجِنايَةِ لِسانِهِ ويَدِهِ.

30. How much blood has been spilt by the mouth![2]

30ـ كَمْ مِنْ دَم سَفَكَهُ فَمٌ.

31. How many a person has been destroyed by the tongue!

31ـ كَمْ مِنْ إنْسان أهْلَكَهُ لِسانٌ.

32. The tongue of the intelligent person is behind his heart.3

32ـ لِسانُ العاقِلِ وَراءَ قَلْبِهِ.

33. The tongue of the ignorant person is the key to his destruction.

33ـ لِسانُ الجاهِلِ مِفْتاحُ حَتْفِهِ.

34. Your tongue demands from you that which you have made it accustomed to.

34ـ لِسانُكَ يَقْتَضيكَ ما عَوَّدْتَهُ.

35. He (‘a) said about the one whom he reproached: His tongue is like honey but his heart is a prison for rancour.

35ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ مَنْ ذَمَّهُ: لِسانُهُ كَالشَّهْدِ ولكِنْ قَلْبُهُ سِجْنٌ لِلْحِقْدِ.

36. The tongue of a virtuous person is enthralled by the continued remembrance of Allah.

36ـ لِسانُ البَرِّ مُسْتَهْتَرٌ بِدَوامِ الذِّكْرِ.

37. If you restrain your tongue, it will save you and if you set it free, it will ruin you.

37ـ لِسانُكَ إنْ أمْسَكْتَهُ أنْجاكَ، وإنْ أطْلَقْتَهُ أرْداكَ.

38. Your tongue demands from you that which you have accustomed it to and your soul requires from you that which you have familiarized it with.

38ـ لِسانُكَ يَسْتَدْعيكَ ما عَوَّدْتَهُ، ونَفْسُكَ تَقْتَضيكَ ما أَلِفْتَهُ.

39. One whose tongue is sweet [and polite], his friends increase.

39ـ مَنْ عَذُبَ لِسانُهُ كَثُرَ إخْوانُهُ.

40. One who protects his tongue honours himself.

40ـ مَنْ حَفِظَ لِسانَهُ أكْرَمَ نَفْسَهُ.

41. One who does not control his tongue regrets.

41ـ مَنْ لَمْ يَمْلِكْ لِسانَهُ يَنْدَمْ.

42. One who imprisons his tongue remains safe from regret.

42ـ مَنْ سَجَنَ لِسانَهُ أمِنَ مِنْ نَدَمِهِ.

43. One who sets his tongue aright adorns his intellect.

43ـ مَنْ قَوَّمَ لِسانَهُ زانَ عَقْلَهُ.

44. One who makes his tongue his master has decreed his own death.

44ـ مَنْ أمَّرَ عَلَيْهِ لِسانَهُ قَضا بِحَتْفِهِ.

45. One who restrains his tongue is safe from regret.

45ـ مَنْ أمْسَكَ لِسانَهُ أمِنَ نَدَمَهُ.

46. One who sets his tongue free demonstrates his own foolishness.

46ـ مَنْ أطْلَقَ لِسانَهُ أبانَ عَنْ سُخْفِهِ.

47. Guarding the tongue is part of faith.

47ـ مِنَ الإيمانِ حِفْظُ اللِّسانِ.

48. One who does not guard his tongue has not completed his faith.

48ـ ما عَقَدَ إيمانَهُ مَنْ لَمْ يَحْفَظْ لِسانَهُ.

49. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

49ـ مَا الإنْسانُ لَوْلاَ اللِّسانُ إلاّ صُورَةٌ مُمَثَّلَةٌ أوْ بَهيمَةٌ مُهْمَلَةٌ.

50. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

50ـ ما مِنْ شَيْء أجْلَبَ لِقَلْبِ الإنْسانِ مِنْ لِسان، ولاأخْدَعَ لِلنَّفْسِ مِنْ شَيْطان.

51. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

51ـ لاتُجْرِ لِسانَكَ إلاّ بِما يُكْتَبُ لَكَ أجْرُهُ، ويَجْمُلُ عَنْكَ نَشْرُهُ.

52. Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

52ـ لاتَجْعَلْ (لاتَجْعَلَنَّ) ذَرَبَ لِسانِكَ عَلى مَنْ أنْطَقَكَ، ولابَلاغَةَ قَوْلِكَ عَلى مَنْ سَدَّدَكَ.

53. The slips of the tongue cannot be controlled.

53ـ لاتُمْلَكُ عَثَراتُ اللِّسانِ.

54. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

54ـ لاشَيْءَ أعْوَدُ عَلَى الإنْسانِ مِنْ حِفْظِ اللِّسانِ، وَبَذْلِ الإحْسانِ.

55. This tongue is recalcitrant to its owner.

55ـ هذَا اللِّسانُ جَمُوحٌ لِصاحِبِهِ.

1. i.e. as long as he doesn't speak, his intellect and personality remain hidden from others.
2. i.e. because of what one speaks.
3. i.e. the intelligent person ponders before speaking.

Courteousness-التلطُّف

1. When you are the cause of someone's affliction, it is obligatory upon you to show courtesy [and

kindness] in trying to remedy his affliction.

1ـ مَنْ كُنْتَ سَبَباً لَهُ في بَلائِهِ، وَجَبَ عَلَيْكَ التَّلَطُّفُ في عَلاجِ دائِهِ.

Vain talk-اللغو

1. Many a vain talk results in evil [action].

1ـ رُبَّ لَغْو يَجْلُبُ شَرّاً.

Meeting-اللقاء

1. Good meetings strengthen the bond of brotherhood.

1ـ حُسْنُ اللِّقاءِ يَزيدُ في تَأَكُّدِ الإخاءِ.

2. Good encounters (or meetings) are one of the two successes.

2ـ حُسْنُ المَلْقاءِ (اللِّقاءِ) أحَدُ النُّجْحَيْنِ.

Meeting Allah-لقاء اللّه

1. One who loves to meet Allah, the Glorified, forgets this world.

1ـ مَنْ أحَبَّ لِقاءَ اللّهِ سُبْحانَهُ سَلا عَنِ الدُّنْيا.

Hinting-التلويح

1. One who settles for hinting [and indirect reference] becomes needless of declaration.

1ـ مَنِ اكْتَفى بِالتَّلْويحِ اِسْتَغْنى عَنِ التَّصْريحِ.

Reproach, reprimand and censure-الملامة والعتاب والذّم

1. Excessiveness in reproach ignites the fire of obstinacy.

1ـ اَلاِفْراطُ فِي المَلامَةِ يَشُبُّ نارَ اللَّجاجَةِ.

2. The easiest thing is censuring the ignorant ones.1

2ـ أهْوَنُ شَيْء لائِمَةُ الجُهّالِ.

3. When you [have to] censure [someone], make it short.

3ـ إذا ذَمَمْتَ فَاقْتَصِرْ.

4. Many a person who is reproached has done nothing wrong.

4ـ رُبَّ مَلُوم ولاذَنْبَ لَهُ.

5. When slips and errors increase, reproach increases.

5ـ عِنْدَ كَثْرَةِ العِثارِ والزَّلَلِ تَكْثُرُ المَلامَةُ.

6. Blame may at times be beneficial.

6ـ قَدْ يَنْجَعُ المَلامُ.

7. Reproof is one of the two punishments.

7ـ اَلتَّقْريعُ أحَدُ العُقُوبَتَيْنِ.

8. Repetition of [the] reprimand is more severe than the pain of a beating.

8ـ إعادَةُ التَّقْريعِ أشَدُّ مِنْ مَضَضِ الضَّرْبِ.

9. Too much reproof instils hatred in the hearts and alienates the companions.

9ـ كَثْرَةُ التَّقْـريعِ تُوغِرُ القُلُوبَ، وتُوحِشُ الأصْحابَ.

10. One whose reproach increases, his disgrace increases.

10ـ مَنْ كَثُرَ لَوْمُهُ كَثُرَ عارُهُ.

11. The blamer should not blame anyone but himself.

11ـ لايَلُمْ لائِمٌ إلاّ نَفْسَهُ.

1. Or: The thing of least importance is the censure of the ignorant ones.

Amusement-اللهو

1. Amusement corrupts serious resolutions.

1ـ اَللَّهْوُ يُفْسِدُ عَزائِمَ الجِدِّ.

2. Keep away from amusements for indeed you have not been created aimlessly so that you may be amused, and you have not been left without purpose so that you may indulge in vanities.

2ـ أُهْجُرِ اللَّهْوَ فَإِنَّكَ لَمْ تُخْلَقْ عَبَثاً فَتَلْهُوَ،وَ لَمْ تُتْرَكْ سُدىً فَتَلْغُوَ.

3. The furthest of all people from righteousness is one who is [excessively] fond of amusement.

3ـ أَبْعَدُ النّاسِ عَنِ الصَّلاحِ المُسْتَهْتَرُ بِاللَّهْوِ.

4. The beginning of amusement is play and its end is war.

4ـ أوَّلُ اللَّهْوِ لَعْبٌ، وآخِرُهُ حَرْبٌ.

5. The furthest of all people from prosperity is one who is fond of amusement and jest.

5ـ أَبْعَدُ النّاسِ مِنَ النَّجاحِ اَلمُسْتَهْتَرُ بِاللَّهْوِ والمَزاحِ.

6. Amusement is from the fruits of ignorance.

6ـ اللَّهْوُ مِنْ ثِمارِ الجَهْلِ.

7. Amusement is the provision of foolishness.

7ـ اَللَّهْوُ قُوتُ الحَماقَةِ.

8. Many an amusement alienates a freeman.

8ـ رُبَّ لَهْو يُوحِشُ حُرّاً.

9. The worst thing that one’s lifetime can be wasted on is idle sport.

9ـ شَرُّ ما ضُيِّعَ فيهِ العُمْرُ اللَّعْبُ.

10. One whose amusement increases is considered a fool.

10ـ مَنْ كَثُرَ لَهْوُهُ اُسْتُحْمِقَ.

11. One whose amusement increases, his intelligence decreases.

11ـ مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

12. Whoever is overpowered by amusement, his seriousness is nullified.

12ـ مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

13. Gatherings of amusement corrupt the faith.

13ـ مَجالِسُ اللَّهْوِ تُفْسِدُ الإيمانَ.

14. Intellect [and wisdom] and idle play do not go together.

14ـ لايَثُوبُ العَقْلُ مَعَ اللَّعْبِ.

15. One who takes pleasure in idle sport and is fond of amusement and entertainment does not become successful.

15ـ لايُفْلِحُ مَنْ وَلِهَ بِاللَّعْبِ واسْتُهْتِرَ بِاللَّهْوِ والطَّرَبِ.

Night and day-اللَّيل والنّهار

1. The night and day are pursuing their courses in covering those who remain and wiping out the traces of those who have passed away.

1ـ اَللَّيْلُ والنَّهارُ دائِبانِ في طَيِّ الباقينَ، ومَحْوِ آثارِ الماضينَ.

2. Verily your night and day are not enough to meet all your needs, so divide them between your work and your relaxation.

2ـ إنَّ لَيْلَكَ ونَهارَكَ لايَسْتَوْعِبانِ لِجَميعِ حاجاتِكَ فَاقْسِمْها (فَاقْسِمْهُما) بَيْنَ عَمَلِكَ وراحَتِكَ.

3. Verily the night and day are working in you [by making you older] so work in them, and they are taking from you so take from them.

3ـ إنَّ اللَّيْلَ والنَّهارَ يَعْمَلانِ فيكَ، فَاعْمَلْ فيهما، ويَأْخُذانِ مِنْكَ فَخُذْ مِنْهُما.

4. The succession of the night and day is the hiding place of calamities and the herald of separation [from loved ones].

4ـ كُرُورُ اللَّيلِ والنَّهارِ مَكْمَنُ الآفاتِ وداعِى الشَّتاتِ.

5. The succession of days are [like] dreams, their pleasures are [causes of] agonies and their gifts are [fraught with] evanescence and maladies.

5ـ كُرُورُ الأيّامِ أحْلامٌ، ولَذّاتُها آلامٌ، ومَواهِبُها فَناءٌ وأسْقامٌ.

6. One whose nights and days pass him by is made old by them.

6ـ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ والنَّهارُ أبْلَياهُ.

7. One whose nights and days pass him by is chastised and afflicted, and brought closer to his death by them.

7ـ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ والنَّهارُ أدَّباهُ وأبْلَياهُ، وإلَى المَنايا أدْنَياهُ.

8. Verily one whose riding mount is the night and day is carried [forward] by it even when he is stationary, and he traverses the distance even if he is settled in one place.

8ـ إنَّ مَنْ كانَ مَطِيَّتَهُ اللَّيلُ والنَّهارُ، فَإنَّهُ يُسارُ بِهِ وإنْ كانَ واقِفاً، وَيَقْطَعُ المَسافَةَ وإنْ كانَ مُقيماً وادِعاً.

Gentleness and softness-اللّين واللَّيّن

1. Through gentleness, the souls feel at ease.

1ـ بِلينِ الجانِبِ تَأْنَسُ النُّفُوسُ.

2. Be soft without being weak and stern without using force.

2ـ كُنْ لَيِّناً مِنْ غَيْرِ ضَعْف، شَديداً مِنْ غَيْرِ عُنْف.

3. One whose nature is gentle, loving him is unavoidable.

3ـ مَنْ لانَتْ عَريكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

4. One whose wood is soft, his branches become thick.[1]

4ـ مَنْ لانَ عُودُهُ كَثُفَتْ أغْصانُهُ.

5. One who has a gentle demeanour makes his community's love [for him] last.

5ـ مَنْ تَلِنْ حاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّةَ.

6. One who is not lenient with the one who is under him will not obtain what he requires.

6ـ مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنَلْ حاجَتَهُ.

7. Make your demeanour gentle and humble yourself in front of Allah, He will elevate you.

7ـ أَلِنْ كَنَفَكَ وتَواضَعْ لِلّهِ يَرْفَعْكَ.

8. Make your demeanour gentle for indeed whoever has a gentle demeanour, his community's love [for him] will last.

8ـ أَلِنْ كَنَفَكَ فَإنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّةَ.

1. Meaning that one who is gentle has many friends.

Distinction-المجد

1. erily distinction is nothing but your giving that which you owe [of the rights of others] and forgiving the offences [of others].

1ـ إنَّما المَجْدُ أنْ تُعْطِيَ فِي الغُرْمِ، وتَعْفُوَ عَنِ الجُرْمِ.

2. He who has been forgone by praise does not attain distinction.

2ـ لَمْ يُدْرِكِ المَجْدَ مَنْ عَداهُ الحَمْدُ.

3. He who has been forgone by praise will not acquire distinction.

3ـ مانالَ المَجْدَ مَنْ عَداهُ الحَمْدُ.

4. One who lacks diligence does not attain distinction.

4ـ ما أدْرَكَ المَجْدَ مَنْ فاتَهُ الجِدُّ.

Tribulations-المحن

1. Verily tribulations have certain extents that have to be passed so remain in slumber until they pass, for indeed trying to find a solution before this only increases [and prolongs] it.

1ـ إنَّ لِلمِحَنِ غايات لابُدَّ مِن انْقِضائِها، فَناموُا لَها إلى حينِ انْقِضائِها، فَإنَّ إعْمالَ الحيلَةِ فيها قَبْلَ ذلِكَ زِيادَةٌ لَها.

2. Verily tribulations have certain extents, and the extents have limits, so remain patient until you reach their limits, for trying to find a solution for them before they have passed only increases [and prolongs] them.

2ـ إنَّ لِلْمِحَنِ غايات، ولِلْغايات نِهايات، فَاصْبِرُوا لَها حَتّى تَبْلُغَ نِهاياتِها، فَالتَّحَرُّكُ لَها قَبْلَ اِنْقِضائِها زِيادَةٌ لَها.

3. Tribulation is linked with love of this world.

3ـ اَلْمِحْنَةُ مَقْرُونَةٌ بِحُبِّ الدُّنْيا.

4. Tribulation has been linked to love of this world.

4ـ قُرِنَتِ المِحْنَةُ بِحُبِّ الدُّنْيا.

Praise and extolment–المدح والثَّناء

1. Be on your guard against excessive flattery and praise for indeed these two have a foul odour in the heart.

1ـ اِحْتَرِسُوا مِنْ سَوْرَةِ الإطْراءِ والمَدْحِ، فَإنَّ لَهُما ريحاً خبيثَةً فِي القَلْبِ.

2. Beware of praising anyone for something that is not in him, for indeed his action affirms his attribute and belies you.

2ـ إيّاكَ أنْ تُثْنِيَ عَلى أحَد بِما لَيْسَ فيهِ، فَإنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُكَ.

3. The ugliest truth is a person’s praise for himself.

3ـ أقْبَحُ الصِّدْقِ ثَناءُ الرَّجُلِ عَلى نَفْسِهِ.

4. Verily the person who praises you is surely a deceiver of your intellect, [and] a cheater who cheats you about yourself with false compliments and spurious praise; so if you deprive him of your grant or withhold from him your favour, he will label you with every scandal and will attribute every ugly act to you.

4ـ إنَّ مادِحَكَ لَخادِعٌ لِعَقْلِكَ غاشٌّ لَكَ في نَفْسِكَ بِكاذِبِ الإطْراءِ وزُورِ الثَّناءِ، فَإنْ حَرَمْتَهُ نَوالَكَ أوْ مَنَعْتَهُ إفْضالَكَ، وَسَمَكَ بِكُلِّ فَضيحَة، ونَسَبَكَ إلى كُلِّ قَبيحَة.

5. Commendation causes vainglory and brings one closer to heedlessness.

5ـ اَلإطْراءُ يُحْدِثُ الزَّهْوَ وَيُدْني مِنَ الغِرَّةِ.

6. When you praise, be brief.

6ـ إذا مَدَحْتَ فَاخْتَصِرْ.

7. When one of the pious believers is extolled [for his virtues], he fears what is said about him, so he says: I know myself better than others, and my Lord knows me better than myself. O Allah! Do not hold me accountable for what they say and make me better than what they think of me.

7ـ إذا زُكِّيَ أحَدٌ مِنَ المُتَّقينَ، خافَ مِمّا يُقالُ لَهُ فَيَقُولُ: أنَا أعْلَمُ بِنَفْسي مِنْ غَيْري، ورَبّي أعْلَمُ بِنَفْسي مِنّي، اَللّهُمَّ لاتُؤاخِذْني بِما يَقُولُونَ، واجْعَلْني أفْضَلَ مِمّا يَظُنُّونَ.

8. Recommendation of the evil ones is one of the greatest sins.

8ـ تَزْكِيَةُ الأشْرارِ مِنْ أعْظَمِ الأَوْزارِ.

9. Love for compliments and praise is from the surest opportunities of Satan.

9ـ حُبُّ الإطْراءِ والمَدْحِ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ.

10. The best praise is that which flows from the tongues of the righteous.

10ـ خَيْرُ الثَّناءِ ما جَرى عَلى اَلْسِنَةِ الأبْرارِ.

11. The worst praise is that which flows from the tongues of the wicked.

11ـ شَرُّ الثَّناءِ ما جَرى عَلى اَلْسِنَةِ الأشْرارِ.

12. Seeking praise without deserving it is foolishness.

12ـ طَلَبُ الثَّناءِ بِغَيْرِ اسْتِحْقاق خُرْقٌ.

13. How many a person is thrilled by the praise showered upon him.

13ـ كَمْ مِنْ مَفْتُون بِالثَّناءِ عَلَيْهِ.

14. Excessive praise is flattery; it causes vainglory and brings one closer to heedlessness.

14ـ كَثْرَةُ الثَّناءِ مَلَقٌ يُحْدِثُ الزَّهْوَ ويُدْني مِنَ الغِرَّةِ.

15. Every praiser has the right to a good reward or a handsome gift from whom he praises.

15ـ لِكُلِّ مُثْن عَلى مَنْ أثْنى عَلَيْهِ مَثُوبَةٌ مِنْ جَزاء أوعارِفَةٌ مِنْ عَطاءِ.

16. One who praises you has [actually] slaughtered you.

16ـ مَنْ مَدَحَكَ فَقَدْ ذَبَحَكَ.

17. One who praises you for what is not in you is indeed likely to blame you for that which you have not done.

17ـ مَنْ مَدَحَكَ بِما لَيْسَ فيكَ فَهُوَ خَليقٌ أنْ يَذُمَّكَ بِما لَيْسَ فيكَ.

18. One who is praised for that which is not in him is ridiculed by it.

18ـ مَنْ أُثْنِيَ عَلَيْهِ بِما لَيْسَ فيهِ سُخِرَ بِهِ.

19. Whoever praises you for that which is not in you, then it is actually a criticism of you if you think about it.

19ـ مَنْ مَدَحَكَ بِما لَيْسَ فيكَ فَهُوَ ذَمٌّ لَكَ إنْ عَقَلْتَ.

20. One of the ugliest blameworthy acts [of a person] is praising the wicked.

20ـ مِنْ أَقْبَحِ المَذامِّ مَدْحُ اللِّئامِ.

21. The one who praises a person for that which is not in him is mocking him.

21ـ مادِحُ الرَّجُلِ بِما لَيْسَ فيهِ مُسْتَهْزِيٌ بِهِ.

22. The one who praises you for that which is not in you is [actually] mocking you, and if you do not give him that which fulfils his wants, he will be excessive in his blame and defamation of you.

22ـ مادِحُكَ بِما لَيْسَ فيكَ مُسْتَهْزِيٌ بِكَ، فَإنْ لَمْ تُسْعِفْهُ بِنَوالِكَ بالَغَ في ذَمِّكَ وهِجائِكَ.

The human being-الْمَرْء والرجل

1. A person is in the position where he places his soul through his devotion and obedience, so if he purifies it, it becomes pure and if he sullies it, it becomes sullied.

1ـ اَلْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِياضَتِهِ وطاعَتِهِ، فَإنْ نَزَهَها تَنَزَّهَتْ، وإنْ دَنَسَها تَدَنَّسَتْ.

2. A person is in the position that he chooses for his soul. If he preserves it, it becomes elevated and if he does not preserve it, it becomes abased.

2ـ اَلرَّجُلُ حَيْثُ اخْتارَ لِنَفْسِهِ إنْ صانَها اِرْتَفَعَتْ، وَإنِ ابْتَذَلَها اِتَّضَعَتْ.

3. A person is [gauged] by his two small parts: his heart and his tongue. If he battles, he fights with his heart and if he speaks, he speaks by his articulation.

3ـ اَلْمَرْءُ بِأصْغَرَيْهِ: بِقَلْبِهِ، ولِسانِهِ، إنْ قاتَلَ قاتَلَ بِجَنان، وإنْ نَطَقَ نَطَقَ بِبَيان.

4. The human being changes in three instances: when he is close to kings, when he gains positions of authority and when he becomes wealthy. So whoever does not change in these conditions, then he is one who possesses a strong intellect and an upright character.

4ـ اَلْمَرْءُ يَتَغَيَّرُ في ثَلاث: اَلقُرْبُ مِنَ المُلُوك، والوِلاياتُ، والغَناءُ مِنَ الفَقْرِ، فَمَنْ لَمْ يَتَغَيَّرْ في هذِهِ فَهُوَ ذُو عَقْل قَويم، وخُلْق مُسْتَقيم.

5. A man is [to be gauged] by his astuteness not by his appearance.

5ـ اَلْمَرْءُ بِفِطْنَتِهِ لابِصُورَتِهِ.

6. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

6ـ اَلْمَرْءُ بِهِمَّتِهِ لابِقُنْيَتِهِ.

7. A man is [gauged] by his endeavour.

7ـ اَلْمَرْءُ بِهِمَّتِهِ.

8. A person is [judged] by [what is in] his heart.

8ـ اَلرَّجُلُ بِجَنانِهِ.

9. A person is [gauged] by his faith.

9ـ اَلْمَرْءُ بِإيمانِهِ.

10. The distinction of a man is [by] his wealth but his honour is [by] his religion.

10ـ حَسَبُ الرَّجُلِ مالُهُ، وكَرَمُهُ دينُهُ.

11. The distinction of a man is his intellect and his magnanimity is [by] his [good] character.

11ـ حَسَبُ الرَّجُلِ عَقْلُهُ، ومُرُوءَتُهُ خُلْقُهُ.

12. The distinction of a person is [by] his knowledge and his beauty is his intellect.

12ـ حَسَبُ المَرْءِ عِلْمُهُ، وجَمالُهُ عَقْلُهُ.

13. The evidence of a person's roots is his action.

13ـ دَليلُ أصْلِ المَرْءِ فِعْلُهُ.

14. The value of every person [gauged by] is what he knows.

14ـ قيمَةُ كُلِّ امْرِء ما يَعْلَمُ.

15. The value of every person is his intellect.

15ـ قيمَةُ كُلِّ امْرِء عَقْلُهُ.

16. A person’s worth is based on the extent of his merit.

16ـ قَدْرُ المَرْءِ عَلى قَدْرِ فَضْلِهِ.

17. The worth of every person is [measured by] that which he does well.

17ـ قَدْرُ كُلِّ امْرِء ما يُحْسِنُهُ.

18. Every person has a need (or for every affair there is [a proper] etiquette).

18 ـ لِكُلِّ امْرِء (أمْر أدَبٌ) أرَبٌ.

19. The good and evil of every person, and the purity or impurity of his origin is evinced by what he manifests of his actions.

19ـ يُسْتَدَلُّ عَلى خَيْرِ كُلِّ امْرِء، وشَرِّهِ، وطَهارَةِ أصْلِهِ وخُبْثِهِ، بِما يَظْهَرُ مِنْ أفْعالِهِ.

20. When the virtues of a man are more than his vices, then that [person] is ideal, and when his virtues and vices are equal then he has protected himself [from destruction], but if his vices are more than his virtues then he is doomed.

20ـ إذا كانَتْ مَحاسِنُ الرَّجُل أكْثَرَ مِنْ مَساويهِ فَذلِكَ الكامِلُ،وَ إذا كانَ مُتَساوِيَ المَحاسِنِ والمَساوي فَذلِكَ المُتَماسِكُ، وإنْ زادَتْ مَساويهِ عَلى مَحاسِنِهِ فَذلِكَ الْهالِكُ.

21. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

21ـ اَلرَّجُلُ السُّوءُ لايَظُنُّ بِأحَد خَيْراً، لأنَّهُ لايَراهُ إلاّ بِوَصْفِ نَفْسِهِ.

22. The worst person is he who sells his religion for the worldly life of others.

22ـ بِئْسَ الرَّجُلُ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

23. At times people are deceived.

23ـ قَدْ تُخْدَعُ الرِّجالُ.

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.

24ـ اَلمَرْءُ يُوزَنُ بِقَوْلِهِ، ويُقَوَّمُ بِفِعْلِهِ، فَقُلْ ما تَرَجَّحَ زِنَتُهُ، وافْعَلْ ما تَجِلُّ قيمَتُهُ.

25. A person's value is indicated by his knowledge and intellect.

25ـ يُنْبِيُ عَنْ قيمَةِ كُلِّ امْرِي عِلْمُهُ وعَقْلُهُ.

26. Every person is answerable for what is in his possession and his family.

26ـ كُلُّ امْرِء مَسْؤُلٌ عَمّا مَلَكَتْ يَمينُهُ وعِيالِهِ.

Magnanimity-المُروءة

1. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

1ـ اَلْمُـرُوءَةُ اجْتِنابُ الرَّجُلِ ما يَشِينُهُ واكْتِسابُهُ ما 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).

2ـ اَلْمُرُوءَةُ اَلْعَدْلُ فِي الإِمْرَةِ، والعَفْوُمَعَ القُدْرَةِ، والمُواساةُ فِي العِشْرَةِ (العُسْرَةِ).

3. Magnanimity is spreading goodness and being hospitable to guests.

3ـ اَلْمُرُوءَةُ بَثُّ المَعْرُوفِ، وقِرَى الضُّيُوفِ.

4. Magnanimity is a title that encompasses all the [other] merits and virtues.

4ـ اَلْمُروءَةُ اسْمٌ جامِعٌ لِسائِرِ الفَضائِلِ والمَحاسِنِ.

5. The most honourable magnanimity is loyal brotherhood.

5ـ أَشْرَفُ اَلْمُرُوءَةِ حُسْنُ الأُخُوَّةِ.

6. The best magnanimity is preserving goodwill [and affection].

6ـ أَحْسَنُ الْمُرُوءَةِ حِفْظُ الوُدِّ.

7. The root of magnanimity is modesty and its fruit is chastity.

7ـ أصْلُ المُرُوءَةِ اَلْحَياءُ، وثَمَرَتُها العِفَّةُ.

8. The most honourable magnanimity is controlling one’s anger and killing one’s lustful desires.

8ـ أشْرَفُ المُرُوءَةِ مِلْكُ الغَضَبِ، وإماتَةُ الشَّهْوَةِ.

9. The most excellent magnanimity is tolerating the offenses of one’s brothers.

9ـ أفْضَلُ المُرُوءَةِ اِحْتِمالُ جِنايات الإخْوانِ.

10. The most excellent magnanimity is for a man to preserve his dignity.

10ـ أفْضَلُ المُرُوءَةِ اِسْتِبْقاءُ الرَّجُلِ ماءَ وَجْهِهِ.

11. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

11ـ أوَّلُ المُرُوءَةِ طاعَةُ اللّهِ، وآخِرُها التَّنَزُّهُ عَنِ الدَّنايا.

12. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

12ـ أوَّلُ المُرُوءَةِ طَلاقَةُ الوَجْهِ، وآخِرُها التَّوَدُّدُ إلَى النّاسِ.

13. The beginning of magnanimity is cheerfulness and its end is persistence in righteousness.

13ـ أوَّلُ المُرُوءَةِ َالبِشْرُ،وَ آخِرُهااِسْتِدامَةُ البِرِّ.

14. The most excellent magnanimity is modesty, and its fruit is chastity.

14ـ أَفْضَلُ المُرُوءَةِ اَلْحَياءُ، وثَمَرَتُهُ العِفَّةُ.

15. The most excellent magnanimity is financially supporting your brothers with [your] wealth, and treating them as your equals in status.

15ـ أَفْضَلُ المُرُوءَةِ مُواساةُ الإخْوانِ بِالأمْوالِ، ومُساواتُهُمْ فِي الأحْوالِ.

16. Magnanimity is fulfilling one's promise.

16ـ اَلمُرُوءَةُ إنْجازُ الوَعْدِ.

17. Magnanimity is eschewing vile traits.

17ـ اَلمُرُوءَةُ اِجْتِنابُ الدَّنِيَّةِ.

18. Concealing [one's] poverty and sickness is part of magnanimity.

18ـ إخْفاءُ الفاقَةِ والأمْراضِ مِنَ المُرُوءَةِ.

19. Magnanimity is bereft and devoid of every [form of] vulgarity.

19ـ اَلمُرُوءَةُ مِنْ كُلِّ خَناء عَرِيَّةٌ بَرِيَّةٌ.

20. Magnanimity impels [one] towards noble traits.

20ـ اَلمُرُوءَةُ تَحُثُّ عَلَى المَكارِمِ.

21. There is no magnanimity like remaining free from sins.

21ـ لامُرُوَّةَ كَالتَّنزُّهُ عَنِ المَ آثِمِ.

22. Magnanimity is contentment and tolerance (or patience).

22ـ اَلمُرُوءَةُ القَناعَةُ والتَّحَمُّلُ (التَجَمُّلُ).

23. Magnanimity prevents every vileness.

23ـ اَلمُرُوءَةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّة.

24. Magnanimity is being free from every [form of] wickedness.

24ـ اَلمُرُوءَةُ مِنْ كُلِّ لُؤْم بَرِيَّةٌ.

25. Magnanimity is being free from vulgarity and disloyalty.

25ـ اَلمُرُوءَةُ بَرِيَّةٌ مِنَ الخَناءِ والغَدْرِ.

26. There is magnanimity in three things: lowering one’s gaze, lowering one’s voice and walking with modesty.

26ـ ثَلاثٌ فيهِنَّ المُرُوءَةُ: غَضُّ الطَّرْفِ، وغَضُّ الصَّوْتِ، وَمَشْيُ القَصْدِ.

27. Three things are the consolidators of magnanimity: Giving without being asked, being faithful without having made a promise and being generous despite having less.

27ـ ثَلاثٌ هُنَّ جِماعُ المُرُوءَةِ: عَطاءٌ مِنْ غَيْرِ مَسْئَلَة، ووَفاءٌ مِنْ غَيْرِ عَهْد، وَجُودٌ مَعَ إقْلال.

28. Three things amount to magnanimity: generosity despite poverty [and hardship], tolerance of everything other than humiliation and refraining from asking others.

28ـ ثَلاثَةٌ هُنَّ المُرُوءَةُ: جُودٌ مَعَ قِلَّة، واحْتِمالٌ مِنْ غَيْرِ مَذَلَّة، وتَعَفُّفٌ عَنِ المَسْئَلَةِ.

29. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

29ـ جِماعُ المُرُوءَةِ أنْ لاتَعْمَلَ فِي السِّرِّ ما تَسْتَحْيي مِنْهُ فِي العَلانِيَةِ.

30. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

30ـ خَصْلَتانِ فيهِما جِماعُ المُرُوءَةِ: اِجْتِنابُ الرَّجُلِ ما يَشينُهُ، واكْتِسابُهُ ما يَزينُهُ.

31. One's magnanimity is to the extent of the nobility of his soul.

31ـ عَلى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ المُرُوءَةُ.

32. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

32ـ لَمْ يَتَّصِفْ بِالمُرُوَّةِ مَنْ لَمْ يَرْعَ ذِمَّةَ أوْلِيائِهِ ويُنْصِفْ أعْدائَهُ.

33. If magnanimity was not difficult to acquire and heavy to bear, the wicked and ignorant ones would not have left from it anything even for a single night, but its acquisition is difficult and its burden is heavy, so the wicked and ignorant turned away from it and the honourable and virtuous ones adopted it.

33- لَوْ أنَّ المُرُوَّةَ لَمْ تَشْتَدَّ مَؤُنَتُها، ويَثْقُلُ مَحْمِلُها ما تَرَكَ اللِّئامُ الأغْمارُ مِنْها مَبيتَ لَيْلَة، ولكِنَّهَا اشْتَدَّتْ مَؤُنَتُها، وثَقُلَ مَحْمِلُها، فَحادَ عَنْها اللِّئامُ الأغْمارُ، وحَمَلَهاَ الكِرامُ الأخْيارُ.

34. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah.

34- مِنَ المُرُوءَةِ العَمَلُ لِلّهِ فَوْقَ الطّاقَةِ.

35. Lowering the gaze and walking with modesty are part of magnanimity.

35- مِنَ المُرُوءَةِ غَضُّ الطَّرْفِ ومَشْيُ القَصْدِ.

36. Obedience to Allah and good estimation are part of magnanimity.

36- مِنَ المُرُوَّةِ طاعَةُ اللّهِ، وحُسْنُ التَّقْديرِ.

37. Keeping away from the forbidden is one of the conditions of magnanimity.

37- مِنْ شَرائِطِ المُرُوَّةِ التَّنَزُّهُ عَنِ الحَرامِ.

38. From the completeness of magnanimity is for one to feel ashamed of himself.

38- مِنْ تَمامِ المُرُوءَةِ أنْ تَسْتَحْيِيَ مِنْ نَفْسِكَ.

39. Magnanimity is one of the most excellent religious teachings and there is no good in a religion which has no magnanimity in it.

39- مِنْ أفْضَلِ الدّينِ المُرُوَّةُ ولاخَيْرَ في دين لَيْسَ لَهُ (فيهِ) مُرُوَّةٌ.

40. Staying clear of vile traits is from the completeness of magnanimity.

40ـ مِنْ تَمامِ المُرُوَّةِ التَّنَزُّهُ عَنِ الدَّنِيَّةِ.

41. Keeping ties with near relatives is from the most excellent magnanimity.

41ـ مِنْ أفْضَلِ المُرُوَّةِ صِلَةُ الرَّحِمِ.

42. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

42ـ مِنْ أفْضَلِ المُرُوَّةِ صِيانَةُ الحَزْمِ.

43. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

43ـ مِنْ تَمامِ المُرُوَّةِ أنْ تَنْسَى الحَقَّ لَكَ، وتَذْكُرَ الحَقَّ عَلَيْكَ.

44. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests] when you ask [someone for anything].

44ـ مِنَ المُرُوَّةِ أنَّكَ إذا سُئِلْتَ أنْ تَتَكَلَّفَ وإذا سَأَلْتَ أنْ تُخَفِّفَ.

45. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

45ـ مِنَ المُرُوَّةِ أنْ تَقْتَصِدَ فَلا تُسْرِفَ، وتَعِدَ فَلا تُخْلِفَ.

46. Bearing the offences of one’s brothers is from magnanimity.

46ـ مِنَ المُرُوَّةِ اِحْتِمالُ جِنايات الإخْوانِ (المَعْرُوفِ).

47. Nobody has carried a burden heavier than magnanimity.

47ـ ما حَمَلَ الرَّجُلُ حَمْلاً أَثْقَلَ مِنَ المُرُوَّةِ.

48. With affluence, magnanimity becomes manifested.

48ـ مَعَ الثَّرْوَةِ تَظْهَرُ المُرُوَّةُ.

49. The magnanimity of a person is to the extent of his intellect.

49ـ مُرُوَّةُ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ.

50. The magnanimity of a person is [gauged by] the truthfulness of his speech.

50ـ مُرُوَّةُ الرَّجُلِ صِدْقُ لِسانِهِ.

51. A person’s magnanimity is in his tolerance of his brothers’ mistakes.

51ـ مُرُوَّةُ الرَّجُلِ فِي احْتِمالِ عَثَراتِ إخْوانِهِ.

52. The basis of magnanimity is truthful speech and doing good to others.

52ـ مِلاكُ المُرُوَّةِ صِدْقُ اللِّسانِ وبَذْلُ الإحْسانِ.

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.

53ـ نِظامُ المُرُوَّةِ في مُجاهَدَةِ أخيكَ عَلى طاعَةِ اللّهِ سُبْحانَهُ، وصَدِّهِ عَنْ مَعاصيهِ، وأنْ تُكْثِرَ عَلى ذلِكَ مَلامَهُ،(وَأنْ تَكَثَّر عَلى ذلِكَ مَلامُهُ).

54. Magnanimity is not perfected except for the intelligent one.

54ـ لاتَكْمُلُ المُرُوَّةُ إلاّ لِلَبيب.

55. There is no magnanimity like keeping clear of sins.

55ـ لامُرُوَّةَ كَالتَّنَزُّهِ عَنِ المَ آثِمِ.

56. There is no magnanimity in one who has no determination.

56ـ لامُرُوَّةَ لِمَنْ لاهِمَّةَ لَهُ.

57. Magnanimity is not completed except by bearing the hardships of good acts.

57 ـ لاتَكْمُلُ المُرُوَّةُ إلاّ بِاحْتِمالِ جِنايات المَعْرُوفِ.

58. Magnanimity is evinced by increased modesty, generous giving and refraining from harming others.

58ـ يُسْتَدَلُّ عَلَى المُرُوَّةِ بِكَثْرَةِ الحَياءِ، وبَذْلِ النَّدى، وكَفِّ الأذى.

59. The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation.

59ـ يُسْتَدَلُّ عَلى مُرُوَّةِ الرَّجُلِ بِبَثِّ المَعْرُوفِ، وَبَذْلِ الإحْسانِ، وتَرْكِ الاِمْتِنانِ.

Sickness-المرض

1. Sickness is [a form of] confinement of the body.

1ـ اَلمَرَضُ حَبْسُ البَدَنِ.

2. There are two things that should not be scorned: sickness and the poor relative.

2ـ شَيْئانِ لايُؤْنَفُ مِنْهُما: اَلمَرَضُ، وذُوالقَرابَةِ المُفْتَقِرِ.

3. One who hides his sickness from the physicians has betrayed his body.

3ـ مَنْ كَتَمَ الأطِبّاءَ مَرَضَهُ خانَ بَدَنَهُ.

4. Whoever conceals his hidden ailment, his physician becomes incapable of curing him.

4ـ مَنْ كَتَمَ مَكْنُونَ دائِهِ عَجَزَ طَبيبُهُ عَنْ شِفائِهِ.

5. Sickness in one of the two confinements.

5ـ اَلمَرَضُ أحَدُ الحَبْسَيْنِ.

Disputation and argument-المراء والجدال

1. Disputation is the seed of evil.

1ـ اَلمِراءُ بَذْرُ الشَّرِّ.

2. Argument in religion corrupts certitude.

2ـ اَلْجَدَلُ فِي الدّينِ يُفْسِدُ اليَقينَ.

3. The fruit of disputation is hatred.

3ـ ثَمَرَةُ المِراءِ الشَّحْناءُ.

4. Too much disputation is the cause of hatred [and enmity].

4ـ سَبَبُ الشَّحْناءِ كَثْرَةُ المِراءِ.

5. One should not dispute with six types of people: the jurist, the leader, the low, the lewd, the woman and the child.

5ـ سِتَّةٌ لايُمارُونَ: اَلْفَقيهُ وَالرَّئيسُ وَالدَّنيُّ والبَذيُّ والمَرْأَةُ وَالصَّبيُّ.

6. One whose disputation increases does not remain safe from error.

6ـ مَنْ كَثُرَ مِراؤُهُ لَمْ يَأْمَنِ الغَلَطَ.

7. Whoever accustoms himself to disputation, it becomes his habit.

7ـ مَنْ عَوَّدَ نَفْسَهُ المِراءَ صارَ دَيْدَنَهُ.

8. One who makes disputation his habit will not turn his night into day [and will remain in the darkness of ignorance].

8ـ مَنْ جَعَلَ دَيْدَنَهُ المِراءَ لَمْ يُصْبِحْ لَيْلَهُ.

9. One whose false disputations increase, his blindness from the truth persists.

9ـ مَنْ كَثُرَ مِرائُهُ بِالْباطِلِ دامَ عَماؤُهُ عَنِ الحَقِّ.

10. One who disputes with a fool has no intelligence.

10ـ مَنْ مارَى السَّفيهَ فَلا عَقْلَ لَهُ.

11. With excessive disputation, there can be no affection.

11ـ لامَحَبَّةَ مَعَ كَثْرَةِ مِراء.

Joking-المزاح

1. Joking is a [cause of] separation that is followed by rancour.

1ـ اَلمُزاحُ فِرْقَةٌ تَتْبَعُها ضَغِْينَةٌ.

2. Beware of recalling that which was funny in the speech [of others], even if you narrate it from someone else.

2ـ إيّاكَ أنْ تَذْكُرَ مِنَ الكَلامِ (ماكانَ) مُضْحِكاً، وإنْ حَكَيْتَهُ عَنْ غَيْرِكَ.

3. Excessiveness in joking is foolishness.

3ـ اَلإفْراطُ فِي المَزْحِ خُرْقٌ.

4. Abandon [excessive] joking for indeed it is the conception of rancour.

4ـ دَعِ المُزاحَ فَإنَّهُ لِقاحُ الضَّغينَةِ.

5. In impudence and excessive joking there is foolishness.

5ـ في السَّفَهِ وكَثْرَةِ المُزاحِ الخُرْقُ.

6. Too much joking diminishes one's reverence [and dignity].

6ـ كَثْرَةُ المُزاحِ تُسْقِطُ الهَيبَةَ.

7. Too much joking takes away prestige and brings about enmity [and rancour].

7ـ كَثْرَةُ المُزاحِ تُذْهِبُ البَهاءَ وتُوجِبُ الشَّهْناءَ.

8. Everything has a seed, and the seed of enmity is joking.

8ـ لِكُلِّ شَيْء بَذْرٌ، وبَذْرُ العَداوَةِ المُزاحُ.

9. One who jokes [excessively] is taken lightly.

9ـ مَنْ مَزَحَ اُسْتُخِفَّ بِهِ.

10. One whose joking increases is deemed ignorant.

10ـ مَنْ كَثُرَ مُزاحُهُ اُسْتُجْهِلَ.

11. One whose joking is excessive is considered a fool.

11ـ مَنْ كَثُرَ مُزاحُهُ أُسْتُحْمِقَ.

12. One whose joking increases, his reverence [and dignity] decreases.

12ـ مَنْ كَثُرَ مُزاحُهُ قَلَّتْ هَيْبَتُهُ.

13. One whose joking increases, his dignity diminishes.

13ـ مَنْ كَثُرَ مَزْحُهُ قَلَّ وَقارُهُ.

14. Whoever jokes excessively will never be without one who bears a grudge against him and one who takes him lightly.

14ـ مَنْ كَثُرَ مُزاحُهُ لَمْ يَخْلُ مِنْ حاقِد عَلَيْهِ ومُسْتَخِفّ بِهِ.

15. Any time a person makes a joke, he parts with a portion of his intellect.

15ـ ما مَزَحَ امْرُءٌ مَزْحَةً إلاّ مَجَّ مِنْ عَقْلِهِ مَجَّةً.

16. Do not make fun of a noble person such that he ends up bearing a grudge against you.

16ـ لاتُمازِحِ الشَّريفَ فَيَحْقِدَ عَلَيْكَ.

17. Never make fun of a friend thereby turning him into an enemy, or of an enemy thereby making him [want to] destroy you.

17ـ لاتُمازِحَنَّ صَديقاً فَيُعاديَكَ، ولاعَدُوّاً فَيُرْديَكَ.

Walking-المَشي

1. Keep walking in your customary way (or with your ailment1) as long as you can.

1ـ اِمْشِ بِدَأْبِكَ(بِدائِكَ) ما مَشى بِكَ.

1. This is how it appears in Nahj al-Bal□gha.

Delay-المطل

1. Delay and obligation are the spoilers of [the] favour [one does to others].

1ـ اَلمَطَلُ والمَنُّ مُنَكِّدَا الإحْسانِ.

2. Delay [in giving] is one of the two refusals.

2ـ اَلمَطَلُ أحَدُ المَنْعَيْنِ.

3. Delay [and procrastination] is a chastisement of the soul.

3ـ اَلمَطَلُ عَذابُ النَّفْسِ.

Scheming-المكر

1. Scheming and malice are things that keep faith away.

1ـ اَلْمَكْرُ والغُلُّ مُجانِبَا الإيمانِ.

2. Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality.

2ـ إيّاكَ والمَكْرَ، فَإنَّ الْمَكْرَ لَخُلْقٌ ذَميمٌ.

3. Scheming is wickedness, deception is evil.

3ـ اَلمَكْرُ لُؤْمٌ، اَلخَديعَةُ شُؤْمٌ.

4. Scheming is the practice of the mutinous.

4ـ اَلمَكْرُ شيمَةُ المَرَدَةِ.

5. Scheming is the trait of the wicked.

5ـ اَلمَكْرُ سَجِيَّةُ اللِّئامِ.

6. Scheming against one who trusts in you is ingratitude [and betrayal].

6ـ اَلمَكْرُ بِمَنِ ائْتَمَنَكَ كُفْرٌ.

7. The bane of cleverness is scheming.

7ـ آفَةُ الذُّكاءِ اَلْمَكْرُ.

8. The cornerstone of wisdom is eschewing deceptions.

8ـ رَأْسُ الحِكْمَةِ تَجَنُّبُ الخُدَعِ.

9. Many a plotter has been struck down by his own stratagem.

9ـ رُبَّ مُحْتال صَرَعَتْهُ حيلَتُهُ.

The devising of Allah-مكر الله

1. One who feels secure from the devising of Allah is destroyed.

1ـ مَنْ أمِنَ مَكْرَ اللّهِ هَلَكَ.

2. One who feels secure from the devising [of Allah] meets with harm.

2ـ مَنْ أمِنَ المَكْرَ لَقِيَ الشَّـرَّ.

The schemer and the plotter-الماكر والمكور

1. The one who always hatches plots [against others] is a devil.

1ـ اَلمَكُورُ شَيْطانٌ.

2. The one who is always scheming [against others] is a devil in the form of a human being.

2ـ اَلْمَكُورُ شَيْطانٌ في صُورَةِ الإنْسانِ.

3. One who schemes is afflicted by his own scheming.

3ـ مَنْ مَكَرَ حاقَ بِهِ مَكْرُهُ.

4. Whoever schemes against people, Allah, the Glorified, turns his scheme back on him.

4ـ مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللّهُ سُبْحانَهُ مَكْرَهُ في عُنُقِهِ.

5. There is no trustworthiness in the schemer.

5ـ لاأمانَةَ لِمَكُور.

6. Evil scheming does not beset anyone but those who practice it.

6ـ لايَحيقُ المَكْرُ السَّيئُ إلاّ بِأهْلِهِ.

Flattery-المَلَق

1. Beware of flattery, for indeed flattery is not from the characteristics of faith [and the faithful].

1ـ إيّاكَ والمَلَقَ، فَإنَّ المَلَقَ لَيْسَ مِنْ خَلائِقِ الإيمانِ.

2. Flattery is not part of the character of Prophets.

2ـ لَيْسَ المَلَقُ مِنْ خُلُقِ الأنْبِياءِ.

3. One whose flattery increases, his [sincere] joyfulness is not recognized.

3ـ مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ.

4. Verily only the one who does not flatter you [truly] adores you, and [only] one who does not make you hear his praise for you [truly] praises you.

4ـ إنَّما يُحِبُّكَ مَنْ لايَتَمَلَّقُكَ ويُثْني عَلَيْكَ مَنْ لايَسْمَعُكَ.

Kings and rulers-الملوك

1. A tyrant ruler and an immoral scholar are the most harmful of all people.

1ـ اَلسُّلْطانُ الجائِرُ، والعالِمُ الفاجِرُ أشَدُّ النّاسِ نِكايَةً.

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.

2ـ اِصْحَبِ السُّلْطانَ بِالحَذَرِ،وَ الصَّدِيقَ بِالتَّواضُعِ والبِشْرِ، والعَدُوَّ بِما 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.

3ـ إنَّ السُّلْطانَ لأمينُ اللّهِ فِي الأرْضِ، ومُقيمُ العَدْلِ فِي البِلادِ والعِبادِ، ووَزَعَتُهُ فِي الأرْضِ.

4. The tyrant king frightens the innocent.

4ـ اَلسُّلْطانُ الجائِرُ يُخيفُ البَرِيَّ.

5. An evil commander commissions the vulgar one [to work for him].

5ـ اَلأميرُ السُّوءُ يَصْطَنِعُ البَذِيَّ.

6. The bane of kings is evil intentions.

6ـ آفَةُ المُلُوكِ سُوءُ السَّريرَةِ.

7. The bane of viziers is wicked inner thoughts.

7ـ آفَةُ الْوُزَراءِ خُبْثُ السَّريرَةِ.

8. The bane of leaders is weakness in politics.

8ـ آفَةُ الزُّعَماءِ ضَعْفُ السِّياسَةِ.

9. The bane of a kingdom is [having] weak defences.

9ـ آفَةُ المُلْكِ ضَعْفُ الحِمايَةِ.

10. When you become the ruler then be kind [to your subjects].

10ـ إذا مَلَكْتَ فَارْفُقْ.

11. When a king builds his kingdom on the foundations of justice and sustains it on the pillars of reason, Allah helps his friends and forsakes his enemies.

11ـ إذا بَنىَ المَلِكُ (مُلْكُهُ) عَلى قَواعِدِ العَدْلِ، ودَعَمَ بِدَعائِمِ العَقْلِ، نَصَرَهُ اللّهُ مُوالِيَهُ،وَ خَذَلَ مُعادِيَهُ.

12. When the ruler makes you come closer to him, then increase your exaltation of him.

12ـ إذا زادَكَ السُّلْطانُ تَقْريباً فَزِدْهُ إجْلالاً.

