

Nahj Al-Fasahah, Height Of Rhetoric



**Compiled by the Late Abulghasim
Payande**

**Translated by
Hossein Vahid Dastjerdi**

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The Height of Rhetoric or the noble book entitled “Nahj Al-Fasahah” is an unparalleled treasure of the eloquent wise sayings of the Holy Prophet of Islam (P.B.U.H.). It was first collected by the late Abulghasim Payande and published in 1957 A.D. as an Arabic-Persian edition, containing traditions. It has been widely in use by both the public and the elite since then for deriving guidance from the Holy Prophet’s ocean of lore to pave the rocky paths of man’s life.

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In the Name of God; The Merciful, the Compassionate

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eloquent wise sayings of the Holy Prophet of Islam (P.B.U.H.). It was first collected by the late Abulghasim Payande and published in 1957 A.D. as an Arabic–Persian edition, containing traditions. It has been widely in use by both the public and the elite since then for deriving guidance from the Holy Prophet’s ocean of lore to pave the rocky paths of man’s life.

The motive to reconstruct the book into an English edition rose from the fact that most of the previously–published English renderings of the Holy Prophet’s sayings were either extracted from certain specific sources not endorsed by all Islamic sects, or were incomplete in terms of the boundless number of traditions coming down to us from the Holy Prophet of Islam (P.B.U.H.). Thus, the translator embarked on the achievement of the great goal of translating “Nahj Al–Fasahah” as documented on many a Shiite and Sunnite source. In so doing, a number of translation strategies were employed as mentioned below:

Efforts were made to observe the highest degree of “fidelity” to the Arabic version of the book in terms of the semantic delicacies of each saying.

Wherever possible, the shining aesthetic elements of the source text concerning the brevity, eloquence and coherence of the original discourse, was kept intact.

In a good number of cases, for the sake of semantic explication, brief lexical or phrasal items were properly incorporated into the English version.

Finally, it is to be admitted here that since translation is to a great extent a matter of taste, the present English translation is by no means claimed to be a perfect flawless rendering of the Holy Prophet’s highly eloquent and deeply meaningful sayings. It simply mirrors what was expressed to ordinary human beings through the tongue of the receiver of Divine revelation, Muhammad (P.B.U.H.) who stood at heavenly heights in all and every aspects of worldly and otherworldly life.

Dr. Hossein Vahid Dastjerd

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِي.

A (true) believer does not taunt, damn, slander and abuse people.

لَا تَجْتَمِعُ خَصْلَتَانِ فِي مُؤْمِنٍ: الْبُخْلُ وَالْكَذِبُ.

A (true) believer is bereft of two attributes: telling lie and stinginess.

يَنْبَغِي أَنْ يَكُونَ لِلْمُؤْمِنِ ثَمَانِيَّةُ خِصَالٍ: وَقَارٌ عِنْدَ الْهَزَائِزِ؛ وَصَبْرٌ عِنْدَ الْبَلَاءِ؛
وَشُكْرٌ عِنْدَ الرِّخَاءِ؛ وَقَنُوعٌ بِمَا رَزَقَهُ اللَّهُ عَزَّ وَجَلَّ؛ لَا يَظْلِمُ الْأَعْدَاءَ؛ وَلَا يَتَحَامَلُ
عَلَى الْأَصْدِقَاءِ؛ بَدْنُهُ فِي تَعَبٍ وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

A (true) believer should have the following eight characteristics: soberness at hard times, patience in calamities, gratefulness in reliefs, contentment for whatever the Great and Glorified God has given, avoidance from oppressing enemies and hurting friends, and toleration of physical sufferings to make people feel safe from him.

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

A (true) Muslim is the one from whose tongue and hand, Muslims at rest stand.

تَجِدُ الْمُؤْمِنَ مُجْتَهِدًا فِيمَا يُطِيقُ مُتْلَهِّفًا عَلَى مَا لَا يُطِيقُ.

A believer does his best in what his ability demands, but craves for what beyond his power stands.

لَيْسَ مِنْ أَخْلَاقِ الْمُؤْمِنِ التَّمَلُّقُ وَلَا الْحَسَدُ، إِلَّا فِي طَلَبِ الْعِلْمِ.

A believer does not resort to jealousy or flattery, save in seeking knowledge.

يُطَبِّعُ الْمُؤْمِنُ عَلَى كُلِّ خُلُقٍ؛ لَيْسَ الْخِيَانَةُ وَالْكَذِبُ.

A believer has all kinds of natures save treachery and telling lie.

لِلْمُؤْمِنِ أَرْبَعَةُ أَعْدَاءٍ: مُؤْمِنٌ يَحْسَدُهُ؛ وَمُنَافِقٌ يَبْغِضُهُ؛ وَشَيْطَانٌ يُضِلُّهُ؛ وَكَافِرٌ
يُقَاتِلُهُ.

A believer has four enemies: a jealous believer, a detesting hypocrite, a deviating Satan, and a hostile

infidel.

إِنَّ الْمُؤْمِنَ مِنْ عِبَادِ اللَّهِ لَا يَحِيفُ عَلَى مَنْ يُبْغِضُ؛ وَلَا يَأْتُمُ فِيمَنْ يُحِبُّ؛ وَلَا يُضِيعُ مَا اسْتُودِعَ؛ وَلَا يَحْسُدُ وَلَا يَطْعَنُ وَلَا يَلْعَنُ؛ وَيَعْتَرِفُ بِالْحَقِّ وَإِنْ لَمْ يُشْهَدْ عَلَيْهِ؛ وَلَا يَتَنَابَزُ بِالْأَلْقَابِ؛ فِي الصَّلَاةِ مُتَخَشِّعًا؛ إِلَى الزَّكَاةِ مُسْرِعًا؛ فِي الزَّلَازِلِ وَقُورًا؛ فِي الرِّخَاءِ شَكُورًا؛ قَانِعًا بِالَّذِي لَهُ؛ لَا يَدْعِي مَا لَيْسَ لَهُ؛ وَلَا يَغْلِبُهُ الشَّحُّ عَنْ مَعْرُوفٍ يُرِيدُهُ، يُخَالِطُ النَّاسَ كَيْ يَعْلَمَ، وَيُنَاطِقُ النَّاسَ كَيْ يَفْهَمَ، وَإِنْ ظَلِمَ وَبُغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ الرَّحْمَنُ هُوَ الَّذِي يَنْتَصِرُ لَهُ.

A believer is a servant of God who doesn't oppress his enemies nor does he commit sins for the sake of his friends, who keeps trusts intact and refrains from jealousy, sarcasm and cursing others, who tells the truth though not called to bear witness and calls not people with bad names, who observes humility in prayers, hastes in paying his due alms, keeps patient in calamities and thanks (God) in affluence, who is content with what he has and claims not what he doesn't, who doesn't stop doing good deeds due to misery, who keeps company with people to learn and talks to them something to earn, and who forebears oppression and tyranny, awaiting the Merciful God to give him victory.

الْمُؤْمِنُ بِخَيْرٍ عَلَى كُلِّ حَالٍ، يَنْزِعُ نَفْسَهُ مِنْ بَيْنِ جَنْبَيْهِ؛ وَهُوَ يَحْمَدُ اللَّهَ.

A believer is in a good state all the time; even when he is on the verge of death, he praises God.

مِثْلُ الْمُؤْمِنِ مِثْلُ سَبِيكَةِ الذَّهَبِ، إِنْ نُفِخَتْ عَلَيْهَا احْمَرَّتْ؛ وَإِنْ وُزِنَتْ لَمْ تَنْقُصْ.

A believer is like unto a bar of gold, getting reddened when breathed upon and losing nothing when weighed.

مِثْلُ الْمُؤْمِنِ مِثْلُ النَّخْلَةِ، مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ.

A believer is like unto a date palm; whatever you take from it will be to your benefit.

مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْعِطَّارِ إِنْ جَالَسْتَهُ نَفَعَكَ، وَإِنْ مَشَيْتَهُ نَفَعَكَ، وَإِنْ شَارَكَتَهُ نَفَعَكَ.

A believer is like unto a perfumer who will benefit you, should you keep company with him, or move along with him, or be a partner to him.

مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْمِنْخَلَةِ لَا تَأْكُلُ إِلَّا طَيِّبًا، وَلَا تَضَعُ إِلَّا طَيِّبًا.

A believer is like unto a sieve, receiving nothing but clean and passing nothing but pure.

مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ؛ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَتْهَا، فَإِذَا سَكَتَتْ اِعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ يُكْفَأُ بِالْبَلَاءِ. وَمَثَلُ الْفَاجِرِ كَالْأُرْزَةِ صَمَاءً مُعْتَدِلَةً حَتَّى يَقْصِمَهَا اللَّهُ تَعَالَى إِذَا شَاءَ.

A believer is like unto a stalk bending to all sides by winds but staying calm and static when winds vanish. Blights make a believer bend in same manner. The wicked (on the contrary) is like unto a spruce- fir standing firm and straight till the Exalted God destroys it should He wish.

مَثَلُ الْمُؤْمِنِ مَثَلُ السُّنْبَلَةِ يُحَرِّكُهَا الرِّيحُ فَتَقُومُ مَرَّةً وَتَقَعُ أُخْرَى. وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأُرْزَةِ لَا تَزَالُ قَائِمَةً حَتَّى تَنْقَعِرَ.

A believer is like unto a stalk shaken by wind, standing and collapsing alternatively, and an unbeliever is like unto a pine standing all the time against the wind to be finally uprooted.

مَثَلُ الْمُؤْمِنِ كَالْبَيْتِ الْخَرِبِ فِي الظَّاهِرِ، فَإِذَا دَخَلْتَهُ وَجَدْتَهُ مُوْنِقًا. وَمَثَلُ الْفَاجِرِ كَمَثَلِ الْقَبْرِ الْمُشْرِفِ الْمَجْصَصِ يُعْجِبُ مَنْ رَأَاهُ؛ وَجَوْفُهُ مُمْتَلِئٌ نِتْنًا.

A believer is like unto an apparently ruined house, being neat and beautiful inside, and a wicked person is like unto a domed elevated tomb making visitors excited but being inwardly filled with infection.

المُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ بَعْضِ مَلَائِكَتِهِ.

A believer is more favorite to God than some of His angels.

أَعْظَمُ النَّاسِ هَمًّا الْمُؤْمِنُ؛ يَهْتَمُّ بِأَمْرِ دُنْيَاهُ وَأَمْرِ آخِرَتِهِ.

A believer is more worried about the affairs of this and the next worlds than others.

المُؤْمِنُ غَرٌّ كَرِيمٌ؛ وَالْفَاجِرُ خَبٌّ لَيْئِمٌ.

A believer is noble and generous, and an evildoer is ignoble and deceitful.

المُؤْمِنُ يَسِيرُ الْمَوْنَةَ.

A believer is satisfied with little.

المُؤْمِنُ كَيْسٌ فَطِنٌ حَذِرٌ.

A believer is shrewd, careful and cautious.

المُؤْمِنُ هَيِّنٌ لَيِّنٌ حَتَّى تَخَالَهُ مِنَ اللَّيْنِ أَحْمَقٌ.

A believer is so lenient and gentle that one might call him stupid.

المُؤْمِنُ أَخُو الْمُؤْمِنِ لَا يَدْعُ نَصِيحَتَهُ عَلَى كُلِّ حَالٍ.

A believer is the brother of another believer and never connives at wishing him good.

الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ وَدِمَائِهِمْ.

A believer is the one whom people consider honest as to their lives, wealth and blood.

الْمُؤْمِنُ مَنْفَعَةٌ، إِنْ مَاشَيْتَهُ نَفَعَكَ، وَإِنْ شَاوَرْتَهُ نَفَعَكَ، وَإِنْ شَارَكَتَهُ نَفَعَكَ، وَكُلُّ شَيْءٍ مِنْ أَمْرِهِ مَنْفَعَةٌ.

A believer is the source of benefit. He will avail you, should you keep his company, counsel with him and become his partner. He is the cause of benefit in all affairs.

الْمُؤْمِنُ يُغَارُ، وَاللَّهُ أَشَدُّ غَيْرًا.

A believer is zealous, but God is more zealous than him.

الْمُؤْمِنُ يَأْلَفُ؛ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ.

A believer makes friends (with people), and there is no good in the one who does not make friends and is not subject of friendship.

لَا يَشْبَعُ الْمُؤْمِنُ دُونَ جَارِهِ.

A believer must not feel satiated, with his neighbor being hungry.

مَثَلُ الْمُؤْمِنِ وَالْإِيمَانِ كَمَثَلِ الْفَرَسِ يَجُولُ فِي أُخِيَّتِهِ، ثُمَّ يَرْجِعُ فِي أُخِيَّتِهِ.

A believer to (his) faith is like unto a horse to its stable around which it moves about (for a while) and then returns to it.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا.

A believer to a believer is like unto a building a part of which fortifies another.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا.

A believer to a believer is like unto a firm building, parts of which fortifying one another.

الْمُؤْمِنُ مِنْ أَهْلِ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ؛ يَأْلَمُ الْمُؤْمِنُ لِأَهْلِ الْإِيمَانِ كَمَا يَأْلَمُ الْجَسَدُ لِمَا فِي الرَّأْسِ.

A believer to other believers is like head to the body, suffering from their pains just as head suffers from the pains of the body.

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ، أَفْضَلُ مِنَ الْمُؤْمِنِ الَّذِي لَا يُخَالِطُ النَّاسَ، وَلَا يَصْبِرُ عَلَى أَذَاهُمْ.

A believer who associates with people and patiently tolerates their harms is better than the believer who does not do so.

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ.

A believer will not be bitten twice from the same hole.

لَا يَفْتِكُ مُؤْمِنٌ.

A believer will not kill anybody in ambush warfare.

الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ.

A believer will reside under the shade of his alms in the Day of Judgment.

مَا يُصِيبُ الْمُؤْمِنَ وَصَبٌّ وَلَا نَصَبٌ وَلَا سَقَمٌ وَلَا أَذَى وَلَا حُزْنٌ إِلَّا كَفَّرَ اللَّهُ بِهِ
مِنْ خَطَايَاهُ.

A believer won't be exposed to any suffering, hardship, disease, harm and sorrow, unless God ignores some of his sins (in lieu of them).

مَا شَبَّهَتْ خُرُوجَ الْمُؤْمِنِ مِنَ الدُّنْيَا إِلَّا مِثْلُ خُرُوجِ الصَّبِيِّ مِنْ بَطْنِ أُمِّهِ مِنْ ذَلِكَ
الْغَمِّ وَالظُّلْمَةِ إِلَى رَوْحِ الدُّنْيَا.

A believer's departure from this (secular) world is like unto an infant's deliverance from his mother's womb, leaving darkness and distress towards the world's ease and expansion.

شَرَفُ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ، وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.

A believer's dignity lies in standing up to prayer at nights, and his greatness lies in needlessness from people.

رُؤْيَا الْمُؤْمِنِ كَلَامٌ يُكَلِّمُ بِهِ الْعَبْدُ رَبَّهُ فِي الْمَنَامِ.

A believer's dream is a servant's talk to his Lord in sleep.

رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءً مِنَ النَّبُوَّةِ.

A believer's dream is one among the forty- six units of prophethood.

رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءً مِنَ النَّبُوَّةِ، وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدِّثْ

A believer's dream is one among the forty units comprising prophethood. It is tied to the leg of a bird as long as not revealed, but it will fall down if

بِهَا. فَإِذَا تَحَدَّثَ بِهَذَا سَقَطَتْ وَلَا تُحَدِّثُ بِهَا إِلَّا لَبِيبًا أَوْ حَبِيبًا.

the reverse occurs. Thus, reveal not your dreams to anybody save the wise or intimate friends.

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ، وَعَمَلُ الْمُنَافِقِ خَيْرٌ مِنْ نِيَّتِهِ، وَكُلُّهُمْ يَعْمَلُ عَلَى نِيَّتِهِ،
فَإِذَا عَمِلَ الْمُؤْمِنُ عَمَلًا نَارَ فِي قَلْبِهِ نُورٌ.

A believer's intention is better than his deed, while a hypocrite's deed is better than his intention, and everybody acts upon his own intention. When a believer does an action, a (sort of) light passes through his heart.

نِيَّةُ الْمُؤْمِنِ أَبْلَغُ مِنْ عَمَلِهِ.

A believer's intention is more significant than his deeds.

عِدَّةُ الْمُؤْمِنِ كَأَخْذٍ بِالْيَدِ

A believer's promise is a binding commitment.

عِدَّةُ الْمُؤْمِنِ دَيْنٌ، وَعِدَّةُ الْمُؤْمِنِ كَأَخْذٍ بِالْيَدِ.

A believer's promise is a debt, and a binding commitment.

وَأَيُّ الْمُؤْمِنِ حَقٌّ وَاجِبٌ.

A believer's promise is a must (he shouldn't miss).

وَصَنْبُ الْمُؤْمِنِ كَفَّارَةُ الْخَطَايَا.

A believer's sickness is the atonement of his sins.

لِلْمُتَكَلِّفِ ثَلَاثُ عِلَامَاتٍ: يَتَمَلَّقُ إِذَا حَضَرَ، وَيَغْتَابُ إِذَا غَابَ، وَيَشْمَتُ بِالْمُصِيبَةِ.

A boaster has three traits: flattering in (people's) presence, backbiting in (people's) absence, and clapping in people's calamities.

لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ بِالْمَعْرُوفِ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ.

A bondservant should be fed and dressed properly and be not burdened with intolerable tasks.

الْوَلَدُ ثَمَرَةُ الْقَلْبِ؛ وَأَنَّهُ مَجْبَنَةٌ مَبْخَلَةٌ مَحْزَنَةٌ.

A child is the fruit of one's heart, and thereby the source of fear, miserliness and grief.

الْمُسْتَشَارُ مُؤْتَمَنٌ فَإِنْ شَاءَ أَشَارَ وَإِنْ شَاءَ سَكَتَ؛ فَإِنْ أَشَارَ فَلْيُشِرْ بِمَا لَوْ نَزَلَ بِهِ فَعَلَهُ.

A counselor is people's trust. He is allowed to give a counsel or keep silent, but if he gives a counsel, it should be such that he himself would follow, were he to take a counsel.

الْمُسْتَشَارُ مُؤْتَمَنٌ إِنْ شَاءَ أَشَارَ، وَإِنْ شَاءَ لَمْ يُشِرْ.

A counselor is people's trust. He is allowed to give a counsel or keep silent.

دَعْوَةٌ فِي السِّرِّ تَعْدِلُ سَبْعِينَ دَعْوَةً فِي الْعَلَانِيَةِ.

A covert prayer equals seventy overt ones.

التَّاجِرُ الْجَبَانُ مَحْرُومٌ؛ وَالتَّاجِرُ الْجَسُورُ مَرْزُوقٌ.

A coward trader a loser remains, but a courageous one gains.

صَاحِبُ الدَّيْنِ مَغْلُولٌ فِي قَبْرِهِ لَا يَفْكُهُ إِلَّا قَضَاءُ دَيْنِهِ.

A creditor will be in chains in his grave, and nothing can make him free but paying his debts.

مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ؛ أُلْجِمَ بِلِجَامٍ مِنْ نَارٍ.

A curb of fire will be put on the mouth of whoever conceals his knowledge when asked to offer it.

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يُكَذِّبُ فِيهِ الصَّادِقُ، وَيُصَدِّقُ فِيهِ الْكَاذِبُ، وَيُخَوِّنُ فِيهِ الْأَمِينُ، وَيُؤْتِمَنُ الْخَائِنُ، وَيَشْهَدُ الْمَرْءُ وَلَمْ يُسْتَشْهَدْ، وَيَحْلِفُ وَإِنْ لَمْ يُسْتَحْلَفْ، وَيَكُونُ أَسْعَدُ النَّاسِ بِالدُّنْيَا لُكْعُ بَنٍ لُكْعَ، لَا يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ.

A day will come to pass when people would belie the truthful and approve of the liars and would regard the honest treacherous and the treacherous honest, when men will bear witness without being required and will swear without being asked to, and when the most fortunate people would be ignoble, sons of the ignoble, who would be bereft of the belief in God and His prophet.

دَرَهُمْ رَبًّا يَأْكُلُهُ الرَّجُلُ وَهُوَ يَعْلَمُ

أَشَدُّ عِنْدَ اللَّهِ مِنْ سِتَّةٍ وَثَلَاثِينَ زَنِيَّةً.

A Derham earned in usury is worse for a man in the sight of God than committing adultery thirty six times.

الصَّائِمُ فِي عِبَادَةٍ مِنْ حِينَ يُصْبِحُ إِلَى أَنْ يُمْسِيَ مَا لَمْ يَغْتَبْ؛ فَإِذَا اغْتَابَ خَرَقَ صَوْمَهُ.

A fast person will be worshipping God from early morning till night, if he does not backbite people, but his fast will be ruined as soon as he begins to do so.

الصَّائِمُ لَا تَرُدُّ دَعْوَتُهُ

A fast person's praying will surely be granted.

صَمْتُ الصَّائِمِ تَسْبِيحٌ؛ وَنَوْمُهُ عِبَادَةٌ؛ وَدُعَاؤُهُ مُسْتَجَابٌ؛ وَعَمَلُهُ مُضَاعَفٌ.

A fast person's silence is praising God, his sleep is an act of worship, his praying is granted, and his deeds are (rewarded) twice.

نَوْمُ الصَّائِمِ عِبَادَةٌ، وَصَمْتُهُ تَسْبِيحٌ، وَعَمَلُهُ مُضَاعَفٌ، وَدُعَاؤُهُ مُسْتَجَابٌ؛ وَذَنْبُهُ مَغْفُورٌ.

A fast person's sleep is an act of worship, his silence is praising God, his deeds are (rewarded) twice, his prayers are granted, and his sins are forgiven.

دُعَاءُ الْوَالِدِ لِوَلَدِهِ كَدُعَاءِ النَّبِيِّ لِأُمَّتِهِ.

A father's praying for his child is like unto a prophet's for his nation.

إِمْرَأَةٌ وَلَوْ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ امْرَأَةٍ حَسَنَاءَ لَا تَلِدُ إِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ يَوْمَ

الْقِيَامَةُ.

A fertile woman is more favorite to the Exalted God than a (barren) beautiful one. Verily, I will pride myself on the multitude of my nation in the Day of Judgement.

طَعَامُ السَّخِيِّ دَوَاءٌ؛ وَطَعَامُ الشَّحِيحِ دَاءٌ.

A generous man's food is cure, and a miser's is disease for sure.

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى؛ وَأَبْدَأْ بِمَنْ تَعُولُ.

A giving hand is better than a receiving hand, and start charity at home.

مَثَلُ الْجَلِيسِ الصَّالِحِ مَثَلُ الدَّارِي إِنْ لَمْ يَجِدْكَ مِنْ عَطْرِهِ عَلَّقَكَ مِنْ رِيحِهِ، وَمَثَلُ الْجَلِيسِ السُّوءِ مَثَلُ صَاحِبِ الْكَيْرِ إِنْ لَمْ يُحْرِقْكَ مِنْ شَرَارِ نَارِهِ عَلَّقَكَ مِنْ نَتْنِهِ.

A good companion is like unto a perfume- seller who might spare you any perfume, but the pleasant fragrance of his perfumes you (can surely) smell, and a bad companion is like unto a blacksmith whose flame of fire you might be able to escape but you surely suffer the bad smell of his working place.

مَنْ رَفَعَ حَجَرًا عَنِ الطَّرِيقِ كُتِبَتْ لَهُ حَسَنَةٌ.

A good deed is recorded for whoever removes a stone from people's path.

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

A group of my people will always stick to truth for God's decree to be issued.

إِنَّ أَنْاسًا مِنَ الْجَنَّةِ يَطَّلِعُونَ إِلَى أَنْاسٍ مِنْ أَهْلِ النَّارِ فَيَقُولُونَ: بِمِ دَخَلْتُمُ النَّارَ

فَوَاللَّهِ مَا دَخَلْنَا الْجَنَّةَ إِلَّا بِمَا تَعَلَّمْنَا مِنْكُمْ. فَيَقُولُونَ: إِنَّا كُنَّا نَقُولُ وَلَا نَفْعَلُ.

A group of the people of Paradise will get worried about some of the people of Hell, and will (therefore) inquire: “Why are you in Hell? By God, we did not enter Paradise save through what we learned from you”. The Hell-bound reply: “We did not practice what we preached.”

لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ وَمَا فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ..

A group of you will always resort to begging till they (finally) meet God, with no flesh in their faces.

الضَّيْفُ يَأْتِي بِرِزْقِهِ وَيَرْتَحِلُ بِذُنُوبِ الْقَوْمِ، يُمَحِّصُ عَنْهُمْ ذُنُوبَهُمْ

A guest carries his own sustenance, removes the host's sins and causes them to vanish.

الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا زَادَ فَهُوَ صَدَقَةٌ، وَعَلَى الضَّيْفِ أَنْ يَتَحَوَّلَ بَعْدَ ثَلَاثَةِ أَيَّامٍ

A guest is a guest for three days; the more he stays, will he be under charity (to the poor); and thus, a guest should leave his host's home after three days.

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلُهُ، وَاللَّهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ.

A guide to goodness is like unto its doer, and God loves `helping the poor`.

قَلْبٌ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحِكْمَةِ كَبَيْتٍ خَرِبَ فَتَعَلَّمُوا وَعَلِّمُوا وَتَفَقَّهُوا، وَلَا تَمُوتُوا جُهَالًا؛ فَإِنَّ اللَّهَ لَا يَعْذِرُ عَلَى الْجَهْلِ.

A heart with no sign of wisdom is like unto a ruined house. So, learn and teach, meditate deeply, and try not to die in ignorance, for God will not pardon (people for ignorance).

بَيْتٌ لَا صِبْيَانَ فِيهِ لَا بَرَكَهَ فِيهِ.

A house wherein children (we) miss, is bereft of bliss.

الْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ يُتْرَى لِأَهْلِ السَّمَاءِ كَمَا تُتْرَى النُّجُومُ لِأَهْلِ الْأَرْضِ.

A house wherein they recite the Quran is as (bright) to the dwellers of the heavens as are the stars to the dwellers of the earth.

خَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ حُسْنُ سَمْتٍ وَفِقَّةٌ فِي الدِّينِ.

A hypocrite is devoid of two traits: reputation and deep knowledge of religion.

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ؛ وَإِذَا وَعَدَ أَخْلَفَ؛ وَإِذَا اتُّمِنَ خَانَ.

A hypocrite is known by three characteristics: he tells lie, breaks his (her) promise and commits treachery in trusts.

مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْحَاوِرَةِ بَيْنَ الْغَنَمَيْنِ.

A hypocrite is like unto a goat, wandering between two flocks (of sheep).

ثَلَاثَةٌ لَا يَسْتَخِفُّ بِحَقِّهِمْ إِلَّا مُنَافِقٌ: ذُو الشَّيْبَةِ فِي الْإِسْلَامِ؛ وَذُو الْعِلْمِ؛ وَإِمَامٌ مُقْسِطٌ.

A hypocrite is the one who humiliates the learned, just leaders and those who have grown old in their struggles for the cause of Islam.

الْمُنَافِقُ يَمْلِكُ عَيْنِيهِ يَبْكِي كَمَا يَشَاءُ.

A hypocrite rules over his own eyes, shedding tears as he wishes.

لَسَفَرَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ خَمْسِينَ حَجَّةً.

A journey for the sake of God is superior to making fifty pilgrimages to Mecca.

السُّلْطَانُ الْعَادِلُ الْمُتَوَاضِعُ ظِلُّ اللَّهِ وَرُمَحُهُ فِي الْأَرْضِ؛ يُرْفَعُ لَهُ عَمَلُ سَبْعِينَ صَدِيقًا.

A just and humble leader is God's shade and blade on the earth, for whom the rewards of seventy sincere ones will be saved.

مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ؛ وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ؛ وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ؛ فَهُوَ مِمَّنْ كَمُلَتْ مُرُوَّتُهُ، وَظَهَرَتْ عَدَالَتُهُ، وَوَجِبَتْ أُخُوَّتُهُ، وَحُرِمَتْ غِيْبَتُهُ.

A just and most magnanimous man who must be observed in brotherhood and must not be backbitten, is the one who treats people with justice, speaks to them in truth and does not break his promises.

السُّلْطَانُ الْعَادِلُ ظِلُّ اللَّهِ فِي الْأَرْضِ، يَأْوِي إِلَيْهِ الضَّعِيفُ، وَبِهِ يُنْتَصَرُ الْمَظْلُومُ.

A just leader is God's shade on the earth, to whom resort the weak, and whose assistance the oppressed seek.

السُّلْطَانُ الْعَادِلُ ظِلُّ اللَّهِ فِي الْأَرْضِ؛ فَمَنْ أَكْرَمَهُ أَكْرَمَهُ اللَّهُ؛ وَمَنْ أَهَانَهُ أَهَانَهُ اللَّهُ.

A just leader is God's shade on the earth. Whoever keeps him in honor will be kept in honor by God, and whoever disrespects him will be disrespected by Him.

السُّلْطَانُ الْعَادِلُ ظِلُّ اللَّهِ فِي الْأَرْضِ، فَإِذَا دَخَلَ أَحَدُكُمْ بَلَدًا لَيْسَ بِهِ سُلْطَانٌ
عَادِلٌ فَلَا يُقِيمَنَّ بِهِ.

A just leader is God's shade on the earth; and so, when one of you arrives at a place wherein there is no such leader, he should avoid staying there.

نَوْمُ الْعَالِمِ أَفْضَلُ مِنْ عِبَادَةِ الْعَابِدِ.

A learned man's sleep is better than the prayer of a devout.

قَلِيلُ الْعَمَلِ يَنْفَعُ مَعَ الْعِلْمِ، وَكَثِيرُ الْعَمَلِ لَا يَنْفَعُ مَعَ الْجَهْلِ.

A little bit of action accompanied by knowledge is useful, and a lot of deeds followed by ignorance is of no use.

قَلِيلُ التَّوْفِيقِ خَيْرٌ مِنْ كَثِيرِ الْعَقْلِ، وَالْعَقْلُ فِي أَمْرِ الدُّنْيَا مَضَرَّةٌ، وَالْعَقْلُ فِي أَمْرِ
الدِّينِ مَسْرَّةٌ.

A little chance is better than much intellect. Intellect is the cause of loss in worldly and that of pleasure in otherworldly affairs.

حِفْظُ الْغُلَامِ الصَّغِيرِ كَالنَّقْشِ فِي الْحَجَرِ، وَحِفْظُ الرَّجُلِ بَعْدَ مَا يَكْبُرُ كَالْكِتَابِ
عَلَى الْمَاءِ.

A little child's memory is like unto a picture carved on stone, and an adult's is like unto something written on water.

قَلِيلُ الْفَقْهِ خَيْرٌ مِنْ كَثِيرِ الْعِبَادَةِ، وَكَفَى بِالْمَرْءِ فَقْهًا إِذَا عَبَدَ اللَّهَ. وَكَفَى بِالْمَرْءِ
جَهْلًا إِذَا أُعْجِبَ بِرَأْيِهِ. وَإِنَّمَا النَّاسُ رَجُلَانِ: مُؤْمِنٌ وَجَاهِلٌ، فَلَا تُؤْذِ الْمُؤْمِنَ، وَلَا

تُجَاوِرِ الْجَاهِلَ.

A Little knowledge is better than praying much. Worshipping God suffices to show one's knowledge and selfish judgment is enough to show his ignorance. People are two groups: the faithful and the ignorant. Do not annoy the former and do not be a company to the latter.

مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَالْهَى.

A little sufficient thing is better than a lot making one negligent.

مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَالْهَى.

A little, but sufficient, is better than much leading to vanity.

أَعْظَمُ النَّاسِ فِي الدُّنْيَا خَطَرًا مَنْ لَمْ يَجْعَلِ الدُّنْيَا عِنْدَهُ خَطَرًا.

A man gains more value when the world is less worthy in his view.

خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا، فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

A man of ancient times wore a fine garment and walked out proudly. God commanded the earth to take him, and he will thus be suspended in it till the Day of Judgement.

حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ إِلَّا أَنَّهُ كَانَ رَجُلًا مُوسِرًا؛ وَكَانَ يُخَالِطُ النَّاسَ؛ وَكَانَ يَأْمُرُ غُلَامَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ؛ تَجَاوَزُوا عَنْهُ.

A man of the past was called to account (after death). He had no good deeds in his record to present,

but an order to his agents to connive at the debts of the helpless, for he had been a rich tradesman (in the world). Thus, said the Great and Powerful God to His angels, “we have more rights for connivance than him. Ignore (his sins).”

زَارَ رَجُلٌ أَخًا لَهُ فِي قَرْيَةٍ فَأَرْصَدَ اللَّهُ لَهُ مَلَكًا عَلَى مَدْرَجَتِهِ، فَقَالَ: أَيْنَ تُرِيدُ؟
قَالَ: أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تَرُودُهَا؟ قَالَ: لَا إِلَّا أَنِّي
أُحِبُّهُ فِي اللَّهِ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، إِنَّ اللَّهَ أَحَبُّكَ كَمَا أُحِبُّتَهُ.

A man set out on a journey to pay a visit to his brother (in faith). God sent an angel to him on the way, asking, “Where are you going?” The man replied, “to see my brother somewhere”. The angel asked: “Is there any blessing you wish to expand for him?” “No, I only love him for God’s sake”. The man answered. The angel said: “I’m God’s messenger to you. God loves you as you love him”.

إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ وَهُوَ يَخْضِبُ بِالسُّوَادِ فَلْيُعْلِمْهَا أَنَّهُ يَخْضِبُ.

A man who colors his hair black should let the woman whose hand he seeks in marriage know about that.

إِذَا كَانَتْ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ سَاقِطٌ.

A man who has two wives and treats them not in a just manner, will arrive at the Resurrection in half (of his body).

لَا تَذْهَبُ حَبِيبَتَا عَبْدٍ فَيَصْبِرُ وَيَحْتَسِبُ إِلَّا دَخَلَ الْجَنَّةَ.

A man who loses his power of sight but keeps patient and is satisfied with the divine will, will surely be allowed to Paradise.

وَلَدُ الرَّجُلِ مِنْ كَسْبِهِ، مِنْ أَطْيَبِ كَسْبِهِ؛ فَكُلُّوا مِنْ أَمْوَالِهِمْ.

A man's son is among his earnings, the best of his earnings. So, eat from your sons' wealth.

صَلَاةُ الرَّجُلِ تَطَوُّعًا حَيْثُ لَا يَرَاهُ النَّاسُ تَعْدِلُ صَلَاتُهُ عَلَى أَعْيُنِ النَّاسِ خَمْسًا وَعِشْرِينَ.

A man's prayer said willingly, out of people's sight, is twenty five times as much the prayer he says in people's presence.

لِلْمَمْلُوكِ عَلَى سَيِّدِهِ ثَلَاثُ خِصَالٍ: لَا يَعْجَلُهُ عَنْ صَلَاتِهِ، وَلَا يُقِيمُهُ عَنْ طَعَامِهِ، وَيُشْبِعُهُ كُلَّ الْإِشْبَاعِ.

A master is not allowed to do the following to his bondservant: making him haste in setting prayers, stopping him in eating, and leaving him satiated.

أَقَلُّ النَّاسِ لَذَّةَ الْحَسُودِ.

A miser has the least peace of mind.

الْبَخِيلُ مَنْ ذَكَرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ.

A miser is he to whom they remember me, but hesitates to greet me.

مَطْلُ الْغَنِيِّ ظُلْمٌ.

A moment of delay on the part of rich (to help the poor) is cruelty.

لِلْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ، وَيَعُودُهُ إِذَا مَرَضَ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ.

A Muslim has five duties towards another Muslim: greeting him, accepting his call, paying him a visit in sickness, participating in his funeral procession, and wishing for him what he wishes for himself.

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ قَوِيٍّ.

A Muslim is not allowed to terrify another Muslim.

السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ أَوْ كَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ،
فَإِذَا أُمرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ.

A Muslim is rightful to see and act upon what he likes or dislikes as long as he is not required to commit sins; if so, he is no more allowed to.

الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يُظْلَمُهُ وَلَا يُسَلِّمُهُ.

A Muslim is the brother of another Muslim; and so, he should not oppress him, nor should he surrender him (to enemies).

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا
اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا
مَاتَ فَاتَّبِعْهُ.

A Muslim should observe the following six in respect to his Muslim brother: greeting him in meeting, accepting his invitation, providing him with advice when he asks one's counsel, wishing him good health when he sneezes, paying him a visit when he is sick, and attending his funeral procession when he dies.

صَدَقَةُ الْمَرْءِ الْمُسْلِمِ تَزِيدُ فِي الْعُمْرِ، وَتَمْنَعُ مِيتَةَ السُّوءِ، وَيَذْهَبُ اللَّهُ تَعَالَى بِهَا
الْفَخْرَ وَالْكَبْرَ.

A Muslim's charity prolongs his life, prevents him from bad deaths, and causes the Exalted God to save

him from overweening and vanity.

لِلْجَارِ حَقٌّ.

A neighbor has (specific) rights.

الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ؛ يُنْتَظَرُ بِهَا، وَإِنْ كَانَ غَائِبًا، إِذَا كَانَ طَرِيقَهُمَا وَاحِدًا

A Neighbor has priority (to others) in buying his neighbor's house. Being absent, he should be awaited for, if moving in the same line as the seller.

حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ دَمِهِ.

A neighbor's respect is as significant to his neighbor as his blood.

مَثَلُ الْمَرْأَةِ الصَّالِحَةِ فِي النِّسَاءِ كَمَثَلِ الْغُرَابِ الْأَعْمَمِ الَّذِي إِحْدَى رِجْلَيْهِ
بَيَضَاءُ

A pious woman among other women is like unto a raven marked with a white leg.

هَدِيَّةُ اللَّهِ إِلَى الْمُؤْمِنِ السَّائِلِ عَلَى بَابِهِ

A poor at the door of the pious is God's gift for him.

الْعِدَّةُ دَيْنٌ، وَيَلِّ لِمَنْ وَعَدَ ثُمَّ أَخْلَفَ! وَيَلِّ لِمَنْ وَعَدَ ثُمَّ أَخْلَفَ! وَيَلِّ لِمَنْ وَعَدَ ثُمَّ
أَخْلَفَ

A promise is a debt. Woe is him who breaks his promise! Woe is him who breaks his promise! Woe is him who breaks his promise!

خَرَجَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ بِالنَّاسِ يَسْتَسْقُونَ اللَّهَ تَعَالَى، فَإِذَا هُوَ بَنَمَلَةٌ رَافِعَةً بَعْضَ قَوَائِمِهَا إِلَى السَّمَاءِ. فَقَالَ: ارْجِعُوا فَقَدْ اسْتُجِيبَ لَكُمْ مِنْ أَجْلِ هَذِهِ النَّمْلَةِ.

A prophet went out with his people to pray to God for rain. He saw an ant raising its leg to the sky, and so he said to the people: "Return to your homes for, God accepted your prayers for the sake of this ant".

غُفِرَ لَامْرَأَةٍ مُؤَمِّسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَأَوْتَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغُفِرَ لَهَا بِذَلِكَ.

A prostitute was passing by a well where she saw a dog at the point of death from thirst. She tied her skirt to her shoe, fetched water from the well and quenched the dog's thirst, and was thus forgiven (by God.)

النَّاجِشُ أَكِلُ رَبًّا مَلْعُونٌ.

A quack vender is just as a usurer accursed.

مَسْأَلَةُ الْغَنِيِّ شَيْنٌ فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ.

A rich man's request (to people) will be a badge of shame on his face in the Day of Judgment.

مَسْأَلَةُ الْغَنِيِّ نَارٌ.

A rich man's request (to people) will lead him to Hell.

عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ خَيْرٌ مِنْ أَلْفِ عَابِدٍ.

A scholar who avails himself of his own knowledge is superior to a thousand simple worshipers (of God).

إِذَا عَلِمَ الْعَالِمُ فَلَمْ يَعْمَلْ كَانَ كَالْمِصْبَاحِ يُضِيئُ لِلنَّاسِ وَيُحْرِقُ نَفْسَهُ.

A scholar who does not act upon his knowledge is like unto a niche providing people with light but burning itself.

مَثَلُ الْعَالِمِ الَّذِي يَعْلَمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ، كَمَثَلِ السِّرَاجِ يُضِيئُ لِلنَّاسِ وَيُحْرِقُ نَفْسَهُ.

A scholar who teaches good to people but forgets himself is like unto a candle illuminating people but burning itself.

طَالِبُ الْعِلْمِ بَيْنَ الْجُهَالِ كَالْحَيِّ بَيْنَ الْأَمْوَاتِ.

A seeker of knowledge among the ignorant is like unto a living creature among the dead.

قَلَّةُ الْعِيَالِ أَحَدُ الْيَسَارِينِ.

A small family is one way to comfort.

مَنْ قَتَلَ عُصْفُورًا عَبَثًا جَاءَ يَوْمَ الْقِيَامَةِ وَلَهُ صُرَاخٌ عِنْدَ الْعَرْشِ يَقُولُ: رَبِّ سَلْ هَذَا فِيمَ قَتَلَنِي فِي غَيْرِ مَنفَعَةٍ؟

A sparrow killed in vain will come to stand before God's Throne in the Day of Judgment, shouting "O Lord! Ask this man (the killer) why he killed me for no gain?"

مَثَلُ الْمُؤْمِنِ الْقَوِيِّ مِثْلُ النَّخْلَةِ، وَمَثَلُ الْمُؤْمِنِ الضَّعِيفِ كَخَامَةِ الزَّرْعِ.

A strong believer is like unto a palm tree, and a weak one resembles a stalk.

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَوَّعَ مُسْلِمًا.

A supposedly postponed affair should not make you do it hurriedly, for the Great and the most Powerful God will not haste for man's hurry.

قَلْبٌ شَاكِرٌ وَلِسَانٌ ذَاكِرٌ وَزَوْجَةٌ صَالِحَةٌ تُعِينُكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينِكَ خَيْرٌ مَّا اكْتَنَزَ النَّاسُ.

A thankful heart, a mindful tongue, and a virtuous wife who helps man in worldly and otherworldly affairs, are better than whatever people might treasure.

سَيَأْتِي عَلَى النَّاسِ زَمَانٌ يُخَيَّرُ فِيهِ الرَّجُلُ بَيْنَ الْعَجْزِ وَالْفُجُورِ، فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَلْيَخْتَرْ الْعَجْزَ عَلَى الْفُجُورِ.

A time will come to pass when man has to choose between helplessness and debauchery. Those living at that time should prefer the former on the latter.

كَانَ عَلَى الطَّرِيقِ غُصْنٌ شَجَرَةٍ يُؤْذِي النَّاسَ فَأَمَاطَهَا رَجُلٌ فَأُدْخِلَ الْجَنَّةَ.

A tree branch had blocked people's way and hurt them. Somebody pulled it aside and was thus allowed to Paradise.

التَّاجِرُ الْأَمِينُ الصَّدُوقُ الْمُسْلِمُ مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

A truthful, trustworthy trader will keep company with martyrs in the Day of Judgement.

التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ.

A truthful, trustworthy trader will keep company with the prophets, the truthful and martyrs (in the Day of

Judgement).

شَارِبُ الْخَمْرِ كَعَابِدٍ وَثْنٍ

A wine drinker is like unto an idol worshipper.

لِلْمَرْأَةِ سِتْرَانِ: الْقَبْرُ وَالزَّوْجُ.

A woman has two veils: the marriage bond and the grave.

مَثَلُ الْمَرْأَةِ كَالضِّلْعِ، إِنْ أَرَدْتَ أَنْ تُقِيمَهُ كَسَرْتَهُ؛ وَإِنْ اسْتَمْتَعْتَ بِهِ اسْتَمْتَعْتَ بِهِ وَفِيهِ أَوْدٌ.

A woman is like unto a (tender) rib. If you intend to straighten it, it will break, and if you intend to avail yourself of it, it will offer you the chance, though bent.

لَيْسَ لِلْمَرْأَةِ أَنْ تَنْتَهَكَ شَيْئًا مِنْ مَالِهَا إِلَّا بِإِذْنِ زَوْجِهَا.

A woman is not allowed to give in charity anything of her husband's wealth without his permission.

دَخَلَتْ إِمْرَأَةٌ النَّارَ فِي هَرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعَمْهَا، وَلَمْ تَدْعَهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ.

A woman was doomed to Hell, for she had kept a cat in bonds without food to die from hunger.