13. Kings have no affection.

13ـ اَلْمُلُوكُ لامَوَدَّةَ لَهُ(لَهُمْ).

14. Transient and fleeting kingship is wretched and insignificant.

14ـ اَلمُلْكُ المُنْتَقِلُ الزّائِلُ حَقيرٌ يَسيرٌ.

15. Being independent of [and not seeking anything from] kings is the best kingship.

15ـ اَلْغِنى عَنِ المُلُوكِ أفْضَلُ مُلْك.

16. Boldness [and defiance] in front of the king is the quickest [means of] destruction.

16ـ اَلْجُرْأَةُ عَلَى السُّلْطانِ أعْجَلُ هُلْك.

17. The adornment of kingship is justice.

17ـ زَيْنُ المُلْكِ اَلعَدْلُ.

18. The wrath of kings is the messenger of death.

18ـ غَضَبُ المُلُوكِ رَسُولُ المَوْتِ.

19. The merit of a king is in building prosperous cities.

19ـ فَضيلَةُ السُّلْطانِ عِمارَةُ البُلْدانِ.

20. It is seldom that the affection of kings and traitors lasts.

20ـ قَلَّما تَدُومُ مَوَدَّةُ المُلُوكِ والخَوّانِ.

21. The friendship of kings seldom lasts.

21ـ قَلَّما تَدُومُ خُلَّةُ المُلُوكُ (الْمَلُولِ).

22. The hearts of the people are the treasuries of their leader, so whatever he deposits in them, be it justice or oppression, he will find it there.

22ـ قُلُوبُ الرَّعِيَّةِ خَزائِنُ راعيها، فَما أَوْدَعَها مِنْ عَدْل أَوْجَوْر وَجَدَهُ.

23. There is no reward with Allah, the Glorified, greater than the reward of a just ruler and a benevolent man.

23ـ لَيْسَ ثَوابٌ عِنْدَ اللّهِ سُبْحانَهُ أَعْظَمُ مِنْ ثَوابِ السُّلْطانِ العادِلِ، والرَّجُلِ المُحْسِنِ.

24. One who gains authority [usually] adopts partiality.

24ـ مَنْ مَلَكَ اِسْتَأْثَرَ.

25. One who becomes haughty in his kingship has belittled it.

25ـ مَنْ تَكَبَّرَ في سُلْطانِهِ صَغَّرَهُ.

26. One whose aggression is prolonged, his rule [soon] comes to an end.

26ـ مَنْ طالَ عُدْوانُهُ زالَ سُلْطانُهُ.

27. One whose kingship is tyrannical, his destruction becomes great.

27ـ مَنْ جارَ مُلْكُهُ عَظُمَ هُلْكُهُ.

28. Whoever is betrayed by his vizier, his administration gets corrupted.

28ـ مَنْ خانَهُ وَزيرُهُ فَسَدَ تَدْبيرُهُ.

29. One who fears your whip wishes for your death.

29ـ مَنْ خافَ سَوْطَكَ تَمَنّى مَوْتَكَ.

30. One who relies upon your goodness is concerned about [the end of] your rule.

30ـ مَنْ وَثِقَ بِإِحْسانِكَ أَشْفَقَ عَلى سُلْطانِكَ.

31. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

31ـ مَنِ اجْتَرَأَ عَلَى السُلْطانِ فَقَدْ تَعَرَّضَ لِلْهَوانِ.

32. Whoever betrays his king, his security is nullified.

32ـ مَنْ خانَ سُلْطانَهُ بَطَلَ أمانُهُ.

33. One who is just in his kingship becomes needless of his aides.

33ـ مَنْ عَدَلَ في سُلْطانِهِ اِسْتَغْنى عَنْ أعْوانِهِ.

34. One who is concerned about his kingship curtails his aggression.

34ـ مَنْ أشْفَقَ عَلى سُلْطانِهِ قَصَّرَ عَنْ عُدْوانِهِ.

35. Whoever treats the people unjustly, Allah causes his reign to end and hastens his ruin and destruction.

35ـ مَنْ عامَلَ رَعِيَّتَهُ بِالظُّلْمِ أزالَ اللّهُ مُلْكَهُ، وعَجَّلَ بَوارَهُ وَهُلْكَهُ.

36. One who is tyrannical in his kingdom, the people wish for his annihilation.

36ـ مَنْ جارَ مُلْكَهُ (في مُلْكِهِ) تَمَنَّى النّاسُ هُلْكَهُ.

37. One who unsheathes the sword of aggression is stripped of the grandeur of kingship.

37ـ مَنْ سَلَّ سَيْفَ العُدْوانِ سُلِبَ عِزَّ السُّلْطانِ.

38. One who seeks the favour of a king without [the proper] etiquette moves out from safety into harm.

38ـ مَنْ طَلَبَ خِدْمَةَ السُّلْطانِ بِغَيْرِ أدَب خَرَجَ مِنَ السَّلامَةِ إلَى العَطَبِ.

39. Whoever is tyrannical in his reign and increases his aggression, Allah will demolish his foundation

and tear down his pillars [of kingship].

39ـ مَنْ جارَ في سُلْطانِهِ،وَ أكْثَرَ عُدْوانَهُ، هَدَمَ اللّهُ بُنْيانَهُ،وَ هَدَّ أرْكانَهُ.

40. Whoever is just in his rule and shows kindness [to the people], Allah will elevate his stature and will strengthen [and grant victory to] his helpers.

40ـ مَنْ عَدَلَ في سُلْطانِهِ، وَبَذَلَ إحْسانَهُ، أعْلَى اللّهُ شَأْنَهُ، وأعَزَّ أعْوانَهُ.

41. One who makes his kingship subservient to his religion, every king will submit to him.

41ـ مَنْ جَعَلَ مُلْكَهُ خادِماً لِدينِهِ إنْقادَ لَهُ كُلُّ سُلْطان.

42. When one makes his religion subservient to his kingship, every person will covet it.

42ـ مَنْ جَعَلَ دينَهُ خادِماً لِمُلْكِهِ طَمِعَ فيهِ كُلُّ إنْسان.

43. One who is occupied with [serving] the king will not [have time to] attend to his brothers.

43ـ مَنْ تَشاغَلَ بِالسُّلْطانِ لَمْ يَتَفَرَّغْ لِلاْخْوانِ.

44. It is a right upon the king to govern himself before his soldiers.

44ـ مِنْ حَقِّ المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

45. Disputing with kings takes away blessings.

45ـ مُنازَعَةُ المُلُوكِ تَسْلُبُ النِّعَمَ.

46. Evil viziers are the helpers of tyrants and the brothers of wrongdoers.

46ـ وُزَراءُ السُّوءِ أعْوانُ الظَّلَمَةِ وإخْوانُ الأثَمَةِ.

47. Oppressive governors are the worst of the *ummah* and opponents of the [true] leaders.

47ـ وُلاةُ الجَوْرِ شِرارُ الأُمَّةِ، وأضْدادُ الأَئِمَّةِ.

48. Do not separate from your [rightful] ruler, thereby making the consequence of your affair blameworthy.

48ـ لاتَصَدَّعُوا عَلى سُلْطانِكُمْ فَتُذِمُّوا غِبَّ أمْرِكُمْ.

49. Never visit kings frequently, for they are such that if you accompany them they will become weary of you and if you advise them sincerely they will debase you.

49ـ لاتُكْثِرَنَّ الدُّخُولَ عَلَى المُلُوك، فَإِنَّهُمْ إنْ صَحِبْتَهُمْ مَلُّوكَ، وإنْ نَصَحْتَهُمْ غَشُّوكَ.

50. Do not desire to mingle with kings, for indeed they consider replying salutations to be too much speech and striking the necks to be insignificant punishment.

50ـ لاتَرْغَبْ في خُلْطَةِ المُلُوك، فَإِنَّهُمْ يَسْتَكْثِرُونَ مِنَ الكَلامِ رَدَّ السَّلامِ، ويَسْتَقِلُّونَ مِنَ العِقابِ ضَرْبَ الرِّقابِ.

51. Do not associate with the king in times of disturbance and upheaval, for indeed the sea is such that even when it is calm, the seafarer barely manages to remain safe in it, so how would he fare with its turbulent winds and the tumultuous waves?!

51ـ لاتَلْتَبِسْ بالسُّلْطانِ في وَقْتِ اضْطِرابِ الأُمُورِ عَلَيْهِ فَإنَّ البَحْرَ لايَكادُ يَسْلَمُ مِنْهُ راكِبُهُ مَعَ سُكُونِهِ، فَكَيْفَ مَعَ اخْتِلافِ رياحِهِ واضْطِرابِ أمْواجِهِ.

52. Never desire to gain the affection of kings, for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

52ـ لاتَطْمَعَنَّ في مَوَدَّةِ المُلُوك، فَإنَّهُمْ يُوحِشُونَكَ آنَسَ ما تَكُونُ بِهِمْ وَيَقْطَعُونَكَ أقْرَبَ ما تَكُونُ إلَيْهِمْ.

53. There is no prosperity [in the place] where the king passes (or is oppressive).

53ـ لايَكُونُ العِمْرانُ حَيثُ يَجُوزُ (يَجُورُ) السُّلْطانُ.

54. When the intention of the king changes, the times change (or get corrupted).

54ـ إذا تَغَيَّرَتْ نِيَّةُ السُّلْطانِ تَغَيَّرَ (فَسَدَ) الزَّمانُ.

55. When the king becomes enraged, Satan takes control [over him].

55ـ إذَا اسْتَشاطَ السُّلْطانُ تَسَلَّطَ الشَّيْطانُ.

56. Seeking power [and sovereignty] is from the deceptions of Satan.

56ـ طَلَبُ السُّلْطانِ مِنْ خِداعِ الشَّيْطانِ.

57. The justice of a king is the life of the populace and the prosperity of the creatures.

57ـ عَدْلُ السُّلْطانِ حَياةُ الرَّعِيَّةِ وصَلاحُ البَرِيَّةِ.

58. The worst of all rulers is one who is ruled by his vain desire.

58 ـ شَرُّ الأُمَراءِ مَنْ كانَ الهَوى عَلَيْهِ أميراً.

59. The worst of rulers is one whose subjects are oppressed.

59ـ شَرُّ الأُمَراءِ مَنْ ظُلِمَ رَعِيَّتُهُ.

60. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

60ـ صاحِبُ السُّلْطانِ كَراكِبِ الأسَدِ، يُغْبَطُ بِمَوْقِفِهِ وهُوَ أعْرَفُ بِمَوْضِعِهِ.

61. Partnership in sovereignty leads to turmoil.

61ـ اَلشِّرْكَةُ في المُلْكِ تُؤَدِّي إلَى الاِضْطِرابِ.

62. Holding a post with kings is a key of tribulation and the seed of affliction.

62ـ اَلمَكانَةُ مِنَ المُلُوكِ مِفْتاحُ المِحْنَةِ، وبَذْرُ الفِتْنَةِ.

63. The best king is the just one.

63ـ أفْضَلُ المُلُوكِ العادِلُ.

64. The best king is the one who has the most continent soul.

64ـ أفْضَلُ المُلُوكِ أعَفُّهُمْ نَفْساً.

65. The best of all kings in character is one whose justice prevails over all the people.

65ـ أَفْضَلُ المُلُوكِ سَجِيَّةً مَنْ عَمَّ النّاسَ بِعَدْلِهِ.

66. The most exalted of rulers is one who is not ruled by his vain desires.

66ـ أجَلُّ الأُمَراءِ مَنْ لَمْ يَكُنِ الهَوى عَلَيْهِ أمِيراً.

67. The most exalted of kings is one who has control over himself and spreads justice.

67ـ أجَلُّ المُلُوكِ مَنْ مَلَكَ نَفْسَهُ وبَسَطَ العَدْلَ.

68. The best of kings is one whose action and intention are good, and who is just with his army and his people.

68ـ أفْضَلُ المُلُوكِ مَنْ حَسُنَ فِعْلُهُ ونِيَّتُهُ، وعَدَلَ في جُنْدِهِ وَرَعِيَّتِهِ.

69. The king who is in the best condition is one whose subjects become prosperous in his prosperity and whose justice prevails over all his people.

69ـ أحْسَنُ المُلُوكِ حالاً مَنْ حَسُنَ عَيْشُ النّاسِ في عَيْشِهِ وعَمَّ رَعِيَّتَهُ بِعَدْلِهِ.

70. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

70ـ أحَقُّ النّاسِ أنْ يُحْذَرَ السُّلْطانُ الجائِرُ، والعَدُوُّ القادِرُ،وَ الصَّديقُ الغادِرُ.

71. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

71ـ أعْقَلُ المُلُوكِ مَنْ ساسَ نَفْسَهُ لِلرَّعِيَّةِ بِما يَسْقُطُ عَنْهُ حُجَّتُها وساسَ الرَّعِيَّةَ بِما تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْها.

72. The kings are [supposed to be] defenders of the religion.

72ـ اَلمُلُوكُ حُماةُ الدّينِ.

73. The king's crown is his justice.

73ـ تاجُ المَلِكِ عَدْلُهُ.

74. It is a right upon the king that he should govern himself [first] before his troops.

74ـ حَقٌّ عَلَى المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

75. The best of commanders is one who has command over himself.

75ـ خَيْرُ الأُمَراءِ مَنْ كانَ عَلى نَفْسِهِ أميراً.

76. The best king is one who annihilates oppression and enlivens justice.

76ـ خَيْرُ المُلُوكِ مَنْ أماتَ الجَوْرَ وأحْيَى العَدْلَ.

77. The lassitude of a king is more harmful for the people than the oppression of a king.

77ـ خَورُ السُّلْطانِ أشَدُّ عَلَى الرَّعِيَّةِ مِنْ جَوْرِ السُّلْطانِ.

78. The alms-tax of the king is assisting the aggrieved.

78ـ زَكاةُ السُّلْطانِ إغاثَةُ المَلْهُوفِ.

79. The worst of kings is one who opposes justice.

79ـ شَرُّ المُلُوكِ مَنْ خالَفَ الْعَدْلَ.

80. The worst of viziers is one who is a vizier to the vicious.

80ـ شَرُّ الوُزَراءِ مَنْ كانَ لِلأشْرارِ وَزيراً.

81. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

81ـ أُحْرُسْ مَنْزِلَتَكَ عِنْدَ سُلْطانِكَ واحْذَرْ أنْ يَحُطَّكَ عَنْهَا التَّهاوُنُ عَنْ حِفْظِ ما رَقاكَ إلَيْهِ.

82. Works are [only] accomplished by the [right] workers.

82ـ اَلأعْمالُ تَسْتَقيمُ بِالعُّمالِ.

Malik al-Ashtar-مالك الأشتر

1. He (ʿa) said about al-Ashtar al-Nakhaʿ 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.

1ـ وقالَ ـ عَلَيْهِ السَّلامُ ـ في حَقِّ الأشْتَرِ النَّخَعي لَمّا بَلَغَهُ وَفاتُهُ رَحِمَهُ اللّه: لَوْ كانَ جَبَلاً لَكانَ فِنْداً، لايَرتَقيهِ الحافِرُ، وَلا يُوفي عَلَيْهِ الطّائِرُ.

2. He (‘a) said about al-Ashtar al-Nakha‘: 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].

2ـ وَقالَ ـ عَلَيْهِ السّلامُ ـ في حَقِّ الأشْتَرِ النَخَعِي: هُوَ سَيْفُ اللّهِ لايَنْبُو عَنِ الضَّرْبِ، ولاكَلِيلُ الحَدِّ ولاتَسْتَهْوِيهِ بِدْعَةٌ، ولاتَتيهُ بِهِ غَوايَةٌ.

Angels-المَلائِكة

1. Verily with every person there are two angels who protect him, and when his time is up they leave him alone with his impending death, and verily the [decreed] lifetime [of a person] is a strong protective shield.

1ـ إنَّ مَعَ كُلِّ إنْسان مَلَكَيْنِ يَحْفَظانِه، فَإذا جاءَ أجَلُهُ خَلَّيا بَيْنَهُ وبَيْنَهُ، وَإنَّ الأجَلَ لَجُنَّةٌ حَصينَةٌ.

2. He (‘a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold.

2ـ وقالَ ـ عَلَيهِ السّلام ـ في ذِكْرِ المَلائِكَةِ: هُمْ أُسَراءُ إيمان، لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ ريقَتِهِ) زَيْغٌ ولاعُدُولٌ.

The slave-المملوك

1. Many a slave is such that one cannot bear his separation.

1ـ رُبَّ مَمْلُوك لايُسْتَطاعُ فِراقُهُ.

Disposition-الملكة

1. One whose disposition is good [with those who are under him] remains safe from annihilation.

1ـ مَنْ أحْسَنَ المَلَكَةَ أمِنَ الهَلَكَةَ.

One who is fed-up-الملول

1. One who is fed-up has no [sense of] brotherhood.

1ـ لَيْسَ لِمَلُول إخاءٌ.

2. One who is fed-up has no magnanimity.

2ـ لَيْسَ لِمَلُول مُرُوَّةٌ.

3. Never feel secure from the one who is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment in lightening for the one who is plunged into darkness.

3ـ لاتَأمَنَنَّ مَلُولاً وإنْ تَحَلّى بِالصِّلَةِ، فَإنَّهُ لَيْسَ في البَرْقِ الخاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَةَ.

4. There is no brotherhood for the one who is fed-up.

4ـ لاأُخُوَّةَ لِمَلُول

5. There is no friendship for the one who is fed-up.

5ـ لاخُلَّةَ لِمَلُول.

Irritation-الملل

1. Irritation (or kingship) corrupts brotherhood.

1ـ اَلْمَلَلُ (المُلْكُ) يُفْسِدُ الأُخُوَّةَ.

The inaccessible-الممتنع

1. Every inaccessible thing is difficult to obtain and seek.

1ـ كُلُّ مُمْتَنِع صَعْبٌ مَنالُهُ ومَرامُهُ.

To put [others] under obligation-الْمَنّ والإمتنان

1. Putting someone under obligation blackens the favour.

1ـ اَلْمَنُّ يُسَوِّدُ النِّعْمَةَ.

2. Obligation is the corruptor of good actions.

2ـ اَلْمَنُّ مُفْسِدَةُ الصَّنِيعَةِ.

3. Obligation spoils the favour.

3ـ اَلْمَنُّ يُنَكِّدُ الإحْسانَ.

4. Obligation corrupts the good act.

4ـ اَلْمَنُّ يُفْسِدُ الصَّنيعَةَ.

5. Obligation corrupts the favour.

5ـ اَلْمَنُّ يُفْسِدُ الإِحْسانَ.

6. There is wickedness with obligation.

6ـ اللُّؤْمُ مَعَ الاِمْتِنانِ.

7. Doing acts of kindness along with obligation is vileness.

7ـ اَلتَّكَرُّمُ مَعَ الاِمْتِنانِ لُؤْمٌ.

8. The bane of generosity is obligation.

8ـ آفَةُ السَّخاءِ المَنُّ.

9. Through obligation the favour is spoilt.

9ـ بِالمَنِّ يُكَدَّرُ الإِحْسانُ.

10. By putting a lot of obligation, the good action is spoilt.

10ـ بِكَثْرَةِ المَنِّ تُكَدَّرُ الصَّنيعَةُ.

11. Prolonged obligation spoils the pureness of a good turn.

11ـ طُولُ الاِمْتِنانِ يُكَدِّرُ صَفْوَ الإحْسانِ.

12. One who puts an obligation [on others] by his good action has oppressed magnanimity.

12ـ ظَلَمَ المُرُوءَةَ مَنْ مَنَّ بِصنيعِهِ.

13. The oppression of favours is [through] the repulsiveness of [putting others under] obligation.

13ـ ظُلْمُ الإحْسانِ قُبْحُ الاِمْتِنانِ.

14. Too much obligation spoils the good action.

14ـ كَثْرَةُ المَنِّ تُكَدِّرُ الصَّنيعَةَ.

15. One who puts an obligation [on others] with his kind act drops [and forgoes] his gratitude.

15ـ مَنْ مَنَّ بِمَعْرُوفِهِ أسْقَطَ شُكْرَهُ.

16. One who puts obligation with his goodness has spoilt the good act that he has done.

16ـ مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ ما صَنَعَهُ.

17. Whoever puts an obligation with his favour, it is as if he has not done a favour.

17ـ مَنْ مَنَّ بِإحْسانِهِ فَكَأنَّهُ لَمْ يُحْسِنْ.

18. One who puts obligation with his good action corrupts it.

18ـ مَنْ مَنَّ بِمَعْرُوفِهِ أَفْسَدَ هُ.

19. Nothing spoils good actions like putting [others under] obligation.

19ـ ما كُدِّرَتِ الصَّنايِعُ بِمِثْلِ الاِمْتِنانِ.

20. He who puts an obligation [on others] has not made his grant pleasing.

20ـ ما أَهْنَأَ العَطاءَ مَنْ مَنَّ بِهِ.

21. One who puts [others under] obligation with his good act has not perfected it.

21ـ ما أَكْمَلَ المَعْرُوفَ مَنْ مَنَّ بِهِ.

22. He who puts [others under] a lot of obligation has not made his good turn felicitous.

22ـ ما هَنَّأَ بِمَعْرُوفِهِ مَنْ كَثُرَ اِمْتِنانُهُ.

23. The sin of the charity given by the one who puts obligation is greater than its reward.

23ـ وِزْرُ صَدَقَةِ المَنّانِ يَغْلِبُ أَجْرَهُ.

24. One who puts [others under] obligation does no good to others.

24ـ لاصَنيعَةَ لِلْمُمْتَنِّ.

25. There is no good deed with obligation.

25ـ لامَعْرُوفَ مَعَ مَنّ.

26. There is no pleasure in the good turn of the obliger.

26ـ لالَذَّةَ لِصَنيعَةِ مَنّان.

27. There is no evil quality more repulsive than [putting others under] obligation.

27ـ لاسَوْأَةَ أقْبَحُ مِنَ المَنّ.

28. people of goodness and beneficence, do not put [others under] obligation with your favours for indeed favours and good turns are nullified by the repulsiveness of [putting others under] obligations.

28ـ يا أهْلَ المَعْرُوفِ والإحْسانِ لاتَمُنُّوا بِإحْسانِكُمْ، فَإنَّ الإحْسانَ وَالمَعْرُوفَ يُبْطِلُهُ قُبْحُ الاِمْتِنانِ.

29. Beware of putting obligations with your good acts for indeed [putting others under] obligation spoils favours.

29ـ إيّاكَ والمَنَّ بِالمَعْرُوفِ فَإنَّ الاِمْتِنانَ يُكَدِّرُ الإحْسانَ.

Death-المَوت

1. Death clings to you more closely than your own shadows and has greater authority over you than [you have over] yourselves.

1ـ اَلْمَوْتُ اَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، وأمْلَكُ بِكُمْ (أمْلَكُكُمْ)مِنْ أنْفُسِكُمْ.

2. Continuously remember death and remember what you will face after death; and never wish for death except after being sure that you have fulfilled the condition for security [in the Hereafter].

2ـ أَدِمْ ذِكْرَ المَوْتِ، وذِكْرَ ما تَقْدِمُ عَلَيْهِ بَعْدَ المَوْتِ ولاتَتَمَنَّ المَوْتَ إلاّ بِشَرط وَثيق.

3. Increase your remembrance of death and of the place you have to go suddenly and return to after death, until it comes to you while you are on your guard against it and have prepared yourself for it, and let it not come over you suddenly thereby taking you by surprise.

3ـ أَكْثِرْ ذكْرَ المَوْتِ وَما تَهْجِمُ عَلَيْهِ، وتُفْضي إلَيْهِ بَعْدَ المَوْتِ حَتّى يَأتِيَكَ، وَقَدْ أَخَذْتَ لَهُ حِذْرَكَ،وَ شَدَدْتَ لَهُ أزْرَكَ، ولايَأتِيَكَ بَغْتَةً فَيَبْهَرَكَ.

4. Prepare yourselves for death for indeed it overshadows you.

4ـ اِسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ (أطَلَّكُمْ).

5. Let your ears hear the call of death before it calls you.

5ـ أسْمِعُوا دَعْوَةَ المَوْتِ آذانَكُمْ قَبْلَ أنْ يُدْعى بِكُمْ.

6. Remember the destroyer of pleasures and the spoiler of lustful desires and the caller towards separation.

6ـ أُذْكُرُوا هادِمَ اللَّذّاتِ، ومُنَغِّصَ الشَّهَواتِ، وداعِيَ الشَّتاتِ.

7. Beware of death and be adequately prepared for it, [for by this] you will be happy in your place of [final] return.

7ـ اِحْذَرِ المَوْتَ، وأَحْسِنْ لَهُ الإسْتِعْدادَ، تَسْعَدْ بِمُنْقَلَبِكَ.

8. Beware of insufficient provisions and increase your preparations for your departure.

8ـ إحْذَرْ قِلَّةَ الزّادِ، وأَكْثِرْ مِنَ الاِسْتِعْدادِ لِرِحْلَتِكَ.

9. Is there nobody who is ready to meet his Lord before his soul leaves [his body]?

9ـ ألا مُسْتَعِدٌّ لِلِقاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

10. The best gift for a believer is death.

10ـ أَفْضَلُ تُحْفَةِ المُؤْمِنِ المَوْتُ.

11. More severe than death is that which one seeks to be freed from through death.

11ـ أَشَدُّ مِنَ المَوْتِ ما يُتَمَنَّى الخِلاصُ مِنْهُ بِالمَوْتِ.

12. Verily one who walks on the face of the earth will surely end up inside it.

12ـ إنَّ مَنْ مَشى عَلى ظَهْرِ الأَرْضِ لَصائِرٌ إلى بَطْنِها.

13. Verily it behoves you to prepare for the matter about the timing of whose sudden occurrence you have no knowledge of before it overcomes you.

13ـ إنَّ أمْراً لاتَعْلَمُ مَتى يَفْجَأُكَ يَنْبَغي أنْ تَسْتَعِدَّ لَهُ قَبْلَ أنْ يَغْشاكَ.

14. Verily this matter has not started with you nor will it end with you, for this companion of yours travels,

so consider him to have gone on one of his travels, and if he comes back to you [then so be it], otherwise you are [all] going towards him [and will meet him].

14- إنَّ هذا الأمْرَ لَيْسَ بِكُمْ بَدَأَ، ولا إلَيْكُمُ انْتَهى، وقَدْ كانَ صاحِبُكُمْ هذا يُسافِرُ، فَعُدُّوهُ في بَعْضِ سَفَراتِهِ، فَإنْ قَدِمَ عَلَيْكُمْ، وإلاّ قَدِمْتُمْ عَلَيْهِ.

15. Verily the one who approaches, bringing with him [either everlasting] felicity or wretchedness, is deserving of the best preparation.

15- إنَّ قادِماً يَقْدَمُ بِالفَوْزِ، أوِ الشِّقْوَةِ لَمُسْتَحِقٌّ لأفْضَلِ العُدَّةِ.

16. Indeed the absent one who is driven forward by the [succession of the] new night and day, is indeed worthy of a quick return.

16- إنَّ غائِباً يَحْدُوهُ الجَديدانِ اَللَّيْلُ والنَّهارُ، لَحَرِيٌّ بِسُرْعَةِ الأوْبَةِ.

17. Verily in front of you there is a path that covers a long distance, and severe hardships, and you cannot do without good exploration and acquiring the necessary amount of provisions.

17- إنَّ أمامَكَ طَريقاً ذا مَسافَة بَعيدَة، ومَشَقَّة شَديدَة، ولاغِنى بِكَ مِنْ حُسْنِ الاِرْتيادِ، وقَدْرِ بَلاغِكَ مِنَ الزّادِ.

18. Verily our statement: “Indeed we belong to Allah” is an affirmation we make to ourselves that we are owned and our statement: “Indeed we will return to Him” is an affirmation to ourselves that we will die.

18- إنَّ قَوْلَنا «إنّا لِلّهِ» إقْرارٌ عَلى أنْفُسِنا بِالمِلْك، وقَوْلَنا «إنّا إلَيْهِ راجِعُونَ» إقْرارٌ عَلى أنْفُسِنا بِالهُلْكِ.

19. Verily before you is an arduous mountain-pass [that is difficult to traverse] where the one with a light burden will be in a better condition than the one with a heavy burden and the one who has to go through

it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to Paradise or hellfire.

19- إنَّ أمامَكَ عَقَبَةً كَؤُوداً، المُخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِل، وَالمُبْطِيُ عَلَيْها أقْبَحُ أمْراً مِنَ المُسْرِعِ، إنَّ مَهْبِطَها بِكَ لامَحالَةَ عَلى جَنَّةَ أوْ نار.

20. Verily this death is a swift seeker – neither does the steadfast escape it nor does the fleer frustrate it.

20- إنَّ هذا المَوْتَ لَطالِبٌ حَثيثٌ، لايَفُوتُهُ المُقيمُ، ولا يُعْجِزُهُ مَنْ هَرَبَ.

21. Verily death is a relief for the one who was a slave to his lust and a prisoner of his vain desire, because the more his life lengthened the more his sins would increase and his offenses against his soul would become worse.

21- إنَّ فِي المَوْت لَراحَةٌ لِمَنْ كانَ عَبْدَ شَهْوَتِه، وأسْيرَ أهْوِيَتِه، لأنَّهُ كُلَّما طالَتْ حَياتُهُ كَثُرَتْ سَيِّئاتُهُ، وعَظُمَتْ عَلى نَفْسِهِ جِناياتُهُ.

22. Verily death has agonies that are more terrible than can ever be described or comprehended by the intellects of the people of this world.

22 - إنَّ لِلْمَوْتِ لَغَمَرات، هِيَ أفْظَعُ مِنْ أنْ تُسْتَغْرَقَ بِصِفَة، أوْ تَعْتَدِلَ عَلى عُقُولِ أهْلِ الدُّنْيا.

23. Verily death has been tied to your forelocks whilst this world coils behind you.

23- إنَّ المَوْتَ لَمَعْقُودٌ بِنَواصيكُمْ، والدُّنْيا تُطْوى مِنْ خَلْفِكُمْ.

24. Verily death is a visitor who is not loved, a killer who is not held accountable and an invincible adversary.

24ـ إنَّ المَوْتَ لَزائِرٌ غَيْرُ مَحْبُوب، وواتِرٌ (وَ واثِرٌ) غَيْرُ مَطْلُوب، وقِرْنٌ غَيْرُ مَغْلُوب.

25. Departure [from this world] is imminent.

25ـ الرَّحيلُ وَشيكٌ.

26. Death is soothing.

26ـ اَلْمَوْتُ مُريحٌ.

27. The matter is near.

27ـ اَلأمْرُ قَريبٌ.

28. Death is expiration [and loss of opportunity].

28ـ اَلْمَوْتُ فَوْتٌ.

29. Death is a heedless watchman (or friend).

29ـ اَلْمَوْتُ رَقيبٌ (رَفيقٌ) غافِلٌ.

30. Death is the gate of the Hereafter.

30ـ اَلْمَوْتُ بابُ الا خِرَةِ.

31. White hair [of old age] is a messenger of death.

31ـ اَلْمَشيبُ رَسُولُ المَوْتِ.

32. Death is the first justice of the Hereafter.

32ـ اَلْمَوْتُ أوَّلُ عَدْلِ الاخِرَةِ.

33. Death is preferable to vileness.

33ـ اَلْمَنِيَّةُ ولاالدَّنِيَّةُ.

34. Death is separation from the transient abode and a journey to the everlasting abode.

34ـ اَلْمَوْتُ مُفارَقَةُ دارِ الفَناءِ، وارْتِحالٌ إلى دارِ البَقاءِ.

35. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

35ـ إنَّكَ طَريدُ المَوْتِ الَّذي لايَنْجُو هارِبُهُ، ولابُدَّ أنَّهُ مُدْرِكُهُ.

36. Verily behind you is a swift seeker in the form of death, so do not be negligent.

36ـ إنَّ وَرائَكَ طالِباً حَثيثاًمِنَ المَوْتِ فَلا 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.

37ـ إنَّكُمْ طُرَداءُ المَوْتِ، الَّذي إنْ أقَمْتُمْ أخَذَكُمْ، وإنْ فَرَرْتُمْ مِنْهُ أدْرَكَكُمْ.

38. When death arrives, hopes are exposed.

38ـ إذا حَضَرَتِ المَنِيَّةُ افْتَضَحَتِ الأُمْنِيَّةُ.

39. When one cannot remain secure from the onslaught of death, then not being prepared for it is incompetence.

39ـ إذا كانَ هُجُومُ المَوْتِ لايُؤمَنُ، فَمِنَ العَجْزِ تَرْكُ التَّأَهُّبِ لَهُ.

40. Deaths cut off hopes.

40ـ اَلْمَنايا تَقْطَعُ الآمالَ.

41. When you are moving away [from this world] and death is moving towards you, then how quickly you will meet each other!

41ـ إذا كُنْتَ في إدْبار، والمَوْتُ في إقْبال، فَما أسْرَعَ المُلْتَقى.

42. When the bringer of the news of death comes frequently to you, he will [soon also] announce your death to others.

42ـ إذا كَثُرَ النّاعي إلَيْكَ، قامَ النّاعي بِكَ.

43. The one who does not prepare for death and take benefit of respite is negligent of the onslaught of death.

43ـ تارِكُ التَّأَهُّبِ لِلْمَوْتِ، واغْتِنامِ المَهَلِ غافِلٌ عَنْ هُجُومِ الأجَلِ.

44. Begin your journey for you have been pushed forward and prepare for death for it has overshadowed you.

44ـ تَرَحَّلُوا فَقَدْ جُدَّبِكُمْ، واسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ.

45. Remembrance of death makes the means [and comforts] of this world seem trivial.

45ـ ذِكْرُ المَوْتِ يُهَوّنُ أسْبابَ الدُّنْيا.

46. Sometimes the choker (or drinker) is choked by water [and dies] before quenching his thirst.

46ـ رُبَّما شَرِقَ شارِقٌ (شارِبٌ) بِالماءِ قَبْلَ رَيِّهِ.

47. Death is the cause of loss.

47ـ سَبَبُ الفَوْتِ المَوْتُ.

48. Fill yourselves with desire for the bounties of Paradise, [and] you will love death and loathe [this worldly] life.

48ـ شَوِّقُوا أنْفُسَكُمْ إلى نَعيمِ الجَنَّةِ، تُحِبُّوا المَوْتَ وتَمْقُتُوا الحَياةَ.

49. I am amazed at the one who forgets death while he sees others dying [around him].

49ـ عَجِبْتُ لِمَنْ نَسِيَ المَوْتَ وهُوَ يَرى مَنْ يَمُوتُ.

50. I am amazed at the person who sees his body and his lifespan decreasing every day and still does not make preparations for death.

50ـ عَجِبْتُ لِمَنْ يَرى أنَّهُ يُنْقَصُ كُلَّ يَوْم في نَفْسِهِ وعُمْرِهِ وهُوَ لايَتَأَهَّبُ لِلْمَوْتِ.

51. I am amazed at the one who fears the ambush [of death] and still does not desist.

51ـ عَجِبْتُ لِمَنْ خافَ البَياتَ فَلَمْ يَكُفَّ.

52. The end of death is loss.

52ـ غايَةُ المَوْتِ الفَوْتُ.

53. The absent death is more deserving of being awaited and is closer in its approach [than any other traveller whose return is expected].

53ـ غائِبُ المَوْتِ أَحَقُّ مُنْتَظَر وأَقْرَبُ قادِم.

54. In death there is [either] delight or regret.

54ـ فِي المَوْتِ غِبْطَةٌ أَوْ نِدامَةٌ.

55. In every soul there is death.1

55ـ في كُلِّ نَفْس مَوْتٌ.

56. In death there is comfort for the felicitous.

56ـ فِي المَوْتِ راحَةُ السُّعَداءِ.

57. Death may [at times] be hastened.

57ـ قَدْ تُعاجِلُ المَنِيَّةُ.

58. Every expected thing [eventually] arrives.

58ـ كُلُّ مُتَوَقَّع آت.

59. Every comer is near.2

59ـ كُلُّ آت قَريبٌ.

60. Every near one is close by.

60ـ كُلُّ قَريب دان.

61. Every person will meet his death.

61ـ كُلُّ امْرِء لاق حِمامَهُ.

62. How can one who is sought by death remain safe?

62ـ كَيْفَ يَسْلَمُ مَنِ المَوْتُ طالِبُهُ؟!

63. How can you forget death while its signs are [constantly] reminding you [of it]?

63ـ كَيْفَ تَنْسَى المَوْتَ وآثارُهُ تُذَكِّرُكَ.

64. For every rising one there is a setting.

64ـ لِكُلِّ ناجِم أُفُولٌ.

65. For every [being with a] soul there is death.

65ـ لِكُلِّ نَفْس حِمامٌ.

66. For every living thing there is death.

66ـ لِكُلِّ حَيّ مَوْتٌ.

67. For all [beings with] souls there is death.

67ـ لِلنُّفُوسِ حِمامٌ.

68. The affluent person will never be saved from death because of his abundant wealth.

68ـ لَنْ يَنْجُوَ مِنَ المَوْتِ غَنِيٌّ لِكَثْرَةِ مالِهِ.

69. The poor person will never be saved from death because of his poverty.

69ـ لَنْ يَسْلَمَ مِنَ المَوْتِ فَقيرٌ لإقْلالِهِ.

70. If death could be bought, the affluent would have surely bought it.

70ـ لَوْ أنَّ المَوْتَ يُشْتَرى لأشْتَراهُ الأغْنِياءُ.

71. One who dies, passes away.

71ـ مَنْ ماتَ فاتَ.

72. One who is certain of the [eventual] departure [from this world] prepares for the journey.

72ـ مَنْ أيْقَنَ بِالنُّقْلَةِ تَأهَّبَ لِلْرَّحِيلِ.

73. One who sees death with the eyes of his certitude, sees it nearby.

73ـ مَنْ رَأَى المَوْتَ بِعَيْنِ يَقينِهِ رَاهُ قَريباً.

74. One who sees death with the eyes of his hope, sees it far away.

74ـ مَنْ رَأَى الْمَوْتَ بِعَيْنِ أمَلِهِ رَاهُ بَعيداً.

75. One who remembers death forgets his aspirations.

75ـ مَنْ ذَكَرَ المَنِيَّةَ نَسِيَ الأُمْنِيَّةَ.

76. One who recalls the distance of his journey, prepares [for it].

76ـ مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اِسْتَعَدَّ.

77. One who frequently remembers death is saved from the deceptions of this world.

77ـ مَنْ أكْثَرَ ذِكْرَ المَوْتِ نَجا مِنْ خِداعِ الدُّنْيا.

78. One who is missed by the arrow of death is fettered by old age.

78ـ مَنْ أخْطَأَهُ سَهْمُ المَنِيَّةُ قَيَّدَهُ الهِرَمُ.

79. One who anticipates death hastens towards good deeds.

79ـ مَنْ تَرَقَّبَ المَوْتَ سارَعَ إلَى الْخَيْراتِ.

80. One who visualizes death before his very own eyes, the affairs of this world become easy [and trivial] for him.

80ـ مَنْ صَوَّرَ المَوْتَ بَيْنَ عَيْنَيْهِ هانَ أمْرُ الدُّنْيا عَلَيْهِ.

81. One who frequently remembers death is pleased with whatever suffices him of this world.

81ـ مَنْ أكْثَرَ ذِكْرَ المَوْتِ رَضِيَ مِنَ الدُّنْيا بِالكَفافِ.

82. Whoever frequently remembers death, his desire in [the pleasures of] this world is reduced.

82ـ مَنْ أكْثَرَ مِنْ ذِكْرِ المَوْتِ قَلَّتْ فِي الدُّنْيا رَغْبَتُهُ.

83. Whoever frequently remembers death is satisfied with the little he possesses of this world.

83ـ مَنْ ذَكَرَ المَوْتَ رَضِيَ مِنَ الدُّنْيا بِاليَسيرِ.

84. Whoever has [the angel of] death given charge over him, is overrun and annihilated by it.

84ـ مَنْ وُكِّلَ بِهِ المَوْتُ إجتاحَهُ وأفْناهُ.

85. One who is sought by death cannot be saved from it.

85ـ ما يَنْجُو مِنَ الْمَوتِ مَنْ طَلَبَهُ.

86. One who counts tomorrow as part of his lifetime has not recognized the reality of death.

86ـ ما أَنْزَلَ المَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أَجَلِهِ.

87. How beneficial death is for the one who has filled his heart with faith and God-wariness!

87ـ ما أَنْفَعَ المَوْتَ لِمَنْ أَشْعَرَ الإيمانَ والتَّقْوى قَلْبَهُ.

88. The deaths of this world are easier to bear than the deaths [and chastisements] of the Hereafter.

88ـ مَوْتاتُ الدُّنيا أَهْوَنُ مِنْ مَوْتاتِ الآخِرَةِ.

89. We are the helpers of death and our lives are targets of mortality, so how can we expect to live forever while the night and day do not elevate anything in status but that they quickly destroyed that which they have built and separated that which they have brought together.

89ـ نَحْنُ أَعْوانُ المَنُونِ، وأَنْفُسُنا نَصْبُ الحُتُوف، فَمِنْ أَيْنَ نَرْجُو البَقاءَ، وهذا اللَّيْلُ والنَّهارُ لَمْ يَرْفَعا مِنْ شَيْء شَرَفاً إلاّ أَسْرَعَا اَلْكَرَّةَ في هَدْمِ ما بَنَيا، وتَفْريقِ ما جَمَعا.

90. Are the people who have been given time to live [in this world] awaiting anything but the time of death, while the hour is close and the journey is at hand?

90ـ هَلْ (وأَهْلُ مُدَّةِ البَقاءِ) يَنْتَظِرُ أَهْلُ مُدَّةِ البَقاءِ، إلاّ آوِنَةَ الفَناءِ مَعَ قُرْبِ الزَّوالِ وأُزُوفِ الاِنْتِقالِ.

91. Can the near ones repel [death] from you, or can the wailing [of the women and children] be of any benefit to you?

91ـ هَلْ يَدْفَعُ عَنْكُمْ الأقارِبُ، أوْ تَنْفَعُكُمُ النَّواحِبُ.

92. Far be it for death to lose the one whom it seeks or for the one who flees it to get saved [from it].

92ـ هَيْهاتَ أنْ يَفُوتَ المَوْتَ مَنْ طَلَبَ أوْ يَنْجُوَ مِنْهُ مَنْ هَرَبَ.

93. The arrival of death cuts off action and exposes [false] hopes.

93ـ وافِدُ المَوْتِ يَقْطَعُ العَمَلَ، ويَفْضَحُ الأمَلَ.

94. The arrival of death expunges respite, brings the appointed time closer and dashes [one's] hope.

94ـ وافِدُ المَوْتِ يُبيدُ المَهَلَ، ويُدْنِي الأجَلَ، ويُقْعِدُ الأمَلَ.

95. There is no soother like death.

95ـ لامُريحَ كَالمَوْتِ.

96. Death does not desist from extermination [and will annihilate all].

96ـ لاتَرْعَوِى الْمَنِيَّةُ اخْتِراماً.

97. There is none whose arrival is nearer than death.

97ـ لاقادِمَ أقْرَبُ مِنَ الْمَوْتِ.

98. There is no absent one that approaches quicker than death.

98ـ لاغائِبَ أَقْدَمُ مِنَ المَوْتِ.

99. There is no blame on the one who flees from his death.

99ـ لالَوْمَ لِهارِب مِنْ حَتْفِهِ.

100. Destiny holds sway over the expectations [and plans of man] until death occurs in the [execution of his own] plans.

100ـ يَغْلِبُ (تَذِلُّ الأُمُورُ لِلْمَقادِيرِ) المِقْدارُ عَلَى التَّقْدِيرِ حَتّى يَكُونَ الحَتْفُ فِي التَّدْبِيرِ.

101. It behoves the one who knows about the quickness of his departure to be well prepared for the move.

101ـ يَنْبَغي لِمَنْ عَرَفَ سُرْعَةَ رِحْلَتِهِ أَنْ يُحْسِنَ التَّأَهُّبَ لِنُقْلَتِهِ.

102. Death is preferable to the shame of disgrace.

102ـ اَلْمَوْتُ ولا ابْتِذالُ الخِزْيَةِ.

103. Death comes to every living thing.

103ـ اَلمَوْتُ يَأْتي عَلى كُلِّ حَيّ.

1. Or: In every breath there is death.
2. Here the ‘comer’ being referred to is death.

The dead-الموتى

1. Do not remember the dead negatively [by recalling their bad actions] for this suffices as a sin.

1ـ لاتَذْكُرِ المَوْتى بِسُوء، فَكَفى بِذلِكَ إثْماً.

Wealth and riches-المال والثروة

1. Wealth honours its possessor in this world and abases him in front of Allah, the Glorified.

1ـ اَلْمالُ يُكْرِمُ صاحِبَهُ فِي الدُّنْيا، ويُهِينُهُ عِنْدَ اللّهِ سُبْحانَهُ.

2. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

2ـ اَلْمالُ يُكْرِمُ صاحِبَهُ ما بَذَلَهُ، ويُهينُهُ ما بَخِلَ بِهِ.

3. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

3ـ اَلْمالُ والبَنُونُ زِينَةُ الحَياةِ الدُّنْيا، والعَمَلُ الصّالِحُ حَرْثُ الآخِرَةِ.

4. Wealth elevates its possessor in this world but lowers him in the Hereafter.

4ـ اَلْمالُ يَرْفَعُ صاحِبَهُ فيِ الدُّنْيا ويَضَعُهُ فِي الآخِرَةِ.

5. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

5ـ اَلْمالُ وَبالٌ عَلى صاحِبِهِ إلاّ ما قَدَّمَ مِنْهُ.

6. Wealth is the tribulation of the soul and the plunder of calamities.

6ـ اَلْمالُ فِتْنَةُ النَّفْسِ ونَهْبُ الرَّزايا.

7. Wealth is reduced by spending [it] whereas knowledge grows when it is given away [and shared with others].

7ـ اَلْمالُ تَنْقُصُهُ النَّفَقَةُ، وَالعِلْمُ يَزْكُو عَلَى الإنْفاقِ.

8. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

8ـ أمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ،وَ قَدِّمِ الفَضْلَ لِيَوْمِ فاقَتِكَ.

9. Beware of reserving for yourself (or concealing) that which all the people have an equal right to and turning a blind eye to what is manifest for the onlookers otherwise it will surely be taken from you and given to someone else.

9ـ إيّاكَ والاِسْتيثارَ (الاِسْتِتارَ)بما لِلنّاسِ فيهِ أُسْوَةٌ، والتَّغابي عَمّا وَضَحَ لِلنّاظِرينَ فَإنَّهُ مَأْخُوذٌ مِنْكَ لِغَيْرِكَ.

10. The best wealth is that by which the freemen become enthralled.1

10ـ أفْضَلُ المالِ مَا اسْتُرِقَّ بِهِ الأحْرارُ.

11. The best of all wealth is that by which men become enthralled.

11ـ أفْضَلُ الأمْوالِ مَا اسْتُرِقَّ بِهِ الرِّجالُ.

12. The purest wealth is that which has been earned by its lawful means.

12ـ أزْكَى المالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

13. The most beneficial wealth is that by which the obligatory is fulfilled.

13ـ أنْفَعُ المالِ ما قُضِيَ بِهِ الفَرْضُ.

14. The purest wealth is that with which the Hereafter is bought.

14ـ أزْكَى المالِ مَا اشْتُرِيَ بِهِ الآخِرَةُ.

15. The best wealth is that which has been earned by its lawful means.

15ـ أطْيَبُ الْمالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

16. The best wealth is that which has the best effect upon you.

16ـ أفْضَلُ الأمْوالِ أحْسَنُها آثَراً عَلَيْكَ.

17. The best wealth is that by which the rights [of others] are fulfilled.

17ـ أفْضَلُ الْمالِ ما قُضِيَتْ بِهِ الحُقُوقُ.

18. Verily your wealth is for the one who praises you in your lifetime and the one who vilifies you after your death.

18ـ إنَّ مالَكَ لِحامِدِكَ في حَياتِكَ، ولِذامِّكَ بَعْدَ وَفاتِكَ.

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.

19ـ إنَّ المَرْءَ عَلى ما قَدَّمَ قادِمٌ، وعَلى ما خَلَّفَ نادِمٌ.

20. Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of the rich, so no poor person goes hungry but because of the withholding of the rich, and Allah will question them about this.

20ـ إنَّ اللّهَ سُبْحانَهُ فَرَضَ في أمْوالِ الأغْنياءِ أقْواتَ الفُقَراءِ، فَما جاعَ فَقِيرٌ إلاّ بِما مَنَعَ غَنِيٌّ، واللّهُ سائِلُهُمْ عَنْ ذلِكَ.

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.

21ـ إنَّ أعْظَمَ النّاسِ حَسْرَةً يَوْمَ القِيامَةِ، رَجُلٌ اكْتَسَبَ مالاً مِنْ غَيْرِ طاعَةِ اللّهِ، فَوَرَّثَهُ رَجُلاً أنْفَقَهُ في طاعَةِ اللّهِ، فَدَخَلَ بِهِ الجَنَّةَ، ودَخَلَ بِهِ الأوَّلُ النّارَ.

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![2] 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.

22ـ إنَّ المَرْءَ إذا هَلَكَ قالَ النّاسُ: ما تَرَكَ؟ وقالَت المَلائِكَةُ ما قَدَّمَ؟ لِلّهِ آباؤُكُمْ، فَقَدِّمُوا بَعْضاً يَكُنْ لَكُمْ ذُخْراً، ولاتُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ كَلاًّ.

23. Verily the best wealth is that which earns praise and gratitude and brings about reward and recompense.

23ـ إنَّ خَيْرَ المالِ ما كَسَبَ ثَناءً وشُكْراً، وأوْجَبَ ثَواباً وأجْراً.

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.

24ـ إنَّ خَيْرَ الْمالِ ما أوْرَثَكَ ذُخْراً وذِكْراً، وأَكْسَبَكَ حَمْداً وَأجْراً.

25. Indeed the best wealth is that by which the freeman is enthralled and [by which] reward is earned.

25ـ إنَّ أفْضَلَ الأمْوالِ مَا اسْتُرِقَّ بِهِ حُرٌّ، واسْتُحِقَّ بِهِ أجْرٌ.

26. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

26ـ إنَّ مالَكَ لايُغْني جَميعَ النّاسِ، فَاخْصُصْ بِهِ أهْلَ الحَقِّ.

27. Wealth is reckoning [in the Hereafter].

27ـ اَلمالُ حِسابٌ.

28. Wealth is a borrowed loan [and will not remain with you forever].

28ـ اَلْمالُ عارِيَةٌ.

29. Verily that which is in your possession has had an owner before you and will go to someone after you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by you on your back.

29ـ إنَّ الَّذي في يَدَيْكَ قَدْ كانَ لَهُ أهْلٌ قَبْلَكَ، وهُوَ صائِرٌ إلى مَنْ بَعْدَكَ، وإنَّما أنْتَ

جامِع لأحَدِ رَجُلَيْنِ: إمّا رَجُل عَمِلَ فيما جَمَعْتَ بِطاعَةِ اللّهِ فَسَعِدَ بِما شَقيتَ بِهِ، أوْ رَجُل عَمِلَ فيما جَمَعْتَ بِمَعْصيَةِ اللّهِ فَشَقِيَ بِما جَمَعْتَ، ولَيْسَ أحَدُ هذَيْنِ أهْلاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ، ولاتَحْمِلَ لَهُ عَلى ظَهْرِكَ.

30. Wealth is the plunder of calamities.

30ـ اَلْمالُ نَهْبُ الحَوادِثِ.

31. Wealth is a solace [and comfort] for the heir (or heirs).

31ـ اَلْمالُ سُلْوَةُ الوارِثِ (الوُرّاثِ).

32. Wealth strengthens one who [is weak and] lacks support.

32ـ اَلْمالُ يُقَوّي غَيْرَ الأيِّدِ.

33. People serve wealth, wealth does not serve people.3

33ـ اَلرِّجالُ تُفيدُ المالَ، اَلمالُ ما أفادَ الرِّجالَ.

34. Wealth is the leader of the wicked.

34ـ اَلْمالُ يَعْسُوبُ الفُجّارِ.

35. Wealth is the object of desires.

35ـ اَلْمالُ مادَّةُ الشَّهَواتِ.

36. Wealth strengthens one’s hopes.

36ـ اَلْمالُ يُقَوّي الآمالَ.

37. Wealth manifests the intrinsic natures of the people and their characters.

37ـ اَلْمالُ يُبْدِي جَواهِرَ الرِّجالِ وخَلائِقَها.

38. Wealth corrupts the outcomes and extends the [false] hopes.

38ـ اَلْمالُ يُفْسِدُ المَ آلَ ويُوَسّعُ الآمالَ.

39. Wealth is the cause of trials and the plunder of calamities.

39ـ اَلْمالُ لِلْفِتَنِ سَبَبٌ، ولِلْحَوادِثِ سَلَبٌ.

40. Wealth is the inviter of difficulty and the riding mount of hardship.

40ـ اَلْمالُ داعِيَةُ التَّعَبِ ومَطِيَّةُ النَّصَبِ.

41. Wealth does not benefit you until it parts from you.

41ـ اَلْمالُلايَنْفَعُكَ حَتّى يُفارِقَكَ.

42. Verily only the wealth which you send ahead for your Hereafter is yours, while that which you leave behind belongs to your heirs.

42ـ إنَّما لَكَ مِنْ مالِكَ ما قَدَّمْتَهُ لآخِرَتِكَ، وَما أخَّرْتَهُ فَلِلْوارِثِ.

43. When you accumulate wealth, then you are [actually] a representative for another person who will rejoice with it while you become miserable.

43ـ إذا جَمَعْتَ المالَ فَأَنْتَ فيهِ وَكيلٌ لِغَيْرِكَ يَسْعَدُ بِهِ وتَشْقى أَنْتَ.

44. When you send forth your wealth for your Hereafter and leave [the affair of] your heirs in the hands of Allah, you will be felicitous by that which you have forwarded and Allah will take good care of those whom you leave behind.

44ـ إذا قَدَّمْتَ مالَكَ لآخِرَتِكَ واسْتَخْلَفْتَ اللّهَ سُبْحانَهُ عَلى مَنْ خَلَّفْتَهُ مِنْ بَعْدِكَ، سَعِدْتَ بِما قَدَّمْتَ وأَحْسَنَ اللّهُ لَكَ الخَلافَةَ عَلى مَنْ خَلَّفْتَ.

45. It is by overcoming [one's] fears that wealth is acquired.

45ـ بِرُكُوبِ الأَهْوالِ تُكْتَسَبُ الأَمْوالُ.

46. The affluence of this world is the poverty of the Hereafter.

46ـ ثَرْوَةُ الدُّنْيا فَقْرُ الآخِرَةِ.

47. Abundance of wealth causes destruction, makes one rebellious and perishes.

47ـ ثَرْوَةُ المالِ تُرْدي،وَ تُطْغي، وتَفْنى.

48. Love of wealth is the cause of tribulations and love of leadership is the root of tribulations.

48ـ حُبُّ المالِ سَبَبُ الفِتَنِ وحُبُّ الرِّياسَةِ رَأسُ المِحَنِ.

49. Love of wealth corrupts the [final] outcome.

49ـ حُبُّ المالِ يُفْسِدُ المَ آلَ.

50. Love of wealth strengthens [false] hopes and corrupts actions.

50ـ حُبُّ المالِ يُقَوّيَ الآمالَ، ويُفْسِدُ الأعْمالَ.

51. Love of wealth weakens faith and corrupts certitude.

51ـ حُبُّ المالِ يُوهِنُ الدّينَ، ويُفْسِدُ اليَقينَ.

52. The best of your wealth is that which safeguards your dignity.

52ـ خَيْرُ أمْوالِكَ ما وَقى عِرْضَكَ.

53. The best wealth is that which enthrals a freeman.

53ـ خَيْرُ الأمْوالِ مَا اسْتَرَقَّ حُرّاً.

54. The best wealth is that which helps one perform noble deeds.

54ـ خَيْرُ الأمْوالِ مَا أعانَ عَلَى المَكارِمِ.

55. The best of your wealth is that which suffices you.

55ـ خَيْرُ أمْوالِكَ ما كَفاكَ.

56. Take from the most precious of your possessions and spend it on that for which your Lord will elevate your lofty deeds.

56ـ خُذُوا مِنْ كَرائِمِ أمْوالِكُم ما يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أعْمالِكُمْ.

57. Many a person accumulates [wealth] for one who is not grateful to him.

57ـ رُبَّ جامِع لِمَنْ لايَشْكُرُهُ.

58. The alms-tax of wealth is benefitting others [with it].

58ـ زَكاةُ المالِ الإفْضالُ.

59. The worst [type of] wealth is that which earns censure.

59ـ شَرُّ الأمْوالِ ما أكْسَبَ المَذامَّ.

60. The worst wealth is that which does not benefit [and fulfil the need of] its owner.

60ـ شَرُّ الأمْوالِ ما لَمْ يُغْنِ عَنْ صاحِبِهِ.

61. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] *zak*ة*t* of which is not paid.

61ـ شَرُّ المالِ مالَمْ يُنْفَقْ في سَبيلِ اللّهِ مِنْهُ، ولَمْ تُؤَدَّ زَكاتُهُ.

62. The worst wealth is that from which the right of Allah, the Glorified, is not given.

62ـ شَرُّ الأمْوالِ ما لَمْ يَخْرُجْ مِنْهُ حَقُّ اللّهِ سُبْحانَهُ.

63. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually]

been defeated.

63ـ صاحِبُ المالِ مَتْعُوبٌ، والغالِبُ بِالشَّرِّ مَغْلُوبٌ.

64. Little [wealth] that suffices is better than a lot which makes one insolent.

64ـ قَليلٌ يَكْفي خَيْرٌ مِنْ كَثير يُطْغي.

65. The little that saves [one from hellfire] is better than plenty that destroys.

65ـ قَليلٌ يُنْجي خَيْرٌ مِنْ كَثير يُرْدي.

66. Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave all of it behind as this will become a burden for you.

66ـ قَدِّمُوا بَعْضاً يَكُنْ لَكُمْ، ولاتُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ.

67. How many a person accumulates that which he will leave behind.

67ـ كَمْ مِنْ جامِع ما سَوْفَ يَتْرُكُهُ.

68. How often it is that one who gets less, benefits while one who gets more, loses.

68ـ كَمْ مِنْ مَنْقُوص رابِح ومَزيد خاسِر.

69. Increased wealth corrupts the hearts and gives rise to sins.

69ـ كَثْرَةُ المالِ تُفْسِدُ القُلُوبَ وتُنْشِئُ الذُّنُوبَ.

70. Be a [generous] donor with your [own] wealth while being cautious with the wealth of others.

70ـ كُنْ بِمالِكَ مُتَبَرِّعاً، وعَنْ مالِ غَيْرِكَ مُتَوَرِّعاً.

71. That portion of your wealth which teaches you a lesson and earns you gratitude will never go [to waste].

71ـ لَنْ يَذْهَبَ مِنْ مالِكَ ما وَعَظَكَ، وحازَ لَكَ الشُّكْرَ.

72. He who does not reform his [means of earning or spending] wealth has not earned it.

72ـ لَمْ يَكْتَسِبْ مالاً مَنْ لَمْ يُصْلِحْهُ.

73. One who does not spend [his] wealth [in the way of Allah] has not been blessed with wealth.

73ـ لَمْ يُرْزَقِ المالَ مَنْ لَمْ يُنْفِقْهُ.

74. That portion of your wealth which is used to safeguard your dignity has not gone [to waste].

74ـ لَمْ يَذْهَبْ مِنْ مالِكَ ما وَقى عِرْضَكَ.

75. That part of your wealth which is used to fulfil your obligations has not been lost.

75ـ لَمْ يَضَعْ مِنْ مالِكَ ما قَضى فَرْضَكَ.

76. A person does not give his wealth to the one who has no right to it, or his favour to one who is not deserving of it, but that Allah deprives him of their gratefulness and their love, too, would be for others.

76ـ لَمْ يَضَعِ اِمْرُءٌ مالَهُ في غَيْرِ حَقِّهِ أَوْ مَعْرُوفَهُ في غَيْرِ أَهْلِهِ إلاّ حَرَمَهُ اللّهُ شُكْرَهُمْ وَكانَ لِغَيْرِهِ وُدَّهُمْ.

77. One who gives [generously from] his wealth makes [others] subservient [to him].

77ـ مَنْ بَذَلَ مالَهُ اِسْتَعْبَدَ.

78. One who earns his wealth from unlawful sources damages his Hereafter.

78ـ مَنِ اكْتَسَبَ مالاً مِنْ غَيْرِ حِلِّهِ أَضَرَّ بِ آخِرَتِهِ.

79. One who accumulates wealth so that he can benefit people [with it] is obeyed by them and one who accumulates [it] for himself is disregarded by them.

79ـ مَنْ جَمَعَ المالَ لِيَنْفَعَ بِهِ النّاسَ أَطاعُوهُ وَمَنْ جَمَعَ لِنَفْسِهِ أَضاعُوهُ.

80. One who considers wealth to be precious, regards people as insignificant.

80ـ مَنْ كَرُمَ عَلَيْهِ الْمالُ هانَتْ عَلَيْهِ الرِّجالُ.

81. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

81ـ مَنْ بَذَلَ في ذاتِ اللّهِ مالَهُ عَجَّلَ لَهُ الخَلَفَ.

82. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

82ـ مَنْ مَنَعَ الْمالَ مَنْ يَحْمَدُهُ وَرَّثَهُ مَنْ لايَحْمَدُهُ.

83. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

83ـ مَنْ يَكْتَسِبْ مالاً مِنْ غَيْرِ حِلِّهِ يَصْرِفْهُ في غَيْرِ حَقِّهِ.

84. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

84ـ مَنْ لَمْ يَدَعْ وهُوَ مَحْمُودٌ يَدَعْ وهُوَ مَذْمُومٌ.

85. One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], leaves it behind while he is sinful.

85ـ مَنْ لَمْ يُقَدِّمْ مالَهُ لآخِرَتِهِ وهُوَ مَأجُورٌ، خَلَّفَهُ وهُوَ مَأْثُومٌ.

86. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

86ـ مَنْ سَلَبَتْهُ الحَوادِثُ مالَهُ، أفادَتْهُ الحَذَرُ.

87. Never waste your wealth in other than what is good [and right].

87ـ لاتُضَيِّعَنَّ مالَكَ في غَيْرِ مَعْرُوف.

88. Do not spend your wealth in sinful acts thereby coming before your Lord without any [good] deed.

88ـ لاتَصْرِفْ مالَكَ فِي المَعاصي، فَتَقْدَمَ عَلى رَبِّكَ بِلا عَمَل.

89. Never leave behind anything from this world, for indeed you will [only] be leaving it for one of two types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a

helper for him in his disobedience, and neither of these two deserves to be preferred by you over yourself.

89ـ لاتُخْلِفَنَّ وَراءَكَ شَيْئاً مِنَ الدُّنْيا فَإنَّكَ تُخَلِّفُهُ لأحَدِ رَجُلَيْن: إمّا رَجُل عَمِلَ فيهِ بِطاعَةِ اللّهِ فَسَعِدَ بِما شَقيتَ بِهِ، وإمّا رَجُل عَمِلَ فيهِ بِمَعْصيَةِ اللّهِ فَكُنْتَ عَوْناً لَهُ عَلَى المَعْصِيَةِ، ولَيْسَ أحَدُ هذَيْنِ حَقيقاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ.

90. Love of wealth and praise do not go together.

90ـ لاتَجْتَمِعُ حُبُّ المالِ والثَناءُ.

91. There is no pride in wealth except when accompanied with generosity.

91ـ لافَخْرَ في الْمالِ إلاّ مَعَ الجُودِ.

92. Little that suffices is better than a lot which makes one insolent.

92ـ يَسيرٌ يَكْفي خَيْرٌ مِنْ كَثير يُطْغي.

93. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

93ـ اَلدَّوْلَةُ تَرُدُّ خَطاءَ صاحِبِها صَواباً وصَوابَ ضِدِّهِ خَطاءً.

1. Meaning the natural feeling of indebtedness a person feels when someone helps him, financially or otherwise.
2. The Arabs use this phrase to show reverence and respect for a person or persons by connecting them to Allah.
3. Or: People acquire wealth, wealth does not acquire [and win over] people.

Inclination–الميل والأواء

1. Everything inclines towards its [own] kind.

1ـ كُلُّ شَيْء يَمِيلُ إلى جِنْسِهِ.

2. Every person inclines towards one who is like him.

2ـ كُلُّ أمْر يَميلُ إلى مِثْلِهِ.

3. Every bird stays close to its [own] kind.

3ـ كُلُّ طَيْر يَأْوي إلى شَكْلِهِ.

Nobility and the noble–النّبل والنبلاء

1. Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] promises.

1ـ اَلنُّبْلُ بِالتَّحَلِّي بِالجُودِ والوَفاءُ بِالْعُهُودِ.

2. Verily nobility is nothing but the shunning of disgraceful actions.

2ـ إنَّما النُّبْلُ اَلتَّبَرّي عَنِ الْمَخازي.

3. The habits of the noble ones are: generosity, suppressing anger, forgiveness and forbearance.

3ـ عادَةُ النُّبَلاءِ السَّخاءُ والْكَظْمُ والْعَفْوُ والْحِلْمُ.

4. The symbol of nobility is doing good to people.

4ـ عُنْوانُ النُّبْلِ الإحْسانُ إلَى النّاسِ.

5. It is from nobility for a man to spend his wealth and safeguard his dignity.

5ـ مِنْ النُّبْلِ أنْ يَبْذُلَ الرَّجُلُ مالَهُ ويَصُونَ عِرْضَهُ.

6. Acting on the principle of justice is from the signs of nobility.

6ـ مِنْ عَلاماتِ النُّبْلِ اَلْعَمَلُ بِسُنَّةِ الْعَدْلِ.

7. The nobility of a man is evinced by the paucity of his speech and his merit is deduced from his abundant tolerance.

7ـ يُسْتَدَلُّ عَلى نُبْلِ الرَّجُلِ بِقِلَّةِ مَقالِهِ وعَلى تَفَضُّلِهِ بِكَثْرَةِ إحْتِمالِهِ.

Attentiveness-الإنتباه

1. Be a community that is cried out to so they wake up.

1ـ كُوْنُوا قَوْماً صيحَ بِهِمْ فَانْتَبَهُوا.

2. Alertness of the eyes does not benefit while the hearts are negligent.

2ـ إنْتِباهُ الْعُيُونِ لايَنْفَعُ مَعَ غَفْلَةِ القُلُوبِ.

3. Is there no one who will wake from his slumber before the time of his death?!

3ـ ألا مُتَنَبِّهٌ مِنْ رَقْدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ.

Prophets, Messengers and Imams-الأنبياء والرسل والأئمة

1. Listen to your godly leader, keep your hearts open for him and listen [to him] if he calls out to you.

1ـ اِسْتَمِعُوا مِنْ رَبّانِيّكُمْ وأَحْضِرُوهُ قُلُوبَكُمْ واسْمَعُوا إنْ هَتَفَ بِكُمْ.

2. Listen to (or accept) advice from the one who gifts it to you and preserve it in your minds.

2ـ اِسْمَعُوا (اِقْبَلُوا) النَّصِيْحَةَ مِمّنْ أهْداها إلَيْكُمْ واعْقِلُوها عَلى أنْفُسِكُمْ.

3. Messengers of Allah, the Glorified, are interpreters of the truth and intermediaries between the Creator and the creation.

3ـ رُسُلُ اللّهِ سُبْحانَهُ تَراجِمَةُ الْحَقّ والسُّفَراءُ بَيْنَ الْخالِقِ وَالْخَلْقِ.

4. The Messengers of Allah have a clear elucidation for every [divine] command.

4ـ لِرُسُلِ اللّهِ في كُلّ حُكْم تَبْيِينٌ.

Success, prosperity and salvation-النّجاح والنّجاة والنجح

1. The most successful of you are the most truthful among you.

1ـ أنْجَحُكُمْ أصْدَقُكُمْ.

2. The person who attains his objective the most is one who has intelligence and is mild-mannered.

2ـ أدْرَكُ النّاسِ لِحاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفّقُ.

3. If you seek of prosperity, then reject negligence and diversion, and espouse diligence and effort.

3ـ إنْ كُنْتُمْ لِلنَّجاةِ طالِبِينَ فَارْفَضُوا الْغَفْلَةَ واللَّهْوَ والْزَمُوا الاِجْتِهادَ والْجِدَّ.

4. The bane of success is laziness.

4ـ آفَةُ النُّجْحِ اَلْكَسَلُ.

5. At times success may be attained.

5ـ قَدْ يُنالُ النُّجْحُ.

6. The healing of a wound may at times lead to disability.

6ـ قَدْ يُعْيِي إنْدِمالُ الْجُرْحِ.

7. How close is success to one who is quick to release [and send forth his provisions for the Hereafter].

7ـ ما أقْرَبَ النَّجاحَ مِمَّنْ عَجَّلَ السَّراحَ.

8. The basis of salvation is espousing faith and [having] true certitude.

8ـ مِلاكُ النَّجاةِ لُزُومُ الإيمانِ وصِدْقُ الإيقانِ.

9. None is successful in attaining salvation but the one who fulfils the requirements of faith.

9ـ لا يَفُوزُ بِالنَّجاةِ إلاّ مَنْ قامَ بِشَرائِطِ الإيمانِ.

10. There is no salvation for one who has no faith.

10ـ لانَجاةَ لِمَنْ لاإيمانَ لَهُ.

11. He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified.

11ـ لا يَنْجُو مِنَ اللّهِ سُبْحانَهُ مَنْ لا يَنْجُوالنّاسُ مِنْ شَـرِّهِ.

12. There is salvation in three things: espousing truth, shunning falsehood and working hard.

12ـ ثَلاثٌ فِيهِنَّ النَّجاةُ: لُزُومُ الْحَقِّ، وتَجَنُّبُ الْباطِلِ ورُ كُوبُ الجِدِّ.

13. How can one who flees from Allah be saved?!

13ـ كَيْفَ يَنْجُو مِنَ اللّهِ هارِبُهُ؟!

Help and seeking help-النجد والإستنجاد

1. One who seeks help from the lowly is abased.

1ـ مَنِ اسْتَنْجَدَ ذَليلاًذَلَّ.

2. One who does not help [others] is not helped.

2ـ مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ.

Secret conversation-المناجاة

1. There is no good in secret conversation except for two people: the articulating scholar or the cautious listener [who can keep secrets].

1ـ لاخَيْـرَ فِي الْمُناجاةِ إلاّ لِرَجُلَيْنِ:عالِم ناطِق، أوْ مُسْتَمِع واع.

Remorse and regret-الندم والندامة

1. Remorse is one of the two [forms of] repentance.

1ـ اَلنَّدَمُ أحَدُ التَوْيَتَيْنِ.

2. Be remorseful about the evil that you have done and do not regret the good act that you have performed.

2ـ اِنْدَمْ عَلى ما أسَأْتَ ولاتَنْدَمْ عَلى مَعْرُوف صَنَعْتَ.

3. Remorse is [a form of] repentance.

3ـ اَلنَّدَمُ اِسْتِغْفارٌ.

4. Being remorseful for a misdeed causes it to be wiped off.

4ـ اَلنَّدَمُ عَلَى الْخَطيئَةِ يَمْحُوها.

5. Being remorseful for a misdeed is [a form of] repentance.

5ـ اَلنَّدَمُ عَلَى الخَطِيئَةِ اِسْتِغْفارٌ.

6. Being remorseful for [committing] a sin prevents one from returning to it.

6ـ اَلنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعاوَدَتِهِ.

7. Remorsefulness of the heart covers up the sin and purges the wrongdoing.

7ـ نَدَمُ الْقَلْبِ يُكَفِّرُ الذَّنْبَ ويُمَحِّصُ الجَرِيرَةَ.

The remorseful-النادم

1. Blessed is every remorseful one who regrets his mistake and makes up for his past error.

1ـ طُوبى لِكُلِّ نادِمٍ عَلى زَلَّتِهِ مُسْتَدْرِك فارِطَ عَثْرَتِهِ.

2. One who is remorseful has repented.

2ـ مَنْ نَدِمَ فَقَدْ تابَ.

Warning-الإنذار

1. Warning is vindication.

1ـ اَلإنْذارُ إعْذارٌ.

Dispute-المنازعة

1. Do not argue with a vile person for he will be bold [and disrespectful] with you.

1ـ لاتُلاحِ الدَّنِيَّ فَيَجْتَرِئَ عَلَيْكَ.

2. Do not dispute with the fools and do not be infatuated with women, for indeed this degrades the intelligent ones.

2ـ لاتُنازِعِ السُّفَهاءَ ولاتَسْتَهْتِرْ بِالنِّساءِ فَإنَّ ذلِكَ يُزْري بِالْعُقَلاءِ.

3. Disputing with the ignoble ones disgraces the [status of the] eminent ones.

3ـ مُنازَعةُ السَّفَل تَشينُ السّادَةَ.

The home-المنزل

1. A beautiful home is one of the two Paradises.

1ـ اَلمَنْزِلُ البَهِيُّ أحَدُ الْجَنَّتَيْنِ.

2. One whose space is restricted, his comfort is less.

2ـ مَنْ ضاقَتْ ساحَتُهُ قَلَّتْ راحَتُهُ.

3. Avoid [building homes in] places of negligence and wickedness and [places where] there is a paucity of supporters for the obedience of Allah.

3ـ اِحْذَرْ مَنازِلَ الْغَفْلَةِ والْجَفاءِ وقِلَّةَ الأعْوانِ عَلى طاعَةِ اللّهِ.

4. How many a builder has built that which he does not reside in.

4ـ كَمْ مِنْ بان مالا يَسْكُنُهُ.

Remaining pure and free from sin-التَّنزّه والنزاهة

1. Remaining free from sins is the worship of the penitents.

1ـ التَّنَـزُّهُ عَنِ المعاصي عِبادَةُ التَّوابِيْنَ.

2. Keeping away from sin is the essence of astuteness.

2ـ اَلنَّزاهَةُ عَيْنُ الظَّرْفِ.

3. Remaining free from sin is the beginning of nobility.

3ـ اَلتَّنَـزُّهُ أوَّلُ النُّبْلِ.

4. Keeping away from sin is the sign of chastity.

4ـ اَلنَّزاهَةُ آيَةُ العِفَّةِ.

5. Keeping away from sin is one of the traits of the immaculate souls.

5ـ اَلنَّزاهَةُ مِنْ شِيَمِ النُّفُوسِ الطّاهِرَةِ.

6. Be free from sin and you will be pious.

6ـ كُنْ مُتَنَزِّهاً تَكُنْ تَقِيّاً.

Outing–النُزهة

1. Sometimes an outing may turn into a bitter experience.

1ـ رُبَّ نُزْهَة عادَتْ نُغْصَةً.

2. An outing may turn into an agony.

2ـ قَدْ تَنْقَلِبُ النُّزْهَةُ غُصَّةً.

The devotee–المُتَنَسِّك

1. A person may be a devotee while he [actually] has no religion.

1ـ رُبَّ مُتَنَسِّك ولادينَ لَهُ.

Women–النِّساء

1. Women are the greater of the two temptations.

1ـ اَلنِّساءُ أَعْظَمُ الفِتْنَتَيْنِ.

2. Women are [like] meat on the butcher's block, except that which is protected [and defended].

2ـ اَلنِّساءُ لَحْمٌ عَلى وَضَم إلاّ ما ذُبَّ عَنْهُ.

3. Beware of evil women, and be on your guard [even] from the good among them.

3ـ اِتَّقُوا شِرارَ النِّساءِ، وكُونُوا مِنْ خِيارِهِنَّ عَلى حَذَر.

4. Beware of excessive infatuation with women and being tempted (or deceived) by the pleasures of this world, for indeed the one who is infatuated with women faces trials and the one who is tempted by the pleasures [of this world] is abased.

4ـ إيّاكَ وكَثْرَةَ الْوَلَهِ بِالنِّساءِ، والإغْراءَ(الإغْتِرارَ) بِلَذّاتِ الدُّنيا، فَإنَّ الْوَلِهَ بِالنِّساءِ مُمْتَحَنٌ، والغَرِيَّ بِاللَّذّاتِ مُمْتَهَنٌ.

5. Beware of consulting with women, for indeed their opinions are inclined towards immaturity and their decisions are infirm; and restrain their gazes [by keeping them behind the veil], for your veiling them is better than being suspicions about them, and their coming out [in public] is not worse than your letting one who cannot be trusted enter their abode; and if you are able to ensure that they do not get acquainted with anybody other than you then do it.

5ـ إيّاكَ ومُشاوَرَةَ النِّساءِ، فَإنَّ رَأْيَهُنَّ إلى أفَن، وعَزْمَهُنَّ إلى وَهَن، وَاكْفُفْ عَلَيْهِنَّ مِنْ أبْصارِهِنَّ، فَحِجابُكَ لَهُنَّ خَيْرٌ مِنَ الإرْتِياب بِهِنَّ، ولَيْسَ خُرُوجُهُنَّ بِشَرّ مِنْ إدْخالِكَ مَنْ لايُوثَقُ بِهِ عَلَيْهِنَّ، وإنِ اسْتَطَعْتَ أَنْ لا يَعْرِفْنَ (لا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ.

6. Verily women are [only] concerned about the ornaments of this world and [creating] mischief herein.

6ـ إنَّ النِّساءَ هَمُّهُنَّ زِينَةُ الْحَياةِ الدُّنيا والْفَسادُ فِيها.

7. Being infatuated with women is the trait of the foolish.

7ـ اَلإسْتِهْتارُ بِالنِّساءِ شِيمَةُ النَّوْكى.

8. If you see something suspicious from your women, then assign to them a guard who will watch over the old and young [among the family, and not for the women in particular as this will cause them

unease], and beware not to continuously scold them for this will incite them to commit sins and make it easy for them to bear the scolding [as they will become accustomed to it].

8ـ إنْ رَأَيْتَ مِنْ نِسائِكَ ريبَةً، فاجْعَلْ لَهُنَّ النَّكِيرَ عَلَى الكَبيرِ والصَّغِيرِ وإيّاكَ أنْ تُكَرِّرَ الْعَتْبَ، فَإنَّ ذلِكَ يُغْرِي بِالذَّنْبِ، ويُهَوِّنُ العَتْبَ.

9. The best of traits for women is the worst of traits for men.

9ـ خَيْرُ خِصالِ النِّساءِ شَرُّ خِصالِ الرِّجالِ.

10. Obedience to women is the height of ignorance.

10ـ طاعَةُ النِّساءِ غايَةُ الْجَهْلِ.

11. Obedience to women degrades the noble ones and destroys the intelligent ones.

11ـ طاعَةُ النِّساءِ تُزْرِي بِالنُّبَلاءِ وتُرْدِي الْعُقَلاءَ.

12. Obedience to women is the trait of the foolish.

12ـ طاعَةُ النِّساءِ شِيمَةُ الحَمْقى.

13. Whoever [constantly] delights in women, his mind gets corrupted.

13ـ مَنِ اسْتَمْتَعَ بِالنِّساءِ فَسَدَ عَقْلُهُ.

14. People! Verily women are deficient in faith, lacking in intellect and deficient in shares. As for their deficiency in faith, it is their abstention from prayers and fasting during their menstrual periods, and as for their deficiency in shares, it is due to their inheritance being half of what is inherited by men, and as

for their lacking in intellect, it is because the testimony of two women equals the testimony of one man; so beware of the evil women and be on your guard [even] from those of them who are good.

14ـ مَعاشِرَ النّاس،إنَّ النِساءَ نَواقِصُ الإيمانِ، نَواقِصُ العُقُولِ، نَواقِصُ الحُظُوظِ، فَأمّا نَقْصُ إيمانِهِنَّ فَقُعُودُهُنَّ في أيّامِ الْحَيْضِعَنِ الصَّلاةِ، والصِّيامِ، وأمّا نُقْصانُ حُظُوظِهِنَّ فَمَواريثُهُنَّ عَلى نِصْفِ مَواريثِ الرِّجالِ، وأمّا نُقْصانُ عُقُولِهِنَّ، فَشَهادَةُ اِمْرَأتَيْنِ كَشَهادَةِ رَجُل، فَاتَّقُوا شِرارَ النِّساءِ، وكُونُوا مِنْ خِيارِهِنَّ عَلى حَذَر.

15. Do not obey women in good [actions] such that they expect [your obedience] in evil.

15ـ لاتُطيعُوا النِّساءَ فيِ المَعْرُوفِ حَتّى لا يَطْمَعْنَ فِي الْمُنْكَرِ.

16. Never be frequently alone with women, for they will become weary of you and you will also become weary of them, and leave a part of yourself and your mind to tarry [away] from them.

16ـ لاتُكَثِّرَنَّ الْخَلْوَةَ بِالنِّساءِ فَيَمْلَلْنَكَ وَتَمَلَّهُنَّ واسْتَبْقِ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإبْطاءِ عَنْهُنَّ.

17. Let women not bear your burden and [try to] be independent from them as much as possible, for indeed they put many obligations [on you] and are ungrateful for [many of your] favours.

17ـ لاتَحْمِلُوا النِّساءَ أثْقالَكُمْ، واسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ، فَإنَّهُنَّ يُكْثِرْنَ الاِمْتِنانَ، ويَكْفُرْنَ الإحْسانَ.

18. The woman is wholly evil, and more evil than her is the fact that man cannot do without her.

18ـ اَلمَرْأَةُ شَـرٌّ كُلُّها وشَـرٌّ مِنْها أنَّهُ لابُـدَّ مِنْها.

19. A woman is a scorpion whose sting is sweet.

19ـ اَلْمَرْأةُ عَقْرَبٌ حُلْوَةُ اللَّسْعَةِ (اللَّسبَةِ).

20. Verily a woman is only [considered] a plaything, so whoever takes her should cover her.

20ـ إنَّما الْمَرأةُ لُعْبَةٌ فَمَنِ اتَّخَذَها فَلْيُغَطِّها.

21. Guarding the woman [from people and places that would harm her chastity] is better for her condition and more lasting for her beauty.

21ـ صِيانَةُ الْمَرأةِ أنْعَمُ لِحالِها وأدْوَمُ لِجَمالِها.

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].

22ـ لاتُمَلِّكِ الْمَرْأةَ ما جاوَزَ نَفْسَها، فَإنَّ المَرْأةَ رَيْحانَةٌ، ولَيْسَتْ بِقَهْرِمانَة.

Forgetting Allah–نسيان اللّه

1. Whoever forgets Allah, He makes him forget himself.

1ـ مَنْ نَسِيَ اللّهَ أنْساهُ نَفْسَهُ.

2. Forgetting [Allah] is darkness and loss.

2ـ النِّسْيانُ ظُلْمَةٌ وفَقْدٌ.

3. One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his heart.

3ـ مَنْ نَسِيَ سُبْحانَهُ أنْساهُ اللّهُ نَفْسَهُ وأعْمى قَلْبَهُ.

Sincere advice-النُّصْح والنصيحة

1. Sincere advice reaps affection.

1ـ اَلنُّصْحُ يُثْمِرُ الْمَحَبَّةَ.

2. Giving sincere advice is a characteristic of the noble ones.

2ـ اَلنَّصِيحَةُ مِنْ أخْلاقِ الْكِرامِ.

3. Sometimes advice is given by one who is not sincere.

3ـ رُبَّما نَصَحَ غَيْرُ النّاصِحِ.

4. At times one from whom sincere advice is sought, deceives.

4ـ رُبَّما غَشَّ الْمُسْتَنْصَحُ.

5. Blessed is the one who follows the adviser who guides him and keeps away from the misguided person who leads him to destruction.

5ـ طُوبى لِمَنْ أطاعَ ناصِحاً يَهْديهِ وتَجَنَّبَ غاوِياً يُرْدِيهِ.

6. He who seeks advice from his enemies is indeed ignorant.

6ـ قَدْ جَهِلَ مَنِ اسْتَنْصَحَ أَعْدائَهُ.

7. You have been advised so take the advice, you have been shown [the truth] so see [it], and you have been guided aright so accept the guidance.

7ـ قَدْ نُصِحْتُمُ فَانْتَصِحُوا وبُصِّرْتُمْ فَأَبْصِرُوا وأُرْشِدْتُمْ فاسْتَرْشِدُوا.

8. You have been guided if you seek guidance and have been admonished if you seek admonishment and have been advised if you seek advice.

8ـ قَدْ دُلِلْتُمْ إنِ اسْتَدْلَلْتُمْ وَوُعِظْتُمْ إنِ اتَّعَظْتُمْ ونُصِحْتُمْ إنِ انْتَصَحْتُمْ.

9. How can one who takes pleasure in [acts that bring] disgrace benefit from sincere advice?!

9ـ كَيْفَ يَنْتَفِعُ بِالنَّصِيحَةِ مَنْ يَلْتَذُّ بِالفَضِيحَةِ؟!

10. One who trades with you by [giving you] advice has indeed made your profit abound.

10ـ مَنْ تاجَرَكَ بِالنُّصْحِ فَقَدْ أَجْزَلَ لَكَ الرِّبْحَ.

11. One who trades with you in advice is your partner in profit.

11ـ مَنْ تاجَرَكَ فِي النُّصْحِ كانَ شَرِيكَكَ فِي الرِّبْحِ.

12. One of the best forms of advice is disclosing the ugly traits [of a person to him so that he may change].

12ـ مِنْ أَحْسَنِ النَّصيحَةِ الإبانَةُ عَنِ الْقَبِيحَةِ.

13. Being sincere [in giving advice] is from the best [teachings] of religion.

13ـ مِنْ أحْسَنِ الدّينِ النُّصْحُ.

14. Pointing [people] towards reconciliation is the best advice.

14ـ مِنْ أفْضَلِ النُّصْحِ اَلإشارَةُ بِالصُّلْحِ.

15. The bitterness of sincere advice is more beneficial than the sweetness of deceit.

15ـ مَرارَةُ النُّصْحِ أنْفَعُ مِنْ حَلاوَةِ الغِشّ.

16. Your sincere adviser is concerned about you, shows kindness to you, considers your outcomes and rectifies of your shortcomings; so in obedience to him lies your development and in opposition to him, your corruption.

16ـ مُناصِحُكَ مُشْفِقٌ عَلَيْكَ مُحْسِنٌ إلَيْكَ ناظِرٌ في عَواقِبِكَ مُسْتَدْرِكٌ فَوارِطَكَ فَفِي طاعَتِهِ رَشادُكَ وفي مُخالَفَتِهِ فَسادُكَ.

17. Your advice [when given] in front of other people is [considered] a rebuke.

17ـ نُصْحُكَ بَيْنَ الْمَلاءِ تَقْرِيعٌ.

18. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

18ـ لاتَرُدَّنَّ عَلَى النَّصِيحِ ولاتَسْتَغِشَّنَّ المُشِيرَ.

19. Do not take advice from one who has lost his senses and do not trust one who has an ignoble

background, for indeed the one who has lost his senses deceives while he thinks he is offering good advice, and one who has an ignoble background corrupts while he thinks he is rectifying.

19ـ لاتَنْتَصِحْ بِمَنْ فاتَهُ الْعَقْلُ ولاتَثِقْ بِمَنْ خانَهُ الأصْلُ فَإنَّ مَنْ فاتَهُ الْعَقْلُ يَغُشُّ مِنْ حَيْثُ يَنْصَحُ ومَنْ خانَهُ الأصْلُ يُفْسِدُ مِنْ حَيْثُ يُصْلِحُ.

20. There is no sincerity like [giving] sincere advice.

20ـ لاإخْلاصَ كَالنُّصـْحِ.

21. There is no admonisher more effective than sincere advice.

21ـ لاواعِظَ أبْلَغُ مِنَ النُّصْحِ.

22. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

22ـ لاخَيْـرَ في قَوْمٍ لَيْسُوا بِناصِحينَ ولا يُحِبُّونَ النّاصِحينَ.

23. The wicked one does not sincerely advise anyone except out of desire or fear, so when the desire or fear disappears, he returns to his true nature.

23ـ لا يَنْصَحُ اللَّئِيمُ أحَداً إلاّ عَنْ رَغْبَة أوْ رَهْبَة فَإذا زالَتِ الرَّغْبَةُ والرَّهْبَةُ عادَ إلى جَوْهَرِهِ.

24. People, accept advice from the one who advises you and receive it from the one who carries it to you with obedience, and know that Allah, the Glorified, has not praised but the most attentive of hearts to wise counsel and only those people who are quickest in responding to the truth; and know that the greater struggle is the struggle against one's self, so occupy yourself with struggling against your selves and you will be felicitous, reject idle talk and you will be safe, increase in your remembrance of Allah and

you will gain, [and] be brothers to each other, O servants of Allah, and you will be prosperous with the everlasting bounty [of Allah].

24ـ يا أيُّها النّاسُ اِقْبَلُوا النَّصيحَةَ مِمَّنْ نَصَحَكَمْ وتَلَقَّوْها بِالطّاعَةِ مِمَّنْ حَمَلَها إِلَيْكُمْ، واعْلَمُوا أنَّ اللّهَ سُبْحانَهُ لَمْ يَمْدَحْ مِنَ القُلُوبِ إلاّ أوْعاها لِلْحِكْمَةِ، ومِنَ النّاسِ إلاّ أسْرَعَهُمْ إلَى الْحَقّ إجابَةً، واعْلَمُوا أنَّ الْجِهادَ الأكْبَرِ جِهادُ النَّفْس، فَاشْتَغِلُوا بِجِهادِ أنْفُسِكُمْ تَسْعَدُوا، وارْفَضُوا القالَ والقيلَ تَسْلَمُوا، وأكْثِرُوا ذِكْرَ اللّهِ تَغْنَمُوا، وَكُونُوا عِبادَ اللّهِ إخْواناً تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ المُقِيمِ.

25. There is no advice like warning [against evil].

25ـ لانُصْحَ كَالتَّحْذِيرِ.

26. One who disobeys his sincere adviser has assisted his adversary.

26ـ مَنْ عَصى نَصِيحَهُ نَصَرَ ضِدَّهُ.

27. One who turns towards the sincere adviser turns away from evil.

27ـ مَنْ أقْبَلَ عَلَى النَّصِيحِ أعْرَضَ عَنِ القَبِيحِ.

28. One who considers the sincere adviser to be a deceiver is engulfed by evil.

28ـ مَنِ اسْتَغَشَّ النَّصِيحَ غَشِيَهُ القَبيحُ.

29. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

29ـ مَنْ أعْرَضَ عَنْ نَصِيحَةِ النَّاصِحِ أُحْرِقَ بِمَكِيدَةِ الكاشِحِ.

30. Whoever opposes [good] advice, perishes.

30ـ مَنْ خالَفَ النُّصْحَ هَلَكَ.

31. At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about his motives].

31ـ قَدْ يَسْتَفِيدُ الظِّنَّـةَ النّاصِحُ.

32. The one from whom [good] advice is sought may at times deceive.

32ـ قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

33. At times one who is not a sincere adviser may give good advice.

33ـ قَدْ يَنْصَحُ غَيْرُ النّاصِحِ.

34. How can one who deceives himself give sincere advice to others?

34ـ كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَغُشَّ نَفْسَهُ؟!

35. Sometimes the reliable advisor may betray [you] and the one who is [deemed] disloyal may give good advice.

35ـ لَرُبَّما خانَ النَّصِيحُ المُؤْتَمَنُ ونَصَحَ المُسْتَخانُ.

36. Whoever gives you sincere advice has indeed helped you.

36ـ مَنْ نَصَحَكَ فَقَدْ أَنْجَدَكَ.

37. Do not deceive the one who seeks advice from you.

37ـ مَنِ اسْتَنْصَحَكَ فَلا تَغُشَّهُ.

38. One who gives you sincere advice has shown concern for you.

38ـ مَنْ نَصَحَكَ أَشْفَقَ عَلَيْكَ.

39. He who deems the sincere adviser to be a deceiver, considers evil to be good.

39ـ مَنِ اسْتَغَشَّ النَّصِيحَ اِسْتَحْسَنَ القَبِيحَ.

40. One who accepts [good] advice remains safe from disgrace.

40ـ مَنْ قَبِلَ النَّصيحَةَ أَمِنَ مِنَ الفَضِيحَةِ.

41. Sincere advice reaps affection.

41ـ النَّصِيحَةُ تُثْمِرُ الْوُدَّ.

Supporting the truth-نُصرة الحق

1. If you must be fanatical, then be fanatical in assisting the truth and aiding the aggrieved.

1ـ إِنْ كُنْتُمْ لامُحالَةَ مُتَعَصَّبينَ فَتَعَصَّبُوا لِنُصْرَةِ الْحَقِّ وإغاثَةِ الْمَلْهُوفِ.

2. If you had not turned away from assisting the truth, you would not have felt weakness in overpowering falsehood.

2ـ لَوْ لَمْ تَتَخاذَلُوا عَنْ نُصْرَةِ الْحَقِّ لَمْ تَهِنُوا عَنْ تَوْهِينِ الْباطِلِ.

3. One who assists the truth shall be successful.

3ـ مَنْ نَصَرَ الْحَقَّ أَفْلَحَ.

4. Assist Allah with your heart, your tongue and your hand, for indeed Allah, the Glorified, has guaranteed assistance to one who assists Him.

4ـ أُنْصُرِ اللّهَ بِقَلْبِكَ ولِسانِكَ ويَدِكَ فَإِنَّ اللّهَ سُبْحانَهُ قَدْ تَكَفَّلَ بِنُصْرَةِ مَنْ يَنْصُرُهُ.

5. One who neglects to assist his friend is awoken by the footsteps of his [advancing] enemy.

5ـ مَنْ نامَ عَنْ نُصْرَةِ وَلِيِّهِ اِنْتَبَهَ بِوَطْأَةِ عَدُوِّهِ.

6. He who sharpens the spearhead of anger for the sake of Allah acquires the strength to defeat the stalwarts of falsehood.

6ـ مَنْ أَحَدَّ سِنانَ الْغَضَبِ لِلّهِ سُبْحانَهُ قَوِيَ عَلى أَشِدّاءِ الْباطِلِ.

7. One who seeks assistance through patience will not be deprived of victory.

7ـ لَمْ يَعْدَمِ النَّصْرَ مَنِ انْتَصَرَ بِالصَّبْرِ.

Supporting falsehood-نصرة الباطل

1. One who assists falsehood faces loss.

1ـ مَنْ نَصرَ الباطِلَ خَسِرَ.

Seeking support-الإنْتصار

1. Whoever seeks support from the enemies of Allah deserves to be forsaken.

1ـ مَنِ انْتَصرَ بِأعْداءِ اللّهِ اِسْتَحَقَّ الْخِذْلانَ.

2. Whoever seeks support from Allah attains a glorious victory.

2ـ مَنْ إنْتَصرَ بِاللّهِ عَزَّ نَصـْرُهُ.

One whose supporter is Allah-من كان اللّه نصيره

1. One whose helper is Allah gains victory over his enemy and gains [in Him] the support [like that] of a [large] group.

1ـ مَنْ يَكُنِ اللّهُ نَصِيرَهُ يَغْلِبُ خَصْمَهُ ويَكُنْ لَهُ حِزْباً.

Seeking justice-الإنتصاف

1. The virtuous one does not seek justice from the vicious.

1ـ لا يَنْتَصِفُ الْبَرُّ مِنَ الفاجِرِ.

2. A scholar does not seek justice from an ignorant person.

2ـ لا يَنْـتَصِفُ عالِمٌ مِنْ جاهِل.

3. The noble person does not seek justice from the wicked.

3ـ لا يَنْـتَصِفُ الكَريمُ مِنَ اللَّئِيمِ.

4. Justice can never be sought from the foolish one except by being forbearing with him.

4ـ لا يُنْـتَصَفُ مِنْ سَفِيه قَطُّ إلاّ بِالحِلْمِ عَنْهُ.

Equity-الإنصاف

1. Equity is [a source of] comfort, evil is [a sign of] impudence.

1ـ اَلإنْصافُ راحَةٌ، اَلشَّرُ وَقاحَةٌ.

2. Equity is a symbol of nobility.

2ـ اَلإنْصافُ عُنْوانُ النُّبْلِ.

3. Equity is a trait of the honourable ones.

3ـ اَلإنْصافُ شيمَةُ الأشْرافِ.

4. Equity is the most superior of merits.

4ـ اَلإنْصافُ أفْضَلُ الْفَضائِلِ.

5. Equity removes differences and brings about harmony.

5 ـ اَلإنْصافُ يَرْفَعُ الخِلافَ ويُوجِبُ الاِيتلافَ.

6. Being equitable with others is like being just [while] in authority.

6ـ ـ اَلإنْصافُ مِنَ النَّفْسِ كَالْعَدْلِ فِي الإمـْرَةِ.

7. Indeed the greatest reward is the reward of [justice and] equity.

7ـ إنَّ أعْظَمَ المَثُوبَةِ مَثُوبَةُ الإنْصافِ.

8. Equity is the best of traits.

8 ـ اَلإنْصافُ أفْضَلُ الشِّيَمِ.

9. Equity causes love to last.

9 ـ اَلإنْصافُ يَسْتَدِيمُ الْمَحَبَّةَ.

10. Equity unites the hearts.

10 ـ اَلإنْصافُ يَأْلِفُ (يُؤَلِّفُ) القُلُوبَ.

11. Verily if you show fairness to others, Allah will bring you closer [to Him].

11ـ إنَّكَ إنْ أنْصَفْتَ مِنْ نَفْسِكَ أزْلَفَكَ اللّهُ.

12. Through fairness relationships last.

12ـ بِالنَّصَفَةِ تَدُومُ الْوُصْلَةُ.

13. Three types of people never seek justice from three other types: the intelligent person from the fool, the virtuous from the vicious, and the noble one from the wicked.

13ـ ثَلاثَةٌ لا يَنْتَصِفُونَ مِنْ ثَلاثَة أَبَداً: اَلْعاقِلُ مِنَ الأحْمَقِ، والْبَـرُّ مِنَ الْفاجِرِ، والْكَريمُ مِنَ اللَّئِيمِ.

14. It is on equity that affection is established.

14ـ عَلَى الإنْصافِ تَرْسُخُ الْمَوَدَّةُ.

15. Treat all the [other] people with equity but treat the believers with altruism [and prefer them over yourself].

15ـ عامِلْ سائِرَ النّاسِ بِالإنْصافِ وعامِلِ الْمُؤْمِنِينَ بِالإيثارِ.

16. The height of equity is for a person to be equitable with himself.

16ـ غايَةُ الإنْصافِ أنْ يُنْصِفَ الْمَرْءُ نَفْسَهُ.

17. Whoever is equitable [to others] will be shown fairness.

17ـ مَنْ أنْصَفَ أُنْصِفَ.

18. One who is not equitable is not associated with [by others].

18ـ مَنْ عُدِمَ إنْصافُهُ لَمْ يُصْحَبْ.

19. Whoever does not show fairness, Allah takes away [his power and] ability from him.

19ـ مَنْ مَنَعَ الإنْصافَ سَلَبَهُ اللّهُ الإمْكانَ.

20. One whose equity increases, [all the] people bear witness to his justice.

20ـ مَنْ كَثُرَ إنْصافُهُ تَشاهَدَتِ النُّفُوسُ بِتَعْدِيلِهِ.

21. Whoever adorns himself with equity attains the [lofty] ranks of honour.

21ـ مَنْ تَحَلّى بِالإنْصافِ بَلَغَ مَراتِبَ الإشْرافِ.

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.

22ـ مَنْ لَمْ يُنْصِفْكَ مِنْهُ حَياؤُهُ لَمْ يُنْصِفْكَ مِنْهُ دينُهُ.

23. With equity brotherhood lasts.

23ـ مَعَ الإنْصافِ تَدُومُ الأُخُوَّةُ.

24. Equity is the ornament of [power and] authority.

24ـ اَلإنْصافُ زَيْنُ الإمْرَةِ.

The equitable-اَلمُنْصِفُ

1. The equitable person has many friends and intimates.

1ـ اَلمُنْصِفُ كَثِيرُ الأوْلِياءِ والأوِدّاءِ.

2. The most equitable of people is one who shows fairness himself, without being compelled to do so by any authority.

2ـ أنْصَفُ النّاسِ مَنْ أنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حاكِمٍ 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.

3ـ إنَّ مِنْ فَضْلِ الرَّجُلِ أنْ يُنْصِفَ مِنْ نَفْسِهِ، ويُحْسِنَ إلى مَنْ أساءَ إلَيْهِ.

4. The equitable person is noble whereas the oppressor is wicked.

4ـ اَلمُنْصِفُ كَرِيمٌ، اَلظّالِمُ لَئِيمٌ.

The viewed-المَنظر

1. There is no good in that which is viewed except when accompanied with a good source of information [or good elocution].[1]

1ـ لاخَيْرَ فِي المَنْظَرِ إلاّ مَعَ حُسْنِ المَخْبَرِ.

1. Or: There is no good in the viewable exterior except when the interior is [also] good.

Being systematic in work-النَّظمُ في العمل

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.

1ـ إجْعَلْ لِكُلِّ إنْسان مِنْ خَدَمِكَ عَمَلاً تَأْخُذُهُ بِهِ فَإنَّ ذلِكَ أحْرى أنْ لا يَتَواكَلُوا في خِدْمَتِكَ.

Blessing-النِّعْمَة

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.

1ـ اَلنِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ، والشُّكْرُ مَوْصُولٌ بِالْمَزِيدِ، وهُما مَقْرُونانِ في قَرَن، فَلَنْ يَنْقَطِعَ المَزِيدَ مِنَ اللّهِ سُبْحانَهُ حَتّى 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.

2ـ اِسْتَصْلِحْ كُلَّ نِعْمَة أنْعَمَهَا اللّهُ عَلَيْكَ، وَلاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ عِنْدَكَ.

3. Let the effect of that which Allah, the Glorified, has blessed you with be seen on you.

3ـ ولْـيُرَ عَلَيْكَ أثَرُ ما أنْعَمَ اللّهُ سُبْحانَهُ بِهِ عَلَيْكَ.

4. Seek the perfection of Allah's blessing upon you through patience in obedience to Him and preserving that which He has commanded you to preserve [and act upon] of His book.

4ـ اِسْتَتِمُّوا نِعَمَ اللّهِ عَلَيْكُمْ بِالصَّبْرِ عَلى طاعَتِهِ، والْمُحافَظَةِ عَلى مَا اسْتَحْفَظَكُمْ

مِنْ كتابِهِ.

5. Beware of the slipping away of blessings, for not everything that runs away comes back.

5ـ اِحْذَرُوا نِفارَ النِّعَمِ فَما كُلُّ شارِد بِمَرْدُود.