مَثَلُ الرَّافِلَةِ فِي الزَّيْنَةِ مِنْ غَيْرِ أَهْلِهَا كَمَثَلِ ظُلْمَةِ يَوْمِ الْقِيَامَةِ لَا نُورَ لَهَا.

A woman who shows her beauty to the public is like unto the dark of the Day of Judgment, with no light.

صَلَاةُ الْمَرْأَةِ وَحْدَهَا تَفْضُلُ عَلَى صَلَاتِهَا فِي الْجَمْعِ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً.

A woman's private prayer is twenty five times as much the prayer she says in the presence of men.

مَا أَكْرَمَ شَابٌ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللَّهُ عِنْدَ سِنِّهِ مَنْ يُكْرِمُهُ

A young man who honors an oldster because of his old age, will be honored in old age by someone appointed by God to do so.

دَعُ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ.

Abandon hues and cries, myriad (unnecessary) questions and destruction of wealth.

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ.

Abandonment of prayer connects a servant of God to disbelief.

الْوُضُوءُ قَبْلَ الطَّعَامِ يَنْفِي الْفَقْرَ؛ وَبَعْدَهُ يَنْفِي اللَّمَمَ، وَيُصَحِّحُ الْبَصَرَ.

Ablution before eating makes poverty perish, and after eating removes obsession and strengthens eyesight.

الْوُضُوءُ شَطْرُ الْإِيمَانِ، وَالسَّوَاكُ شَطْرُ الْوُضُوءِ.

Ablution is half of faith, and tooth brushing is half of ablution.

حُقِّتِ الْجَنَّةُ بِالْمَكَارِهِ؛ وَحُقِّتِ النَّارُ بِالشَّهَوَاتِ.

Abominables lie on the way to Paradise, and passions pave the way to Hell.

إِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ؛ وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّكَ النَّاسُ.

Abstain from the (material) world, and beloved to God you will turn out to be, and connive at people's possessions and they'll come to love thee.

خَيْرُ دِينِكُمُ الْوَرَعُ.

Abstinence is the best feature of your faith (religion).

الزُّهْدُ فِي الدُّنْيَا يُرِيحُ الْقَلْبَ وَالْبَدَنَ، وَالرَّغْبَةُ فِيهَا تُتْعِبُ الْقَلْبَ وَالْبَدَنَ.

Abstinence refreshes one's body and soul, and worldliness makes them suffer.

الزُّهْدُ فِي الدُّنْيَا يُرِيحُ الْقَلْبَ وَالْبَدَنَ، وَالرَّغْبَةُ فِيهَا تُكْثِرُ الْهَمَّ وَالْحُزْنَ؛ وَالْبِطَانَةُ تُقْسِي الْقَلْبَ.

Abstinence refreshes one's body and soul, worldliness increases one's Sorrows, and debauchery hardens one's heart.

لَيْسَ الْبَيَانُ كَثْرَةَ الْكَلَامِ، وَلَكِنَّ الْخَوْضَ فِيمَا يُحِبُّ اللَّهُ وَرَسُولُهُ، وَلَيْسَ الْعِي عَنْ اللِّسَانِ، وَلَكِنْ قِلَّةُ الْمَعْرِفَةِ بِالْحَقِّ.

Abundant speech brings forth no eloquence; eloquence is meditation on what God and his Holy Prophet love. Neither is stammering a defect of tongue; stammering comes from deficient knowledge of Truth (God).

عَلَيْكَ بِأَوَّلِ السَّوْمِ؛ فَإِنَّ الرِّيحَ مَعَ السَّمَاحِ.

Accept the first offer in transactions, for profit follows leniency.

إِقْبَلِ الْحَقَّ مِمَّنْ أَتَاكَ بِهِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ؛ وَإِنْ كَانَ بَغِيضًا بَعِيدًا؛ وَارْذُدِ
الْبَاطِلَ عَلَى مَنْ جَاءَكَ بِهِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ؛ وَإِنْ كَانَ حَبِيبًا قَرِيبًا.

Accept truth from anybody (being him a child or and old man), even if he is an enemy or a stranger, and do not accept falsehood from anybody (being him a child or an old man), even if he is a friend or a companion.

إِسْتِثْمَامُ الْمَعْرُوفِ خَيْرٌ مِنْ إِبْتِدَائِهِ.

Accomplishing a good deed is better than beginning it, (indeed).

تَعَلَّمُوا الْعِلْمَ؛ وَتَعَلَّمُوا لِلْعِلْمِ السَّكِينَةَ وَالْوَقَارَ؛ وَتَوَاضَعُوا لِمَنْ تَعَلَّمُونَ مِنْهُ.

Acquire knowledge and through it, peace (of mind) and soberness gain, and to your teacher humble remain.

أَنْكِحُوا فَإِنِّي مُكَاثِرٌ بِكُمْ.

Act upon marriage as a tradition, for I feel proud of your great population.

الْأَعْمَالُ بِالنِّيَّةِ.

Actions depend on (are rewarded according to) intentions.

الْبَغَايَا اللَّاتِي يُنْكَحْنَ أَنْفُسُهُنَّ بِغَيْرِ بَيِّنَةٍ.

Adulterous are the women who marry in the absence of witnesses.

الزَّنا يُورِثُ الْفَقْرَ.

Adultery entails poverty.

تَنَاصَحُوا فِي الْعِلْمِ؛ وَلَا يَكْتُمُ بَعْضُكُمْ بَعْضًا؛ فَإِنَّ الْخِيَانَةَ فِي الْعِلْمِ أَشَدُّ مِنْ
الْخِيَانَةِ فِي الْمَالِ.

Advise each other in the acquisition of knowledge and do not spare your knowledge from one another,
for treachery in this respect is worse than treachery to wealth.

لَيَغْشَيْنَّ أُمَّتِي مِنْ بَعْدِي فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا
وَيُمْسِي كَافِرًا، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا قَلِيلٍ.

After me, my people will fall to seditions as dark as nights, when man will be a believer in the morning
and an unbeliever at night, when some people will barter their faith for unworthy wealth of the world.

مَا تُرِكَ بَعْدِي فِتْنَةٌ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ.

After my death, nothing will be more harmful than women for men.

الْأُمُورُ كُلُّهَا خَيْرُهَا وَشَرُّهَا مِنَ اللَّهِ.

All affairs, being good or evil, belong to God.

كُلُّ خِلَّةٍ يَطْبَعُ عَلَيْهَا الْمُؤْمِنُ إِلَّا الْخِيَانَةَ وَالْكَذِبَ.

All attributes are desirable for a believer, save treachery and telling lie.

كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ زَانِيَةٌ.

All eyes are adulterous, and an adulterous woman is she who odors herself and passes by a people.

كُلُّ قَرْضٍ صَدَقَةٌ.

All forms of loaning are (considered charity.)

كُلُّ الْكَذْبِ يُكْتَبُ عَلَى ابْنِ آدَمَ إِلَّا ثَلَاثٌ: الرَّجُلُ يَكْذِبُ فِي الْحَرْبِ؛ فَإِنَّ الْحَرْبَ خُدْعَةٌ، وَالرَّجُلُ يَكْذِبُ الْمَرْأَةَ فَيَرْضَاهَا، وَالرَّجُلُ يَكْذِبُ بَيْنَ اثْنَيْنِ لِيُصْلِحَ بَيْنَهُمَا.

All forms of lying are recorded in man's book of deeds, save the following: Telling lie in war for war is deceit, telling women a lie to please them, and telling two persons a lie to make them come to terms.

عَمَلُ الْبِرِّ كُلُّهُ نِصْفُ الْعِبَادَةِ، وَالدُّعَاءُ نِصْفٌ، فَإِذَا أَرَادَ اللَّهُ تَعَالَى بِعَبْدٍ خَيْرًا أَنْتَحَى قَلْبُهُ لِلدُّعَاءِ.

All good deeds make one half of worshipping (God) and praying makes the other half, and when the Exalted God wishes good for someone He will make his heart inclined towards praying.

كُلُّ صَاحِبِ عِلْمٍ غَرْتَانٌ إِلَى عِلْمٍ.

All holders of knowledge hunger for new knowledge.

كُلُّ ذِي مَالٍ أَحَقُّ بِمَالِهِ يَصْنَعُ بِهِ مَا يَشَاءُ.

All holders of wealth are more entitled (than others) to use it as they wish.

كُلُّ عِلْمٍ وَيَالُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَمِلَ بِهِ.

All kinds of knowledge will entail evil results in the Day of Judgement, save that which is put to practice.

كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمَجَاهِرِينَ، وَإِنَّ مِنَ الْجَهَارِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ تَعَالَى فَيَقُولُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ.

All my people will enjoy (God's) forgiveness, save the pretentious– those who (for instance) commit debauchery at night, which the Exalted God conceals from people, but reveal it themselves at daytime despite God's concealment.

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

All of you are observers of and responsible for your subjects' rights.

الْخَلْقُ كُلُّهُمْ عِيَالُ اللَّهِ، فَأَحَبُّهُمْ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِيَالِهِ.

All people are (members of) God's household, but the dearest to Him are the most beneficial for their own family.

كُلُّ بَنِي آدَمَ حَسُودٌ وَلَا يَضُرُّ حَاسِدًا حَسَدُهُ مَا لَمْ يَتَكَلَّمْ بِاللِّسَانِ، أَوْ يَعْمَلَ بِالْيَدِ.

All sons of Adam are jealous, and a person's jealousy will not be harmful unless (s) he expresses it or puts it into action.

كُلُّ نَفْسٍ مِنْ بَنِي آدَمَ سَيِّدٌ؛ فَالرَّجُلُ سَيِّدُ أَهْلِهِ، وَالْمَرْأَةُ سَيِّدَةُ بَيْتِهَا.

All sons of Adam are kings– men ruling over their families and women over their houses.

كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابِينَ.

All sons of Adam are wrong doers, and the best among them are the penitent.

الْكَذِبُ كُلُّهُ إِثْمٌ إِلَّا مَا نَفَعَ بِهِ مُسْلِمٌ.

All sorts of lying are sins, save the one benefiting people.

جُعِلَتِ الذُّنُوبُ كُلُّهَا فِي بَيْتٍ؛ وَجُعِلَ مِفْتَاحُهَا فِي شُرْبِ الْخَمْرِ.

All vices are confined in a house, the key to which being drinking wine.

مَا خَالَطَتِ الصَّدَقَةُ مَالًا إِلَّا أَهْلَكَتَهُ.

Alms mixed with one's property will surely make it ruin.

الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ.

Alms-giving is a bridge to Islam.

أَفْضَلُ الْمُؤْمِنِينَ إِسْلَامًا مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ؛ وَأَفْضَلُ الْمُؤْمِنِينَ
إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

Among all believers, the best Muslim is the one from whose hand and tongue other Muslims feel at rest, and the most faithful one is the most good-tempered.

مِنْ حُسْنِ عِبَادَةِ الْمَرْءِ حُسْنُ ظَنِّهِ.

Among man's good prayers is to have a good opinion of God.

خَيْرُ النَّاسِ أَنْفَعُهُمُ لِلنَّاسِ.

Among people, the best is one who brings them utmost gain (and rest).

مِنْ أَفْضَلِ الْعَمَلِ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ؛ تَقْضِي عَنْهُ دَيْنًا؛ تَقْضِي لَهُ حَاجَةً؛ تُنْفِسُ لَهُ كُرْبَةً.

Among the best of all deeds is to gladden a believer by paying his debt, meeting his need and putting an end to his suffering.

ثَلَاثٌ مِنْ مَكَارِمِ الْأَخْلَاقِ فِي الدُّنْيَا وَالْآخِرَةِ: أَنْ تَعْفُو عَمَّنْ ظَلَمَكَ؛ وَتَصِلَ مَنْ قَطَعَكَ؛ وَتَحْلُمَ عَمَّنْ جَهِلَ عَلَيْكَ.

Among the great aspects of good-manneredness are the following three: forgiving those who treat you unjustly, joining those who cut relations with you, and tolerating those who insist in their ignorance against you.

خَمْسٌ مِنْ سُنَنِ الْمُرْسَلِينَ: الْحَيَاءُ، وَالْحِلْمُ، وَالْحِجَامَةُ، وَالسَّوَاكُ، وَالتَّعَطُّرُ.

Among the prophets' patterns of life are chastity, forbearance, brushing one's teeth and using perfume.

مِنْ أَسْوَأِ النَّاسِ مَنْ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

Among the worst people is the one who barter his spiritual world for people's material world.

خَيْرُ إِخْوَانِكُمْ مَنْ أَهْدَى إِلَيْكُمْ عُيُوبَكُمْ.

Among your brethren the best, your faults to you manifest.

أَلْهُوا وَالْعَبُّوا فَإِنِّي أَكْرَهُ أَنْ يُرَى فِي دِينِكُمْ غِلْظَةٌ.

Amuse yourselves with plays and recreations, for I dislike watching violence in your religion.

مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلِهِ.

An angel will pray the same for whoever prays for his brother in his absence.

حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ.

An elder brother has the same right on his younger brothers as a father's on his children.

الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

An emigrant to God is the one who avoids what He has forbidden.

الْفَاجِرُ الرَّاجِي لِرَحْمَةِ اللَّهِ تَعَالَى أَقْرَبُ مِنْهَا مِنَ الْعَابِدِ الْمُقْنِطِ.

An evildoer who has hope in the Exalted God's Mercy is closer to Him than a disappointed pious.

لَا يَنْبَغِي لِلصَّدِيقِ أَنْ يَكُونَ لَعَانًا.

An honest man should not be accustomed to cursing people.

مَا أَمْلَقَ تَاجِرٌ صَدُوقًا.

An honest merchant will not suffer poverty.

طَلَبُ الْعِلْمِ سَاعَةً خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ، وَطَلَبُ الْعِلْمِ يَوْمًا خَيْرٌ مِنْ صِيَامِ ثَلَاثَةِ أَشْهُرٍ.

An hour of seeking knowledge is better than praying one whole night, and a day of seeking knowledge is better than fasting three months.

لَقِيَامُ الرَّجُلِ فِي الصَّفِّ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ سَاعَةً أَفْضَلُ مِنْ عِبَادَةِ سِتِّينَ سَنَةً.

An hour of standing in the line of holy war (jihad) for the cause of God is better than sixty years of worshipping.

فِكْرَةُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سِتِّينَ سَنَةً.

An hour of thinking is better than sixty years of praying.

الْجَاهِلُ يَظْلِمُ مَنْ خَالَطَهُ وَيَعْتَدِي عَلَى مَنْ هُوَ دُونَهُ؛ وَيَتَطَاوَلُ عَلَى مَنْ هُوَ فَوْقَهُ؛ وَيَتَكَلَّمُ بِغَيْرِ تَمْيِيزٍ

An ignorant man oppresses his companions, is cruel to his subjects, shows vanity against great men and speaks foolishly.

الْمُتَعَبِّدُ بِغَيْرِ فِقْهِ كَالْحِمَارِ فِي الطَّاحُونِ.

An ignorant worshipper is like unto a millstone ass.

وَلَدُ الزَّيْنَا شَرُّ الثَّلَاثَةِ إِذَا عَمِلَ بِعَمَلِ أَبَوَيْهِ.

An illegitimate child is worse than his parents, should he commit adultery.

الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَحْلِفِ.

An oath depends on the intention of the oath-taker.

الشَّيْخُ شَابٌ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ.

An old man can feel young for loving two things: long life and abundant wealth.

الشَّيْخُ فِي أَهْلِهِ كَالنَّبِيِّ فِي أُمَّتِهِ.

An old man to his family is like unto a prophet to his people.

قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْنَتَيْنِ: حُبُّ الْعَيْشِ وَالْمَالِ.

An old man's heart is young for two things: love of life and love of wealth.

سَوْدَاءٌ وَلَوْ خَيْرٌ مِنْ حَسَنَاءَ لَا تَلِدُ، وَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ.

An ugly fertile woman is better than a beautiful barren one, for I take pride in your greater population in respect to other nations.

وَأَيُّ دَاءٍ أَدْوَى مِنَ الْبُخْلِ.

And what disease is worse than miserliness.

مَا تَشْهَدُ الْمَلَائِكَةُ مِنْ لَهْوَكُمْ إِلَّا الرَّهَانَ وَالنِّضَالَ.

Angels only make their presence in your wrestling and horse–riding games.

طَالِبُ الْعِلْمِ تَبْسُطُ لَهُ الْمَلَائِكَةُ أَجْنِحَتَهَا رِضًا بِمَا يَطْلُبُ.

Angels spread out their wings for the seekers of knowledge, for they are pleased with what they seek.

مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ الْمَلَائِكَةُ أَجْنِحَتَهَا رِضًا بِمَا يَصْنَعُ حَتَّى يَرْجِعَ.

Angels spread out their wings in satisfaction for whoever leaves his home in search of knowledge, until he returns.

الْغَضَبُ مِنَ الشَّيْطَانِ، وَالشَّيْطَانُ خُلِقَ مِنَ النَّارِ، وَالْمَاءُ يُطْفِئُ النَّارَ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَغْتَسِلْ.

Anger belongs to Satan, Satan was created from fire, and fire can be put out by water. Thus, when one of you gets angry, (s) (he should immerse in water).

أَمْرٌ بَيْنَ أَمْرَيْنِ؛ وَخَيْرُ الْأُمُورِ أَوْسَطُهَا.

Another preferable way is there besides going to extremes, i.e. being moderate in one's deeds.

رَدُّ جَوَابِ الْكِتَابِ حَقٌّ كَرَدِّ السَّلَامِ.

Answering letters is as much a must as greeting someone back.

الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ؛ إِلَّا صُلْحًا أَحَلَّ حَرَامًا أَوْ حَرَّمَ حَلَالًا.

Any compromise is permissible among Muslims, save one by which the lawful is made unlawful and vice

versa.

مَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الرِّبَا إِلَّا أُخْذُوا بِالسَّنَةِ، وَمَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الرِّشَاءُ إِلَّا أُخْذُوا بِالرُّعْبِ.

Any group of people among whom usury and bribery prevail will be respectively afflicted with famine and fear.

لَمْ تُؤْتُوا بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلَ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ.

Apart from sincerity (in faith), you are not endowed with anything like safety. So, ask God for it.

أَحْسِنُوا إِذَا وُلِّيْتُمْ؛ وَاعْفُوا عَمَّا مَلَكَتُمْ.

Appointed to a job, be kind to and forgive your subordinates.

أَحْسِنُوا جِوَارَ نِعَمِ اللَّهِ لَا تَنْفِرُوهَا؛ فَقَلَّمَا زَالَتْ عَنْ قَوْمٍ فَعَادَتْ إِلَيْهِمْ.

Appreciate God's blessings given to you, and let them not vanish, for a lost blessing will hardly be regained.

أَمَّا تَرْضَى إِحْدَاكُنَّ أَنَّهَا إِذَا كَانَتْ حَامِلًا مِنْ زَوْجِهَا وَهُوَ عَنْهَا رَاضٍ أَنْ لَهَا مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ فِي سَبِيلِ اللَّهِ؛ فَإِذَا وَضَعَتْ لَمْ يَخْرُجْ مِنْ لَبَنِهَا جُرْعَةٌ وَلَمْ يُمَصَّ مِنْ ثَدْيِهَا مَصَّةٌ إِلَّا كَانَ لَهَا بِكُلِّ جُرْعَةٍ وَبِكُلِّ مَصَّةٍ حَسَنَةٌ؛ فَإِنْ أَسْهَرَهَا لَيْلَةٌ كَانَ لَهَا مِثْلُ أَجْرِ سَبْعِينَ رَقَبَةً تُعْتَقُّهُمْ فِي سَبِيلِ اللَّهِ.

Aren't you (women) pleased that when one of you becomes pregnant of her husband and he is satisfied with her, she will be rewarded the reward of the one who keeps fast while struggling in the way of God, and when she gives birth to a child, she will be offered a reward for each drop of milk she produces and for each time her breast is sucked, and if she keeps awake one night to look after her child, she will be

given the reward of releasing seventy slaves for God's sake?

إِنَّ الرَّجُلَ لَا يَزَالُ فِي صِحَّةٍ رَأْيِهِ مَا نَصَحَ لِمُسْتَشِيرِهِ، فَإِذَا غَشَّ مُسْتَشِيرُهُ سَلَبَهُ
اللَّهُ تَعَالَى صِحَّةَ رَأْيِهِ.

As long as a man truly guides those who consult him he continues to enjoy correctness of opinion, but as soon as he starts deceiving them, the Exalted God will deprive him of this blessing.

أَطْلُبُوا الْفَضْلَ عِنْدَ الرَّحْمَاءِ مِنْ أُمَّتِي تَعِيشُوا فِي أَكْنَافِهِمْ وَلَا تَطْلُبُوهُ مِنَ الْقَاسِيَةِ
قُلُوبِهِمْ.

Ask for generosity from the Merciful among my people, not from the hardhearted, and live under the protection of the former.

سَلُّوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يُسَالَ، وَأَفْضَلَ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ.

Ask God (to give you) of His bounties, for he likes asking Him. The best act of worship is looking forward to deliverance (in hard times).

سَلُّوا اللَّهَ عِلْمًا نَافِعًا، وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ.

Ask God (to give you) useful knowledge, and take refuge with Him from useless knowledge.

سَلُّوا اللَّهَ كُلَّ شَيْءٍ حَتَّى الشَّيْءِ، فَإِنَّ اللَّهَ إِنْ لَمْ يُسِرَّهُ لَمْ يَتَسَّرَ.

Ask God for everything, even a shoelace; for should He not wish success, to nothing will you have access.

سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا

وَأُعْطِيَتْهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحَتْ.

Ask God for good health and cure of all illness here and in the Hereafter; for if you are granted these in this world and in the next, you will be prosperous.

سَلُّوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ.

Ask God for good health and forgiveness; for apart from certainty, no one has been bestowed anything better than prosperity.

اسْتَرْشِدُوا الْعَاقِلَ تَرْشِدُوا؛ وَلَا تَعْصُوهُ فَتَنْدَمُوا.

Ask guidance from the wise to find the straight path, and do not disobey them; otherwise, you will become remorseful.

اسْتَفْتِ نَفْسَكَ وَإِنْ أَفْتَاكَ الْمُفْتُونَ.

Ask your heart for what's false or true, and let others say whatever they want to.

الِاسْتِغْفَارُ مَمْحَاةٌ لِلذُّنُوبِ.

Asking forgiveness (from God) rubs off sins.

حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ.

Asking properly is one half of knowledge.

أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ مِنَ الْخَيْرِ وَالشَّرِّ.

Assign people their due status (value) of good and evil.

أُنْصِرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا؛ إِنْ يَكُ ظَالِمًا فَارُدُّهُ عَنْ ظُلْمِهِ؛ وَإِنْ يَكُ مَظْلُومًا فَانْصُرْهُ.

Assist your brother (in faith), being him an oppressor or oppressed; if the former, keep him away from oppression and if the latter, lend him a hand.

أَعِينُوا أَوْلَادَكُمْ عَلَى الْبِرِّ؛ مَنْ شَاءَ اسْتَخْرَجَ الْعُقُوقَ مِنْ وَلَدِهِ.

Assist your children in doing good, for everybody can save his children from being cursed if he so wishes.

تَقَبَّلُوا لِي بِسِتٍّ؛ أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ؛ وَإِذَا وَعَدَ فَلَا يُخْلِفْ؛ وَإِذَا اتُّمِّنَ فَلَا يَخُنْ؛ غَضُّوا أَبْصَارَكُمْ؛ وَكُفُّوا أَيْدِيَكُمْ وَاحْفَظُوا فُرُوجَكُمْ.

Assure me of six things, and I will ensure you of entering Paradise: avoidance of telling lie, avoidance of breaking your promise, keeping away from treachery to trusts, closing your eyes on the unlawful, controlling your hands and restraining your privy parts.

رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

Attending the Friday ritual prayer is obligatory for all mature people.

أَبْغُونِي الضُّعْفَاءَ فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضُعْفَائِكُمْ.

Attending the weak is paying attention to me, for your sustenance and its support (by God) is for the sake of them.

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ؛ وَصِحَّتَكَ قَبْلَ سُقْمِكَ؛ وَغِنَاكَ قَبْلَ فَقْرِكَ؛ وَفَرَاغَكَ قَبْلَ شُغْلِكَ؛ وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

Avail yourself of five things before five other things: youth before oldness, health before illness, wealth before need, convenience before inconvenience and life before death.

أَنْعِمِ عَلَى نَفْسِكَ كَمَا أَنْعَمَ اللَّهُ عَلَيْكَ.

Avail yourself of what God has made available for you.

كُفَّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ.

Avoid doing evil to people, for it is charity you give for yourself.

اجْتَنِبُوا الْخَمْرَ؛ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ.

Avoid drinking wine, for it is verily the key to all evils.

اتَّقُوا الْحَجَرَ الْحَرَامَ فِي الْبُنْيَانِ؛ فَإِنَّهُ أَسَاسُ الْخَرَابِ.

Avoid using (even one piece of) unlawfully- earned stone in (your) building, for the very stone causes its collapse.

تَرَكُ الدُّنْيَا أَمْرٌ مِنَ الصَّبْرِ، وَأَشَدُّ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

Avoidance of bidding to good results in disgrace here and Fire in the Hereafter.

إِنْتَظَارُ الْفَرَجِ بِالصَّبْرِ عِبَادَةٌ.

Awaiting betterment (in life), is servitude to God if coupled with patience.

لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ.

Awaiting prayers by God's servants is (in fact) saying prayers.

الْغَيْبَةُ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

Backbiting is to mention your brother's name in connection with what he hates.

لَيْسَ لِفَاسِقٍ غَيْبَةٌ.

Backbiting the wicked is permissible.

سُوءُ الْخُلُقِ سُوءٌ وَطَاعَةُ النِّسَاءِ نَدَامَةٌ وَحُسْنُ الْمَلَكََةِ نَمَاءٌ.

Bad – temperedness is ill– omened, obedience to women is regrettable, and good– naturedness is growth.

سُوءُ الْخُلُقِ سُوءٌ، وَشِرَارُكُمْ أَسْوَأُكُمْ خُلُقًا.

Bad– temperedness is ill– omened, and the worst of you is the most ill– tempered one.

سُوءُ الْخُلُقِ يُفْسِدُ الْعَمَلَ، كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

Bad– temperedness spoils one's deeds just as vinegar acetifies honey.

عَلَيْكُمْ بِالْقُرْآنِ، فَاتَّخِذُوهُ إِمَامًا وَقَائِدًا؛ فَإِنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ الَّذِي هُوَ مِنْهُ وَإِلَيْهِ
يَعُودُ، فَآمِنُوا بِمُتَشَابِهِهِ وَاعْتَبِرُوا بِأَمْثَالِهِ.

Be a company to the Quran and make it your leader and guide, for it's the word of the Lord of the worlds. It belongs to Him and to Him will it return. Believe in its allegorical verses and take lessons from its parables.

دُورُوا مَعَ كِتَابِ اللَّهِ حَيْثُمَا دَارَ.

Be a follower to the Book of God forever.

اتَّقُوا دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا تُحْمَلُ عَلَى الْغَمَامِ؛ يَقُولُ اللَّهُ تَعَالَى: وَعِزَّتِي وَجَلَالِي
لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ.

Be afraid of the oppressor's curse, for it mounts on clouds (i.e. ascends to the heavens), and God, the Exalted, says: I swear by My Honor and Glory to help you though it may take time.

إِيَّاكُمْ وَدَعْوَةَ الْمَظْلُومِ؛ وَإِنْ كَانَ مِنْ كَافِرٍ، فَإِنَّهُ لَيْسَ لَهَا حِجَابٌ مِنْ دُونِ اللَّهِ
عَزَّ وَجَلَّ.

Be afraid of the oppressor's curse, though an infidel he might be, for it is immediately answered by the Great, Powerful God.

أُغْدُوا فِي طَلَبِ الْعِلْمِ فَإِنَّ الْغُدُوَّ بَرَكَةٌ وَنَجَاحٌ.

Be an early bird in seeking knowledge, for early- rising brings you blessing and prosperity.

أُغْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُحِبًّا؛ وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ.

Be an scholar or a student, a listener or a lover of lore, and be not the fifth (of these four), for you'll perish.

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ؛ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ عَزَّ وَجَلَّ.

Be careful about a believer's wit, for he looks (at things) through the light of God, the Most High!

تَنْظَفُوا بِكُلِّ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النَّظَافَةِ؛ وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ.

Be clean to the extent possible, for the Exalted God has founded Islam on cleanliness, and nobody enters Paradise save the clean.

اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ؛ مَنْ اسْتَحْيَى مِنَ اللَّهِ حَقَّ الْحَيَاءِ فَلْيَحْفَظِ الرَّأْسَ وَمَا وَعَى وَلْيَحْفَظِ الْبَطْنَ وَمَا حَوَى؛ وَلْيَذْكُرِ الْمَوْتَ وَالْبَلَاءَ، وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الْحَيَاةِ الدُّنْيَا؛ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ.

Be duly modest towards God, for he who does so, should control his head and mind as well as his belly and privy parts (against the unlawful), and remember (his) death and trial. Whoever seeks the eternal life should abandon the luxurious beauties of worldly life and thereby, he will be the one duly modest towards God.

تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَهً.

Be early rising, for in it there is blessing.

يَسِّرُوا وَلَا تُعَسِّرُوا.

Be easy- going and do not be hard (on people).

أَتْرُكُ فُضُولَ الْكَلَامِ؛ وَحَسْبُكَ مِنَ الْكَلَامِ مَا تَبْلُغُ بِهِ حَاجَتَكَ.

Be economical in speaking, for the word which settles your need suffices you (indeed).

أَعْطِ وَلَا تُوَكِّئْ فَيُوكَأَ عَلَيْكَ.

Be generous (to people) and put them not in straits, for you will be put in straits (in the Hereafter).

إِيَّتِ الْمَعْرُوفَ؛ وَاجْتَنِبِ الْمُنْكَرَ؛ وَانْظُرْ مَا يُعْجِبُ أَدْنَكَ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَأَتِهِ وَانْظُرِ الَّذِي تَكْرَهُ أَنْ يَقُولَ لَكَ الْقَوْمُ إِذَا قُمْتَ مِنْ عِنْدِهِمْ فَاجْتَنِبْهُ.

Be good and refrain from evil. Behave in such a way that in your absence, people talk of you as you wished, and abstain from what you do not like people to attribute to you.

عَلَيْكَ بِحُسْنِ الْخُلُقِ وَطُولِ الصَّمْتِ؛ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا تَجَمَّلَ الْخَلَائِقُ بِمِثْلِهِمَا.

Be good-tempered and keep silent as long as possible, for by the One in whose hands lays my life, there is no beauty as these among people.

عَلَيْكَ بِحُسْنِ الْخُلُقِ، فَإِنَّ أَحْسَنَ النَّاسِ خُلُقًا أَحْسَنُهُمْ دِينًا.

Be good-tempered, for the most good-tempered are the best in religion.

مَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ.

Be good to the one who is good to you; and if you cannot do so, pray for him.

أَدِّ الْأَمَانَةَ إِلَى مَنْ أُتِّمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ.

Be honest to those who consider you trustworthy, and be not a traitor to those who have been disloyal to you.

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفُجُورِ وَهُمَا فِي النَّارِ. وَاسْأَلُوا اللَّهَ الْيَقِينَ وَالْمُعَافَاةَ؛ فَإِنَّهُ لَمْ يُؤْتَ أَحَدٌ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْمُعَافَاةِ. وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا. وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ.

Be honest, for it's akin to goodness and both reside in Paradise. Avoid telling lie, for it's akin to badness and both dwell in Hell. Ask God for certainty and good health, for aside from certainty, nothing better than good health has been given to anybody. Avoid jealousy and hostility, and do not break your relations with people. Be brothers, O servants of God, to one another as God has ordered you.

إِذَا رَأَيْتَ مِنْ أَخِيكَ ثَلَاثَ خِصَالٍ فَارْجُهُ: الْحَيَاءَ وَالْأَمَانَةَ وَالصِّدْقَ؛ وَإِذَا لَمْ تَرَهَا فَلَا تَرْجُهُ.

Be hopeful about your brother (in faith), if in him you observe three virtues: chastity, trustfulness and truthfulness; and be hopeless about him, if he is bereft of them.

عَلَيْكَ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ.

Be hopeless of what people possess.

تَوَاضَعُوا وَجَالِسُوا الْمَسَاكِينَ تَكُونُوا مِنْ كُبَرَاءِ اللَّهِ؛ وَتَخْرُجُوا مِنَ الْكِبَرِ.

Be humble and keep company with the poor to be glorified before God and saved from vanity.

تَوَاضَعَ لِلْمُحْسِنِ إِلَيْكَ؛ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا؛ وَانْتَصِفْ مِمَّنْ أَسَاءَ إِلَيْكَ؛ وَإِنْ
كَانَ حُرًّا قُرَشِيًّا.

Be humble to the one who is kind to you, though being an Ethiopian slave, and avenge the one who does evil to you, though being a freeman of the Quraish.

تَوَاضَعُوا لِمَنْ تَعَلَّمُونَ مِنْهُ؛ وَتَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ؛ وَلَا تَكُونُوا جَبَابِرَةَ الْعُلَمَاءِ.

Be humble to your teachers as well as to your students, and be not despotic scholars.

عَلَيْكُمْ بِالتَّوَاضُعِ فَإِنَّ التَّوَاضُعَ فِي الْقَلْبِ، وَلَا يُؤْذِينَ مُسْلِمٌ مُسْلِمًا.

Be humble, for humility lies in one's heart, and a Muslim should not annoy other Muslims.

إِذَا حَكَمْتُمْ فَأَعْدِلُوا؛ وَإِذَا قُلْتُمْ فَأَحْسِنُوا فَإِنَّ اللَّهَ مُحْسِنٌ يُحِبُّ الْمُحْسِنِينَ.

Be just in issuing judgement and speak well when uttering words, for God is good and loves good-doers.

أَشْفِقُوا تُحَمَّدُوا وَتُوجِرُوا.

Be kind to be praised and rewarded.

أَبَدِ الْمَوَدَّةَ لِمَنْ وَادَّكَ؛ فَإِنَّهَا أَثْبَتُ.

Be kind to the one who shows kindness in friendship with you, for this type of kindness lasts longer.

اتَّخِذُوا عِنْدَ الْفُقَرَاءِ أَيَادِي؛ فَإِنَّ لَهُمْ دَوْلَةً يَوْمَ الْقِيَامَةِ.

Be kind to the poor; for theirs is a (high) status in the last Day, for sure.

بِرُّوْا آبَاءَكُمْ تَبْرُكُكُمْ أَبْنَاؤُكُمْ؛ وَعَفُّوْا تَعِفَّ نِسَاؤُكُمْ.

Be kind to your parents and thus, your children will be kind to you, and practice chastity so that your wives keep chaste.

إِسْمَحْ يُسْمَحْ لَكَ.

Be lenient to people, and they will be lenient to you.

عَلَيْكَ بِالرِّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ.

Be moderate and avoid harshness and abuse.

أَحْبِبْ حَبِيبَكَ هَوْنًا مَا؛ عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا؛ وَأَبْغِضْ بَغِيضَكَ هَوْنًا
مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

Be moderate in friendship, lest your friend should turn out to a foe in future, and do the same in enmity, lest your foe should turn out to a friend in like manner.

أَجْمِلُوا فِي طَلَبِ الدُّنْيَا؛ فَإِنَّ كُلَّ مُيَسَّرٍ لِمَا كُتِبَ لَهُ مِنْهَا.

Be moderate in seeking the (material) world, for everybody gains his (destined) share.

إِسْتَحْيِ مِنَ اللَّهِ اسْتِحْيَاءَكَ مِنْ رَجُلَيْنِ مِنْ صَالِحِي عَشِيرَتِكَ.

Be modest (bashful) against God as you are against two of your righteous relatives.

اسْتَغْنُوا عَنِ النَّاسِ وَلَوْ بِشَوْصِ السِّوَاكِ.

Be needless of people even for is a toothbrush.

إِذَا أَرَدْتَ أَمْرًا فَعَلَيْكَ بِالتُّؤَدَةِ حَتَّى يُرِيكَ اللَّهُ مِنْهُ الْمَخْرَجَ.

Be patient in doing what you want to, and God will show you how to do it.

اتَّقِ اللَّهَ فِي عُسْرِكَ وَيُسْرِكَ.

Be pious in hardship and ease.

كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ، وَكُنْ قَنِعًا تَكُنْ أَشْكَرَ النَّاسِ، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ
لِنَفْسِكَ تَكُنْ مُؤْمِنًا، وَأَحْسِنْ مُجَاوَرَةً مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا، وَأَقِلَّ الضِّحْكَ فَإِنَّ
كَثْرَةَ الضِّحْكِ تُمِيتُ الْقَلْبَ.

Be pious to be the greatest of all worshippers, be contented to be the most thankful of all, wish for people what you wish for yourself to be a (true) believer, be a good company to your neighbors to be safe and laugh less, for laughing in excess will make your heart perish.

اسْتَحْيُوا مِنَ اللَّهِ تَعَالَى حَقَّ الْحَيَاءِ؛ فَإِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ
أَرْزَاقَكُمْ.

Be properly modest to the Exalted God, for He has distributed among you your morals in the same way as your sustenance.

اسْتَقِمْ وَلِيَحْسُنْ خُلُقُكَ لِلنَّاسِ.

Be steadfast and improve your behavior towards people.

اسْتَقِيمُوا وَنِعَمًا إِنَّ اسْتَقَمْتُمْ.

Be steadfast, and how nice is your steadfastness.

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ النَّارِ.

Be truthful, for truthfulness is surely a path to Paradise, and avoid lying for it's verily a way to Hell.

عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ؛ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

Be truthful, for truthfulness will surely lead you to kindness which will (in turn) lead you to Paradise, and man constantly tells and seeks the truth till he is (finally) considered truthful before God, and avoid telling lie, for it will surely lead you to wickedness which will (in turn) lead you to Hell, and man constantly tells lie and seeks falsehood till he is (finally) considered a (great) liar in the sight of God.

حُسْنُ الشَّعْرِ مَالٌ؛ وَحُسْنُ الْوَجْهِ مَالٌ؛ وَحُسْنُ اللِّسَانِ مَالٌ؛ وَالْمَالُ مَالٌ.

Beautiful hair and visage, (material) properties, and good language are among man's wealth.

حَسِّنُوا لِبَاسَكُمْ، وَأَصْلِحُوا رِحَالَكُمْ؛ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ.

Beautify your dresses and improve your tools to shine as a star among people.

الْجَمَالُ صَوَابُ الْقَوْلِ بِالْحَقِّ؛ وَالْكَمَالُ حُسْنُ الْفِعَالِ بِالصِّدْقِ.

Beauty is to speak well based on truth, and perfection is to act well based on honesty.

ابْدُوا بِمَا بَدَأَ اللَّهُ بِهِ.

Begin (your affairs) with what God has begun with.

بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّى الصَّدَقَةَ.

Begin your day with charity, for it surely stops calamity.

سُوءُ الْمَجَالَسَةِ شُحٌّ وَفُحْشٌ وَسُوءُ خُلُقٍ.

Being a bad company means stinginess, insult and bad-temperedness.

لَأَنَّ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ.

Being a means for God to lead a man weighs over everything on which rises and falls the Sun.

عَفُوا تَعِفُّ نِسَاؤُكُمْ، وَبَرُّوا آبَاءَكُمْ تَبْرُكُكُمْ أَبْنَاؤُكُمْ، وَمَنْ إِعْتَذَرَ إِلَى أَخِيهِ الْمُسْلِمِ مِنْ شَيْءٍ بَلَغَهُ عَنْهُ فَلَمْ يَقْبَلْ عُذْرَهُ لَمْ يَرِدْ عَلَى الْحَوْضِ.

Being chaste leads to chastity in your wives, and being kind to your parent leads to your children's kindness to you. Whoever does not accept his Muslim brother's apology will not be allowed to meet me at the Pond (in Paradise).

عَفُوا عَنْ نِسَاءِ النَّاسِ تَعِفُّ نِسَاؤُكُمْ، وَبَرُّوا آبَاءَكُمْ تَبْرُكُكُمْ أَبْنَاؤُكُمْ، وَمَنْ أَتَاهُ أَخُوهُ مُتَنَصِّلًا فَلْيَقْبَلْ ذَلِكَ مُحِقًّا كَانَ أَوْ مُبْطِلًا، فَإِنْ لَمْ يَفْعَلْ لَمْ يَرِدْ عَلَى الْحَوْضِ.

Being chaste towards people's wives keeps your wives' chastity intact, and being kind to your parent

leads to your children's kindness to you. Accept your Muslim brothers' apology, being it sincere or not, for whoever avoids doing so, will not be allowed to meet me at the Pond (in Paradise).

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ؛ إِنْ كَانَ خَيْرًا فَهِيَ مَزَلَّةٌ إِلَّا مَنْ رَحِمَ اللَّهُ
تَعَالَى؛ وَإِنْ كَانَ شَرًّا فَهُوَ شَرٌّ.

Being famous suffices to make of man a sinner, for good fame makes him slip unless the Exalted God showers His Mercy on him, and bad fame brings him evil.

لَعَثْرَةٌ فِي كَسْبِ حَلَالٍ أَفْضَلُ عِنْدَ اللَّهِ مِنْ ضَرْبِ بِسِيفٍ حَوْلًا كَامِلًا.

Being hurt in earning an honest penny is superior to God than swording a whole year.

لَأَنْ أَكُونَ فِي شِدَّةٍ أَتَوَقَّعُ بَعْدَهَا رَخَاءً أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ فِي رَخَاءٍ أَتَوَقَّعُ بَعْدَهُ
شِدَّةً

Being in hardship and waiting for comfort is better to me than being in comfort followed by hardship.

مِنْ سَعَادَةِ الْمَرْءِ أَنْ يُشَبَّهَ أَبَاهُ.

Being like one's father is indicative of man's fortune.

كَفَى بِالْمَرْءِ شَرًّا أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ

Being notorious suffices (to show) one's evil.

ثَلَاثُ جِدِّهِنَّ جِدٌّ؛ وَهَزْلُهُنَّ جِدٌّ؛ النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ.

Being serious or funning about three affairs do not reduce their serious nature: marriage, divorce, and

returning to marriage (after) divorce.

الْإِيمَانُ وَالْعَمَلُ قَرِينَانِ؛ لَا يَصْلُحُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَّا مَعَ صَاحِبِهِ.

Belief and deed are interrelated– none is good and perfect without the other.

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى.

Believers are from the point of kindness, friendship and compassion like unto the organs of one single body, which at rest cannot remain when one of them suffers pain.

الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ كَالْحَمَلِ الْأَلْفِ، إِنْ قِيدَ انْقَادَ، وَإِذَا أُنِيخَ عَلَى صَخْرَةٍ اسْتَنَاحَ.

Believers are lenient and gentle, just like camels, which move if pulled ahead and lie down on a piece of stone if made to do so.

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى بَعْضُهُمْ تَدَاعَى سَائِرُهُمْ بِالسَّهْرِ وَالْحُمَى.

Believers are like unto body organs in their friendship and kindness. When one suffers pain, others uneasy remain.

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَحُوطُهُ مِنْ وَرَائِهِ.

Believers are mirrors for and brothers of one another, covertly guarding each other.

لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ.

Believers will not be satiated with hearing the good till they join Paradise.

الإِيمَانُ بِالْقَدَرِ يُذْهِبُ الْهَمَّ وَالْحُزْنَ.

Believing in predestination makes griefs and sorrows fade away.

الْعُرْفُ يَنْقَطِعُ فِيمَا بَيْنَ النَّاسِ وَلَا يَنْقَطِعُ فِيمَا بَيْنَ اللَّهِ وَبَيْنَ مَنْ فَعَلَهُ.

Benevolence will vanish from the sight of people, but not from the sight of God and the beneficent.

لَا تَصْلَحُ الصَّنِيعَةُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ.

Benevolence is not allowed, save to believers and the nobles.

بَرِيءٌ مِنَ الشُّحِّ مَنْ أَدَّى الزَّكَاةَ؛ وَقَرَى الضَّيْفَ وَأَعْطَى فِي النَّائِبَةِ.

Bereft of misery is the one who pays the poor due, invites guests to his house and is generous at times of hardship.

لَيْسَ بِحَكِيمٍ مَنْ لَمْ يُعَاشِرْ بِالْمَعْرُوفِ مَنْ لَا بُدَّ لَهُ مِنْ مُعَاشَرَتِهِ، حَتَّى يَجْعَلَ اللَّهُ لَهُ مِنْ ذَلِكَ مَخْرَجًا.

Bereft of wisdom is the one who has to be a company to others, but does not treat them kindly to find relief from God.

إِيَّاكُمْ وَالتَّعَمُّقَ فِي الدِّينِ فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَهُ سَهْلًا، فَخُذُوا مِنْهُ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ يُحِبُّ مَا دَامَ مِنْ عَمَلٍ صَالِحٍ وَإِنْ كَانَ يَسِيرًا.

Beware of being inquisitive about matters religious, for the Exalted God has set up an easy- going

religion (for you). So, derive from it what you can carry out, for God loves good deeds which are the most durable, though in quantity little.

إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Beware of jealousy, for it devours good deeds as fire puts out firewood.

إِيَّاكُمْ وَالتَّسْوِيفَ وَطُولَ الْأَمَلِ، فَإِنَّهُ كَانَ سَبَبًا لِهَلَاكِ الْأُمَمِ.

Beware of slackness and ambitious desires, for they result in the ruin of nations.

لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُسَلِّطَنَّ اللَّهُ عَلَيْكُمْ شِرَارَكُمْ فَيَدْعُوْ
خِيَارَكُمْ وَلَا يُسْتَجَابُ لَهُمْ.

Bid people to good and forbid them from evil; otherwise, God will make the worst among you dominate you. Then, your best men will pray (for you) but their prayers will not be answered.

مُرُوا بِالْمَعْرُوفِ وَإِنْ لَمْ تَفْعَلُوهُ، وَانْهَوْا عَنِ الْمُنْكَرِ وَإِنْ لَمْ تَجْتَنِبُوهُ كُلَّهُ.

Bid to good even though you do not abide with it yourself, and forbid evil even though you do not avoid it in its entirety.

مَنْ أَمَرَ بِمَعْرُوفٍ فَلْيَكُنْ أَمْرُهُ ذَلِكَ بِمَعْرُوفٍ.

Bidding to good is good per se.

الْبَرَكََةُ فِي نَوَاصِي الْخَيْلِ.

Blessed are horses' foreheads.

طُوبَى لِلْمُخْلِصِينَ، أُولَئِكَ مَصَابِيحُ الْهُدَى تَنْجِلِي بِهِمْ كُلَّ فِتْنَةٍ ظُلْمَاءٍ.

Blessed are the sincere ones who are lights of guidance, enlightening all dark seditions through their brightness.

طُوبَى لِلْسَّابِقِينَ إِلَى ظِلِّ اللَّهِ؛ الَّذِينَ إِذَا أُعْطُوا الْحَقَّ قَبِلُوهُ؛ وَالَّذِينَ يَحْكُمُونَ
لِلنَّاسِ بِحُكْمِهِمْ لَأَنْفُسِهِمْ.

Blessed are those who take precedence over others in seeking God's support, who accept the truth when they face it, and who judge among people as they do for themselves.

طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ.

Blessed is he whose faults stop him attending to people's faults.

طُوبَى لِمَنْ تَرَكَ الْجَهْلَ وَأَتَى الْفَضْلَ وَعَمِلَ بِالْعَدْلِ.

Blessed is one who connives at ignorance, dispenses the excess of his wealth, and treats people justly.

طُوبَى لِمَنْ مَلَكَ لِسَانَهُ؛ وَيَكِي عَلَى خَطِيئَتِهِ.

Blessed is the one who controls his tongue and sobs for his sins.

طُوبَى لِمَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ فَحَسُنَ مُنْقَلَبُهُ، إِذَا رَضِيَ عَنْهُ رَبُّهُ. وَوَيْلٌ لِمَنْ
طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ فَسَاءَ مُنْقَلَبُهُ، إِذَا سَخِطَ عَلَيْهِ رَبُّهُ.

Blessed is the one who has a long life, good deeds and a happy ending, for God is pleased with him, and woe to the one who has a long life, evil deeds and an unhappy ending, for God is displeased with him.

طُوبَى لِمَنْ أَسْلَمَ وَكَانَ عَيْشُهُ كَفَافًا.

Blessed is the one who is a Muslim with sufficient sustenance.

طُوبَى لِمَنْ هُدِيَ لِلْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَعَ.

Blessed is the one who is guided to Islam, who has sufficient sustenance, and who is contented with it.

طُوبَى لِمَنْ تَوَاضَعَ فِي غَيْرِ مَنَقَصَةٍ، وَذَلَّ فِي نَفْسِهِ فِي غَيْرِ مَسْكَنَةٍ، وَأَنْفَقَ مِنْ مَالٍ جَمَعَهُ فِي غَيْرِ مَعْصِيَةٍ، وَخَالَطَ أَهْلَ الْفَقْهِ وَالْحِكْمَةِ، وَرَحِمَ أَهْلَ الذُّلِّ وَالْمَسْكَنَةِ، طُوبَى لِمَنْ ذَلَّ نَفْسَهُ وَطَابَ كَسْبُهُ وَحَسُنَتْ سَرِيرَتُهُ، وَكَرُمَتْ عَلاَنِيتُهُ، وَعَزَلَ عَنِ النَّاسِ شَرُّهُ. طُوبَى لِمَنْ عَمَلَ بِعِلْمِهِ وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ.

Blessed is the one who keeps humble without being deficient in anything, suppresses his soul (carnal desires) without being poor, dispenses from his lawfully- earned wealth, makes friend with men of deep knowledge and wisdom, and sympathizes with the poor and the indigent. Blessed is the one who suppresses his soul (carnal desires) and purifies his earning- who has a pure mind and a good- looking appearance and who keeps people aloof from his evil. Blessed is the one who puts his knowledge to practice, dispenses the excess of his property, and does not go to extremes in talking.

طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَحَسُنَتْ خَلِيقَتُهُ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ، وَوَسِعَتْهُ السُّنَّةُ وَلَمْ يَعْذُهَا إِلَى الْبِدْعَةِ.

Blessed is the one who suppresses his soul, who is good- mannered, who dispenses the excess of his wealth, who follows (the Prophet's) tradition and who does not leave it for (heretical) innovation.

طُوبَى لِمَنْ رَزَقَهُ اللَّهُ الْكَفَافَ ثُمَّ صَبَرَ عَلَيْهِ.

Blessed is the one whom God has given sufficient sustenance with which he is satisfied.

طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ، وَأَنْفَقَ مِنْ مَالٍ اِكْتَسَبَهُ مِنْ غَيْرِ
مَعْصِيَةٍ، وَخَالَطَ أَهْلَ الْفِقْهِ وَالْحِكْمَةِ، وَجَانَبَ أَهْلَ الذُّلِّ وَالْمَعْصِيَةِ.

Blessed is the one whose faults stop him attending to people's, who dispenses from his lawfully- earned wealth, who makes friend with men of deep knowledge and wisdom, and who keeps aloof from men of sins and vices.

مَا تَجَالَسَ قَوْمٌ مَجْلِسًا فَلَمْ يَنْصِتْ بَعْضُهُمْ لِبَعْضٍ إِلَّا نُزِعَ مِنْ ذَلِكَ الْمَجْلِسِ
الْبَرَكََةُ.

Blessing escapes a meeting wherein participants do not listen to each other.

الْبَرَكََةُ فِي أَكَابِرِنَا؛ فَمَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُجِلَّ كَبِيرَنَا فَلَيْسَ مِنَّا.

Blessing is with our aged ones, and whoever is not Merciful to our young ones, nor respectful to our aged, will not be among our followers.

الْبَرَكََةُ مَعَ أَكَابِرِكُمْ.

Blessing is with your aged ones.

عَمَى الْقَلْبِ الضَّلَالَةُ بَعْدَ الْهُدَى.

Blind- heartedness is (in fact) deviation after guidance.

أَقْلَ مِنَ الدَّيْنِ تَعِشْ حُرًّا.

Borrow less (money), freer to be.

لَيْسَ الْخُلْفُ أَنْ يَعِدَ الرَّجُلُ وَفِي نِيَّتِهِ أَنْ لَا يَفِي، وَلَكِنَّ الْخُلْفَ أَنْ يَعِدَ الرَّجُلُ وَفِي نِيَّتِهِ أَنْ لَا يَفِي.

Breaking promises is not giving a promise with the sincere intention to keep it; it is to give a promise and intend in heart not to stand by it.

تَخَلَّلُوا فَإِنَّهُ نَظَافَةٌ، وَالنَّظَافَةُ تَدْعُو إِلَى الْإِيمَانِ وَالْإِيمَانُ مَعَ صَاحِبِهِ فِي الْجَنَّةِ.

Brush your teeth, for it is cleanliness, which consolidates one's faith, and faith follows its holder to Paradise.

فِيالسِّوَاكِ ثَمَانِيَةُ خِصَالٍ: يُطَيِّبُ الْفَمَ، وَيَشُدُّ اللَّثَّةَ، وَيَجْلُو الْبَصَرَ، وَيُذْهِبُ الْبَلْغَمَ، وَيُفَرِّحُ الْمَلَائِكَةَ، وَيَرْضَى الرَّبُّ، وَيَزِيدُ فِي الْحَسَنَاتِ، وَيُصِحُّ الْمِعْدَةَ.

Brushing one's teeth brings the following benefits: cleanliness of mouth, strength of gum, brightness of sight, elimination of phlegm, happiness of angels, satisfaction of God, increase in one's good deeds, and health of stomach.

السِّوَاكُ يَزِيدُ الرَّجُلَ فَصَاحَةً.

Brushing one's teeth elevates one's eloquence.

السِّوَاكُ مَطَهْرَةٌ لِلْفَمِ؛ مَرْضَاةٌ لِلرَّبِّ؛ وَمَجَلَّةٌ لِلْبَصَرِ.

Brushing one's teeth gives rise to health of mouth, pleasure of God and strength of eyes.

السِّوَاكُ سُنَّةٌ فَاسْتَاكُوا أَيَّ وَقْتٍ شِئْتُمْ.

Brushing one's teeth is (an Islamic) custom you can put to practice whenever you wish.

السَّوَاكُ نِصْفُ الْإِيمَانِ، وَالْوُضُوءُ نِصْفُ الْإِيمَانِ

Brushing one's teeth is half of faith, and making ablutions is half of faith too.

ذُبُّوا عَنْ أَعْرَاضِكُمْ بِأَمْوَالِكُمْ.

By your wealth protect your fame and respect.

عَظُمَ الْأَجْرُ عِنْدَ الْمُصِيبَةِ، وَإِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ.

Calamities are rewarded greatly; and should God love a people, He will put them to trial.

الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ؛ فَلَوْ أَنَّ رَجُلًا غَيَّرَ رَجُلًا بَرِضَاعٍ كَلْبَةً لَرَضَعَهَا.

Calamity is in pledge of (man's) words– should anybody berate someone for sucking a dog's breast, he will himself do the same.

الْبَلَاءُ مُوَكَّلٌ بِالْقَوْلِ؛ مَا قَالَ عَبْدٌ لَشَيْءٍ: «لَا وَاللَّهِ لَا أَفْعَلُهُ أَبَدًا» إِلَّا تَرَكَ الشَّيْطَانُ كُلَّ عَمَلٍ؛ وَوُلِعَ بِذَلِكَ مِنْهُ حَتَّى يُؤْتِمَهُ.

Calamity is in pledge of (man's) words– when someone says, "By God I will not do such a thing," Satan abandons all his affairs and craves for making him commit sins.

أَدْعُوا اللَّهَ وَأَنْتُمْ مُؤْمِنُونَ بِالْإِجَابَةِ؛ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ.

Call unto your Lord and believe that He will hear you, and know that God will not grant the prayers of those with negligent hearts.

إِمْلَأُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ؛ وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ.

Calling to good weighs over silence, and silence weighs over calling to evil.

الْهَوَى مَغْفُورٌ لِصَاحِبِهِ مَا لَمْ يَعْمَلْ بِهِ أَوْ يَتَكَلَّمَ.

Carnal desires will be forgiven, if not put to words or action.

حَدُّ يُعْمَلُ فِي الْأَرْضِ خَيْرٌ لِأَهْلِ الْأَرْضِ مِنْ أَنْ يُمَطَّرُوا أَرْبَعِينَ صَبَاحًا.

Carrying out heavenly-ordained punishments in this very world is better for men than forty days of raining.

النَّظَرَةُ سَهْمٌ مَسْمُومٌ مِنْ سِهَامِ إِبْلِيسَ.

Casting an unlawful look (at a woman) is a poisoned arrow from Satan.

لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ.

Causing the world to decline is more tolerable to God than killing a Muslim.

لَا يُغْنِي حَذَرٌ عَنْ قَدَرٍ.

Caution does not block the way of fate.

لَنْ يَنْفَعَ حَذَرٌ عَنْ قَدَرٍ، وَلَكِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ.

Caution is not useful against fate; rather, praying is of use against the befallen and non-befallen

(events).

الصدقةُ تسدُّ سَبْعِينَ بَاباً مِنَ السُّوءِ.

Charity blocks seventy doors to evil.

الصدقةُ تُطْفِئُ الخَطِيئَةَ كَمَا يُطْفِئُ الماءُ النَّارَ.

Charity puts sins out just as water extinguishes fire.

الصدقةُ عَلَى الْمِسْكِينِ صدقةٌ؛ وَهِيَ عَلَى ذِي الرَّحِمِ اثْنَتَانِ: صدقةٌ وَصِلَةُ الرَّحِمِ.

Charity to the needy is only alms- giving, but to the is alms- giving as well as strengthening kinship ties.

الصدقةُ تَمْنَعُ مِيتَةَ السُّوءِ.

Charity wards off hard deaths.

الْحَيَاءُ وَالْإِيمَانُ قُرْنَانِ جَمِيعاً، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ.

Chastity and faith are interrelated. Should one of them vanish, the other will (definitely) perish.

الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ وَاحِدٍ، فَإِذَا سُلِبَ أَحَدُهُمَا تَبِعَهُ الْآخَرُ.

Chastity and faith are interrelated; none lasts without the other.

الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ لَا يَفْتَرِقَانِ إِلَّا جَمِيعاً.

Chastity and faith are two companions. They do not leave (their holder), but collectively.

الْحَيَاءُ وَالْعُشُّ شُعْبَتَانِ مِنَ الْإِيمَانِ، وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ.

Chastity and taciturnity are two components of (one's) faith, while scurrility and talkativeness are two elements of hypocrisy.

الْحَيَاءُ هُوَ الدِّينُ كُلُّهُ.

Chastity comprises one's whole faith.

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

Chastity entails nothing but goodness.

الْحَيَاءُ زِينَةٌ وَالتَّقَى كَرَمٌ، وَخَيْرُ الْمَرْكَبِ الصَّبْرُ، وَانْتِظَارُ الْفَرَجِ مِنَ اللَّهِ عَزَّ وَجَلَّ عِبَادَةٌ.

Chastity is (man's) beauty, piety brings magnanimity, patience is the best means to ends, and awaiting divine solution is an act of worship.

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

Chastity is a portion of faith.

الْحَيَاءُ خَيْرٌ كُلُّهُ:

Chastity is goodness in its entirety.

العَفَافُ زِينَةُ النِّسَاءِ.

Chastity is women's beauty.

الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبَذَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ.

Chastity originates from faith, and faith leads (man) to Paradise. Scurrility roots from cruelty, and cruelty ends in Hell.

حُسْنُ الْبِشْرِ يُذْهِبُ بِالسَّخِيمَةِ.

Cheerfulness carries away one's hatred.

الْوَلَدُ مِنْ رِيحَانِ الْجَنَّةِ.

Children are flowers of Paradise.

تَخَيَّرُوا لِنُطْفِكُمْ؛ وَاجْتَنِبُوا هَذَا السَّوَادَ؛ فَإِنَّهُ لَوْنٌ مُشَوَّهٌ.

Choose appropriate containers for your sperms and keep distance with this black, for it is an undesirable color.

أَكْثَرُوا مِنَ الْأَخْوَانِ؛ فَإِنَّ رَبَّكُمْ حَيٌّ يَسْتَحْيِي أَنْ يُعَذِّبَ عَبْدَهُ بَيْنَ إِخْوَانِهِ يَوْمَ الْقِي

أَمَّةٍ.

Choose many friends, for your Lord is so modest and Merciful that He hesitates to chastise His servant among his brothers (in faith) in the Day of Judgement.

تَخَيَّرُوا لِنُطْفِكُمْ؛ فَإِنَّ النِّسَاءَ يَلِدْنَ أَشْبَاهَ إِخْوَانِهِنَّ وَأَخَوَاتِهِنَّ.

Choose suitable containers for your sperms, for women give birth to the like of their brothers and sisters.

تَخَيَّرُوا لِنُطْفِكُمْ؛ فَانْكِحُوا الْأَكْفَاءَ؛ وَانْكِحُوا إِلَيْهِمْ.

Choose suitable containers for your sperms, marry women (and give your daughters in marriage to men) of equal status to yours.

الْتَمِسُوا الْجَارَ قَبْلَ شَرَى الدَّارِ؛ وَالرَّفِيقَ قَبْلَ الطَّرِيقِ.

Choose your neighbor before buying a house, and find a friend before taking a trip.

الْجَارُ قَبْلَ الدَّارِ وَالرَّفِيقُ قَبْلَ الطَّرِيقِ؛ وَالزَّادُ قَبْلَ الرَّحِيلِ.

Choose your neighbor before buying a house, your companion before selecting a way, and your provision before setting out on a trip.

النَّاكِحُ فِي قَوْمِهِ كَالْمُعْشَبِ فِي دَارِهِ.

Choosing a bride from one's own family is like growing grass in one's own house.

اغْسِلُوا ثِيَابَكُمْ وَخُذُوا مِنْ شُعُورِكُمْ؛ وَاسْتَاكُوا؛ وَتَزَيَّنُوا وَتَنَظَّفُوا؛ فَإِنَّ بَنِي إِسْرَائِيلَ لَمْ يَكُونُوا يَفْعَلُونَ ذَلِكَ فَزَنَتْ نِسَاؤُهُمْ.

Clean your clothes, beautify your hair, brush your teeth and be all made up and tidy, for the children of Israel didn't do so and their wives turned out to be adulterous.

طَيِّبُوا أَفْوَاهَكُمْ بِالسَّوَاكِ.

Clean your mouths by brushing.

تَنْزَهُوا مِنَ الْبَوْلِ؛ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ.

Clean yourself of urine, for it's the cause of most punishments in the grave.

النَّظَافَةُ مِنَ الْإِيمَانِ.

Cleanliness has root in faith.

طَهُورُ الطَّعَامِ يَزِيدُ فِي الطَّعَامِ وَالْدِّينِ وَالرِّزْقِ.

Cleanness of food (lawfully- earned food) results in an increase of food, faith, and sustenance.

الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ؛ وَالنَّارُ مِثْلُ ذَلِكَ.

Closer to you than your shoelaces is Paradise, and Hell is likewise.

غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ.

Color your white hair and stop looking like the Jews.

خَلِّلُوا لِحَاكُمُ وَقَصُّوا أَظْفَارَكُمْ، فَإِنَّ الشَّيْطَانَ يَجْرِي مَا بَيْنَ اللَّحْمِ وَالظُّفْرِ.

Comb your beard and pare your nails, for satans (microbes) move between flesh and nails.

أَقَلُّ مِنَ الذُّنُوبِ يَهْنُ عَلَيْكَ الْمَوْتُ.

Commit less vice, an easier death to face.

لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرَةِ نِسْوَةٍ خَيْرٌ لَهُ مِنْ أَنْ يَزْنِيَ بِامْرَأَةٍ جَارِهِ، وَلَأَنْ يَسْرِقَ
الرَّجُلُ مِنْ عَشْرَةِ أُبْيَاتٍ أَيْسَرُ لَهُ مِنْ أَنْ يَسْرِقَ مِنْ بَيْتِ جَارِهِ.

Committing adultery with ten women is less sinful than doing so with a neighbor's wife, and stealing from ten houses is easier (i.e. has an easier punishment) than robbing a neighbor's house.

وُزْنُ حَبْرِ الْعُلَمَاءِ بِدَمِ الشُّهَدَاءِ فَرَجَحَ.

Compared with martyrs' blood, the learned's ink is weightier (worthier).

التَّوْبَةُ النَّصُوحُ النَّدَمُ عَلَى الذَّنْبِ حِينَ يَفْرُطُ مِنْكَ فَتَسْتَغْفِرُ اللَّهَ تَعَالَى؛ ثُمَّ لَا تَعُودُ
إِلَيْهِ أَبَدًا.

Complete repentance is repenting (one's) sins in the sense that when you commit a sin, you should ask for the Exalted God's forgiveness and never commit that sin again.

تَرَكُ الدُّنْيَا أَمْرٌ مِنَ الصَّبْرِ، وَأَشَدُّ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

Connivance at the world is of patience and is much harder to do than to use swords in the way of God, the Powerful, the Great.

اتَّقُوا زَلَّةَ الْعَالَمِ وَانْتَظِرُوا فَيْئَتَهُ.

Connive at a scholar's slip and await him to the right direction to keep.

تَجَاوَزُوا لِذَوِي الْمُرُوءَةِ عَنْ عَثَرَاتِهِمْ، فَوَالَّذِي نَفْسِي بِيَدِهِ؛ إِنَّ أَحَدَهُمْ لَيَعْثُرُ وَإِنَّ يَدَهُ
لَفِي يَدِ اللَّهِ.

Connive at the shortcomings of the Merciful people; for by the God who rules over my soul, whenever one of them slips, a helping hand to him God gives.

تَجَافَوْا عَنْ ذَنْبِ السَّخِيِّ؛ فَإِنَّ اللَّهَ آخِذٌ بِيَدِهِ كُلَّمَا عَثَرَ.

Connive at the sins of a generous man, for whenever he slips, God gives him a hand.

إِذَا حَاكَ فِي نَفْسِكَ شَيْءٌ فَدَعُهُ.

Connive at what you are worried about its performance.

مَا أَنْكَرَ قَلْبُكَ فَدَعُهُ.

Connive at whatever your heart does not accept.

كَفَى بِكَ إِثْمًا أَنْ لَا تَزَالَ مُخَاصِمًا.

Constant contention (with others) suffices to make of you a sinner.

آمِرُوا النِّسَاءَ فِي بَنَاتِهِنَّ.

Consult women concerning their daughters.

المُشَاوَرَةُ حِصْنٌ مِنَ النَّدَامَةِ، وَأَمْنٌ مِنَ الْمَلَامَةِ.

Consultation is a wall for regret and safety against reproach.

عَلَيْكُمْ بِالقَنَاعَةِ فَإِنَّ القَنَاعَةَ مَالٌ لَا يَنْفَدُ

Contentment is an unfailing wealth.

القَنَاعَةُ مَالٌ لَا يَنْفَدُ.

Contentment is an unfailing wealth.

سُكُوتُ اللِّسَانِ سَلَامَةٌ لِلْإِنْسَانِ.

Contorting one's tongue keeps man from wrong.

إِحْفَظْ مَا بَيْنَ لِحْيَيْكَ وَمَا بَيْنَ رِجْلَيْكَ.

Control your tongue as well as your private parts.

إِحْفَظْ لِسَانَكَ.

Control your tongue.

إِحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ؛ قِيلَ: إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ مِنْ بَعْضٍ؛ قَالَ: إِنْ اسْتَطَعْتَ أَنْ لَا يَرِيَنَّهَا أَحَدٌ فَلَا يَرِيَنَّهَا؛ قِيلَ: إِذَا كَانَ أَحَدُنَا خَالِيًّا؛ قَالَ: اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ النَّاسِ.

Cover your sexual organs in the presence of all but your wives and bonds women. It was asked: "What about relatives?" The Holy Prophet replied: "They should try not to see each other's sexual organs." "What if one of us be naked at his (her) own privacy?," He was asked. The Holy Prophet said: "One must be much more chaste to God than to people."

غَطِّ فَخْذَكَ فَإِنَّ فَخْذَ الرَّجُلِ عَوْرَةٌ.

Cover your thighs, for they're part of man's privy parts.

لَمَّا صَوَّرَ اللَّهُ تَعَالَى آدَمَ فِي الْجَنَّةِ تَرَكَّهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ، فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ يَنْظُرُ إِلَيْهِ فَلَمَّا رَأَاهُ أَجُوفَ عَرَفَ أَنَّهُ خَلَقَ لَا يَتَمَالَكُ.

Creating Adam in Paradise, the Exalted God left him on his own for sometime. Then, Satan began to move around watching him, and finally finding him empty- minded, he came to understand that Adam was not a self- possessed creature.

الْعِبَادُ عِبَادُ اللَّهِ، وَالْبِلَادُ بِلَادُ اللَّهِ، فَمَنْ أَحْيَا مِنْ مَوَاتِ الْأَرْضِ شَيْئًا فَهُوَ لَهُ.

Creatures are God's and lands are His too, and whoever cultivates a piece of barren land, has a right to own it.

لَا يَدْخُلُ الْجَنَّةَ إِلَّا رَحِيمٌ.

Cunning and stingy people will not be allowed to Paradise.

تَدَاوَوْا بِالْبَلْبَانِ الْبَقَرِ فَإِنِّي أَرْجُو أَنْ يَجْعَلَ اللَّهُ فِيهَا شِفَاءً؛ فَإِنَّهَا تَأْكُلُ مِنْ كُلِّ الشَّجَرِ.

Cure yourselves by cow milk; for I verily hope that you can find in it divine recovery, since cows graze on all kinds of plants.

تَدَاوُوا؛ فَإِنَّ الَّذِي أَنْزَلَ الدَّاءَ أَنْزَلَ الدَّوَاءَ.

Cure yourselves, for He who has let diseases befall you, has created their medicines too.

تَدَاوُوا عِبَادَ اللَّهِ؛ فَإِنَّ اللَّهَ تَعَالَى لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً؛ غَيْرَ دَاءٍ وَاحِدٍ؛
الْهَرَمَ.

Cure yourselves, O servants of the Exalted God! for he has created a (specific) medicine for any single kind of disease, save old age.

مَنْ أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً فَلَمْ يَشْكُرْهَا فَدَعَا عَلَيْهِ اسْتُجِيبَ لَهُ.

Cursing the one who remains thankless to the blessing bestowed on him will be effective.

مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ.

Damned is the one who bothers a believer or plots against him.

مَنْ حَكَمَ بَيْنَ اثْنَيْنِ تَحَاكَمًا إِلَيْهِ فَلَمْ يَقْضِ بَيْنَهُمَا بِالْحَقِّ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

Damned is the one who does not issue true judgment between two persons choosing him as a judge.

مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ

Damned is the one who insults his father and mother.

مَلْعُونٌ مَنْ أَلْقَى كُلَّهُ عَلَى النَّاسِ.

Damned is the one who shoulders all his responsibility on others.

قَالَ دَاوُودُ: يَا زَارِعَ السَّيِّئَاتِ أَنْتَ تَحْصُدُ شَوْكَهَا.

David said: O you who have planted evil, you'll harvest its thorns.

قَالَ دَاوُودُ: إِدْخَالُكَ يَدَكَ فِي فَمِ التَّيْنِ إِلَى أَنْ تَبْلُغَ الْمِرْفَقَ فَيَقْصِمُهَا خَيْرٌ لَكَ مِنْ أَنْ تَسْأَلَ مَنْ لَمْ يَكُنْ لَهُ شَيْءٌ ثُمَّ كَانَ.

David said: putting your arm up to the elbow in the mouth of a dragon to smash it to pieces is better than making a request to upstarts.

مَا الْمَوْتُ فِيمَا بَعْدَهُ إِلَّا كَنَطْحَةِ عَنَزٍ.

Death compared to its aftermath is like unto a goat's butting.

تُحَفَّةُ الْمُؤْمِنِ الْمَوْتُ.

Death is a gift for believers.

الْمَوْتُ كَفَّارَةٌ لِكُلِّ مُسْلِمٍ وَمُسْلِمَةٍ.

Death is the expiation (of sins) for all Muslim men and women.

مَوْتُ الْغَرِيبِ شَهَادَةٌ.

Death of a lonely person is martyrdom.

الدَّيْنُ هُمُّ بِاللَّيْلِ وَمَذَلَّةٌ بِالنَّهَارِ.

Debt causes day's abasement and night's grief.

الدَّيْنُ يَنْقُصُ مِنَ الدِّينِ وَالْحَسَبِ.

Debt causes defect in one's faith and descent.

الدَّيْنُ شَيْنٌ الدِّينِ.

Debt defiles one's faith.

الدَّيْنُ رَايَةُ اللَّهِ فِي الْأَرْضِ فَإِذَا أَرَادَ أَنْ يُذِلَّ عَبْدًا وَضَعَهَا فِي عُنُقِهِ.

Debt is God's banner on earth, which He puts on the shoulder of the one He wishes to abase.

كَفَى إِثْمًا أَنْ تَحْبِسَ عَمَّنْ تَمْلِكُ قُوَّتَهُ.

Declining your subjects' daily bread suffices to make of you a sinner.

الْمَمْعَكَ طَرْفٌ مِنَ الظُّلْمِ.

Delay in the payment of debt is a form of injustice.

ثَلَاثٌ لَا تُؤَخَّرُوهُنَّ: الصَّلَاةُ إِذَا أَتَتْ؛ وَالْجِنَازَةُ إِذَا حَضَرَتْ؛ وَالْأَيِّمُ إِذَا وَجَدَتْ
كُفْوًا.

Delay in three things is not allowed: setting prayers in due time, carrying a dead body (for burial) as soon

as possible, and marrying a widow to someone equal in status with her.

مَنْ لَمْ يَقْبَلِ الْعُذْرَ مِنْ مُتَنَصِّلٍ صَادِقًا كَانَ أَوْ كَاذِبًا لَمْ يَنْلُ شَفَاعَتِي.

Deprived from my intercession will be the one who does not accept someone's sincere or insincere apology.

أَتَانِي جَبْرِيلُ فَقَالَ: يَا مُحَمَّدُ؛ عِشْ مَا شِئْتَ؛ فَإِنَّكَ مَيِّتٌ؛ وَأَحِبِّ مَا شِئْتَ؛ فَإِنَّكَ مُفَارِقُهُ؛ وَاعْمَلْ مَا شِئْتَ؛ فَإِنَّكَ مَجْزِيٌّ بِهِ. وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ؛ وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.

Descended to me Gabriel and said: "Muhammad! Live as long as you wish, for you will finally perish, love whatever you mind, for you will leave it behind and do whatever you want to do, for its reward will come back to you. Know that night vigilance (for worship) is man's dignity and needlessness from people shows his magnanimity.

الْحَسَبُ الْمَالُ.

Descent is (like unto) wealth.

الدَّنَانِيرُ وَالْدِّرَاهِمُ خَوَاتِيمُ اللَّهِ فِي أَرْضِهِ، مَنْ جَاءَ بِخَاتَمِ مَوْلَاهُ قُضِيَتْ حَاجَتُهُ.

Dinars and Dirhams are seals of God on the earth, and the requests of whoever delivers his Master's seals to Him will be granted.

الْمَرَضُ سَوْطُ اللَّهِ فِي الْأَرْضِ؛ يُؤَدِّبُ بِهِ عِبَادَهُ.

Diseases are God's whips on the earth for the correction of people.

إِشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ زَعَمَ أَنَّهُ مَلِكُ الْأَمْلاِكِ؛ لَا مَلِكَ إِلَّا اللَّهُ.

Divine anger is so severe for the one who regards himself the lord of lords, (for) there is no lord but the Lord (God).

إِشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ ظَلَمَ مَنْ لَا يَجِدُ نَاصِرًا غَيْرَ اللَّهِ

Divine wrath is so severe for the one who oppresses those who have no helper save God.

مَا أَحَلَّ اللَّهُ شَيْئًا أَبْغَضُ إِلَيْهِ مِنَ الطَّلَاقِ.

Divorce is the most despised thing God has declared lawful.

أَبْغَضُ الْحَالِلِ إِلَى اللَّهِ الطَّلَاقُ.

Divorce is the most hateful (of all) lawful things to God.

عَلَيْكُمْ بِالسَّوَاكِ، فَنِعَمَ الشَّيْءُ السَّوَاكِ؛ يَشُدُّ اللَّثَّةَ، وَيَذْهَبُ بِالْبَخَرِ، وَيُصْلِحُ
الْمِعْدَةَ، وَيَزِيدُ فِي دَرَجَاتِ الْجَنَّةِ، وَيُرْضِي الرَّبَّ، وَيُسْخِطُ الشَّيْطَانَ.

Do brush your teeth, for a very good practice it is! It strengthens (your) gum, wipes out stink from (your) mouth, refreshes (your) stomach, elevates (your) status in Paradise, and makes God pleased and Satan furious.

عَلَيْكُمْ بِالسَّوَاكِ فَإِنَّهُ مَطْيِبَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ.

Do brush your teeth, for it's the cause of mouth purification and divine satisfaction.

عَلَيْكَ بِتَقْوَى اللَّهِ؛ فَإِنَّهَا جِمَاعُ كُلِّ خَيْرٍ.

Do fear God, for it's the origin of all the good.

عَلَيْكَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ مَا اسْتَطَعْتَ، وَادْكُرِ اللَّهَ عِنْدَ كُلِّ حَجَرٍ وَشَجَرٍ، وَإِذَا عَمِلْتَ سَيِّئَةً فَأَحْدِثْ عِنْدَهَا تَوْبَةً، السِّرُّ بِالْإِخْفِ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ.

Do fear God, the Greatest and the most Powerful, and remember Him in all cases. When you commit an evil deed, do repent instantly—a covert repentance for a covert sin, and an overt repentance for an overt sin.

إِذَا أَسَأْتَ فَأَحْسِنْ.

Do good immediately after doing wrong.

اصْنَعِ الْمَعْرُوفَ إِلَى مَنْ هُوَ أَهْلُهُ وَإِلَى غَيْرِ أَهْلِهِ فَإِنْ أَصَبْتَ أَهْلَهُ أَصَبْتَ أَهْلَهُ؛ وَإِنْ لَمْ تُصِبْ أَهْلَهُ كُنْتَ أَنْتَ أَهْلَهُ.

Do good to those who deserve it and those who don't, for if your goodness the former receive, it would be quite appropriate; otherwise, you yourself will be the receiver of it.

خُذُوا عَلَى أَيْدِي سُفَهَائِكُمْ.

Do not allow your silly ones rule over you.

لَا تَسْأَلِ النَّاسَ شَيْئًا وَلَا سَوْطَكَ إِنْ سَقَطَ مِنْكَ حَتَّى تَنْزِلَ إِلَيْهِ فَتَأْخُذَهُ.

Do not ask people for anything. Should your scourge fall down, bend and take it up and do not ask others to do so.

لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ.

Do not backbite Muslims and do not try to discover their faults.

لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا.

Do not be a company but to believers, and do not share your meal save with the pious.

لَا تَصْحَبَنَّ أَحَدًا لَا يَرَى لَكَ كَمِثْلَ مَا تَرَى لَهُ.

Do not be a company to the one who does not regard you of equal status with him.

لَا يُعْجِبُكُمْ إِسْلَامُ رَجُلٍ حَتَّى تَعْلَمُوا كُنْهَ عَقْلِهِ.

Do not be amazed at anybody's being a Muslim; rather (try to) know the essence of his thought.

لَا تُعْجِبُوا بِعَمَلِ عَامِلٍ حَتَّى تَنْظُرُوا بِمِ يَخْتَمُ لَهُ.

Do not be amazed at anybody's state of affairs; rather, (wait to) see its end.

لَا تُمَارِ أَخَاكَ وَلَا تُمَارِضْهُ وَلَا تَعِدْهُ فَتُخْلِفْهُ.

Do not be contentious to your brothers (in faith), do not make fun of them, and do not break your promises (in respect to them).

لَا تَكُنْ مِمَّنْ يَشُدُّ عَلَى النَّاسِ وَيُخَفِّفُ عَلَى نَفْسِهِ.

Do not be easy– going to yourself, but hard on people.

لَا تُكْثِرْ هَمَّكَ؛ مَا قُدِّرَ يَكُنْ وَمَا تُرْزَقُ يَأْتِكَ.

Do not be in gross grief, for your due sustenance and whatever is destined for you will surely come to pass.

لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا تَكُونُوا عِيَّابِينَ وَلَا مَدَّاحِينَ وَلَا طَعَّانِينَ.

Do not be jealous, do not raise prices (in business bargains), do not hate one another, and do not turn your backs to each other. Be brothers to God's servants, do not find fault with, admire or speak ironically to others.

لَا تَضْرِبُوا إِمَاءَكُمْ عَلَى كَسْرِ إِنَائِكُمْ؛ فَإِنَّ لَهَا أَجَلًا كَأَجَالِ النَّاسِ.

Do not beat your bondswomen for breaking your bowls, for bowls are surely destined to die just as people do.

لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيُعَافِيهِ اللَّهُ وَيَبْتَليكَ.

Do not blame your brother (in faith), for God (may) keep him safe but make you suffer.

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَا تُوَاعِدْ عَلَى أَخِيكَ مَوْعِدًا فَتُخْلِفْهُ.

Do not consider any good deed as insignificant, and do not break it when you promise your brother (in faith).

لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ.

Do not curse the dead, for it annoys the living.

لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.

Do not curse the dead, for they have reached what they have sent ahead.

لَا تَمْسَحْ يَدَكَ بِثَوْبٍ مِّنْ لَا تَكْسُوهُ.

Do not demand a penny from whom you have not offered a penny to.

لَا تُطَلِّقُوا النِّسَاءَ إِلَّا مِنْ رَّيْبَةٍ؛ فَإِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ.

Do not divorce your wives unless you are suspicious about them, for God does not like men and women who marry a lot.

مَا كَرِهْتَ أَنْ يَرَاهُ النَّاسُ مِنْكَ فَلَا تَفْعَلْهُ بِنَفْسِكَ إِذَا خَلَوْتَ.

Do not do in privacy what you like people not to see in you (in public).

لَا تَشْرَبُوا الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ.

Do not drink wine, for it's the key to all evils.

لَا تُطْعِمُوا الْمَسَاكِينَ مِمَّا لَا تَأْكُلُونَ.

Do not feed the poor on the things you don't eat yourselves.

لَا تُرَوِّعُوا الْمُسْلِمَ فَإِنَّ رَوْعَةَ الْمُسْلِمِ ظُلْمٌ عَظِيمٌ.

Do not frighten a Muslim, for it's great injustice.

لَا تَغْضَبْ؛ فَإِنَّ الْغَضَبَ مَفْسَدَةٌ.

Do not get angry, for it entails evil.

لَا تُكْرِهُوا الْبَنَاتَ فَإِنَّهُنَّ الْمُؤْنِسَاتُ.

Do not hate (your) daughters, for they're the cause of comfort.

لَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا تَنَافَسُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

Do not hate each other, do not turn your back to each other, and do not envy one another. O servants of God! Be brothers (in faith).

لَا تُؤْذُوا مُسْلِمًا بِشْتَمِ كَافِرٍ.

Do not hurt a Muslim by insulting an infidel.

لَا تَشْغَلُوا قُلُوبَكُمْ بِذِكْرِ الدُّنْيَا.

Do not indulge your hearts in this material world.

لَا تَسُبُّوا الشَّيْطَانَ وَتَعَوِّذُوا بِاللَّهِ مِنْ شَرِّهِ.

Do not insult Satan, and take refuge with God from his evil.

لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ.

Do not insult Time, for Time is surely God.

لَا تَمَزَحْ فَيَذْهَبَ بِهَاوُكَ وَلَا تَكْذِبْ فَيَذْهَبَ نُورُكَ.

Do not joke (a lot) for it makes your worth vanish, and do not tell lie for it makes your light finish.

أَصْرِمِ الْأَحْمَقَ.

Do not keep company with the foolish.

لَا تُكْثِرِ الضَّحْكَ؛ فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقَلْبَ.

Do not laugh excessively, for it makes (your) heart wither.

لَا تَضَعُوا الْحِكْمَةَ عِنْدَ غَيْرِ أَهْلِهَا فَتَظْلِمُوهَا وَلَا تَمْنَعُوهَا أَهْلَهَا فَتَظْلِمُوهُمْ.

Do not leave wisdom to the unwise, and do not withhold it from the wise, for both these will be injustice to it.

لَا تُمِيتُوا الْقُلُوبَ بِكَثْرَةِ الطَّعَامِ وَالشَّرَابِ؛ فَإِنَّ الْقَلْبَ يَمُوتُ كَالزَّرْعِ إِذَا كَثُرَ عَلَيْهِ الْمَاءُ.

Do not make your hearts die of drinking and eating excessively, for they're like unto farms dying of over-irrigation.

لَا تُخِيفُوا أَنْفُسَكُمْ بِالْدِّينِ.

Do not make yourself afraid of religion.

لَا تَزَوِّجَنَّ عَجُوزاً وَلَا عَاقِراً فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ.

Do not marry barren or old women, for I take pride in your greater population (as compared with others').

لَا تُجَارَ أَخَاكَ وَلَا تُشَارَّهُ وَلَا تُمَارِهِ.

Do not postpone your brethren's affairs, do not be hostile to them, and do not contend with them.

ادْرَوْا الْحُدُودَ بِالشُّبُهَاتِ؛ وَأَقِيلُوا الْكِرَامَ عَثَرَاتِهِمْ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ.

Do not punish people when you are doubtful (about their faults), and be oblivious to the great men's blunders, unless (the punishment) is divinely prescribed.

لَا تَخْرِقَنَّ عَلَى أَحَدٍ سِتْرًا.

Do not put anyone to shame.

لَا تَكْلَفُوا لِلضَّيْفِ.

Do not put yourself into trouble for guests.

أَجِيبُوا الدَّاعِيَ وَلَا تَرُدُّوا الْهَدِيَّةَ؛ وَلَا تَضْرِبُوا الْمُسْلِمِينَ.

Do not reject invitations, accept gifts and beat not Muslims.

مَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ.

Do not respond to the one who starts speaking without greeting.

لَا تَرْضَيْنَ أَحَدًا بِسُخْطِ اللَّهِ، وَلَا تَحْمَدَنَّ أَحَدًا عَلَى فَضْلِ اللَّهِ، وَلَا تَذُمَّنَّ أَحَدًا عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ؛ فَإِنَّ رِزْقَ اللَّهِ لَا يَسُوقُهُ إِلَيْكَ حِرْصٌ حَرِيصٍ؛ وَلَا تَرُدُّهُ عَنْكَ كَرَاهَةً كَارِهِ.

Do not seek anybody's satisfaction by causing God's anger, do not praise anyone for God's grace on him, and do not blame anyone for the things God has not given you, for sustenance from God will not reach you through the greedy's greed, nor will anyone's discontent ward off your (destined) sustenance.

لَا تَجْلِسُوا بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا.

Do not sit between two persons without their permission.

ارْفَعُوا السِّنَتَكُمْ عَنِ الْمُسْلِمِينَ؛ وَإِذَا مَاتَ أَحَدٌ مِنْهُمْ فَقُولُوا فِيهِ خَيْرًا.

Do not slander Muslims, and when one of them passes away, speak well of him (her).

لَا تَحْلِفُ بِاللَّهِ كَاذِبًا وَلَا صَادِقًا مِنْ غَيْرِ ضَرُورَةٍ وَلَا تَجْعَلَ اللَّهَ عُرْضَةً لِيَمِينِكَ؛ فَإِنَّ اللَّهَ لَا يَرْحَمُ وَلَا يَرَعَى مَنْ حَلَفَ بِاسْمِهِ كَاذِبًا.

Do not swear by God unnecessarily, being it true or false, and do not make God the means of your swearing, for He will neither be Merciful nor attentive to the one who falsely swears by Him.

لَا تَأْلُوا عَلَى اللَّهِ فَإِنَّهُ مَنْ تَأَلَّى عَلَى اللَّهِ أَكْذَبَهُ اللَّهُ.

Do not swear by God, for if one does so, God will surely belie him.

لَا تَسْتَبْطُوا الرِّزْقَ؛ فَإِنَّهُ لَمْ يَكُنْ عَبْدٌ لِيَمُوتَ حَتَّى يَبْلُغَهُ آخِرُ رِزْقٍ هُوَ لَهُ، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ؛ اخْذِ الْحَالَلَ وَتَرَكِ الْحَرَامَ.

Do not think that your sustenance comes to you late, for no creature dies before receiving the last bit of his (destined) sustenance. So, fear God and be moderate in seeking sustenance, i.e. in taking the lawful and avoiding the unlawful.