6. Indeed, one of the blessings is affluence, but good health is better than affluence, and the God-wariness of the heart is [even] better than good health.

6ـ الا وإنَّ مِنَ النِّعَمِ سَعَةُ الْمالِ، وأَفْضَلُ مِنْ سَعَةِ المالِ صِحَّةُ الْبَدَنِ، وأَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

7. The best things that Allah, the Glorified, has blessed his servants with are: knowledge, intelligence, power and justice.

7ـ أَفْضَلُ ما مَنَّ اللّهُ سُبْحانَهُ بِهِ عَلى عِبادِهِ: عِلْمٌ، وعَقْلٌ، ومُلْكٌ وَعَدْلٌ.

8. The person who is in the best condition of all people is he who makes present blessings last by being grateful for them and gets those that are lost restored through patience.

8ـ أَحْسَنُ النّاسِ حالاً فِي النِّعَمِ مَنِ اسْتَدامَ حاضِرَها بِالشُّكْرِ وارْتَجَعَ فائِتَها بِالصَّبْرِ.

9. The least that you must do for Allah, the Most High, is ensure that you do not use His blessings as a means of disobeying [and sinning against] Him.

9ـ أَقَلُّ ما يَلْزَمُكُمْ لِلّهِ تَعالى أَنْ لاتَسْتَعِينُوا بِنِعَمِهِ عَلى مَعاصِيهِ.

10. Verily Allah, the Glorified, has certain selected servants upon whom He bestows blessings for the

benefit of the people, causing these [blessings] to remain in their possession as long as they grant them [to the people], but if they withhold them [from the people], He takes away these blessings from them and transfers them to others.

10- إنَّ لِلّهِ سُبْحانَهُ عِباداً يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنافِعِ الْعِبادِ، يُقِرُّ ها فِي أَيْدِيهِمْ ما بَذَلُوها فَإذا مَنَعُوها نَزَعَها مِنْهُمْ وحَوَّلَها إلى غَيْرِهِمْ.

11. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

11- إنَّ لِلّهِ تَعالى فِي السَّرّاءِ نِعْمَةَ الإفْضالِ، وفِي الضَّرّاءِ نِعْمَةَ التَّطْهِيرِ.

12. Blessings last through gratitude.

12- اَلنِّعَمُ تَدُومُ بِالشُّكْرِ.

13. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

13- إنِ اسْتَطَعْتَ أنْ لا يَكُونَ بَيْنَكَ وَبَيْنَ اللّهِ ذُو نِعْمَة فَافْعَلْ.

14. The only way that the value of blessings can be known is by suffering their contraries.

14- إنَّما يُعْرَفُ قَدْرُ النِّعَمِ بِمُقاساةِ ضِدِّها.

15. When you see Allah continuously sending blessings upon you despite your sins, then [know that] it is a means of driving you [towards greater punishment].

15- إذا رَأَيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ النِّعَمَ مَعَ المَعاصي فَهُوَ اسْتِدْراجٌ لَكَ.

16. When a blessing comes down to you then receive it with gratitude.

16ـ إذا نَزَلَتْ بِكَ النِّعْمَةُ فَاجْعَلْ قِراها الشُّكْرَ.

17. When you see your Lord sending continuous blessings upon you, then be careful.

17ـ إذا رَأَيْتَ رَبَّكَ يُتابِعُ عَلَيْكَ النِّعَمَ فَاحْذَرْهُ.

18. By the befalling of calamities blessings become roiled.

18ـ بِعَوارِضِ الآفاتِ تَتَكَدَّرُ النِّعَمُ.

19. Many a blessed person is gradually being driven [towards punishment] by those blessings.

19ـ رُبَّ مُنْعَم عَلَيْهِ مُسْتَدْرَج بِالنُّعْمى.

20. The alms-tax of blessings is doing good to others.

20ـ زَكاةُ النِّعَمِ اِصْطِناعُ الْمَعْرُوفِ.

21. The adornment of blessings is keeping ties with [one's] near relatives.

21ـ زَيْنُ النِّعَمِ صِلَةُ الرَّحِمِ.

22. The cessation of blessings is [caused] by withholding the rights of Allah from them and falling short in showing gratitude for them.

22ـ زَوالُ النِّعَمِ بِمَنْعِ حُقُوقِ اللّهِ مِنْها والتَّقْصِيرِ في شُكْرِها.

23. The cause of cessation of a blessing is ingratitude.

23ـ سَبَبُ زَوالِ النِّعْمَةِ اَلْكُفْرانُ.

24. In every blessing there is a reward.

24ـ في كُلِّ نِعْمَة أجْرٌ.

25. Every bounty of this world is [headed towards] destruction.

25ـ كُلُّ نَعِيمِ الدُّنْيا ثُبُورٌ.

26. Every blessing from which good is done [to others] is indeed safe from being taken away and is protected from vicissitudes.

26ـ كُلُّ نِعْمَة أُنِيلَ مِنْها المَعْرُوفُ فَإنَّها مَأْمُونَةُ السَّلَبِ مُحَصَّنَةٌ مِنَ الغِيَرِ.

27. Whenever the blessing of an ignorant person becomes good, his ugliness in it increases.

27ـ كُلَّما حَسُنَتْ نِعْمَةُ الجاهِلِ إزْدادَ قُبْحاً فيها.

28. Let the effect of what Allah has blessed you with be visible on you.

28ـ لِيُرَ عَلَيْكَ أثَرُ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ.

29. Nothing has the ability to make blessings last like showing gratitude for them and nothing beautifies them like granting them [to others].

29ـ لَنْ يَقْدِرَ أَحَدٌ أنْ يَسْتَدِيمَ النِّعَمَ بِمِثْلِ شُكْرِها ولا يَزينَها بِمِثْلِ بَذْلِها.

30. Whoever enumerates his favours [on others] effaces his munificence.

30ـ مَنْ عَدَّدَ نِعَمَهُ مَحَقَ كَرَمَهُ.

31. One who takes the help of a blessing [in order] to sin is indeed an ingrate.

31ـ مَنِ اسْتَعانَ بِالنِّعْمَةِ عَلَى المَعْصِيَةِ فَهُوَ الكَفُورُ.

32. The one upon whom the blessings of Allah are abundant, the people's needs towards him also abound (so if he fulfils with it what Allah, the Glorified, has made obligatory for him, then he makes it last, and if he refuses what Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation).

32ـ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ كَثُرَتْ حَوائِجُ النّاسِ إلَيْهِ(فَإنْ قامَ فيها بِما أوْجَبَ اللّهُ سُبْحانَهُ عَلَيْهِ فَقَدْ عَرَّضَها لِلدَّوامِ وإنْ مَنَعَ ما أوْجَبَ اللّهُ سُبْحانَهُ فيها فَقَدْ عَرَّضَها لِلزَّوالِ).

33. Whoever extends his hand to bestow favours [to others] has protected his [own] blessing from cessation.

33ـ مَنْ بَسَطَ يَدَهُ بِالإنْعامِ حَصَّنَ نِعْمَتَهُ مِنَ الاِنْصِرامِ.

34. It is incumbent upon the one whom Allah has munificently blessed to be generous in granting favours to the people.

34ـ مَنْ أوْسَعَ اللّهُ عَلَيْهِ نِعْمَةً (نِعَمَهُ) وَجَبَ عَلَيْهِ أنْ يُوَسِّعَ النّاسَ إنْعاماً.

35. A truthful friend is one of the blessings [of Allah].

35ـ مِنَ النِّعَمِ اَلصَّدِيقُ الصَّدُوقُ.

36. Being adorned with generosity and chastity is one of the most perfect blessings.

36ـ مِنْ كَمالِ النِّعْمَةِ التَّحَلِّي بِالسَّخاءِ والتَّعَفُّفِ.

37. Nothing safeguards blessings like granting them to others.

37ـ ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الإنْعامِ بِها.

38. Nothing guards blessings like gratitude.

38ـ ما حُرِسَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

39. How great are the blessings of Allah, the Glorified, in this world, yet how small they are in comparison to the blessings of the Hereafter.

39ـ ما أعْظَمَ نِعَمَ اللّهِ سُبْحانَهُ فِي الدُّنيا وما أصْغَرَها في نِعَمِ الآخِرَةِ.

40. How close bounty is to woe!

40ـ ما أقْرَبَ النَّعِيمَ مِنَ البُؤْسِ.

41. Allah has not bestowed any blessing on a servant who then does injustice with it but that he becomes deserving of it being taken away from him by Allah.

41ـ ما أَنْعَمَ اللّهُ عَلى عَبْد نِعْمَةً فَظَلَمَ فِيها إلاّ كانَ حَقِيقاً أنْ يُزِيلَها عَنْهُ.

42. The blessings of the ignorant are like a garden on a cesspit.

42ـ نِعَمُ الجُهّالِ كَرَوْضَة عَلى مَزْبَلَة.

43. The blessing that is not appreciated is like the evil that is not forgiven.

43ـ نِعْمَةٌ لاتُشْكَرُ كَسَيِّئَة لاتُغْفَرُ.

44. The blessings of Allah, the Most High, are greater than can be appreciated, except with the help of Allah, and the sins of mankind are greater than can be forgiven, except what Allah pardons [out of His mercy].

44ـ نِعَمُ اللّهُ سُبْحانَهُ أكْثَرُ مِنْ أنْ تُشْكَرَ إلاّ ما أعانَ اللّهُ عَلَيْهِ وذُنُوبُ ابْنِ آدَمَ أكْثَرُ مِنْ أنْ تُغْفَرَ إلاّ ما عَفَا اللّهُ عَنْهُ.

45. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope.

45ـ نَسْألُ اللّهَ سُبْحانَهُ لَمِنَّتِهِ تَماماً وبِحَبْلِهِ اِعْتِصاماً.

46. Do not waste any of the blessings that Allah, the Glorified, has blessed you with, and let the effect of what He has blessed you with be visible on you.

46ـ لاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ سُبْحانَهُ عِنْدَكَ ولْيُرَ عَلَيْكَ أثَرَ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ.

47. Blessings are not guarded but by gratitude.

47ـ لاتُحاطُ النِّعَمُ إلاّ بِالشُّكْرِ.

48. Son of Adam, when you see Allah, the Glorified, continuously sending you His blessings then beware of Him, and secure the blessings by being grateful for them.

48ـ يَاابْنَ آدَمَ إذا رَأَيْتَ اللّهَ سُبْحانَهُ يُتابِعُ عَلَيْكَ نِعَمَهُ فَاحْذَرْهُ وحَصِّنَ النِّعَمَ بِشُكْرِها.

49. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing.

49ـ أقَلُّ ما يَجِبُ لِلْمُنْعِمِ أنْ لا يُعْصى بِنِعْمَتِهِ.

50. Verily the inability to commit sins is a blessing.

50ـ إنَّ مِنَ النِّعْمَةِ تَعَذُّرُ المَعاصِي.

التنغيص-Trouble

1. To the extent of happiness there is trouble.

1ـ بِقَدْرِ السُّرُورِ اَلتَّنْغيصُ.

2. There is no pleasure with trouble.

2ـ لالَذَّةَ بِتَنْغِيص.

Aversion-النفرة

1. Everything is averse to its opposite.

1ـ كُلُّ شَيْء يَنْفُرُ مِنْ ضِدِّهِ.

2. Turn away from the path of mutual aversion and abandon the crowns of boastfulness.

2ـ عَرِّجُوا عَنْ طَريقِ المُنافَرَةِ وضَعُوا تِيجانَ الْمُفاخَرَةِ.

The soul and holding it to account-النفس ومحاسبتها

1. The noble soul is not affected by misfortunes.

1ـ اَلنَفْسُ الْكَريمَةُ لاتُؤَثِّرُ فِيهَا النَّكِباتُ.

2. The honourable soul does not find it difficult to [spend wealth in order to] acquire provisions.

2ـ اَلنَّفْسُ الشَّريفَةُ لاتَثْقُلُ عَلَيْهَا المَؤُناتُ.

3. The ignoble soul does not separate from [its] vile attributes.

3ـ اَلنَّفْسُ الدَّنِيَّةُ لاتَنْفَكُّ عَنِ الدَّنائاتِ.

4. A person’s upbraiding of his own soul is evidence of the gravity of his intellect and the symbol of his abundant merit.

4ـ إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرْهانُ رَزانَةِ عَقْلِهِ وعُنْوانُ وُفُورِ فَضْلِهِ.

5. Souls are free but the hands of the intellects hold their reins and protect them from [wretchedness and] misfortune.

5ـ اَلنُّفُوسُ طَلِقَةٌ لكِنْ أيْدِى العُقُولِ تُمْسِكُ أعِنَّتَها عَنِ النُّحُوسِ.

6. One who is pleased with himself is cheated and one who is overconfident is faced with affliction.

6ـ اَلرَّاضِي عَنْ نَفْسِهِ مَغْبُونٌ والواثِقُ بِها مَفْتُونٌ.

7. The one who is pleased with himself cannot see his own faults but if he were to know the merits of others, he would cover up (and feel ashamed of) the faults and flaws that are in him.

7ـ اَلرَّاضِي عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ، ولَوْ عَرَفَ فَضْلَ غَيْرِهِ كَساهُ (لَساءَهُ) ما بِهِ مِنَ النَّقْصِ والخُسْرانِ.

8. The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute of an assenting friend, until such a time when it deceives and gains mastery, then it dominates as an enemy would dominate and dictates as the tyrant would dictate, thereby taking one into the places of evil.

8ـ اَلنَّفْسُ الأمّـارَةُ المُسَوّلَةُ تَتَمَلَّقُ تَمَلُّقَ الْمُنافِقِ، وتَتَصَنَّعُ بِشِيمَةِ الصَّدِيقِ المُوافِقِ، حَتّى إذا خَدَعتْ وتَمَكَّنَتْ تَسَلَّطَتْ تَسَلُّطَ العَدُوِّ، وَتَحَكَّمَتْ تَحَكُّمَ الْعُتُوِّ، فَأَوْرَدَتْ مَوارِدَ السُّوءِ.

9. Honour your soul as long as it aids you in the obedience of Allah.

9ـ أكْرِمْ نَفْسَكَ ما أعانَتْكَ عَلى طاعَةِ اللّهِ.

10. Humiliate your soul as long as it makes you recalcitrant in the disobedience of Allah.

10ـ أهِنْ نَفْسَكَ ما جَمَحَتْ بِكَ إلى مَعاصِي اللّهِ.

11. Have fear of Allah in your soul, wrest away the control that Satan has over you, turn your attention towards the Hereafter and make [the pleasure of] Allah the object of your striving.

11ـ إتَّقِ اللّهَ في نَفْسِكَ، وَنازِعِ الشَّيْطانَ قِيادَكَ، وَاصْرِفْ إلَى الآخِرَةِ وَجْهَكَ، واجْعَلْ لِلّهِ جِدَّكَ.

12. Ennoble your soul from every vile quality, even if it drives you to your desires, for indeed you will never be able to compensate for what you have lost of your soul.

12ـ أكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّة وَإنْ ساقَتْكَ إلى الرَّغائِبِ فَإنَّكَ لَنْ تَعْتاضَ عَمّا تَبْذُلُ مِنْ نَفْسِكَ عِوَضاً.

13. Make yourself a guardian over your soul and reserve a portion of this world for your Hereafter.

13ـ اِجْعَلْ مِنْ نَفْسِكَ عَلى نَفْسِكَ رَقِيباً واجْعَلْ لآخِرَتِكَ مِنْ دُنْياكَ نَصِيْباً.

14. Move closer to your soul by retracting from it (I mean that you should move towards your loftier and higher self which has been adapted from the light of your intellect and acts as a barrier between you and the inclinations of your base nature; and by retracting I mean you should retract from the soul that commands to evil and shakes hands with defiance).

14ـ أقْبِلْ عَلى نَفْسِكَ بِالإدْبارِ عَنْها (أعْنِي أنْ تُقْبِلَ عَلى نَفْسِكَ الفاضِلَةِ المُقْتَبِسَةِ مِنْ نُورِ عَقْلِكَ الْحائِلَةِ بَيْنَكَ وبَيْنَ دَواعِي طَبْعِكَ، وأعْنِي بِالإدْبارِ اَلإدْبارَ عَنْ نَفْسِكَ الأمّارَةِ بِالسُّوءِ اَلمُصافِحَةِ بِيَدِ الْعُتُوِّ).

15. Restrain your soul from lustful desires and you will remain safe from calamities.

15ـ اِمْنَعْ نَفْسَكَ مِنَ الشَّهَواتِ تَسْلَمْ مِنَ الآفاتِ.

16. Be equitable yourself before equity is sought from you, for indeed that is loftier for your status and more deserving of the pleasure of your Lord.

16ـ أَنْصِفْ مِنْ نَفْسِكَ قَبْلَ أَنْ يُنْتَصَفَ مِنْكَ، فَإِنَّ ذلِكَ أَجَلُّ لِقَدَرِكَ،

وَأَجْدَرُ بِرِضا رَبِّكَ.

17. Gain control over your souls by your continuous struggle against it.

17ـ اِمْلِكُوا أَنْفُسَكُمْ بِدَوامِ جِهادِها.

18. Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the remembrance [of Allah], and your hearts with acceptance [of His will] in what you love and hate.

18ـ اِشْغَلُوا أَنْفُسَكُمْ بِالطّاعَةِ، وأَلْسِنَتَكُمْ بِالذِّكْرِ، وقُلُوبَكُمْ بِالرِّضا فِيما أَحْبَبْتُمْ وكَرِهْتُمْ.

19. Restrain these souls for indeed they are very desirous, and if you follow them, they will lead you towards the worst evil.

19ـ اِقْمَعُوا هذِهِ النُّفُوسَ، فَإِنَّها طُلَعَةٌ إِنْ تُطِيعُوها تَزِغْ بِكُمْ إِلى شَرِّ غايَة.

20. Knowledge about oneself is the more beneficial of the two types of knowledge.

20ـ اَلمَعْرِفَةُ بِالنَّفْسِ أَنْفَعُ المَعْرِفَتَيْنِ.

21. Beware of being pleased with yourself thereby increasing the number of those who are displeased with you.

21ـ إيّاكَ أنْ تَرْضى عَنْ نَفْسِكَ فَيَكْثُرَ السّاخِطُ عَلَيْكَ.

22. Beware of overconfidence for this is one of the biggest traps of Satan.

22ـ إيّاكَ والثِّقَةَ بِنَفْسِكَ فَإنَّ ذلِكَ مِنْ أكْبَرِ مَصائِدِ الشَّيْطانِ.

23. Indeed there is no price for your souls other than Paradise, so do not sell them except [in return] for it.

23ـ ألا إنَّهُ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الْجَنَّةُ، فَلاتَبِيعُوها إلاّ بِها.

24. The greatest affliction is poverty of the soul.

24ـ أكْبَرُ الْبَلاءِ فَقْرُ النَّفْسِ.

25. He who is controlled by lustful desires and enslaved by (worldly) aspirations has degraded his soul.

25ـ أزْرى بِنَفْسِهِ مَنْ مَلَكَتْهُ الشَّهْوَةُ، واسْتَعْبَدَتْهُ المَطامِعُ.

26. The strongest of people is one who has the greatest command over his soul.

26ـ أقْوَى النّاسِ أعْظَمُهُمْ سُلْطاناً عَلى نَفْسِهِ.

27. The weakest of people is one who is unable to reform his soul.

27ـ أعْجَزُ النّاسِ مَن عَجَزَ عَنْ إصْلاحِ نَفْسِهِ.

28. The person with the greatest control over his soul is the one who subdues his anger and kills off his lustful desire.

28ـ أعْظَمُ النّاسِ سُلْطاناً عَلى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وأماتَ شَهْوَتَهُ.

29. Verily when souls are in harmony they become close [with one another].

29ـ إنَّ النُّفُوسَ إذا تَناسَبَتْ اِيتَلَفَتْ.

30. Verily your souls have [great] value, so do not sell them except for Paradise.

30ـ إنَّ لأنْفُسِكُمْ أثْماناً، فَلا تَبيعُوها إلاّ بِالْجَنَّةِ.

31. Indeed the one who sells his soul for anything other than Paradise suffers great tribulation.

31ـ إنَّ مَنْ باعَ نَفْسَهُ بِغَيْرِ الْجَنَّةِ، فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَةُ.

32. Verily these souls are very desirous, if you obey them they will lead you to the depths of evil.

32ـ إنَّ هذِهِ النُّفُوسَ طُلَعَةٌ، إنْ تُطيعُوها تَنْزِ عْ بِكُمْ إلى شَرِّ غايَة.

33. Verily obeying the self and following its vain desires is the root of every tribulation and the cornerstone of every aberrance.

33ـ إنَّ طاعَةَ النَّفْسِ ومُتابَعَةَ أهْوِيَتِها أُسُّ كُلِّ مِحْنَة ورَأْسُ كُلِّ غَوايَة.

34. Verily the soul has far-reaching desires and continues to be inclined towards disobedience in its desires.

34ـ إنَّ النَّفْسَ أبْعَدُ شَيْء مَنْـزَعاً، وإنَّها لاتَزالُ تَنْزِعُ إلى مَعْصِيَة في هَوىً.

35. Verily this soul commands towards evil so one who neglects it [and does not discipline it] is indomitably driven by it towards sins.

35ـ إنَّ هذِهِ النَّفْسَ لأمّـارَةٌ بِالسُّوْءِ فَمَنْ أهْمَلَها جَمَحَتْ بِهِ إلَى الْمَ آثِمِ.

36. Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden acts.

36ـ إنَّ نَفْسَكَ لَخَدُوعٌ، إنْ تَثِقْ بِها يَقْتَدْكَ الشَّيْطانُ إلَى ارْتِكابِ الْمَحارِمَ.

37. Verily the soul commands towards evil and indecency, so whoever trusts it, it deceives him and whoever has confidence in it, it destroys him and whoever is pleased with it, it makes him enter the worst of places.

37ـ إنَّ النَّفْسَ لأمّارَةٌ بِالسُّوءِ والفَحْشاءِ، فَمَنِ ائْتَمَنَها خانَتْهُ، ومَنِ اسْتَنامَ إلَيْها أهْلَكَتْهُ، ومَنْ رَضِيَ عَنْها أوْرَدَتْهُ شَرَّ المَوارِدِ.

38. Verily the true believer does not enter his evening and morning but that he distrusts his soul, so he continues to belittle [and find fault with] it and seeks more [good] for it.

38ـ إنَّ المُؤْمِنَ لا يُمْسي ولايُصْبِحُ إلاّ ونَفْسُهُ ظَنُونٌ عِنْدَهُ، فَلايَزالُ زارِياً عَلَيْها، ومُسْتَزِيداً لَها.

39. Verily the soul is a valuable gem, whoever guards it elevates it and whoever does not preserve it abases it.

39ـ إنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِيْنَةٌ مَنْ صانَها رَفَعَها ومَنِ ابْتَذَلَها وَضَعَها.

40. Verily the soul that seeks short-lived desires will surely perish in its quest and will be wretched in its place of return [in the Hereafter].

40ـ إنَّ النَّفْسَ الَّتي تَطْلُبُ الرَّغائِبَ الفانِيَةَ لَتَهْلِكُ في طَلَبِها، وتَشْقى في مُنْقَلَبِها.

41. Verily the soul that struggles to acquire the everlasting desires will surely achieve its goal and will be felicitous in its place of return [in the Hereafter].

41ـ إنَّ النَّفْسَ الَّتي تَجْهَدُ فِي اقْتِناءِ الرَّغائِبِ الْباقِيَةِ لَتُدْرِكُ طَلَبَها، وَتَسْعَدُ في مُنْقَلَبِها.

42. Verily the soul is like the camel that likes to eat bitter grass, and the ear does not retain much of what it hears, so do not cut off your understanding by being importunate with your soul because for each part of the body there is [need for] repose.

42ـ إنَّ النَّفْسَ حَمِضَةٌ، والأُذُنَ مَجّاجَةٌ، فَلا تَجُبَّ فَهْمَكَ بِالإلْحاحِ عَلى قَلْبِكَ، فَإنَّ لِكُلِّ عُضْوٍ مِنَ البَدَنِ اِسْتِراحَةً.

43. Verily your soul is your riding mount, if you make it carry more than it can bear, you will kill it and if you treat it with kindness, you will save it.

43ـ إنَّ نَفْسَكَ مَطِيَّتُكَ، إنْ أجْهَدْتَها قَتَلْتَها، وإنْ رَفَقْتَ بِها أبْقَيْتَها.

44. Verily if you contravene this division [and allotment of specific times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected.

44ـ إنَّكَ إنْ أخْلَلْتَها بِشَيْءٍ مِنْ هذا التَّقْسِيمِ فَلا تَقُومُ نَوافِلُ تَكْتَسِبُها بِفَرائِضَ تُضَيِّعُها.

45. Being preoccupied with disciplining the soul is better [for you].

45ـ اَلاِشْتِغالُ بِتَهْذيبِ النَّفْسِ أصْلَحُ.

46. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

46ـ اَلثِّقَةُ بِالنَّفْسِ مِنْ أوْثَقِ فُرَصِ الشَّيْطانِ.

47. Redressing the corruption of one's soul is the most beneficial accomplishment.

47ـ اِسْتِدْراكُ فَسادِ النَّفْسِ مِنْ أنْفَعِ التَّحْقِيقِ.

48. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

48ـ إشْتِغالُكَ بِمَعائِبِ نَفْسِكَ يَكْفِيكَ العارُ.

49. If you do not restrain your soul from many of the things that you love out of fear of its displeasure, then vain desires will drive you towards a lot of harm.

49ـ إنْ لَمْ تَرْدَعْ نَفْسَكَ عَنْ كَثِير مِمّا تُحِبُّ مَخافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الأهْواءُ إلى كَثِير مِنَ الضَّرَرِ.

50. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

50ـ إنَّكَ إنْ مَلَّكْتَ نَفْسَكَ قِيادَكَ، أفْسَدْتَ مَعادَكَ، وأوْرَدَتْكَ بَلاءً لا يَنْتَهي، وشَقاءً لايَنْقَضي.

51. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

51ـ إنَّكُمْ إنْ أطَعْتُمْ أنْفُسَكُمْ نَزَعَتْ بِكُمْ إلى شَرِّ غايَة.

52. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

52ـ إنَّما أنْتَ كَالطّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

53. When you make your soul obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

53ـ إذا أخَذْتَ نَفْسَكَ بِطاعَةِ اللّهِ أكْرَمْتَها، وإنِ ابْتَذَلْتَها (بَذَلْتَها) في مَعاصيهِ أهَنْتَـها.

54. When your soul becomes obstinate with you then be obstinate with it and it will be humble to you, and deceive your soul with regards to yourself, it will yield to you.

54ـ إذا صَعُبَتْ عَلَيْكَ نَفْسُكَ فَاصْعُبْ لَها تَذِلُّ لَكَ وخادِعْ نَفْسَكَ عَنْ نَفْسِكَ تَنْقَدْ لَكَ.

55. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

55ـ إذا رَغِبْتَ في صَلاحِ نَفْسِكَ فَعَلَيْكَ بِالاِقْتِصادِ، والقُنُوعِ، وَالتَّقَلُّلِ.

56. Uprightness of the soul is [attained] through struggle.

56ـ بِالْمُجاهَدَةِ صَلاحُ النَّفْسِ.

57. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

57ـ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَها واعْدِلُوا بِها عَنْ ضَرارَةِ عاداتِها.

58. Demand from your soul [the performance of] that which it obligatory upon it and you will be safe from the demands of others, scrutinize it and you will have no need for the scrutiny of others.

58ـ تَقاضَ نَفْسَكَ بِما يَجِبُ عَلَيْها تَأْمَنْ تَقاضِيَ غَيْرِكَ لَكَ،وَاسْتَقْصِعَلَيْها تَغْنَ عَنِ اسْتِقْصاءِ غَيْرِكَ.

59. He (a) said about the one whom he was censuring: His [lower] self dominates him by means of that which he assumes, and he cannot overpower it with what he is certain of. He has made his vain desire his master and he obeys it in all his affairs.

59ـ وقالَ في حَقّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلى ما يَظُنُّ، ولا يَغْلِبُها عَلى ما يَسْتَيْقِنُ، قَدْ جَعَلَ هَواهُ أَمِيرَهُ، وأَطاعَهُ فِي سائِرِ أُمُورِهِ.

60. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

60ـ جَرِّبْ نَفْسَكَ في طاعَةِ اللّهِ بِالصَّبْرِ عَلى أداءِ الفَرائِضِ والدُّؤُبِ فِي إقامَةِ النَّوافِلِ والوَظائِفِ.

61. Hold yourselves to account [for your deeds] and you will be safe from the fear of Allah and will attain what you desire [from that which is] with Him.

61ـ حاسِبُوا أَنْفُسَكُمْ تَأْمَنُوا مِنَ اللّهِ الرَّهَبَ، وتُدْرِكُوا عِنْدَهُ الرَّغَبَ.

62. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

62ـ حاسِبْ نَفْسَكَ لِنَفْسِكَ فَإنَّ غَيْرَها مِنَ الأنْفُسِ لَها حَسيبٌ غَيْرُكَ.

63. Hold your souls to account before they are held to account and weigh them before they are weighed.

63ـ حاسِبُوا أنْفُسَكُمْ قَبْلَ أنْ تُحاسَبُوا ووازِنُوها قَبْلَ أنْ تُوازَنُوا.

64. Hold your souls to account for their deeds and seek from them the fulfilment of what is obligatory on them and their taking from the evanescent for the eternal; and gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

64ـ حاسِبُوا أنْفُسَكُمْ بِأعْمالِها، وطالِبُوها بِأداءِ الْمَفْرُوضِ عَلَيْها، وَالأخْذِ مِنْ فَنائِها لِبَقائِها، وتَزَوَّدُوا وتَأهَّبُوا قَبْلَ أنْ تُبْعَثُوا.

65. Beautify your souls with chastity and keep away from wastefulness and extravagance.

65ـ حَلُّوا أنْفُسَكُمْ بِالْعَفافِ، وتَجَنَّبُوا التَّبْذِيرَ وَالإسْرافَ.

66. The best souls are the purest among them.

66ـ خَيْرُ النُّفُوسِ أزْكاها.

67. Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions today for your tomorrow, benefit from the slumber (or respite) of time and seize the opportunity [to do good while you can].

67ـ خُذْ مِنْ نَفْسِكَ لِنَفْسِكَ، وَتَزَوَّدْ مِنْ يَوْمِكَ لِغَدِكَ، واغْتَنِمْ غَفْوَ (عَفْوَ) الزَّمانِ، وانْتَهِزْ فُرْصَةَ الإمْكانِ.

68. Deceive your heart into worshipping and be gentle with it (or do not compel it), and engage it [in

worship] when it is free and lively, except for what has been prescribed as obligatory, for indeed that must be fulfilled [in any case].

68ـ خادِعْ نَفْسَكَ عَنِ الْعِبادَةِ، وارْفُقْ بِها (وَلاتَقْهَرْها)، وَخُذْ عَفْوَها، وَنِشاطَها، إلاّ ماكانَ مَكْتُوباً مِنَ الْفَرِيضَةِ، فَإنَّهُ لابُدَّ مِنْ أدائِها.

69. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

69ـ خُذُوا مِنْ أجْسادِكُمْ تَجُودُوا بِها عَلى أنْفُسِكُمْ واسْعَوْا في فِكاكِ رِقابِكُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها.

70. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

70ـ خالِفْ نَفْسَكَ تَسْتَقِمْ وخالِطِ الْعُلَماءَ تَعْلَمْ.

71. Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with knowledge and wisdom and making it strive in performing acts of worship and obedience, for in this lies the salvation for the soul.

71ـ خِدْمَةُ النَّفْسِ صيانَتُها عَنِ اللَّذّات، والمُقْتَنَيات، ورِياضَتُها بِالعُلُومِ والحِكَمِ، واجْتِهادُها (إجْهادُها) بِالعِباداتِ والطّاعاتِ، وَفِي ذلِكَ نَجاةُ النَّفْسِ.

72. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

72ـ دَواءُ النَّفْسِ الصَّوْمُ عَنِ الهَوى والْحِمْيَةُ عَنْ لَذّاتِ الدُّنيا.

73. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

73ـ ذِرْوَةُ الغاياتِ لا يَنالُها إلاّ ذَوُو التَّهْذِيبِ والمُجاهِداتِ.

74. Have humility in your soul and honour in your faith; preserve your Hereafter and be open-handed with your worldly possessions.

74ـ ذِلَّ في نَفْسِكَ وعِزَّ في دِينِكَ وصُنْ آخِرَتَكَ وابْذُلْ دُنْياكَ.

75. Humble your souls by abandoning [bad] habits, lead them towards performing acts of obedience [and worship], make them bear the burdens of [others'] liabilities, beautify them through noble deeds, and protect them from the filth of sins.

75ـ ذَلِّلُوا أنْفُسَكُمْ بِتَرْكِ العادات، وقُودُوها إلى فِعْلِ الطّاعات، وَحَمِّلُوها أعْباءَ المَغارِمِ، وحَلُّوها بِفِعْلِ المَكارِمِ، وصُونُوها عَنْ دَنَسِ الْمَ آثِمِ.

76. Humble your soul through obedience and adorn it with contentment; reduce your wants and be moderate in your earning.

76ـ ذَلِّلْ نَفْسَكَ بِالطّاعَةِ، وحَلِّها بِالقَناعَةِ، وَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي الْمُكْتَسَبِ.

77. May Allah have mercy on the person who holds back the reins of his soul from acts of disobedience to Allah and steers it towards the obedience of Allah by its reins.

77ـ رَحِمَ اللّهُ امْرَءاً اَلْجَمَ نَفْسَهُ عَنْ مَعاصِي اللّهِ بِلِجامِها، وقادَها إلى طاعَةِ اللّهِ بِزِمامِها.

78. May Allah have mercy on the person who subdues the inclinations of his soul towards vain desires thereby protecting it, and steers it towards the obedience of Allah by its reins.

78ـ رَحِمَ اللّهُ امْرَءاً قَمَعَ نَوازِ عَ نَفْسِهِ إلَى الهَوى فَصانَها، وقادَها إلى طاعَةِ اللّهِ

بِعِنانِها.

79. Deterring the soul from vain desire is the greater Jihad.

79ـ رَدْعُ النَّفْسِ عَنِ الهَوى اَلْجِهادُ الأكْبَرِ.

80. Deterring the soul from vain desire is the Jihad that is beneficial.

80ـ رَدْعُ النَّفْسِ عَنِ الهَوى هُوَ الْجِهادُ النَّافِعُ.

81. Deterring the soul from the vanities of this world is the fruit of reason.

81ـ رَدْعُ النَّفْسِ عَنْ زَخارِفِ الدُّنْيا ثَمَرَةُ الْعَقْلِ.

82. Deterring the soul from the temptation of vain desire is the fruit of nobility.

82ـ رَدْعُ النَّفْسِ عَنْ تَسْوِيلِ الْهَوى ثَمَرَةُ النُّبْلِ.

83. Turn your soul away when faced with lustful desires and make it steadfast on the book of Allah when faced with doubts.

83ـ رُدَّ عَنْ نَفْسِكَ عِنْدَ الشَّهَواتِ وأَقِمْها عَلى كِتابِ اللّهِ عِنْدَ الشُّبَهاتِ.

84. Restraining the soul and struggling against its vain desires raises one’s ranks and multiplies the good deeds.

84ـ رَدْعُ النَّفْسِ وجِهادُها عَنْ أَهْوِيَتِها يَرْفَعُ الدَّرَجاتِ ويُضاعِفُ الْحَسَناتِ.

85. Your satisfaction with yourself is an indication of the corruption of your mind.

85ـ رِضاكَ عَنْ نَفْسِكَ مِنْ فَسادِ عَقْلِكَ.

86. The person's satisfaction with himself is [always] accompanied by the displeasure of his Lord.

86ـ رِضَا العَبْدِ عَنْ نَفسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ

87. A man's satisfaction with himself is evidence of his feeble-mindedness.

87ـ رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهانُ سَخافَةِ عَقْلِهِ.

88. Turning away from [the pleasures of] this world is the means of reforming the soul.

88ـ سَبَبُ صَلاحِ النَّفْسِ العُزُوفُ عَنِ الدُّنيا.

89. Governing one's soul is the best [form of] administration and the eminency of knowledge is the most honourable pre-eminence.

89ـ سِياسَةُ النَّفْسِ أفْضَلُ سِياسَة ورِياسَةُ الْعِلْمِ أشْرَفُ رِياسَة.

90. The worst indigence is poverty of the soul.

90ـ شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

91. The worst thing is being pleased with oneself.

91ـ شَرُّ الأُمُورِ الرِّضا عَنِ النَّفْسِ.

92. The uprightness of the soul is [in] reduced greed.

92ـ صَلاحُ النَّفْسِ قِلَّةُ الطَّمَعِ.

93. Reformation of the soul is [achieved by] struggling against vain desires.

93ـ صَلاحُ النَّفْسِ مُجاهَدَةُ الْهَوى.

94. The misguidance of souls is between the impulses of lust and anger.

94ـ ضَلالُ النُّفُوسِ بَيْنَ دَواعِي الشَّهْوَةِ والغَضَبِ.

95. The fruit of self-appraisal is reformation of the soul.

95ـ ثَمَرَةُ الْمُحاسَبَةِ صَلاحُ النَّفْسِ.

96. Weigh your souls before they are weighed and hold them to account before they are held to account, and breathe before the throat is constricted, and follow submissively before you are driven by force.

96ـ زِنُوا أَنْفُسَكُمْ قَبْلَ أنْ تُوازَنُوا (تُوزَنُوا) وَحاسِبُوها قَبْلَ أنْ تُحاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلَ)ضِيقِ الخَناقِ (وانْقادُوا)قَبْلَ عُنْفِ السِّياقِ.

97. Restrict your souls by holding them accountable and control them by opposition [to their whims].

97ـ قَيِّدُوا أَنْفُسَكُمْ بِالْمُحاسَبَةِ وأَمْلِكُوها بِالْمُخالَفَةِ.

98. One who holds himself to account, gains.

98ـ مَنْ حاسَبَ نَفْسَهُ رَبِحَ.

99. One who holds himself to account becomes felicitous.

99ـ مَنْ حاسَبَ نَفْسَهُ سَعِدَ.

100. One who undertakes to hold his soul to account is safe from flattery [and deceit].

100ـ مَنْ تَعاهَدَ نَفْسَهُ بِالمُحاسَبَةِ أَمِنَ فِيها الْمُداهَنَةَ.

101. One who holds himself to account becomes aware of his faults and realizes his sins so he seeks forgiveness for his sins and tries to correct his faults.

101ـ مَنْ حاسَبَ نَفْسَهُ وَقَفَ عَلى عُيُوبِهِ وأَحاطَ بِذُنُوبِهِ واسْتَقالَ الذُّنُوبَ وأَصْلَحَ العُيُوبَ.

102. Blessed is the one who has in his soul that which keeps him preoccupied from the [faults of other] people.

102ـ طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ عَنِ النّاسِ.

103. Blessed is the one who strives to free his soul before the shortness of breath and the severity of despair [at the time of death].

103ـ طُوبى لِمَنْ سَعى في فَكاكِ نَفْسِهِ قَبْلَ ضِيقِ الأَنْفاسِ وشِدَّةِ الإِبْلاسِ.

104. Blessed is he who considers himself as low, gains honour through his obedience [to Allah] and becomes free from want through his contentment.

104- طُوبى لِمَنْ ذَلَّ في نَفْسِهِ وعَزَّ بِطاعَتِهِ وغَنِيَ بِقَناعَتِهِ.

105. Blessed is the one who has in his soul that which keeps him preoccupied [from others] and the people are at ease from him, and who acts in obedience to Allah, the Glorified.

105- طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ، والنّاسُ مِنْهُ في راحَة، وعَمِلَ بِطاعَةِ اللّهِ سُبْحانَهُ.

106. Blessed be the soul that fulfils its duty to its Lord.

106- طُوبى لِنَفْس أدَّتْ إلى رَبِّها فَرْضَها.

107. Purify your souls from the filth of lustful desires and you will attain lofty stations.

107- طَهِّرُوا أنْفُسَكُمْ مِنْ دَنَسِ الشَّهَواتِ تُدْرِكُوا رَفِيعَ الدَّرَجاتِ.

108. Whoever disobeys Allah and obeys Satan has oppressed his soul.

108- ظَلَمَ نَفْسَهُ مَنْ عَصَى اللّهَ وأطاعَ الشَّيْطانَ.

109. Whoever is satisfied with the temporary abode in place of the everlasting abode has oppressed himself.

109- ظَلَمَ نَفْسَهُ مَنْ رَضِيَ بِدارِ الْفَناءِ عِوَضاً عَنْ دارِ الْبَقاءِ.

110. Accustom your soul to virtue, for indeed it will make that which is spoken about you good and will make your reward great.

110- عَوِّدْنَفْسَكَ الْجَميلَ فَإنَّهُ يُجْمِلُ عَنْكَ الأُحْدُوثَةَ ويُجْزِلُ لَكَ المَثُوبَةَ.

111. Accustom yourself to being engrossed in remembrance [of Allah] and repentance, for indeed this will wipe out your sin and make your reward great.

111ـ عَوِّدْ نَفْسَكَ الاِسْتِهْتارَ بِالذِّكْرِ وَالاِسْتِغْفارِ فَإِنَّهُ يَمْحُو عَنْكَ الْحَوْبَةَ وَيُعَظِّمْ لَكَ الْمَثُوبَةَ.

112. Habituate yourself to [performing] noble deeds and bearing the burden of [others'] liabilities, [for through this] your soul will become honourable, your Hereafter will thrive and those who praise you will increase.

112ـ عَوِّدْ نَفْسَكَ فِعْلَ الْمَكارِمِ وتَحَمُّلَ أَعْباءِ الْمَغارِمِ تَشْرُفْ نَفْسُكَ وَتُعْمَرْ آخِرَتُكَ ويَكْثُرْ حامِدُوكَ.

113. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

113ـ عَوِّدْ نَفْسَكَ حُسْنَ النِّيَّةِ وجَمِيلَ الْمَقْصَدِ تُدْرِكْ في مَباغيكَ (مَساعِيكَ) النَّجاحَ.

114. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

114ـ عَوِّدْنَفْسَكَ السَّماحَ وتَجَنُّبَ الإلْحاحِ يَلْزَمْكَ الصَّلاحُ.

115. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

115 ـ عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ كَيْفَ يَأْنَسُ بِدارِ الْفَناءِ.

116. I am amazed at the one who searches for the thing he has lost while he has lost his own soul and

does not seek it!

116ـ عَجِبْتُ لِمَنْ يَنْشُدُ ضالَّتَهُ وقَدْ أضَلَّ نَفْسَهُ فَلا يَطْلُبُها.

117. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

117ـ عَجِبْتُ لِمَنْ يَظْلِمُ نَفْسَهُ كَيْفَ يُنْصِفُ غَيْرَهُ.

118. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

118ـ عَجِبْتُ لِمَنْ يَجْهَلُ نَفْسَهُ كَيْفَ يَعْرِفُ رَبَّهُ.

119. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

119ـ غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ المَعاصِي تَسْهُلْ عَلَيْكُمْ مَقادَتُها عَلَى الطّاعاتِ.

120. Compel your souls to abandon bad habits and you will overcome them; fight against your vain desires and you will gain control over them.

120ـ غالِبُوا أنْفُسَكُمْ عَلى تَرْكِ العاداتِ تَغْلِبُوها وجاهِدُوا أهْوائَكُمْ تَمْلِكُوها.

121. Perfection of righteousness is in struggling against the [carnal] soul.

121ـ في مُجاهَدَةِ النَّفْسِ كَمالُ الصَّلاحِ.

122. The guidance of the soul is in opposing it.

122ـ في خِلافِ النَّفْسِ رُشْدُها.

123. The misguidance of the soul is in obedience to it.

123ـ في طاعَةِ النَّفْسِ غَيُّها.

124. The corruption of the soul is [caused by] vain desire.

124ـ فَسادُ النَّفْسِ أَلْهَوى.

125. Your power over your soul is the best power and your authority over it is the best authority.

125ـ قُدْرَتُكَ عَلى نَفْسِكَ أفْضَلُ القُدْرَةِ وإمْرَتُكَ عَلَيْها خَيْرُ الإمْرَةِ.

126. How can one who is not content with little have the ability to reform himself?!

126ـ كَيْفَ يَسْتَطيعُ صَلاحَ نَفْسِهِ مَنْ لايَقْنَعُ بِالقَليلِ؟!

127. Being preoccupied with one's soul is enough to keep a person distracted from the people.

127ـ كَفى بِالمَرْءِ شُغْلاً بِنَفْسِهِ عَنِ النّاسِ.

128. At the time when you are most confident in your soul be equally cautious (or fearful) of its deception.

128ـ كُنْ أوْثَقَ ما تَكُونُ بِنَفْسِكَ أحْذَرَ (أخْوَفَ) ما تَكُونُ مِنْ خِداعِها.

129. Be the guardian of your soul, and do with your possessions that which you would like others to do

with it.1

129ـ كُنْ وَصِيَّ نَفْسِكَ وافْعَلْ في مالِكَ ما تُحِبُّ أنْ يَفْعَلَهُ فيهِ غَيْرُكَ.

130. Hold yourself to account and struggle against your evil nature, and beware of blaming your sins on your Lord.

130ـ كُنْ مُؤاخِذاً نَفْسَكَ مُغالِباً سُوءَ طَبْعِكَ وإيّاكَ أنْ تَحْمِلَ ذُنُوبَكَ عَلى رَبِّكَ.

131. Be a preventer and a forbidder for yourself [from evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

131ـ كُنْ لِنَفْسِكَ مانِعاً رادِعاً ولِثَرْوَتِكَ (وَلِنَزْوَتِكَ) عِنْدَ الحَمِيَّةِ (الحَفِيظَةِ) واقِماً قامِعاً.

132. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

132ـ لِلنُّفُوسِ طَبايِعُ سُوء والحِكْمَةُ تَنْهى عَنْها.

133. There is no price for your souls except Paradise, so do not sell them for anything but it.

133ـ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الجَنَّةُ فَلاتَبيعُوها إلاّ بِها.

134. There is no expectation [of goodness] from the one who wrongs his own soul.

134ـ لَيْسَ مَنْ أساءَ إلى نَفْسِهِ بِذي مَأْمُول.

135. There is none on the face of this earth more honoured in the sight of Allah, the Glorified, than the soul that is obedient to His commands.

135ـ لَيْسَ عَلى وَجْهِ الأرْضِ أكْرَمُ عَلَى اللّهِ سُبْحانَهُ مِنَ النَّفْسِ المُطِيعَةِ لأمْرِهِ.

136. One who considers himself to be more [important or powerful than others] becomes less.

136ـ مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

137. One who humbles himself is honoured.

137ـ مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

138. One who reforms his soul gains mastery over it.

138ـ مَنْ أصْلَحَ نَفْسَهُ مَلَكَها.

139. One who neglects his soul destroys it.

139ـ مَنْ أهْمَلَ نَفْسَهُ أهْلَكَها.

140. One who honours his [carnal] soul is abased by it.

140ـ مَنْ أكْرَمَ نَفْسَهُ أهانَتْهُ.

141. Whoever trusts his [carnal] soul is betrayed by it.

141ـ مَنْ وَثِقَ بِنَفْسِهِ خانَتْهُ.

142. Whoever neglects his soul incurs loss.

142ـ مَنْ أهْمَلَ نَفْسَهُ خَسِرَ.

143. One who knows himself divests himself [of all worldly desires].

143ـ مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

144. Whoever obeys his soul kills it.

144ـ مَنْ أطاعَ نَفْسَهُ قَـتَلَها.

145. Whoever disobeys his soul has awarded it.

145ـ مَنْ عَصى نَفْسَهُ وَصلَها.

146. One who is ignorant of his soul neglects it.

146ـ مَنْ جَهِلَ نَفْسَهُ أهْمَلَها.

147. Whoever considers himself to be great is humiliated.

147ـ مَنْ عَظَّمَ نَفْسَهُ حُقِّرَ.

148. Whoever protects his soul [from evil] is revered.

148ـ مَنْ صانَ نَفْسَهُ وُقِّرَ.

149. Whoever controls his [carnal] soul, his affair [and status] is elevated.

149ـ مَنْ مَلَكَ نَفْسَهُ عَلا أَمْرُهُ.

150. Whoever is controlled by his [carnal] soul, his status is lowered.

150ـ مَنْ مَلَكَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

151. Whoever loathes his [carnal] soul is loved by Allah.

151ـ مَنْ مَقَتَ نَفْسَهُ أَحَبَّهُ اللّهُ.

152. Whoever abases his [carnal] soul is honoured by Allah.

152ـ مَنْ أَهانَ نَفْسَهُ أَكْرَمَهُ اللّهُ.

153. Whoever knows himself knows his Lord.

153ـ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

154. Whoever knows himself, his matter becomes sublime.

154ـ مَنْ عَرَفَ نَفْسَهُ جَلَّ أَمْرُهُ.

155. One who deceives himself cannot [sincerely] advise others.

155ـ مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

156. One who governs [and trains] his soul has [truly] comprehended [the art of] administration.

156ـ مَنْ ساسَ نَفْسَهُ أدْرَكَ السِّياسَةَ.

157. Whoever takes care of his soul with vigilance, remains safe.

157ـ مَنْ تَعاهَدَ نَفْسَهُ بِالحَذَرِ أمِنَ.

158. One who fears for his soul does not oppress others.

158ـ مَنْ أشْفَقَ عَلى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

159. Whoever wrongs his [own] soul, no goodness is expected from him.

159ـ مَنْ أساءَ إلى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

160. Whoever protects himself from asking others becomes exalted.

160ـ مَنْ صانَ نَفْسَهُ عَنِ المَسائِلِ جَلَّ.

161. One whose soul is noble, his affection [and compassion] increases.

161ـ مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَواطِفُهُ.

162. One who does not govern [and train] his own soul, destroys it.

162ـ مَنْ لَمْ يَسُسْ نَفْسَهُ أضاعَها.

163. Whoever is displeased with himself pleases his Lord.

163ـ مَنْ سَخِطَ عَلى نَفْسِهِ أرْضى رَبَّهُ.

164. Whoever is pleased with himself angers his Lord.

164ـ مَنْ رَضِيَ عَنْ نَفْسِهِ أسْخَطَ رَبَّهُ.

165. Whoever is able to gain control over his [carnal] self has attained the highest degree of strength.

165ـ مَنْ قَوِيَ عَلى نَفْسِهِ تَناهى فِي القُوَّةِ.

166. Whoever struggles with his soul in order to reform it, becomes felicitous.

166ـ مَنْ أجْهَدَ نَفْسَهُ في إصْلاحِها سَعِدَ.

167. Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and distanced [from the mercy of Allah].

167ـ مَنْ أهْمَلَ نَفْسَهُ في لَذّاتِها شَقِيَ وبَعُدَ.

168. One who does not struggle against his [carnal] soul in his young age does not become noble in is old age.

168ـ مَنْ لَمْ يُجْهِدْ نَفْسَهُ في صِغَرِهِ لَمْ يَنْبُلْ في كِبَرِهِ.

169. Whoever continually disciplines his soul derives [great] benefit.

169ـ مَنِ اسْتَدامَ رِياضَةَ نَفْسِهِ اِنْتَفَعَ.