مَا كَرِهَتْهُ لِنَفْسِكَ فَاکْرِهْهُ لِغَيْرِكَ وَمَا أَحَبَبَتْهُ لِنَفْسِكَ فَأَحِبَّه لِأَخِيكَ.

Do not wish for others what you wish not for yourself, and wish for your brother (in faith) what you wish for yourself.

تَدْرُونَ مَا يَقُولُ الْأَسَدُ فِي زَيْئِهِ ؟ يَقُولُ: اللَّهُمَّ لَا تُسَلِّطْنِي عَلَى أَحَدٍ مِنْ أَهْلِ الْمَعْرُوفِ.

Do you know what a lion in its roar says? it says,"O God! Let me not win over benevolent people."

أَتَدْرُونَ مَا الْعِصَّةُ؟ نَقْلُ الْحَدِيثِ مِنْ بَعْضِ النَّاسِ إِلَى بَعْضٍ لِيُفْسِدُوا بَيْنَهُمْ.

Do you know what talebearing is? It is to narrate one's sayings to others and break their relationship.

أَتَحْسِبُونَ الشِّدَّةَ فِي حَمْلِ الْحِجَارَةِ؛ إِنَّمَا الشِّدَّةُ أَنْ يَمْتَلِيَ أَحَدُكُمْ غَيْظًا ثُمَّ يَغْلِبَهُ.

Do you think (man's) strength lies in carrying stones? No, it lies in bearing anger and wrath when in him they rise.

أَخْلِصُوا أَعْمَالَكُمْ لِلَّهِ فَإِنَّ اللَّهَ لَا يَقْبَلُ إِلَّا مَا خَلَصَ لَهُ.

Do your actions for God with purity of intent, for He only accepts sincere deeds.

الشِّرْكُ الْخَفِيُّ أَنْ يَعْمَلَ الرَّجُلُ لِمَكَانِ الرَّجُلِ.

Doing another man's jobs (obligatorily) is hidden polytheism on the part of the latter.

إِذَا جَامَعَ أَحَدُكُمْ زَوْجَتَهُ أَوْ جَارِيَتَهُ فَلَا يَنْظُرُ إِلَى فَرْجِهَا؛ فَإِنَّ ذَلِكَ يُورِثُ الْعَمَى.

Don't look at your wives' or bond women's vulvas when having sexual intercourse with them, for it is a cause of blindness.

أَمَّا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ
الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟

Don't you know that Islam, Migration (to Medina) and Hajj destroy whatever have been practiced prior to them?

رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَهُ الْكِبَرُ أَحَدَهُمَا أَوْ كِلَيْهِمَا
ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ.

Down with the one, down with the one and down with the one whose parents, or one of them, reach old age in his lifetime but he cannot make of himself a resident of Paradise.

الرُّؤْيَا ثَلَاثَةٌ: فَبُشْرَى مِنَ اللَّهِ وَحَدِيثُ النَّفْسِ وَتَخْوِيفٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى
أَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقْصِصْهَا إِنْ شَاءَ وَإِنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصِصْهُ عَلَى أَحَدٍ
وَلْيَقُمْ يُصَلِّي.

Dreams are of three kinds: God's good tidings, reflection of one's deeds and Satan's threat. When one of you has a good dream, he can narrate it to others if he so wills, and should the reverse happens, he has to narrate it to nobody, rising instead to prayer.

الرُّؤْيَا ثَلَاثَةٌ: مِنْهَا تَهَاوِيلٌ مِنَ الشَّيْطَانِ لِيَحْزُنَ ابْنَ آدَمَ، وَمِنْهَا مَا يَهْمُ بِهِ الرَّجُلُ
فِي يَقْظَتِهِ فَيَرَاهُ فِي مَنَامِهِ، وَمِنْهَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءً مِنَ النَّبُوَّةِ.

Dreams are of three kinds: Satan's threat to sadden the son of Adam, man's wishes during the day dreamt at night, and one part of the forty– six parts comprising prophethood.

تَسَاقَطُوا الضَّغَائِنَ.

Drop your grudges.

إِنَّ أَحَدَكُمْ يَجْمَعُ خَلْقَهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ؛ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ؛ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ لَهُ: أَكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيًّا أَوْ سَعِيدًا، ثُمَّ يَنْفَخُ فِيهِ الرُّوحَ

Each of you is in your mother's womb as sperm for forty days, then as an embryo for forty more days, and as fetus in like manner. Afterwards, God will send an angel to it, appointing her to four issues– to determine its deeds, daily bread, death, and prosperity or adversity. Then, He blows his spirit into it.

لِيَسْتَحْيِيَ أَحَدُكُمْ مِنْ مَلَكَيْهِ الَّذِينَ مَعَهُ كَمَا يَسْتَحْيِي مِنْ رَجُلَيْنِ صَالِحِينَ مِنْ جِيرَانِهِ، وَهُمَا مَعَهُ بِاللَّيْلِ وَالنَّهَارِ.

Each one of you should keep modest in the sight of the two angels companion to him, just as he does with respect to two of his righteous neighbors, for (these) angels are with him day and night.

نَجَا أَوَّلُ هَذِهِ الْأُمَّةِ بِالْيَقِينِ وَالزُّهْدِ؛ وَيَهْلَكَ آخِرُهَا بِالْبُخْلِ وَالْأَمَلِ.

Early men of this (Islamic) nation will be saved for certainty and piety, and the last of them will perish for stinginess and (unfulfilable) desires.

إِنَّ الصُّبْحَةَ تَمْنَعُ بَعْضَ الرِّزْقِ.

Early morning sleep bans a part of one's sustenance.

الصُّبْحَةُ تَمْنَعُ الرِّزْقَ.

Early morning sleep wards off one's sustenance.

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا، وَالْبِسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ.

Eat and drink and give (something) in charity. Dress yourselves without prodigality and vanity.

عَلَيْكُمْ بِالزَّيْبِ فَإِنَّهُ يَكْتِفُ الْمُرَّةَ، وَيَذْهَبُ بِالْبَلْغَمِ، وَيَشُدُّ الْعَصَبَ، وَيَذْهَبُ
بِالْعِيَاءِ، وَيُحْسِنُ الْخُلُقَ، وَيُطَيِّبُ النَّفْسَ، وَيَذْهَبُ بِالْهَمِّ.

Eat currant, for it condenses the bile, makes phlegm vanish, strengthens the nerves, and makes the mind sharp, the nature good, the soul purified and one's grief escape.

الْأَكْلُ فِي السُّوقِ دَنَاءَةٌ.

Eating (food) in bazaars shows one's meanness.

ثَمَانِيَةٌ أَبْغَضُ خَلِيقَةِ اللَّهِ يَوْمَ الْقِيَامَةِ: السَّقَّارُونَ؛ وَهُمْ الْكَذَّابُونَ وَالْخَيَّالُونَ؛ وَهُمْ
الْمُسْتَكْبِرُونَ؛ وَالَّذِينَ يَكْنِزُونَ الْبَغْضَاءَ لِأَخْوَانِهِمْ فِي صُدُورِهِمْ؛ فَإِذَا لَقَوْهُمْ
تَخَلَّقُوا لَهُمْ؛ وَالَّذِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ كَانُوا بَطَاءً؛ وَإِذَا دُعُوا إِلَى
الشَّيْطَانِ كَانُوا سِرَاعًا؛ وَالَّذِينَ لَا يُشْرِفُ لَهُمْ طَمَعٌ مِنَ الدُّنْيَا إِلَّا اسْتَحْلَوْهُ
بِأَيْمَانِهِمْ؛ وَإِنْ لَمْ يَكُنْ لَهُمْ ذَلِكَ بِحَقٍّ؛ وَالْمَشَاوُونَ بِالنَّمِيمَةِ؛ وَالْمُفَرِّقُونَ بَيْنَ
الْأَحِبَّةِ؛ وَالْبَاغُونَ الْبُرَاءَ الدَّحْضَةَ؛ أُولَئِكَ يَقْذَرُهُمُ الرَّحْمَنُ عَزَّ وَجَلَّ.

Eight groups of God's servants will be the most detested of all in the Day of Judgement: liars, selfish people, those who meet their brothers (in faith) joyfully while reserving enmity for them in their hearts, those who are slow in accepting the call to God and His prophet, but quick in following the call to Satan, those who resort to swearing in order to achieve their worldly requests, though having no claim to it, tale-bearers, those who create discord among friends, and those who oppress the fallen innocent people and are called dirty by the Great, Merciful God.

إِكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ؛ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا؛ وَإِنْ أَحَبَّ الْعَمَلُ إِلَى
اللَّهِ تَعَالَى أَدْوَمُهُ وَإِنْ قَلَّ.

Engage yourself in acts of worship to the extent of your ability, for as you get exhausted, God gets exhausted too. Verily, the most beloved deed in the sight of God is the most durable, though in quantity little.

إِضْمِنُوا لِي سِتَّ خِصَالٍ أَضْمِنَ لَكُمْ الْجَنَّةَ؛ لَا تُظَالِمُوا عِنْدَ قِسْمَةِ مَوَارِيثِكُمْ؛
وَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ؛ وَلَا تَجِبُنَا عِنْدَ قِتَالِ عَدُوِّكُمْ؛ وَلَا تَغْلُوا غَنَائِمَكُمْ؛
وَأَمْنَعُوا ظَالِمَكُمْ مِنْ مَظْلُومِكُمْ.

Ensure me that you will act upon the following five, then I ensure you (of entrance) to Paradise: being just (to each other) as to the allocation of inheritance, treating people equitably, leaving fear in battles against enemies, keeping distance with treachery as to spoils and preventing the oppressors to do injustice to the oppressed.

إِضْمِنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ أَضْمِنَ لَكُمْ الْجَنَّةَ؛ أُصَدِّقُوا إِذَا حَدَّثْتُمْ؛ وَأَوْفُوا إِذَا
وَعَدْتُمْ؛ وَأَدُّوا إِذَا اتَّيَمَنْتُمْ؛ وَاحْفَظُوا فُرُوجَكُمْ؛ وَغَضُّوا أَبْصَارَكُمْ؛ وَكَفُّوا أَيْدِيَكُمْ.

Ensure me that you will practice the following six, then I ensure you of (entrance to) Paradise: telling the truth, standing by your promises, returning (people's) trusts, keeping your privy parts (from the unlawful), controlling your eyes and restraining your hands.

دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا: الصَّدَقَةُ بِعَشْرَةٍ، وَالْقَرْضُ بِثَمَانِيَةِ عَشَرَ. فَقُلْتُ يَا
جِبْرِيلُ كَيْفَ صَارَتِ الصَّدَقَةُ بِعَشْرَةٍ وَالْقَرْضُ بِثَمَانِيَةِ عَشَرَ. قَالَ لِأَنَّ الصَّدَقَةَ
تَقَعُ فِي يَدِ الْغَنِيِّ وَالْفَقِيرِ، وَالْقَرْضُ لَا يَقَعُ إِلَّا فِي يَدِ مَنْ يَحْتَاجُ إِلَيْهِ.

Entering Paradise, I saw the statement on its door that `charity will be rewarded ten times as much but lending, eighteen times as much. I asked Gabriel for the reason, and he replied: "Charity is to the good of the poor and the rich alike, but lending is only to the good of the needy".

دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي عَارِضَتِي الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ: السَّطْرُ
الْأَوَّلُ «لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ». وَالسَّطْرُ الثَّانِي «مَا قَدَّمْنَا وَجَدْنَا، وَمَا
أَكَلْنَا رَبَحْنَا، وَمَا خَلَّفْنَا خَسِرْنَا» وَالسَّطْرُ الثَّالِثُ «أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُورٌ».

Entering Paradise, on two sites, I saw three statements written in gold, reading)"There is no god but Allah and Muhammad is His messenger.")"We arrived at what we sent ahead, availed ourselves of what we made use of, and lost what we left behind., and)" What a sinful nation and what a forgiving Lord!"

الْغِلُّ وَالْحَسَدُ يَأْكُلَانِ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Envy and hatred ruin all the good, just as fire swallows firewood.

لَيَرْدَنَّ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَاصَ لِلشَّاةِ الْجَمَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ
تَنْطَحُهَا.

Even a horned goat having gored an unhorned one will be called to account in the Doomsday when rights are given back to the rightful.

وَالشَّاةُ إِنْ رَحِمْتَهَا يَرْحَمَكَ اللَّهُ.

Even if you have mercy for a lamb, God will be Merciful to you.

مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ ذَنْبٌ يُصِيبُهُ الْفَيْئَةُ بَعْدَ الْفَيْئَةِ، لَا يُفَارِقُهُ حَتَّى يُفَارِقَ الدُّنْيَا.

Every believer has a sin which he commits once in a while and will not avoid doing it till he dies."

كُلُّ نَعِيمٍ زَائِلٌ إِلَّا نَعِيمَ أَهْلِ الْجَنَّةِ، وَكُلُّ هَمٍّ مُنْقَطِعٌ إِلَّا هَمَّ أَهْلِ النَّارِ.

Every blessing is perishable save that of the blessed, and so is every grief save that of the damned.

لِكُلِّ دَاءٍ دَوَاءٌ، وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ.

Every distress has its specific remedy, and the remedy of sins is asking for God's Mercy.

لِكُلِّ دَاءٍ دَوَاءٌ؛ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بُرِيَءَ بِإِذْنِ اللَّهِ تَعَالَى.

Every distress has its specific remedy, but recovery would be achieved by proper remedy as well as the will of God.

كُلُّ قَرْضٍ جَرٍّ ضِعْفُهُ فَهُوَ رِبًا.

Every form of loaning returned in double is usury.

كُلُّ مَعْرُوفٍ صَدَقَةٌ.

Every good deed is (a form of) charity.

كُلُّ مَعْرُوفٍ صَدَقَةٌ وَمَا أَنْفَقَ الْمُسْلِمُ مِنْ نَفَقَةٍ عَلَى نَفْسِهِ وَأَهْلِهِ كُتِبَ لَهُ بِهَا صَدَقَةٌ، وَمَا وَقَى بِهِ الْمَرْءُ الْمُسْلِمُ عَرْضَهُ كُتِبَ لَهُ بِهِ صَدَقَةٌ.

Every good deed is charity, and whatever a Muslim dispenses for himself and his will be considered charity, and so are the steps he takes to keep his own fame intact.

كُلُّ مُشْكِلٍ حَرَامٌ، وَلَيْسَ فِي الدِّينِ مُشْكِلٌ.

Every hardship is banned (for man), and no hardship is there in religion.

مَا مِنْ قَلْبٍ إِلَّا وَهُوَ مَعْلَقٌ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ؛ إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَزَاغَهُ، وَالْمِيزَانُ بِيَدِ الرَّحْمَنِ يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ..

Every heart is hanging from two fingers of the Merciful God's Fingers of Power, which He holds fast or lets fall if He wills, and the scale of people's deeds is in God's hands, by which He will lift up a group or push down another in the Day of Judgment.

إِنَّ لِكُلِّ مَلِكٍ حِمًى؛ وَإِنَّ حِمَى اللَّهِ فِي الْأَرْضِ مَحَارِمُهُ.

Every king has restrictions (of his own), and God's one on earth is His prohibitions.

تُفْتَحُ أَبْوَابُ السَّمَاءِ نِصْفَ اللَّيْلِ فَيُنَادِي مُنَادٌ: هَلْ مِنْ دَاعٍ فَيُسْتَجَابُ لَهُ؟ هَلْ مِنْ سَائِلٍ فَيُعْطَى؟ هَلْ مِنْ مَكْرُوبٍ فَيُفَرَّجُ عَنْهُ؟ فَلَا يَبْقَى مُسْلِمٌ يَدْعُو بِدَعْوَةٍ إِلَّا زَانِيَةً تَسْعَى بِفَرْجِهَا أَوْ عَشَّارًا.

Every midnight, the doors of heavens open and a caller calls out: "Is there anyone to pray and enjoy (God's) acceptance? Is there anyone to ask for something to be answered in the positive? Is there a sorrow-stricken to be relieved of his sadness?" Thus, there remains nobody with unaccepted requests, save and adulterous woman who trades her privy parts and a tax-taker who usurps people's property.

مَا مِنْ صَبَاحٍ يَصْبَحُهُ الْعِبَادُ إِلَّا صَارِخٌ يَصْرُخُ يَا أَيُّهَا النَّاسُ لِدُّوا لِلْتُّرَابِ، وَاجْمَعُوا لِلْفَنَاءِ وَابْنُوا لِلْخَرَابِ.

Every morning a caller summons the servants (of God), saying: O you people! Reproduce for the earth, pile up (wealth) for ruin, and build for destruction.

مَا مِنْ قَاضٍ مِنْ قُضَاةِ الْمُسْلِمِينَ إِلَّا وَمَعَهُ مَلَكَانِ يُسَدِّدَانِهِ إِلَى الْحَقِّ، مَا لَمْ يُرِدْ غَيْرَهُ، فَإِنْ أَرَادَ غَيْرَهُ وَجَارَ مُتَعَمِّدًا تَبَرَّأَ مِنْهُ وَوَكَّلَاهُ إِلَى نَفْسِهِ.

Every Muslim judge is watched by two angels who support him as long as he seeks nothing save truth, but abandon and leave him on his own as soon as he intends other than truth and purposefully deviates from it.

عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَإِنْ لَمْ يَجِدْ فَيَعْمَلْ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ، فَإِنْ لَمْ يَسْتَطِعْ فَيُعِينُ ذَا الْحَاجَةِ، فَإِنْ لَمْ يَفْعَلْ فَيَأْمُرُ بِالْخَيْرِ، فَإِنْ لَمْ يَفْعَلْ فَيُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهُ لَهُ صَدَقَةٌ.

Every Muslim should pay alms. If he cannot do so, he must work with his own hands to avail himself of it, and pay alms too. If this is impossible either, he should help the needy. If he cannot do so, he should bid them to good or forbid them from evil, for this is in itself giving alms.

مَا مِنْ مُسْلِمٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنَ إِلَيْهِمَا صَحْبَتَاهُ إِلَّا أُدْخِلَتْهُ الْجَنَّةُ.

Every Muslim who has two young unmarried daughters at home, whom he treats kindly, will be allowed to Paradise.

مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا تَلَقَّوهُ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ؛ مِنْ أَيِّهَا شَاءَ دَخَلَ.

Every Muslim who loses three children to death before their puberty, will be welcomed by them at the eight doors of Paradise, being asked to walk in through each one he wishes.

لِيَكْفِ الرَّجُلَ مِنْكُمْ كَزَادِ الرَّائِبِ.

Every one of you should be contented with a passenger's provision.

لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ.

Every traitor will have a flag in the Resurrection by which to be recognized.

لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ.

Every traitor will have a flag in the Resurrection by which to be recognized.

الْمَرْءُ كَثِيرٌ بِأَخِيهِ.

Everybody derives strength from his brother (in faith).

مَا مِنْ عَبْدٍ إِلَّا وَلَهُ صِيَّتٌ فِي السَّمَاءِ، فَإِنْ كَانَ صِيَّتُهُ فِي السَّمَاءِ حَسَنًا رُفِعَ فِي الْأَرْضِ؛ وَإِنْ كَانَ صِيَّتُهُ فِي السَّمَاءِ سَيِّئًا وُضِعَ فِي الْأَرْضِ.

Everybody has a reputation in heavens. Being it good or bad, he will enjoy a high or a low position on the earth respectively.

لِكُلِّ عَبْدٍ صِيَّتٌ: فَإِذَا كَانَ صَالِحًا رُفِعَ إِلَى السَّمَاءِ؛ وَإِنْ كَانَ سَيِّئًا وُضِعَ فِي الْأَرْضِ.

Everybody has his own fame, which ascends to the sky being it good but descends into the earth being it evil.

كُلُّ امْرِئٍ حَسِيبٌ نَفْسِهِ.

Everybody is an inspector of his own deeds.

عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَهُ.

Everybody is responsible for what he has taken from others as long as he has not given it back to them.

مَنْ أَتَاهُ أَخُوهُ مُتَنَصِّلًا فَلْيَقْبَلْ ذَلِكَ مِنْهُ مُحِقًّا أَوْ مُبْطِلًا، فَإِنْ لَمْ يَفْعَلْ لَمْ يَرِدْ عَلَى الْحَوْضِ.

Everybody should accept his (Muslim) brother's apology when he apologizes to him, being it sincere or insincere; otherwise, he will not meet me at the Pool (of Kawsar).

لَا يَمُوتَنَّ أَحَدٌ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ.

Everybody should be optimistic to God on the verge of death.

لِيَتَّقِ أَحَدُكُمْ وَجْهَهُ عَنِ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ.

Everybody should save his face from the fire of Hell even through half a date.

كُلُّ نَفْسٍ تُحْشَرُ عَلَى هَوَاهَا؛ فَمَنْ هَوَى الْكُفْرَةَ فَهُوَ مَعَ الْكُفْرَةِ وَلَا يَنْفَعُهُ عَمَلُهُ شَيْئًا.

Everybody will be a company to his own desires (in the Last Day) and thus, he who craves for disbelievers' (support) will be a company to them and his deeds will not avail him.

لِكُلِّ شَيْءٍ عِمَادٌ، وَعِمَادُ هَذَا الدِّينِ الْفِقْهُ.

Everything has a pillar, and the pillar of this religion is deep meditation.

لِكُلِّ شَيْءٍ طَرِيقٌ، وَطَرِيقُ الْجَنَّةِ الْعِلْمُ.

Everything has its own path, and the path to Paradise is (acquiring) knowledge.

كُلُّ شَيْءٍ يَنْقُصُ إِلَّا الشَّرَّ فَإِنَّهُ يَزْدَادُ فِيهِ.

Everything will (finally) decrease, but evil will (constantly) increase.

كَاتَمُ الْعِلْمِ يَلْعَنُهُ كُلُّ شَيْءٍ حَتَّى الْحُوتِ فِي الْبَحْرِ وَالطَّيْرِ فِي السَّمَاءِ.

Everything, even birds in skies and fish in seas, curse those who conceal knowledge.

صَاحِبُ الْعِلْمِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحُوتُ فِي الْبَحْرِ.

Everything, even fish in seas, asks forgiveness for the learned.

كُلُّ شَيْءٍ يَقْدَرُ حَتَّى الْعَجْزِ وَالْكَيْسِ.

Everything, even inability and sagacity, has a due extent.

مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ إِلَّا شَانُهُ، وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ إِلَّا زَانُهُ.

Evil and scurrility degrade, but modesty decorates their hosts.

الْعَيْنُ حَقٌّ يَحْضُرُهَا الشَّيْطَانُ وَحَسَدُ ابْنِ آدَمَ.

Evil eye exists for sure. Satan and man's envy call it to action.

الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ.

Evil eye exists, for sure. It is the only thing, which might change fate.

كَثْرَةُ الضَّحْكِ تُمِيتُ الْقَلْبَ.

Excessive laughter makes heart wither.

الرَّغْبَةُ فِي الدُّنْيَا تُكَثِّرُ الْهَمَّ، وَالْحُزْنَ وَالْبِطَانَةَ تُقْسِي الْقَلْبَ.

Excessive love of the world leads to an increase in one's sorrows and hardens one's heart.

التَّمْرُ بِالتَّمْرِ؛ وَالْحِنْطَةُ بِالْحِنْطَةِ؛ وَالشَّعِيرُ بِالشَّعِيرِ؛ وَالْمِلْحُ بِالْمِلْحِ؛ مِثْلًا بِمِثْلٍ؛
يَدًا بِيَدٍ؛ فَمَنْ زَادَ وَاسْتَرَادَ فَقَدْ أَرَبَى؛ إِلَّا مَا اخْتَلَفَتْ أَلْوَانُهُ.

Exchange date with date, wheat with wheat, barely with barely, salt with salt, goods with goods and a handful (of anything) with a handful (of the same thing). Divining and receiving beyond that is usury unless what is given is different in kind from what is received.

مَنْ مَاتَ عَلَى خَيْرٍ عَمِلَهُ فَارْجُوا لَهُ خَيْرًا، وَمَنْ مَاتَ عَلَى شَرٍّ عَمِلَهُ فَخَافُوا عَلَيْهِ
وَلَا تَيَاسُوا.

Expect good for whoever dies while doing good, and be worried about and fear for whoever dies while doing evil.

إِنْتَظَرُ الْفَرَجَ مِنَ اللَّهِ عِبَادَةً؛ وَمَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ تَعَالَى مِنْهُ
بِالْقَلِيلِ مِنَ الْعَمَلِ.

Expecting betterment (in life) from God is servitude to Him, and God will be pleased with the little servitude of the one who is pleased with his little sustenance.

لَيْسَ مِنَ الْمُرُوءَةِ الرَّيْحُ عَلَى الْإِخْوَانِ.

Exploiting one's brothers (in faith) is not of equity.

الْعَيْنَانِ تَزْنِيَانِ، وَالْيَدَانِ تَزْنِيَانِ، وَالرِّجْلَانِ تَزْنِيَانِ وَالْفَرْجُ يَزْنِي.

Eyes, hands and feet (may)commit adultery besides one's privy parts.

خَمْسٌ مِنَ الْإِيمَانِ: مَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهُنَّ فَلَا إِيْمَانَ لَهُ: التَّسْلِيمُ لِأَمْرِ اللَّهِ،

وَالرِّضَا بِقَضَاءِ اللَّهِ، وَالتَّفَوُّضُ إِلَى اللَّهِ، وَالتَّوَكُّلُ عَلَى اللَّهِ، وَالصَّبْرُ عِنْدَ
الْصَّدْمَةِ الْأُولَى.

Faith (in God) requires the following five attributes, and faithless is the one who lacks any single one of them: surrendering to the will of God, being pleased with His decrees, leaving one's affairs to Him, relying on Him, and keeping patient when one first faces a disaster.

لَيْسَ الْإِيمَانُ بِالْتَّمَنِّي، لَكِنْ هُوَ مَا يُقَرَّ فِي الْقَلْبِ وَصَدَقَهُ الْعَمَلُ.

Faith abides not in wishes, but dwells in hearts, and (should) be verified by deeds.

الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ؛ وَقَوْلٌ بِاللِّسَانِ؛ وَعَمَلٌ بِالْأَرْكَانِ.

Faith consists of recognition by heart, acknowledgment by tongue and performance by (bodily) organs.

الْإِيمَانُ نِصْفَانِ نِصْفٌ فِي الصَّبْرِ وَنِصْفٌ فِي الشُّكْرِ.

Faith has two halves: one half is patience and the other, thanks- giving.

الْإِيمَانُ الصَّبْرُ وَالسَّمَاحَةُ.

Faith lies in patience and generosity.

ثَلَاثٌ مِنَ الْإِيمَانِ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ؛ وَبَذْلُ السَّلَامِ لِلْعَالِمِ؛ وَالْإِنْصَافُ مِنْ نَفْسِكَ.

Faith requires the following three: being generous in poverty, greeting the learned, and being just.

ثَلَاثٌ مِنْ أَخْلَاقِ الْإِيمَانِ: مَنْ إِذَا غَضِبَ لَمْ يُدْخِلْهُ غَضَبُهُ فِي بَاطِلٍ؛ وَمَنْ إِذَا

رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ مِنْ حَقٍّ؛ وَمَنْ إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

Faith requires the following three: to avoid doing wrong in anger, to refrain from keeping distance with truth in satisfaction, and to stop seizing others' property in power.

لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

Faithless is the one who doesn't keep his promises.

الْيَمِينُ الْكَاذِبَةُ مُنْفِقَةٌ لِلْسِّلَعَةِ مُمْحِقَةٌ لِلْكَسْبِ.

False oath makes goods sell but ruins the business well.

قَيْدُهَا وَتَوَكَّلْ.

Fasten your camel (with a rope), and in God then hope.

الصَّوْمُ فِي الشِّتَاءِ الْغَنِيمَةُ الْبَارِدَةُ.

Fasting in winter is a cold (easily- earned) gain.

الصِّيَامُ جُنَّةٌ مِنَ النَّارِ؛ فَمَنْ أَصْبَحَ صَائِمًا فَلَا يَجْهَلُ يَوْمَهُ، وَإِنْ أَمَرُوهُ جُهِلَ عَلَيْهِ
فَلَا يَشْتُمُهُ وَلَا يَسُبُّهُ، وَلْيَقُلْ إِنِّي صَائِمٌ.

Fasting is a shield against Fire. Whoever fasts on a certain day, should not commit frivolity that day, and if somebody does something wrong to him, he should not revile or abuse him but should only say, "I'm fast."

الصَّوْمُ جُنَّةٌ مِنْ عَذَابِ اللَّهِ

Fasting is a shield against God's punishment.

الصِّيَامُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا بِكَذِبٍ أَوْ غِيْبَةٍ.

Fasting is a shield as long as lying or backbiting does not tear it off.

الصِّيَامُ نِصْفُ الصَّبْرِ.

Fasting is half of patience.

الصِّيَامُ نِصْفُ الصَّبْرِ؛ وَعَلَى كُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصِّيَامُ.

Fasting is half of patience. For everything some alms are due, and for the body, fasting.

اتَّقِ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّمَا يَسْأَلُ اللَّهُ تَعَالَى حَقَّهُ؛ وَإِنَّ اللَّهَ تَعَالَى لَا يَمْنَعُ ذَا حَقٍّ حَقَّهُ.

Fear an oppressed's prayers, for he claim his rights through praying, and the Exalted God refuses not to grant him his rights.

اتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ.

Fear God and let peace among you breeze.

اتَّقُوا اللَّهَ وَأَعْدِلُوا بَيْنَ أَوْلَادِكُمْ؛ كَمَا تُحِبُّونَ أَنْ يُرَوِّكُمُ.

Fear God and treat your children justly, as you would like others to treat you well.

اتَّقُوا اللَّهَ فِي النِّسَاءِ؛ فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٌ.

Fear God in treating women, for they are your assisting maidens.

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ؛ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا؛ وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

Fear God wherever you are, and do a good deed subsequent to any sin you commit in order to efface it. (Moreover), be good – tempered and treat people well.

اتَّقِ اللَّهَ وَلَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا؛ وَلَوْ أَنَّ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءٍ الْمُسْتَسْقَى؛ وَأَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ.

Fear God, and consider not any good deed insignificant, though it's pouring water from your bucket in a thirsty person's vessel or meeting your brother (in faith) with a happy face.

أَلَا لَا يَمْنَعَنَّ رَجُلًا مَخَافَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَهُ.

Fear of people should not stop a man telling the truth.

اتَّقُوا دَعْوَةَ الْمَظْلُومِ؛ وَإِنْ كَانَ كَافِرًا؛ فَإِنَّهَا لَيْسَ دُونَهَا حِجَابٌ.

Fear the oppressor's curse, even though he is an infidel, for against it there is no obstacle.

اتَّقُوا دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهَا تَصْعَدُ إِلَى السَّمَاءِ كَأَنَّهَا شَرَارَةٌ.

Fear the oppressor's curse, for it ascends as a flame high to the sky.

اجْتَنِبُوا دَعَوَاتِ الْمَظْلُومِ مَا بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

Fear the oppressor's curse, for there is no veil between it and God.

خَشْيَةُ اللَّهِ رَأْسُ كُلِّ حِكْمَةٍ، وَالْوَرَعُ سَيِّدُ الْعَمَلِ.

Fearing God is above all wisdom, and abstinence is the leader of all deeds.

أَطْعِمُوا طَعَامَكُمْ الْأَتْقِيَاءَ وَأَوْلُوا مَعْرُوفَكُمْ الْمُؤْمِنِينَ.

Feed the pious your food and to the believers, do good.

مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّغْبَانِ.

Feeding a hungry Muslim is a cause of being blessed.

مَا أَطْعَمْتَ زَوْجَتَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ. مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ.

Feeding your wife, your children, your servants and yourself is considered charity.

قَيِّدُوا الْعِلْمَ بِالْكِتَابِ.

Fetter knowledge through writing.

الْحُمَّى رَائِدُ الْمَوْتِ وَسِجْنُ اللَّهِ فِي الْأَرْضِ.

Fever is a prelude to death and God's prison on the earth.

الْحُمَّى حَظٌّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ، وَحُمَّى لَيْلَةٍ تُكْفِّرُ خَطَايَا سَنَةٍ.

Fever is believers' share from Fire, and fever of one single night wipes out the sins of one whole year.

الْحُمَّى تَحْتَ الْخَطَايَا كَمَا تَحْتَ الشَّجَرَةُ وَرَقَهَا

Fever makes one's sin fall just as trees let their leaves fall.

قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ، وَلَا تَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ.

Fighting with Muslims originates from blasphemy, abusing them is a sinful act, and a Muslim is not allowed to be sulk with his Muslim brother more than three days.

اهْتَبِلُوا الْعَفْوَ عَنْ عَثَرَاتِ ذَوِي الْمُرُوءَاتِ.

Find pretext to pardon the faults of the fair, generous people.

تَقَرَّبُوا إِلَى اللَّهِ بِبُغْضِ أَهْلِ الْمَعَاصِي؛ وَأَلْقُوهُمْ بِوُجُوهِ مُكْفَهَرَةٍ؛ وَالتَّمَسُّوا رِضَا اللَّهِ بِسَخَطِهِمْ؛ وَتَقَرَّبُوا إِلَى اللَّهِ بِالتَّبَاعِدِ مِنْهُمْ.

Find the proximity of God by being hostile to (His) enemies, visiting them grimfaced, seeking God's pleasure in making them displeased and getting close to God by keeping distance with them.

مَنْ خَافَ النَّاسُ لِسَانَهُ فَهُوَ مِنْ أَهْلِ النَّارِ.

Fire (Hell) will be the abode of a person whose tongue frightens people.

خَمْسَةٌ مِنْ مَصَائِبِ الدُّنْيَا: قَوْتُ الْحَبِيبِ، وَذَهَابُ الْمَالِ، وَشِمَاتُ الْأَعْدَاءِ، وَتَرْكُ الْعِلْمِ، وَامْرَأَةٌ سُوِّءٌ.

Five things are among worldly disasters: a friend's death, waste of wealth, enemies' reproach,

abandonment of learning, and a bad wife.

خَمْسٌ هُنَّ مِنْ قَوَاصِمِ الظَّهْرِ: عُقُوقُ الْوَالِدَيْنِ وَالْمَرَأَةِ يَأْتَمِنُهَا زَوْجُهَا تَخُونُهُ،
وَالْإِمَامُ يُطِيعُهُ النَّاسُ وَيَعْصِي اللَّهَ، وَرَجُلٌ وَعَدَ عَنْ نَفْسِهِ خَيْرًا فَأَخْلَفَ،
وَاعْتَرَاضُ الْمَرْءِ فِي أَنْسَابِ النَّاسِ.

Five things break (man's) back: mistreating one's parents, being disloyal to one's husband against his confidence, disobeying God on the part of the one whom people obey as a leader, breaking one's promises, and speaking ill of people's consanguinity.

خَمْسٌ خِصَالٍ يُفْطِرْنَ الصَّائِمَ وَيَنْقُضْنَ الْوُضُوءَ: الْكِذْبُ وَالْغَيْبَةُ وَالنَّمِيمَةُ
وَالنَّظَرُ بِشَهْوَةٍ، وَالْيَمِينُ الْكَاذِبَةُ.

Five things break one's fasts and invalidate one's ablution: telling lie, backbiting, tale- bearing, casting a passionate look (at someone) and swearing falsely.

خَمْسٌ بِخَمْسٍ: مَا نَقَضَ قَوْمُ الْعَهْدِ إِلَّا سُلْطَ عَلَيْهِمْ عَدُوُّهُمْ، وَمَا حَكَمُوا بِغَيْرِ مَا
أَنْزَلَ اللَّهُ إِلَّا فَشًا فِيهِمْ الْفَقْرُ، وَلَا ظَهَرَتْ فِيهِمْ الْفَاحِشَةُ إِلَّا فَشًا فِيهِمُ الْمَوْتُ، وَلَا
طَفَّفُوا الْمِكْيَالَ إِلَّا مَنَعُوا النَّبَاتَ وَأَخْذُوا بِالسِّنِينَ، وَلَا مَنَعُوا الزَّكَاةَ إِلَّا حُبَسَ
عَنْهُمْ الْقَطَرُ.

Five things give rise to five other things: those who break their promise will be subjected to the rule of their enemies. Those who judge contrary to God's Law, will suffer poverty. Those who commit obscene acts, will face recurrent unexpected deaths. Those who make use of short weights in selling, will be afflicted with famine. Those who do not give poor- rate, will suffer years of drought.

لَيْسَ مِنَ خُلُقِ الْمُؤْمِنِ الْمَلَقُ.

Flattery is not an attribute of a (true) believer.

عَلَيْكَ بِالرِّفْقِ فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ؛ وَلَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ.

Follow moderateness in life, for everything gets beautified with it and debased without it.

ثَلَاثٌ أَحْلَفُ عَلَيْهِنَّ: لَا يَجْعَلُ اللَّهُ تَعَالَى مَنْ لَهُ سَهْمٌ فِي الْإِسْلَامِ كَمَنْ لَا سَهْمَ لَهُ؛ وَأَسْهُمْ الْإِسْلَامِ ثَلَاثَةٌ: الصَّلَاةُ وَالصَّوْمُ وَالزَّكَاةُ؛ وَلَا يَتَوَلَّى اللَّهُ عَبْدًا فِي الدُّنْيَا فَيُؤَلِّيهِ غَيْرَهُ يَوْمَ الْقِيَامَةِ؛ وَلَا يُحِبُّ رَجُلٌ قَوْمًا إِلَّا جَعَلَهُ اللَّهُ مَعَهُمْ، وَالرَّابِعَةُ لَوْ حَلَفْتُ عَلَيْهَا؛ رَجَوْتُ أَنْ لَا آتَمَ، لَا يَسْتُرُ اللَّهُ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ يَوْمَ الْقِيَامَةِ.

For (the realization of) three things I (earnestly) swear: the Exalted God will not consider those who have a share in Islam of equal status with those who don't – the shares in Islam being prayer, fasting and alms, He will not leave a servant on his own in the Hereafter after having offered him His friendship here, and He will offer him the otherworldly company of those whom he loves in this world. The fourth thing for which I can swear, and hope not to be sinful an oath is that when God keeps hidden a servant's doings here, He will (certainly) do so in the Hereafter.

مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً.

For every disease, God has devised a certain remedy.

مَا مِنْ الْقُلُوبِ قَلْبٍ إِلَّا وَلَهُ سَحَابَةٌ كَسَحَابَةِ الْقَمَرِ؛ بَيْنَمَا الْقَمَرُ يُضِيءُ أَوْ عَلَتْهُ سَحَابَةٌ فَأَظْلَمَ أَوْ تَجَلَّتْ.

For every heart there is a piece of cloud as that of the Moon, covering it to darkness when it begins to shine and letting it shine one more time.

لِكُلِّ ذَنْبٍ تَوْبَةٌ إِلَّا سُوءَ الْخُلُقِ.

For every sin there is (a form of) penitence, save for bad-temperedness.

مَا مِنْ ذَنْبٍ إِلَّا وَلَهُ عِنْدَ اللَّهِ تَوْبَةٌ إِلَّا سَوْءُ الْخُلُقِ، فَإِنَّهُ لَا يَتُوبُ مِنْ ذَنْبٍ إِلَّا رَجَعَ
إِلَى مَا هُوَ شَرُّ مِنْهُ.

For every sin there is a way of repenting before God, save ill-temperedness, for verily an ill-tempered person does not repent of any sin without a later return to something worse.

لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الدَّارِ بَيْتُ الضِّيَافَةِ.

For everything some alms are due, and for one's house, the drawing room.

لِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْجَسَدِ الصَّوْمُ.

For everything some alms are due, and for the body, fasting.

لِكُلِّ شَيْءٍ آفَةٌ تُفْسِدُهُ، وَآفَةُ هَذَا الدِّينِ وُلَاةُ السُّوءِ.

For everything there is a (form of) harm leading to its ruin, and the harm to this religion are corrupt rulers.

لِكُلِّ شَيْءٍ حِلْيَةٌ، وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ.

For everything there is a beauty, and for the Quran, a nice recitation.

لِكُلِّ شَيْءٍ مِفْتَاحٌ، وَمِفْتَاحُ الْجَنَّةِ حُبُّ الْمَسَاكِينِ وَالْفُقَرَاءِ.

For everything there is a key, and the key to Paradise is to love the poor and the needy.

لِكُلِّ شَيْءٍ مِفْتَاحٌ، وَمِفْتَاحُ السَّمَوَاتِ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ.

For everything there is a key, and the key to skies is saying, "There is no god but Allah."

أَقِيلُوا السَّخِيَّ زَلَّتْهُ؛ فَإِنَّ اللَّهَ آخِذٌ بِيَدِهِ كُلَّ مَا عَثَرَ.

For his faults, a generous man, do not reprimand, for whenever he slips, God gives him a helping hand.

أَطْلُبِ الْعَافِيَةَ لِغَيْرِكَ تُرْزَقُهَا فِي نَفْسِكَ.

For others' health (always) pray, and you will enjoy it (without delay).

ثَلَاثُ أَقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ؛ وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ عِزًّا؛ وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ. وَأَحَدُكُمْ حَدِيثًا فَاحْفَظُوهُ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ؛ وَيَصِلُ فِيهِ رَحِمَهُ؛ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا؛ فَهَذَا بِأَفْضَلِ الْمَنَازِلِ؛ وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ؛

فَهُوَ بِنِيَّتِهِ؛ فَأَجْرُهُمَا سَوَاءٌ؛ وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ؛ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحِمَهُ وَلَا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا؛ فَهَذَا بِأَخْبَثِ الْمَنَازِلِ؛ وَعَبْدٌ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ؛ فَهُوَ بِنِيَّتِهِ؛ فَوِزْرُهُمَا سَوَاءٌ.

For the realization of three things I (earnestly) swear: charity causes no reduction in one's wealth, patience against injustice causes God, the Great and powerful, to enhance one's dignity and begging makes God to open to the beggar the doors of poverty. And keep in mind what I tell you. There are four groups of people in the world. First are those gifted with knowledge and wealth, who fear their Lord in dispensing them, who give a hand to their kins and who know that God has a share in their possessions. This group has the highest status.

Second are those gifted with knowledge but not wealth, who are truthful of intention in saying, `if we

possessed wealth, we would practice what the wealthy do'. This group will gain the results of their own intentions and are equal in reward with the first one. Third are those gifted with wealth but not knowledge, who make use of their wealth ignorantly, fear not their Lord in dispensing their wealth, give no hand to their kins and observe no share for God in their possessions. This group has the lowest status. Fourth are those on whom God has bestowed neither wealth nor knowledge, who keep on to say, 'If we possessed wealth, we would practice much the same as the wealthy'. This group too will pick the fruits of their own intentions and are equal in vice with their leaders.

ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ قَطُّ مِنْ صَدَقَةٍ فَتَصَدَّقُوا؛ وَلَا عَفَا رَجُلٌ عَنْ
مَظْلَمَةٍ ظَلَمَهَا إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا عِزًّا فَاعْفُوا؛ يَزِدُّكُمُ اللَّهُ عِزًّا؛ وَلَا فَتَحَ رَجُلٌ
عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ يَسْأَلُ النَّاسَ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

For the realization of three things I (easily) swear: charity will not cause a reduction in one's wealth (give charity, therefore), no one connives at the oppressions he has gone through, unless God expands his dignity (forgive, therefore, and God will further your dignity), and nobody stretches the hand of need toward others unless God opens the door of poverty on him.

ذُرُّوا الْحَسَنَاءَ الْعَقِيمَ، وَعَلَيْكُمْ بِالسَّوْدَاءِ الْوَلُودِ.

Forget about a barren beautiful woman and choose a black, productive one.

دَعُوا الْحَسَنَاءَ الْعَاقِرَ، وَتَزَوَّجُوا السَّوْدَاءَ الْوَلُودَ، فَإِنِّي أَكَاثِرُ بِكُمْ الْأُمَمَ يَوْمَ
الْقِيَامَةِ.

Forget about barren beautiful women, and marry productive (black) ugly ones, for I will take pride in the greater number of your offspring on other nations in the Day of Judgement.

آفَةُ الْعِلْمِ النِّسْيَانُ؛ وَإِضَاعَتُهُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَهْلِهِ.

Forgetfulness ruins knowledge, and the knowledge transmitted to incompetent people will be ruined (too).

تَعَاَفَوْا؛ تَسْقُطِ الضَّغَائِنُ بَيْنَكُمْ.

Forgive each other to make your grudges drop.

إِغْفِرْ؛ فَإِنْ عَاقَبْتَ فَعَاقِبْ بِقَدْرِ الذَّنْبِ؛ وَاتَّقِ الْوَجْهَ.