170. Whoever is pleased with himself, many are angry with him.

170ـ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السّاخِطُ عَلَيْهِ.

171. Whoever indulges his soul in that which it loves, its wretchedness in that which it does not love gets prolonged.

171ـ مَنْ سامَحَ نَفْسَهُ فيما تُحِبُّ طالَ شَقاؤُها فيما لاتُحِبُّ.

172. Whoever preoccupies himself with that which is not necessary, lets the matters that are obligatory slip by.

172ـ مَنْ شَغَلَ نَفْسَهُ بِما لايَجِبْ ضَيَّعَ مِنْ أمْرِهِ ما يَجِبُ.

173. Whoever holds himself accountable preserves his standing and the outcomes of his affair are praised.

173ـ مَنْ واخَذَ نَفْسَهُ صانَ قَدْرَهُ وحُمِدَ عَواقِبُ أمْرِهِ.

174. Whoever neglects his soul corrupts his affair.

174ـ مَنْ أهْمَلَ نَفْسَهُ أفْسَدَ أمْرَهُ.

175. Whoever commands you to reform yourself is most deserving of your obedience.

175ـ مَنْ أمَرَكَ بِإصْلاحِ نَفْسِكَ فَهُوَ أحَقُّ مَنْ تُطيعُهُ.

176. Whoever scrutinizes himself remains safe from the scrutiny of others.

176ـ مَنِ اسْتَقْصى عَلى نَفْسِهِ أمِنَ اسْتِقْصاءَ غَيْرِهِ عَلَيْهِ.

177. Whoever oppresses himself is more oppressive to others.

177ـ مَنْ ظَلَمَ نَفْسَهُ كانَ لِغَيْرِهِ أظْلَمَ.

178. Whoever is great in his own eyes is low in the sight of Allah.

178ـ مَنْ كانَ عِنْدَ نَفْسِهِ عَظِيماً كانَ عِنْدَ اللّهِ حَقِيراً.

179. One who is ignorant about himself is more ignorant about others.

179ـ مَنْ جَهِلَ نَفْسَهُ كانَ بِغَيْرِ نَفْسِهِ أجْهَلَ.

180. Whoever is miserly with himself is more miserly with others.

180ـ مَنْ بَخِلَ عَلى نَفْسِهِ كانَ عَلى غَيرِهِ أبْخَلَ.

181. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

181ـ مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَها عَنْ دَناءَةِ الْمَطالِبِ.

182. One who knows the value of his soul does not abase it with transient things.

182ـ مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنْها بِالفانِياتِ.

183. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

183ـ مَنْ أتْعَبَ نَفْسَهُ فيما لايَنْفَعُهُ وَقَعَ فيما يَضُرُّهُ.

184. One whose soul is content is assisted by it to become pure and remain chaste.

184ـ مَنْ قَنِعَتْ نَفْسُهُ أعانَتْهُ عَلَى النَّزاهَةِ والعَفافِ.

185. One whose soul is noble finds it easy to give generously and help others.

185ـ مَنْ كَرُمَتْ نَفْسُهُ اِسْتَهانَ بِالبَذْلِ والإسْعافِ.

186. One who considers his soul to be honourable does not abase it by sinning.

186ـ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْها بِالمَعْصِيَةِ.

187. One whose soul is vigilant and careful has protectors from Allah watching over him.

187ـ مَنْ كانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كانَ عَلَيْهِ مِنَ اللّهِ حَفَظَةٌ.

188. One who knows himself understands others better.

188ـ مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أعْرَفُ.

189. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

189ـ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هانَتْ عَلَيْهِ شَهْوَتُهُ.

190. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

190ـ مَنْ سامَحَ نَفْسَهُ فيما يُحِبُّ أتْعَبَهُ فيما يَكْرَهُ.

191. Whoever accuses himself has indeed overpowered Satan.

191ـ مَنِ اتَّهَمَ نَفْسَهُ فَقَدْ غالَبَ الشَّيْطانَ.

192. Whoever opposes his [carnal] soul has indeed defeated Satan.

192ـ مَنْ خالَفَ نَفْسَهُ فَقَد غَلَبَ الشَّيْطانَ.

193. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

193ـ مَنْ أطاعَ نَفْسَهُ في شَهَواتِها فَقدْ أعانَها عَلى هُلْكِها.

194. Whoever is pleased with himself, his flaws become known.

194ـ مَنْ رَضِيَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ المَعائِبُ.

195. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

195ـ مَنْ وَبَّخَ نَفْسَهُ عَلَى العُيُوبِ اِرْتَعَدَتْ عَنْ كَثيرِ الذُّنُوبِ.

196. One who has in his soul a restrainer [from evil], has a protector over him from Allah.

196ـ مَنْ كانَ لَهُ مِنْ نَفْسِهِ زاجِرٌ كانَ عَلَيْهِ مِنَ اللّهِ حافِظٌ.

197. Whoever knows himself has indeed attained the highest goal of every cognizance and knowledge.

197ـ مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهى إلى غايَةِ كُلِّ مَعْرِفَة وعِلْم.

198. One who does not discipline [and purify] his soul, will not benefit from the intellect.

198ـ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ يَنْتَفِعْ بِالعَقْلِ.

199. Whoever does not benefit from his [own] soul, people do not benefit from him.

199ـ مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النّاسُ.

200. One who does not humble himself in his own eyes will not be elevated in the sight of others.

200ـ مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

201. One who does not reform himself cannot reform others.

201ـ 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.

202ـ مَنْ لَمْ يُعِنْهُ اللّهُ عَلى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَةِ واعِظ.

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].

203ـ مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ في مَذاهِبِ الظُّلْمَةِ.

204. Whoever deals leniently with [and flatters] his soul, it makes him rush towards forbidden sins.

204ـ مَنْ داهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى المَعاصِى المُحَرَّمَةِ.

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].

205ـ مَنْ لَمْ يَتَدارَكْ نَفْسَهُ بِإصْلاحِها أعْضَلَ داؤُهُ وأعْيى شِفاؤُهُ وعَدِمَ الطَّبيبَ.

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].

206ـ مَنْ طالَ حُزْنُهُ عَلى نَفْسِهِ فِي الدُّنيا أقَرَّ اللّهُ عَيْنَهُ يَوْمَ القِيامَةِ وأحَلَّهُ دارَ المُقامَةِ.

207. Whoever preoccupies himself with other than his [own] soul falters in the darkness and becomes entangled in [a web of] destruction.

207ـ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُماتِ وارْتَبَكَ فِي الهَلَكاتِ.

208. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

208ـ مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعُدَ عَنْ سَبيلِ النَّجاةِ وخَبَطَ فِي الضَّلالِ وَالجَهالاتِ.

209. One who advises [and admonishes] himself is worthy of giving advice to others.

209ـ مَنْ نَصَحَ نَفْسَهُ كانَ جَديراً بِنُصْحِ غَيْرِهِ.

210. One who deceives himself is more deceitful with others.

210ـ مَنْ غَشَّ نَفْسَهُ كانَ أغَشَّ لِغَيْرِهِ.

211. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

211ـ مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقاقُهُ وخِلافُهُ.

212. Whoever blames his soul, reforms it.

212ـ مَنْ ذَمَّ نَفْسَهُ أصْلَحَها.

213. Whoever praises his soul, slays it.

213ـ مَنْ مَدَحَ نَفْسَها ذَبَحَها.

214. One whose soul is honourable, this world becomes insignificant in his eyes.

214ـ مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنيا في عَيْنِهِ.

215. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

215ـ مَنْ باعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الجَنَّةِ فَقَدْ ظَلَمَها.

216. One who does not discipline his soul is disgraced by [its] bad habits.

216ـ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ فَضَحَهُ سُوءُ العادَةِ.

217. One who thinks good of his [own] soul has indeed done more harm to it.

217ـ مَنْ ظَنَّ بِنَفْسِهِ خَيْراً فَقَدْ أَوْسَعَها ضَيْراً.

218. Being obedient [to Allah] is from the nobility of the soul.

218ـ مِنْ كَرَمِ النَّفْسِ العَمَلُ بِالطَّاعَةِ.

219. Being obedient [to Allah] is from the God-wariness of the soul.

219ـ مِنْ تَقْوَى النَّفْسِ العَمَلُ بِالطّاعَةِ.

220. Hastening towards obedience [of Allah] is a merit of the soul.

220ـ مِنْ فَضيلَةِ النَّفْسِ المُسارَعَةُ إِلَى الطّاعَةِ.

221. Being satisfied at all times is a sign of an honourable soul.

221ـ مِنْ عِزِّ النَّفْسِ لُزُومُ القَناعَةِ.

222. None abases his [carnal] soul but the intelligent one.

222ـ ما حَقَّرَ نَفْسَهُ إلاّ عاقِلٌ.

223. None considers himself to be imperfect [and disparages his carnal soul] but the perfect one.

223ـ ما نَقَّصَ نَفْسَهُ إلاّ كامِلٌ.

224. One who sincerely advises others does not deceive himself.

224ـ ما أَغَشَّ نَفْسَهُ مَنْ يَنْصَحُ غَيْرَهُ.

225. How blind is the covetous soul to the terrible [and painful] end [it will face]!

225ـ ما أَعْمَى النَّفْسَ الطّامِعَةَ عَنِ العُقْبَى الفاجِعَةِ.

226. mankind, what has made you pleased with the destruction of your soul? Is there no cure from your ailment and no awakening from your slumber?! Do you not feel compassion for yourself as you have mercy on others?

226ـ ما آنَسَكَ أَيُّهَا الإِنْسانُ بِهَلَكَةِ نَفْسِكَ أَما مِنْ دائِكَ بُلُولٌ أَمْ لَيْسَ لَكَ مِنْ نَوْمَتِكَ يَقْظَةٌ أَما تَرْحَمُ مِنْ نَفْسِكَ ما تُرْحَمُ مِنْ غَيْرِكَ.

227. No servant considers his soul to be honourable but that the world becomes lowly [and insignificant] in his eyes.

227ـ ما كَرُمَتْ عَلى عَبْد نَفْسُهُ إلاّ هانَتِ الدُّنيا في عَيْنِهِ.

228. Cognizance of the self is the most beneficial of all [types of] knowledge.

228ـ مَعْرِفَةُ النَّفْسِ أَنْفَعُ المَعارِفِ.

229. Your [carnal] soul is the closest of all your enemies.

229ـ نَفْسُكَ أَقْرَبُ أَعْدائِكَ إِلَيْكَ.

230. Purify your soul of every lowly trait even if it drives you towards the things that you desire.

230ـ نَزِّهْ نَفْسَكَ عَنْ كُلِّ دَنِيَّة، وإنْ ساقَتْكَ إلَى الرَّغائِبِ.

231. Introspection turns one’s attention to self-reformation.

231ـ نَظَرُ النَّفْسِ لِلنَّفْسِ العِنايَةُ بِصَلاحِ النَّفْسِ.

232. One who is successful in knowing himself has achieved the greatest success.

232ـ نالَ الفَوْزَ الأكْبَرَ مَنْ ظَفِرَ بِمَعْرِفَةِ النَّفْسِ.

233. Purify your souls from the filth of [forbidden] pleasures and the evil consequences of lustful desires.

233ـ نَزِّهُو ا أنْفُسَكُمْ عَنْ دَنَسِ اللَّذّاتِ وتَبِعاتِ الشَّهَواتِ.

234. Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are unmindful of it, it will kill you.

234ـ نَفْسُكَ عَدُوٌّ مُحارِبٌ، وضِدٌّ مُواثِبٌ إنْ غَفَلْتَ عَنْها قَتَلَتْكَ.

235. Lower yourself from your [rightful] position and people will raise you higher than your rightful position.

235ـ نَزِّلْ نَفْسَكَ دُونَ مَنْزِلَتِها تُنَزِّلْكَ النّاسُ فَوْقَ مَنْزِلَتِكَ.

236. The souls of the virtuous are averse to the souls of the wicked.

236ـ نُفُوسُ الأبْرارِ نافِرَةٌ مِنْ نُفُوسِ الأشْرارِ.

237. Purify your soul from every vileness and make an effort to perform every noble deed, you will become free from sins and will achieve noble qualities.

237ـ نَزِّهْ عَنْ كُلِّ دَنِيَّة نَفْسَكَ، وابْذُلْ فِي المَكارِمِ جُهْدَكَ، تَخْلُصْ مِنَ المَآثِمِ، وتُحْرِزِ المَكارِمَ.

238. The souls of the virtuous are repulsed by the actions of the wicked.

238ـ نُفُوسُ الأبْرارِ تَأْبى أفْعالَ الفُجّارِ.

239. The one who is pleased with himself and relies on that which his soul has made decorous for him, is destroyed.

239ـ هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ، ووَثِقَ بِما تُسَوِّلُهُ لَهُ.

240. The ardent desire of the soul for [forbidden] pleasures misguides and destroys.

240ـ وُلُوعُ النَّفْسِ بِاللَّذّاتِ يُغْوي ويُرْدي.

241. Maintain your self-respect by keeping away from jokes, funny narrations and useless speech.

241ـ وَقِّرُوا أنْفُسَكُمْ عَنِ الفُكاهاتِ، ومَضاحِكِ الحِكاياتِ، وَمَحالِ التُّرَّهاتِ.

242. Safeguard yourself from the fire whose fuel is men and stones by advancing towards obedience to Allah, eschewing His disobedience and seeking His pleasure.

242ـ وَقِّ نَفْسَكَ ناراً وَقُودُهَا النّاسُ والحِجارَةُ بِمُبادَرَتِكَ إلى طاعَةِ اللّهِ، وتَجَنُّبِكَ مَعاصِيَهُ، وتَوَخّيكَ رِضاهُ.

243. Do not sanction for yourself that [action] which you would disapprove of from others.

243ـ لاتَسْتَحْسِنْ مِنْ نَفْسِكَ مامِنْ غَيْرِكَ تَسْتَنْكِرُهُ.

244. Do not permit yourself to engage in any evil speech or action.

244ـ لاتُرَخِّصْ لِنَفْسِكَ في شَيْء مِنْ سَيِّءِ الأقْوالِ والأفْعالِ.

245. Do not have fear of injustice from your Lord but fear the injustice of yourselves.

245ـ لا تَخافُوا ظُلْمَ رَبِّكُمْ ولكِنْ خافُوا ظُلْمَ أنْفُسِكُمْ.

246. Do not be lenient with your [carnal] soul when it entices you.

246ـ لاتَحْلُمْ عَنْ نَفْسِكَ إذا هِيَ أغْوَتْكَ.

247. Do not defy your soul when it guides you to the right path.

247ـ لاتَعْصِ نَفْسَكَ إذا هِيَ أرْشَدَتْكَ.

248. Do not let your soul be devoid of a thought that increases your wisdom and a lesson that safeguards you [from sin].

248ـ لاتُخِلْ نَفْسَكَ مِنْ فِكْرَة تَزيدُكَ حِكْمَةً وعِبْرَة تُفيدُكَ عِصْمَةً.

249. Never seek the obedience of others while your [own] soul refuses to obey you.

249ـ لاتَطْلُبَنَّ طاعَةَ غَيْرِكَ وطاعَةُ نَفْسِكَ عَلَيْكَ مُمْتَنِعَةٌ.

250. Do not be ignorant of yourself for indeed the one who is ignorant about himself is ignorant about everything.

250ـ لاتَجْهَلْ نَفْسَكَ فَإنَّ الجاهِلَ مَعْرِفَةَ نَفْسِهِ جاهِلٌ بِكُلِّ شَيْء.

251. Do not abandon struggle in reforming yourself, for indeed nothing but diligence will assist you [to achieve this].

251ـ لاتَتْرُكِ الاِجْتِهادَ في إصْلاحِ نَفْسِكَ فَإنَّهُ لايُعْينُكَ إلاّ الجِدُّ.

252. Never declare war against Allah for there is no power that can protect you from His wrath and you can never be free from need for His mercy.

252ـ لاتَنْصَبَنَّ نَفْسَكَ لِحَرْبِ اللّهِ فَلايَدَ لَكَ بِنَقْمَتِهِ ولاغِنى بِكَ عَنْ رَحْمَتِهِ.

253. Do not permit yourself to submit to vain desires or to prefer the pleasures of this world such that your faith gets corrupted and cannot be reformed and your soul loses and does not gain.

253ـ لاتُرَخِّصْ لِنَفْسِكَ في مُطاوَعَةِ الهَوى وإيثارِ لَذّاتِ الدُّنيا فَيَفْسُدَ دينُكَ ولايَصْلُحَ وتَخْسُرَ نَفْسُكَ ولا تَرْبَحَ.

254. Do not surrender yourself to the deception of covetousness and do not respond to the call of greed, for indeed these two [traits] reap wretchedness and disgrace.

254ـ لاتُمَلِّكْ نَفْسَكَ بِغُرُورِ الطَّمَعِ ولاتُجِبْ دَواعِيَ الشَّرَهِ فَإنَّهُما يَكْسِبانِكَ الشَّقاءَ والذُّلَّ.

255. One who cannot control his [carnal] soul is not safe from [the wrath and punishment of] Allah.2

255ـ لايَسْلَمُ عَلَى اللّهِ مَنْ لايَمْلِكُ نَفْسَهُ.

256. A person has no enemy worse than his [own carnal] soul.

256ـ لاعَدُوَّ أعْدى عَلَى المَرْءِ مِنْ نَفْسِهِ.

257. The soul does not become devoid of hope until it comes upon death.

257ـ لاتَخْلُو النَّفْسُ مِنَ الأمَلِ حَتّى تَدْخُلَ فِي الأجَلِ.

258. There is none stronger than he who overpowers his soul thereby gaining mastery over it.

258ـ لاقَوِيَ أقْوى مِمَّنْ قَوِيَ عَلى نَفْسِهِ فَمَلَكَها.

259. There is no one more powerless than he who neglects his soul thereby destroying it.

259ـ لاعاجِزَ أعْجَزُ مِمَّنْ أهْمَلَ نَفْسَهُ فَأهْلَكَها.

260. It behoves the one who knows himself to espouse contentment and chastity.

260ـ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يَلْزَمَ القَناعَةَ والعِفَّةَ.

261. It behoves the one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

261ـ يَنْبَغي لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أنْ يُنَزِّهَها عَنْ دَنائَةِ الدُّنيا.

262. It behoves the one who knows himself not to separate [himself] from sadness and caution.

262ـ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ يُفارِقَهُ الحُزْنُ والحَذَرُ.

263. It behoves a man to guard his soul, watch over his heart and protect his tongue.

263ـ يَنْبَغي أنْ يَكُونَ الرَّجُلُ مُهَيْمِناً عَلى نَفْسِهِ، مُراقِباً قَلْبَهُ حافِظاً لِسانَهُ.

264. It behoves the one who wants to reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

264ـ يَنْبَغي لِمَنْ أرادَ صَلاحَ نَفْسِهِ وإحْرازَ دينِهِ أنْ يَجْتَنِبَ مُخالَطَةَ أبْناءِالدُّنْيا.

265. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

265ـ يَنْبَغي لِمَنْ عَرَفَ نَفْسَهُ أنْ لايُفارِقَهُ الحَذَرُ وَالنَّدَمُ خَوْفاً أنْ تَزِلَّ بِهِ القَدَمُ.

266. How befitting it is for a person to have a fixed time, when he is not distracted by anything, in which he holds his soul to account and looks at what he has earned for and against it in its night–time and daytime.

266ـ ما أحَقَّ الإنْسانَ أنْ تَكُونَ لَهُ ساعَةٌ لايَشْغَلُهُ عَنْها شاغِلٌ يُحاسِبُ فيها نَفْسَهُ فَيَنْظُرَ فيمَا اكْتَسَبَ لَها وعَلَيْها في لَيْلِها ونَهارِها.

267. None is enviable except the one whose endeavour is [to purify] his soul and who does not neglect to regularly hold it to account, demand answers from it and struggle against it.

267ـ مَا المَغْبُوطُ إلاّ مَنْ كانَتْ هِمَّتُهُ نَفْسَهُ لايُغِبُّها عَنْ مُحاسَبَتِها وَمُطالَبَتِها ومُجاهَدَتِها.

268. A person’s rebuking [and finding fault with] his own soul is evidence of the soundness of his intellect and the symbol of his abundant merit.

268ـ إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرهانُ رَزانَةِ عَقْلِهِ، وعُنْوانُ وُفُورُ فَضْلِهِ.

269. The greatest mastery is mastery over the soul.

269ـ أعْظَمُ مِلْك مِلْكُ النَّفْسِ.

270. Control the passion of your soul, the intensity of your rage, the power of your hand and the sharpness of your tongue, and guard against all these by delaying the initiation of any action and refraining from using force until your rage subsides and you recover your senses.

270ـ اِمْلِكْ حَمِيَّةَ نَفْسِكَ، وسَوْرَةَ غَضَبِكَ، وَسَطْوَةَ يَدِكَ، وغَرْبَ لِسانِكَ، واحْتَرِسْ في ذلِكَ كُلِّهِ بِتَأخِيرِ البادِرَةِ، وكَفّ السَّطْوَةِ، حَتّى يَسْكُنَ غَضَبُكَ، ويَثُوبَ إلَيْكَ عَقْلُكَ.

271. Take control over your vain desires and the distress of your soul, for indeed the distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

271ـ اِمْلِكْ عَلَيْكَ هَواكَ وشَجى نَفْسِكَ، فَإنَّ شَجَى النَّفْسِ اَلإنْصافُ مِنْها فيما أحَبَّتْ وكَرِهَتْ.

272. The one who keeps his soul steadfast against the temptations of worldly pleasures is a master [over it] and the one who neglects it is destroyed.

272ـ ضابِطُ نَفْسِهِ عَنْ دَواعِي اللَّذّاتِ مالِكٌ وَمُهْمِلُها هالِكٌ.

273. Self-restraint during times of anger saves one from situations that lead to harm.

273ـ ضَبْطُ النَّفْسِ عِنْدَ حادِثِ الغَضَبِ يُؤْمِنُ مَواقِعَ العَطَبِ.

274. Self-restraint during desire and fear is from the most excellent etiquette.

274ـ ضَبْطُ النَّفْسِ عِنْدَ الرَّغَبِ والرَّهَبِ مِنْ أَفْضَلِ الأَدَبِ.

275. Every person who relies on himself [instead of Allah] is thrown [into destruction].

275ـ كُلُّ مُعْتَمَد عَلى نَفْسِهِ مُلْقىً.

276. Whoever is deceived by his soul is delivered by it to places of destruction.

276ـ مَنِ اغْتَرَّ بِنَفْسِهِ أَسْلَمَتْهُ إِلَى المَعاطِبِ.

1. Meaning give charity from it during your lifetime and do not leave this for others to do after your death.
2. Or: One who cannot control his [carnal] soul does not submit to Allah.

Giving and withholding charity-الإنْفاق والإمساك

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.

1ـ إيّاكَ والإمْساكَ فَإنَّ ما أَمْسَكْتَهُ فَوْقَ قُوتِ يَوْمِكَ كُنْتَ فيهِ خازِناً لِغَيْرِكَ.

2. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

2ـ إنْ تَبْذُلُوا أَمْوالَكُمْ في جَنْبِ اللّهِ فَإنَّ اللّهَ مُسْرِعُ الخَلَفَ.

3. When you are blessed with sustenance then give charity.

3ـ إذا رُزِقْتَ فَأَنْفِقْ.

4. When you are blessed with sustenance then give generously.

4ـ إذا رُزِقْتَ فَأَوْسِعْ.

5. Your garments are more lasting for you when worn by others rather than yourself.

5ـ ثِيابُكَ عَلى غَيْرِكَ أَبْقى لَكَ مِنْها عَلَيْكَ.

6. A dirham that benefits [others] is better than a dinar1 that throws one into ruin.

6ـ دِرْهَمٌ يَنْفَعُ خَيْرٌ مِنْ دينار يَصْرَعُ.

7. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

7ـ دِرْهَمُ الفَقيرِ أَزْكى عِنْدَ اللّهِ مِنْ دينارِ الغَنِيِّ.

8. Many a thing that is little grows and develops much more than that which is plenty.

8ـ رُبَّ يَسير أَنْمى مِنْ كَثير.

9. Little that belongs to you is better than plenty that belongs to others.

9ـ قَلِيلٌ لَكَ خَيْرٌ مِنْ كَثير لِغَيْرِكَ.

10. Nobody gains anything from his worldly life except that which he spends on others.

10ـ لَيْسَ لأَحَد مِنْ دُنْياهُ إلاّ ما أنْفَقَهُ عَلى أُخْراهُ.

11. One who gives with a short arm is given with a long arm.2

11ـ مَنْ يُعْطِ بِاليَدِ القَصيرَةِ يُعْطَ بِاليَدِ الطَّويلَةِ.

12. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

12ـ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ.

1. The dirham is a silver coin and the dinar is a gold coin (which is typically valued as ten times as much as the dirham).
2. Sayyid Raḍi (r) has explained the meaning of this aphorism thus: it means the human being gets much reward for the little charity that he gives. For the entire explanation refer to the commentary of Nahj al-Balāgha, Hikma no. 232

Hypocrisy-النِّفاق

1. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

1ـ إيّاكَ والنِّفاقَ فَإنَّ ذَا الوَجْهَيْنِ لايَكُونُ وَجيهاً عِنْدَ اللّهِ.

2. Hypocrisy is the brother of polytheism.

2ـ اَلنِّفاقُ أخُوالشِّرْكِ.

3. Hypocrisy is a disgraceful character.

3ـ اَلنِّفاقُ شَيْنُ الأخْلاقِ.

4. Hypocrisy is the twin of disbelief.

4ـ اَلنِّفاقُ تَوْأَمُ الكُفْرِ.

5. Hypocrisy corrupts [one's] faith.

5ـ اَلنِّفاقُ يُفْسِدُ الإيمانَ.

6. Hypocrisy is from the andirons of ignominy.

6ـ اَلنِّفاقُ مِنْ أثافِي الذُّلِّ.

7. Hypocrisy is founded on falsehood.

7ـ اَلنِّفاقُ مَبْنِيٌّ عَلَى المَيْنِ.

8. How reprehensible it is for a human being to have a sick interior and a beautiful exterior.

8ـ ما أقْبَحَ بِالإنْسانِ باطِناً عَليلاً وظاهِراً جَميلاً.

The Hypocrite-المنافق

1. A hypocrite's tongue pleases but his heart causes harm.

1ـ اَلمُنافِقُ لِسانُهُ يَسُرُّ وقَلْبُهُ يَضُرُّ.

2. A hypocrite's words are beautiful but his actions are a painful malady.

2ـ اَلمُنافِقُ قَوْلُهُ جَمِيلٌ وفِعْلُهُ الدّاءُ الدّخِيلُ.

3. The hypocrite is a shameless, foolish, wretched sycophant.

3ـ اَلمُنافِقُ وَقِحٌ غَبِيٌّ مُتَمَلِّقٌ شَقِيٌّ.

4. The hypocrite flatters himself but maligns others.

4ـ اَلمُنافِقُ لِنَفْسِهِ مُداهِنٌ وَعَلَى النّاسِ طاعِنٌ.

5. The most obvious of hypocrite among the people is one who enjoins obedience [to Allah] but does not act upon it himself, and forbids sin but does not refrain from it himself.

5ـ أظْهَرُ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَةِ ولَمْ يَعْمَلْ بِها، ونَهى عَنِ المَعْصِيَةِ ولَمْ يَنْتَهِ عَنْها.

6. Be cautious of the hypocrites for indeed they are misguided and misguide others, they have erred and make others err, their hearts are diseased while their outward appearance looks pure.

6ـ اِحْذَرُوا أهْلَ النِّفاقِ، فَإنَّهُمْ الضَّالُّونَ المُضِلُّونَ، الزّالُّونَ المُزِلُّونَ، قُلُوبُهُمْ دَوِيَّةٌ، وَصِحافُهُمْ نَقِيَّةٌ.

7. The hypocrite is sceptical [and puts others in doubt].

7ـ اَلمُنافِقُ مُرِيبٌ.

8. The hypocrite is sly, harmful and suspicious.

8ـ اَلمُنافِقُ مَكُورٌ مُضِرٌّ، مُرْتابٌ.

9. I fear for you from every eloquent speaker who is a hypocrite at heart, he says what you know [to be

good] but does what you dislike [and know to be bad].

9ـ إنّي أخافُ عَلَيْكُمْ كُلَّ عَليمِ اللِّسانِ مُنافِقِ الجِنانِ، يَقُولُ ماتَعْلَمُونَ وَيَفْعَلُ ما تُنْكِرونَ.

10. He (ʿa) described the hypocrites thus: they are jealous of [those in] comfort, intensify [the] distress [of the distressed] and destroy hopes [of the hopeful]. Their fallen victims are lying on every path, they have means to approach every heart and they have false tears for every [occasion of] grief.

10ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في وَصْفِ المنافِقينَ: حَسَدُ الرَّخاءِ ومُؤَكِّدُوا البَلاءِ، ومُقْنِطُوا الرَّجاءِ، لَهُمْ بِكُلِّ طَريق صَريعٌ، وإلى كُلِّ قَلْبِ شَفيعٌ، وَلِكُلِّ شَجْو دُمُوعٌ.

11. It is the habit of hypocrites to change their character [depending on their circumstances].

11ـ عادَةُ المُنافِقينَ تَهْزيعُ الأخْلاقِ.

12. He (ʿa) said about the hypocrites: They have indeed prepared for every truth a falsehood, and for every straight thing something crooked, and for every living thing a killer, and for every [closed] door a key, and for every night a lamp.

12ـ وقالَ ـ عَلَيْهِ السّلامُ ـ في ذِكْرِ المُنافِقينَ: قَدْ أعَدُّوا لِكُلِّ حَقّ باطِلاً ولِكُلِّ قائِم مائِلاً ولِكُلِّ حَيّ قاتِلاً ولِكُلِّ باب مِفْتاحاً ولِكُلِّ لَيْل صَباحاً.

13. Every hypocrite is a sceptic [who puts doubts in the minds of the people].

13ـ كُلُّ مُنافِق مُريبٌ.

14. One whose hypocrisy abounds, his sincerity will not be recognized.

14ـ مَنْ كَثُرَ نِفاقُهُ لَمْ يُعْرَفْ وِفاقُهُ.

15. How repulsive is it for a human being to agree externally while being hypocritical internally.

15ـ ما أَقْبَحَ بِالإنْسانِ ظاهِراً مُوافِقاً وباطِناً مُنافِقاً.

16. How repulsive it is for a human being to be two-faced.

16ـ ما أَقْبَحَ بِالإنْسانِ أَنْ يَكُونَ ذا وَجْهَيْنِ.

17. The example of the hypocrite is that of a colocynth, its leaves are green but its taste is bitter.

17ـ مَثَلُ المُنافِقِ كَالحَنْظَلَةِ الخَضِرَةِ أَوْراقُها اَلمُرِّ مَذاقُها.

18. The hypocrisy of a person stems from the inferiority [and humiliation] he finds within himself.

18ـ نِفاقُ المَرْءِ مِنْ ذُلّ يَجِدُهُ في نَفْسِهِ.

19. About the hypocrites [he (’a) said]: They are the congregation of Satan and the dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan who are the losers.

19ـ في ذِكْرِ المُنافِقينَ: هُمْ لُمَّةُ الشَّيْطانِ وحُمَّةُ النِّيرانِ أُولئِكَ حِزْبُ الشَّيْطانِ اَلا إنَّ حِزْبَ الشَّيْطانِ هُمُ الخاسِرُونَ.

20. They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a cure but their actions are incurable diseases. They exchange praise [with each other] and come near each other through (or are careful of) reward. They obtain what they covet by means of despair. When they talk they create doubts, they dissemble in their speech and when they speak they delude (or distort).

20- يَمْشُونَ الخِفاءَ ويَدُبُّونَ الضَّرّاءَ قَوْلُهُمُ الدَّواءُ وفِعْلُهُمُ الدّاءُ العَياءُ يَتَقارَضُونَ الثَّناءَ ويَتَقارَبُونَ (يتراقبون) الجَزاءَ يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِاليَأْسِ وَيَقُولُونَ فَيُشَبِّهُونَ يُنافِقُونَ فِي المَقالِ ويَقُولُونَ فَيُوهِمُونَ (فَيُمَوِّهُون).

21. The [person who is] most severe in his hypocrisy is one who enjoins obedience but does not act upon it himself, and forbids sin but does not refrain from it himself.

21- أَشَدُّ النّاسِ نِفاقاً مَنْ أَمَرَ بِالطّاعَةِ ولَمْ يَعْمَلْ بِها، ونَهى عَنِ المَعْصِيَةِ ولَمْ يَنْتَهِ عَنْها.

Deficiency-المنقصة

1. It suffices as a deficiency for a man to consider himself as great.

1- كَفى بِالْمَرْءِ مَنْقَصَةً أَنْ يُعَظِّمَ نَفْسَهُ.

The Deficient-المنقوص

1. The deficient one is he whose faults are hidden from him.

1- اَلمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

Revenge-الإنتقام

1. Rushing to take revenge is from the traits of the wicked.

1- أَلْمُبادَرَةُ إِلَى الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

2. The most revolting act of a powerful person is revenge.

2ـ أَقْبَحُ أفْعالِ المُقْتَدِرِ اَلاِنْتِقامُ.

3. Evil retribution [and revenge] is from the vileness of victory.

3ـ سُوءُ العُقُوبَةِ مِنْ لُؤْمِ الظَّفَرِ.

4. One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets corrupted.

4ـ مَنْ عاقَبَ المُذْنِبَ فَسَدَ فَضْلُهُ.

5. Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses the reward of the Hereafter.

5ـ مَنِ انْتَقَمَ مِنَ الجاني أَبْطَلَ فَضْلَهُ فِي الدُّنْيا وفاتَهُ ثَوابُ الآخِرَةِ.

6. Being hasty in taking revenge is from the traits of the wicked.

6ـ مُعاجَلَةُ الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

Divine wrath-النّقم

1. How is it that you are not kept awake by the [fear of] Allah's punishments that befall you by night while you lie in the way of Allah's wrath because of your disobedience to Him?!

1ـ كَيْفَ لايُوقِظُكَ بَياتُ نِقَمِ اللّهِ وقَدْ تَوَرَّطْتَ بِمَعاصِيهِ مَدارِجَ سَطَواتِهِ؟!

2. How close is the punishment of Allah to the oppressors (or the unjust) and wrongdoers!

2ـ ما أقْرَبَ النَّقِمَةَ مِنْ أهْلِ البَغْيِ(الظُّلْمِ) والعُدْوانِ.

The Defaulters, The Iniquitous And The Transgressors -الناكثون والقاسطون والمارقون

1. Indeed Allah has commanded me to fight against those who revolt and break pledges and create strife on the earth. As for the defaulters, I have fought them and as for the iniquitous, I have struggled against them and as for the transgressors, I have vanquished them. As for the Satan of the pit, I have dealt with him with an overpowering scream, until I heard the restless beating of his heart and the trembling of his chest.

1ـ اَلا وقَدْ أمَرَنِيَ اللّهُ بِقِتالِ أهْلِ النَّكْث، والبَغْيِ، والفَسادِ فِي الأرْضِ، فَأمَّا النّاكِثُونَ فَقَدْ قاتَلْتُ، وأمَّا القاسِطُونَ فَقَدْ جاهَدْتُ، وأمَّا المارِقَةُ فَقَدْ دَوَّخْتُ، وأمّا شَيْطانُ الرَّدْهَةِ فَإنّي كُفيتُهُ بِصَعْقَة سَمِعْتُ لَها وَجيبَ قَلْبِهِ، وَرَجَّةَ صَدْرِهِ.

Marraiges-المناكح

1. One who marries many women is engulfed by embarrassments.

1ـ مَنْ أكْثَرَ المَناكِحَ غَشِيَتْهُ الفَضائِحُ.

Talebearing-النميمة

1. Beware of talebearing, for indeed it plants [the seed of] rancour and distances one from Allah and the people.

1ـ إيّاكَ والنَّمِيمَةَ، فَإنَّها تَزْرَعُ الضَّغِينَةَ، وتُبَعِّدُ عَنِ اللّهِ وَالنّاسِ.

2. The worst [type of] truthful speech is gossip.

2ـ أَسْوَءُ الصِّدْقِ النَّمِيمَةُ.

3. Talebearing is the characteristic of a traitor.

3ـ اَلنَّمِيمَةُ شيمَةُ المارِقِ.

4. Talebearing is an offense [and a sin] that cannot be forgotten.

4ـ اَلنَّمِيمَةُ ذَنْبٌ لايُنْسى.

5. The worst trait is talebearing.

5ـ بِئْسَ الشّيمَةُ النَّميمَةُ.

6. One who seeks to slander [others] by talebearing is fought by the near one and hated by the one who is far [from him].

6ـ مَنْ سَعى بِالنَّميمَةِ حارَبَهُ القَريبُ ومَقَتَهُ البَعيدُ.

7. One who narrates to you [about others] narrates [to others] about you.

7ـ مَنْ نَقَلَ إِلَيْكَ نَقَلَ عَنْكَ.

8. Do not be quick in accepting the words of a talebearer, even if he resembles the good advisers, for indeed the slanderer oppresses the one whom he slanders [about] and deceives the one whom he slanders to.

8ـ لاتَعْجِلَنَّ إلى تَصْديقِ واش وإنْ تَشَبَّهَ بالنّاصِحينَ فَإنَّ السّاعِيَ ظالِمٌ لِمَنْ سَعى بِهِ غاشٌّ لِمَنْ سَعى إلَيْهِ.

9. Be neither scandalmongers nor revealers of others' secrets.

9ـ لاتَكُونُوا مَساييحَ ولامَذاييعَ.

10. Trustworthiness and talebearing do not go together.

10ـ لاتَجْتَمِعُ أمانَةٌ ونَميمَةٌ.

11. Belie slander and talebearing, whether it is false or true.

11ـ أكْذِبِ السِّعايَةَ والنَّميمَةَ باطِلَةً كانَتْ أوْ صَحيحَةً.

12. The slanderer is a liar to the one whom he spreads his slander and an oppressor to the one whom he slanders about.

12ـ اَلسّاعي كاذِبٌ لِمَنْ سَعى إلَيْهِ ظالِمٌ لِمَنْ سَعى عَلَيْهِ.

People-النّاس

1. People are like writings on a scroll [of parchment], whenever part of it is rolled up, another part of it is unrolled.

1ـ اَلنّاسُ كَصُوَر فِي الصَّحِيفَةِ (صَحيفَة) كُلَّما طُوِيَ بَعْضُها نُشِرَ بَعْضُها.

2. People are children of this world, and a child is naturally inclined to love its mother.

2ـ اَلنّاسُ أَبْناءُ الدُّنيا والوَلَدُ مَطْبُوعٌ عَلى حُبِّ أُمِّهِ.

3. People are divided into two types of seekers, and each seeker is also sought after; so whoever seeks this world is sought after by death until it takes him out from it, and whoever seeks the Hereafter is sought after by this world, until he gets his sustenance from it in full.

3ـ اَلنّاسُ طالِبانِ: طالِبٌ ومَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنيا طَلَبَهُ الْمَوْتُ حَتّى يُخْرِجَهُ عَنْها، ومَنْ طَلَبَ الآخِرَةَ طَلَبَتْهُ الدُّنيا حَتّى يَسْتَوْفِيَ رِزْقَهُ مِنْها.

4. People are of three types: the godly scholar, the student who is on the path of salvation and the uncultivated rabble who run after every caller, neither seeking light from the effulgence of knowledge nor taking recourse to any strong support.

4ـ اَلنّاسُ ثَلاثَةٌ: فَعالِمٌ رَبّانِيٌّ، ومُتَعَلِّمٌ عَلى سَبيلِ نَجاة، وهَمَجٌ رِعاعٌ أَتْباعُ كُلِّ ناعِق، لَمْ يَسْتَضِيئُوا بِنُورِ العِلْمِ، ولَمْ يَلْجَئُوا إلى رُكْن وَثيق.

5. People are like trees, their drink is one but their fruits are different.

5ـ اَلنّاسُ كَالشَّجَرِ شَرابُهُ واحِدٌ، وثَمَرُهُ مُخْتَلِفٌ.

6. People are made deficient and flawed, except those whom Allah, the Glorified, protects. The questioner among them aims to embarrass and confuse while the answerer creates trouble. It is not long until the one who has the best views among them is turned away from his good opinion by pleasure or displeasure, and at any moment the most strong-willed among them will get affected by a single glance or transformed by a single expression.

6ـ اَلنّاسُ مَنْقُوصُونَ مَدْخُولُونَ إلاّ مَنْ عَصَمَ اللّهُ سُبْحانَهُ، سائِلُهُمْ مُتَعَنِّتٌ، ومُجيبُهُمْ مُتَكَلِّفٌ، يَكادُ أَفْضَلُهُمْ رَأْياً أَنْ يَرُدَّهُ عَنْ فَضْلِ رَأيِهِ الرِّضى وَالسَّخَطُ، ويَكادُ أَصْلَبُهُمْ عُوداً تَنْكَأُهُ اللَّحظَةُ وتَسْتَحِيلُهُ الكَلِمَةُ الْواحِدَةُ.

7. The people who work in this world are of two types: one works in this world for this world; his world has indeed distracted him from his Hereafter. He fears poverty for those whom he will leave behind but feels safe from it himself; so he spends his entire life for the benefit of others. The other one works in this world for that which is to come after it, so that which is [allotted] for him comes to him without [extra] work. Thus he acquires both the shares together and gains possession of both the abodes collectively.

7ـ اَلنّاسُ فِي الدُّنيا عاملانِ: عاملٌ فِي الدُّنيا لِلدُّنيا، قَدْ شَغَلَتْهُ دُنْياهُ عَنْ آخِرَتِهِ، يَخْشى عَلى مَنْ يُخَلِّفُ الْفَقْرَ، ويَأمَنُهُ عَلى نَفْسِهِ، فَيُفْنِي عُمْرَهُ في مَنْفَعةِ غَيْرِهِ وعامِلٌ فِي الدُّنيا لِما بَعْدَها، فَجاءَهُ الَّذي لَهُ بِغَيْرِ عَمَل، فَأحْرَزَ الْحَظَّيْنِ مَعاً، ومَلَكَ الدّارَيْنِ جَميعاً.

8. Out of fear of humiliation, people are hastening [towards] humiliation.

8ـ اَلنّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلِّ.

9. The best of people are those who benefit others the most.

9ـ أفْضَلُ النّاسِ أنْفَعُهُمْ لِلنّاسِ.

10. The most felicitous person is the intelligent believer.

10ـ أسْعَدُ النّاسِ اَلعاقِلُ المُؤمِنُ.

11. The most excellent person is the generous one who possesses certitude.

11ـ أفْضَلُ النّاسِ اَلسَّخِيُّ المُوقِنُ.

12. The best people in fulfilling the rights of others are the best in their [following of] Islam.

12ـ أحْسَنُ النّاسِ ذِماماً أحْسَنُهُمْ إسْلاماً.

13. The loftiest of people is the one who humbles himself.

13ـ أجَلُّ النّاسِ مَنْ وَضَعَ نَفْسَهُ.

14. The strongest person is one who gains an upper hand over his [carnal] soul.

14ـ أقْوَى النّاسِ مَنْ قَوِيَ عَلى نَفْسِهِ.

15. The strongest person is one who overpowers his vain desires.

15ـ أقْوَى النّاسِ مَنْ غَلَبَ هَواهُ.

16. The most sagacious person is one who rejects [the pleasures of] his worldly life.

16ـ أكْيَسُ النّاسِ مَنْ رَفَضَ دُنْياهُ.

17. The person who makes the most profit is one who buys the Hereafter with this world.

17ـ أرْبَحُ النّاسِ مَنِ اشْتَرى بِالدُّنيا اَلآخِرَةَ.

18. The person who suffers the greatest loss is one who settles for this world in exchange for the Hereafter.

18ـ أخْسَرُ النّاسِ مَنْ رَضِيَ الدُّنيا عِوَضاً عَنِ الآخِرَةِ.

19. The best person is one whose own faults distract him from the faults of others.

19ـ أَفْضَلُ النّاسِ مَنْ شَغَلَتْهُ مَعايِبُهُ عَنْ عُيُوبِ النّاسِ.

20. The people who are most felicitous are those who are least interested this world.

20ـ أَعْظَمُ النّاسِ سَعادَةً أَكْثَرُهُمْ زَهادَةً.

21. The best person is one whose soul is pure and who is indifferent towards this world despite being wealthy.

21ـ أَفْضَلُ النّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وزَهَدَ عَنْ غُنْيَة.

22. The most enviable person is the one who rushes to perform good deeds.

22 ـ أَغْبَطُ النّاسِ الْمُسارِ عُ إِلَى الْخَيْراتِ.

23. Of all the people, the most deserving of compassion are: the scholar upon whom an ignorant person passes judgment, the noble person who is dominated by a vile person and the virtuous person who is under the command of a vicious person.

23ـ أَحَقُّ النّاسِ بِالرَّحْمَةِ عالِمٌ يَجْرِي عَلَيْهِ حُكْمُ جاهِل، وكَرِيمٌ يَسْتَوْلِي عَلَيْهِ لَئِيمٌ، وبَرٌّ تَسَلَّطَ عَلَيْهِ فاجِرٌ.

24. The best people in this world are the generous ones, and in the Hereafter, the God-wary.

24ـ أَفْضَلُ النّاسِ فِي الدُّنيا اَلأسْخِياءُ، وفِي الآخِرَةِ اَلأتْقِياءُ.

25. The person in the worst condition is one whose material wealth is cut off but his habit [of spending] remains.

25ـ أسْوَءُ النّاسِ حالاً مَنِ انْقَطَعَتْ مادَّتُهُ وبَقِيَتْ عادَتُهُ.

26. The person who has the weariest heart is one whose endeavour is great and whose magnanimity is abundant, yet his [financial ability and] resources are minimal.

26 ـ أتْعَبُ النّاسِ قَلْباً مَنْ عَلَتْ هِمَّتُهُ وكَثُرَتْ مُرُوءَتُهُ وَقَلَّتْ مَقْدُرَتُهُ.

27. The person living in the most straitened circumstances is one whose desire is much, whose endeavour is great and whose provisions are plenty but his support is less.

27ـ أضْيَقُ النّاسِ حالاً مَن كَثُرَتْ شَهْوَتُهُ وكَبُرَتْ هِمَّتُهُ وزادَتْ مَؤُنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

28. The best person is one who resists his vain desires and better than him is he who rejects [the pleasures of] his worldly life.

28ـ أفْضَلُ النّاسِ مَنْ عَصى هَواهُ وأفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْياهُ.

29. The most wretched person is one who is overcome by his vain desire so his worldly life gains mastery over him and he corrupts his Hereafter.

29ـ أشْقَى النّاسِ مَنْ غَلَبَهُ هَواهُ فَمَلَكَتْهُ دُنْياهُ وأفْسَدَ أُخْراهُ.

30. Verily people are only either scholars or seekers of knowledge, all others are rabble.

30ـ إنَّما النّاسُ عالِمٌ ومُتَعَلِّمٌ وَماسِواهُما فَهَمَجٌ.

31. Indeed the elite among the people are only those who have admirable intellects, honourable ambitions and are possessors of nobility.

31ـ إنَّما سَراةُ النّاسِ أُولُوا الأحْلامِ الرَّغِيبَةِ والهِمَمِ الشَّريفَةِ وذَوُو النُّبْلِ.

32. Let the person who enjoys your favour the most be he who is most protective of the weak and acts most in accordance with the truth.

32ـ لِيَكُنْ أحْظَي النّاسِ مِنْكَ أحْوَطُهُمْ عَلَى الضُّعَفاءِ، وأعْمَلُهُمْ بِالْحَقِّ.

33. The best person is he who shows forbearance if he is angered, forgives if he is oppressed, and does good [in return] if is wronged.

33ـ خَيْـرُ النّاسِ مَنْ إنْ أُغْضِبَ حَلُمَ وإنْ ظُلِمَ غَفَرَ وإنْ أُسِيءَ إلَيْهِ أحْسَنَ.

34. The best person is one who benefits the people.

34ـ خَيْـرُ النّاسِ مَنْ نَفَعَ النَّاسَ.

35. The best person is he who bears the responsibility of providing for the people.

35ـ خَيْـرُ النّاسِ مَن تَحَمَّلَ مَؤُنَةَ النّاسِ.

36. The best of people are the most pious amongst them and the worst of them are most immoral amongst them.

36ـ خَيْـرُالنّاسِ أوْرَعُهُمْ وشَرُّهُمْ أفْجَرُهُمْ.

37. The best person is one who shows gratitude when he is given, remains patient when he is tested [with tribulations], and forgives when he is wronged.

37ـ خَيْـرُ النّاسِ مَنْ إذا أُعْطِيَ شَكَرَ وَإذَا ابْتُلِيَ صَبَرَ وإذا ظُلِمَ غَفَرَ.

38. The best person is one who removes greed from his heart and resists his vain desires in obedience to his Lord.

38ـ خَيْـرُ النّاسِ مَنْ أخْرَجَ الحِرْصَ مِنْ قَلْبِهِ، وعَصى هَواهُ في طاعَةِ رِبِّهِ.

39. The best person is one who purifies his soul from lustful desires, quells his anger and pleases his Lord.

39ـ خَيْـرُالنّاسِ مَنْ طَهَّرَ مِنَ الشَّهَواتِ نَفْسَهُ وقَمَعَ غَضَبَهُ وأرْضى رَبَّهُ.

40. The best person is one who is generous and thankful in times of prosperity.

40ـ خَيْـرُ النّاسِ مَنْ كانَ في يُسْرِهِ سَخِيّاً شَكُوراً.

41. The best person is one who is altruistic and patient in times of hardship.

41ـ خَيْـرُ النّاسِ مَنْ كانَ في عُسْرِهِ مُؤْثِراً صَبُوراً.

42. The best person is one whose soul is uninterested in worldly pleasures, whose desire is less, whose lust is dead, whose faith is pure and whose certitude is true.

42ـ خَيْـرُ النّاسِ مَنْ زَهَدَتْ نَفْسُهُ، وَقَلَّتْ رَغْبَتُهُ، وماتَتْ شَهْوَتُهُ وَخَلَصَ إيمانُهُ وصَدَقَ إيقانُهُ.

43. The entry of people into [discussion about] a thing is the prelude to its [coming into] existence.

43ـ خَوْضُ النّاسِ فِي الشَّـيْءِ مُقَدَّمَةُ الْكائِنِ.

44. The worst person is one who deceives others.

44ـ شرُّ النّاسِ مَنْ يَغُشَّ النّاسَ.

45. The worst person is one who oppresses others.

45ـ شَرُّ النّاسِ مَنْ يَظْلِمُ النّاسَ.

46. The worst person is one who neither accepts excuses nor pardons offences.

46ـ شَـرُّ النّاسِ مَنْلا يَقْبَلُ العُذْرَ وَلا يُقْيلُ الذَّنْبَ.

47. The worst person is one who considers himself to be the best of them.

47ـ شَـرُّ النّاسِ مَنْ يَرى أَنَّهُ خَيْـرُهُمْ.

48. The worst person is one who does not care if people see him doing evil.

48ـ شَـرُّ النّاسِ مَنْ لا يُبالي أنْ يَراهُ النّاسُ مُسِيئاً.

49. The worst person is one who does not give thanks for blessings and does not respect the inviolable boundaries [of others].

49ـ شَـرُّ النّاسِ مَنْ لا يَشْكُرُ النِّعْمَةَ وَلا يَرْعَى الحُرْمَةَ.

50. The worst person is one who slanders his brothers and forgets the favours [done to him by others].

50ـ شَـرُّ النّاسِ مَنْ سَعى بِالإخْوانِ ونَسِيَ الإحْسانَ.

51. The worst person is one from whom good is not expected and from whose evil people do not feel

secure.

51ـ شَـرُّ النّاسِ مَنْ لا يُرْجى خَيْـرُهُ وَلا يُؤْمَنُ شَـرُّهُ.

52. The worst person is one who neither keeps the trust [that has been placed in his care] nor does he avoid treachery.

52ـ شَـرُّ النّاسِ مَنْ لا يَعْتَقِدُ الأمانَةَ وَلا يَجْتَنِبُ الخِيانَةَ.

53. The worst person is one who neither forgives mistakes nor covers up the faults [of others].

53ـ شَـرُّ النّاسِ مَنْ لا يَعْفُو عَنِ الزَّلَّةِ ولا يَسْتُرُ العَوْرَةَ.

54. The worst person is one who assists [the oppressor] against the oppressed.

54ـ شَـرُّ النّاسِ مَنْ يُعِينُ عَلَى المَظْلُومِ.

55. The worst person is he who puts on the armour of vileness and helps the unjust.

55ـ شَـرُّ النّاسِ مَنِ ادَّرَعَ اللُّؤْمَ ونَصَرَ الظَّلُومَ.

56. The worst person is one who looks for the faults of others while turning a blind eye to his own faults.

56ـ شَـرُّ النّاسِ مَنْ كانَ مُتَتَبِّعاً لِعُيُوبِ النّاسِ عَمِيّاً لِمَعائِبِهِ(عَنْ مَعائِبِهِ).

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.

57ـ شَـرُّ النّاسِ مَنْ يَخْشَى النّاسَ في رَبِّهِ ولا يَخْشى رَبَّهُ فِي النّاسِ.

58. The worst person is one who hopes for calamities to befall on others.

58ـ شَـرُّ النّاسِ مَنْ يَبْتَغِي الْغَوائِلَ لِلنّاسِ.

59. The worst person is one who does not trust anyone because of his suspicion and who is not trusted by anyone because of his evil actions.

59ـ شَـرُّ النّاسِ مَنْ لايَثِقُ بِأحَد لِسُوءِ ظَنِّهِ ولا يَثِقُ بِهِ أحَدٌ لِسُوءِ فِعْلِهِ.

60. The worst person is one whom people are cautious about out of fear of his evil.

60ـ شَـرُّ النّاسِ مَنْ يَتَّقيهِ النّاسُ مَخافَةَ شَـرِّهِ.

61. The worst person is one who repays good with evil while the best of people is one who repays evil with good.

61ـ شَـرُّ النّاسِ مَنْ كافى عَلَى الجَمِيلِ بالقَبِيحِ وخَيْـرُ النّاسِ مَنْ كافى عَلَى القَبِيحِ بِالجَمِيلِ.

62. The worst person is he who has lengthy aspirations and does evil deeds.

62ـ شَـرُّ النّاسِ اَلطَّويلُ الأمَـلِ، اَلسَّـيِّئُ العَمَلِ.

63. One who knows [the true nature of] the people, isolates himself.

63ـ مَنْ عَرَفَ النّاسَ تَفَرَّدَ.

64. One who wishes ill for the people will not remain safe from affliction.

64ـ مَنْ طَلَبَ لِلنّاسِ الغَوائِلَ لَمْ يَأْمَنِ البَلاءَ.

65. Whoever knows the [true nature of the] people does not rely on them.

65ـ مَنْ عَرَفَ النّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

66. Whoever is ignorant about people has confidence in them.

66ـ مَنْ جَهِلَ النّاسَ اِسْتَنامَ (اِستأْمَنَ) إلَيْهِمْ.

67. Whoever deals with the people in a beautiful manner, they respond to him in a similar fashion.

67ـ مَنْ عامَلَ النّاسَ بِالْجَمِيلِ كافَؤوُهُ بِهِ.

68. The best person is one who deals most gently with others and the most sagacious of them is one who is most persevering on the truth.

68ـ أفْضَلُ النّاسِ أعْمَلُهُمْ بِالرِّفْقِ وأكْيَسُهُمْ أصْبَرُهُمْ عَلَى الْحَقِّ.

69. The person who has the most hope of reformation is one who hastens to change himself when he learns of his faults.

69ـ أرْجَى النّاسِ صَلاحاً مَنْ إذا وَقَفَ عَلى مَساوِيهِ سارَعَ إلَى التَّحَوُّلِ عَنْها.

70. The person who is most concerned about you is the one who is most helpful to you in improving [and reforming] yourself and is most sincere in advising you with regards to your religion.

70ـ أشْفَقُ النّاسِ عَلَيْكَ أعْوَنُهُمْ لَكَ عَلى صَلاحِ نَفْسِكَ وأنْصَحُهُمْ لَكَ في دِينِكَ.

71. Verily the best person in the sight of Allah is one who enlivens his mind, kills off his lust and exerts himself for the betterment of his Hereafter.

71ـ إنَّ أفْضَلَ النّاسِ عِنْدَاللّهِ مَنْ أحْيا عَقْلَهُ، وأماتَ شَهْوَتَهُ وأتْعَبَ نَفْسَهُ لِصَلاحِ آخِرَتِهِ.

72. People are of two types: the seeker who does not find [what he is looking for] and the finder who is not satisfied [with what he has found].

72ـ اَلنّاسُ رجُلانِ طالبٌ لايَجِدُ وواجِدٌ لا يَكْتَفِي.

73. People are of two types: the generous one who does not possess [anything to bestow] and the one who possesses [plenty] but does not help others [with it].

73ـ اَلنّاسُ رَجُلانِ جَوادٌ لايَجِدُ، وواجِدٌ لا يُسْعِفُ.

74. People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation.

74ـ إنَّما النّاسُ رَجُلانِ مُتَّبِعُ شِرْعَة وَمُبْتَدِعُ بِدْعَة.

75. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

75ـ يَنْبَغِي لِمَنْ عَرَفَ النّاسَ أنْ يَزْهَدَ فِيما في أيْدِيهِمْ.

76. People are fine as long as they are dissimilar from one another.

76ـ اَلنّاسُ بِخَيْر ما تَفاوَتُوا.

77. The best-off people in the Hereafter are the poorest of them in this world.

77ـ أغْنَى النّاسِ فِي الآخِرَةِ أفْقَرُهُمْ فِي الدُّنيا.

78. The most eminent person is one who is humble despite his high standing and who shows humility despite his might.

78ـ وَجِيهُ النّاسِ مَنْ تَواضَعَ مَعَ رِفْعَة، وذَلَّ مَعَ مَنَعَة.

Sleep-النوم

1. Sleep is a relief from pain and its counterpart is death.

1ـ اَلنَّوْمُ راحَةٌ مِنْ أَلَم ومُلائِمُهُ المَوْتُ.

2. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

2ـ بِئْسَ الغَريمُ النَّوْمُ يُفْني قَصيرَ العُمْرِ ويُفَوّتُ كَثيرَ الأجْرِ.

3. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

3ـ مَنْ كَثُرَ في لَيْلِهِ نَوْمُهُ فاتَهُ مِنَ العَمَلِ ما لايَسْتَدْرِكُهُ في يَوْمِهِ.

4. What a rescinder sleep is for the resolutions of the day!

4ـ ما أنْقَضَ النَّوْمَ لِعَزائِمِ اليَوْمِ.

5. One who is deep in sleep is belied by his dreams.

5ـ اَلمُسْتَثْقِلُ النّائِمُ تُكَذِّبُهُ أحْلامُهُ.

6. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

6ـ وَيْحَ النّائِمِ ما أخْسَرَهُ قَصُرَ عَمَلُهُ وقَلَّ أجْرُهُ.

Deputyship-النيابة

1. When you are appointed as a deputy, then be resolute [in fulfilling your obligation].

1ـ إذَا اسْتُنِبتَ فَاعْزِمْ.

Obtainment-النَّيل

1. Whoever obtains [great wealth or power] becomes overbearing.

1ـ مَنْ نالَ اسْتَطالَ.

Intention-اَلنِّيَّةُ

1. Righteous intention is one of the two actions.1

1ـ اَلنِّيَّةُ الصّالِحَةُ أحَدُ العَمَلَين.

2. The best of provisions is having good inner consciences.

2ـ أَفْضَلُ الذَّخائِرِ حُسْنُ الضَّمائِرِ.

3. The closest intentions to success are those that are nearest to righteousness.

3ـ أَقْرَبُ النِّيّاتِ بِالنَّجاحِ أَعْوَدُها بِالصَّلاحِ.

4. The most effective thing in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

4ـ أَبْلَغُ ما تُسْتَدَرُّ بِهِ الرَّحْمَةُ أَنْ تُضْمَرَ لِجَميعِ النّاسِ الرَّحْمَةُ.

5. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

5ـ إِنَّ اللّهَ سُبْحانَهُ عِنْدَ إِضْمارِ كُلِّ مُضْمِرٍ، وقَوْلِ كُلِّ قائِلٍ، وعَمَلِ كُلِّ عامِلٍ.

6. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

6ـ إِنَّ تَخْليصَ النِّيَّةِ مِنَ الفَسادِ أَشَدُّ مِنَ العامِلينَ مِنْ طُولِ الاِجْتِهادِ.

7. Verily Allah, the Glorified, likes a person’s intention towards the people to be good just as He likes his intention in His obedience to be strong, not shaky.

7ـ إِنَّ اللّهَ سُبْحانَهُ يُحِبُّ أَنْ تَكُونَ نِيَّةُ الإِنْسانِ لِلنّاسِ جَمِيلَةً، كَما يُحِبُّ أَنْ تَكُونَ نِيَّتُهُ في طاعَتِهِ قَوِيَّةً غَيْرَ مَدْخُولَة.

8. Actions are the fruits of intentions.

8ـ اَلأعْمالُ ثِمارُ النِّيّاتِ.

9. Intention is the basis of action.

9ـ اَلنِيَّةُ أساسُ العَمَلِ.

10. Having a good intention brings about reward.

10ـ إحْسانُ النِّيَّـةِ يُوجِبُ المَثُوبَةَ.

11. When the intention gets corrupted, affliction befalls.

11ـ إذا فَسَدَتِ النِّيَّـةُ وَقَعَتِ البَلِيَّةُ.

12. Through good intentions, what is sought is attained.

12ـ بِحُسْنِ النِّيّاتِ تُنْجَحُ المَطالِبُ.

13. The servant attains nearness to Allah through the sincerity of his intention.

13ـ تَقَرُّبُ العَبْدِ إلَى اللّهِ سُبْحانَهُ بِإخْلاصِ نِيَّتِهِ.

14. Making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a long, hard struggle.

14ـ تَخْلِيصُ النِّيَّـةِ مِنَ الفَسادِ أشَدُّ عَلَى العامِلينَ مِنْ طُولِ الجِهادِ.

15. Having good aims [and intentions] is an indication of legitimate birth.

15ـ جَمِيلُ المَقْصَدِ يَدُلُّ عَلى طَهارَةِ المَوْلِدِ.

16. Having a good intention is a means of attaining one's aspiration.

16ـ جَمِيلُ النِّيَّةِ سَبَبٌ لِبُلُوغِ الأُمْنِيَّةِ.

17. Good intention is the beauty of the innermost consciences.

17ـ حُسْنُ النِّيَّةِ جَمالُ السَّرائِرِ.

18. Good intention is from the soundness of [one's] conscience.

18ـ حُسْنُ النِّيَّةِ مِنْ سَلامَةِ الطَّوِيَّةِ.

19. Many an intention is more beneficial than action.

19ـ رُبَّ نِيَّة أَنْفَعُ مِنْ عَمَل.

20. Evil intention is a hidden malady.

20ـ سُوءُ النِّيَّةِ داءٌ دَفِينٌ.

21. The sincerity of [one's] intention is to the extent of the strength of [his] faith.

21ـ عَلى قَدْرِقُوَّةِ الدّينِ يَكُونُ خُلُوصُ النِّيَّةِ.

22. When the intention becomes corrupt, blessings are taken away.

22ـ عِنْدَ فَسادِ النِّيَّةِ تَرْتَفِعُ البَرَكَةُ.

23. In sincerity of intentions lies the success of [all] matters.

23ـ فِي إخْلاصِ النِّيَّاتِ نَجاحُ الأُمُورِ.

24. If the intentions became sincere, the actions would become pure.

24ـ لَوْ خَلَصَتِ النِّيّاتُ لَزَكَتِ الأعْمالُ.

25. Whoever has an evil intention is deprived of his aspiration.

25ـ مَنْ أساءَ النِّيَّةَ مُنِعَ الأُمْنِيَّةَ.

26. Whoever makes his intention sincere is purified from vileness.

26ـ مَنْ أخْلَصَ النِيَّةَ تَنَزَّهَ عَنِ الدَّنِيَّةِ.

27. One whose intention is good, his reward is increased, his life becomes good and affection for him becomes inevitable.

27ـ مَنْ حَسُنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وطابَتْ عيشَتُهُ ووَجَبَتْ مَوَدَّتُهُ.

28. One whose intention is good is assisted with God-given success.

28ـ مَنْ حَسُنَتْ نِيَّتُهُ أمَدَّهُ التَّوْفيقُ.

29. A person’s attainment of all that he wishes for, such as a good life, the security of his flock and an increase in wealth, is through the goodness of his intention and excellence of his character.

29ـ وُصُولُ المَرْءِ إلى كُلّ ما يَبْتَغيهِ مِنْ طيب عَيْشِهِ وأَمْنِ سِرْبِهِ وسَعَةِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وسَعَةِ خُلْقِهِ.

30. He who has no intention has no action.

30ـ لاعَمَلَ لِمَنْ لانِيَّةَ لَهُ.

31. He who has no knowledge has no intention.

31ـ لانِيَّةَ لِمَنْ لاعِلْمَ لَهُ.

32. One whose resolve [and intention] is evil, his death is a cause of happiness.

32ـ مَنْ ساءَ عَقْدُهُ سَرَّ فَقْدُهُ.

1. Meaning it is considered a good action in and of itself, aside from the actual good deed.

Reliance on Allah–الوثوق بالله

1. hoever relies upon Allah becomes free from need.

1ـ مَن وَثِقَ بِاللّهِ غَنِيَ.

2. Whoever relies upon Allah puts his trust in Him.

2ـ مَنْ وَثِقَ بِاللّهِ تَوَكَّلَ.

3. Whoever relies upon Allah has preserved his certitude.

3ـ مَنْ وَثِقَ بِاللّهِ صانَ يَقينَهُ.

4. Whoever is certain that what Allah has decreed for him will never escape him, his heart becomes relaxed.

4ـ مَنْ وَثِقَ بِأنَّ ما قَدَرَ اللّهُ لَهُ لَنْ يَفُوتَهُ اسْتَراحَ قَلْبُهُ.

5. Many a person who relies on something [or someone] gets ashamed.

5ـ رُبَّ واثِق خَجِل.

Attainment-الوجدانُ

1. Attainment [of one's goal] is solace.

1ـ الوِجْدانُ سُلْوانٌ.

Pain-الوجع

1. Whoever hides a pain that has afflicted him for three days and complains of it [only] to Allah, the Glorified, then Allah will be the one who restores his good health.

1ـ مَنْ كَتَمَ وَجَعاً أصابَهُ ثَلاثَةَ أيّام، وشَكى إلَى اللّهِ سُبْحانَهُ كانَ اللّهُ سُبْحانَهُ مُعافِيَهُ.

Affection and friendship-الودّ والتودد والمودّة

1. Honour your friendship and keep your promise.

1ـ أكْرِمْ وُدَّكَ، واحْفَظْ عَهْدَكَ.

2. Affection is an auspicious blessing.

2ـ اَلتَّوَدُّدُ (التُّؤَدَةُ) يُمْنٌ.

3. When you love [something or someone] then do not be excessive [in your love].

3ـ إذا أحْبَبْتَ فَلا تُكْثِرُ.

4. When friendship gets established then [mutual] co-operation and support becomes necessary.

4ـ إذا ثَبَتَ الوُدُّ وَجَبَ التَّرافُدُ والتَّعاضُدُ.

5. Through affection comes love.

5ـ بِالتَّوَدُّدِ تَكُونُ المَحَبَّةُ.

6. The best person in granting favours is the one who begins by [showing] friendship.

6ـ أفْضَلُ النّاسِ مِنَّةً مَنْ بَدَأَ بِالمَوَدَّةِ.

7. The quickest friendships to get cut off are the friendships of wicked people.

7ـ أسْرَعُ المَوَدّاتِ اِنْقِطاعاً مَوَدّاتُ الأشْرارِ.

8. Verily friendship is expressed by the tongue whereas love is expressed by the gaze (or the eyes).

8ـ إنَّ المَوَدَّةَ يُعَبِّرُ عَنْهَا اللِّسانُ، وَعَنِ المَحَبَّةِ العَيْنانِ (العَيانُ).

9. Friendship is kinship.

9ـ اَلْمَوَدَّةُ رَحِمٌ.

10. Friendship is affinity.

10ـ اَلْمَوَدَّةُ نَسَبٌ.

11. Friendship is the closest relationship.

11ـ اَلْمَوَدَّةُ أَقْرَبُ نَسَب.

12. Friendship is the closest kinship.

12ـ اَلْمَوَدَّةُ أَقْرَبُ رَحِم.

13. Friendship is an acquired affinity.

13ـ اَلْمَوَدَّةُ نَسَبٌ مُسْتَفادٌ.

14. Being friendly with people is the cornerstone of intelligence.

14ـ اَلتَّوَدُّدُ إِلَى النّاسِ رَأسُ العَقْلِ.

15. Friendship for the sake of Allah is the best relationship.

15ـ اَلمَوَدَّةُ فِي اللّهِ أقْرَبُ نَسَب.

16. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

16ـ اَلْمَوَدَّةُ فِي اللّهِ آكَدُ مِنْ وَشيجِ الرَّحِمِ.

17. By [showing] affection love is strengthened.

17ـ بِالتَّوَدُّدِ تَتَأَكَّدُ المَحَبَّةُ.

18. Three things bring about love: religion, humility and generosity.

18ـ ثَلاثَةٌ يُوجِبْنَ المَحَبَّةَ: الدّينُ، والتَّواضُعُ، والسَّخاءُ.

19. Three things bring about love: good character, good companionship and humility.

19ـ ثَلاثٌ يُوجِبْنَ المَحَبَّةَ: حُسْنُ الخُلْقِ، وحُسْنُ الرِّفْقِ، وَالتَّواضُعُ.

20. The best choice is making friends with the virtuous.

20ـ خَيْرُ الاِخْتِيار مُوادَّةُ الأخْيارِ.

21. The cornerstone of intelligence is being friendly with the people.

21ـ رَأسُ العَقْلِ التَّوَدُّدُ إلَى النّاسِ.

22. Many a [seemingly] friendly person is only feigning [friendship].

22ـ رُبَّ مُتَوَدِّد مُتَصَنِّع.

23. Ask the hearts about [your] affections, for indeed they are witnesses that do not accept bribes.

23ـ سَلُوا القُلُوبَ عَنِ المَودّاتِ: فَإنَّها شَواهِدُ لاتَقْبَلُ الرُّشا.

24. Soundness of friendship is part of honouring one's promise.

24ـ صِحَّةُ الوُدِّمِنْ كَرَمِ العَهْدِ.

25. In times of hardship and adversity, the value of [one's] friendship becomes apparent.

25ـ فِي الضّيقِ وَالشِّدَّةِ يَظْهَرُ حُسْنُ المَوَدَّةِ.

26. Every friendship [and affection] that is based on [anything] other than seeking proximity to Allah is misguidance, and relying on it is impossible.

26ـ كُلُّ مَوَدَّة مَبْنِيَّة عَلى غَيْرِ ذاتِ اللّهِ ضَلالٌ والاِعْتِمادُ عَلَيْها مُحالٌ.

27. Be an upholder of friendship even if you do not find any custodian [for it].

27ـ كُنْ لِلْوُدِّ حافِظاً وإنْ لَمْ تَجِدْ مُحافِظاً.

28. One whose friendship is sincere, his audacity is tolerated.

28ـ مَنْ خَلُصَتْ مَوَدَّتُهُ اُحْتُمِلَتْ دالَّتُهُ.

29. Whoever befriends a silly person proclaims his own silliness.

29ـ مَنْ وادَّ السَّخيفَ أعْرَبَ عَنْ سَخَفِهِ.

30. One who befriends you for a [specific] objective, turns his back [on you] once it is accomplished.

30ـ مَنْ وادَّكَ لأمْر وَلّى عِنْدَ اِنْقِضائِهِ.

31. Nothing brings about love like generosity, companionship and good character.

31ـ مَا اسْتُجْلِبَتِ المَحَبَّةُ بِمِثْلِ السَّخاءِ، والرِّفْقِ، وحُسْنِ الخُلْقِ.

32. One who does not give good advice is not sincere in his friendship.

32ـ ما أخْلَصَ المَوَدَّةَ مَنْ لَمْ يَنْصَحْ.

33. The friendship of the religious ones does not get severed quickly and is ever firm and lasting.

33ـ مَوَدَّةُ ذَوِى الدّينِ بَطيئَةُ الاِنْقطاعِ، دائِمَةُ الثَّباتِ والبَقاءِ.

34. The friendship of a fool is like a tree of fire, part of it consumes [its] other parts.

34ـ مَوَدَّةُ الأحْمَقِ كَشَجَرَةِ النّارِ، يَأْكُلُ بَعْضُها بَعْضاً.

35. The friendship of a fool vanishes the way a mirage vanishes and is dispersed the way mist gets dispersed.

35ـ مَوَدَّةُ الحَمْقى تَزُولُ كَما يَزُولُ السَّرابُ، وتُقْشِعُ كَما يُقْشِعُ الضَّبابُ.

36. The friendship of ignorant people constantly changes [with changes in circumstances] and quickly transforms [into enmity].

36ـ مَوَدَّةُ الجُهّالِ مُتَغَيّرَةُ الأحْوالِ وشيكَةُ الاِنْتِقالِ.

37. The friendship of lay people parts like the parting of clouds, and disappears like the mirage disappears.

37ـ مَوَدَّةُ العَوامِّ تَنْقَطِعُ كَانْقِطاعِ السَّحابِ، وتَنْقَشِعُ كَما يَنْقَشِعُ السَّرابُ.

38. The friendship of worldly people is cut off when its [worldly] motives are severed.

38ـ وُدُّ أبْناءِ الدُّنْيا يَنْقَطِعُ لانْقِطاعِ أسْبابِهِ.

39. The friendship of the people who care for the Hereafter lasts as long as its motive [of pleasing Allah] lasts.

39ـ وُدُّ أبْناءِ الآخِرَةِ يَدُومُ لِدَوامِ سَبَبِهِ.

40. Have affection for those whom you befriend [only] for the sake of Allah and hate those whom you dislike [only] for the sake of Allah, the Glorified.

40ـ وادُّوا مَنْ تُوادُّونَهُ فِي اللّهِ، وأبْغِضُوا مَنْ تُبْغِضُونَهُ فيِ اللّهِ سُبْحانَهُ.

41. Do not grant your friendship to one who has no loyalty.

41ـ لاتَمْنَحَنَّ وُدَّكَ مَنْ لاوَفاءَ لَهُ.

42. Do not be keen in befriending a person whose true nature you have not known.

42ـ لاتَرْغَبَنَّ في مَوَدَّةِ مَنْ لَمْ تَكْشِفْهُ.

43. Do not befriend the disbeliever and do not accompany the ignorant.

43ـ لا تُوادُّوا الكافِرَ، ولاتُصاحِبُوا الجاهِلَ.

44. Do not rely on the friendship of the one who does not fulfil his promise.

44ـ لاتَعْتَمِدْ عَلى مَوَدَّةِ مَنْ لايُوفي بِعَهدِهِ.

45. Never extend your friendship when you do not find a [suitable] place for it.

45ـ لاتَبْذُلَنَّ وُدَّكَ إذا لَمْ تَجِدْ مَوْضِعاً.

46. No one shows compassion like the sincere friend.

46ـ لاشَفيقَ كَالوَدُودِ النّاصِحِ.

47. No one befriends the wicked except those who are like them.1

47ـ لايُوادُّ الأشْرارُ إلاّ أشْباهُهُمْ.

48. The friendship of one who has no faith is not something to be envious about.

48ـ لايُغْتَبَطُ بِمَوَدَّةِ مَنْ لادينَ لَهُ.

49. The loyal friend does not turn away from his friendship even if he is far away.

49ـ لايَنْتَقِلُ الوَدُودُ الوَفِيُّ عَنْ حِفاظِهِ وإنْ أُقْصيَ.

50. Friendship that lacks equity does not last.

50ـ لاتَدُومُ عَلى عَدَمِ الإنْصافِ المَوَدَّةُ.

51. It is befitting for the person who values the friendship of a fool to be humiliated.

51ـ يَنْبَغي أنْ يُهانَ مُغْتَنِمُ مَوَدَّةِ الحَمْقى.

52. The most beneficial of treasures is the love of the hearts.

52ـ أنْفَعُ الكُنُوزِ مَحَبَّةُ القُلُوبِ.

53. Friendship is one of two [close] relationships.

53ـ اَلْمَوَدَّةُ إحْدَى القِرابَتَيْنِ.

54. Friendship for the sake of Allah is the more perfect of the two kinships.

54ـ اَلْمَوَدَّةُ فِي اللّهِ أكْمَلُ النَّسَبَيْنِ.

55. Friendship is the [mutual] empathy of the hearts and the harmony of the souls.

55ـ اَلْمَوَدَّةُ تَعاطُفُ القُلُوبِ في (وَ) ايتِلافِ الأرْواحِ.

56. The closest proximity is the affection of the hearts.

56ـ أقْرَبُ القُرْبِ مَوَدّاتُ القُلُوبِ.

57. The farthest remoteness is the aloofness of the hearts.

57ـ أبْعَدُ البُعْدِ تَنائِى القُلُوبِ.

58. Beware of loving the enemies of Allah or having sincere affection for other than the friends of Allah, for indeed whoever loves a group of people is resurrected with them.

58ـ إيّاكَ أنْ تُحِبَّ أعْداءَ اللّهِ، أوْ تُصْفِيَ وُدَّكَ لِغَيْرِ أوْلِياءِ اللّهِ، فَإنَّ مَنْ أحَبَّ قَوْماً حُشِرَ مَعَهُمْ.

59. Seek the love of Allah, the Glorified, by desiring that which is with Him.

59ـ تَحَبَّبْ إلَى اللّهِ سُبْحانَهُ بِالرَّغْبَةِ فيما لَدَيْهِ.

60. Endear yourself to the people by being uninterested in their possessions and you will be successful in gaining their love.

60ـ تَحَبَّبْ إلَى النّاسِ بِالزُّهْدِ فيما أيْديهِمْ، تَفُزْ بِالمَحَبَّةِ مِنْهُمْ.

61. How can one in whose heart love for this world resides, claim to love Allah?!

61ـ كَيْفَ يَدَّعي حُبَّ اللّهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيا؟!

62. Friendship does not become pure [and sincere] with one who is not well-mannered.

62ـ لاتَصْفُو الخُلَّةُ مَعَ غَيْرِأديب.

1. Or [in another reading]: The wicked do not befriend anyone except those who are like them.

Piety-الوَرَع

1. Piety reforms the faith, protects the soul and adorns magnanimity.

1ـ اَلْوَرَعُ يُصْلِحُ الدّينَ، ويَصُونُ النَّفْسَ، ويَزينُ المُرُوءَةَ.

2. Restraining oneself from the forbidden [actions] is from the traits of the intelligent and is the quality of the honourable.

2ـ اَلاِنْقِباضُ عَنِ المَحارِمِ مِنْ شِيَمِ العُقَلاءِ، وَسَجِيَّةُ الأكارِمِ.

3. Abandoning sins is better than seeking repentance [after sinning].

3ـ أفْضَلُ مِنْ طَلَبِ التَّوْبَةِ تَرْكُ الذَّنْبِ.

4. The most authoritative thing is piety.

4ـ أمْلَكُ شَيْء اَلوَرَعُ.

5. The most beneficial thing is piety.

5ـ أنْفَعُ شَيْء اَلوَرَعُ.

6. Piety is the best attire.

6ـ أحْسَنُ اللِّباسِ الوَرَعُ.

7. The pious person is one whose soul is pure and whose attributes are noble.

7ـ اَلْوَرَعُ مَنْ نَزِهَتْ نَفْسُهُ وشَرُفَتْ خِلالُهُ.

8. Piety is stopping when faced with doubt.

8ـ اَلْوَرَعُ الوُقُوفُ عِنْدَ الشُّبْهَةِ.

9. Be cautious of [your duty towards] Him just as He has warned you of Himself and fear Him with a fear that would prevent you from [doing] that which causes His wrath.

9ـ اِحْذَرُوا مِنَ اللّهِ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ وَاخْشَوْهُمْ خَشْيَةً تَحْجُزُكُمْ عَمّا 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.

10ـ إيّاكَ والوُقُوعَ فِي الشُّبَهات، والوُلُوعَ بِالشَّهَوات، فَإنَّهُما يَقْتادانِكَ إلَى الوُقُوعِ فِي الْحَرامِ ورُكُوبِ كَثير مِنَ الآثامِ.

11. The best [and most virtuous] thing is piety.

11ـ أحْسَنُ شَيْء اَلْوَرَعُ.

12. The best piety is thinking positively [about others].

12 ـ أفْضَلُ الوَرَعِ حُسْنُ الظَّنّ.

13. Keeping away from evil deeds is better than earning [reward through] good deeds.

13ـ أفْضَلُ مِنِ اكْتِسابِ الحَسَناتِ اِجْتِنابُ السَّيِّئاتِ.

14. The root of piety is keeping away from sins and refraining from the forbidden.

14ـ أصْلُ الوَرَعِ تَجَنُّبُ الآثامِ، والتَّنَزُّهُ عَنِ الحَرامِ.

15. The best [form of] piety is keeping away from lustful desires.

15ـ أفْضَلُ الوَرَعِ تَجَنُّبُ الشَّهَواتِ.

16. He who divests himself of piety has corrupted his faith.

16ـ أفْسَدَ دينَهُ مَنْ تَعَرّى عَنِ الوَرَعِ.

17. The most excellent attire is piety and the best provision is God-wariness.

17ـ أحْسَنُ اللِّباسِ اَلْوَرَعُ، وخَيْرُ الذُّخْرِ التَّقْوى.

18. The most pious of people is one who is most free from wants.

18ـ أوْرَعُ النّاسِ أنْزَهُهُمْ عَنِ المَطالِبِ.

19. Verily the most beautiful characteristics are piety and chastity.

19ـ إنَّ أزْيَنَ الأخْلاقِ اَلْوَرَعُ، والعَفافُ.

20. Piety is eschewal [of the forbidden].

20ـ اَلْوَرَعُ اِجْتِنابٌ.

21. Piety is a shield.

21ـ اَلْوَرَعُجُنَّةٌ.

22. Piety is the most excellent attire.

22ـ اَلْوَرَعُ أفْضَلُ لِباس.

23. Piety is the best companion.

23ـ اَلْوَرَعُ خَيْرُ قَرين.

24. Piety is nothing but the purification of oneself from sins.

24ـ إنَّما الوَرَعُ اَلتَّطَهُّرُ عَنِ المَعاصي.

25. Piety is nothing but scrutinizing one’s earnings [to ensure lawfulness] and abstaining from worldly pursuits.

25ـ إنَّما الوَرَعُ اَلتَّحَرّي فِي المَكاسِبِ، والكَفُّ عَنِ المَطالِبِ.

26. Lack of contentment is the bane of piety.

26ـ آفَةُ الوَرَعِ قِلَّةُ القَناعَةِ.

27. Through piety there is purification from lowly traits.

27ـ بِالوَرَعِ يَكُونُ التَّنَزُّهُ مِنَ الدَّنايا.

28. Through true piety, religion is protected.

28ـ بِصِدْقِ الوَرَعِ يُحْصَنُ الدّينُ.

29. It is through piety that a believer is purified.

29ـ بِالوَرَعِ يَتَزَكَّى المُؤْمِنُ.

30. The fruit of piety is the uprightness of one’s soul and faith.

30ـ ثَمَرَةُ الوَرَعِ صَلاحُ النَّفْسِ والدّينِ.

31. The fruit of being pious is purity [from sins].

31ـ ثَمَرَةُ التَّوَرُّعِ اَلنَّزاهَةُ.

32. The indication of a man’s piety is his purity [from sins].

32ـ دَليلُ وَرَعِ الرَّجُلِ نَزاهَتُهُ.

33. The proof of good piety is the soul’s refrainment from the disgrace of avarice.

33ـ دَلالَةُ حُسْنِ الوَرَعِ عُزُوفُ النَّفْسِ عَنْ مَذَلَّةِ الطَّمَعِ.

34. May Allah have mercy upon the person who refrains from the forbidden, bears the liabilities [of others] and vies in hastening towards the abundant prizes [of the Hereafter].

34ـ رَحِمَ اللّهُ امْرَءاً تَوَرَّعَ عَنِ المَحارِمِ، وتَحَمَّلَ المَغارِمَ، وَنافَسَ في مُبادَرَةِ جَزيلِ المَغانِمِ.

35. The cornerstone of piety is lowering one’s gaze.

35ـ رَأسُ الوَرَعِ غَضُّ الطَّرْفِ.

36. The cause of integrity of faith is piety.

36ـ سَبَبُ صَلاحِ الدّينِ اَلْوَرَعُ.

37. The cause of righteousness of the soul is piety.

37ـ سَبَبُ صَلاحِ النَّفْسِ اَلْوَرَعُ.

38. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

38ـ شَيْئانِ لايُوازِنُهُما عَمَلٌ: حُسْنُ الوَرَعِ، والإحْسانُ إلَى المُؤمِنينَ.

39. Espouse piety, for it is indeed the best protection.

39ـ عَلَيْكَ بِالوَرَعِ فَإنَّهُ خَيْرُ صِيانَة.

40. You must espouse piety, for indeed it is a helper of the faith and a trait of the sincere ones.

40ـ عَلَيْكَ بِالوَرَعِ فَإنَّهُ عَوْنُ الدّينِ، وشيمَةُ المُخْلِصينَ.

41. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

41ـ عَلَيْكَ بِالوَرَعِ، وإيّاكَ وغُرُورَ الطَّمَعِ،فَإنَّهُ وَخيمُ المَرْتَعِ.

42. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

42ـ عِنْدَ حُضُورِ الشَّهَواتِ واللَّذّاتِ يَتَبَيَّنُ وَرَعُ الأتْقِياءِ.

43. Piety has been paired with God-wariness.

43ـ قُرِنَ الوَرَعُ بِالتُّقى.

44. How can one who is possessed by avarice possess piety?

44ـ كَيْفَ يَمْلِكُ الوَرَعَ مَنْ يَمْلِكُهُ الطَّمَعُ.

45. Let your piety be true, your striving for the right be intense and your intention be sincere in the trust [you take] and the vow [you make].

45ـ لِيَصْدُقْ وَرَعُكَ، ويَشْتَدَّ تَحَرّيكَ، وتَخْلُصْ نِيَّتُكَ فِي الأمانَةِ وَاليَمينِ.

46. One who is not reformed by piety is corrupted by avarice.

46ـ مَنْ لَمْ يُصْلِحْهُ الوَرَعُ أفْسَدَهُ الطَّمَعُ.

47. One who is truly pious keeps away from the forbidden actions.

47ـ مَنْ صَدَّقَ وَرَعَهُ اِجْتَنَبَ المُحَرَّماتِ.

48. Whoever shuns lustful desires has safeguarded his soul.

48ـ مَنْ تَوَرَّعَ عَنِ الشَّهَواتِ صانَ نَفْسَهُ.

49. One who lacks piety, his heart is dead.

49ـ مَنْ قَلَّ وَرَعُهُ ماتَ قَلْبُهُ.

50. One whose piety increases, his sins decrease.

50ـ مَنْ زادَ وَرَعُهُ نَقَصَ إثْمُهُ.

51. One who adopts piety, his worship becomes good.

51ـ مَنْ تَوَرَّعَ حَسُنَتْ عِبادَتُهُ.

52. Whoever divests himself of piety puts on the attire of disgrace.

52ـ مَنْ تَعَرّى عَنِ الوَرَعِ اِدَّرَعَ جِلْبابَ العارِ.

53. One of the prerequisites of piety is refraining from sins.

53ـ مِنْ لَوازِمِ الوَرَعِ التَّنَزُّهُ عَنِ الآثامِ.

54. It is from the most excellent piety that you not do in private what you would be embarrassed to do in public.

54ـ مِنْ أفْضَلِ الوَرَعِ أنْ لاتُبْدِيَ في خَلْوَتِكَ ما تَسْتَحْيي مِنْ إظْهارِهِ في عَلانِيَتِكَ.

55. Eschewing forbidden actions is from the most excellent piety.

55ـ مِنْ أفْضَلِ الوَرَعِ اِجْتِنابُ المُحَرّمات.

56. Nothing reforms the faith like piety.

56ـ ما أصْلَحَ الدّينَ كَالوَرَعِ.

57. The basis of piety is refraining from the forbidden [actions].

57ـ مِلاكُ الوَرَعِ اَلكَفُّ عَنِ المَحارِمِ.

58. With piety, actions bear fruit.

58ـ مَعَ الوَرَعِ يُثْمِرُ العَمَلُ.

59. Piety is indeed a good companion and avarice is certainly an evil associate.

59ـ نِعْمَ الرَّفيقُ الوَرَعُ، وبِئْسَ القَرينُ الطَّمَعُ.

60. The piety of a man is to the extent of his religiosity.

60ـ وَرَعُ الرَّجُلِ عَلى قَدْرِ دينِهِ.

61. Be pious and you will become pure.

61ـ كُنْ وَرِعاً تَكُنْ زَكِيّاً.

62. The piety that saves is better than the avarice that ruins.

62ـ وَرَعٌ يُنْجي خَيْرٌ مِنْ طَمَع يُرْدي.

63. The piety that dignifies is better than the avarice that humiliates.

63ـ وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَع يُذِلُّ.

64. The piety of a person frees him from every vileness.

64ـ وَرَعُ المَرْءِ يُنَزِّهُهُ عَنْ كُلِّ دَنيَّة.

65. The piety of a believer is manifested in his action.

65ـ وَرَعُ المُؤْمِنِ يَظْهَرُ في عَمَلِهِ.

66. The piety of a hypocrite is not manifested but on his tongue.

66ـ وَرَعُ المُنافِقِ لايَظْهَرُ إلاّ عَلى لِسانِهِ.

67. There is no piety like overcoming [one's] lust.

67ـ لاوَرَعَ كَغَلَبَةِ الشَّهْوَةِ.

68. There is no purity like piety.

68ـ لانَزاهَةَ كَالتَّوَرُّعِ.

69. There is no piety like eschewing sins.

69ـ لاوَرَعَ كَتَجَنُّبِ الآثامِ.

70. Nothing reforms faith like piety.

70ـ لايُصْلِحُ الدّينَ كَالوَرَعِ.

71. Piety and avarice do not go together.

71ـ لايَجْتَمِعُ الوَرَعُ وَالطَّمَعُ.

72. There is no stronghold more protective than piety.

72ـ لامَعْقِلَ أحْرَزُ مِنَ الوَرَعِ.

73. There is no safeguard for the one who has no piety.

73ـ لاصِيانَةَ لِمَنْ لاوَرَعَ لَهُ.

74. There is no piety more beneficial than eschewing the forbidden.

74ـ لاوَرَعَ أنْفَعُ مِنْ تَجَنُّبِ المَحارِمِ.

75. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

75ـ لاوَرَعَ أنفَعُ مِنْ تَرْكِ المَحارِمِ وتَجَنُّبِ الْمَ آثِمِ.

76. There is no action better than [practicing] piety.

76ـ لاعَمَلَ أفْضَلُ مِنَ الـوَرَعِ.

77. It pleases me for a person to be righteously pious, free from avarice, abundant in kindness and lacking in [making others feel a sense of] obligation.

77ـ يُعْجِبُني أنْ يَكُونَ الرَّجُلُ حَسَنَ الوَرَعِ، مُتَنَزّهاً عَنِ الطَّمَعِ، كَثيرَ الإحْسانِ، قَليلَ الاِمْتِنانِ.

78. One of the prerequisites of piety is refraining from sins.

78ـ مِنْ لَوازِمِ الوَرَعِ اَلتَّنَزُّهُ عَنِ الآثامِ.

79. Piety is the distinguishing mark of the God-wary.

79ـ اَلْوَرَعُ شِعارُ الأتْقِياءِ.

80. Piety is a shield against evil deeds.

80ـ اَلْوَرَعُ جُنَّةٌ مِنَ السَّيِّئاتِ.

81. Piety is the lamp of success.

81ـ اَلْوَرَعُ مِصْباحُ نَجاح.

82. Piety is an exalter.

82ـ اَلْوَرَعُ مُجِلٌّ.

83. Piety is the fruit of chastity.

83ـ اَلْوَرَعُ ثَمَرَةُ العَفافِ.

84. Piety is a trait of the learned scholar.

84ـ اَلْوَرَعُ شيمَةُ الفَقيهِ.

85. Piety is the basis of God-wariness.

85ـ اَلْوَرَعُ أساسُ التَّقْوى.

86. Piety restrains one from committing acts that are forbidden.

86ـ اَلْوَرَعُ يَحْجُزُ عَنِ ارْتِكابِ المَحارِمِ.

87. Piety is better than the disgrace of avarice.

87ـ اَلْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ.

88. Verily if you adopt piety, you will become free from the filth of evil deeds.

88ـ إنَّكَ إنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنْ دَنَسِ السَّيِّئاتِ.

Financial support-المواسات

1. Verily supporting [one's] companions financially is a sign of noble descent.

1ـ إنَّ مُواساةَ الرِّفاقِ مِنْ كَرَمِ الأعْراقِ.

2. Giving financial support [to a believer] is the best of actions.

2ـ اَلْمُواساةُ أفْضَلُ الأعْمالِ.

3. Nothing preserves brotherhood like financial support [in times of need].

3ـ ما حُفِظَتِ الأُخُوَّةُ بِمِثْلِ المُواساةِ.

Tattletale-الواشي

1. Whoever believes [the words of] a tattletale spoils his friendship.

1ـ مَنْ صَدَّقَ الواشِيَ أفْسَدَ الصَّديقَ.

Getting connected to Allah-الوصول إلى الله

1. You will never get connected to the Creator until you sever your ties with the creation.

1ـ لَنْ تَتَّصِلَ بِالخالِقِ حَتّى تَنْقَطِعَ عَنِ الخَلْقِ.

2. Connecting to Allah is in severing ties with the people.

2ـ الوُصْلَةُ بِاللّهِ فِي الاِنْقِطاعِ عَنِ النّاسِ.

Establishing ties and relations-الواصل والتواصل

1. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

1 ـ عَلَيْكُمْ بِالتَّواصُلِ والمُوافَقَةِ، وإيّاكُم والمُقاطَعَةِ وَالمُهاجَرَةِ.

2. Establish ties with the one who cuts you off, give the one who asks you, and initiate in giving to the one who does not ask from you.

2ـ كُنْ لِمَنْ قَطَعَكَ واصِلاً، وَلِمَنْ سَأَلَكَ مُعْطِياً، ولِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئاً.

3. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

3ـ مَنْ وَصَلَكَ وهُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جَفاكَ وهُوَ مُكْثِرٌ.

4. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

4ـ مَنْ مَتَّ إلَيْكَ بِحُرْمَةِ الاْسْلامِ فَقَدْ مَتَّ بِأوْثَقِ الأسْبابِ.

5. Being connected [and keeping ties] with the people of excellence leads to loftiness.

5ـ مُواصَلَةُ الأفاضِلِ تُوجِبُ السُّمُوَّ.

6. Establish ties with the one whom you keep relations with for the sake of Allah, and sever ties with the one whom you disassociate with for the sake of Allah, the Glorified.

6ـ واصِلُوا مَنْ تُواصِلُونَهُ فِي اللّهِ، واهْجُرُوا مَنْ تَهْجُرُونَهُ فِي اللّهِ سُبْحانَهُ.

7. The ties established [with you] by a pauper is better than the shunning of the affluent.

7ـ وَصُولٌ مُعْدِمٌ خَيْرٌمِنْ جاف مُكْثِر.

8. The one who consociates with the people is he who establishes ties with the one who cuts him off.

8ـ وَصُولُ النّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

9. Never let your brother be stronger in severing ties with you than you are in establishing ties with him.

9ـ لايَكُونَنَّ أخُوكَ عَلى قَطيعَتِكَ أقْوى مِنْكَ عَلى صِلَتِهِ.

Humility-التواضع

1. umility is the more superior of the two honours.

1ـ اَلتَّواضُعُ أفْضَلُ الشَّرَفَيْنِ.

2. Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] power [to punish].

2ـ اَلتَّواضُعُ مَعَ الرِّفْعَةِ كَالعَفْوِ مَعَ القُدْرَةِ.

3. Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance.

3ـ اَلتَّواضُعُ رَأْسُ العَقْلِ، والتَّكَبُّرُ رَأسُ الجَهْلِ.

4. Be humble and you with be elevated.

4ـ اِتَّضِعْ تَرْتَفِعْ.

5. The greatest of people in loftiness is one who humbles himself.

5ـ أعْظَمُ النّاسِ رِفْعَةً مَنْ وَضَعَ نَفْسَهُ.

6. The most honourable of attributes is humility, forbearance and affability.

6ـ أشْرَفُ الخَلائِقِ التَّواضُعُ والحِلْمُ، ولينُ الجانِبِ.

7. Humility elevates, pride abases.

7ـ اَلتَّواضُعُ يَرْفَعُ، اَلتَّكَبُّرُ يَضَعُ.

8. Humility is the fruit of knowledge.

8ـ اَلتَّواضُعُ ثَمَرَةُ العِلْمِ.

9. Humility elevates the abased.

9ـ اَلتَّواضُعُ يَرْفَعُ الوَضيعَ.

10. Humility is the symbol of nobility.

10ـ اَلتَّواضُعُ عُنْوانُ النُّبْلِ.

11. Humility spreads [one's] virtue.

11ـ اَلتَّواضُعُ يَنْشُرُ الفَضيلَةَ.

12. Humility is the alms-tax of honour.

12ـ اَلتَّواضُعُ زَكاةُ الشَّرَفِ.

13. Humility is the most honourable eminence.

13ـ اَلتَّواضُعُ أَشْرَفُ السُّؤْدَدِ.

14. Humility is the ladder of honour.

14ـ اَلتَّواضُعُ سُلَّمُ الشَّرَفِ.

15. Humility is one of the snares [for capturing] of honour.

15ـ اَلتَّواضُعُ مِنْ مَصائِدِ الشَّرَفِ.

16. Verily if you become humble, Allah will elevate you.

16ـ إِنَّكَ إِنْ تَواضَعْتَ رَفَعَكَ اللّهُ.

17. It is through humility that one gets elevated.

17ـ بِالتَّواضُعِ تَكُونُ الرِّفْعَةُ.

18. Through humility the loftiness [of a person] is measured.1

18ـ بِالتَّواضُعِ تُزانُ الرِّفْعَةُ.

19. Through increased humility, honour is perfected.

19ـ بِكَثْرَةِ التَّواضُعِ يَتَكامَلُ الشَّرَفُ.

20. Humble yourself before Allah and He will elevate you.

20ـ تَواضَعْ لِلّهِ يَرْفَعْكَ.

21. The humility of a person elevates him.

21ـ تَواضُعُ المَرْءِ يَرْفَعُهُ.

22. The completeness of honour is [in] humility.

22ـ تَمامُ الشَّرَفِ اَلتَّواضُعُ.

23. The humility of a noble person is the cause of his honour.

23ـ تَواضُعُ الشَّريفِ يَدْعُو إلى كَرامَتِهِ.

24. The fruit of humility is love.

24ـ ثَمَرَةُ التَّواضُعِ اَلمَحَبَّةُ.

25. The result of humility is honour.

25ـ حاصِلُ التَّواضُعِ الشَّرَفُ.

26. Humility suffices as an honour.

26ـ كَفى بِالتَّواضُعِ شَرَفاً.

27. Humility suffices as loftiness.

27ـ كَفى بِالتَّواضُعِ رِفْعَةً.

28. As you become humble, you become great.

28ـ كَما تَتَواضَعُ تَعْظَمُ.

29. One who has humility is elevated.

29ـ مَنْ تَواضَعَ رُفِعَ.

30. One who is humble is never bereft of honour.

30ـ مَنْ كانَ مُتَواضِعاً لَمْ يَعْدَمِ الشَّرَفَ.

31. Whoever has humility, Allah honours and elevates him.

31ـ مَنْ تَواضَعَ عَظَّمَهُ اللّهُ ورَفَعَهُ.

32. None is humble except the lofty.

32ـ ما تَواضَعَ إلاّ رَفيعٌ.

33. Nothing earns honour like humility.

33ـ مَا اكْتُسِبَ الشَّرَفُ بِمِثْلِ التَّواضُعِ.

34. Nobody shows humility but that Allah, the Exalted, increases his loftiness.

34ـ ما تَواضَعَ أحَدٌ إلاّ زادَهُ اللّهُ تَعالى جَلالَةً.

35. How good is the humility shown by the wealthy towards the poor in order to attain that which is with Allah, the Glorified, and how good is the pride of the poor in front of the wealthy out of [their] trust in Allah, the Glorified!

35ـ ما أحْسَنَ تَواضُعَ الأغْنياءِ لِلْفُقَراءِ طَلَباً لِما عِنْدَ اللّهِ سُبْحانَهُ، وما أحْسَنَ تِيْهَ الفُقَراءِ عَلَى الأغْنِياءِ إتّكالاً عَلَى اللّهِ سُبْحانَهُ.

36. There is no honour like humility.

36ـ لاشَرَفَ كَالتَّواضُعِ.

37. By being humble, matters are put in order.

37ـ بِخَفْضِ الجُناحِ تَنْتَظِمُ الأُمُورُ.

1. Or: Through humility, loftiness is adorned.

Homeland-الوطن

1. It is from the restriction of means to remain in one's homeland [and not travel].

1ـ مِنْ ضيقِ العَطَنِ لُزُومُ الوَطَنِ.

2. Separation from one's homeland is one of the two separations.

2ـ اَلاِغْتِرابُ أَحَدُ الشِّتاتَيْنِ.

Admonition-الواعظ والموعظة

1. Take light from the flame of the preacher who practices what he preaches, accept advice from the adviser who is vigilant, and act upon what he teaches you.

1ـ اِسْتَصْبِحُوا مِنْ شُعْلَةِ واعِظ مُتَّعِظ، وأَقْبَلُوا نَصيحَةَ ناصِح مُتَيَقِّظ، وَقِفُوا عِنْدَ ما أفادَكُمْ مِنَ التَّعْليمِ.

2. Indeed the most hearing ear is one that listens to admonition and heeds it.

2ـ اَلا إنَّ أَسْمَعَ الأسماعِ مَنْ وَعَي التَّذْكيرَ وقَبِلَهُ.

3. The most beneficial of admonitions is that which deters [someone from sin].

3ـ أَنْفَعُ المَواعِظِ ما رَدَعَ.

4. The most effective admonition is taking a lesson from the place where the dead lay.

4ـ أَبْلَغُ العِظاتِ اَلاِعْتِبارُ بِمَصارِعِ الأمْواتِ.