Forgive others' sins; if not, punish them to the extent of their sins and do not hit them on the face.

تَعَاَفَوْا الْحُدُودَ فِيمَا بَيْنَكُمْ؛ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ.

Forgive punishable sins among yourselves; for punishment will be inevitable should you make me aware of them.

الْعَفْوُ أَحَقُّ مَا عُمِلَ بِهِ.

Forgiving is the best of all deeds.

الرِّضَاعُ يُغَيِّرُ الطَّبَاعَ.

Fostering changes children's natures.

كَفَى بِالرَّجُلِ إِثْمًا أَنْ يَكُونَ بَذِيًّا فَاحِشًا بَخِيلًا.

Foul- mouthedness, debauchery and stinginess suffice to make of man a sinner.

أَرْبَعُ حَقٌّ عَلَى اللَّهِ تَعَالَى أَنْ لَا يُدْخِلَهُمُ الْجَنَّةَ؛ وَلَا يُذِيقَهُمْ نَعِيمَهَا: مُدْمِنُ خَمْرٍ؛
وَأَكِلُ الرِّبَا؛ وَأَكِلُ مَالِ الْيَتِيمِ بِغَيْرِ حَقٍّ؛ وَالْعَاقُ لَوَالِدِيهِ.

Four people will not be allowed to Paradise by the Exalted God, and will not taste heavenly pleasure: tipplers, usurers, seizers of orphan's properties, and those cursed by their parents.

أَرْبَعَةٌ يُبْغِضُهُمُ اللَّهُ تَعَالَى: الْبَيَّاعُ الْحَلَّافُ؛ وَالْفَقِيرُ الْمُخْتَالُ؛ وَالشَّيْخُ الزَّانِي؛
وَالْإِمَامُ الْجَائِرُ.

Four people would earn the Exalted God's anger: an oft- swearing seller, a poor selfish man, an old adulterous person and an oppressive leader.

أَرْبَعَةٌ قَلِيلُهَا كَثِيرٌ: الْفَقْرُ؛ وَالْوَجَعُ؛ وَالْعَدَاوَةُ؛ وَالنَّارُ.

Four things are great, though little in weight: pain, poverty, fire and enemy.

فَرَعَ إِلَى ابْنِ آدَمَ مِنْ أَرْبَعٍ: الْخَلْقُ وَالْخُلُقُ وَالرِّزْقُ وَالْأَجَلُ.

Four things have been predestined for Adam's son: his physical appearance, character, death, and sustenance.

أَرْبَعٌ لَا يَدْخُلُ بَيْتًا وَاحِدَةً مِنْهَا إِلَّا خَرِبَ وَلَمْ يَعْمَرْ بِالْبَرَكَةِ: الْخِيَانَةُ وَالسَّرَقَةُ
وَشُرْبُ الْخَمْرِ وَالزَّانَا.

Four things ruin a house, should its residents act upon them: treachery, theft, drinking wine and adultery.

أَرْبَعٌ مِنْ سَعَادَةِ الْمَرْءِ؛ أَنْ تَكُونَ زَوْجَتُهُ صَالِحَةً؛ وَأَوْلَادُهُ أَبْرَارًا؛ وَخُلَطَاؤُهُ
صَالِحِينَ؛ وَأَنْ يَكُونَ رِزْقُهُ فِي بَلَدِهِ.

Four things secure the prosperity of a man: having a chaste wife, having benevolent children, having pious companions, and earning his living in his own town.

أَرْبَعُ خِصَالٍ مِنَ الشَّقَاءِ: جُمُودُ الْعَيْنِ؛ وَقَسَاوَةُ الْقَلْبِ؛ وَبُعْدُ الْأَمَلِ؛ وَحُبُّ الْبَقَاءِ.

Four things show one's wretchedness: drained eyes, hard – heartedness, inaccessible ambitions and excessive love for survival.

الْحَرَائِرُ صَلَاحُ الْبَيْتِ، وَالْإِمَاءُ فَسَادُ الْبَيْتِ.

Free women bring (moral) regeneration to the house, and bonds ones bring corruption.

زُرْ غَبًّا تَزِدُّ حَبًّا.

Frequent (people) time and again, more beloved to remain.

الْوُدُّ يُتَوَارَثُ، وَالْبُغْضُ يُتَوَارَثُ.

Friendship and enmity are both hereditary.

الْبَادِيءُ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبَرِ.

From vanity is away, whoever greets others err hello to him they say.

حَدَّثَنِي جِبْرِيلُ قَالَ؛ يَقُولُ اللَّهُ تَعَالَى: «لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي، فَمَنْ دَخَلَهُ أَمِنَ مِنْ عَذَابِي.

Gabriel addressed me, saying: "The Exalted God says, `There is no god but Allah is My fort. Whoever enters it, will be safe against My punishment."

أَتَانِي جِبْرِئِيلُ فَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ،
قُلْتُ: يَا جِبْرِئِيلُ وَإِنْ سَرَقَ وَإِنْ زَنَا، قَالَ: نَعَمْ، قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَا، قَالَ: نَعَمْ،
نَعَمْ، قُلْتُ وَإِنْ سَرَقَ وَإِنْ زَنَا، قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ.

Gabriel came to me and said: "Give your people good tidings that whoever does not adopt a partner for God, will enter Paradise after death". I said: "What if he has committed theft or adultery," and I repeated it thrice, but the answer was in the positive and Gabriel added, "even if he has drunk wine".

السَّخَاءُ شَجَرَةٌ مِنْ أَشْجَارِ الْجَنَّةِ أَغْصَانُهَا مُتَدَلِّياتٌ فِي الدُّنْيَا، فَمَنْ أَخَذَ بِغُصْنٍ
مِنْهَا قَادَهُ ذَلِكَ الْغُصْنُ إِلَى الْجَنَّةِ، وَالْبُخْلُ شَجَرَةٌ مِنْ أَشْجَارِ النَّارِ أَغْصَانُهَا
مُتَدَلِّياتٌ فِي الدُّنْيَا، فَمَنْ أَخَذَ بِغُصْنٍ مِنْهَا قَادَهُ ذَلِكَ الْغُصْنُ إِلَى النَّارِ.

Generosity is a heavenly tree with branches hanging over the earth, leading to Paradise whoever clings to one of them, and miserliness is a hellish tree with branches hanging over the earth, directing to Fire whoever touches one/of them.

السَّخَاءُ خُلِقَ لِلَّهِ الْأَعْظَمِ.

Generosity is God's outstanding attribute.

عَلَيْكُمْ بِالْحُزْنِ فَإِنَّهُ مِصْبَاحُ الْقَلْبِ، أَجِيعُوا أَنْفُسَكُمْ وَأَظْمِئُوا.

Get accustomed to grief, for it's the light of man's heart. Keep yourself hungry and thirsty.

تَنَاقَحُوا تَكْثُرُوا؛ فَإِنِّي أَبَاهِي بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ.

Get married and increase in number, for I will pride myself in you over other nations in the Day of Judgement.

تَزَوَّجُوا وَلَا تُطَلِّقُوا؛ فَإِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ.

Get married, but do not divorce your wives, for God surely detests men and women who marry a lot.

تَزَوَّجُوا فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ؛ وَلَا تَكُونُوا كَرُهْبَانِيَّةِ النَّصَارَى.

Get married, for I pride myself over other nations for the largeness of your population, and do not follow the path of Christian monks.

تَزَوَّجُوا النِّسَاءَ؛ فَإِنَّهُنَّ يَأْتِينَ بِالْمَالِ.

Get married, for women bring you wealth.

الْهَدِيَّةُ رِزْقٌ مِنَ اللَّهِ؛ فَمَنْ أُهْدِيَ إِلَيْهِ شَيْءٌ فَلْيَقْبَلْهُ.

Gifts are sustenance from God; and so, whoever is offered a gift should accept it.

الْهَدِيَّةُ تُغَوِّرُ عَيْنَ الْحَكِيمِ.

Gifts blind men of wisdom.

الْهَدِيَّةُ تَذْهَبُ بِالسَّمْعِ وَالْبَصَرِ وَالْقَلْبِ.

Gifts impair ears, eyes and hearts.

أَمْرُ النِّسَاءِ إِلَى آبَائِهِنَّ وَرِضَاهُنَّ السُّكُوتُ

Girls' consent (in marriage) should be sought from their fathers, and silence is their consent.

تَصَدَّقُوا فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الَّذِي يَأْتِيهِ بِهَا: لَوْ
جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا فَأَمَّا الْآنَ فَلَا حَاجَةَ لِي فِيهَا، فَلَا يَجِدُ مَنْ يَقْبَلُهَا.

Give alms, for a time may come to pass when man manages to give something on charity, but the one who is supposed to get it will say, "I would have accepted it if you had brought it yesterday. Today, I am no more in need of it." and thus he will find nobody to accept it.

تَصَدَّقُوا؛ فَإِنَّ الصَّدَقَةَ فَكَأَكُكُمْ مِنَ النَّارِ.

Give alms, for it surely releases you from the Fire.

تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ وَتُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ
النَّارَ.

Give alms, though a date it might be, for it drops one's hunger and puts out (the fire of) sin just as water makes fire extinguished.

لِيُبَشِّرَ فَقَرَاءَ الْمُؤْمِنِينَ بِالْفَرَاغِ يَوْمَ الْقِيَامَةِ قَبْلَ الْأَغْنِيَاءِ بِمِقْدَارِ خَمْسِمِائَةِ عَامٍ،
هَؤُلَاءِ فِي الْجَنَّةِ يَنْعَمُونَ، وَهَؤُلَاءِ يُحَاسَبُونَ.

Give good tidings to the poor believers that in the Day of Judgment, they will get rid (of the trial) five hundred years earlier than the rich– the former residing in Paradise, benefiting from God's blessings, and the latter being called to account.

بَشِّرِ الْمَشَّائِينَ فِي ظُلُمِ اللَّيْلِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِ يَوْمَ الْقِيَامَةِ.

Give good tidings to those who move towards mosques in the darkness of night that theirs will be full brightness in the Day of Judgement.

لَا تَرُدُّوا السَّائِلَ وَلَوْ بِشِقِّ تَمْرَةٍ.

Give something to a beggar, even if it is half a date (petty).

أَعْطِ السَّائِلَ وَلَوْ جَاءَكَ عَلَى فَرَسٍ؛ وَأَعْطِ الْأَجِيرَ حَقَّهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ.

Give something to those who beg you, though coming to you on horse back (though rich), and pay workers their wage before sweat is dried on their skin.

عَلَيْكَ بِالْيَأْسِ مِمَّا فِي أَيْدِي النَّاسِ، وَإِيَّاكَ وَالطَّمَعَ فَإِنَّهُ الْفَقْرُ الْحَاضِرُ.

Give up hope for what people have and avoid avarice, for it is immediate poverty.

مَا يُرِيدُكَ إِلَى مَا لَا يُرِيدُكَ، فَإِنَّكَ لَنْ تَجِدَ فَقْدَ شَيْءٍ تَرَكْتَهُ لِلَّهِ.

Give up the doubtful and grasp the undoubtful, for surely you will not feel the lack of what you have abandoned for the sake of God.

دَعْ مَا يُرِيدُكَ إِلَى مَا لَا يُرِيدُكَ، فَمَنْ رَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ.

Give up the doubtful and grasp the undoubtful, for whoever grazes his cattle on the whereabouts of a forbidden pasture, might unwantedly find himself on it.

دَعْ مَا يُرِيدُكَ إِلَى مَا لَا يُرِيدُكَ، فَإِنَّ الصِّدْقَ يُنْجِي.

Give up the doubtful and grasp the undoubtful. Verily, truthfulness entails salvation.

الرَّاشِي وَالْمُرْتَشِي فِي النَّارِ.

Givers and receivers of bribe are both subject to the fire (of Hell).

لَأَنْ أُطْعِمَ أَخًا فِي اللَّهِ مُسْلِمًا لُقْمَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِرْهَمٍ، وَلَأَنْ أُعْطِيَ
أَخًا فِي اللَّهِ مُسْلِمًا دِرْهَمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِعَشْرَةِ، وَلَأَنْ أُعْطِيَهِ عَشْرَةَ
أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً.

Giving a morsel of food to a Muslim brother for God's sake is more favorite to me than giving a Dirham in charity, and giving a Dirham to a Muslim is more favorite to me than giving ten Dirhams in charity, and giving him ten Dirhams is more favorite to me than making a slave free.

الصَّدَقَةُ عَلَى الْقَرَابَةِ صَدَقَةٌ وَصِلَةٌ.

Giving alms to kins is alms– giving as well as strengthening ties of kinship.

الصَّدَقَاتُ بِالْغَدَوَاتِ يَذْهَبْنَ بِالْعَاهَاتِ.

Giving charity early in morning takes away all evils.

خَيْرُ أَبْوَابِ الْبِرِّ الصَّدَقَةُ.

Giving charity is the best path to piety.

أَجْلُوا اللَّهَ يَغْفِرَ لَكُمْ.

Glorify God to be forgiven by Him.

أَعِزَّ أَمْرَ اللَّهِ يُعِزُّكَ اللَّهُ.

Glorify what's divine, and God's glory will be thine.

البَطَانَةُ تُقْسِي الْقَلْبَ.

Gluttony hardens man's heart.

مَنْ أَكَلَ بِالْعِلْمِ طَمَسَ اللَّهُ عَلَى وَجْهِهِ؛ وَرَدَّهُ عَلَى عَقِبِهِ وَكَانَتْ النَّارُ أُولَى بِهِ.

God changes (darkens) the visage of the one who earns his living through knowledge, disturbs his affairs, and makes Hell his appropriate abode.

خَلَقَ اللَّهُ يَحْيَى ابْنَ زَكَرِيَّا فِي بَطْنِ أُمِّهِ مُؤْمِنًا، وَخَلَقَ فِرْعَوْنَ فِي بَطْنِ أُمِّهِ كَافِرًا.

God created John (son of Zechariah) a believer, and created Pharaoh an unbeliever in their mothers' wombs.

خَلَقَ اللَّهُ الْخَلْقَ فَكَتَبَ آجَالَهُمْ وَأَعْمَالَهُمْ وَأَرْزَاقَهُمْ.

God created the creatures and determined their fates, deeds, and sustenance.

جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ؛ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءً؛ وَأَنْزَلَ فِي الْأَرْضِ جُزْءً وَاحِدًا؛ فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاوَحُ الْخَلْقُ؛ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ.

God divided (His) Mercy into a hundred parts, keeping ninety– nine parts with Himself and letting one single part descend to the earth. It is through this very part that (His) creatures are Merciful to one another, to the extent that a horse lifts its hoof lest it should hurt its colts.

مَا أَعَزَّ اللَّهَ بِجَهْلٍ قَطُّ؛ وَلَا أَذَلَّ اللَّهَ بِحِلْمٍ قَطُّ.

God does not endear the ignorant, nor does He degrade the patient.

أَبَى اللَّهُ أَنْ يَجْعَلَ لِقَاتِلِ الْمُؤْمِنِ تَوْبَةً.

God does not forgive the killer of a believer, and accepts not his (her) repentance.

أَبَى اللَّهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ.

God does not observe a heretic's deeds unless he abandons his (her) heresy.

لَا يَنْبَغِي لَذِي الْوَجْهَيْنِ أَنْ يَكُونَ أَمِينًا عِنْدَ اللَّهِ.

God does not trust in hypocrites.

مَنْ اسْتَعَفَّ أَعَفَّهُ اللَّهُ، وَمَنْ اسْتَغْنَى أَغْنَاهُ اللَّهُ.

God gives chastity and abundance to the one who seeks them.

مَنْ قَدَّرَ رِزْقَهُ اللَّهُ، وَمَنْ بَذَرَ حَرَمَهُ اللَّهُ.

God gives sustenance to the frugal and deprives it from the extravagant.

مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا رَزَقَهُ اللَّهُ خَلِيلًا صَالِحًا

God grants a good friend to the one for whom He wishes good.

إِنَّ اللَّهَ أَمَرَنِي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِإِقَامَةِ الْفَرَائِضِ.

God has commanded me to behave moderately with people, as he has commanded me to perform my obligations.

مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ إِلَّا وَقَدْ خَلَقَ لَهُ مَا يَغْلِبُهُ وَخَلَقَ رَحْمَتَهُ تَغْلِبُ غَضَبَهُ.

God has created something to overcome any other created thing, and thus, His Mercy has He created to overcome His anger.

جَعَلَ اللَّهُ عَذَابَ هَذِهِ الْأُمَّةِ فِي دُنْيَاهَا.

God has decreed this nation (Muslims) to suffer their punishment in this very world.

حَرَّمَ اللَّهُ الْجَنَّةَ عَلَى كُلِّ فَاحِشٍ بَذِيٍّ لَا يُبَالِي مَا قَالَ وَلَا مَا قِيلَ لَهُ.

God has forbidden Paradise for the scurrilous people who don't care about what they say and hear.

ثَلَاثٌ مَنْ فَعَلَهُنَّ ثِقَةً بِاللَّهِ وَاحْتِسَابًا كَانَ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ يُعِينَهُ وَأَنْ يُبَارِكَ لَهُ: مَنْ سَعَى فِي فِكَاكِ رَقَبَتِهِ ثِقَةً بِاللَّهِ وَاحْتِسَابًا؛ كَانَ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ يُعِينَهُ وَأَنْ يُبَارِكَ لَهُ؛ وَمَنْ تَزَوَّجَ ثِقَةً بِاللَّهِ وَاحْتِسَابًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعِينَهُ وَأَنْ يُبَارِكَ لَهُ؛ وَمَنْ أَحْيَا أَرْضًا مَيْتَةً ثِقَةً بِاللَّهِ وَاحْتِسَابًا كَانَ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ يُعِينَهُ وَأَنْ يُبَارِكَ لَهُ.

God has made it incumbent on Himself to help and bestow blessing on the one who does the following three while relying on Him and hoping for His reward: trying to free oneself from slavery, marrying, and cultivating barren lands.

حَرَّمَ اللَّهُ الْخَمْرَ؛ وَكُلُّ مُسْكِرٍ حَرَامٌ.

God has made wine and all the intoxicant unlawful.

مَا خَلَقَ اللَّهُ فِي الْأَرْضِ شَيْئًا أَقْلَ مِنَ الْعَقْلِ؛ وَإِنَّ الْعَقْلَ فِي الْأَرْضِ أَقْلُ مِنَ الْكِبْرِيتِ الْأَحْمَرِ.

God has not created anything inferior to (man's) intellect on the earth, and that's inferior even to the earth's red sulphur.

مَا زَانَ اللَّهُ عَبْدًا بِزِينَةٍ أَفْضَلَ مِنْ عَفَافٍ فِي دِينِهِ وَفَرْجِهِ.

God has not given His servants anything better than chastity in their religion and privy parts.

مَا زَانَ اللَّهُ الْعِبَادَ بِزِينَةٍ أَفْضَلَ مِنْ زَهَادَةٍ فِي الدُّنْيَا، وَعَفَافٍ فِي بَطْنِهِ وَفَرْجِهِ.

God has not granted His servants any beauty better than unwillingness towards the world, and controlling one's belly (food) and privy parts.

مَا أَتَى اللَّهُ عَالِمًا عِلْمًا إِلَّا أَخَذَ عَلَيْهِ الْمِيثَاقَ أَنْ لَا يَكْتُمَهُ.

God has not granted knowledge to the learned unless He has made them promise not to spare it from others.

فَرَّغَ اللَّهُ لِكُلِّ عَبْدٍ مِنْ عَمَلِهِ وَأَجَلِهِ وَمَضْجَعِهِ وَرِزْقِهِ لَا يَتَعَدَّاهُنَّ أَبَدًا.

God has predestined every man's deeds, death, sustenance and resting place, and He will never turn away from them.

قَسَمَ مِنَ اللَّهِ تَعَالَى لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ.

God has sworn that misers will not be allowed to Paradise.

اللَّهُ مَعَ الْقَاضِي مَا لَمْ يَجُرْ، فَإِذَا جَارَ تَخَلَّى اللَّهُ عَنْهُ وَلَزِمَهُ الشَّيْطَانُ.

God helps a judge as long as he keeps away from tyranny, but as soon as he starts cruelty, He leaves

him on his own and Satan joins with him thereof.

اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

God helps His servants as long as they help their brothers (in faith).

مَنْ نَظَرَ إِلَى مُسْلِمٍ نَظْرَةً يُخِيفُهُ بِهَا مِنْ غَيْرِ حَقٍّ؛ أَخَافَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

God in the Day of Judgment will terrify whoever casts an awful look at a Muslim, terrifying him unfoundedly.

الطَّبِيبُ اللَّهُ، وَلَعَلَّكَ تَرْفُقُ بِأَشْيَاءٍ تَخْرُقُ بِهَا غَيْرُكَ.

God is (the real) physician. What's good for you is perchance bad for other than you.

مَنْ كَانَ لَهُ قَلْبٌ صَالِحٌ تَحَنَّنَ اللَّهُ عَلَيْهِ.

God is kind to whoever has a kind heart.

لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ.

God is not Merciful to the merciless.

مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ فِي الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ.

God is pleased with little deeds of the one, who is pleased with Him as to little sustenance.

مَنْ أَصَابَ حَدًّا فَعُجِّلَ عُقُوبَتُهُ فِي الدُّنْيَا فَاللَّهُ أَعْدَلُ مِنْ أَنْ يَتْنِي عَلَى عَبْدِهِ

الْعُقُوبَةَ فِي الْآخِرَةِ، وَمَنْ أَصَابَ حَدًّا فَسْتَرَهُ اللَّهُ عَلَيْهِ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ.

God is too Just to punish His servants anew in the Hereafter, if they are punished in this very world for their sins, and God is too Generous to reconsider man's punishable sins after having covered them and forgiven him (in this world).

صَدَقَ اللَّهُ فَصَدِّقْهُ.

God is truthful, and so be truthful to Him.

كَبُرَ مَقْتًا عِنْدَ اللَّهِ الْأَكْلُ مِنْ غَيْرِ جُوعٍ، وَالنَّوْمُ مِنْ غَيْرِ سَهَرٍ، وَالضَّحْكُ مِنْ غَيْرِ عَجَبٍ.

God is very displeased with (people) eating without hunger, sleeping without tiredness and laughing without reason.

خُلِقَانِ يُحِبُّهُمَا اللَّهُ، وَخُلِقَانِ يُبْغِضُهُمَا اللَّهُ. فَأَمَّا اللَّذَانِ يُحِبُّهُمَا اللَّهُ فَالسَّخَاءُ وَالسَّمَّاحَةُ؛ وَأَمَّا اللَّذَانِ يُبْغِضُهُمَا اللَّهُ فَسُوءُ الْخُلُقِ وَالْبُخْلُ، وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَغْمَلَهُ عَلَى قَضَاءِ حَوَائِجِ النَّاسِ.

God likes two characteristic features (for man) and dislikes two others. The former are generosity and forgiveness; the latter, parsimony and ill-temperedness, and when He wishes goodness for someone, He assigns him (her) the service of people.

خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ، فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَا حُمُونَ بِهَا وَخَبَأَ عِنْدَهُ مِائَةَ إِلَّا وَاحِدَةً.

God made Mercy one hundred portions. He granted one single portion to people by which to feel pity for each other, and kept ninety-nine portions with Himself.

مَنْ كَانَتْ لَهُ سَرِيرَةٌ صَالِحَةٌ أَوْ سَيِّئَةٌ نَشَرَ اللَّهُ عَلَيْهِ مِنْهَا رِذَاءً يُعْرَفُ بِهِ.

God marks a sign of one's good or bad characters on his face by which to be recognized.

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا أَوْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا.

God may forgive all sins, save those of dying a polytheist and killing a believer intentionally.

مَنْ غَالَبَ اللَّهُ غَلَبَهُ، وَمَنْ خَادَعَ اللَّهُ خَدَعَهُ.

God overcomes those who try to overcome Him and plots against those plotting against Him.

مَنْ اقْتَصَدَ أَغْنَاهُ اللَّهُ، وَمَنْ بَذَرَ أَفْقَرَهُ اللَّهُ، وَمَنْ تَوَاضَعَ رَفَعَهُ اللَّهُ، وَمَنْ تَجَبَّرَ قَصَمَهُ اللَّهُ.

God provides the moderate ones with abundance, afflicts the extravagant with poverty, grants to the humble sublimity, and makes the arrogant face ruin.

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ، وَمَنْ يَتَأَلَّ عَلَى اللَّهِ يُكَذِّبُهُ اللَّهُ.

God raises (the status of) the one who keeps humble for Him, lowers the one who shows vanity to Him, and belies the one who swears falsely by Him.

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ.

God raises (the status of) the one who keeps humble for His sake and lowers the one who shows vanity (to Him).

مَنْ أَكْثَرَ مِنَ الْإِسْتِغْفَارِ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا،

وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

God relieves the one who often asks Him forgiveness from all griefs, provides him with a refuge in all difficulties, and gives him sustenance from an unexpected source.

مَنْ طَلَبَ الْعِلْمَ تَكَفَّلَ اللَّهُ بِرِزْقِهِ.

God secures the sustenance of those who seek knowledge.

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي.

God taught me courtesy and how nice was it (to me)!

مَنْ اعْتَزَّ بِالْعَبِيدِ أَذَلَّهُ اللَّهُ.

God will abase whoever seeks honor through His servants.

مَا مِنْ عَبْدٍ كَانَتْ لَهُ نِيَّةٌ فِي آدَاءِ دَيْنِهِ إِلَّا كَانَ لَهُ مِنَ اللَّهِ عَوْنٌ.

God will assist anyone who intends to pay back his debts.

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً ثُمَّ يَمُوتُ يَوْمَ يَمُوتُ غَاشًّا لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

God will banish Paradise for the one who dies after having deceived his servants whom God have put under his supervision.

مَنْ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَى عَنْهُ النَّاسُ، وَمَنْ

الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ سَخَطَ اللَّهِ عَلَيْهِ وَأَسْخَطَ عَلَيْهِ النَّاسَ.

God will be pleased with whoever seeks His consent, even if it leads to people's anger, and will be angry about whoever seeks people's consent by making Him displeased.

مَنْ بَنَى مَسْجِدًا وَلَوْ مِثْلَ مَفْحَصِ قَطَاةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

God will build a house in Paradise for whoever builds a mosque, small as it may be only for a pigeon to lay its eggs in.

مَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ.

God will create a good relation between people and the one who establishes a good relation with Him, and will amend the outward conditions of the one who rectifies his inner self.

حَقُّ عَلَى اللَّهِ عَوْنُ مَنْ نَكَحَ الْتِمَاسَ الْعَفَافِ عَمَّا حَرَّمَ اللَّهُ.

God will definitely give a hand to the one who marries in order to avoid indulging in the heavenly-unlawful deeds.

حُتِمَ عَلَى اللَّهِ أَنْ لَا يَسْتَجِيبَ دَعْوَةَ مَظْلُومٍ وَلِأَحَدٍ قَبْلَهُ مِثْلُ مَظْلَمَتِهِ.

God will definitely not answer the call of an oppressed man who has already made someone else suffer the same oppression brought on him.

أَبَى اللَّهُ أَنْ يَرْزُقَ عَبْدَهُ الْمُؤْمِنَ إِلَّا مِنْ حَيْثُ لَا يَحْتَسِبُ.

God will definitely provide His believer servant (s) with sustenance from an unexpected source.

مَا اسْتَرْعَى اللَّهُ عَبْدًا رَعِيَّةً فَلَمْ يُحِطْهَا بِنُصْحِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

God will forbid Paradise for whoever is not a well-wisher of the subjects put under his protection.

مَنْ أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ اللَّهَ قَدْ أَطَّلَعَ عَلَيْهِ غَفَرَ لَهُ، وَإِنْ لَمْ يَسْتَغْفِرْ.

God will forgive a sinful person who knows that He has witnessed him, though he avoids seeking His forgiveness.

مَنْ أَصْبَحَ لَا يَنْوِي ظُلْمَ أَحَدٍ غُفِرَ لَهُ مَا جَنَى.

God will forgive whoever begins his day without intending to oppress any body.

مَا مِنْ أَمْرٍ يُحْيِي أَرْضًا فَيَشْرَبُ مِنْهَا كَبِدٌ حَرَّى إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا أَجْرًا.

God will give a reward to the one who cultivates a barren land from which a thirsty heart might drink.

مَا مِنْ رَجُلٍ يَنْظُرُ إِلَى وَجْهِ وَالِدَيْهِ نَظَرَ رَحْمَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَجَّةً مَقْبُولَةً
مَبْرُورَةً.

God will grant the reward of a good accepted pilgrimage to Mecca to the one who casts a tender glance at his parents' face.

مَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

God will help whoever helps the poor, here and in the Hereafter.

مَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ؛ كَفَاهُ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ

سَرِيرَتُهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمَنْ عَمِلَ لآخِرَتِهِ كَفَاهُ اللَّهُ دُنْيَاهُ.

God will improve one's relation to people, if he improves his relation to Him, will correct one's outward status, if he corrects his inner self, and will give one sufficiency in the world, if he works for the Hereafter.

مَنْ سَمِعَ النَّاسَ بِعِلْمِهِ سَمِعَ اللَّهُ بِهِ مَسَامِعَ خَلْقِهِ يَوْمَ الْقِيَامَةِ وَحَقَّرَهُ وَصَغَّرَهُ.

God will in the Hereafter echo in the ears of people the disgrace of whoever echoes his knowledge in the ears of people (in this world), and will lower and belittle him.

مَنْ دَفَعَ غَضَبَهُ دَفَعَ اللَّهُ عَنْهُ عَذَابَهُ؛ وَمَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

God will keep His wrath away from the one who restrains one's anger, and will cover the faults of the one who controls one's tongue.

مَا أَحَبَّ عَبْدٌ عَبْدًا لِلَّهِ إِلَّا أَكْرَمَهُ رَبُّهُ.

God will keep in honor a servant who loves another one (for His sake).

مَنْ سَتَرَ أَخَاهُ الْمُسْلِمَ فِي الدُّنْيَا فَلَمْ يَفْضَحْهُ؛ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

God will keep in the Hereafter the secret of the one who keeps the secret of his Muslim brothers in this world and does not disgrace them.

مَا أَحْسَنَ عَبْدٌ الصَّدَقَةَ إِلَّا أَحْسَنَ اللَّهُ الْخِلَافَةَ عَلَى تَرْكَتِهِ.

God will make a servant's property end in good, should he give good charity.

مَا مِنْ عَبْدٍ يَبِيعُ تَالِدًا إِلَّا سَلَّطَ اللَّهُ عَلَيْهِ تَالِفًا.

God will make a wasteful person rule over anyone who sells something rotten.

مَنْ أَحَبَّ قَوْمًا حَشَرَهُ اللَّهُ فِي زُمْرَتِهِمْ.

God will make everybody a company to those whom he loves (in the Hereafter).

مَنْ اتَّقَى اللَّهَ أَهَابَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ، وَمَنْ لَمْ يَتَّقِ اللَّهَ أَهَابَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ.

God will make everything fear the one who fears Him, and will make one fear everything if he fears Him not.

مَنْ خَافَ اللَّهَ خَوَّفَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ.

God will make everything fear the one who fears Him.

مَا مِنْ عَبْدٍ اسْتَحْيَا مِنَ الْحَلَالِ إِلَّا ابْتَلَاهُ اللَّهُ بِالْحَرَامِ.

God will make one suffer the unlawful, if he is ashamed to act upon the lawful.

مَنْ زَنَا أَوْ شَرِبَ الْخَمْرَ نَزَعَ اللَّهُ مِنْهُ الْإِيمَانَ كَمَا يَخْلَعُ الْإِنْسَانُ الْقَمِيصَ مِنْ رَأْسِهِ.

God will make one's faith vanish when he commits adultery or drinks wine, just as one puts off his shirt.

مَا أَسْرَّ عَبْدٌ سَرِيرَةً إِلَّا أَلْبَسَهُ اللَّهُ رِدَاءَهَا؛ إِنْ خَيْرًا فَخَيْرٌ؛ وَإِنْ شَرًّا فَشَرٌّ.

God will make the sign of His servant's intentions appear in him, being they good or evil.

مَنْ يَصْبِرْ عَلَى الرِّزْيَةِ يُعَوِّضَهُ اللَّهُ، وَمَنْ يَكْظِمْ غَيْظَهُ يَأْجُرْهُ اللَّهُ.

God will make up for whoever keeps patient in calamities and will reward whoever swallows his anger.

مَنْ آثَرَ مَحَبَّةَ اللَّهِ عَلَى مَحَبَّةِ النَّاسِ؛ كَفَاهُ اللَّهُ مَوْئِنَةَ النَّاسِ.

God will make whoever prefers His love to people's, needless of the latter.

لَا يُقْبَلُ إِيْمَانٌ بِلاَ عَمَلٍ وَلَا عَمَلٌ بِلاَ إِيْمَانٍ.

God will not accept faith without deed and deed without faith.

ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ مِنْهُمْ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا: عَاقٌ؛ وَمَنَّانٌ؛ وَمَكْذِبٌ بِالْقَدَرِ.

God will not accept the compensating deeds of three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, those who put their donations under compulsion, and those who belie predestination.

مَا سَلَّطَ اللَّهُ الْقَحْطَ عَلَى قَوْمٍ إِلَّا بِتَمَرُدِهِمْ عَلَى اللَّهِ.

God will not afflict a people with famine, save for disobedience to Him.

مَا مِنْ أَحَدٍ يَلْبَسُ ثَوْبًا لِيُبَاهِيَ بِهِ فَيَنْظُرُ النَّاسُ إِلَيْهِ إِلَّا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ حَتَّى يَنْزِعَهُ.

God will not attend whoever puts on a dress of pride to show himself off, until he takes it off.

ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْعَاقُ لِوَالِدَيْهِ؛ وَالْمَرَأَةُ الْمُتَرَجِّلَةُ؛ الْمُتَشَبِّهَةُ
بِالرِّجَالِ؛ وَالذَّيُّوثُ.

God will not bestow His grace on three groups of people in the Day of Judgement: those with whom their parents are dissatisfied, women who behave like men, and those who connive at their wives' unfaithfulness.

ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ غَدًا: شَيْخُ زَانٍ؛ وَرَجُلٌ اتَّخَذَ الْإِيمَانَ بَضَاعَةً؛ يَحْلِفُ مِنْ
كُلِّ حَقٍّ، وَبَاطِلٍ؛ وَفَقِيرٌ مُخْتَالٌ يَزْهُو.

God will not bestow His grace on three persons in the Day of Judgement: an old adulterer, a man whose only possession is swearing– who swears for truth and falsehood alike– and an arrogant poor person.

ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: أَشْمَطُ زَانٍ؛
وَعَائِلٌ مُسْتَكْبِرٌ؛ وَرَجُلٌ جَعَلَ اللَّهَ بَضَاعَتَهُ لَا يَشْتَرِي إِلَّا بِمِئْنَةٍ؛ وَلَا يَبِيعُ إِلَّا
بِمِئْنَةٍ.

God will not bestow His grace on three persons in the Day of Judgement, will not purify their souls and will make them suffer painful punishment: an old adulterer, an arrogant poor person, and a man whose only possession is God, buying and selling nothing save through swearing by Him.

مَنْ رَبَّى صَغِيرًا حَتَّى يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ لَمْ يُحَاسِبْهُ اللَّهُ.

God will not call to account (in the Hereafter) the one that teaches a child to say, "There is no god but God."

مَا اسْتَرْزَلَ اللَّهُ عَبْدًا إِلَّا حَظَرَ عَلَيْهِ الْعِلْمَ وَالْأَدَبَ.

God will not debase any servant before sparing him knowledge and courtesy.

مَنْ وَلِيَ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ لَمْ يَنْظُرِ اللَّهُ فِي حَاجَتِهِ حَتَّى يَنْظُرَ فِي حَوَائِجِهِمْ.

God will not heed the needs of the one who undertakes a part of Muslims' affairs, unless he heeds their needs.

مَا اسْتَرْذَلَ اللَّهُ عَبْدًا إِلَّا خَطَرَ عَلَيْهِ الْعِلْمُ وَالْأَدَبُ.

God will not make anybody mean, unless He manages to take away his knowledge and politeness.

مَنْ لَمْ يَكُنْ لَهُ وَرَعٌ يَصُدُّهُ عَنْ مَعْصِيَةِ اللَّهِ إِذَا خَلَا، لَمْ يَعْباَ اللَّهُ بِشَيْءٍ مِنْ عَمَلِهِ.

God will not regard any of the good deeds of the one who is not virtuous enough to avoid disobeying Him in privacy.

ثَلَاثَةٌ لَا يَرُدُّ اللَّهُ دُعَاءَهُمْ: الذَّاكِرُ اللَّهَ كَثِيرًا؛ وَالْمَظْلُومُ؛ وَالْإِمَامُ الْمُقْسِطُ.

God will not reject the requests of three groups of people: those who remember God a lot, the oppressed and just leaders.

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِي

امَةٍ وَلَا يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سَلْعَتِهِ لَقَدْ أُعْطِيَ بِهَا أَكْثَرَ مِمَّا أُعْطِيَ وَهُوَ كَاذِبٌ؛ وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْطَعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ؛ وَرَجُلٌ مَنَعَ فَضْلَ مَائِهِ. فَيَقُولُ اللَّهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ

God will not talk to and will not look at three persons in the Day of Judgement: a man who falsely swears to have bought something more expensive than its real price, a man who falsely swears in order to seize a Muslim's property, and a man who refuses to give his extra water to others. God will address such a man, saying: I spare you My grace today as you refused to donate the excess (in your wealth) for which you made no efforts.

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ؛ وَمَلِكٌ كَذَّابٌ؛ وَعَائِلٌ مُسْتَكْبِرٌ.

God will not talk to three groups of people in the Day of Judgement, and will make them suffer painful punishment: old adulterers, monarchs who tell lie, and the arrogant poor.

مَا خَرَجَ رَجُلٌ مِنْ بَيْتِهِ يَطْلُبُ عِلْمًا إِلَّا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

God will open a way to Paradise for those who leave their homes in search of knowledge.

مَا فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ.

God will open the door of poverty to the one who opens the door of excessive requests to people.

مَنْ يَغْفِرْ يَغْفِرِ اللَّهُ لَهُ؛ وَمَنْ يَعْفُ يَعْفُ اللَّهُ عَنْهُ.

God will pardon whoever pardons others, and will forgive whoever forgives others.

مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.

God will provide for the needs of the one who provides for the needs of his brethren.

مَنْ نَفَسَ مِنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمٍ

الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

God will relieve a man from one of his otherworldly griefs, should he relieve one of the worldly griefs of a Muslim, will be easy- going to a man here and in the Hereafter, should he avoid being hard on a poor person, and will veil a man's secrets in both worlds, should he veil a Muslim's secrets.

مَنْ أَجْرَى اللَّهُ عَلَى يَدَيْهِ فَرَجًا لِمُسْلِمٍ فَرَجَ اللَّهُ عَنْهُ كَرْبَ الدُّنْيَا وَالْآخِرَةِ.

God will remove the griefs of both worlds from the one by whose hand He removes a Muslim's problems.

مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ؛ وَمَنْ أَخَذَهَا يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ.

God will return the debts of those who borrow people's property and intend to give it back, and will waste it if they intend to waste it.

مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ قَدْرَ مَا يَخْرُجُ مِنْ ثَمَرِ ذَلِكَ الْغَرْسِ.

God will reward a man who plants a tree, to the extent of its fruits.

مَنْ رَدَّ عَنْ عَرَضٍ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ.

God will save from the Fire the face of the one who defends his brother's fame.

مَنْ انْقَطَعَ إِلَى اللَّهِ كَفَاهُ اللَّهُ كُلَّ مَوْنَةٍ وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ، وَمَنْ انْقَطَعَ إِلَى الدُّنْيَا وَكَلَّهُ اللَّهُ إِلَيْهَا.

God will settle all the needs of whoever forsakes everything and depends on Him alone, granting him sustenance from unexpected sources, and will leave on his own whoever relies on other than Him.

مَنْ أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ.

God will surely forgive a sinful person who knows that he has a Lord capable of punishing or forgiving him if He so wishes.

وَجَبَتْ مَحَبَّةُ اللَّهِ عَلَى مَنْ غَضِبَ فَحَلُمَ.

God will surely love those who become angry but keep patient.

مَنْ ذَبَّ عَنْ عَرَضِ أَخِيهِ بِالْغَيْبَةِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَقِيَهُ مِنَ النَّارِ.

God will surely save (from the Fire) the one who defends his brother's fame in his absence.

لَا يَزْدَادُ الْأَمْرُ إِلَّا شِدَّةً وَلَا الدُّنْيَا إِلَّا إِدْبَارًا وَلَا النَّاسُ إِلَّا شُحًّا.

God will, in the Hereafter, cover up the secrets of those who does not uncover the secret of others here.

يُحِبُّ اللَّهُ الْعَامِلَ إِذَا عَمِلَ أَنْ يَحْسُنَ.

God wishes man to do his job very well.

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.

God wishes to join the one who wishes to join Him, and hates to join the one who hates to join Him.

مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا خَلَعَ اللَّهُ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ.

God withholds the yoke of Islam from the neck of the one who takes a distance of even one inch with the Muslim community.

أَحَبَّ اللَّهُ تَعَالَى عَبْدًا سَمَحًا إِذَا بَاعَ؛ وَسَمَحًا إِذَا اشْتَرَى؛ وَسَمَحًا إِذَا قَضَى؛
وَسَمَحًا إِذَا اقْتَضَى.

God, the Exalted, loves the one who is easy- going in buying and selling, as well as in borrowing and repaying.

إِشْتَدَّ غَضَبُ اللَّهِ عَلَى الزَّانَةِ.

God's anger is so severe for an adulterer.

إِشْتَدَّ غَضَبُ اللَّهِ عَلَى امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ وَلَدًا؛ لَيْسَ مِنْهُمْ؛ يَطَّلِعُ عَلَى
عَوْرَاتِهِمْ وَيُشْرِكُهُمْ فِي أَمْوَالِهِمْ.

God's anger will be so severe for a woman who gives birth to an illegitimate child who will see of her mother's family what is unlawful and will share in their property.

عَفْوُ اللَّهِ أَكْبَرُ مِنْ ذُنُوبِكَ.

God's forgiveness weighs over your vices.

يَدُ اللَّهِ عَلَى الْجَمَاعَةِ.

God's hand is with the community (of people).

مَا عَظُمَتْ نِعْمَةُ اللَّهِ عَلَى عَبْدٍ إِلَّا اشْتَدَّتْ عَلَيْهِ مَوْنَةُ النَّاسِ؛ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ
الْمَوْنَةَ لِلنَّاسِ فَقَدْ عَرَضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ.

God's increased blessings to a servant causes people's increased requests to him, and whoever does not manage to settle these requests will surely jeopardize such blessings.

لِلَّهِ أَفْرَحُ بِتَوْبَةِ التَّائِبِ مِنَ الظَّمَانِ الْوَارِدِ، وَمِنَ الْعَقِيمِ الْوَالِدِ، وَمِنَ الضَّالِّ الْوَاجِدِ، فَمَنْ تَابَ إِلَى اللَّهِ تَوْبَةً نَصُوحًا أَنْسَى اللَّهُ حَافِظِيهِ وَجَوَارِحَهُ وَبِقَاعِ
الْأَرْضِ كُلِّهَا خَطَايَاهُ وَذُنُوبَهُ

God's pleasure with a penitent person weighs over that of a thirsty man who arrives at water or a barren woman who begets a child or a loser who finds his lost one. Verily He will make the guardian angels, his limbs and all the points on the earth to forget the sins and faults of the one who repents and turns to God sincerely.

لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا وَجَدَ بَعِيرَهُ قَدْ أَضَلَّهُ بِأَرْضِ فَلَاةٍ.

God's pleasure with His creature's repentance weighs over that of any one of you finding his lost camel in a desert.

لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنَ الْعَقِيمِ الْوَالِدِ، وَمِنَ الضَّالِّ الْوَاجِدِ، وَمِنَ الظَّمَانِ الْوَارِدِ.

God's pleasure with His creature's repentance weighs over that of a barren woman who begets a child or a loser who finds his lost one or a thirsty man who arrives at water.

لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ.

God's power over you is more than your power over Him.

أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِنَاثِ أُمَّتِي؛ وَحُرِّمَ عَلَى ذُكُورِهَا.

Gold and silk are lawful (to be used) for the women of my (Islamic) nation, and unlawful for men.

صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَالصَّدَقَةُ خَفِيًّا تُطْفِئُ غَضَبَ الرَّبِّ؛
وَصِلَةُ الرَّحِمِ زِيَادَةٌ فِي الْعُمُرِ، وَكُلُّ مَعْرُوفٍ صَدَقَةٌ، وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ
أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَأَهْلُ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ،
وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَهْلُ الْمَعْرُوفِ.

Good deeds ward off bad falls, hidden charity quenches God's wrath and observing the bonds of kinship prolongs one's life. Every good deed is charity, and the benevolent and the wicked of this world will be the benevolent and the wicked of the Hereafter, with the benevolent being the first to enter Paradise.

النِّيَّةُ الْحَسَنَةُ تَدْخُلُ صَاحِبَهَا الْجَنَّةَ.

Good intention leads its owner to Paradise.

مِنْ سَعَادَةِ الْمَرْءِ حُسْنُ الْخُلُقِ.

Good- manneredness roots from man's happiness.

مَسْأَلَةُ الْغَنِيِّ شَيْنٌ فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ.

Good manners are deeds of Paradise.

مَكَارِمُ الْأَخْلَاقِ عَشْرَةٌ، تَكُونُ فِي الرَّجُلِ وَلَا تَكُونُ فِي ابْنِهِ، وَتَكُونُ فِي الْإِبْنِ وَلَا
تَكُونُ فِي الْأَبِ، وَتَكُونُ فِي الْعَبْدِ وَلَا تَكُونُ فِي سَيِّدِهِ؛ يَقْسِمُهَا اللَّهُ لِمَنْ أَرَادَ بِهِ
السَّعَادَةَ: صِدْقُ الْحَدِيثِ، وَصِدْقُ الْبَأْسِ، وَإِعْطَاءُ السَّائِلِ، وَالْمُكَافَأَةُ بِالصَّنَائِعِ،
وَحِفْظُ الْأَمَانَةِ، وَصِلَةُ الرَّحِمِ، وَالتَّذَمُّمُ لِلْجَارِ، وَالتَّذَمُّمُ لِلصَّاحِبِ، وَإِقْرَاءُ الضَّيْفِ
وَرَأْسُهُنَّ الْحَيَاءُ.

Good manners are ten in number. They may be found in a man but not in his son, in a son but not in his father, and in a servant but not in his master, and God bestows them upon those whom He wishes to prosper. They are: sincere talk, steadfastness in war, donation to the poor, goodness for goodness, trustfulness, keeping the bonds of kinship, supporting friends, supporting neighbors, hospitality, and above all, chastity.

السَّمْتُ الْحَسَنُ جُزْءٌ مِنْ خَمْسَةٍ وَسَبْعِينَ جُزْءً مِنَ النَّبُوءَةِ.

Good name (fame) is one single part of the seventy- five parts of prophethood.

السَّمْتُ الْحَسَنُ وَالتُّوَدَةُ وَالْإِقْتِصَادُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءً مِنَ النَّبُوءَةِ.

Good name (fame), gentleness and moderateness make one single part of the twenty- four parts of prophethood.

حُسْنُ الْخُلُقِ خُلُقُ اللَّهِ الْأَعْظَمِ.

Good- naturedness belongs to the Great Lord.

حُسْنُ الْخُلُقِ زِمَامٌ مِنْ رَحْمَةِ اللَّهِ فِي أَنْفِ صَاحِبِهِ؛ وَالزِّمَامُ بِيَدِ الْمَلِكِ؛ وَالْمَلِكُ يَجْرُهُ إِلَى الْخَيْرِ؛ وَالْخَيْرُ يَجْرُهُ إِلَى الْجَنَّةِ، وَسُوءُ الْخُلُقِ زِمَامٌ مِنْ عَذَابِ اللَّهِ فِي أَنْفِ صَاحِبِهِ؛ وَالزِّمَامُ بِيَدِ الشَّيْطَانِ؛ وَالشَّيْطَانُ يَجْرُهُ إِلَى السُّوءِ؛ وَالسُّوءُ يَجْرُهُ إِلَى النَّارِ.

Good- naturedness is a curb of God's Mercy in the mouth of its holder and under the control of an angel leading him to goodness which guides him to Paradise, and bad- naturedness is a curb of God's punishment in the mouth of its holder and under the control of Satan leading him to evil which shows him the way to Fire.

حُسْنُ الْمَلَكََةِ يُمْنٌ، وَسُوءُ الْخُلُقِ شُؤْمٌ.

Good- naturedness is goodness (blessing) and bad- naturedness, evil.

حُسْنُ الْمَلَكَةِ يُمْنٌ، وَسُوءُ الْخُلُقِ شُؤْمٌ، طَاعَةُ الْمَرْأَةِ نَدَامَةٌ؛ وَالصَّدَقَةُ تَدْفَعُ الْقَضَاءَ السُّوءَ.

Good- naturedness is goodness, bad naturedness is evil, obedience to women leads to penitence, and bad deaths are prevented through benevolence.

حُسْنُ الْمَلَكَةِ نَمَاءٌ، وَسُوءُ الْخُلُقِ شُؤْمٌ، وَالْبِرُّ زِيَادَةٌ فِي الْعُمُرِ، وَالصَّدَقَةُ تَمْنَعُ مِيتَةَ السُّوءِ.

Good- naturedness is growth and bad- naturedness, evil. Goodness brings man longevity, and bad deaths are prevented through charity.

حُسْنُ الْخُلُقِ نِصْفُ الدِّينِ.

Good- naturedness is one half of religion.

حُسْنُ الْخُلُقِ يُذِيبُ الْخَطَايَا كَمَا تُذِيبُ الشَّمْسُ الْجَلِيدَ.

Good- naturedness makes one's faults vanish as the Sun causes ice to perish.

حُسْنُ الْخُلُقِ يُثَبِّتُ الْمَوَدَّةَ.

Good- naturedness strengthens friendship.

الْخَبَرُ الصَّالِحُ يَجِيءُ بِهِ الرَّجُلُ الصَّالِحُ. وَالْخَبَرُ السُّوءُ يَجِيءُ بِهِ الرَّجُلُ السُّوءُ.

Good news is carried by the pious, and bad news by the impious.

مِنْ سَعَادَةِ الْمَرْءِ حُسْنُ الْخُلُقِ؛ وَمِنْ شَقَاوَتِهِ سُوءُ الْخُلُقِ.

Good-temperedness is indicative of man's fortune and bad-temperedness of his misfortune.

الْخُلُقُ الْحَسَنُ يُذِيبُ الْخَطَايَا كَمَا يُذِيبُ الْمَاءُ الْجَلِيدَ، وَالْخُلُقُ السُّوءُ يُفْسِدُ الْعَمَلَ
كَأَنَّ يَفْسِدُ الْخَلُّ الْعَسَلَ.

Good-temperedness wipes out one's sins just as water makes ice melt, and bad-temperedness ruins one's deeds just as vinegar makes honey spoil.

بُشْرَى الدُّنْيَا الرُّؤْيَا الصَّالِحَةُ.

Good tidings of this world are pleasant dreams.

الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.

Good words are (acts of) charity.

الْخَيْرُ مَعَ أَكَابِرِكُمْ.

Goodness accompanies your noblemen.

لَيْسَ الْبِرُّ فِي حُسْنِ اللَّبَاسِ وَالزِّيِّ، وَلَكِنَّ الْبِرَّ السَّكِينَةُ وَالْوَقَارُ.

Goodness does not lie in finery and brilliant bearing, but in peace and solemnity.

يَدُورُ الْمَعْرُوفُ عَلَى يَدِ مِائَةِ رَجُلٍ، آخِرُهُمْ فِيهِ كَأَوَّلُهُمْ.

Goodness goes round in the hands of a hundred men, with the last one being rewarded as the first.

الْخَيْرُ كَثِيرٌ، وَمَنْ يَعْمَلْ بِهِ قَلِيلٌ.

Goodness has many forms to do, but good doers are few.

الْمَعْرُوفُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ؛ وَهُوَ يَدْفَعُ مَصَارِعَ الشُّوْءِ.

Goodness is a door of heaven, blocking bad deaths.

الْبِرُّ حُسْنُ الْخُلُقِ؛ وَالْإِثْمُ مَا حَاكَ فِي الصَّدْرِ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.

Goodness is good-temperedness, and badness is what is carved in your heart and you do not like people to know about.

الْبِرُّ مَا أَطْمَأَنَّ إِلَيْهِ الْقَلْبُ؛ وَأَطْمَأَنَّتْ إِلَيْهِ النَّفْسُ؛ وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ؛ وَإِنْ أَفْتَاكَ الْمُفْتُونَ.

Goodness is that in which your heart and soul find rest, and badness is that which is carved in your soul and which passes through your chest.....?

الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Goodness is worshipping God in such a way as if you saw Him, for if you see Him not, He surely sees you.

الْقَبْرُ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ.

Grave is the first dwelling of the eternal ones.

الكَرَمُ التَّقْوَى، وَالشَّرَفُ التَّوَاضُّعُ، وَالْيَقِينُ الْغِنَى

Greatness lies in piety, dignity in humility, and needlessness in certainty.

إِنَّ الصَّفَاةَ الزَّلَالَ الَّذِي لَا تَثْبُتُ عَلَيْهِ أَقْدَامُ الْعُلَمَاءِ الطَّمَعُ.

Greed is like unto a slippery piece of stone on which the scholars' feet will not stand firm.

الطَّمَعُ يُذْهِبُ الْحِكْمَةَ مِنْ قُلُوبِ الْعُلَمَاءِ.

Greed makes wisdom leave the learned's hearts.

الْحَرِيصُ الَّذِي يَطْلُبُ الْمَكْسَبَةَ مِنْ غَيْرِ حِلِّهَا.

Greedy is the one who demands unlawful gains.

رُدُّوا السَّلَامَ وَغُضُّوا الْبَصَرَ وَأَحْسِنُوا الْكَلَامَ.

Greet (people) back, control (your) eyes, and utter good words.

أَفْشُوا السَّلَامَ تَسْلَمُوا.

Greet openly, mind! Safety to find.

أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ؛ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ؛
تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

Greet sincerely (openly), feed others, establish close relations with relatives and set prayers at nights

when people are asleep, if you wish for permission to Paradise.

السَّلَامُ قَبْلَ السُّؤَالِ؛ فَمَنْ بَدَأَكُمْ بِالسُّؤَالِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ.

Greeting (should) precede asking (for something); thus, do not answer those who request before greeting (you).

السَّلَامُ تَطَوُّعٌ وَالرَّدُّ فَرِيضَةٌ.

Greeting is an act voluntary, but responding to it is obligatory.

السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ؛ وَضَعَهُ اللَّهُ فِي الْأَرْضِ فَأَفْشُوهُ بَيْنَكُمْ فَإِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ؛ كَانَ لَهُ عَلَيْهِمْ فَضْلٌ دَرَجَةٍ بِتَذْكِيرِهِ إِيَّاهُمْ السَّلَامَ؛ فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ؛ رَدَّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُمْ وَأَطْيَبُ.

Greeting is one of God's attributes He has spread on the earth. So, let it prevail among you, for when a Muslim passes by a people and greets them, he will be higher in rank than them if he is greeted back, and he will be greeted back by someone better and purer than them if they do not respond to his greeting.

السَّلَامُ تَحِيَّةٌ لِمِلَّتِنَا وَأَمَانٌ لِدِمَّتِنَا.

Greeting is peace for our people and guarantee for our commitments.

مِنَ الصَّدَقَةِ أَنْ تُسَلِّمَ عَلَى النَّاسِ؛ وَأَنْتَ طَلِقُ الْوَجْهِ.

Greeting people and having a cheerful face is a form of charity.

اللَّهُمَّ نِصْفُ الْهَرَمِ.

Grief is half of oldness.

مَنْ ابْتَلَى فَصَبَرَ وَأُعْطِيَ فَشَكَرَ، وَظَلِمَ فَغَفَرَ، وَظَلَمَ فَاسْتَغْفَرَ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

Guided and saved will be the ones who keep patient in calamity, who are grateful when gifted a bounty, who forgive in suffering tyranny, and who seek (God's) forgiveness after treating people unjustly.

لَوْ أَدْنَى اللَّهُ تَعَالَى فِي التِّجَارَةِ لِأَهْلِ الْجَنَّةِ لَاتَّجَرُوا فِي الْبَزِّ وَالْعِطْرِ.

Had God let the dwellers of Paradise do commerce, they would have been merchants of clothes and perfume.

لَوْ آمَنَ بِي عَشْرَةٌ مِنَ الْيَهُودِ لَأَمَنَ بِي الْيَهُودُ.

Had ten of the Jews believed me, all of them would have done so.

نِصْفُ مَا يُحْفَرُ لِأُمَّتِي مِنَ الْقُبُورِ مِنَ الْعَيْنِ وَالْمِعْدَةِ.

Half of the graves dug for my people is due to evil eyes and gluttony.

ضَعِي فِي يَدِ الْمِسْكِينِ وَلَوْ ظِلْفًا مُحْرَقًا.

Hand something to the poor, even if it is a (piece of) burnt hoof.

الْأَيْدِي ثَلَاثَةٌ: فَيْدُ اللَّهِ الْعُلْيَا؛ وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا؛ وَيَدُ السَّائِلِ السُّفْلَى، فَأَعْطِ الْفَضْلَ وَلَا تَعْجِزْ عَنْ نَفْسِكَ.

Hands are of three kinds: God's hand which above all hands stands, the giver's hand which stands below God's hand and the receiver's hand which below the other two stands. Be generous, therefore, and be not close-handed.

مِنْ سَعَادَةِ الْمَرْءِ الْمَسْكِنُ وَالْجَارُ الصَّالِحُ وَالْمَرْكَبُ الْهَنِيُّ.

Happy is the man who has a good house, a good neighbor and a tame horse.

أَصَابَتْكُمْ فِتْنَةُ الضَّرَاءِ فَصَبَرْتُمْ؛ وَإِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ فِتْنَةُ السَّرَّاءِ مِنْ قَبْلِ
النِّسَاءِ؛ إِذَا تَسَوَّرْنَ الذَّهَبَ وَلَبَسْنَ رِبْطَ الشَّامِ وَعَصَبَ الْيَمَنِ وَأَتَعَبْنَ الْغِنَى
وَكَلَّفْنَ الْفَقِيرَ مَا لَا يَجِدُ.

Hard trials (hardships) befell you and you kept patient, but I am worried about you as to harder trials on the part of women when they decorate themselves with gold, and dress themselves in precious cloths, thereby causing troubles for the rich and asking the poor what they cannot afford.

سَارِعُوا فِي طَلَبِ الْعِلْمِ، فَالْحَدِيثُ مِنْ صَادِقٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا مِنْ ذَهَبٍ
وَفِضَّةٍ.

Haste in seeking knowledge, for uttering true words is better than the world and its gold and silver.

ارْحَمُوا تُرَحِّمُوا، وَاعْفُوا يُعْفَرُ لَكُمْ.

Have mercy (on people) and forgive them to receive divine Mercy and Forgiveness.

ارْحَمُوا عَزِيزاً ذَلَّ؛ وَغَنِيّاً افْتَقَرَ؛ وَعَالِماً ضَاعَ بَيْنَ جُهَالٍ.

Have mercy on the degraded formerly held in honor, the rich afflicted with poverty and the learned left unknown among the ignorant.

إِرْحَمْ مَنْ فِي الْأَرْضِ يَرْحَمَكَ مَنْ فِي السَّمَاءِ.

Have mercy on those who are on the earth to receive the Mercy of the One who is in the heavens.

تَعَشَّوْا وَلَوْ بِكَفٍّ مِنْ حَشَفٍ؛ فَإِنَّ تَرْكَ الْعِشَاءِ مَهْرَمَةٌ.

Have supper, though a handful of bad date might be there, for surely doing the reverse brings old age and weakness.

دَخَلْتُ الْجَنَّةَ فَإِذَا أَكْثَرُ أَهْلِهَا الْبُلَهُ.

Having entered paradise, most of its dwellers I found of the unwise!

حَسْبِيَ رَجَائِي مِنْ خَالِقِي؛ وَحَسْبِيَ دِينِي مِنْ دُنْيَايَ.

Having hope in God, and having faith (in this world) are sufficient for me.

لَيْسَ الْمُؤْمِنُ الَّذِي لَا يَأْمَنُ جَارُهُ بِوَائِقَةٍ.

He is not a believer whose neighbors do not feel safe against his evil.

لَيْسَ بِكَذَّابٍ مَنْ أَصْلَحَ بَيْنَ اثْنَيْنِ، فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا.

He is not a liar who makes peace between two persons through good words or attribution of something good to any one of them.

لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ فَيَرِدُهُ اللَّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُعْطَى لَهُ فَيَتَصَدَّقَ عَلَيْهِ،

وَلَا يَقُومُ فَيَسْأَلُ.

He is not poor, who begs among people to get one or two morsels of food or one or two dates, but the one who does not have anything to make him needless, who is not attended with alms, and who does not make a request to people at the same time.

أَمَّنْكَ مَنْ عَتَبَكَ

He who berates you, saves you (from his evil).

الْأَمْرُ بِالْمَعْرُوفِ كَفَاعِلُهُ.

He who bids a good deed is like unto the doer of it, (indeed).

لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ لَا يَأْمَنُ جَارُهُ بِوَائِقِهِ.

He who breaks the bonds of kinship will not be allowed to Paradise.

أَشَدُّ النَّاسِ عَذَابًا لِلنَّاسِ فِي الدُّنْيَا أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

He who hurts people the most here will be hurt the most by God in the Hereafter.

إِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا.

He who in the path of truth walks, effectively talks.

الْعَبْدُ الْمُطِيعُ لِوَالِدَيْهِ وَلِرَبِّهِ فِي أَعْلَى عِلِّيِّينَ.

He who is obedient to his parents and his Lord, will reside in the highest heaven.

لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ.

He who is well-fed, with his neighbors starving, is not a (true) believer.

مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهِ، كَمَثَلِ الَّذِي يَكْنِزُ الْكَنْزَ فَلَا يُنْفِقُ مِنْهُ.

He who learns (something) but does not teach it (to others) is like unto the one with a treasure, not spending it.

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ.

He who makes efforts in favor of orphans and widows is like unto a struggler in the way of God or the one who stands up to prayer at night and keeps fast during the day.

الْجَالِبُ إِلَى سُوقِنَا كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ؛ وَالْمُحْتَكِرُ فِي سُوقِنَا كَالْمُلْحِدِ فِي كِتَابِ اللَّهِ.

He who provides our bazaars with something is like unto the one who struggles in the way of God, and he who hoards goods is like those called 'infidels' in the Book of God.

لَا مَظَاهِرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ، وَلَا إِيْمَانٌ كَالْحَيَاءِ.

He who recites the Qur'an, will not suffer poverty, and that's the peak of riches for him.

ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ بِمَنْزِلَةِ الصَّابِرِ فِي الْفَارِثِينَ.

He who remembers God among the negligent is like unto the one who among the deserters (of the battlefield) remains steadfast and patient.

ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مِثْلُ الَّذِي يُقَاتِلُ عَنِ الْفَارِيزِينَ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ
كَالْمِصْبَاحِ فِي الْبَيْتِ الْمُظْلَمِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَمِثْلِ الشَّجَرَةِ الْخَضِرَاءِ
فِي وَسْطِ الشَّجَرِ الَّذِي قَدْ تَحَاتَّ مِنَ الصَّرِيدِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعْرِفُهُ اللَّهُ
مَقْعَدَهُ مِنَ الْجَنَّةِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يَغْفِرُ اللَّهُ لَهُ بِعَدَدِ كُلِّ فَصِيحٍ وَأَعْجَمٍ.

He who remembers God among the negligent is like unto the one who fights the deserters of the battlefield, is like unto a lamp in a dark house, and is like unto a green tree among cold- stricken leafless ones- one whose place of residence in Paradise is shown to him by God, and whose sins will He forgive even if they amount to the number of silent and speaking people.

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ؛ وَالْمُسْتَغْفِرُ مِنَ الذَّنْبِ وَهُوَ مُقِيمٌ عَلَيْهِ
كَالْمُسْتَهْزِئِ بِرَبِّهِ؛ وَمَنْ آذَى مُسْلِمًا كَانَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ مَنَابِتِ النَّخْلِ.

He who repents is like unto a sinless person, and he who asks God for forgiveness but insists in committing sins is like unto the one who ridicules Him, and he who annoys Muslims is sinful to the extent of palm groves.

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ؛ وَإِذَا أَحَبَّ اللَّهُ عَبْدًا لَمْ يَضُرَّهُ ذَنْبٌ.

He who repents is like unto a sinless person, and when God loves someone, he will be safe from sins.

الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ.

He who takes back his gift is like unto a dog eating its vomit.

مِثْلُ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ مِثْلُ الْفَتِيلَةِ تُضَيُّ لِلنَّاسِ وَتُحْرِقُ
نَفْسَهَا.

He who teaches good to people but forgets about himself is like unto a candle giving light to people but burning itself.

أَيُّمَا رَاعٍ اسْتَرْعَى رَعِيَّةً فَلَمْ يُحِطْهَا بِالْأَمَانَةِ وَالنَّصِيحَةِ ضَاقَتْ عَلَيْهِ رَحْمَةُ اللَّهِ
تَعَالَى الَّتِي وَسِعَتْ كُلَّ شَيْءٍ.

He who undertakes the affairs of a group of people, but carries it out without (enough) care and honesty, will be excluded from the Exalted God's Mercy, which extends to all things.

سَابُّ الْمَوْتَى كَالْمُشْرِفِ عَلَى الْهَلَكَةِ.

He who utters indecent words about the dead is like unto the one who is at the verge of ruin.

عَائِدُ الْمَرِيضِ يَمْشِي فِي طَرِيقِ الْجَنَّةِ حَتَّى يَرْجِعَ.

He who walks to pay a visit to a patient goes the direction of Paradise till he returns.

أَعَذَرَ اللَّهُ إِلَى أَمْرِيٍّ آخَرَ أَجَلُهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً.

He whose death is left off to live for sixty years, will be spared any excuses (for his sins) by God.

الصِّحَّةُ وَالْفَرَاغُ نِعْمَتَانِ مَكْفُورَتَانِ.

Health and relief are two unthanked blessing.

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ، إِنَّ اللَّهَ تَعَالَى أَخْبَرَ مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعَجَلِ فَلَمْ
يُلْقِ الْأَلْوَاَحَ، فَلَمَّا عَايَنَ مَا صَنَعُوا أَلْقَى الْأَلْوَاَحَ فَاِنْكَسَرَتْ.

Hearsay is no evidence. When the Almighty Lord bespoke to Moses of his followers' tendency towards

the Golden Calf, he did not break the tablets, but when he saw their corruption in person, he cast the tablets down and broke them.

مَثَلُ الْقَلْبِ مِثْلُ رِيْشَةٍ بِأَرْضٍ تُقَلِّبُهَا الرِّيحُ.

Hearts are like unto roots in a land, turned over by wind (all the time).

لِلنَّارِ بَابٌ لَا يَدْخُلُ مِنْهُ إِلَّا مَنْ شَفَى غَيْظَهُ بِسَخَطِ اللَّهِ تَعَالَى.

Hell has a door through which nobody is allowed to pass, save those who quench their wrath by making the Exalted God angry.

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ؛ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ.

Hell is filled with wishes, and Heaven with the abominable.

عَيْنَانِ لَا يَمَسُّهُمَا النَّارُ أَبَدًا: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ.

Hell is not allowed to burn the eyes having shed tear out of God's fear, and the eyes having watched out in the way of God.

حُرِّمَتِ النَّارُ عَلَى عَيْنٍ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَحُرِّمَتِ النَّارُ عَلَى عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ، وَحُرِّمَتِ النَّارُ عَلَى عَيْنٍ غَضَّتْ عَنْ مَحَارِمِ اللَّهِ، أَوْ عَيْنٍ فُقِّتْ فِي سَبِيلِ اللَّهِ.

Hell is not allowed to burn the eyes having shed tears out of God's fear, the eyes having been wide awake for God's sake, the eyes having been kept away from the unlawful and the eyes having been cut out in the way of God.

حُرِّمَ عَلَى النَّارِ كُلُّ هَيْنٍ لَيْنٍ سَهْلٍ قَرِيبٍ مِنَ النَّاسِ.

Hell is not allowed to seize a gentle, lenient, and an easy-going man who keeps close relations with people.

الْمَكْرُ وَالْخَدِيعَةُ وَالْخِيَانَةُ فِي النَّارِ.

Hell is the abode of fraud, deceit and treachery.

الظَّلْمَةُ وَأَعْوَانُهُمْ فِي النَّارِ.

Hell is the abode of oppressors and their supporters.

كُلُّ مُؤَدٍّ فِي النَّارِ.

Hell is the dwelling of the cunning people.

لَأَنْ أُعِينَ أَخِي الْمُؤْمِنَ عَلَى حَاجَتِهِ أَحَبُّ إِلَيَّ مِنْ صِيَامِ شَهْرٍ وَاعْتِكَافٍ فِي الْمَسْجِدِ الْحَرَامِ.

Helping a Muslim brother in his requests is more favorite to me than keeping fast for a month and having ritual seclusion in the holy Mosque.

مُنَاوَلَةُ الْمِسْكِينِ تَقِي مِيتَةَ السُّوءِ.

Helping the poor, suspends terrible deaths.

عَوْنُ الْعَبْدِ أَخَاهُ يَوْمًا خَيْرٌ مِنْ إِعْتِكَافِهِ شَهْرًا.

Helping your brother (in faith) for one day is better than retiring to pray a month whole.

الشَّهْوَةُ الْخَفِيَّةُ وَالرِّيَاءُ شِرْكٌ.

Hidden ambition and (false) pretension are (two kinds of) polytheism.

صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

Hidden charity cools down God's wrath.

إِحْتِكَارُ الطَّعَامِ بِمَكَّةَ إِحَادٌ.

Hoarding people's food in Mecca is fighting God in disbelief.

أَكْرِمُوا الْخُبْزَ؛ فَإِنَّ اللَّهَ أَنْزَلَهُ مِنْ بَرَكَاتِ السَّمَاءِ؛ وَأَخْرَجَهُ مِنْ بَرَكَاتِ الْأَرْضِ.

Hold bread in honor, for God has sent it down from the blessings of the heavens and brought it up from the blessings of the earth.

أَكْرِمُوا الْعُلَمَاءَ؛ فَإِنَّهُمْ وَرَثَةُ الْأَنْبِيَاءِ؛ فَمَنْ أَكْرَمَهُمْ فَقَدْ أَكْرَمَ اللَّهَ وَرَسُولَهُ.

Hold the learned in respect, for they are heir to prophets, and whoever honors them, honors God and His messenger, (indeed).

أَكْرِمُوا الشُّهُودَ؛ فَإِنَّ اللَّهَ يَسْتَخْرِجُ بِهِمُ الْحُقُوقَ وَيُدْفَعُ بِهِمُ الظُّلْمَ.

Hold witnesses in respect, for through them God administers justice and repels tyranny.

أَكْرِمُوا أَوْلَادَكُمْ؛ وَأَحْسِنُوا آدَابَهُمْ.

Hold your children in honor and on them, excellent training shower.

لَيْسَ الْجِهَادُ أَنْ يَضْرِبَ الرَّجُلُ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ تَعَالَى، إِنَّمَا الْجِهَادُ مَنْ عَالَ
وَالِدِيهِ وَوَلَدَهُ فَهُوَ فِي جِهَادٍ، وَمَنْ عَالَ نَفْسَهُ فَكَفَّهَا عَنِ النَّاسِ فَهُوَ فِي جِهَادٍ.

Holy war is not mere fighting in the way of the Almighty God. Verily, it is to shoulder one's own parents and offspring's burdens, and the man who carries his own burden to be needless of people is a struggler (in the way of God).

الْأَمَانَةُ تَجْلِبُ الرِّزْقَ؛ وَالْخِيَانَةُ تَجْلِبُ الْفَقْرَ.

Honesty leads to (increased) sustenance and treachery, to poverty.

إِذَا جَاءَكُمْ الزَّائِرُ فَأَكْرِمُوهُ.

Honor the one who pays a visit to you.

مَا اجْتَمَعَ الرَّجَاءُ وَالْخَوْفُ فِي قَلْبِ مُؤْمِنٍ إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الرَّجَاءَ؛ وَأَمَنَهُ
الْخَوْفَ.

Hope and fear will not simultaneously befall a believer's heart unless God, the Greatest and the most Powerful, grants him hope and keeps him safe from fear.

الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ وَالنَّيْلُ إِلَى يَوْمِ الْقِيَامَةِ، وَأَهْلُهَا مُعَانُونَ عَلَيْهَا،
وَالْمُنْفِقُ عَلَيْهَا كَبَاسِطُ يَدِهِ فِي صَدَقَةٍ.

Horses abound in everlasting gains and achievements and stand as a source of assistance for their

owners, and spending for horses is like unto being generous in giving charity.

الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، وَأَهْلُهَا مُعَانُونَ عَلَيْهَا فَاْمَسَحُوا
بِنَوَاصِيهَا وَادْعُوا لَهَا بِالْبَرَكَاتِ، وَقَلِّدُوهَا وَلَا تُقَلِّدُوهَا الْأَوْتَارَ.

Horses abound in everlasting gains and stand as a source of assistance for their owners. So, caress horses' foreheads, ask God for their good, adorn them with something, but not with warfare implements.

الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ، وَالْمُنْفِقُ عَلَى الْخَيْلِ كَالْبَاسِطِ كَفَّهُ
بِالنَّفَقَةِ لَا يَقْبِضُهَا.

Horses abound in everlasting gains, and spending for them is like unto spending generously for one's family.

الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ.

Horses abound in everlasting gains, i.e. spoils and rewards.

سَاعَاتُ الْأَمْرَاضِ يُذْهِبْنَ سَاعَاتِ الْخَطَايَا.

Hours of sickness sweep away hours of sins.

تَبْنُونَ مَا لَا تَسْكُنُونَ؛ وَتَجْمَعُونَ مَا لَا تَأْكُلُونَ؛ وَتَأْمَلُونَ مَا لَا تُدْرِكُونَ.

Houses you make wherein you will not rest, things you amass which you never taste and wishes you have which are never fulfilled.

بُسْ الْقَوْمُ قَوْمٌ يَمْشِي الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ وَالْكِتْمَانِ.

How bad are the people among whom believers have to live with dissimulation and denial.

بِئْسَ الْقَوْمُ قَوْمٌ لَا يُنْزِلُونَ الضَّيْفَ.

How bad are those who do not invite guests (to their houses)!

بِئْسَ الْعَبْدُ الْمُحْتَكِرُ، إِنَّ أَرْخَصَ اللَّهِ تَعَالَى الْأَسْعَارَ حَزَنَ؛ وَإِنْ أَغْلَاها اللَّهُ فَرِحَ.

How bad is a hoarder of things, who gets depressed when the Exalted God makes the prices fall, and rejoices when He causes them to rise!

كَيْفَ يُقَدِّسُ اللَّهُ أُمَّةً لَا يُؤْخِذُ مِنْ شَدِيدِهِمْ لِضَعِيفِهِمْ؟

How is God (expected) to consider a people as pious, who do not endeavor to take back the rights of the weak from the powerful?

أَمَّا بَعْدُ فَمَا بَالُ الْعَامِلِ نَسْتَعْمَلُهُ فَيَأْتِينَا فَيَقُولُ هَذَا مِنْ عَمَلِكُمْ وَهَذَا أُهْدِيَ إِلَيَّ،
أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرَ هَلْ يُهْدَى لَهُ أَمْ لَا؟

How is it that when one of our agents returns to us says, "I have collected this for you and I have been gifted that?" If so, why didn't he stay in his father's and mother's house to see whether people gift him or not?

بِئْسَ الطَّعَامُ طَعَامُ الْعُرْسِ يُطْعَمُهُ الْأَغْنِيَاءُ؛ وَيُمْنَعُهُ الْمَسَاكِينُ.

How loathsome is the food of a marriage ceremony, when served to the rich but not to the poor!

نِعَمَ الْعَطِيَّةُ كَلِمَةً حَقٌّ تَسْمَعُهَا ثُمَّ تَحْمِلُهَا إِلَى أَخٍ لَكَ مَسْلُومٍ.

How nice a bestowal it is to hear a word of truth and communicate it to your Muslim brother!

نِعْمَ الْهَدِيَّةُ الْكَلِمَةُ مِنْ كَلَامِ الْحِكْمَةِ!

How nice a gift is a word of wisdom!

نِعْمَ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ.

How nice a place of worship is a Muslim's house for him!

حَبَّذَا الْمُتَخَلِّلُونَ مِنْ أُمَّتِي فِي الْوُضُوءِ وَالطَّعَامِ.

How nice for those of my people who brush their teeth before or after eating and when making ablution.

نِعْمَ الشَّيْءُ الْهَدِيَّةُ أَمَامَ الْحَاجَةِ.

How nice is a gift at the time of need!

مَا أَحْسَنَ الْقَصْدَ فِي الْغِنَى. مَا أَحْسَنَ الْقَصْدَ فِي الْفَقْرِ. وَأَحْسَنَ الْقَصْدَ فِي الْعِبَادَةِ.

How nice is it to be moderate in affluence, in poverty and in worshipping (God).

نِعْمَ الْمَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ.

How nice is lawfully- earned wealth for a pious man!

حَقِيقٌ بِالْمَرْءِ أَنْ يَكُونَ لَهُ مَجَالِسُ يَخْلُو فِيهَا وَيَذْكُرُ ذُنُوبَهُ فَيَسْتَغْفِرُ اللَّهَ مِنْهَا.

How nice it is for man to take up abode in privacy once in a while, look back on his sins and ask God for forgiveness!

نِعْمَ سِلَاحُ الْمُؤْمِنِ الصَّبْرُ وَالِدُعَاءُ

How nice weapons are patience and prayer for a believer!

التَّوَاضُّعُ لَا يَزِيدُ الْعَبْدَ إِلَّا رَفْعَةً؛ فَتَوَاضَعُوا يَرْفَعَكُمْ اللَّهُ؛ وَالْعَفْوُ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا؛ فَاعْفُوا يُعِزُّكُمْ اللَّهُ؛ وَالصَّدَقَةُ لَا تَزِيدُ الْمَالَ إِلَّا كَثْرَةً؛ فَتَصَدَّقُوا يَرْحَمَكُمُ اللَّهُ.

Humility adds nothing to God'sservants but dignity. Be humble, therefore, and God will grant you dignity. Forgiveness adds nothing to God's servants but glory. Forgive, therefore, and God will make you glorified. Charity causes increase in one's wealth. Give charity, therefore, and God will bestow (His) Mercy on you.

مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِي؛ وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

Hurting a Muslim is hurting me, and hurting me is hurting God.

أَعْظَمُ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ زَوْجُهَا؛ وَأَعْظَمُ النَّاسِ حَقًّا عَلَى الرَّجُلِ أُمُّهُ.

Husbands have the greatest claims on wives, and mothers on their children.

أُوصِيكُمْ بِالْجَارِ.

I advise you (to be careful) about your neighbors.

أُوصِيكَ أَنْ تَسْتَحِيَ مِنَ اللَّهِ كَمَا تَسْتَحِي مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ.

I advise you to be as modest to God as you are to a chaste man of your clan.

أَوْصِيكَ بِتَقْوَى اللَّهِ تَعَالَى فِي سِرٍّ أَمْرِكَ وَعَلَانِيَتِهِ، وَإِذَا أَسَأْتَ فَأَحْسِنْ، وَلَا تَسْأَلَنَّ
أَحَدًا شَيْئًا، وَلَا تَقْبِضْ أَمَانَةً، وَلَا تَقْضِ بَيْنَ اثْنَيْنِ.

I advise you to fear the Exalted God in public and in privacy, to do good after doing evil, to ask nothing from people, to hold nothing on trust and to avoid judging between two persons.

أَنَا النَّذِيرُ وَالْمَوْتُ الْمُغِيرُ وَالسَّاعَةُ الْمَوْعِدُ.

I am a warner, death is a plunderer and Resurrection, a meeting place.

أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي ثَلَاثًا: ضَلَالَةَ الْأَهْوَاءِ؛ وَاتِّبَاعَ الشَّهَوَاتِ فِي الْبُطُونِ
وَالْفُرُوجِ وَالْغَفْلَةَ بَعْدَ الْمَعْرِفَةِ.

I am anxious about three things to happen to my people after my death: deviated carnal desires, unbounded sexuality and gluttony, and negligence after knowledge.

أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الْهَوَى وَطُولُ الْأَمَلِ.

I am mostly worried about my nation of carnal desires and unfulfilable wishes.

أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مَنَافِقٍ عَلَيْهِمُ اللِّسَانِ.

I am mostly worried about my nation, of glib- tongued hypocrites.

أَنَا أَفْصَحُ الْعَرَبِ.

I am the most eloquent Arab.

يَا عَجَباً كُلَّ الْعَجَبِ لِلْمُصَدِّقِ بِدَارِ الْخُلُودِ؛ وَهُوَ يَسْعَى لِدَارِ الْغُرُورِ.

I am very amazed at those who believe in eternal abode but try hard for the abode of vanity!

أَخْشَى مَا خَشِيتُ عَلَى أُمَّتِي كِبَرُ الْبَطْنِ؛ وَمُدَاوِمَةُ النَّوْمِ؛ وَالْكَسَلُ؛ وَضَعْفُ
الْيَقِينِ.

I am worried about my (Islamic) nation more of gluttony, over- sleeping, laziness and weakness of faith than anything else.

لَأَنَا أَشَدُّ عَلَيْكُمْ خَوْفاً مِنَ النِّعَمِ مِنِّي مِنَ الذُّنُوبِ، أَلَا إِنَّ النِّعَمَ الَّتِي لَا تُشْكُرُ هِيَ
الْحَتْفُ الْقَاضِي

I am worried about you more for blessings than for sins. Beware that blessings not thanked for will entail your definite ruin.

لَأَنَا مِنْ فِتْنَةِ السَّرَّاءِ أَخَوْفُ عَلَيْكُمْ مِنْ فِتْنَةِ الضَّرَّاءِ، إِنَّكُمْ أُبْتَلِيتُمْ بِفِتْنَةِ الضَّرَّاءِ
فَصَبَرْتُمْ، وَإِنَّ الدُّنْيَا حُلْوَةٌ خُضْرَةٌ.

I am worried about you more for trials in poverty than for trials in affluence. Verily, you were afflicted with poverty but kept patient; verily the world is sweet and charming!

سَأَلْتُ جِبْرِيلَ: هَلْ تَرَى رَبَّكَ قَالَ: إِنَّ بَيْنِي وَبَيْنَهُ سَبْعِينَ حِجَاباً مِنْ نُورٍ، لَوْ رَأَيْتُ
أَدْنَاهَا لَأَحْتَرَقْتُ.

I asked Gabriel, "Do you see your Lord? He said: "There are seventy screens of light between me and Him, the closest of which will set me afire should I happen to look at it".

سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ حِسَابَ أُمَّتِي إِلَيَّ لِيَلَّا تَفْتَضِحَ عِنْدَ الْأُمَمِ، فَأَوْحَى اللَّهُ عَزَّ

وَجَلَّ إِلَيَّ: يَا مُحَمَّدُ بَلْ أَنَا أُحَاسِبُهُمْ فَإِنْ كَانَ مِنْهُمْ زَلَّةٌ سَتَرْتُهَا عَنْكَ لِئَلَّا تَفْتَضِحَ
عِنْدَكَ.

I asked God to let me call my people to account (in the Hereafter), lest they might feel disgrace in the sight of others, but He- the Great and powerful – sent me a revelation, saying "O Muhammad! I Myself will call them to account and hide their sins (if any) from you, so that they won't feel disgrace even in your sight".

أَنَا الشَّاهِدُ عَلَى اللَّهِ أَنْ لَا يَعْتَرِ عَاقِلٌ إِلَّا رَفَعَهُ ثُمَّ لَا يَعْتَرِ إِلَّا رَفَعَهُ ثُمَّ لَا يَعْتَرِ إِلَّا
رَفَعَهُ ثُمَّ لَا يَعْتَرِ إِلَّا رَفَعَهُ حَتَّى يَجْعَلَ مَصِيرَهُ إِلَى الْجَنَّةِ.

I assure (you) on behalf of God that each time a wise man makes a mistake, he is upgraded by God so that he finally joins Paradise.

مَا أَحِبُّ أَنْ أُحْدَأَ تُحَوَّلَ لِي ذَهَبًا يَمْكُتُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثٍ، إِلَّا دِينَارٌ
أَرْصِدُهُ لِدَيْنٍ.

I do not like Mount Uhud to turn to gold for me and even one Dinar of it be left with me more than three days, save for lending.

أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ؛ وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.

I eat food like slaves and sit on the ground as they do.

خَلَّفْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابَ اللَّهِ وَسُنَّتِي؛ وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا
عَلَى الْحَوْضِ.

I established two things among you, which will keep you from going astray: the Quran and my Sunnah (ways & attitudes). They will not be detached from each other till they join me at the pond of Kawsar (in Paradise).

أَبَشِّرُوا وَبَشِّرُوا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا لَهَا دَخَلَ الْجَنَّةَ.

I give you glad tidings, and you give glad tidings to others, that whoever honestly bears witness to "There is no god but Allah," will undoubtedly be allowed to Paradise.

لَقَدْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ؛ فَإِنَّ الْجَوَازَ فِي الْقَوْلِ هُوَ خَيْرٌ.

I have been advised to keep short in talking, for it is good indeed.

لَا نَدِمَ مَنْ اسْتَشَارَ، وَلَا افْتَقَرَ مَنْ اقْتَصَدَ.

I know no one save a believer to be better than a thousand like unto himself.

إِطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ؛ وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا
النِّسَاءَ.

I looked at Paradise and saw the poor dwelled therein the most, and at Hell wherein women were the majority (to roast).

لَا أَشْتَرِي شَيْئًا لَيْسَ عِنْدِي ثَمَنُهُ.

I never buy something before getting aware of its price.

لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّهُ تُؤْذِي
النَّاسَ.

I saw a man in Paradise walking around a tree he had cut off in the world, for it blocked people's path and annoyed them.

لَقَدْ أُؤْذِيتُ فِي اللَّهِ وَمَا يُؤْذِي أَحَدٌ، وَأُخِفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَزَا لِي وَلِبَلَالٍ طَعَامٌ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بَلَالٍ.

I suffered in the way of God when no one suffered and I was frightened in the way of God when no one feared at all. Many a day and many a night I spent when Balal and me had nothing to eat.

وَاللَّهِ لَأَنْ يَهْدِيَ بِهُدَاكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ.

I swear by God that leading one to the right path is much better than having red-haired camels.

وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إصْبَعَهُ هَذِهِ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ.

I swear by God that this world to the Hereafter is just as one of you puts his finger into a sea, and see what happens! (Nothing he gains).

وَاللَّهِ لَا تَجِدُونَ بَعْدِي أَعْدَلَ عَلَيْكُمْ مِنِّي.

I swear by God that you will not find anyone juster to you than me after my death.

بُعِثْتُ بِمُدَارَاةِ النَّاسِ.

I was appointed to treat people moderately.

بُعِثْتُ بِالْحَنِيفِيَّةِ؛ وَمَنْ خَالَفَ سُنَّتِي فَلَيْسَ مِنِّي.

I was appointed with a pure, easy religion and, therefore, whoever opposes my manners is not my follower.

خَيْرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ شَطْرُ أُمَّتِي الْجَنَّةَ، فَاخْتَرْتُ الشَّفَاعَةَ؛ لِأَنَّهَا أَعَمُّ وَأَكْفَى، أَتَرَوْنَهَا لِلْمُؤْمِنِينَ الْمُتَّقِينَ؟ لَا وَلَكِنَّهَا لِلْمُذْنِبِينَ الْمُتَلَوِّثِينَ الْخَطَّائِينَ.

I was given the option to either choose intercession or to take half of my nation to Paradise (without final judgment), and I chose the former for it is more extended and sufficient in range. Do you think that intercession is specifically applied for pious believers? No, it is for the sinful wrong doers.

أُوتِيتُ جَوَامِعَ الْكَلِمِ.

I was offered short, but comprehensive words.

أَمَرْتُ بِالسَّوَاكِ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيَّ.

I was so much advised to brush my teeth that I got scared lest it might become obligatory for me.

أَمَرْتُ بِالسَّوَاكِ حَتَّى خِفْتُ عَلَى أَسْنَانِي.