5. The most effective admonition is looking at the places where the dead lay, and taking a lesson from the outcome of one's forefathers and foremothers.

5ـ أَبْلَغُ العِظاتِ اَلنَّظَرُ إلى مَصارِعِ الأمْواتِ،وَ الاِعْتِبارُ بِمَصائِرِ الآباءِ وَالأُمَّهاتِ.

6. The most effective adviser for you is this world, if only you took a lesson from what it shows you of the changing circumstances and what it informs you of disunion and separation.

6ـ أَبْلَغُ ناصِح لَكَ الدُّنْيا، لَوِ انْتَصَحْتَ بِما تُريكَ مِنْ تَغايُرِ الحالاتِ، وَتُؤْذِنُكَ بِهِ مِنَ البَيْنِ والشَّتاتِ.

7. Verily there is a lesson and an admonition in everything for the people of wisdom and understanding.

7ـ إنَّ في كُلِّ شَيْء مَوْعِظَةً وعِبْرَةً لِذَوِى اللُّبِ وَالاِعْتِبارِ.

8. Verily the most sincere of people is one who admonishes himself and is most submissive to his Lord.

8ـ إنَّ أنْصَحَ النّاسِ أنْصَحُهُمْ لِنَفْسِهِ، وأطْوَعُهُمْ لِرَبِّهِ.

9. Verily the admonition that is neither discarded by the ears nor matched in benefit is that which is not expressed by the speaking tongue, rather it is exhibited by the tongue of action.

9ـ إنَّ الوَعْظَ الَّذي لايَمُجُّهُ سَمْعٌ، ولايَعْدِلُهُ نَفْعٌ، ما سَكَتَ عَنْهُ لِسانُ القَوْلِ، ونَطَقَ بِهِ لِسانُ الفِعْلِ.

10. Accepting admonition means taking a lesson [and putting into action].

10ـ اَلاِتِّعاظُ اِعْتِبارٌ.

11. Admonitions are the means of enlivening the hearts.

11ـ اَلْمَواعِظُ حَياةُ القُلُوبِ.

12. Sincere advice bears the fruit of affection.

12ـ اَلنَّصيحَةُ تُثْمِرُ الوُدَّ.

13. Admonition is a curative advice.

13ـ اَلْمَوْعِظَةُ نَصيحَةٌ شافِيَةٌ.

14. Admonitions are a sanctuary for one who heeds them.

14ـ اَلْمَواعِظُ كَهْفٌ لِمَنْ وَعاها (دَعاها،رَعاها).

15. Admonitions are a remedy for the one who acts upon them.

15ـ اَلْمَواعِظُ شِفاءٌ لِمَنْ عَمِلَ بِها.

16. The beneficial admonition is that which deters [from sin].

16ـ اَلْوَعْظُ النّافِعُ ما رَدَعَ.

17. Admonitions are the sheen of the souls and the polish of the hearts.

17ـ اَلْمَواعِظُ صِقالُ النُّفُوسِ وجَلاءُ القُلُوبِ.

18. Through admonitions heedlessness is dispelled.

18ـ بِالمَواعِظِ تَنْجَلِى الغَفْلَةُ.

19. Between you and the admonition there is a veil of heedlessness and negligence.

19ـ بَيْنَكُمْ وبَيْنَ المَوْعِظَةِ حِجابٌ مِنَ الغَفْلَةِ والغِرَّةِ.

20. The fruit of admonition is awareness.

20ـ ثَمَرَةُ الوَعْظِ الاِنْتِباهُ.

21. The best of admonitions is that which deters [from sin].

21ـ خَيْرُ المَواعِظِ ما رَدَعَ.

22. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

22ـ رَحِمَ اللّهُ امْرَءاً اِتَّعَظَ وازْدَجَرَ، وانْتَفَعَ بِالعِبَرِ.

23. Many a commander [towards good] does not follow [his own] commands.

23ـ رُبَّ آمِرٍ غَيْرُ مُؤْتَمِرٍ.

24. Many a preventer [of evil] does not prevent himself [from it].

24ـ رُبَّ زاجِرٍ غَيْرُ مُزْدَجِرٍ.

25. Many an admonisher does not [follow his admonishment and] deter himself [from sin].

25ـ رُبَّ واعِظ غَيْرُ مُرْتَدِع.

26. Hearing with the ear does not benefit when the heart is heedless.

26ـ سَمْعُ الأُذُنِ لايَنْفَعُ مَعَ غَفْلَةِ القَلْبِ.

27. In admonitions there is polishing of the hearts.

27 ـ فِي المَواعِظِ جَلاءُ الصُّدُورِ.

28. Comprehension [and acceptance] of admonitions invites one to caution, so take admonition from the examples [of the past], and take lesson from the [sudden] changes in circumstances, and take benefit from the Warners.

28ـ فِطْنَةُ المَواعِظِ تَدْعُو إلى الحَذَرِ، فَاتَّعِظُوا بِالعِبَرِ، واعْتَبِرُوا بِالغِيَرِ، وَانْتَفِعُوا بِالنُّذُرِ.

29. For the people who possess intellect, what they experience is sufficient as an admonition.

29ـ كَفى عِظَةً لِذَوِى الأَلْبابِ ما جَرَّبُوا.

30. One who finds tranquillity in thinking positively about the [passing] days has not understood the admonitions of time.

30ـ لَمْ يَعْقِلْ مَواعِظَ الزَّمانِ مَنْ سَكَنَ إلى حُسْنِ الظَّنِّ بِالأيّامِ.

31. Do not shun the one who admonishes you [to good].

31ـ مَنْ وَعَظَكَ فَلا تُوحِشْهُ.

32. Whoever admonishes you [to act righteously] has done you a favour.

32ـ مَنْ وَعَظَكَ أحْسَنَ إلَيْكَ.

33. Whoever does not take lesson from [what happens to] the people, Allah makes an example out of him for the people.

33ـ مَنْ لَمْ يَتَّعِظْ بِالنّاسِ وَعَظَ اللّهُ النّاسَ بِهِ.

34. Whoever understands the admonitions of time will not be at ease with positive thoughts about his days.

34ـ مَنْ فَهِمَ مَواعِظَ الزَّمانِ لَمْ يَسْكُنْ إلى حُسْنِ الظَّنّ بِالأيّامِ.

35. Admonition is an excellent gift.

35ـ نِعْمَ الهَدِيَّةُ الْمَوعِظَةُ.

36. He (ʿa) said about the one whom he was rebuking: He is bold in his words but falls short in his actions. He rebukes others but flatters himself. He has been given respite by Allah along with the heedless ones. He leaves in the morning in the company of sinners without a [straight] path to follow or a leader to [act as a] guide, without any clear knowledge or strong faith. He fears death but does not fear loss [of opportunity to do good deeds for his Hereafter].

36ـ وقالَ في ذِكْرِ مَنْ ذَمَّهُ: هُوَ بِالقَوْلِ مُدِلٌّ، ومِنَ العَمَلِ مُقِلٌّ، وَعَلى النّاسِ طاعِنٌ، ولِنَفْسِهِ مُداهِنٌ، هُوَ في مُهْلَةٍ مِنَ اللّهِ يَهْوي مَعَ الْغافِلينَ، ويَغْدُو مَعَ المُذْنِبينَ بِلا سَبيلٍ قاصِدٍ، ولا إمامٍ قائِدٍ ولاعِلْمٍ مُبينٍ، ولادينٍ مَتينٍ، هُوَ يَخْشَي المَوْتَ ولايَخافُ الفَوْتَ.

37. Never be one of those who do not benefit from admonition unless you give him a painful punishment, for indeed the intelligent one takes admonishment from discipline whereas beasts are not deterred except by beating.

37ـ لاتَكُونَنَّ مِمَّنْ لاتَنْفَعُهُ المَوْعِظَةُ إلاّ إذا بالَغْتَ في إيلامِهِ، فَإنَّ العاقِلَ يَتَّعِظُ بِالأدَبِ، والبَهائِمَ لاتَرْتَدِعُ إلاّ بِالضَّرْبِ.

38. people, how much admonition will you be given yet you decline it? How much have the preachers preached to you, the warners warned you, the preventers prevented you and the scholars conveyed [the message] you! The Prophets and Messengers have guided you to the path of salvation, presented their proof and shown you the clear way. So hasten towards good deeds and take advantage of the time [you have in this world], for indeed today there is action without accounting and tomorrow there will be accounting without action, and the wrongdoers will soon know to what final place they will return.

38ـ يا أيُّهَا النّاسُ إلى كَمْ تُوعَظُونَ ولاتَتَّعِظُونَ؟! فَكَمْ قَدْ وَعَظَكُمْ الواعِظُونَ، وحَذَّرَكُمْ المُحَذِّرُونَ، وزَجَرَكُمْ الزّاجِرُونَ، وبَلَّغَكُمُ العالِمُونَ، وَعَلى سَبيلِ النَّجاةِ دَلَّكُمُ الأنْبياءُ والمُرْسَلُونَ، وأقامُوا عَلَيْكُمُ الحُجَّةَ، وأوْضَحُوا لَكُمُ المَحَجَّةَ، فَبادِرُوا العَمَلَ، واغْتَنِمُوا المَهَلَ، فَإنَّ اليَوْمَ عَمَلٌ ولاحِسابٌ، وغَداً حِسابٌ ولاعَمَلٌ، وسَيَعْلَمُ الَّذينَ ظَلَمُوا أيَّ مُنْقَلَب يَنْقَلِبُونَ.

39. He loves to be obeyed while he disobeys and to be given his full share while he does not give others their dues. He loves to be described as generous while he does not give [anything to the needy] and to seek from others what is due to him while not letting others ask for their rights from him.

39ـ يُحِبُّ أنْ يُطاعَ ويَعْصيَ، ويَسْتَوْفيَ ولا يُوفيَ، يُحِبُّ أنْ يُوصَفَ بِالسَّخاءِ ولايُعْطى، ويَقْتَضي ولايُقْتَضى.

40. He speaks of the world with the words of the abstemious yet acts in it with the actions of the desirous.

40ـ يَقُولُ فِي الدُّنيا بِقَوْلِ الزّاهِدينَ، ويَعْمَلُ فيها بِعَمَلِ الرّاغِبينَ.

41. He manifests the traits of the virtuous yet secretly performs the actions of the wicked. He hates death because of his numerous sins yet does not abandon them in his lifetime. He expedites sins but delays repentance. He loves the righteous ones but does not follow their actions. He hates the sinful yet he is one of them. He says: 'Why should I act and become weary, instead I will sit and aspire.' He always hastens towards what perishes and leaves aside that which remains. He is incapable of being thankful for what he is given yet always seeks more in what remains. He guides others to the right but deceives himself. He forbids the people from that which he does not forbid himself from and enjoins them to perform that which he does not perform. He takes upon himself more responsibility from people than what is required yet he neglects from his own soul what is more important [and necessary].

He commands the people but does not follow the commandments [himself] and he warns them but does not heed the warnings. He hopes for the reward of an act which he has not performed and feels secure from the punishment of an act which is undoubtedly a sin. He attracts the attention of people through his religiousness yet he conceals within himself the opposite of what he displays. He knows the right that he has on others but does not recognize the right that others have on him. He fears for others more than [he fears about] his sins and hopes for himself more than [he deserves by] his actions. For big things he puts his hope in Allah but for small things he puts his hope in the people, so he gives the servant that which he does not give the Lord. He fears the servants with regards to [the commandments of] his Lord yet does not fear his Lord with regards to the servants.

41ـ يُظْهِرُ شيمَةَ المُحْسِنينَ، ويُبْطِنُ عَمَلَ المُسيئينَ، يَكْرَهُ المَوْتَ لِكَثْرَةِ ذُنُوبِهِ، ولا يَتْرُكُها في حَياتِهِ، يُسْلِفُ الذَّنْبَ ويُسَوِّفُ بِالتَّوْبَةِ، يُحِبُّ الصّالِحينَ، ولايَعْمَلُ أعْمالَهُمْ، ويُبْغِضُ المُسيئينَ وهُوَ مِنْهُمْ، يَقُولُ لِمَ أعْمَلُ فَأَتَعَنّى، بَلْ أجْلِسُ فَأَتَمَنّى، يُبادِرُ دائِباً ما يَفْنى، ويَدَعُ ما يَبْقى، يَعْجِزُ عَنْ شُكْرِ ما أُوتِيَ، وَيَبْتَغِي الزِّيادَةَ فيما بَقِيَ يُرشِدُ غَيْرَهُ ويُغْوي نَفْسَهُ، وَيَنْهَى النّاسَ بِما لا يَنْتَهي، ويَأمُرُهُمْ بِما لا يَأتي يَتَكَلَّفُ مِنَ النّاسِ ما لَم

يُؤْمَرْ ويُضَيِّعُ مِنْ نَفْسِهِ ما هُوَ أكْثَرُ يَأمُرُ النّاسَ ولايَأْتَمِرُ، ويُحَذِّرُهُمْ ولايَحذَرُ، يَرْجُو ثَوابَ ما لَمْ يَعْمَلْ ويَأمَنُ عِقابَ جُرْمٍ مُتَيَقِّنٍ، يَسْتَميلُ وُجُوهَ النّاسِ بِتَدَيُّنِهِ ويُبْطِنُ ضِدَّ ما يُعْلِنُ يَعْرِفُ لِنَفْسِهِ عَلى غَيْرِهِ، ولايَعْرِفُ عَلَيْها لِغَيْرِهِ، يَخافُ عَلى غَيْرِهِ بِأكْثَرَ مِنْ ذَنْبِهِ، وَيَرْجُو لِنَفْسِهِ أكْثَرَ مِنْ عَمَلِهِ، يَرْجُوا اللّهَ فِي الكَبيرِ، ويَرْجُو العِبادَ فِي الصَّغيرِ، فَيُعْطِي العَبْدَ ما لايُعْطِي الرَبَّ، يَخافُ العَبيدَ فِي الرَّبِّ، ولايَخافُ فِي العَبيدِ الرَّبَّ.

42. The one who accepts admonition has indeed awoken.

42ـ قَدْ تَيَقَّظَ مَنِ اتَّعَظَ.

God-given success-التوفيق

1. God-given success is the more honourable of the two shares.

1ـ اَلتَّوْفِيقُ أَشْرَفُ الحَظَّيْنِ.

2. God-given success and God's abandonment1 each pulls the soul towards itself, so whichever [of the two] prevails, it enters its fold.

2ـ اَلتَّوفِيْقُ والخِذْلانُ يَتَجاذِبانِ النَّفْسَ فَأَيُّهُما غَلَبَ كانَتْ في حَيِّزِهِ.

3. Verily when Allah, the Glorified, wishes good for a servant, He grants him success in spending his lifetime doing the best deeds and blesses him with the ability to quickly use his available time to perform acts of worship, before [the coming of] his death.

3ـ إنَّ اللّهَ سُبْحانَهُ إذا أرادَ بِعَبْد خَيْراً، وَفَّقَهُ لإنْفاذِ أجَلِهِ، في أحْسَنِ عَمَلِهِ ورَزَقَهُ مُبادَرَةَ مَهَلِهِ في طاعَتِهِ قَبْلَ الفَوْتِ.

4. God-given success is [God's special attention and] favour.

4ـ اَلتَّوْفِيقُ عِنايَةٌ.

5. God-given success is a mercy.

5ـ اَلتَّوْفِيقُ رَحْمَةٌ.

6. God-given success is [a means of] advancement [towards Allah].

6ـ اَلتَّوْفِيقُ إِقْبالٌ.

7. God-given success (or kindness) is the key to sustenance.

7ـ اَلتَّوْفِيقُ(الرِّفْقُ) مِفْتاحُ الرِّفْقِ.

8. God-given success is the leader towards righteousness.

8ـ اَلتَّوْفِيقُ قائِدُ الصَّلاحِ.

9. God-given success is from the attractions [that pulls one] towards the Lord.

9ـ اَلتَّوْفِيقُ مِنْ جَذَباتِ الرَّبِّ.

10. God-given success is the beginning of [many] blessings.

10ـ اَلتَّوْفِيقُ أَوَّلُ النِّعْمَةِ.

11. God-given success is a supporter of the intellect.

11ـ اَلتَّوْفِيقُ مُمِدُّ العَقْلِ.

12. God-given success is the cornerstone of felicity.

12- اَلتَّوْفِيقُ رَأْسُ السَّعادَةِ.

13. God-given success is the fountainhead of prosperity.

13- اَلتَّوْفِيقُ رَأسُ النَّجاحِ.

14. God-given success is the favour [and special attention] of the Most Merciful.

14- اَلتَّوْفِيقُ عِنايَةُ الرَّحْمنِ.

15. God-given success is the best virtue.

15- اَلتَّوْفِيقُ أفْضَلُ مَنْقَبَة.

16. Through God-given success felicity is achieved.

16- بِالتَّوْفيقِ تَكُونُ السَّعادَةُ.

17. God-given success is the best leader.

17- حُسْنُ التَّوْفيقِ خَيْرُ قائِد.

18. God-given success is the best helper and good action is the best associate.

18- حُسْنُ التَّوْفيقِ خَيْرُ مُعين، وحُسْنُ العَمَلِ خَيْرُ قَرين.

19. There is no succour like God-given success.

19ـلامَعُونَةَ كَالتَّوْفيقِ.

20. There is no blessing greater than God-given success.

20ـ لانِعْمَةَ أفْضَلُ مِنَ التَّوفيقِ.

21. One who considers evil to be good and turns away from the words of the sincere adviser does not become successful.

21ـ لَمْ يُوَفَّقْ مَنِ اسْتَحْسَنَ القَبيحَ، وأعْرَضَ عَنْ قَوْلِ النَّصيحِ.

22. Whoever is granted success does good [work].

22ـ مَنْ وُفِّقَ أحْسَنَ.

23. One who is assisted by God-given success does good work.

23ـ مَنْ أمَدَّهُ التَّوْفِيقُ أحْسَنَ العَمَلَ.

24. One who is not assisted by God-given success does not turn towards the truth.

24ـ مَنْ لَمْ يُمِدَّهُ التَّوْفيقُ لَمْ يُنِبْ إلَى الحَقّ.

25. Taking [and acting upon] good advice is from the biggest success.

25ـ مِنْ أكْبَرِ التَّوْفيقِ اَلأخْذُ بِالنَّصيحَةِ.

26. Part of the success of a freeman (or a person) is his earning wealth through legitimate means.

26ـ مِنْ تَوْفيقِ الحُرِّ (المَرءِ) اِكْتِسابُهُ المالَ مِنْ حِلِّهِ.

27. From the success of a man is putting his secret in the hands of one who conceals it and [placing] his goodness with one who spreads it [and makes it known to others].

27ـ مِنْ تَوْفيقِ الرَّجُلِ وَضْعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَإِحْسانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

28. We praise Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience and to keep away from disobedience.

28ـ نَحْمَدُ اللّهَ سُبْحانَهُ عَلى ما وَفَّقَ لَهُ مِنَ الطّاعَةِ، وذادَ عَنْهُ مِنَ المَعْصِيَةِ.

29. One who is supported [by Allah] in his affairs is successful in achieving his goals.

29ـ مَنْ تَأَيَّدَ فِي الأُمُورِ ظَفِرَ بِبُغْيَتِهِ.

30. Whoever takes Allah to be His adviser attains success.

30ـ مَنِ اسْتَنْصَحَ اللّهَ حازَ التَّوْفيقَ.

1. This is a condition where Allah forsakes those who disobey Him and leaves them to their own devices (see Q3:160)

Agreement-الوفاق

1. Excessive agreement is hypocrisy.

1ـ كَثْرَةُ الوِفاقِ نِفاقٌ.

Shamelessness and the shameless-الوقاح والوقاحة

1. The worst countenance is [that of] the shameless.

1ـ بِئْسَ الوَجْهُ الْوَقاحُ.

2. How shameless the ignorant one is!

2ـ ما أوْقَحَ الجاهِلَ.

3. The shamelessness of a man disgraces him.

3ـ وَقاحَةُ الرَّجُلِ تَشينُهُ.

Impudence-القحة

1. Beware of impudence, for indeed it drives you to embark on ugly acts and to rush towards evil deeds.

1ـ إيّاكَ والْقِحَةَ، فَإنَّها تَحْدُوكَ عَلى رُكُوبِ القَبائِحِ، والتَّهَجُّمِ عَلَى السَّيِّئاتِ.

2. Impudence is the symbol of evil.

2ـ اَلقِحَةُ عُنْوانُ الشَّرِّ.

3. The cornerstone of every evil is impudence.

3ـ رَأْسُ كُلِّ شَرّ أَلقِحَةُ.

Reverence-التوقير

1. Revere Allah the Glorified, keep away from what He has forbidden and love those whom He loves.

1ـ وَقِّرُوا اللّهَ سُبْحانَهُ، واجْتَنِبُوا مَحارِمَهُ، وأحِبُّوا أحِبّائَهُ.

2. Revere your elders and your youngsters will revere you.

2ـ وَقِّرُوا كِبارَكُمْ، يُوَقِّرْكُمْ صِغارُكُمْ.

Precautionary dissumilation-التقيّة

1. Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy.

1ـ عَلَيْكَ بِالتَّقِيَّةِ فَإنَّها شيمَةُ الأفاضِلِ.

2. He who has no precautionary dissimulation has no religion.

2ـ لادينَ لِمَنْ لاتَقِيَّةَ لَهُ.

3. Precautionary dissimulation is religiosity.

3ـ اَلتَّقِيَّةُ دِيانَةٌ.

God-wariness-التقوى

1. God-wariness is a fortified stronghold for the one who takes refuge in it.

1ـ اَلتَّقْوى حِصْنٌ حَصينٌ لِمَنْ لَجَأَ إلَيْهِ.

2. God-wariness is the accumulator of [all] purity and chastity.

2ـ اَلتَّقْوى جَمّاعُ التَّنَزُّهِ والعَفافِ.

3. God-wariness is the fruit of faith and the sign of certitude.

3ـ اَلتَّقْوى ثَمَرَةُ الدّينِ وأمارَةُ اليَقينِ.

4. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

4ـ اَلتَّقْوى ظاهِرُهُ شَرَفُ الدُّنْيا، وباطِنُهُ شَرَفُ الآخِرَةِ.

5. God-wariness is the strongest connection between yourself and Allah if you hold on to it, and it is a shield against the painful chastisement [of the Hereafter].

5ـ اَلتَّقْوى آكَدُ سَبَب بَيْنَكَ وبيْنَ اللّهِ إنْ أخَذْتَ بِهِ وجُنَّـةٌ مِنْ عَذاب أليم.

6. God-wariness is such that there is no alternative or substitute for it.

6ـ اَلتَّقْوى لاعِوَضَ ولا خَلَفَ فيهِ.

7. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

7ـ اَلتَّقْوى أنْ يَتَّقِيَ المَرْءُ كُلَّما يُؤْثِمُهُ.

8. Be God-wary and you will succeed [in this world and the next].

8ـ اِتَّقِ تَفُزْ.

9. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

9ـ أشْعِرْ قَلْبَكَ التَّقْوى، وخالِفِ الهَوى تَغْلِبِ الشَّيْطانَ.

10. Fear Allah with some God-wariness, even if it be little, and place between yourself and Him a veil [of shame], even if it be thin.

10ـ اِتَّقِ اللّهَ بَعْضَ التُّقى وإنْ قَلَّ، واجْعَلْ بَيْنَكَ وبَيْنَهُ سِتْراً وإنْ رَقَّ.

11. Fear Allah by obeying Him, and obey Allah by fearing Him.

11ـ اِتَّقِ اللّهَ بِطاعَتِهِ، وأَطِعِ اللّهَ بِتَقْواهُ.

12. Be wary of your duty towards Allah, whom you must eventually meet, and with other than whom you have no ultimate end.

12ـ اِتَّقِ اللّهَ الَّذي لا بُدَّ لَكَ مِنْ لِقائِهِ، ولامُنْتَهى لَكَ دُونَهُ.

13. Be wary of your duty towards Allah with regards to that which He has created you for.

13ـ اِتَّقُوا اللّهَ جِهَةَ ما خَلَقَكُمْ لَهُ.

14. Be wary of your duty towards Allah, [the Lord] who hears when you speak and knows when you conceal something in your heart.

14ـ اِتَّقُوا اللّهَ الَّذي إنْ قُلْتُمْ سَمِعَ، وإنْ أضْمَرْتُمْ عَلِمَ.

15. Be wary of your duty towards Allah with the wariness that is due to Him, and strive to attain His pleasure, and be cautious of what He has warned you about from His painful chastisement.

15ـ اِتَّقُوا اللّهَ حَقَّ تُقاتِهِ، واسْعَوْا في مَرْضاتِهِ، واحْذَرُوا ما حَذَّرَكُمْ مِنْ أليْمِ عَذابِهِ.

16. Be wary of your duty towards Allah with the wariness of one who hears [the message of guidance] hence humbly submits, commits a misdeed hence confesses [and repents], learns [the truth] hence trembles in fear, is cautious [about the Hereafter] hence takes the initiative [to do good] and performs an action and does it well.

16ـ اِتّقُوا اللّهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ، واقْتَرَفَ فَاعْتَرَفَ، وعَلِمَ فَوَجِلَ، وحاذَرَ فَبادَرَ، وعَمِلَ فَأحْسَنَ.

17. Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, it protects him and whoever holds on to it, it preserves him.

17ـ اِلْجَأُوا إلَى التَّقْوى فَإنَّهُ جُنَّةٌ مَنيعَةٌ، مَنْ لَجَأَ إلَيْها حَصَّنَتْهُ، وَمَنِ اعْتَصَمَ بِها عَصَمَتْهُ.

18. Hold on to God-wariness, for indeed it has a rope with a firm handle and a stronghold with an insurmountable peak.

18ـ اِعْتَصِمُوا بِتَقْوَى اللّهِ، فَإنَّ لَها حَبْلاً وَثيقاً عُرْوَتُهُ، ومَعْقِلاً مَنيعاً ذُرْوَتُهُ.

19. Indeed God-wariness is like trained [and docile] riding mounts with their riders on them and their reins given to them, so they take them into Paradise.

19ـ اَلا وإنَّ التَّقْوى مَطايا ذُلُل حُمِلَ عَلَيْها أهْلُها،وَ أُعْطُوا أزِمَّتَها فَأوْرَدَتْهُمُ الْجَنَّـةَ.

20. The most protective shield is God-wariness.

20ـ أوْقى جُنَّة اَلتَّقْوى.

21. The most impenetrable fortress of religion is God-wariness.

21ـ أمْنَعُ حُصُونِ الدّينِ اَلتَّقْوى.

22. Verily God-wariness is a protection for you in your life and a means of gaining nearness [to Allah] after your death.

22ـ إنَّ التَّقْوى عِصْمَةٌ لَكَ في حَياتِكَ، وزُلْفى لَكَ بَعْدَ مَماتِكَ.

23. Verily Allah the Most High has enjoined God-wariness upon you and has made it the means by which His pleasure is attained by His creation. So fear Allah, [the Lord] who is closely watching you and in whose grip are your forelocks.

23ـ إنَّ اللّهَ تَعالى أوْصاكُمْ بِالتَّقْوى، وجَعَلَها رِضاهُ مِنْ خَلْقِهِ، فَاتَّقُوا اللّهَ الَّذي أنْتُمْ بِعَيْنِهِ، ونَواصيكُمْ بِيَدِهِ.

24. Verily the wariness of their duty towards Allah has shielded His friends from what He has forbidden and has made their hearts bound by His fear, so much so that their nights pass in wakefulness and their midday's in thirst; thus they take comfort in hardship and are quenched by thirst.

24ـ إنَّ تَقْوَى اللّهَ حَمَتْ أوْلِياءَهُ مَحارِمَهُ، وأَلْزَمَتْ قُلُوبَهُمْ مَخافَتَهُ، حَتّى أسْهَرَتْ لَيالِيَهُمْ، وأظْمَأَتْ هَواجِرَهُمْ، فَأَخَذُوا الرّاحَةَ بِالتَّعَبِ، والرَّيَّ بِالظَّمَأِ.

25. Verily the fear of Allah is a provision and a place of return. It is a provision that takes one to his destination and a prosperous place of return. The best inviter has called towards it and the most heedful [of people] have heeded to it. So the inviter has told the people about it and those who have given heed

to it are successful.

25ـ إنَّ تَقْوَى اللّهِ هِيَ الزّادُ والمَعادُ، زادٌ مُبَلِّغٌ، ومَعادٌ مُنْجِحٌ، دَعا إلَيْها أسْمَعُ داع، ووَعاها خَيْرُ واع، فَأسْمَعَ داعِيها، وفازَ واعيها.

26. Verily God-wariness is the right of Allah, the Glorified, upon you and it necessitates your right over Allah, so seek Allah's help to achieve it and use it as a means of attaining proximity to Allah.

26ـ إنَّ التَّقْوى حَقُّ اللّهِ سُبْحانَهُ عَلَيْكُمْ، والمُوجِبَةُ عَلَى اللّهِ حَقَّكُمْ، فَاسْتَعينُوا بِاللّهِ عَلَيْها، وتَوَسَّلُوا إلَى اللّهِ بِها.

27. Verily the fear of Allah [and God-wariness] has continually presented itself to the people of the past and those who came after them, because they will [all] need it tomorrow when Allah resurrects what He has created and takes back what He has given; but how few are those who undertake it the way it deserves to be undertaken!

27ـ إنَّ تَقْوَى اللّهِ لَمْ تَزَلْ عارِضَةً نَفْسَها عَلَى الأُمَمِ الماضينَ والغابِرينَ، لِحاجَتِهِمْ إلَيْها غَداً إذا أعادَ اللّهُ ما أبْدَأَ وأخَذَ ما أعْطى، فَما أقَلَّ مَنْ حَمَلَها حَقَّ حَمْلِها.

28. Verily the fear of Allah has a rope with a firm handle and a stronghold with an insurmountable peak.

28ـ إنَّ لِتَقْوَى اللّهِ حَبْلاً وَثيقاً عُرْوَتُهُ، وَمَعْقِلاً مَنِيعاً ذُرْوَتُهُ.

29. Indeed God-wariness makes Allah most pleased with His servants and it is what He demands from His creation. So be wary of your duty towards Allah who knows what you do in secret and records what you do openly.

29ـ إنَّ التَّقْوى مُنْتَهى رِضَى اللّهِ مِنْ عِبادِهِ، وحاجَتِهِ مِنْ خَلْقِهِ، فَاتَّقُوا اللّهَ الَّذي إنْ أسْرَرْتُمْ عَلِمَهُ، وإنْ أعْلَنْتُمْ كَتَبَهُ.

30. Verily God-wariness is a strong fortress [of protection] for the one who takes refuge in it, and impiety is the dilapidated fortress [of humiliation] which does not protect its people and does not offer security to the one who takes refuge in it.

30ـ إنَّ التَّقْوى دارُ حِصْن عَزيْز لِمَنْ لَجَأَ إلَيْهِ، والفُجُورُ دارُ حِصْن ذَليل لايُحْرِزُ أهْلَهُ ولايَمْنَعُ مَنْ لَجَأَ إلَيْهِ.

31. Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a pathway to Paradise; its path is clear and the one who travels on it, gains.

31ـ إنَّ التَّقْوى فِي اليَوْمِ الحِرْزُ والْجُنَّةُ، وفي غَد اَلطَّريقُ إلَى الجَنَّةِ، مَسْلَكُها واضِحٌ وسالِكُها رابِحٌ.

32. Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is surely the key to righteousness and the lamp of success.

32ـ إنَّ تَقْوَى اللّهِ عِمارَةُ الدّينِ، وَعِمادُ اليَقينِ، وإنَّها لَمِفْتاحُ صَلاح، ومِصْباحُ نَجاح.

33. Verily the one who has been shown what is in front of him by the examples of the exemplary punishments of the past is prevented by God-wariness from falling into doubts.

33ـ إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبَهاتِ.

34. Verily the one who abandons God-wariness is lured by pleasures and lustful desires, and falls into the wilderness of sins and is constantly plagued by grave (or many) [evil] consequences.

34ـ إنَّ مَن فارَقَ التَّقْوى أُغْرِيَ بِاللَّذّاتِ والشَّهَواتِ، ووَقَعَ في تيهِ السَّيِّئاتِ، ولَزِمَهُ كَبيرُ (كَثيرُ) التَّبِعاتِ.

35. Indeed the fear of Allah is a key to rightness, a store for the Hereafter, emancipation from every [form of] bondage and safety from every destruction. Through it the runaway is rescued, what is sought is attained and what is desired [of the Hereafter] is acquired.

35ـ إنَّ تَقْوَى اللّهِ مِفْتاحُ سَداد، وذَخيرَةُ مَعاد، وعِتْقٌ مِنْ كُلّ مَلَكَة، وَنَجاةٌ مِنْ كُلِّ هَلَكَة، بِها يَنْجُوالهارِبُ، وتُنْجَحُ المَطالِبُ، وَتُنالُ الرَّغائِبُ.

36. God-wariness dignifies, immorality disgraces.

36ـ اَلتَّقْوى تُعِزُّ، اَلْفُجُورُ يُذِلُّ.

37. God-wariness is eschewal [of the forbidden].

37ـ اَلتَّقْوى اِجْتِنابٌ.

38. God-wariness is the best provision.

38ـ اَلتَّقْوى خَيْرُ زاد.

39. God-wariness is the most fruitful cultivation

39ـ اَلتَّقْوى أزْكى زِراعَة.

40. God-wariness is the cornerstone [all] of good deeds.

40ـ اَلتَّقْوى رَأسُ الحَسَناتِ.

41. God-wariness is the leader of moral virtues.

41ـ اَلتَّقْوى رَئِيسُ الأخْلاقِ.

42. God-wariness is a fortified stronghold.

42ـ اَلتَّقْوى حِصْنٌ حَصيْنٌ.

43. God-wariness is the reserve for the place of return [in the Hereafter].

43ـ اَلتَّقْوى ذَخِيرَةُ مَعاد.

44. God-wariness is the strongest foundation.

44ـ اَلتَّقْوى أقْوى أساس.

45. God-wariness is the key to uprightness.

45ـ اَلتَّقْوى مِفْتاحُ الصَّلاحِ.

46. God-wariness is the fortress of the believer.

46ـ اَلتَّقْوى حِصْنُ المُؤْمِنِ.

47. God-wariness is a safeguard for the one who adopts it.

47ـ اَلتَّقْوى حِرْزٌ لِمَنْ عَمِلَ بِها.

48. God-wariness is the strongest fortress and the most protective sanctuary.

48ـ اَلتَّقْوى أوْفَقُ حِصْن وأوْقى (أوْفى)حِرْز.

49. If you fear Allah, He will protect you.

49ـ اِنِ اتَّقَيْتَ اللّهَ وَقاكَ.

50. Indeed you are in greater need of the provisions of God-wariness than you are of the provisions of this world.

50ـ إنَّكُمْ إلى أزْوادِالتَّقْوى أحْوَجُ مِنْكُمْ إلى أزْوادِ الدُّنْيا.

51. When you [wish to] guard yourself, then be wary of the things that Allah has forbidden.

51ـ إذَا اتَّقَيْتَ فَاتَّقِ مَحارِمَ اللّهِ.

52. The sting (or blackness) of sins is cut off by God-wariness.

52ـ بِالتَّقْوى تُقْطَعُ حُمَةُ (حُمَّةُ) الخَطايا.

53. It is with God-wariness that preservation from sin has been paired.

53ـ بِالتَّقْوى قُرِنَتِ العِصْمَةُ.

54. Through God-wariness, actions become pure.

54ـ بِالتَّقْوى تَزْكُوا الأعْمالُ.

55. The garment of God-wariness is the most honourable of attires.

55ـ ثَوْبُ التُّقى أشْرَفُ المَلابِسِ.

56. Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] your death by it; take a lesson from those who have neglected it and ensure that those who heed to it do not take a lesson from you [for having neglected it].

56ـ داوُوا بِالتَّقْوَى الأسْقامَ، وبادِروا بِها الحِمامَ، واعْتَبِرُوا بِمَنْ أضاعَها، ولايَعْتَبِرَنَّ بِكُمْ مَنْ أطاعَها.

57. The cornerstone of God-wariness is abandoning lustful desires.

57ـ رَأسُ التَّقْوى تَرْكُ الشَّهْوَةِ.

58. The cause of the probity of [one's] faith is God-wariness.

58ـ سَبَبُ صَلاحِ الإيمانِ التَّقْوى.

59. The probity of God-wariness is [in] eschewing doubt.

59ـ صَلاحُ التَّقْوى تَجَنُّبُ الرَّيْبِ.

60. Blessed is the one who fills his heart with God-wariness.

60ـ طُوبى لِمَنْ أشْعَرَ التَّقْوى قَلْبَهُ.

61. Espouse God-wariness, for indeed it is the character of the Prophets.

61ـ عَلَيْكَ بِالتُّقى فَإنَّهُ خُلُقُ الأنْبِياءِ.

62. Espouse God-wariness, for indeed it is the most honourable distinction.

62ـ عَلَيْكَ بِالتَّقْوى فَإِنَّهُ أَشْرَفُ نَسَب.

63. Espouse God-wariness in hiding and in the open, and adhere to the truth in anger and pleasure.

63ـ عَلَيْكَ بِتَقْوَى اللّهِ فِي الغَيْبِ والشَّهادَةِ، ولُزُومِ الحَقِّ فِي الغَضَبِ وَالرِّضا.

64. Espouse God-wariness, for it is indeed the best provision and the most protective accoutrement.

64ـ عَلَيْكُمْ بِالتَّقْوى فَإِنَّهُ خَيْرُ زاد،وَ أَحْرَزُ عَتاد.

65. So be wary of [your duty towards] Allah with the God-wariness of one who listens hence humbles himself, who commits [a sin] hence he confesses, who becomes afraid hence he performs virtuous acts and is cautious hence he hastens [towards good deeds].

65ـ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ، واقْتَرَفَ فَاعْتَرَفَ، ووَجِلَ فَعَمِلَ وَحاذَرَ فَبادَرَ.

66. So be wary of [your duty towards] Allah with the God-wariness of one who attains certitude hence he does good, who is given lesson [from the happenings of this world] so he takes it, who is warned so he desists, who is shown [the right path] so he sees [it], and who fears the chastisement [of the Hereafter] and works for the Day of Reckoning.

66ـ فَاتَّقُوا اللّهَ تَقِيَّةَ مَنْ أَيْقَنَ فَأَحْسَنَ، وعُبِّرَ فَاعْتَبَرَ، وحُذِّرَ فَازْدَجَرَ، وَبُصِّرَ فَاسْتَبْصَرَ، وخافَ العِقابَ وعَمِلَ لِيَوْمِ الحِساب.

67. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who has preoccupied his heart with reflection, who [always] has the remembrance [of Allah] on his tongue and who advances [good deeds out of] fear for his safety [in the Hereafter].

67ـ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّةَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ،وَ أَوْجَفَ الذِّكْرُ بِلِسانِهِ، وقَدَّمَ الخَوْفَ لأمانِهِ.

68. So fear Allah in relation to the purpose for which He has created you, and be cautious of [your duty towards] Him just as He has warned you of Himself. Make yourself deserving of what He has promised you by having confidence in the truth of His promise and being afraid of the terror of Day of Resurrection.

68ـ فَاتَّقُوااللّهَ جهَةَ ما خَلَقَكُمْ لَهُ واحْذَرُوا مِنْهُ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ، واسْتَحِقُّوا مِنْهُ ما أَعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ ميعادِهِ، والحَذَرِ مِنْ هَوْلِ مَعادِهِ.

69. So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness of one who tucks up his clothes in preparation [for fulfilling the commandments of Allah] and makes great effort, who acts quickly during the short period [he has] and hurries out of fear [of losing the opportunity].

69ـ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّةَ مَنْ شَمَّرَ تَجْرِيراً، وجَدَّ تَشْمِيراً، وأَكْمَشَ في مَهَل، وبادَرَ عَنْ وَجَل.

70. So be wary of [your duty towards] Allah with the God-wariness of one who thinks about returning towards the Hereafter, the end [and consequence] of his life's journey and the place of his [final] return, so he remedies his past errors and increases his righteous actions.

70ـ فَاتَقُوا اللّهَ تَقِيَّةَ مَنْ نَظَرَ في كَرَّةِ المَوْئِلِ، وعاقِبَةِ المَصْدَرِ، ومَغَبَّةِ المَرْجَعِ فَتَدارَكَ فارِطَ الزَّلَلِ، واسْتَكْثَرَ مِنْ صالِحِ العَمَلِ.

71. Increased God-wariness is a symbol of abundant piety.

71ـ كَثْرَةُ التُّقى عُنْوانُ وُفُورِ الوَرَعِ.

72. Whoever would like success in the Hereafter should espouse God-wariness.

72ـ مَنْ أحَبَّ فَوْزَ الآخِرَةِ فَعَلَيْهِ بِالتَّقْوى.

73. Whoever takes off the attire of God-wariness will not be able to cover himself with anything from the devices (and means) of this world.

73ـ مَنْ تَعَرّى عَنْ لِباسِ التَّقْوى لَمْ يَسْتَتِرْ بِشَيْءٍ مِنْ أَلْبابِ (أسْبابِ) الدُّنْيا.

74. Whoever puts on the attires of God-wariness, his garments will not get worn out.

74ـ مَنْ تَسَرْبَلَ أثْوابَ التُّقى لَمْ يَبْلُ سِرْبالُهُ.

75. Nothing reforms faith like God-wariness.

75ـ ما أصْلَحَ الدّينَ كَالتَّقْوى.

76. The basis of God-wariness is rejection of this world.

76ـ مِلاكُ التُّقى رَفْضُ الدُّنْيا.

77. Guided is the one who fills his heart with God-wariness.

77ـ هُدِيَ مَنْ أشْعَرَ التَّقْوى قَلْبَهُ.

78. And fear Allah, who is justified [in punishing you for disobedience] by the warning He has issued, and has a strong argument because He has made the [right] path clear and has warned you of the enemy who enters into the hearts stealthily and whispers secrets in the ears.

78ـ واتَّقُوا اللّهَ الَّذي أعْذَرَ (بِما أنْذَرَ)، واحْتَجَّ بِما نَهَجَ، وحَذَّرَكُمْ عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً، ونَفَثَ فِي الآذانِ نَجِيّاً.

79. Neither [should you] advance nor retreat except with the fear of Allah and in obedience to Him, [in this way] you will become victorious by attaining success and [finding] the right way.

79ـ لاتُقْدِمْ ولاتُجْحِمْ إلاّ عَلى تَقْوَى اللّهِ وطاعَتِهِ تَظْفَرْ بِالنُّجْحِ وَالنَّهْجِ القَويمِ.

80. There is no honour like God-wariness.

80ـ لاكَرَمَ كَالتَّقْوى.

81. There is no provision like God-wariness.

81ـ لازادَ كَالتَّقْوى.

82. There is no God-wariness like desisting from the forbidden.

82ـ لاتَقْوى كَالْكَفِّ عَنِ المَحارِمِ.

83. There is no fortress more impenetrable than God-wariness.

83ـ لاحِصْنَ أمْنَعُ مِنَ التَّقْوى.

84. The thing that is rooted in God-wariness is never destroyed and the plant that grows on it never remains thirsty.

84ـ لايَهْلِكُ عَلَى التَّقْوى سِنْخُ أصْل، ولايَظْمَأُ عَلَيْها زَرْعٌ.

85. There is no dignity loftier than God-wariness.

85ـ لاشَرَفَ أعْلى مِنَ التَّقْوى.

86. The most virtuous of you is the most God-wary among you.

86ـ أبَرُّكُمْ أتْقاكُمْ.

87. Do not dishonour the one who has been elevated by God-wariness.

87ـ لاتَضَعْ مَنْ رَفَعَتْهُ التَّقْوى.

88. Be wary of [your duty towards] Allah with the God-wariness of one who was called so he answered, who was penitent so he returned back, who was warned so he became cautious, who passed by [a place] so he took lessons [from it] and who feared so he remained safe.

88ـ اِتَّقُوا اللّهَ تَقِيَّةَ مَنْ دُعِيَ فَأجابَ وتابَ فَأنابَ وحُذِّرَ فَحَذِرَ وعَبَرَ فَاعْتَبَرَ وَخافَ فَأمِنَ.

The God-wary and God fearing people-الأتقياءوالمتّقون

1. The God-wary is one who guards against sins, and the purified is one who purifies himself of faults.

1ـ اَلْمُتَّقي مَنِ اتَّقَى الذُّنُوبَ، والمُتَنَزِّهُ مَنْ تَنَزَّهَ عَنِ العُيُوبِ.

2. The God-wary are those whose souls are chaste and whose needs are few; people hope for good from them and feel secure from their evil.

2ـ اَلْمُتَّقُونَ أنْفُسُهُمْ عَفِيفَةٌ، وحاجاتَهُمْ خَفِيْفَةٌ، وخَيْراتُهُمْ مَأمُولَةٌ، وَشُرُورُهُمْ مَأمُونَةٌ.

4. The God-wary are those whose souls are content, whose lustful desires are dead and whose faces are cheerful while their hearts are sad.

3ـ اَلْمُتَّقُونَ أَنْفُسُهُمْ قانِعَةٌ، وَشَهَواتُهُمْ مَيْتَةٌ، ووُجُوهُهُمْ مُسْتَبْشِرَةٌ، وَقُلُوبُهُمْ مَحْزُونَةٌ.

5. The God-wary are those whose actions are pure, whose eyes are tearful and whose hearts are fearful.

4ـ اَلْمُتَّقُونَ أعْمالُهُمْ زاكِيَةٌ، وأعْيُنُهُمْ باكِيَةٌ، وقُلُوبُهُمْ وَجِلَةٌ.

6. The God-wary person is one whose lustful desire is dead, whose anger is suppressed, and who is thankful in times of comfort and patient in times of hardships.

5ـ اَلمُتَّقي مَيْتَةٌ شَهْوَتُهُ، مَكْظُومٌ غَيْظُهُ، فِي الرَّخاءِ شَكُورٌ، وفِي المَكارِهِ صَبُورٌ.

7. Verily the God-wary are all those [believers] who are generous, chaste and benevolent.

6ـ إنَّ الأتْقِياءَ كُلُّ سَخِيّ، مُتَعَفِّف مُحْسِن.

8. Verily the God-wary have taken [and gained in both] the evanescent world and the Hereafter. They have shared with the people of this world in their worldly benefits, while the people of this world shall not share with them in their Hereafter.

7ـ إنَّ المُتَّقينَ ذَهَبُوا بِعاجِلِ الدُّنْيا والآخِرَةِ، شارَكُوا أهْلَ الدُّنْيا في دُنْياهُمْ، ولَمْ يُشارِكْهُمْ أهْلُ الدُّنْيا في آخِرَتِهِمْ.

9. The God-wary are those whose hearts are sad and from whose evil people are safe.

8ـ اَلْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَةٌ، وشُرُورُهُمْ مَأْمُونَةٌ.

10. The God-wary person is content, free from sin and chaste.

9ـ اَلمُتَّقي قانِعٌ، مُتَنَزِّهٌ، مُتَعَفِّفٌ.

11. The practice of the God-wary is taking advantage of respite and preparing provisions for the [final] journey.

10ـ شيمَةُ الأتْقياءِ اِغْتِنامُ الْمُهْلَةِ، والتَّزَوُّدُ لِلرِّحْلَةِ.

12. Indeed successful is the God-wary person who [always] remains silent.

11ـ قَدْ أفْلَحَ التَّقيُّ الصَّمُوتُ.

13. For the God-wary person there is guidance towards the right path, restraint from corruption and [a strong] desire for reforming the Hereafter.

12ـ لِلْمُتَّقي هُديً في رَشاد، وتَحَرُّجٌ عَنْ فَساد، وحِرْصٌ في إصْلاحِ مَعاد.

14. There are three signs of a God-wary person: [his] sincerity in action, [his] shortening of hopes [and aspirations] and [his] taking advantage of respite.

13ـ لِلْمُتَّقي ثَلاثُ عَلامات: إخْلاصُ العَمَلِ، وقَصْرُ الأمَلِ، واغْتِنامُ المَهَلِ.

15. If the heavens and earth were closed upon a servant and then he became God-wary, Allah would surely make for him a way out from them and provide for him from whence he does not reckon.

14ـ لَوْ أنَّ السَّماواتِ والأرَضَ كانَتا عَلى عَبْد رَتْقاً ثُمَّ اتَّقَى اللّهَ لَجَعَلَ اللّهُ لَهُ

مِنْهُما مَخْرَجاً ورَزَقَهُ مِنْ حَيْثُ لايَحْتَسِبُ.

16. One who is on his guard remains safe.

15ـ مَنْ تَوَقّى سَلِمَ.

17. One who is God-wary reforms [his Hereafter].

16ـ مَنِ اتَّقى أصْلَحَ.

18. Whoever fears Allah, He protects him.

17ـ مَنِ اتَّقَى اللّهَ وَقاهُ.

19. One whose heart is God-wary, jealousy does not enter into it.

18ـ مَنِ اتَّقى قَلْبُهُ لَمْ يُدْخِلْهُ الحَسَدُ.

20. Whoever fears his Lord is [indeed] honourable.

19ـ مَنِ اتَّقى رَبَّهُ كانَ كَريماً.

21. Whoever fears Allah gains success and becomes prosperous.

20ـ مَنِ اتَّقَى اللّهَ فازَ وغَنِيَ.

22. Whoever fills his heart with God-wariness, his endeavour becomes successful.

21ـ مَنْ أشْعَرَ قَلْبَهُ التَّقْوى فازَ عَمَلُهُ.

23. Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of every distress.

22ـ مَنِ اتَّقَى اللّهَ سُبْحانَهُ جعَلَ لَهُ مِنْ كُلِّ هَمّ فَرَجاً ومِنْ كُلِّ ضيق مَخْرَجاً.

24. Whoever fears Allah, He protects him.

23ـ مَنِ اتَّقَى اللّهَ وَقاهُ.

25. Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy.

24ـ مَا اتَّقى أحَدٌ إلاّ سَهَّلَ اللّهُ مَخْرَجَهُ.

26. One who guards himself from sins is like the one who does good deeds.

25ـ مُتَّقِي الْمَعْصِيَةِ كَفاعِلِ البِرّ.

27. The kings of Paradise are the God-wary and the sincere.

26ـ مُلُوكُ الجَنَّةِ اَلأتْقِياءُ والمُخْلِصُونَ.

28. Those who are wary of [their duty towards] their Lord are driven to Paradise in throngs, having being saved from the chastisement, cut off from the punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will pleased with their dwelling and residence.

27ـ وَسيقَ الَّذينَ اتَّقَوْا رَبَّهُمْ إلَى الجَنَّةِ زُمَراً قَدْ أُمِنَ العِقابُ، وانْقَطَعَ العِتابُ، وزُحْزِحُوا عَنِ النّارِ، واطْمَئَنَّتْ بِهِمُ الدّارُ،وَ رَضُوا الْمَثْوى وَالقَرارَ.

Putting trust in Allah-التَّوكل

1. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

1ـ اَلتَّوَكُّلُ كِفايَةٌ شَريفَةٌ لِمَنِ اعْتَمَدَ عَلَيْهِ.

2. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

2ـ اَلتَّوَكُّلُ اَلتَبَّري مِنَ الحَوْلِ والقُوَّةِ وانْتِظارُ ما يَأتي بِهِ القَدَرُ.

3. Beware of choosing [a path] for yourself [instead of putting your trust in Allah], for indeed most of the success lies in that which is not reckoned.

3ـ إيّاكَ أنْ تَتَخَيَّرَ لِنَفْسِكَ، فَإنَّ أكْثَرَ النُّجْحِ فيما لايُحْتَسَبُ.

4. The root of the heart's strength is in putting [one's] trust in Allah.

4ـ أصْلُ قُوَّةِ القَلْبِ اَلتَّوَكُّلُ عَلَى اللّهِ.

5. Verily the perfection of trust in Allah stems from the verity of certitude.

5ـ إنَّ حُسْنَ التَّوَكُّلِ لَمِنْ صِدْقِ الإيقانِ.

6. Trusting in Allah is [a means of] sufficiency.

6ـ اَلتَّوَكُّلُ كِفايَةٌ.

7. Trusting in Allah is an asset.

7ـ اَلتَّوَكُّلُ بِضاعَةٌ.

8. Trusting in Allah is the best pillar [of support].

8ـ اَلتَّوَكُّلُ خَيْرُ عِماد.

9. Trusting in Allah is the fortress of wisdom.

9ـ اَلتَّوَكُّلُ حِصْنُ الحِكْمَةِ.

10. Trusting in Allah is the best action.

10ـ اَلتَّوَكُّلُ أفْضَلُ عَمَل.

11. Trusting in Allah stems from strength of certitude.

11ـ اَلتَّوَكُّلُ مِنْ قُوَّةِ اليَقينِ.

12. It is through the strength of one's trust in Allah that the level of one's faith is evinced.

12ـ بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلى حُسْنِ الإيقانِ.

13. Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those who put their trust in Him.

13ـ تَوَكَّلْ عَلَى اللّهِ سُبْحانَهُ فَإنَّهُ قَدْ تَكَفَّلَ بِكِفايَةِ المُتَوَكِّلينَ عَلَيْهِ.

14. The strength of a servant's trust in Allah is to the extent of his reliance on Him.

14ـ حُسْنُ تَوَكُّلِ العَبْدِ عَلَى اللّهِ عَلى قَدْرِ ثِقَتِهِ بِهِ.

15. It is sufficient for your trust [in Allah] that you consider no one else as a channel for acquiring your sustenance other than Allah, the Glorified.

15ـ حَسْبُكَ مِنْ تَوَكُّلِكَ أنْ لاتَرى لِرِزْقِكَ مُجْرِياً إلاّ اللّهُ سُبْحانَهُ.

16. It is in trusting Allah that the true essence of conviction lies.

16ـ فِي التَّوَكُّلِ حَقيقَةُ الإيقانِ.

17. Whoever puts his trust [in Allah] is catered for.

17ـ مَنْ تَوَكَّلَ كُفِيَ.

18. One who trusts in Allah does not get worried.

18ـ مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

19. One who trusts in Allah is catered for.

19ـ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِيَ.

20. Whoever trusts in Allah, He suffices him.

20ـ مَنْ تَوَكَّلَ عَلَى اللّهِ كَفاهُ.

21. Never allow yourself to trust in anyone but Allah, and you should have no hope in anyone but Allah.

21ـ لاتَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً إلاّ عَلَى اللّهِ، ولايَكُنْ لَكَ رَجاءٌ إلاّ اللّهُ.

22. Everyone who puts his trust in Allah is catered for [and provided for by Him].

22ـ كُلُّ مُتَوَكِّل مَكْفِيٌّ.

23. Have trust in Allah and you will be catered for [by Him].

23ـ كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيّاً.

24. There is no trouble [and distress] for the one who trusts in Allah.

24ـ لَيْسَ لِمُتَوَكِّل عَناءٌ.

25. One who puts his trust in Allah will never lose His support.

25ـ مَنْ كانَ مُتَوَكِّلاً لَمْ يَعْدَمِ الإعانَةَ.

26. One who trusts in Allah has no need for [seeking help from] His servants.

26ـ مَنْ تَوَكَّلَ عَلَى اللّهِ غَنِيَ عَنْ عِبادِهِ.

27. Whoever trusts in Allah is catered for and becomes needless [of others].

27ـ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِيَ واسْتَغْنى.

28. Whoever trusts in Allah, difficulties become easy for him.

28ـ مَنْ تَوَكَّلَ عَلَى اللّهِ تَسَهَّلَتْ لَهُ الصِّعابُ.

29. Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for and he is saved from tribulations.

29ـ مَنْ تَوَكَّلَ عَلَى اللّهِ أضاءَتْ لَهُ الشُّبَهاتُ، وكُفِيَ المَؤُناتُ، وأمِنَ التَّبِعاتِ.

30. Whoever trusts in Allah, difficulties become tolerable for him, means become easy for him and he enters into [a place of] comfort and honour.

30ـ مَنْ تَوَكَّلَ عَلَى اللّهِ ذَلَّتْ لَهُ الصِّعابُ، وتَسَهَّلَتْ لَهُ الأسْبابُ، وتَبَوَّءَ الخَفْضَ والكَرامَةَ.

The Child-الولد

1. A righteous child is the more beautiful of the two recollections.

1ـ اَلْوَلَدُ الصّالِحُ أجْمَلُ الذِّكْرَيْنِ.

2. A child is one of the two enemies.1

2ـ اَلْوَلَدُ أحَدُ العَدُوَّيْنِ.

3. The worst of all children is the undutiful one.

3ـ شَرُّ الأوْلادِ اَلْعاقُّ.

4. The loss of a child burns the heart.

4ـ فَقْدُ الوَلَدِ مُحْرِقُ الكَبِدِ.

5. The death of a child is [like a] tear in the heart.

5ـ مَوْتُ الوَلَدِ صَدْعٌ فِي الكَبِدِ.

6. An evil child destroys one's honour and disgraces one's ancestors.

6ـ وَلَدُ السُّوءِ يَهْدِمُ الشَّرَفَ، ويَشينُ السَّلَفَ.

7. An evil child dishonours one's ancestors and corrupts one's descendants.

7ـ وَلَدُ السُّوءِ يَعُرُّ السَّلَفَ، ويُفْسِدُ الخَلَفَ.

8. The undutiful child is a tribulation and a misfortune.

8ـ وَلَدٌ عَقُوقٌ مِحْنَةٌ وشُؤْمٌ.

1. In reference to the context of Q64:14

The close friends and lover of Allah-أولِياء اللّه وأحبائه

1. Verily the friends of Allah, the Most High, include all those who consider their death to be near, belie their [false] hopes, and have many good deeds and only a few mistakes.

1ـ إنَّ أوْلِياءَ اللّهِ تَعالى كُلُّ مُسْتَقْرِب أجَلَهُ، مُكَذّب أمَلَهُ، كَثير عَمَلُهُ، قَليل زَلَلُهُ.

2. Verily the friends of Allah are those who remember Him the most, are constantly grateful to Him and have greater patience in the face of His trials.

2ـ إنَّ أوْلِياءَ اللّهِ لأكْثَرُ النّاسِ لَهُ ذِكْراً، وأدْوَمُهُمْ لَهُ شُكْراً، وأعْظَمُهُمْ عَلى بَلائِهِ صَبْراً.

3. Verily the most beloved of servants in the sight of Allah is the servant whom He helps to reform his soul such that he feels sadness [on the inside] and dons the attire of fear [on the outside]; so the lamp of guidance is illuminated in his heart, and he has prepared [for himself] a hospitable reception for the day which he will come upon.

3ـ إنَّ مِنْ أحَبِّ العِبادِ إلَى اللّهِ عَبْداً أعانَهُ عَلى نَفْسِهِ فَاسْتَشْعَرَ الحُزْنَ، وَتَجَلْبَبَ الخَوْفَ، فَزَهَرَ مِصْباحُ الهُدى في قَلْبِهِ،وَ أعَدَّ القِرى لِيَوْمِهِ النّازِلِ بِهِ.

Lethargy-التواني

1. Lethargy causes loss in this world and regret in the Hereafter.

1ـ اَلتَّواني فِي الدُّنْيا إضاعَةٌ، وفِي الآخِرَةِ حَسْرَةٌ.

2. Lethargy is wastage [of one's lifetime].

2ـ اَلتَّواني إضاعَةٌ.

3. Lethargy is [a cause of] loss.

3ـ اَلتَّواني فَوْتٌ.

4. Lethargy is the trait of the foolish.

4ـ اَلتَّواني سَجِيَّةُ النَّوْكى.

5. Loss comes about through lethargy.

5ـ بِالتَّواني يَكُونُ الفَوْتُ.

6. Counter lethargy with resolve.

6ـ ضادُّوا التَّوانِيَ بِالعَزْمِ.

7. One who submits to lethargy forfeits his rights.

7ـ مَنْ أطاعَ التَّوانِيَ ضَيَّعَ الحُقُوقَ.

8. One who submits to lethargy is encompassed by regret.

8ـ مَنْ أَطاعَ التَّوانِيَ أحاطَتْ بِهِ النَّدامَةُ.

9. It is from lethargy that laziness originates.

9ـ مِنَ التَّوانِي يَتَوَلَّدُ الكَسَلُ.

The grant-الموهبة

1. any a grant is such that misfortune is better than it.

1ـ رُبَّ مَوْهِبَة خَيْرٌ مِنْهَا الفَجيعَةُ.

Delusion-الوهم

1. Delusion is not the same as comprehension.

1ـ لَيْسَ الوَهْمُ كَالْفَهْمِ.

Suspicion-التُّهْمة

1. hoever exposes himself to suspicion should not blame those who suspect him.

1ـ مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلا يَلُومَنَّ مَنْ أساءَ الظَّنَّ بِهِ.

True guidance from Allah-الهدى وهدى اللّه

1. The best reserve is true guidance.

1ـ أفْضَلُ الذُّخْرِ اَلهُدى.

2. Through true guidance discernment increases.

2ـ بِالهُدى يَكْثُرُ الاِسْتِبْصارُ.

3. He who takes guidance from other than the guidance of Allah has gone astray.

3ـ ضَلَّ مَنِ اهْتَدى بِغَيْرِ هُدَى اللّهِ.

4. Blessed is the one who hastens towards true guidance before its doors are closed.

4ـ طُوبى لِمَنْ بادَرَ الهُدى قَبْلَ أنْ تُغْلَقَ أبْوابُهُ.

5. Following true guidance leads to salvation.

5ـ طاعَةُ الهُدى تُنْجي.

6. Successful is the one who gets illumination from the lamp of guidance, opposes the calls of [his] vain desire, makes faith the equipage for his Hereafter and [makes] God-wariness his reserve and provision.

6ـ فازَ مَنِ اسْتَصْبَحَ بِنُورِ الهُدى، وَخالَفَ دَواعِيَ الهَوى، وجَعَلَ الإيمانَ عُدَّةَ مَعادِهِ، والتَّقْوى ذُخْرَهُ وزادَهُ.

7. How can the one who is astray be guided aright when the guide [he follows] is heedless?![1]

7ـ كَيْفَ يَهْتَدِي الضَّليلُ مَعَ غَفْلَةِ الدَّليلِ؟!

8. How can one who is himself astray guide others to the right?!

8ـ كَيْفَ يَهْدي غَيْرَهُ مَنْ يُضِلُّ نَفْسَهُ؟!

9. How is the one who is overcome by [his] vain desire able to get true guidance?!

9ـ كَيْفَ يَسْتَطيعُ الهُدى مَنْ يَغْلِبُهُ الهَوى؟!

10. Let your garment be true guidance.

10ـ لِيَكُنْ شِعارُكَ الهُدى.

11. One who is guided attains salvation.

11ـ مَنِ اهْتَدى نَجا.

12. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

12ـ مَنِ اهْتَدى بِهُدَى اللّهِ أرْشَدَهُ.

13. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

13ـ مَنِ اهْتَدى بِغَيْرِ هُدَى اللّهَ سُبْحانَهُ ضَلَّ.

14. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

14ـ مَنِ اهْتَدى بِهُدَى اللّهِ فارَقَ الأضْدادَ.

15. One who seeks guidance from those who do not possess it is led astray.

15ـ مَنْ يَطْلُبِ الْهِدايَةَ مِنْ غَيْرِ أهْلِها يَضِلُّ.

16. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

16ـ مَنِ اسْتَهْدَى الغاوِيَ عَمِيَ عَنْ نَهْجِ الهُدى.

17. The guidance of Allah is the best guidance.

17ـ هُدَى اللّهِ أحْسَنُ الهُدى.

18. There is no deviation with true guidance.

18ـ لاضِلالَ مَعَ هُدىً.

19. There is no guide better than true guidance.

19ـ لادَليلَ أرْشَدُ مِنَ الهُدى.

20. There is no guidance for one who has no knowledge.

20ـ لاهِدايَةَ لِمَنْ لاعِلْمَ لَهُ.

1. Or: How can the one who is astray be guided aright while he is negligent about the guide?

Gifts-الهَدِيَّة

1. Gifts bring about affection.

1ـ اَلْهَدِيَّةُ تَجْلِبُ المَحَبَّةَ.

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.

2ـ مَا اسْتُعْطِفَ السُّلْطانُ، ولاَاسْتُسِلَّ سَخيمَةُ الغَضْبان، وَلاَ اسْتُميلَ المَهْجُورُ، ولاَ اسْتُنْجِحَتْ صِعابُ الأُمُورِ، ولاَ اسْتُدْفِعَتِ الشُّرُورُ بِمِثْلِ الهَدِيَّةِ.

Idle talk-الهَذَر

1. Keep away from idle talk, for the least of its damage is blame.

1ـ اِجْتَنِبِ الهَذَرَ، فَأَيْسَرُ جنايَتِهِ المَلامَةُ.

2. Beware of idle talk, for the one whose talk increases, his sins [also] increase.

2ـ إيّاكَ وَالهَذَرَ، فَمَنْ كَثُرَ كَلامُهُ كَثُرَتْ آثامُهُ.

3. Idle talk takes one closer to [unpleasant] changes [in circumstances].

3ـ اَلْهَذَرُ مُقَرِّبٌ مِنَ الغِيَرِ.

4. Idle talk harms the soul.

4ـ اَلْهَذَرُ يَأْتي عَلَى المُهْجَةِ.

5. Excessive idle talk earns disgrace.

5ـ كَثْرَةُ الْهَذَرِ تُكْسِبُ العارَ.

Joking-الهزل

1. Too much joking is a sign of ignorance.

1ـ كَثْرَةُ الهَزْلِ آيَةُ الجَهْلِ.

2. Whoever jokes too much is considered ignorant.

2ـ مَنْ كَثُرَ هَزْلُهُ اُسْتُجْهِلَ.

3. Whoever jokes a lot, his seriousness becomes ineffective [and is considered just another of his jokes].

3ـ مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدُّهُ.

4. Whoever is overcome by jest, his intellect becomes corrupt.

4ـ مَنْ غَلَبَ عَلَيْهِ الهَزْلُ فَسَدَ عَقْلُهُ.

The causes of downfall and ruin-المهلكات والموبقات والمحرقات

1. Three things cause [one's] ruin: obedience to women, yielding to rage and submitting to lustful desires.

ـ ثَلاثٌ مُهْلِكاتٌ: طاعَةُ النِّساءِ، وطاعَةُ الغَضَبِ، وطاعَةُ الشَّهْوَةِ.

2. Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and tasting poison as an experiment [to see how effective it is!].

2ـ ثَلاثَةٌ مُهْلِكَةٌ: اَلجُرْأَةُ عَلَى السُّلْطانِ، وائْتِمانُ الخَوّانِ، وشُرْبُ السَّمِ لِلتَّجْرِبَةِ.

3. Three things break one's spirit and cause downfall: poverty after wealth, humiliation after dignity and loss of loved ones.

3ـ ثَلاثٌ هُنَّ المُحْرِقاتُ المُوبِقاتُ: فَقْرٌ بَعْدَ غِنىً، وذُلٌّ بَعْدَ عِزّ، وفَقْدُ الأحِبَّةِ.

4. Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

4ـ ثَلاثٌ يَهْدُونَ القُوى: فَقْدُ الأحِبَّةِ، والفَقْرُ فِي الغُرْبَةِ، ودَوامُ الشِّدَّةِ.

The scandal monger-الهمّاز

1. The scandal-monger is dispraised and reviled.

1ـ اَلْهَمّازُ مَذْمُومٌ مَجْرُوحٌ.

Endeavours-الهِمَم

1. The farthest endeavours are those that are closest to nobleness.

1ـ أبْعَدُ الهِمَمِ أقْرَبُها مِنَ الكَرَمِ.

2. Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

2ـ بِقَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

3. The best endeavours are the loftiest of them.

3ـ خَيْرُ الهِمَمِ أعْلاها.

4. Be lofty in your endeavours when you seek something and honourable in victory when you overpower [your enemy].

4ـ كُنْ بَعيدَ الهِمَمِ إذا طَلَبْتَ، كَريمَ الظَّفَرِ إذا غَلَبْتَ.

5. One whose endeavour is great, his care [and attention towards it] becomes great.

5ـ مَنْ كَبُرَ هِمَتُّهُ كَبُرَ اهْتِمامُهُ.

6. One whose endeavour is insignificant, his merit is nullified.

6ـ مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضيلَتُهُ.

7. One whose endeavour is honourable, his value becomes great.

7ـ مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قيمَتُهُ.

8. One whose endeavour is great, his cause is worthy.

8ـ مَنْ كَبرَتْ هِمَّتُهُ عَزَّ مَرامُهُ.

9. Confine your endeavour to that which is necessary for you and do not enter into that which does not concern you.

9ـ اِقْصِرْ هِمَّتَكَ عَلى ما يَلْزِمُكَ، ولاتَخُضْ فيما لايَعْنيكَ.

10. One who rises to the [higher] levels of endeavour [and determination] is glorified [and considered as great] by the nations.

10ـ مَنْ رَقى دَرَجاتِ الهِمَمِ عَظَّمَتْهُ الأُمَمُ.

11. One whose concern is not for [attaining] that which is with Allah, the Glorified, does not realize his aspiration.

11ـ مَنْ لَمْ يَكُنْ هَمُّهُ ما عِنْدَاللّهِ سُبْحانَهُ لَمْ يُدْرِكْ مُناهُ.

12. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

12ـ لاتَهْتِمَنَّ إلاّ فيما يُكْسِبُكَ أجْراً ولاتَسْعَ إلاّ فِي اغْتِنامِ مَثُوبَة.

13. One's zeal is [proportionate] to the extent of one's endeavour.

13ـ عَلى قَدْرِ الهِمَّةِ تَكُونُ الحَمِيَّةُ.

14. The value of a man is proportionate to his endeavour and [the value of] his action is to the extent of his intention.

14ـ قَدْرُ الرَّجُلِ عَلى قَدْرِهِمَّتِهِ، وعَمَلُهُ عَلى قَدْرِ نِيَّتِهِ.

15. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

15ـ ما رَفَعَ امْرَءً كَهِمَّتِهِ، ولاوَضَعَهُ كَشَهْوَتِهِ.

16. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

16ـ هُمُومُ الرَّجُلِ عَلى قَدْرِ هِمَّتِهِ، وغَيْرَتُهُ عَلى قَدْر حَمِيَّتِهِ.

17. Do not make your family and children your greatest concern, for indeed if they are friends of Allah, the Glorified, then Allah does not forsake His friend, and if they are the enemies of Allah then what is your concern for the enemies of Allah?

17ـ لاتَجْعَلْ أكْبَرَ هَمّكَ بأهْلِكَ ووَلَدكَ، فَإنَّهُمْ إنْ يَكُونُوا أوْلِياءَ اللّهِ سُبْحانَهُ فَإنَّ اللّهَ لايُضَيّعُ وَلِيَّهُ، وإنْ يَكُونُوا أعْداءَ اللّهِ فَما هَمُّكَ بِأعْداءِ اللّهِ.

18. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

18ـ لاتُشْعِرْ قَلْبَكَ الْهَمَّ عَلى ما فاتَ، فَيَشْغَلَكَ عَمّا هُوَ آت.

Irresponsibility-التهوّر

1. One who acts irresponsibly regrets.

1ـ مَنْ تَهَوَّرَ نَدِمَ.

The frightful-الأهوال

1. Whoever embarks on the frightful [and risky] earns wealth.

1ـ مَنْ رَكِبَ الأهْوالَ اِكْتَسَبَ الأمْوالَ.

Disdain-الاِسْتهانة

1. Whoever treats people with disdain, [his status] diminishes.

1ـ مَنِ اسْتَهانَ بِالرِّجالِ قَلَّ.

Vain desire-الهوى

1. Overcome your vain desires and flee from them, for indeed if they capture you they will take you into the farthest depths of destruction.

1ـ اِغْلِبُوا أَهْوائَـكُمْ، وهارِبُوها، فَإِنَّها إِنْ تُقَيِّدْكُمْ تُورِدْكُمْ مِنَ الهَلَكَةِ أَبْعَدَ غايَة.

2. Beware of allowing vain desire to gain control over you for indeed its beginning is temptation and its end is tribulation.

2ـ إِيّاكُمْ وتَمَكُّنَ الهَوى مِنْكُمْ، فَإِنَّ أَوَّلَهُ فِتْنَةٌ، وآخِرَهُ مِحْنَةٌ.

3. Indeed, the thing I fear most for you is [the result of your] following vain desires and having lengthy aspirations.

3ـ اَلا وإِنَّ أَخْوَفَ ما أَخافُ عَلَيْكُمْ اِتِّباعُ الهَوى، وطُولُ الأَمَلِ.

4. Vain desire destroys.

4ـ اَلْهَوى يُرْدي.

5. Vain desires are passions of youth.

5ـ اَلْهَوى صَبْوَةٌ.

6. Vain desire is the enemy of reason.

6ـ اَلْهَوى عَدُوُّ العَقْلِ.

7. Vain desire is the bane of the intellects.

7ـ اَلْهَوى آفَةُ الألْبابِ.

8. Vain desire is an obeyed enemy.

8ـ اَلْهَوى عَدُوٌّ مَتْبُوعٌ.

9. Verily if you follow your vain desire, it will make you deaf and blind, ruin your place of [final] return and destroy you.

9ـ إنَّكَ إنْ أطَعْتَ هَواكَ أصَمَّكَ وأعْماكَ وأفْسَدَ مُنْقَلَبَكَ وَأرْداكَ.

10. Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy you.

10ـ إنَّكُمْ إنْ أمَّرْتُمْ عَلَيْكُمُ الهَوى أصَمَّكُمْ، وأعْماكُمْ، وَأرْداكُمْ.

11. The bane of the intellect is vain desire.

11ـ آفَةُ العَقْلِ اَلْهَوى.

12. When your vain desires overcome you, they drag you into places of destruction.

12ـ إذا غَلَبَتْ عَلَيْكُمْ أهْواؤُكُمْ أوْرَدَتْكُمْ مَوارِدَ الهَلَكَةِ.

13. Oppose vain desire and you will be safe; turn away from this world and you will benefit.

13ـ خالِفِ الهَوى تَسْلَمْ، وأعْرِضْ عَنِ الدُّنْيا تَغْنَمْ.

14. May Allah have mercy upon the person who fights his vain desire and breaks loose from the

entanglements of this world.

14ـ رَحِمَ اللّهُ امْرَءاً غالَبَ الهَوى وأفْلَتَ مِنْ حَبائِلِ الدُّنْيا.

15. The cornerstone of religion is opposing vain desire.

15ـ رَأْسُ الدّينِ مُخالَفَةُ الهَوى.

16. The cornerstone of reason is struggling against vain desire.

16ـ رَأْسُ العَقْلِ مُجاهَدَةُ الهَوى.

17. Deterring [the self from] vain desire is a trait of the intelligent ones.

17ـ رَدْعُ الهَوى شيمَةُ العُقَلاءِ.

18. The cause of corruption of the intellect is vain desire.

18ـ سَبَبُ فَسادِ العَقْلِ اَلهَوى.

19. The cause of corruption of faith is vain desire.

19ـ سَبَبُ فَسادِ الدّينِ اَلْهَوى.

20. Counter vain desire with the reason.

20ـ ضادُّوا الهَوى بِالعَقْلِ.

21. Blessed is the one who endures [the temptations of] his vain desire, rejects his [false] aspiration, hits the target and acquires recompense.

21ـ طُوبى لِمَنْ كابَدَ هَواهُ، وكَذَّبَ مُناهُ، وَرَمى غَرَضاً، وأحْرَزَ عِوَضاً.

22. Yielding to vain desire corrupts the intellect.

22ـ طاعَةُ الهَوى تُفْسِدُ العَقْلَ.

23. Submitting to vain desire causes ruin.

23ـ طاعَةُ الهَوى تُرْدي.

24. Vain desire is victorious over the one who is led by his lust.

24ـ ظَفِرَ الهَوى بِمَنِ انْقادَ لِشَهْوَتِهِ.

25. He who overcomes his vain desire is victorious in attaining the Paradise of the [everlasting] Abode.

25ـ ظَفِرَ بِجَنَّةِ المَأْوى مَنْ غَلَبَ الهَوى.

26. The delusions of vain desire beguile.

26ـ غُرُورُ الهَوى يَخْدَعُ.

27. Being overcome by vain desire corrupts [one's] faith and reason.

27ـ غَلَبَةُ الهَوى تُفْسِدُ الدّينَ وَالعَقْلَ.

28. Combat vain desire just as an adversary would combat his adversary, and battle it the way an enemy would battle his enemy, [if successful] you may gain mastery over it.

28ـ غالِبِ الهَوى مُغالَبَةَ الخَصْمِ خَصْمَهُ، وحارِبْهُ مُحارَبَةَ العَدُوِّ عَدُوَّهُ لَعَلَّكَ تَمْلِكْهُ.

29. In succumbing to vain desire there is every [form of] deviation.

29ـ في طاعَةِ الهَوى كُلُّ الغَوايَةِ.

30. He who overcomes his vain desire and controls the urges of his [carnal] soul is successful.

30ـ فازَ مَنْ غَلَبَ هَواهُ، ومَلَكَ دَواعِيَ نَفْسِهِ.

31. Indeed the one who is deceived by the temptations of [his] vain desire has gone astray.

31ـ قَدْ ضَلَّ مَنِ انْخَدَعَ لِدَواعِي الهَوى.

32. Combat your vain desire with your intellect and you will acquire right guidance.

32ـ قاتِلْ هَواكَ بِعَقْلِكَ، تَمْلِكْ رُشْدَكَ.

33. Combat your vain desire with your knowledge and your anger with your forbearance.

33ـ قاتِلْ هَواكَ بِعِلْمِكَ، وغَضَبَكَ بِحِلْمِكَ.

34. Be a conqueror of your vain desire and a seeker of your salvation.

34ـ كُنْ لِهَواكَ غالِباً، ولِنَجاتِكَ طالِباً.

35. If vain desire were to be lifted, the insincere person would despise [and feel ashamed of] his [own] action.

35ـ لَوِارْتَفَعَ الهَوى لأَنِفَ غَيْرُ المُخْلصِ مِنْ عَمَلِهِ.

36. One who is controlled by his vain desire goes astray.

36ـ مَنْ مَلَكَهُ هَواهُ ضَلَّ.

37. Whoever yields to his vain desire is destroyed.

37ـ مَنْ أطاعَ هَواهُ هَلَكَ.

38. Whoever overcomes his vain desire is honoured.

38ـ مَنْ يَغْلِبُ هَواهُ يَعِزَّ.

39. Whoever controls his vain desire acquires intelligence [and wisdom].

39ـ مَنْ مَلَكَ هَواهُ مَلَكَ النُّهى.

40. Whoever agrees with his vain desire opposes his rectitude [and reason].

40ـ مَنْ وافَقَ هَواهُ خالَفَ رُشْدَهُ.

41. One whose vain desire is strong, his resolve becomes weak.

41ـ مَنْ قَوِيَ هَواهُ ضَعُفَ عَزْمُهُ.

42. Whoever embarks on his vain desire slips.

42ـ مَنْ رَكِبَ هَواهُ زَلَّ.

43. Whoever follows his vain desire destroys himself.

43ـ مَنِ اتَّبَعَ هَواهُ أَرْدى نَفْسَهُ.

44. Whoever opposes his vain desire has followed [the path of] knowledge.

44ـ مَنْ خالَفَ هَواهُ أَطاعَ الْعِلْمَ.

45. One who proceeds with vain desire falls into destruction.

45ـ مَنْ جَرى مَعَ الهَوى عَثَرَ بِالرَّدى.

46. With vain desire there is no [reason and] intellect.

46ـ لاعَقْلَ مَعَ هَوىً.

47. Whoever embarks on vain desire is afflicted by blindness.

47ـ مَنْ رَكِبَ الهَوى أَدْرَكَ العَمى.

48. There is no faith with vain desire.

48ـ لادينَ مَعَ هَوىً.

49. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

49ـ مَنْ أطاعَ هَواهُ باعَ آخِرَتَهُ بِدُنْياهُ.

50. One whose vain desire overpowers his intellect is overcome by disgrace.

50ـ مَنْ غَلَبَ هَواهُ عَلى عَقْلِهِ ظَهَرَتْ عَلَيْهِ الفَضائِحُ.

51. Whoever wishes to attain lofty stations should overcome his vain desire.

51ـ مَنْ أحَبَّ نَيْلَ الدَّرَجاتِ العُلى فَلْيَغْلِبِ الهَوى.

52. One who is controlled by vain desire does not accept the advice of any sincere adviser.

52ـ مَنْ مَلَكَهُ الهَوى لَمْ يَقْبَلْ مِنْ نَصُوح نُصُحاً.

53. One whose actions are free from vain desire, his effect [and result] is good in every matter.

53ـ مَنْ عَرِيَ عَنِ الهَوى عَمَلُهُ، حَسُنَ أثَرُهُ في كُلِّ أمْر.

54. Whoever follows his vain desire, it blinds him, deafens him, humiliates him and misguides him.

54ـ مَنِ اتَّبَعَ هَواهُ أعْماهُ، وأصَمَّهُ، وأذَلَّهُ، وأضَلَّهُ.

55. Whoever is led by his vain desire, Satan prevails upon him.

55ـ مَنِ اسْتَقادَهُ هَواهُ اِسْتَحْوَذَ عَلَيْهِ الشَّيْطانُ.

56. Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, and deviates and turns away from the clear open path.

56ـ مَنْ نَظَرَ بِعَيْنِ هَواهُ اِفْتَتَنَ وجارَ، وعَنْ نَهْجِ السَّبيلِ زاغَ وَحارَ.

57. Nothing opposes reason like vain desire.

57ـ ما ضادَّ العَقْلَ كَالهَوى.

58. Nothing destroys religion like vain desire.

58ـ ما أَهْلَكَ الدّينَ كَالهَوى.

59. Vain desire is a riding mount that throws down its rider.

59ـ مَرْكَبُ الهَوى مَرْكَبٌ مُرْد.

60. Opposing vain desire is a cure for the intellect.

60ـ مُخالَفَةُ الهَوى شِفاءُ العَقْلِ.

61. The one who is overpowered by vain desire is always wretched and forever enslaved.

61ـ مَغْلُوبُ الهَوى دائِمُ الشَّقاءِ مُؤَبَّدُ الرِّقِّ.

62. He is drawing in large buckets [from the well] of his vain desire and exerting a lot of efforts for his

worldly life.1

62ـ ماتِحاً في عَرْبِ هَواهُ كادِحاً سَعْياً لِدُنْياهُ.

63. Following vain desire is indeed a good aide to Satan.

63ـ نِعْمَ عَوْنُ الشَّيْطانِ اِتِّباعُ الهَوى.

64. Ruined is the one who is led astray by vain desire and pulled by Satan towards the path of blindness.

64ـ هَلَكَ مَنْ أضَلَّهُ الهَوى، واسْتَقادَهُ الشَّيْطانُ إلى سَبيلِ العَمى.

65. Your vain desire is a greater enemy towards you than all [other] enemies, so overpower it otherwise it will destroy you.

65ـ هَواكَ أعْدى عَلَيْكَ مِنْ كُلِّ عَدُوّ فَأغْلِبْهُ وإلاّ أهْلَكَكَ.

66. Never let your vain desire relegate your knowledge.

66ـ لايُبْعِدَنَّ هَواكَ عِلْمَكَ.

67. Do not follow [your] vain desire, for whoever follows his vain desire becomes disconcerted.

67ـ لاتَتَّبِعِ الهَوى، فَمَنْ تَبِعَ هَواهُ اِرْتَبَكَ.

68. Do not incline towards your ignorant people (or your ignorance) and do not follow your vain desires, for indeed the one who alights at this stop is on the brink of a collapsing bank.

68ـ لاتَرْكَنُوا إلى جُهّالِكُمْ (جِهالَتِكُمْ) ولاتَنْقادُوا لأهْوائِكُمْ، فَإنَّ النّازِلَ بِهذا المَنْزِلِ عَلى شَفا جُرُف هار.

69. Vain desire is the greater of the two enemies.

69ـ اَلْهَوى أعْظَمُ العَدُوَّيْنِ.

70. Vain desire is a worshipped deity.

70ـ اَلْهَوى إلهٌ مَعْبُودٌ.

71. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

71ـ اَلنّاجُونَ مِنَ النّارِ قَلِيلٌ لِغَلَبَةِ الهَوى والضَّلالِ.

72. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for indeed being stingy with oneself is the essence of honour.

72ـ اِمْلِكْ عَلَيْكَ هَواكَ، وشُحَّ بِنَفْسِكَ عَمّا لايَحِلُّ لَكَ فَإنَّ الشُّحَّ بِالنَّفْسِ حَقيقَةُ الكَرَمِ.

73. Be cautious of the vain desire that pulls the souls down, dropping them [to the lowest levels], and causes them to become more distanced from [the place of] success [and prosperity].

73ـ اِحْذَرُوا هَوىً، هَوى بِالأَنْفُسِ هُوِيّاً، وأبْعَدَها عَنْهُ قَرارَةَ الفَوْزِ قَصِيّاً.

74. The smallest vain desire can corrupt the intellect.

74ـ يَسيرُ الهَوى يُفْسِدُالعَقْلَ.

75. There is no damage [and loss] greater than [what is brought about by] vain desire.

75ـ لاتَلَفَ أعْظَمُ مِنَ الهَوى.

76. The most destructive thing is vain desire.

76ـ أهْلَكُ شَيْء الهَوى.

77. Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] tribulation.

77ـ إيّاكَ وطاعَةَ الهَوى، فَإنَّهُ يَقُودُ إلى كُلِّ مِحْنَة.

78. The best of people is one who struggles against his vain desire.

78ـ أفْضَلُ النّاسِ مَنْ جاهَدَهَواهُ.

79. The beginning of vain desire is temptation and its end is tribulation.

79ـ أوَّلُ الهَوى فِتْنَةٌ وآخِرُهُ مِحْنَةٌ.

80. Vain desire is the partner of blindness.

80ـ اَلْهَوى شَريكُ العَمى.

81. Vain desire is a hidden ailment.

81ـ اَلْهَوى داءٌ دَفينٌ.

82. Vain desire is a bane of the intellects.

82ـ اَلْهَوى آفَةُ الأَلْبابِ.

83. Vain desire is a pernicious associate.

83ـ اَلْهَوى قَرينٌ مُهْلِكٌ.

84. Vain desire is the opposite of reason.

84ـ اَلْهَوى ضِدُّ العَقْلِ.

85. Vain desire is the foundation of tribulations.

85ـ اَلْهَوى أُسُّ المِحَنِ.

86. Vain desire is the riding mount of temptations.

86ـ اَلْهَوى مَطِيَّةُ الفِتَنِ.

87. Vain desire is a [cause of one's] fall to the lowest of the low.

87ـ اَلْهَوى هَوِيٌّ إلى أسْفَلِ سافِلينَ.

88. Do not be a slave to vain desires and coveted objects.

88ـ لاتَكُونُوا عَبيدَ الأهْواءِ والمَطامِعِ.

89. There is no enemy like vain desire.

89ـ لاعَدُوَّ كَالهَوى.

90. Vain desire is a riding mount of temptation.

90ـ اَلْهَوى مَطِيَّةُ الْفِتْنَةِ.

1. Taken from Khutba no. 83 of Nahj al-Balgha where the human being and his life on this earth is beautifully described.

Dread and awe-الهيبة

1. Dread is [a cause of] failure.

1ـ اَلْهَيْبَةُ خَيْبَةٌ.

2. Dread is accompanied by failure.

2ـ اَلْهَيْبَةُ مَقْرُونَةٌ بِالخَيْبَةِ.

3. The bane of awe is jest.

3ـ آفَةُ الهَيْبَةِ المَزاحُ.

4. Dread has been paired with failure.

4ـ قُرِنَتِ الهَيْبَةُ بِالخَيْبَةِ.

Loss of Hope1ـ اليَأْس

1. Loss of hope [in others] is one of the two successes.

1ـ اَلْيَأسُ أحَدُ النُّجْحَيْنِ.

2. The root of sincerity is losing hope [and desire] in that which others possess.

2 ـ أَصْلُ الإخْلاصِ اَلْيَأسُ مِمّا في أيْدِي النّاسِ.

3. Verily the most honourable of all people is one who loses hope [in others], espouses contentment and piety and is devoid of greed and covetousness, for indeed covetousness and greed are a ready indigence and verily loss of hope [in others] and contentment are a manifest affluence.

3ـ إنَّ أكْرَمَ النّاسِ مَنِ اقْتَنَى الْيَأْسَ، ولَزِمَ القُنُوعَ والوَرَعَ، وبَرِيَ مِنَ الحِرْصِ والطَّمَعِ، فَإنَّ الطَّمَعَ والحِرْصَ اَلْفَقْرُ الحاضِرُ، وإنَّ الْيَأسَ والقَناعَةَ الغِنىَ الظّاهِرُ.

4. Loss of hope [in others] is freedom.

4ـ اَلْيَأسُ حُرٌّ.

5. Loss of hope [in others] is liberty.

5ـ اَلْيَأسُ عِتْقٌ.

6. Loss of hope [in this world] is a solace.

6ـ اَلْيَأسُ مَسْلاةٌ.

7. Loss of hope [in this world] is a ready affluence.

7ـ اَلْيَأسُ غِناءٌ حاضِرٌ.

8. With loss of hope [in others] comes honour.

8ـ اَلْعِزُّ مَعَ اليَأسِ.

9. Loss of hope [in others] comforts the soul.

9ـ اَلْيَأسُ يُريحُ النَّفْسَ.

10. Loss of hope [in others] is a renewed liberty.

10ـ اَلْيَأسُ عِتْقٌ مُجَدَّدٌ

11. Loss of hope [in others] is a comforting liberty.

11ـ اَلْيَأسُ عِتْقٌ مُريحٌ.

12. Loss of hope [in others] exalts the prisoner.

12 ـ اَلْيَأسُ يُعِزُّ الأسيرَ.

13. Loss of hope [in others] is better than entreating the people [for what you need].

13ـ اَلْيَأسُ خَيْرٌ مِنَ التَّضَرُّعِ إِلَى النّاسِ.

14. Through loss of hope [in others] there is [attainment of] self-sufficiency.

14ـ بِالْيَأسِ يَكُونُ الغَناءُ.

15. Adorn yourself with loss of hope in that which people possess and you will become safe from their malice and you will acquire their affection.

15ـ تَحَلَّ بِالْيَأسِ مِمّا في أيْدِي النّاسِ، تَسْلَمْ مِنْ غَوائِلِهِمْ، وتُحْرِزِ المَوَدَّةَ مِنْهُمْ.

16. Hastening the loss of hope [in others] is one of the two triumphs.

16ـ تَعْجيلُ اليَأسِ أحَدُ الظَّفَرَيْنِ.

17. The virtue of loss of hope [in others] is better than the humiliation of asking [for their help].

17 ـ حُسْنُ اليَأسِ أجْمَلُ مِنْ ذُلِّ الطَّلَبِ.

18. Loss of hope may [indeed] be an achievement [in times] when covetousness is destructive.

18ـ قَدْ يَكُونُ اليَأسُ إدْراكاً إذا كانَ الطَّمَعُ هَلاكاً.

19. One who loses hope in a thing forgets about it.

19ـ مَنْ أَيِسَ مِنْ شَيْءٍ سَلا عَنْهُ.

20. The bitterness of despair is better than turning entreatingly towards the people.

20ـ مَرارَةُ اليَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ.

21. The beginning of sincerity is losing hope in that which people possess.

21ـ أَوَّلُ الإخْلاصِ اَلْيَأسُ مِمّا في أيْدِي النّاسِ.

1. The concept of losing hope here is one where hope is not placed in the help (and possessions) of creastures, rather one places his hope only in Allah.

Orphans-الأيتام

1. Be good to your orphans, help your poor folk and be kind to the weak amongst you.

1ـ بَـرُّوا أيْتامَكُمْ، وواسَوْا فُقَرائَـكُمْ، وارْفُقُوا بِضُعَفائِكُمْ.

2. Whoever oppresses an orphan has severed his ties with his children.

2ـ مَنْ ظَلَمَ يَتيماً عَقَّ أوْلادَهُ.

3. Whoever takes care of the orphans, his children will be cared for.

3ـ مَنْ رَعَى الأيْتامَ رُعِيَ في بَنيهِ.

4. The one who takes charge of caring for the orphans and the needy is considered [to be] among the honourable ones in the sight of Allah.

4ـ كافِلُ اليَتيمِ والمِسْكينِ عِنْدَ اللّهِ مِنَ المُكْرَمينَ.

5. One who takes charge of caring for the orphans is favoured in the sight of Allah.

5ـ كافِلُ اليَتيمِ أَثيْرٌ عِنْدَ اللّهِ.

Alertness and vigilance –اليقظة والتيقّظ في الدين

1. Vigilance in religion is a blessing for the one whom it is bestowed upon.

1ـ اَلتَّيَقُّظُ فِي الدّينِ نِعْمَةٌ عَلى مَنْ رُزِقَهُ.

2. Alertness is illumination, negligence is delusion.

2ـ اَلْيَقْظَةُ نُورٌ، اَلْغَفْلَةُ غُرُورٌ.

3. Alertness is perspicacity.

3ـ اَلْيَقْظَةُ اِسْتِبْصارٌ.

4. Indeed you have been alerted so become vigilant, and you have been guided so follow the guidance.

4ـ قَدْ يُقِّظْتُمْ فَتَيَقَّظُوا، وهُديتُمْ فَاهْتَدُوا.

5. One who does not take support through vigilance will not benefit from [the presence of] guards.

5ـ مَنْ لَمْ يَسْتَظْهِرْ بِاليَقْظَةِ لَمْ يَنْتَفِعْ بِالحَفَظَةِ.

6. Alertness is [a cause of] grief.

6ـ اَلْيَقْظَةُ كَرَبٌ.

7. Recover, O listener, from your stupor, and wake up from your heedlessness, and curb (or cut short) your haste [towards sins].

7ـ أَفِقْ أَيُّهَا السّامِعُ مِنْ سَكْرَتِكَ، واسْتَيْقِظْ مِنْ غَفْلَتِكَ، وَاحْتَصِرْ(اِخْتَصِرْ) مِنْ عَجَلَتِكَ.

8. Is there nobody who will wake up from his [slumber of] negligence before his time [on this earth] ends?

8ـ اَلا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفادِ مُدَّتِهِ.

Certitude-اليقين

1. Attain certitude (or proficiency) and you will be successful.

1ـ أَيْقِنْ (أَتْقِنْ) تُفْلِحْ.

2. The best faith is certitude.

2ـ أَفْضَلُ الدّينِ اليَقينُ.

3. The root of patience is [having] definite certainty about Allah.

3ـ أَصْلُ الصَّبْرِ حُسْنُ اليَقينِ بِاللّهِ.

4. The root of indifference towards worldly pleasures is certitude, and its fruit is felicity.

4ـ أصْلُ الزُّهْدِ اَلْيَقينُ، وثَمَرَتُهُ السَّعادَةُ.

5. Certitude is worship.

5ـ اَلْيَقينُ عِبادَةٌ.

6. Certitude is light.

6ـ اَلْيَقينُ نُورٌ.

7. Certitude is the symbol of faith.

7ـ اَلْيَقينُ عُنْوانُ الإيمانِ.

8. Certitude is the best [means of] indifference towards [the pleasures of] this world.

8ـ اَلْيَقينُ أفْضَلُ الزَّهادَةِ.

9. Certitude is the pillar of faith.

9ـ اَلْيَقينُ عِمادُ الإيمانِ.

10. Certitude is the gown of the sagacious.

10ـ اَلْيَقينُ جِلْبابُ الأكْياسِ.

11. Certitude eliminates doubt.

11ـ اَلْيَقينُ يَرْفَعُ الشَّكَّ.

12. Certitude bears the fruit of indifference towards worldly pleasures.

12ـ اَلْيَقينُ يُثْمِرُ الزُّهْدَ.

13. Certitude is the cornerstone of religion.

13ـ اَلْيَقينُ رَأْسُ الدّينِ.

14. Certitude is the best worship.

14ـ اَلْيَقينُ أفْضَلُ عِبادَة.

15. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

15ـ إنّي لَعَلى يَقين مِنْ رَبّي، وغَيْرِ شُبْهَة في ديني.

16. Through certitude worship becomes complete.

16ـ بِاليَقينِ تَتِمُّ العِبادَةُ.

17. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

17ـ ثَمَرَةُ اليَقينِ الزَّهادَةُ.

18. The cornerstone of religion is true certitude.

18ـ رَأْسُ الدّينِ صِدْقُ اليَقينِ.

19. The cause of sincerity is certitude.

19ـ سَبَبُ الإخْلاصِ اَلْيَقينُ.

20. Cling to certitude and eschew doubt, for there is nothing more destructive for a person with regards to his religion than the prevailing of doubt over his certitude.

20ـ عَلَيْكَ بِلُزُومِ اليَقينِ، وَتَجَنُّبِ الشَّكّ، فَلَيْسَ لِلْمَرْءِ شَيْءٌ أَهْلَكَ لِدينِهِ مِنْ غَلَبَةِ الشَّكّ عَلى يَقينِهِ.

21. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

21ـ عَلَيْكُمْ بِلُزُومِ اليَقينِ والتَّقْوى، فَإنَّهُما يُبَلِّغانِكُمْ جَنَّةَ المَأْوى.

22. The strength of one's certitude is [proportionate] to the extent of one's faith.

22ـ عَلى قَدْرِ الدّينِ تَكُونُ قُوَّةُ اليَقينِ.

23. The highest form of certitude is sincerity.

23ـ غايَةُ اليَقينِ الإخْلاصُ.

24. Certitude is sufficient as worship.

24ـ كَفى بِاليَقينِ عِبادَةً.

25. The certitude of one who is extravagant in his wants and exerts himself in acquisition [of wealth] it is not true.

25ـ لَمْ يَصْدُقْ يَقينُ مَنْ أسْرَفَ فِي الطَّلَبِ، وأجْهَدَ نَفْسَهُ فيِ المُكْتَسَبِ.

26. If your certitude was sound, you would not have exchanged the everlasting for the evanescent, nor would you have traded the lofty for the lowly.

26ـ لَوْ صَحَّ يَقينُكَ لَمَا اسْتَبْدَلْتَ الفانِيَ بِالباقِى، ولابِعْتَ السَّنِيَّ بِالدَّنيِّ.

27. One who has certitude is successful.

27ـ مَنْ أيْقَنَ أفْلَحَ.

28. One who has certitude is saved.

28ـ مَنْ أيْقَنَ يَنْجُ.

29. One whose certitude is firm, has hope.

29ـ مَنْ حَسُنَ يَقينُهُ يَرْجُ.

30. One who has certitude works diligently.

30ـ مَنْ يَسْتَيْقِنْ يَعْمَلْ جاهِداً.

31. One who is certain about [divine] reward does good [deeds].

31ـ مَنْ أَيْقَنَ بِالجَزاءِ أَحْسَنَ.

32. One whose certitude is strong does not [have any] doubt.

32ـ مَنْ قَوِيَ يَقينُهُ لَمْ يَرْتَبْ.

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

33ـ مَنْ أَيْقَنَ بِالآخِرَةِ لَمْ يَحْرِصْ عَلَى الدُّنْيا.

34. One whose conviction is firm, his worship becomes good.

34ـ مَنْ حَسُنَ يَقينُهُ حَسُنَتْ عِبادَتُهُ.

35. One whose certitude is true does not [have any] doubt.

35ـ مَنْ صَدَقَ يَقينُهُ لَمْ يَرْتَبْ.

36. One whose certitude is sound abstains from dispute.

36 ـ مَنْ صَحَّ يَقينُهُ زَهِدَ فِي المِراءِ.

37. One whose heart does not have certitude, his actions do not submit to it.

37ـ مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ.

38. One who has certitude is hopeful.

38ـ مَنْ أيْقَنَ رَجا.

39. How great is the felicity of one whose heart is filled with the coolness of certitude.

39ـ ما أعْظَمَ سَعادَةَ مَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ.

40. Certitude is an excellent dispeller of doubt.

40ـ نِعْمَ الطّارِدُ لِلشَّكِّ اَلْيَقينُ.

41. Sleeping with certitude is better than praying while in doubt.

41ـ نَوْمٌ عَلى يَقين خَيْرٌ مِنْ صَلاة في شَكّ.

42. One who sells certitude for doubt, truth for falsehood, and the Hereafter for this world is destroyed.

42ـ هَلَكَ مَنْ باعَ اليَقينَ بِالشَّكِّ، والحَقَّ بالباطِلِ، والآجِلَ بِالعاجِلِ.

43. Do not turn your certitude into doubt and your knowledge into ignorance.

43ـ لاتَجْعَلُوا يَقينَكُمْ شَكّاً، ولا عِلْمَكُمْ جَهْلاً.

44. He who has no certitude has no faith.

44ـ لاإيمانَ لِمَنْ لايَقينَ لَهُ.

45. Certitude is evinced by the shortening of hopes, sincerity in action and indifference towards the pleasures of this world.

45ـ يُسْتَدَلُّ عَلَى اليَقيـنِ:بِقَصـرِ الأمَلِ، وإخْلاصِ العَمَلِ،وَ الزُّهْدِ فِي الدُّنْيا.

46. Certitude is corrupted by doubt and the onslaught of vain desire.

46ـ يُفْسِدُ اليَقينَ الشَّكُّ، وَغَلَبَةُ الهَوى.

47. The weapon of the possessor of certitude is patience in [times of] hardship and thankfulness in well-being.

47ـ سِلاحُ المُوقِنِ:اَلصَّبْرُ عَلَى البَلاءِ، والشُّكْرُ فِي الرَّخاءِ.

48. Have certitude and you will become strong.

48ـ كُنْ مُوْقِناً تَكُنْ قَويّاً.

49. Whoever possesses certitude does good [deeds].

49ـ مَنْ أيْقَنَ أحْسَنَ.

50. Those who possess certitude, the dedicated [and sincere] ones and the altruistic ones are from the people of the Elevations.1

50ـ اَلْمُوقِنُونَ، والْمُخْلِصُونَ، والمُؤْثِرُونَ مِنْ رِجالِ الأعْرافِ.

51. The possessor of certitude is the most sorrowful of all people about [the condition of] his soul.

51ـ اَلمُوقِنُ أشَدُّ النّاسِ حُزْناً عَلى نَفْسِهِ.

52. Where are the possessors of certitude who have cast off the attires of vain desire and cut themselves off from the ties of this world?

52ـ أَيْنَ المُوقِنُونَ، الَّذيْنَ خَلَعُوا سَرابيلَ الهَوى، وقَطَعُوا عَنْهُمْ عَلائِقَ الدُّنْيا.

1. The People of the Elevations are those referred to in Q7:46.

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