I was so much advised to brush my teeth that I got scared of putting them to harm.

إِنْ شِئْتُمْ أَنْبَأْتُكُمْ عَنِ الْإِمَارَةِ وَمَا هِيَ، أَوَّلُهَا مَلَامَةٌ وَثَانِيهَا نَدَامَةٌ وَثَالِثُهَا عَذَابُ يَوْمِ الْقِيَامَةِ.

I will inform you of what authority is, if you ask me to do so. It begins with blame, leads to remorse and ends up with the torment of the Day of Judgement.

مَنْ يَتَكَفَّلُ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا أَتَكْفُلُ لَهُ بِالْجَنَّةِ.

I will undertake to reserve Paradise for whoever undertakes to put no demand to people.

عَجِبْتُ لِلْمُسْلِمِ إِذَا أَصَابَتْهُ مُصِيبَةٌ اِحْتَسَبَ وَصَبَرَ وَإِذَا أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ
وَشَكَرَ.

I wonder at a Muslim who keeps patient when calamity befalls him and thanks and praises God when he attains some good.

مَا أَخَافُ عَلَى أُمَّتِي إِلَّا ضَعْفَ الْيَقِينِ.

I'm not worried about my people (concerning anything), save weak faith.

لَسْتُ أَخَافُ عَلَى أُمَّتِي غَوَاءَ تَقْتُلُهُمْ؛ وَلَا عَدُوًّا يَجْتَاحُهُمْ؛ وَلَكِنِّي أَخَافُ عَلَى
أُمَّتِي أَيْمَةً مُضِلِّينَ؛ إِنْ أَطَاعُوهُمْ فَتَنُوهُمْ؛ وَإِنْ عَصَوْهُمْ قَتَلُوهُمْ.

I'm not worried about my people as to villains who may kill them or foes who may cause them to annihilate, but as to misleading leaders who will kill them in case of disobedience and impose on them seditions in case of obedience.

مَا أَخَافُ عَلَى أُمَّتِي فِتْنَةً أَخُوفَ عَلَيْهَا مِنَ النِّسَاءِ وَالْخَمْرِ.

I'm not worried about my people concerning any trials, save wine and women.

مَا أَخْشَى عَلَيْكُمُ الْفَقْرَ، وَلَكِنِّي أَخْشَى عَلَيْكُمُ التَّكَاثُرَ. وَمَا أَخْشَى عَلَيْكُمُ الْخَطَاءَ،
وَلَكِنِّي أَخْشَى عَلَيْكُمُ التَّعَمُّدَ.

I'm not worried about your poverty but only about taking pride in your excessive wealth, nor am I worried about your wrongdoings but only about intentional ones.

لَوْ كَانَ الْمُؤْمِنُ فِي جُحْرِ فَارَةٍ لَقِيَضَ اللَّهُ لَهُ مِنْ يُؤْذِيهِ

If a believer manages to hide himself in a hole, someone will be sent by God to hurt him (put him to trial).

لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي الدُّنْيَا لَافْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ فَكَيْفَ
بِمَنْ يَكُونُ طَعَامُهُ؟

If a drop of hellish Zaghoom drips to the world, it will ruin the life of the people. So, what would happen to the ones whose otherworldly food is Zaghoom.

لَا صَدَقَةَ وَذُو رَحِمٍ مُحْتَاجٌ.

If a relative is in need, giving alms (to others) will not be fair.

إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ.

If a woman perfumes herself and passes by people to please them, she will be adulterous.

لَوْ تَعَلَّمَ الْبَهَائِمُ مِنَ الْمَوْتِ مَا يَعْلَمُ ابْنُ آدَمَ مَا أَكَلَتْ مِنْهَا سَمِينًا.

If animals were aware of what men know about death, they would avoid weight- growing meat.

لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ.

If anything could take precedence over fate, it would (definitely) be an evil eye.

لَوْ كَانَ سُوءُ الْخُلُقِ رَجُلًا يَمْشِي فِي النَّاسِ لَكَانَ رَجُلَ سُوءٍ، وَأَنَّ اللَّهَ تَعَالَى لَمْ
يَخْلُقْنِي فَحَاشَا.

If bad- temperedness were a man walking (living) among people, it would be a bad one, and the Exalted

God has surely not created me an abusive man.

لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ
مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ.

If believers knew about the punishment of God, no one of them would covet for Paradise, and if infidels knew about God's Mercy, they would not be hopeless of (being allowed to) Paradise.

لَوْ كَانَ الْفُحْشُ خُلُقًا لَكَانَ شَرَّ خُلُقِ اللَّهِ.

If evil and abuse were creatures of Allah, they would be the worst of all.

لَوْ كَانَ الْإِيمَانُ بِالشُّرَيَّا لَتَنَاولَهُ رِجَالٌ مِنْ فَارِسٍ.

If faith were in the firmament, (some) men of Persia would find a way to it.

إِذَا آتَاكَ اللَّهُ مَالًا فَلْيَرِ أَثْرُ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ.

If God grants you wealth, the sign of His blessing and generosity should appear in you.

لَوْ أَنَّ الْعِبَادَ لَمْ يُذْنِبُوا لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ ثُمَّ يَغْفِرُ لَهُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ.

If God's servants didn't commit sins, He would create a people who would commit sins to be forgiven by Him, for He is the most Merciful and Forgiving.

لَوْ جَاءَ الْعُسْرُ فَدَخَلَ هَذَا الْجُحْرَ لَجَاءَ الْيُسْرُ فَدَخَلَ عَلَيْهِ فَأَخْرَجَهُ.

If hardship enters a hole, relief will do too to make the former vanish.

لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا لَسَرَّيْنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي شَيْءٌ، إِلَّا شَيْءٌ
أَرْصِدُهُ لِذَيْنِ.

If I had gold as much as Mount Uhud, I would like to have nothing of it with me within three days, save for a piece by which to repay my debts.

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands.

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِزَوَاجِهِنَّ لِمَا جَعَلَ
اللَّهُ لَهُنَّ عَلَيْهِنَّ مِنَ الْحَقِّ.

If I were to command anyone to prostrate anyone else, I would command women to prostrate their husbands, for God has invested the latter with rights in respect to the former.

لَوْ قِيلَ لِأَهْلِ النَّارِ إِنَّكُمْ مَآكِثُونَ فِي النَّارِ عَدَدَ كُلِّ حَصَاةٍ فِي الدُّنْيَا لَفَرَحُوا بِهَا
وَلَوْ قِيلَ لِأَهْلِ الْجَنَّةِ إِنَّكُمْ مَآكِثُونَ عَدَدَ كُلِّ حَصَاةٍ لَحَزَنُوا وَلَكِنْ جَعَلَ لَهُمُ الْآبَدَ.

If it is said to the dwellers of Hell that they will stay there to the number of sands on the earth, they will rejoice, and if the same is said to the dwellers of Paradise, they will feel sad, but God has granted eternal life to the latter.

لَوْلَا أَنَّ السُّؤَالَ يَكْذِبُونَ مَا قُدِّسَ مَنْ رَدَّهُمْ.

If it were not for beggars' telling lie, those who repelled them would not be praised.

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ.

If it would not cause trouble for my people, I would order them to brush their teeth at prayer times.

لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ أَنْ يَسْتَاكُوا بِالْأَسْحَارِ.

If it would not cause trouble for my people, I would order them to brush their teeth at dawns.

لَوْ كَانَ الْعِلْمُ مُعَلَّقًا بِالثُّرَيَّا لَتَنَاولَهُ قَوْمٌ مِنْ أَبْنَاءِ فَارِسَ.

If knowledge were hanging from the firmament, a group of Persians would (manage to) acquire it.

لَوْ كَانَ الْحَيَاءُ رَجُلًا لَكَانَ رَجُلًا صَالِحًا.

If modesty were a man, it would be a decent one.

لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَهُ اللَّهُ حَتَّى يُبْعَثَ فِيهِ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِي
إِسْمَهُ إِسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتُ ظُلْمًا
وَجَوْرًا.

If nothing remains save one single day from the life in this world, God will prolong it so much that a man from my household will rise to fill the earth with equity just as it was filled with injustice and enormity– a man whose name and whose father's are respectively mine and my father's.

إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ أَوْ مَالِهِ أَوْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ؛ فَإِنَّ
الْعَيْنَ حَقٌّ.

If one of you happens to see something interesting in himself, in his own property or in that of his brother (in faith), he should ask God for His blessings, for the evil of eyes is a reality.

لَوْ كَانَ الصَّبْرُ رَجُلًا لَكَانَ رَجُلًا كَرِيمًا.

If patience were a man, it would be a generous one.

لَوْ يَعْلَمُ النَّاسُ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بَلِيلٍ وَحْدَهُ.

If people knew what I know of loneliness, no one would ever ride (travel) alone at night.

لَوْ نُهِىَ النَّاسُ عَنْ فَتِّ الْبَعْرَةِ، فَتُّوا وَقَالُوا مَا نُهَيْنَا عَنْهُ إِلَّا وَفِيهِ شَيْءٌ.

If people were asked not to break the anciculan dung of camels, they would break it, saying, "They have asked us not to do so to spare us its benefits.

إِذَا سَبَّكَ رَجُلٌ بِمَا يَعْلَمُ مِنْكَ فَلَا تَسْبَهُ بِمَا تَعْلَمُ مِنْهُ؛ فَيَكُونُ أَجْرُ ذَلِكَ لَكَ؛ وَبِأَلِّهِ عَلَيْهِ.

If somebody slanders you with regard to what he knows of you, you should refrain from so doing with respect to what you know of him. Thus, you will be rewarded, and he will be punished (by God).

إِذَا وَجَدَ أَحَدُكُمْ لِأَخِيهِ نَصْحًا فِي نَفْسِهِ فَلْيَذْكُرْهُ لَهُ.

If someone has a piece of advice for his brother (in faith), he should mention it to him.

لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ وَادِيَانِ لَابْتَغَى لِهَمَا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

If son of Adam had a valley of gold, he would long for a second one, and if he had two valleys as such, he would long for a third, for his belly (hunger) will not be satiated save by soil, and God will accept the repentance of whoever He wishes.

لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ نَخْلٍ لَتَمَنَّى مِثْلَهُ ثُمَّ تَمَنَّى مِثْلَهُ حَتَّى يَتَمَنَّى أُودِيَةً وَلَا

يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ.

If son of Adam had a valley of palms, he would long for the like of it to an unbounded extent, for his belly (hunger) will not be satiated save by soil.

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا.

If the Resurrection fell upon one among you while having a sapling in his (her) hand, he should plant it, if possible.

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ.

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ.

If the world were as valuable to Allah as a wing of a mosquito, He would never give a sip of water to an infidel.

لَوْ لَا الْأَمَلُ مَا أَرْضَعَتْ أُمٌّ وَلَدًا وَلَا غَرَسَ غَارِسٌ شَجَرًا.

If there were no hope, no mother would milk her child, and nobody would plant a tree.

لَوْ لَا الْمَرْأَةُ لَدَخَلَ الرَّجُلُ الْجَنَّةَ.

If there were no women, (all) men would be allowed to Paradise.

لَوْ لَا النِّسَاءُ يُعْبَدُ اللَّهُ حَقَّ عِبَادَتِهِ.

If there were no women, God would be duly worshipped.

لَوْ كَانَ الْعُجْبُ رَجُلًا كَانَ رَجُلًا سُوءًا.

If vanity were a man, it would not be a nice one.

لَوْ تَعَلَّمَ الْمَرْأَةُ حَقَّ الزَّوْجِ لَمْ تَقْعُدْ مَا حَضَرَ غَدَاؤُهُ وَعَشَاؤُهُ حَتَّى يَفْرَغَ مِنْهُ.

If women knew about their husbands' rights, they would stand at their service till finishing lunch and supper.

لَوْ رَأَيْتَ الْأَجَلَ وَمَسِيرَهُ أَبْغَضْتَ الْأَمَلَ وَغُرُورَهُ.

If you could see death and its course, worldly desire and its happiness would turn worthless for you.

لَوْ لَمْ تُذْنِبْ لَجَاءَ اللَّهُ بِقَوْمٍ يُذْنِبُونَ فَيَغْفِرَ لَهُمْ وَيُدْخِلَهُمُ الْجَنَّةَ.

If you didn't commit sins, God would create a people who would do so in order to be forgiven and, thus, sent to Paradise.

لَوْ لَمْ تُذْنِبُوا لَخَشِيتُ عَلَيْكُمْ بِأَشَدِّ مِنْ ذَلِكَ الْعُجْبَ الْعُجْبَ.

If you didn't commit sins, I would be worried about you as to something worse... selfishness... selfishness.

اعْدِلُوا بَيْنَ أَوْلَادِكُمْ بِالنُّحْلِ كَمَا تُحِبُّونَ أَنْ يَعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ.

If you expect your children to treat you equitably in beneficence and affection, treat them equally in generosity.

إِذَا كَانَ عِنْدَكَ مَا يَكْفِيكَ فَلَا تَطْلُبْ مَا يُطْغِيكَ.

If you have at your disposal what suffices you, refrain from seeking what makes of you a rebel.

أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا؛ صِدْقُ الْحَدِيثِ؛ وَحِفْظُ الْأَمَانَةِ؛ وَحُسْنُ الْخُلُقِ؛ وَعِفَّةُ مَطْعَمٍ.

If you have four things, do not regret for the worldly things you have not: truthfulness, trusteeship, good manners, and abstaining from the unlawful in what you eat.

لَوْ تَعْلَمُونَ قَدْرَ رَحْمَةِ اللَّهِ لَا تَكَلَّمْتُمْ عَلَيْهَا

If you knew about the extent of God's Mercy, you would rely on it.

لَوْ تَعْلَمُونَ مِنَ الدُّنْيَا مَا أَعْلَمُ لَاسْتَرَأَيْتُمْ أَنْفُسَكُمْ مِنْهَا.

If you knew what I know about the world, you would feel safe against its sorrows.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَلَا سَاغَ لَكُمْ الطَّعَامُ وَلَا الشَّرَابُ.

If you knew what I know, you would laugh less and weep more, with food and drink being distasteful to you.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا.

If you knew what I know, you would laugh less and weep more.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحَكْتُمْ قَلِيلًا وَلَخَرَجْتُمْ إِلَى الصَّعَدَاتِ
تَجَارُونَ إِلَى اللَّهِ تَعَالَى، لَا تَدْرُونَ تَنْجُونَ أَوْ لَا تَنْجُونَ.

If you knew what I know, you would weep more and laugh less and climb to high places to entreat to God, being fearful about your (eternal) safety or ruin.

لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحَكْتُمْ قَلِيلًا. يَظْهَرُ النِّفَاقُ وَتُرْتَفَعُ الْأَمَانَةُ
وَتُقْبَضُ الرَّحْمَةُ وَيَتَّهَمُ الْأَمِينُ وَيُؤْتَمَنُ غَيْرُ الْأَمِينِ. يُحِيطُ بِكُمْ الْفِتْنُ كَأَمْثَالِ اللَّيْلِ
الْمُظْلِمِ.

If you knew what I know, you would weep more and laugh less, for discord will come to pass, honesty will disappear, trust will be eliminated, honest men will be charged (of dishonesty), the treacherous will be regarded honest, and seditions will overcome you just as dark nights do.

لَوْ تَعْلَمُونَ مَا فِي الْمَسْأَلَةِ مَا مَشَى أَحَدٌ إِلَى أَحَدٍ يَسْأَلُهُ شَيْئًا.

If you knew what was behind questioning, nobody would ever make a request to anybody else.

لَوْ تَعْلَمُونَ مَا أَنْتُمْ لَاقُونَ بَعْدَ الْمَوْتِ مَا أَكَلْتُمْ طَعَامًا عَلَى شَهْوَةٍ، وَلَا شَرَبْتُمْ
شَرَابًا عَلَى شَهْوَةٍ أَبَدًا، وَلَا دَخَلْتُمْ بَيْتًا تَسْتَظِلُّونَ بِهِ؛ وَلَمَرَرْتُمْ إِلَى الصَّعَدَاتِ
تَكْدَحُونَ صُدُورَكُمْ، وَتَبْكُونَ عَلَى أَنْفُسِكُمْ.

If you knew what would befall you after death, you would have no appetite to eat, would never drink tastefully, would never enter a house to take rest, but would (instead) climb to summits hurting your hearts and bewailing your souls.

لَوْ نَظَرْتُمْ إِلَى الْأَجَلِ وَمَسِيرِهِ لَأَبْغَضْتُمْ الْأَمَلَ وَسُرُورَهُ.

If you look (deeply) at death and its course, you would hate worldly longing and its joys.

لَوْ أَنَّ الْمَاءَ الَّذِي يَكُونُ مِنْهُ الْوَلَدُ أَهْرَقْتَهُ عَلَى صَخْرَةٍ لَأَخْرَجَ اللَّهُ تَعَالَى مِنْهَا وَلَدًا، وَلِيَخْلُقَنَّ اللَّهُ تَعَالَى نَفْسًا هُوَ خَالِقُهَا.

If you pour the water (semen), which is destined to be a child, on a piece of stone, the Exalted God will bring a child out of it, for He will surely create whoever is to be created.

إِنْ أَحْبَبْتُمْ أَنْ يُحِبَّكُمْ اللَّهُ وَرَسُولُهُ فَأَدُّوا إِذَا اتُّمِنْتُمْ؛ وَاصْدُقُوا إِذَا حَدَّثْتُمْ؛ وَأَحْسِنُوا جَوَارَ مَنْ جَاوَرَكُمْ.

If you seek the love of God and that of the Prophet, return the things given to you in trust, be honest in speaking and treat your neighbors well.

لَوْ خِفْتُمْ اللَّهَ تَعَالَى حَقَّ خِيفَتِهِ لَعَلِمْتُمْ الْعِلْمَ الَّذِي لَا جَهْلَ مَعَهُ، وَلَوْ عَرَفْتُمْ اللَّهَ تَعَالَى حَقَّ مَعْرِفَتِهِ لَزَالَتْ لِدُعَائِكُمُ الْجِبَالُ.

If you were afraid of the Exalted God, as you should, you would acquire knowledge untainted by ignorance; and if you knew the Exalted God, as He deserves, mountains would be shaken at your command.

إِذَا أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَابْغَضِ الدُّنْيَا؛ وَإِذَا أَرَدْتَ أَنْ يُحِبَّكَ النَّاسُ فَمَا كَانَ عِنْدَكَ مِنْ فُضُولِهَا فَانْبِذْهُ إِلَيْهِمْ.

If you wish to be a favorite to God, dislike the (material) world, and if you wish to be a favorite to people, offer them your excess.

تَجَاوَزُوا عَنْ ذَنْبِ السَّخِيِّ، وَزَلَّةِ الْعَالِمِ، وَسَطْوَةِ السُّلْطَانِ الْعَادِلِ، فَإِنَّ اللَّهَ تَعَالَى آخِذٌ بِيَدِهِمْ كُلَّمَا عَثَرَ عَاثِرٌ مِنْهُمْ.

Ignore the sins of the generous, the shortcomings of the learned and the awe of the just kings; for whenever they slip, the Exalted God gives them a hand.

الْجَنَّةُ حَرَامٌ عَلَى كُلِّ فَاحِشٍ أَنْ يَدْخُلَهَا.

III- speaking guys will not be allowed to Paradise.

مِنْ فَقْهِ الرَّجُلِ أَنْ يُصْلِحَ مَعِيشَتَهُ، وَلَيْسَ مِنْ حُبِّ الدُّنْيَا طَلَبُ مَا يُصْلِحُكَ.

Improvement of living shows man's deep knowledge, and seeking what improves you is not mammonism.

مَنْ رَوَّعَ مُؤْمِنًا لَمْ يُؤْمِنْ اللَّهَ رَوْعَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ سَعَى بِمُؤْمِنٍ أَقَامَهُ اللَّهُ مَقَامَ ذُلٍّ وَخِزْيٍ يَوْمَ الْقِيَامَةِ.

In Day of Judgment, God will not make one immune from fear, if he has terrified a believer, and will make one suffer humility, if he has backbitten a believer.

أَعْرُوا النِّسَاءَ يَلْزَمَنَّ الْحِجَالَ.

In order to keep women at home, spare them (variegated) dresses.

لَيْسَ فِي الْجَنَّةِ شَيْءٌ مِمَّا فِي الدُّنْيَا إِلَّا الْأَسْمَاءُ.

In Paradise, only names of the things belonging to this world exist.

لَقَيْدٌ سَوْطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

In Paradise, the whip of one of you will be preferred to whatever is there between the earth and sky.

إِنَّ اللَّهَ تَعَالَى يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَسِتْرَهُ مِنَ النَّاسِ وَيَقْرَرُهُ بِذُنُوبِهِ
فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ: نَعَمْ أَيُّ رَبِّ حَتَّى إِذَا قَرَّرَهُ
بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا
أَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ يُعْطِي كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ
الْأَشْهَادُ: "هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ".

In the Day Judgment, the Exalted God will call (His) believer servant to His presence and while keeping him covered and saved from people and making him acknowledge his sins, asks him questions like this: "Do you know such and such a sin?" The servant answers in the positive and continues doing so until it occurs to his mind that due to his (boundless) sins, he will surely perish. Then, God says: "I covered your sins in the world and I forgive you today," and He places the book of his good deeds in his right hand. As to the disbelievers and hypocrites, He openly states: "these are the ones who belied their Lord. God's damnation be on oppressors.

ثَلَاثَةٌ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ؛ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ؛ وَاصِلُ الرَّحِمِ يَزِيدُ اللَّهُ فِي
رِزْقِهِ؛ وَيَمُدُّ فِي أَجَلِهِ؛ وَامْرَأَةٌ مَاتَ زَوْجُهَا وَتَرَكَ عَلَيْهَا أَيْتَامًا صِغَارًا؛ وَقَالَتْ: لَا
أَتَزَوَّجُ عَلَى أَيْتَامِي حَتَّى يَمُوتُوا أَوْ يُغْنِيَهُمُ اللَّهُ؛ وَعَبْدٌ صَنَعَ طَعَامًا فَأَضَافَ ضَيْفَهُ؛
وَأَحْسَنَ نَفَقَتَهُ؛ فَدَعَا عَلَيْهِ الْيَتِيمَ وَالْمِسْكِينَ فَأَطْعَمَهُمْ لَوَجْهِ اللَّهِ عَزَّ وَجَلَّ.

In the Day of Judgement when there is no shelter, three groups of people will reside beneath God's shadow: those who are kind to their and are thus gifted with increased sustenance and long life, women whose husbands die, leaving them with little orphans, who avoid getting married to bring their children up to maturity or let them die, and those who prepare food to serve their guests in perfect hospitality, calling the poor and orphans to their table thereafter to feed them for the sake of the Great and Powerful God.

أَيُّمَا نَاشِئٍ نَشَأَ فِي طَلَبِ الْعِلْمِ وَالْعِبَادَةِ حَتَّى يَكْبَرَ أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوَابَ
اِثْنَيْنِ وَسَبْعِينَ صَدِيقًا.

In the Day of Judgement, God will bestow the reward of seventy- two truthful men on a child who spends his pre- maturity life in the acquisition of knowledge and in worshipping Him.

إِنَّ الَّذِي يَجْرُ الثُّوبَ خِيَلًا لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

In the Day of Judgement, God will not attend the one who collects his dress (from people) out of vanity.

الزَّانِي بِحَلِيلَةِ جَارِهِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِ، وَيَقُولُ لَهُ: أُدْخِلِ
النَّارَ مَعَ الدَّاخِلِينَ.

In the Day of Judgement, God will not cast a look at the one who has committed adultery with his neighbor's wife, will not make him purified, and will order him to enter Hell with Hell-dwellers.

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

In the Day of Judgement, people are first called to account concerning blood (shed).

إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ كَيْفَ
أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدَّهُ؟ أَمَا
عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي فَقَالَ:
يَا رَبِّ وَكَيْفَ أَطْعَمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي
فُلَانٌ فَلَمْ تُطْعِمَهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ
اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟
قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي.

In the Day of Judgement, the Exalted God addresses man, saying: "O son of Adam! I got sick, but to Me you didn't pay a visit!" Man asks, "How could I visit You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of me was sick, but you didn't visit him? Had you visited him, you would have met Me with him." Then, God continues, "O son of Adam! I requested you to give me food, but you didn't do what you could!" Man asks, "How could I offer food to You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of Me asked you for food, but to him you were rude? Had you offered him food, with Me you would have found it." Then, God continues, "O son of Adam! I demanded you to give me water, but you hesitated to offer!" Man asks, "How could I give water to You, Lord of the worlds?" God says: "Don't you remember that such and such a servant of Me

asked you for water, but you refused to offer? Had you offered him water, with Me you would have found it."

مَا مِنْ ذِي غِنًى إِلَّا سَيَّوَدُّ يَوْمَ الْقِيَامَةِ لَوْ كَانَ إِنَّمَا أُوتِيَ مِنَ الدُّنْيَا قُوتًا.

In the Day of Judgment, all affluent people will wish to have only possessed their daily bread in worldly life.

مَا مِنْ إِمَامٍ يَغْفُو عِنْدَ الْغَضَبِ إِلَّا عَفَى اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

In the Day of Judgment, God will forgive a leader who forgives (people) in anger.

مَنْ أَخَافَ مُؤْمِنًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ لَا يُؤْمِنَهُ يَوْمَ الْقِيَامَةِ.

In the Day of Judgment, God will surely avoid saving the one who has frightened a believer.

لَيَأْتِيَنَّ عَلَى الْقَاضِي الْعَادِلِ يَوْمَ الْقِيَامَةِ سَاعَةٌ يَتَمَنَّى أَنَّهُ لَمْ يَقْضِ بَيْنَ اثْنَيْنِ فِي تَمَرَةٍ قَطُّ.

In the Day of Judgment, judges would experience an hour when they would wish for not having had judged between two persons even on a date.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ: مَنْ عَمِلَ عَمَلًا لِغَيْرِ اللَّهِ فَلْيَطْلُبْ ثَوَابَهُ مِمَّنْ عَمِلَهُ لَهُ.

In the Resurrection, a caller will call out, saying, "whoever has done something for anyone other than God, should ask him for reward".

طَلَبُ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّلَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ

عَزَّ وَجَلَّ.

In the sight of God, seeking knowledge is superior to prayer, fasting, pilgrimage to Mecca, and jihad (struggling in the way of God, the Greatest and the most Powerful).

الْأَخِذُ وَالْمُعْطَى سَوَاءٌ فِي الرَّبِّ.

In usury, both parties are equally sinful.

مَنْ مَاتَ عَلَى شَيْءٍ بَعَثَهُ اللَّهُ عَلَيْهِ.

In whatever state one dies, in the same way will God resurrect him.

مَنْ أَزْدَادَ عِلْمًا وَلَمْ يَزِدْ فِي الدُّنْيَا زُهْدًا لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بُعْدًا.

Increase in knowledge with lack of increase in reluctance to the world results in one's further remoteness from God.

أَبْلِغُوا حَاجَةَ مَنْ لَا يَسْتَطِيعُ ابْلَاغَ حَاجَتِهِ؛ فَمَنْ أَبْلَغَ سُلْطَانًا حَاجَةَ مَنْ لَا يَسْتَطِيعُ ابْلَاغَهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ.

Inform the rulers of the needs of those who cannot do so, for whoever performs such an action will be granted steadfast feet by God to pass over the Bridge in the Day of Resurrection.

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

Insulting a Muslim is wickedness, fighting him is blasphemy, and his wealth is as worthy as his blood.

هَلْ مِنْ أَحَدٍ يَمْشِي عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ؟ كَذَلِكَ صَاحِبُ الدُّنْيَا؛ لَا يَسْلَمُ مِنْ

الذُّنُوبُ.

Is there anybody to walk on water without getting wet? That's why a man of the world will not be safe from sins.

الإِسْلَامُ عِلَانِيَةٌ وَالْإِيمَانُ فِي الْقَلْبِ.

Islam (submission to God) is an overt (phenomenon), but faith is (hidden) in heart.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ وَإِقَامِ الصَّلَاةِ؛ وَإِيتَاءِ الزَّكَاةِ؛ وَحَجِّ الْبَيْتِ؛ وَصَوْمِ رَمَضَانَ.

Islam is based on the following five (pillars): bearing witness that there is no god but Allah and Muhammad (P. B. U. H.) is His Messenger, setting up prayer, paying the poor due, making pilgrimage to Mecca and keeping fast in the month of Ramadan.

الْإِسْلَامُ نَظِيفٌ فَتَنَظَّفُوا فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَظِيفٌ.

Islam is clean (pure). Be clean, therefore, for nobody will be allowed to Paradise save the clean people.

الْإِسْلَامُ يُعْلَوُ وَلَا يُعْلَى عَلَيْهِ.

Islam is superior (to all things) and nothing will take precedence over it.

إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَدْخُلُ بِهِ الْجَنَّةَ يَكُونُ نَصَبَ عَيْنَيْهِ تَائِبًا فَارًّا حَتَّى يَدْخُلَ بِهِ الْجَنَّةَ.

It happens that a servant (of God) commits a sin, but he is given entrance to Paradise for he minds it time and again and remains penitent thereof.

كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ كَاذِبٌ.

It is a capital treachery to tell your brother (in faith) something that he takes as truth, while it's not.

حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ؛ وَيُحَسِّنَ مَوْضِعَهُ؛ وَيُحَسِّنَ أَدَبَهُ.

It is a right for a child that his father should choose him a good name, provide him with good opportunities and teach him the best acts of civility.

حَقُّ الزَّوْجِ عَلَى الْمَرْأَةِ أَنْ لَا تَهْجُرَ فِرَاشَهُ، وَأَنْ تُبِرَّ قَسَمَهُ، وَأَنْ تُطِيعَ أَمْرَهُ، وَأَنْ لَا تَخْرُجَ إِلَّا بِإِذْنِهِ، وَأَنْ لَا تُدْخِلَ إِلَيْهِ مَنْ يَكْرَهُ.

It is a right for a man that his wife should avoid keeping away from his bed, should act upon his promises, should obey his orders, should avoid leaving his house without his permission, and should avoid inviting to his house those whom he dislikes.

حَقُّ الزَّوْجِ عَلَى الزَّوْجَةِ أَنْ لَا تَصُومَ يَوْمًا وَاحِدًا إِلَّا بِإِذْنِهِ؛ إِلَّا الْفَرِيضَةَ فَإِنْ فَعَلَتْ أَثِمَتْ وَلَمْ يُتَقَبَّلْ مِنْهَا؛ وَأَنْ لَا تُعْطِيَ مَنْ بَيْتِهِ شَيْئًا إِلَّا بِإِذْنِهِ؛ فَإِنْ فَعَلَتْ كَانَ لَهُ الْأَجْرُ؛ وَكَانَ عَلَيْهَا الْوِزْرُ؛ وَأَنْ لَا تَخْرُجَ مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ؛ فَإِنْ فَعَلَتْ لَعَنَهَا اللَّهُ وَمَلَائِكَةُ الْغَضَبِ حَتَّى تَتُوبَ أَوْ تُرَاجَعَ؛ وَإِنْ كَانَ ظَالِمًا.

It is a right for a man that his wife should avoid keeping fast without his permission, excepting obligatory fasting; otherwise, she will be sinful and her fasts unacceptable, that she should avoid donating of his property anything to anybody without his permission; otherwise, she will be sinful and the husband will be rewarded for that, and that she should avoid leaving his house without his permission (though he is a cruel man); otherwise, God and the angels of wrath will curse her until she returns home or repents.

حَقُّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُحَسِّنَ اسْمَهُ، وَيُزَوِّجَهُ إِذَا أَدْرَكَ، وَيُعَلِّمَهُ الْكِتَابَ.

It is a right for a son that his father should choose him a good name, help him marry as he matures and

teach him (the skill of) writing.

حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُعَلِّمَهُ الْكِتَابَةَ وَالسَّبَّاحَةَ وَالرِّمَاطَةَ، وَأَنْ لَا يَرْزُقَهُ إِلَّا طَيِّبًا،
وَأَنْ يُزَوِّجَهُ إِذَا بَلَغَ.

It is a right for a son that his father should teach him (the skills of) writing, shooting and swimming, feed him with good (lawful) food and help him marry when he gets mature.

حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا طَعِمَ؛ وَيَكْسُوَهَا إِذَا اكْتَسَى؛ وَلَا يَضْرِبَ
الْوَجْهَ؛ وَلَا يُقَبِّحَ؛ وَلَا يَهْجُرُ إِلَّا فِي الْبَيْتِ.

It is a right for a woman that her husband should share with her what he eats, should clothe her as he clothes himself, should avoid slapping her on the face and slandering her, and should avoid leaving her alone save in his own house.

اللَّهُوُ فِي ثَلَاثٍ: تَأْدِيبِ فَرَسِكَ، وَرَمِيكِ بِقَوْسِكَ، وَمُلَاعِبَتِكَ أَهْلَكَ.

It is allowed to amuse oneself with training one's horse, shooting with one's bow and jesting with one's spouse.

كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ، وَكَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ، وَكَأَنَّ
الَّذِينَ يُشَيِّعُ مِنَ الْأَمْوَاتِ سَفَرٌ عَمَّا قَلِيلَ إِلَيْنَا عَائِدُونَ، نَبُوءُ أَجْدَاثَهُمْ وَنَأْكُلُ تُرَاثَهُمْ
كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ قَدْ نَسِينَا كُلَّ وَاعِظَةٍ وَأَمِنَّا كُلَّ جَائِحَةٍ.

It is as if those other than us had to follow the truth, as if death were only destined for other than us, and as if the dead whose funeral procession we witness (everyday) were travelers who would soon return to us, for we bury their bodies and divide their wealth as if we would be immortal after them. We have (in fact) connived at all admonitions and feel that we are safe against all events.

لَأَنْ يَتَصَدَّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهِمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهِ.

It is better for a man to give a Dirham in charity in his lifetime than to give a hundred Dirhams at the verge of death.

لَأَنْ يُؤَدِّبَ رَجُلٌ وَلَدَهُ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ.

It is better for a man to train his child well than to give a handful (of food) in charity.

لَأَنْ يَمْتَلِيَءَ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيَءَ شِعْرًا.

It is better for a man's mind to be filled with infection than with poetry.

لَأَنْ تُصَلِّيَ الْمَرْأَةُ فِي بَيْتِهَا خَيْرٌ لَهَا مِنْ أَنْ تُصَلِّيَ فِي حُجْرَتِهَا، وَلَأَنْ تُصَلِّيَ فِي حُجْرَتِهَا خَيْرٌ مِنْ أَنْ تُصَلِّيَ فِي الدَّارِ، وَلَأَنْ تُصَلِّيَ فِي الدَّارِ خَيْرٌ لَهَا مِنْ أَنْ تُصَلِّيَ فِي الْمَسْجِدِ.

It is better for a woman to pray in a room (of her house) than in the veranda, to pray in the veranda than in the yard, and to pray in the yard than in the mosque.

لَأَنْ يَجْعَلَ أَحَدُكُمْ فِي فِيهِ تَرَابًا خَيْرٌ لَهُ مِنْ أَنْ يَجْعَلَ فِي فِيهِ مَا حَرَّمَ اللَّهُ.

It is better for any one of you to take in a piece of earth than to take in unlawful things.

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ.

It is better to nail on your head than to touch a woman not legitimate for you.

الْجِدَالُ فِي الْقُرْآنِ كُفْرٌ.

It is blasphemy to dispute about the Quran.

الْحَرَامُ بَيْنٌ؛ وَالْحَلَالُ بَيْنٌ؛ فَدَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ.

It is clear what is lawful and what is unlawful. Thus, keep distance with what you doubt about, and stick to what you don't.

عَزِيزٌ عَلَى اللَّهِ أَنْ يَأْخُذَ كَرِيْمَتِي عَبْدٌ مُسْلِمٌ ثُمَّ يُدْخِلُهُ النَّارَ.

It is hard for God to put to Hell a Muslim servant who has lost two daughters.

الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ، وَلَكِنْ الزَّهَادَةُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصَبْتَ بِهَا أَرْغَبَ مِنْكَ فِيهَا لَوْ أَنَّهَا أَبْقَيْتَ لَكَ.

It is not abstinence to abandon the lawful or to waste one's wealth. Abstinence, in fact, lies in trusting not what you possess more than what God possesses, and in being more desirous for its (eternal) reward when calamity befalls than for its non- occurrence.

لَا يَنْبَغِي لِمُؤْمِنٍ أَنْ يُذِلَّ نَفْسَهُ.

It is not good for a believer to belittle himself.

لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِیُصْلِحَ.

It is not telling lie to bear tales intending to make two persons rejoin.

لَيْسَ عَدُوُّكَ الَّذِي إِنْ قَتَلْتَهُ كَانَ لَكَ نُورًا، وَإِنْ قَتَلْتَكَ دَخَلْتَ الْجَنَّةَ؛ وَلَكِنْ أَعْدَى عَدُوِّكَ الَّذِي خَرَجَ مِنْ صُلْبِكَ. ثُمَّ أَعْدَى عَدُوِّكَ مَا لَكَ الَّذِي مَلَكَتْ

يَمِينُكَ.

It is not your enemy whose murder by you brings you prosperity, and your murder by him brings you Paradise; rather, your worst enemy is (perhaps) your own child and the wealth you have earned.

الْجُلُوسُ مَعَ الْفُقَرَاءِ مِنَ التَّوَاضُّعِ.

It is of humility to associate with the needy.

مَنْ أَلْقَى جِلْبَابَ الْحَيَاءِ فَلَا غَيْبَةَ لَهُ.

It is permissible to backbite the one who tears off the screen of chastity.

كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ.

It is quite probable that envy (evil eye) overcome fate.

حَقُّ الْجَارِ إِنْ مَرَضَ عُدَّتُهُ، وَإِنْ مَاتَ شَيَّعَتْهُ، وَإِنْ اسْتَقْرَضَكَ أَقْرَضَتْهُ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَأَتْهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَّيَّتُهُ، وَلَا تَرْفَعْ بِنَاءَكَ فَوْقَ بِنَائِهِ فَتَسُدَّ عَلَيْهِ الرِّيحَ.

It is the right of a neighbor to pay him a visit in sickness, to attend his funeral procession, to lend him money in times of need, to congratulate him in happiness, to console him in sadness and to avoid constructing your building higher than his, lest you should block up the wind blowing to his house.

أَخْذُ الْأَمِيرِ الْهَدِيَّةِ سُحْتٌ؛ وَقَبُولُ الْقَاضِي الرُّشْوَةِ كُفْرٌ.

It is undesirable for a ruler to accept gifts, and blasphemous for a judge to do so.

حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي؛ وَأُحِلَّ لِإِنَاثِهِمْ.

It is unlawful for the men of my people, but not for women, to dress themselves in silk and gold.

إِنَّ الرَّجُلَ لَيَطْلُبُ الْحَاجَةَ فَيَزُويهَا اللَّهُ تَعَالَى عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ فَيَتَّهِمُ النَّاسَ ظُلْمًا لَهُمْ فَيَقُولُ: مَنْ سَبَعَنِي.

It may happen that a man beseeches the Exalted God to settle his need, but He does not grant his request on account of a reason and thus, he charges people of being unjust to him, saying, "who has taken away my share"?

إِنَّ الرَّجُلَ لَتُرْفَعَ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أَنَّى لِي هَذَا فَيُقَالُ: بِاسْتِغْفَارٍ وَلَدِكَ لَكَ.

It may happen that a man is raised in Paradise, and on asking how this happened, he will be told, "Your son has asked forgiveness for you".

إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ تَعَالَى سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ.

It may happen that a man or a woman worships (obeys) God, the Exalted, for sixty years, but at the time of death, he doesn't act properly concerning his (her) testament and thus, Hell will be indispensable for him (her).

إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ الْجَنَّةِ فَيَمَّا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فَيَمَّا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

It may happen that a man performs deeds, which seem heavenly to others, but he is, in fact, a dweller of Hell, and it may happen that a man performs deeds, which seem hellish to others, but he is, in fact, a dweller of Paradise.

إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ
النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمْنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ ثُمَّ يُخْتَمُ عَمَلُهُ بِعَمَلِ أَهْلِ
الْجَنَّةِ.

It may happen that a man performs heavenly deeds for a long time but his deeds end up with those of the dwellers of Hell, and it may happen that a man does hellish deeds for a long time but his deeds end up with those of the dwellers of Paradise.

إِنَّ الْعَبْدَ لَيَتَصَدَّقُ بِالْكَسْرَةِ تَرْبُو عِنْدَ اللَّهِ حَتَّى تَكُونَ مِثْلَ أَحَدٍ.

It may happen that a servant (of God) gives a loaf of bread in charity but it turns out to be great as Ohod to God.

إِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ؛ فَيَدْخُلُ النَّارَ؛ وَإِنَّ الرَّجُلَ لَيَعْمَلُ
بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ.

It may happen that one of you is used to performing heavenly deeds so that there remains only a cubit between him and Paradise, but (suddenly) his fate outruns his deeds and he commits a hellish deed which earns him Hell, and it may happen that one of you is used to performing hellish deeds so that there remains only a cubit between him and Hell, but (suddenly) his fate outruns his deeds and he commits a heavenly deed which earns him Paradise.

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا.

It was quite probable that poverty end in blasphemy.

كَادَ الْحَلِيمُ أَنْ يَكُونَ نَبِيًّا.

It was quite probable that the patient be appointed to prophethood.

بِحَسَبِ الْمَرءِ إِذَا رَأَى مُنْكَرًا لَا يَسْتَطِيعُ لَهُ تَغْيِيرًا أَنْ يَعْلَمَ اللَّهُ تَعَالَى أَنَّهُ لَهُ مُنْكَرٌ.

It will be sufficient for a man if the Exalted God know his dissatisfaction as to what he sees indecent but is unable to change.

دِرْهَمُ الرَّجُلِ يُنْفِقُ فِي صِحَّتِهِ خَيْرٌ مِنْ عِتْقِ رَقَبَةٍ عِنْدَ مَوْتِهِ.

It would be much better for one to give a penny in health (in the way of God) than to emancipate a slave at the point of death.

الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ.

Jealousy eats away good deeds just as fire eats away firewood, and charity puts out (the flames of) sins just as water puts out fire.

الْحَسَدُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبْرُ الْعَسَلَ.

Jealousy ruins (one's) faith Just as aloe decays honey.

رَأَى عِيسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ فَقَالَ لَهُ: أَسْرَقْتَ؟ قَالَ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، وَقَالَ عِيسَى: آمَنْتُ بِاللَّهِ وَكَذَبْتَ عَيْنِي.

Jesus, son of Mary beheld a man stealing (something). "Did you steal anything"?, he asked him. "No, by the God save Him no god exists". The man retorted. "I believe in God and my eyes have erred". Jesus asserted.

الْجِنُّ لَا تُخَبِّلُ أَحَدًا فِي بَيْتِهِ عَتِيقٌ مِنَ الْخَيْلِ.

Jins will not make idiot those who have horses of noble birth at home.

صِلْ مَنْ قَطَعَكَ وَأَعْطِ مَنْ حَرَمَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ.

Join the one who has renounced you, do good to the one who has deprived you and forgive the one who has oppressed you.

صِلْ مَنْ قَطَعَكَ وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَقُلِ الْحَقَّ وَلَوْ عَلَى نَفْسِكَ.

Join the one who has renounced you, do good to the one who has wronged you and tell the truth, though it might be against you.

الْأَكْلُ مَعَ الْخَادِمِ مِنَ التَّوَاضُّعِ.

Joining a servant's meal shows one's humility.

ثَلَاثٌ لَا يَجُوزُ اللَّعِبُ فِيهِنَّ: الطَّلَاقُ؛ وَالنِّكَاحُ؛ وَالْعِتْقُ.

Joking is not allowed in the following three: divorce, marriage, and emancipation of slaves.

الْعَدْلُ حَسَنٌ وَلَكِنْ فِي الْأُمَرَاءِ أَحْسَنُ. السَّخَاءُ حَسَنٌ وَلَكِنْ فِي الْأَغْنِيَاءِ أَحْسَنُ.
الْوَرَعُ حَسَنٌ وَلَكِنْ فِي الْعُلَمَاءِ أَحْسَنُ. الصَّبْرُ حَسَنٌ وَلَكِنْ فِي الْفُقَرَاءِ أَحْسَنُ.
التَّوْبَةُ حَسَنٌ وَلَكِنْ فِي الشَّبَابِ أَحْسَنُ. الْحَيَاءُ حَسَنٌ وَلَكِنْ فِي النِّسَاءِ أَحْسَنُ.

Justice is good but it's better with rulers, generosity is good but it's better with the rich, abstinence is good but it's better with the learned, patience is good but it's better with the poor, penitence is good but it's better with the youth, and chastity is good but it's better with women.

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا
وَتَمَنَّى عَلَى اللَّهِ الْأَمَانِيَّ

Keen is the one who rules over his (evil) soul and makes provisions for the Hereafter, and weak is the one who obeys his carnal desires and asks God for (unrealizable) longings.

إِتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ؛ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ.

Keep away from the unlawful to be the most (obedient) servant of God, and be convinced with your destined share to be needless of all people.

إِتَّقُوا صَاحِبَ الْجَذَامِ كَمَا يَتَّقَى السَّبُعُ؛ إِذَا هَبَطَ وَادِيًّا فَاهْبِطُوا غَيْرَهُ.

Keep away from a leprous as you do from a wild animal. Should he settle somewhere, you do settle somewhere else.

إِتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

Keep away from oppression, for it will bring (you) darkness in the Day of Judgement.

إِتَّقُوا الدُّنْيَا؛ وَاتَّقُوا النِّسَاءَ؛ فَإِنَّ إِبْلِسَ طَّلَاعَ رَصَادٍ؛ وَمَا هُوَ بِشَيْءٍ مِنْ فُخُوحِهِ
بِأَوْثَقَ لَصِيدِهِ فِي الْأَتَقِيَاءِ مِنَ النِّسَاءِ.

Keep away from the (material) world and women, for Satan lies is ambush in all mastery, and none of his traps is more reliable than women to hunt holders of piety.

إِحْذَرُوا زَلَّةَ الْعَالِمِ؛ فَإِنَّ زَلَّتْهُ تُكَبِّبُهُ فِي النَّارِ.

Keep away from the slips of an scholar, for it will cause him fall into the Fire.

اتَّقُوا الدُّنْيَا؛ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَأَسْحَرُ مِنْ هَارُوتَ وَمَارُوتَ.

Keep away from the world (materiality), for I swear by Him who has authority over my soul that it is more sorcerous than Gog and Magog.

بُلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ.

Keep close connections with your relatives even through greeting.

جَالِسِ الْأَبْرَارَ فَإِنَّكَ إِذَا فَعَلْتَ خَيْرًا حَمَدُوكَ؛ وَإِنْ أَخْطَأْتَ لَمْ يُعَنِّفُوكَ.

Keep company with good people, for if you do good, they will praise you, and if you do evil, they will not be hard on you.

خَالِطُوا النَّاسَ بِأَخْلَاقِهِمْ، وَخَالَفُوهُمْ فِي أَعْمَالِهِمْ.

Keep company with people for (the sake of) their good manners, and keep distance with them for (evil) deeds.

إِذَا رَأَيْتُمْ أَهْلَ الْجُوعِ وَالتَّفَكُّرِ فَادْنُوا مِنْهُمْ؛ فَإِنَّ الْحِكْمَةَ تَجْرِي عَلَى أَلْسِنَتِهِمْ.

Keep company with the hungry and learned men, for wisdom flows out through their tongues.

صُومُوا تَصِحُّوا.

Keep fast and be healthy.

نَحِّ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ.

Keep harms away from Muslim's path.

إِذَا غَضِبْتَ فَاسْكُتْ.

Keep silent when you get angry.

عَلَيْكُمْ بِاصْطِنَاعِ الْمَعْرُوفِ فَإِنَّهُ يَمْنَعُ مَصَارِعَ الشُّوْءِ، وَعَلَيْكُمْ بِصَدَقَةِ السِّرِّ؛ فَإِنَّهَا
تُطْفِئُ غَضَبَ اللَّهِ عَزَّ وَجَلَّ.

Keep up with good deeds, for it saves you from bad falls, and give covert alms, for it puts out the wrath of God, the Greatest and the most Powerful.

إِمْلِكْ يَدَكَ.

Keep your hands under control.

إِحْفَظْ وَدَّ أَبِيكَ لَا تَقْطَعْهُ فَيُطْفِئَ اللَّهُ نُورَكَ.

Keep your relationship with your father intact and do not cut it off; otherwise, God will make your (spiritual) light vanish.

إِمْلِكْ عَلَيْكَ لِسَانَكَ.

Keep your tongue under control.

إِحْتَرِسُوا مِنَ النَّاسِ بِسُوءِ الظَّنِّ.

Keep yourself intact by being suspicious about people.

مَنْ لَمْ تَنْتَفِعْ بِدِينِهِ وَلَا دُنْيَاهُ فَلَا خَيْرَ لَكَ فِي مُجَالَسَتِهِ؛ وَمَنْ لَمْ يُوجِبْ لَكَ فَلَا تُوجِبْ لَهُ وَلَا كَرَامَةً.

Keeping company is void with the one who avails you no worldly or otherworldly gain, and do not observe respect for the one who is not respectful to you, and there is no greatness for such a person.

مِنْ كُنُوزِ الْبِرِّ كِتْمَانُ الْمَصَائِبِ وَالْأَمْرَاضِ وَالصَّدَقَةِ.

Keeping disasters, diseases and alms in secret is among the treasures of goodness.

السُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ.

Keeping silent is better than dictating evil.

ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ: سَخَاءُ النَّفْسِ؛ وَطِيبُ الْكَلَامِ؛ وَالصَّبْرُ عَلَى الْآذَى.

Kindness requires the following three: self- sacrifice, using good words, and tolerating (others') bothering.

بِرُّ الْوَالِدَيْنِ يُجْزَى عَنْ الْجِهَادِ.

Kindness to parents is tantamount to struggling in the way of God (Jihad).

بِرُّ الْوَالِدَيْنِ يَزِيدُ فِي الْعُمُرِ، وَالْكَذِبُ يَنْقُصُ الرِّزْقَ؛ وَالدُّعَاءُ يَرُدُّ الْقَضَاءَ.

Kindness to parents prolongs one's life, telling lie reduces one's sustenance and praying wards off (bad) accidents.

الْبِرُّ لَا يَبْلَى وَالذَّنْبُ لَا يُنْسَى؛ وَالِدَيَّانُ لَا يَمُوتُ؛ إِعْمَلْ مَا شِئْتَ فَكَمَا تَدِينُ تُدَانُ.

Kindness will not fade away, badness will in the minds stay, and the Just God will not die. Do, therefore, what you can do, for the like of it will be given back to you.

الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ يَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ.

Kinship hangs from heavens, saying, "God will extend His bond to whoever keeps me intact, and disconnects His link with whoever severs me".

الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

Kinship is a divine link. Whoever keeps it intact, will enjoy God's bond, and whoever severs it, will lose it.

لِلرَّحِمِ لِسَانٌ عِنْدَ الْمِيزَانِ يَقُولُ: يَا رَبِّ مَنْ قَطَعَنِي فَاقْطَعْهُ؛ وَمَنْ وَصَلَنِي فَصِلْهُ.

Kinship will have a tongue in the Day of Judgment, saying, "O God! Whoever cut me off, cut him off, and whoever kept me intact, keep him intact (today)."

أَلَا إِنَّ الْغَضَبَ جَمْرَةٌ تُوقَدُ فِي جَوْفِ ابْنِ آدَمَ، أَلَا تَرَوْنَ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ
أُودَاجِهِ؛ فَإِذَا وَجَدَ أَحَدُكُمْ شَيْئًا مِنْ ذَلِكَ فَالْأَرْضَ الْأَرْضَ.

Know for sure that anger is a fire burning in man's heart. Don't you see the redness of his eyes and the inflammation of his veins when he is cross. When one of you happens to experience such a feeling, you should better take a sitting position.

أَلَا إِنَّ النَّاسَ مِنْ آدَمَ؛ وَآدَمُ مِنْ تُرَابٍ؛ وَأَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ.

Know for sure that people are Adam's offspring, and Adam was created from soil. Verily, the most honored of them are the most virtuous.

أَلَا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ.

Know for sure that Satan is the third party to the illegitimate privacy of a man and a woman.

أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى؛ مِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا
وَيَمُوتُ مُؤْمِنًا، وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُولَدُ
كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا.

Know for sure that sons of Adam have been created into different classes: some are born believers, living and dying as believers; some are born disbelievers, living and dying as disbelievers; and some are born disbelievers, living as disbelievers but dying as believers.

اِخْتَبِرُوا النَّاسَ بِأَخْدَانِهِمْ؛ فَإِنَّ الرَّجُلَ يُخَادِنُ مَنْ يُعْجِبُهُ.

Know people by knowing their friends, for men love the like of themselves.

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

Know that in man's body there is a lump of flesh which corrupts or rectifies the whole body, being it corrupt or rectified respectively. That is man's heart.

أَلَا إِنَّ خَيْرَ التُّجَّارِ مَنْ كَانَ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ، وَشَرُّ التُّجَّارِ مَنْ كَانَ
سَيِّئَ الْقَضَاءِ سَيِّئَ الطَّلَبِ، فَإِذَا كَانَ الرَّجُلُ حَسَنَ الْقَضَاءِ سَيِّئَ الطَّلَبِ؛ أَوْ
كَانَ سَيِّئَ الْقَضَاءِ حَسَنَ الطَّلَبِ فَإِنَّهَا بِهَا.

Know that the best businessman is the one who is good both in paying debts and demanding credits, and the worst is the one who is bad in both. If a man is good in the former but bad in the latter or vice versa, that is something in its own right.

أَلَا إِنَّ خَيْرَ الرِّجَالِ مَنْ كَانَ بَطِيءَ الْغَضَبِ سَرِيعَ الرِّضَا، وَشَرُّ الرِّجَالِ مَنْ كَانَ
سَرِيعَ الْغَضَبِ بَطِيءَ الرِّضَا، فَإِذَا كَانَ الرَّجُلُ بَطِيءَ الْغَضَبِ بَطِيءَ الرِّضَا؛

وَسَرِيعَ الْغَضَبِ سَرِيعَ الْفِيءِ فَإِنَّهَا بِهَا.

Know that the best of men is the one who becomes enraged hardly and gets pleased easily, and the worst of them is the one who gets pleased hardly and become enraged easily. If a man hardly becomes enraged and hardly gets pleased or easily becomes enraged and easily gets pleased, that is something in its own right.

أَلَا إِنَّ عَمَلَ أَهْلِ الْجَنَّةِ حَزْنٌ بَرَبَوَةٌ؛ أَلَا إِنَّ عَمَلَ أَهْلِ النَّارِ سَهْلٌ بِسَهْوَةٍ.

Know that those who will reside in Paradise climb a hard rocky mountainous road (in this world), and those who will dwell in Hell tread an easy path on the steeps of a non- mountainous land.

لِيُرَدَّكَ عَنِ النَّاسِ مَا تَعْرِفُ مِنْ نَفْسِكَ، وَاخْزَنْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ، فَإِنَّكَ بِذَلِكَ تَغْلِبُ الشَّيْطَانَ.

Knowing your faults should stop you recounting people's faults. Control your tongue, save for well-wishing, for this can make you defeat Satan.

الْعَالِمُ وَالْعِلْمُ فِي الْجَنَّةِ، فَإِذَا لَمْ يَعْمَلِ الْعَالِمُ بِمَا يَعْلَمُ كَانَ الْعِلْمُ وَالْعَمَلُ فِي الْجَنَّةِ، وَكَانَ الْعَالِمُ فِي النَّارِ.

Knowledge and the learned dwell in Paradise and thus, if the learned do not act upon their knowledge, action and knowledge will in Paradise dwell, and the learned in Hell.

الْعِلْمُ وَالْمَالُ يَسْتُرَانِ كُلَّ عَيْبٍ؛ وَالْجَهْلُ وَالْفَقْرُ يَكْشِفَانِ كُلَّ عَيْبٍ.

Knowledge and wealth keep all faults covert, but ignorance and poverty make them overt.

الْعِلْمُ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمُ وَزِيرُهُ، وَالْعَقْلُ دَلِيلُهُ، وَالْعَمَلُ قَائِدُهُ، وَالرِّفْقُ وَالِدُهُ، وَالْبِرُّ أَخُوهُ وَالصَّبْرُ أَمِيرُ جُنُودِهِ.

Knowledge is a believer's friend, fortitude being his minister, intellect being his guide, action being his leader, moderateness being his father, kindness being his brother, and patience being the commander of his army.

ضَالَّةُ الْمُؤْمِنِ الْعِلْمُ، كُلَّمَا قَيَّدَ حَدِيثًا

Knowledge is a believer's lost one.

طَلَبَ إِلَيْهِ آخَرَ.

Whenever he learns a bit of it, he demands another.

إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ، وَإِنَّمَا الْحِلْمُ بِالتَّحَلُّمِ، وَمَنْ يَتَحَرَّ الْخَيْرَ يُعْطَهُ؛ وَمَنْ يَتَّقِ الشَّرَّ يُوقَهُ.

Knowledge is acquired through learning and forbearance is achieved through practicing it. Whoever seeks good will be offered good and whoever fears evil will be saved from it.

الْعِلْمُ أَفْضَلُ مِنَ الْعَمَلِ، وَخَيْرُ الْأَعْمَالِ أَوْسَطُهَا.

Knowledge is better than deed, and the best of all deeds is a moderate one.

الْعِلْمُ ثَلَاثَةٌ: كِتَابٌ نَاطِقٌ، وَسُنَّةٌ مَاضِيَّةٌ، وَ"لَا أَدْرِي".

Knowledge is of three kinds: a manifest book, a practiced tradition and "I don't know".

الْعِلْمُ عِلْمَانِ: فَعِلْمٌ فِي الْقَلْبِ فَذَلِكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَلِكَ حُجَّةُ اللَّهِ عَلَى ابْنِ آدَمَ.

Knowledge is of two kinds: the one lying in man's heart, i.e. beneficial knowledge, and the one being on (the tip of) one's tongue and, thus, being God's proof for Adam's sons.

الْعِلْمُ خَيْرٌ مِنَ الْعَمَلِ، وَمِلَاكُ الدِّينِ الْوَرَعُ، وَالْعَالِمُ مَنْ يَعْمَلُ.

Knowledge is superior to deed, religion is founded on abstinence, and a (true) scholar is he who practices what he knows.

الْعِلْمُ أَفْضَلُ مِنَ الْعِبَادَةِ وَمِلَاكُ الدِّينِ الْوَرَعُ.

Knowledge is superior to worship, and abstinence is the basis of religion.

الْعِلْمُ مِيرَاثِي وَمِيرَاثُ الْأَنْبِيَاءِ مِنْ قَبْلِي.

Knowledge is the heritage of me and my predecessors (in prophethood).

الْعِلْمُ حَيَاةُ الْإِسْلَامِ وَعِمَادُ الْإِيمَانِ، وَمَنْ عَلِمَ عِلْمًا أَتَمَّ اللَّهُ لَهُ أَجْرَهُ، وَمَنْ تَعَلَّمَ
فَعَمِلَ عَلَّمَهُ اللَّهُ مَا لَمْ يَعْلَمْ.

Knowledge is the spirit of Islam and the pillar of faith, and God will give perfect reward to he who acquires some sort of knowledge, and if he happens to practice it, He will let him know what he knows not.

الْعِلْمُ خَزَائِنٌ وَمِفْتَاحُهَا السُّؤَالُ؛ فَسَلُّوا يَرْحَمَكُمُ اللَّهُ فَإِنَّهُ يُجْزِي فِيهِ أَرْبَعَةَ: السَّائِلَ
وَالْمُعَلِّمَ وَالْمُسْتَمِعَ وَالْمُحِبَّ لَهُمْ.

Knowledge is treasures, and the key to them is asking. So, question to gain God's Mercy, for God rewards four groups in so far as knowledge is concerned: seekers of knowledge, teachers, listeners, and those who love the first three groups.

الْعِلْمُ لَا يَحِلُّ مَنَعُهُ.

Knowledge should not be stopped (being learned or taught)

عِلْمٌ لَا يَنْفَعُ كَنْزٌ لَا يَنْفَقُ مِنْهُ.

Knowledge without use is like unto a treasure untouched.

عِلْمٌ لَا يَنْفَعُ كَنْزٌ لَا يَنْفَقُ مِنْهُ، وَعَلَى كُلِّ شَيْءٍ زَكَاةٌ؛ وَزَكَاةُ الْجَسَدِ الصِّيَامُ.

Knowledge without use is like unto untouched treasure. For everything there is a poor- rate, and for the body, fasting.

الْغَنَمُ بَرَكَةٌ.

Lambs are blessings (of God.)

الضَّحِكُ ضِحْكَانِ: ضِحْكٌ يُحِبُّهُ اللَّهُ؛ وَضِحْكٌ يَمَقُّتُهُ اللَّهُ، فَأَمَّا الضَّحِكُ الَّذِي يُحِبُّهُ اللَّهُ فَالرَّجُلُ يَكْشُرُ فِي وَجْهِ أَخِيهِ شَوْقًا إِلَى رُؤْيَيْهِ، وَأَمَّا الضَّحِكُ الَّذِي يَمَقُّتُهُ اللَّهُ تَعَالَى فَالرَّجُلُ يَتَكَلَّمُ بِالْكَلِمَةِ الْجَفَاءِ وَالْبَاطِلِ لِيَضْحَكَ أَوْ يُضْحِكَ، يَهْوِي بِهَا فِي جَهَنَّمَ سَبْعِينَ خَرِيفًا.

Laughing is of two kinds– that which God likes, i.e. a man's smiling at his brother's face out of pleasure to see him, and that which the Exalted God dislikes, i.e. a man's saying something false or unjust to laugh or make people laugh and thus, falling to Hell for seventy autumns.

إِرْمُوا وَارْكَبُوا؛ وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا؛ كُلُّ شَيْءٍ يَلْهُو بِهِ الرَّجُلُ بَاطِلٌ إِلَّا رَمَى الرَّجُلُ بِقَوْسِهِ؛ أَوْ تَأْدِيبِهِ فَرَسَهُ؛ أَوْ مُلَاعِبَتِهِ امْرَأَتَهُ، فَإِنَّهُنَّ مِنْ

الْحَقُّ، وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ فَقَدْ كَفَرَ الَّذِي عَلَّمَهُ.

Learn shooting and horsemanship, but I love you shoot more than ride on horseback. Whatever makes you busy is idle, save shooting an arrow, training your horse or playing with your wives. All these are among your rights, and whoever abandons shooting after having learned it, is guilty of ingratitude to his teacher.

تَعَلَّمُوا مَا شِئْتُمْ أَنْ تَعَلَّمُوا؛ فَلَنْ يَنْفَعَكُمْ اللَّهُ بِالْعِلْمِ حَتَّى تَعْمَلُوا بِمَا تَعَلَّمُونَ.

Learn whatever you like, for God will not let you avail yourself of your knowledge unless you put it to practice.

مَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ فِي صِغَرِهِ كَالنَّقْشِ عَلَى الْحَجَرِ؛ وَمَثَلُ الَّذِي يَتَعَلَّمُ الْعِلْمَ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ.

Learning in childhood is like unto carving (something) on stone, and learning in old age resembles writing on water.

مِنْ الصَّدَقَةِ أَنْ يُعَلَّمَ الرَّجُلُ الْعِلْمَ؛ فَيَعْمَلَ بِهِ وَيُعَلِّمَهُ.

Learning knowledge, putting it to practice and teaching it to others is a form of charity for man.

دَعُوا النَّاسَ يَرْزُقِ اللَّهُ بَعْضَهُمْ بِبَعْضٍ.

Leave people on their own, (for) God bestows sustenance on some through others.

دَعُوا الدُّنْيَا لِأَهْلِهَا. مَنْ أَخَذَ مِنَ الدُّنْيَا فَوْقَ مَا يَكْفِيهِ أَخَذَ حَتْفَهُ وَهُوَ لَا يَشْعُرُ.

Leave the world to the secular, (for) whoever takes of the world beyond his need, is unknowingly ruining himself (indeed).

أَتْرَكُوا الدُّنْيَا لِأَهْلِهَا؛ فَإِنَّهُ مَنْ أَخَذَ مِنْهَا فَوْقَ مَا يَكْفِيهِ أَخَذَ مِنْ حَتْفِهِ وَهُوَ لَا
يَشْعُرُ.

Leave the world to the seekers of the world, for those who pick up from it beyond their need, are surely trying to ruin themselves, but they know it not, indeed.

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضِيعَ مَنْ يَقُوتُ.

Leaving a receiver of daily bread on his own suffices to make the provider sinful.

قَرْضُ الشَّيْءِ خَيْرٌ مِنْ صَدَقَتِهِ.

Lending something is better than giving it in charity.

قَرْضُ مَرَّتَيْنِ خَيْرٌ مِنْ صَدَقَةِ مَرَّةٍ.

Lending something twice is better than giving it in charity once.

مَا كَانَ الرَّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا نُزْعٌ مِنْ شَيْءٍ إِلَّا شَانَهُ.

Leniency decorates its host but degrades it, taking distance with it.

السَّامَحُ رِبَاحٌ، وَالْعَسْرُ شُوْمٌ.

Leniency leads to covetousness, and severity to inauspiciousness.

سَأَحَدِّثُكُمْ بِأُمُورِ النَّاسِ وَأَخْلَاقِهِمْ: الرَّجُلُ يَكُونُ سَرِيعَ الْغَضَبِ سَرِيعَ الْفِيءِ فَلَا
لَهُ وَلَا عَلَيْهِ كَفَافًا، وَالرَّجُلُ يَكُونُ بَعِيدَ الْغَضَبِ سَرِيعَ الْفِيءِ فَذَاكَ لَهُ وَلَا عَلَيْهِ،

وَالرَّجُلُ يَقْتَضِي الَّذِي لَهُ وَيَقْضِي الَّذِي عَلَيْهِ، فَذَاكَ لَا لَهُ وَلَا عَلَيْهِ، وَالرَّجُلُ
يَقْتَضِي الَّذِي لَهُ وَيَمْطُلُ النَّاسَ الَّذِي عَلَيْهِ فَذَاكَ عَلَيْهِ وَلَا لَهُ.

Let me inform you of people's affairs and manners: He who is quickly raised to anger but quickly cools down is neither good nor bad, he who is hardly raised to anger and quickly cools down is good not bad, he who claims his rights and pays his debts is neither good nor bad, and he who claims his rights but postpones securing people's rights is bad, not good.

لَا تَمْنَعَنَّ أَحَدَكُمْ مَهَابَةُ النَّاسِ أَنْ يَقُومَ بِالْحَقِّ إِذَا عَلِمَهُ

Let not people's awe make you ignore the observance of the rights you know about.

إِحْذَرُ أَنْ يُرَى عَلَيْكَ آثَارُ الْمُحْسِنِينَ؛ وَأَنْتَ تَخْلُو مِنْ ذَلِكَ فَتُحْشَرَ مَعَ الْمُرَائِينَ.

Let not the signs of the kind appear in you, without yourself being kind; for you'll be a company to hypocrites (in the Hereafter).

دَعُوا النَّاسَ يُصِيبُ بَعْضُهُمْ مِنْ بَعْضٍ فَإِنْ اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْهُ.

Let people avail themselves of one another, and when one of you counsels his brother, to him should the latter his views offer.

خَلَّلُوا بَيْنَ أَصَابِعِكُمْ، لَا يُخَلِّلِ اللَّهُ بَيْنَهَا بِالنَّارِ.

Let water flow amiss your fingers in ablution so that God might keep Fire from flowing there.

سَافِرُوا مَعَ ذَوِي الْجُدُودِ وَذَوِي الْمَيْسَرَةِ.

Let your fellow travelers be lucky, well- to- do people.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُدَاوِمَةَ عَلَى الْإِخَاءِ الْقَدِيمِ فِدَاوِمُوهَا.

Let your time- aged friendship continue, for God the Exalted loves this continuation.

سَخَافَةٌ بِالْمَرْءِ أَنْ يَسْتَخْدِمَ ضَيْفَهُ.

Light- minded is the one who makes his (her) guest serve him (her).

نَوِّرُوا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ.

Light up lanterns early in the morning, for it brings you the greatest of rewards.

قَلِيلٌ تُؤَدِّي شُكْرَهُ خَيْرٌ مِنْ كَثِيرٍ لَا تُطِيقُهُ،

Little (wealth) for which one can thank (God) is better than a lot for which one falls short in so doing.

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ، وَعُدْ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ.

Live as a stranger or wayfarer in this world, and see yourself among the dwellers of graves.

كُونُوا فِي الدُّنْيَا أَضْيَافًا، وَاتَّخِذُوا الْمَسَاجِدَ بُيُوتًا، عَوِّدُوا قُلُوبَكُمْ الرِّقَّةَ وَأَكْثِرُوا
التَّفَكُّرَ وَالْبُكَاءَ وَلَا تَخْتَلِفَنَّ بِكُمْ الْأَهْوَاءُ تَبْنُونَ مَا لَا تَسْكُنُونَ، وَتَجْمَعُونَ مَا لَا
تَأْكُلُونَ وَتَأْمُلُونَ مَا لَا تُدْرِكُونَ.

Live as guests in this world, consider mosques as your houses, make your hearts accustomed to leniency, think and bewail a lot, and try to be not deviated by carnal desires. Many a building you make wherein you will not reside, many a kind of food stuff you prepare which you will not be able to eat, and many a yearning you have which you will not be able to realize!

عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ مَا أَحْبَبْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ
فَإِنَّكَ مَجْزِيٌّ بِهِ.

Live as long as you wish, for you will finally perish, love whoever wants your heart, for from him you'll finally depart, and do whatever you wish to do, for it will finally come back to you.

الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ؛ وَالْجَلِيسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ؛ وَإِمْلَأُ
الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ؛ وَالسُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ.

Loneliness is better than having a bad companion, and a good companion is better than loneliness. Uttering good words is better than silence, and silence is better than uttering bad words.

حُبُّ الثَّنَاءِ مِنَ النَّاسِ يُعْمِي وَيُصِمُّ.

Longing for people's praise blinds one's eyes and deafens one's ears.

اطَّلَعْ فِي الْقُبُورِ وَاعْتَبِرْ بِالنُّشُورِ.

Look at the graves (of men) and from the resurrection (of the dead) learn a lesson.

أَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلُ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ؛ فَإِنَّهُ أَجْدَرُ؛ وَأَنْ لَا
تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ.

Look at those who are lower than you (in material possessions), not at those who are higher, and thus you (can) better appreciate God's blessings.

أَنْظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى.

Look! You are not superior to the black or red in anything but piety.

النَّظْرُ إِلَى الْمَرْأَةِ الْحَسَنَاءِ وَالْخُضْرَةِ يَزِيدَانِ فِي الْبَصَرِ.

Looking (dispassionately) at beautiful women and at green grass strengthens eyesight.

حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ.

Looking at the bright side of everything comes from proper worshipping.

مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ بِغَيْرِ إِذْنِهِ فَكَأَنَّمَا يَنْظُرُ فِي النَّارِ.

Looking at the letter of one's brother without his permission is looking at Hell indeed.

إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ.

Lose your modesty and do whatever you want to.

خَابَ عَبْدٌ وَخَسِرَ لَمْ يَجْعَلِ اللَّهُ تَعَالَى فِي قَلْبِهِ رَحْمَةً لِلْبَشَرِ.

Loser is the one in whose heart the Exalted God has not placed sympathy towards other human beings.

إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ.

Loving a servant, God deprives him (her) of the world, just as you deprive your patients of drinking water.

إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ لِيَسْمَعَ تَضَرُّعَهُ.

Loving a servant, God puts him (her) to test to see him (her) supplicating.

إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ؛ وَإِذَا أَحَبَّهُ الْحُبُّ الْبَالِغُ اِفْتَنَاهُ؛ قَالُوا مَا اِفْتَنَاهُ؟ قَالَ: لَا يَتْرُكُ لَهُ مَالًا وَلَا وَلَدًا.

Loving a servant, God puts him (her) to test, and loving him (her) more, He chooses the servant for Himself. "How?," the people demanded. The Holy Prophet replied: "By leaving him (her) without property and heir."

إِذَا أَحَبَّ اللَّهُ عَبْدًا قَذَفَ حُبَّهُ فِي قُلُوبِ الْمَلَائِكَةِ؛ وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا قَذَفَ بُغْضَهُ فِي قُلُوبِ الْمَلَائِكَةِ؛ ثُمَّ يَقْذِفُهُ فِي قُلُوبِ الْآدَمِيِّينَ.

Loving a servant, God throws His love for him in the angels' hearts, and detesting him, He sets His hatred in their hearts as well as in men's hearts.

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ.

Lustful music makes hypocrisy in one's heart show, just as water makes sown seeds grow.

الْكَذِبُ يُسَوِّدُ الْوَجْهَ، وَالنَّمِيمَةُ عَذَابُ الْقَبْرِ.

Lying darkens one's face, and tale bearing entails chastisement in the grave.

حُجُّوا تَسْتَغْنُوا، وَسَافِرُوا تَصِحُّوا.

Make a pilgrimage to Mecca, needlessness to gain; and travel, healthy to remain.

قَارِبُوا وَسَدِّدُوا فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةً حَتَّى النِّكْبَةِ يُنْكِبَهَا وَالشُّوْكَةَ يُشَاكُّهَا.

Make friends with each other and rectify yourselves. Whatever happens to a Muslim is a kind of atonement, even if he is afflicted with disaster or hurt by a thorn pricked into his foot.

صِلُوا قَرَابَاتِكُمْ وَلَا تُجَاوِرُوهُمْ؛ فَإِنَّ الْجَوَارَ يُورِثُ بَيْنَكُمْ الضَّغَائِنَ.

Make friends with your but do not live in their neighborhood, for it causes grudge among you.

أَفْشُوا السَّلَامَ بَيْنَكُمْ تَحَابُّوا.

Make greeting open, and bonds of friendship strengthen.

اِغْتَنِمُوا دَعْوَةَ الْمُؤْمِنِ الْمُبْتَلَى.

Make the most of an afflicted believer's supplications.

بَادِرْ بِأَرْبَعٍ قَبْلَ أَرْبَعٍ: شَبَابِكَ قَبْلَ هَرَمِكَ؛ وَصِحَّتِكَ قَبْلَ سُقْمِكَ؛ وَغِنَاكَ قَبْلَ فَقْرِكَ؛ وَحَيَاتِكَ قَبْلَ مَوْتِكَ.

Make the most of four things before four others: Youth before old age, health before illness, richness before poverty and life before death.

اِغْتَنِمُوا الدُّعَاءَ عِنْدَ الرِّقَّةِ فَإِنَّهَا رَحْمَةٌ.

Make the most of supplication in times of tender- heartedness, for it gives rise to (God's) grace.

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ: يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ أَحَدُهُمْ دِينَهُ بَعَرَضٍ مِنَ الدُّنْيَا قَلِيلٍ.

Make the most of your chances to do good deeds before a time when sedition comes to pass as gloomy

as parts of dark nights, when man happens to be a believer in the morning but a disbeliever in the evening and vice versa, and when he exchanges his faith for the insignificant worldly fame.

بَادِرُوا بِالْأَعْمَالِ سِتًّا: إِمَارَةَ السُّفَهَاءِ وَكَثْرَةَ الشَّرْطِ؛ وَيَبِيعَ الْحُكْمِ؛ وَاسْتِخْفَافًا
بِالدِّمِّ؛ وَقَطِيعَةَ الرَّحِمِ؛ وَنَشَاءً يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ يُقَدِّمُونَ أَحَدَهُمْ لِيُغْنِيَهُمْ؛
وَإِنْ كَانَ أَقْلَهُمْ فَفَهَا.

Make the most of your chances to do good deeds prior to the occurrence of the following six: the rule of the ignorant, the trade of ranks and positions, belittlement of bloodshed, breaking bonds of kinship, the recitation of the Quran by the newcomers (in religion) who appoint a singer to imamate (leadership), though he is the least in understanding the religion.

بَرِّدُوا طَعَامَكُمْ يُبَارِكْ لَكُمْ فِيهِ.

Make your food cold to bring you bliss (health).

عَوَّدُوا قُلُوبَكُمْ التَّرْقُّبَ، وَأَكْثَرُوا التَّفَكُّرَ.

Make your minds accustomed to the remembrance of God, and meditate a lot.

أَصْلِحُوا دُنْيَاكُمْ؛ وَاعْمَلُوا لِآخِرَتِكُمْ كَأَنَّكُمْ تَمُوتُونَ غَدًا.

Make your world thrive, and for the other world in such a way try as if tomorrow you would die.

مِنْ الْبِرِّ أَنْ تَصِلَ صَدِيقَ أَبِيكَ.

Making friends with your father's friend is a form of kindness.

مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ.

Man does not fill up anything worse than his stomach.

ما مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنِهِ، يَجِبُ ابْنُ آدَمَ أَكَلَاتِ يُقِمْنَ صُلْبَهُ.

Man does not satiate anything worse than his belly (stomach). For sons of Adam, that which keeps them strong (and healthy) would suffice.

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالُ.

Man follows the creed of his fellows, and thus you should see the friend of whom to be.

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ.

Man follows the path of his friend's religion.

مَا مِنْ آدَمِيٍّ إِلَّا وَفِي رَأْسِهِ حِكْمَةٌ بِيَدِ مَلَكٍ؛ فَإِذَا تَوَاضَعَ قِيلَ لِلْمَلِكِ ارْفَعْ حِكْمَتَهُ؛
وَإِذَا تَكَبَّرَ قِيلَ لِلْمَلِكِ ضَعْ حِكْمَتَهُ.

Man has a kind of wisdom in his head, supervised by an angel. Showing humility, the angel is ordered to lift it up and showing vanity, he is ordered to let it fall.

الْعَبْدُ مَعَ مَنْ أَحَبَّ.

Man is a company to what he loves.

الْمَرْءُ مَعَ مَنْ أَحَبَّ، وَلَهُ مَا اكْتَسَبَ.

Man is in line with his friends, and the result of his deeds to them he sends.

لِيَنْصُرَ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ ظَالِمًا فَيُنْهِيهِ، فَإِنَّهُ لَهُ نُصْرَةٌ، وَإِنْ كَانَ مَظْلُومًا فَيَنْصُرُهُ.

Man should help his brother, being he oppressed or an oppressor. If he is an oppressor, the former should prevent him from oppression, for this is in itself assisting him; and if he is oppressed the, former should help him.

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ.

Man should not sit between someone and his son in a meeting.

لِيَأْخُذِ الْعَبْدُ مِنْ نَفْسِهِ لِنَفْسِهِ، وَمِنْ دُنْيَاهُ لِآخِرَتِهِ، وَمِنْ الشَّيْبَةِ قَبْلَ الْكِبَرِ، وَمِنْ الْحَيَاةِ قَبْلَ الْمَمَاتِ، فَمَا بَعْدَ الدُّنْيَا مِنْ دَارٍ إِلَّا الْجَنَّةُ أَوْ النَّارُ.

Man should save something from himself for himself, from this world for the next, from youth before old age, and from this life before death, for there will be no dwelling save Heaven and Hell beyond this world.

الرَّجُلُ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُقْضَى بَيْنَ النَّاسِ.

Man will be under the shield of his charitable acts until he is judged among people (in the Day of Judgement).

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنْهُمْ أَحَدٌ إِلَّا أَكَلَ الرَّبَا؛ فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ غُبَارِهِ.

Man will see a day when all people would be involved in usury; and if not, they would at least be affected by its results.

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالَى الْمَرْءُ بِمَا أَخَذَ الْمَالَ، أَمِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ.

Man will see a day when people will not care for the way to earn money– lawfully or unlawfully!

جَمَالُ الْمَرْءِ فَصَاحَةُ لِسَانِهِ.

Man's beauty lies in his eloquence of speech.

الْجَمَالُ فِي الرَّجُلِ اللِّسَانُ.

Man's beauty lies in his tongue.

تُغْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ عَلَى اللَّهِ؛ وَتُغْرَضُ عَلَى الْأَنْبِيَاءِ وَعَلَى
الْآبَاءِ وَالْأُمَّهَاتِ يَوْمَ الْجُمُعَةِ؛ فَيَفْرَحُونَ بِحَسَنَاتِهِمْ؛ وَتَزْدَادُ وُجُوهُهُمْ بَيَاضاً
وَإِشْرَاقاً، فَاتَّقُوا اللَّهَ وَلَا تُؤْذُوا مَوْتَاكُمْ.

Man's deeds are presented to God on Mondays and Thursdays, and to prophets and parents on Fridays.
They rejoice by (their children's) good deeds and turn brighter in their faces. Fear God, therefore, and
hurt not your dead ones.

تُغْرَضُ الْأَعْمَالُ عَلَى اللَّهِ تَعَالَى يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ؛ فَيَغْفِرُ اللَّهُ إِلَّا مَا كَانَ مِنْ
مُتَشَاحِنِينَ أَوْ قَاطِعِ رَحِمٍ.

Man's deeds are presented to the Exalted God on Mondays and Thursdays, and He forgives all sins
save the sins of belligerent people and those who break bonds of kinship.

الْبَّاسُ يُظْهِرُ الْغِنَى، وَالْدُّهْنُ يُذْهِبُ الْبُؤْسَ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ يَكْبِتُ اللَّهُ بِهِ
الْعَدُوَّ.

Man's dress shows his riches, fragrant oil makes poverty disappear, and benevolence to (one's) subjects
causes God to put (your) enemy to shame.

دَيْنُ الْمَرْءِ عَقْلُهُ، وَمَنْ لَا عَقْلَ لَهُ لَا دِينَ لَهُ.

Man's faith lies in his wisdom and thus, whoever is devoid of wisdom is bereft of faith.

كَرَمُ الْمَرْءِ دِينُهُ، وَمُرُوتُهُ عَقْلُهُ، وَحَسَبُهُ خُلُقُهُ.

Man's greatness, fairness, and dignity lie respectively in (the extent of) his faith, thought and manners.

الْقَلْبُ مَلِكٌ وَلَهُ جُنُودٌ، فَإِذَا صَلَحَ الْمَلِكُ صَلَحَتْ جُنُودُهُ، وَإِذَا فَسَدَ الْمَلِكُ فَسَدَتْ جُنُودُهُ.

Man's heart is like unto a king with soldiers. Being good, its soldiers will turn out to be good too and being corrupted, they will be likewise.

لَا تَجْنِي عَلَى الْمَرْءِ إِلَّا يَدُهُ.

Man's is not hurt, but with his own hand.

ثَلَاثَةُ مَوَاطِنَ لَا تُرَدُّ فِيهَا دَعْوَةُ عَبْدٍ: رَجُلٌ يَكُونُ فِي بَرِيَّةٍ حَيْثُ لَا يَرَاهُ أَحَدٌ إِلَّا اللَّهَ؛ فَيَقُومُ فَيُصَلِّي؛ وَرَجُلٌ يَكُونُ مَعَهُ فِئَةٌ فَيَفِرُّ عَنْهُ أَصْحَابُهُ فَيَنْتَبِتُ؛ وَرَجُلٌ يَقُومُ مِنْ آخِرِ اللَّيْلِ.

Man's request will not be rejected in three places: in a desert where nobody but God witnesses him standing to prayer, in war where all his companions escape but he stands steadfast, and at midnight when he rises up to pray (to God).

لَا تَزَالُ نَفْسُ الرَّجُلِ مُعَلَّقَةً بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ.

Man's soul will always be hanging on his debt (after death) till it's repaid.

قَوَامُ الْمَرْءِ عَقْلُهُ، وَلَا دِينَ لِمَنْ لَا عَقْلَ لَهُ.

Man's stability lies in his wisdom, and whoever is bereft of wisdom is devoid of faith.

كَلَامُ ابْنِ آدَمَ كُلُّهُ عَلَيْهِ لَا لَهُ إِلَّا أَمْرًا بِمَعْرُوفٍ أَوْ نَهْيًا عَنْ مُنْكَرٍ أَوْ ذِكْرَ اللَّهِ تَعَالَى.

Man's word is entirely to his loss not benefit, unless it is used for bidding to good and forbidding evil or for remembering the Exalted God.

مِنَ الْمُرُوءَةِ أَنْ يَنْصِتَ الْأَخُ لِأَخِيهِ إِذَا حَدَّثَهُ، وَمِنْ حُسْنِ الْمُمَاشَاةِ أَنْ يَقِفَ الْأَخُ لِأَخِيهِ إِذَا انْقَطَعَ شِسْعُ نَعْلِهِ.

Manliness requires a Muslim to listen to the words of his brother (in faith) when he speaks to him, and proper companionship requires a Muslim to stop going when his brother (in faith) has a torn off shoe-lace stopping him to move.

السَّوَاكُ مِنَ الْفِطْرَةِ.

Man's nature demands brushing his teeth.

رُبَّ أَشْعَثٍ أَغْبَرَ ذِي طِمْرَيْنِ تَتَبَوُّ عَنْهُ أَعْيُنُ النَّاسِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ.

Many a dusty disheveled people who possess nothing but two ragged pieces of dress, unpleasant in people's sight, whose swears will work, should they swear by God!

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ، وَرُبَّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ.

Many a fast person whose fasting avails them naught but hunger, and many a worshiper at night whose prayers avail them naught but vigilance!

رُبَّ حَامِلٍ فِكْهِ غَيْرِ فِقْهِ، وَمَنْ لَمْ يَنْفَعُهُ عِلْمُهُ ضَرَّهُ جَهْلُهُ.

Many a holder of knowledge who are not deeply knowledgeable! He whose knowledge is of no avail to him, will suffer from his ignorance.

أَلَا يَا رَبَّ نَفْسٍ طَاعِمَةٍ نَاعِمَةٍ فِي الدُّنْيَا؛ جَائِعَةٍ عَارِيَةٍ يَوْمَ الْقِيَامَةِ. أَلَا يَا رَبَّ نَفْسٍ جَائِعَةٍ عَارِيَةٍ فِي الدُّنْيَا؛ طَاعِمَةٍ نَاعِمَةٍ يَوْمَ الْقِيَامَةِ.

Many a man are satiated and pleased here but will be hungry and naked (poor) in the Hereafter, and many a man are hungry and naked here, but will be satiated and pleased in the Hereafter.

كَمْ مِنْ مُسْتَقْبِلٍ يَوْمًا لَا يَسْتَكْمِلُهُ وَمُنْتَظَرٍ غَدًا لَا يَبْلُغُهُ

Many a man are there who arrive at a day which ends without them or await a tomorrow which never begins.

أَلَا رَبَّ مُكْرِمٍ لِنَفْسِهِ وَهُوَ لَهَا مُهِينٌ، أَلَا رَبَّ مُهِينٍ لِنَفْسِهِ وَهُوَ لَهَا مُكْرِمٌ.

Many a man are there who experience humiliation through glorifying themselves, and many a man are there who experience honor by showing humility.

أَلَا رَبَّ قَائِمٍ لَيْسَ لَهُ مِنَ الْقِيَامِ إِلَّا السَّهْرُ، وَرَبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالْعَطَشُ.

Many a man are there whose vigilance at night avails them naught but wakefulness, and many a man are there whose fasting during the day avails them naught but thirst and hunger.

رُبَّ عَابِدٍ جَاهِلٍ وَرُبَّ عَالِمٍ فَاجِرٍ، فَأَحْذَرُوا الْجُهَالَ مِنَ الْعِبَادِ، وَالْفُجَارَ مِنَ الْعُلَمَاءِ.

Many a pious person who are ignorant, and many a learned person who are corrupt. Beware of them both!

أَلَا رَبَّ شَهْوَةٍ سَاعَةٍ أَوْرَثَتْ حُزْنَ طَوِيلًا.

Many a time an hour of indulging in lust has resulted in prolong sorrow!

كَمْ مِنْ عَاقِلٍ وَهُوَ حَقِيرٌ عِنْدَ النَّاسِ ذَمِيمٌ الْمَنْظَرُ يَنْجُو غَدًا؛ وَكَمْ مِنْ ظَرِيفِ
اللِّسَانِ جَمِيلِ الْمَنْظَرِ عَظِيمِ الشَّانِ هَالِكٌ غَدًا فِي الْقِيَامَةِ.

Many a wise person who are held in contempt and are ugly in face, but will be saved, and many an eminent, beautiful and sweet- tongued person who will be ruined in the Day of Judgement .

رُبَّ قَائِمٍ حَظُّهُ مِنْ قِيَامِهِ السَّهَرُ، وَرُبَّ صَائِمٍ حَظُّهُ مِنْ صِيَامِهِ الْجُوعُ وَالْعَطَشُ.

Many a worshiper at night whose prayers avail them naught but vigilance, and many a fast person whose fasting avails them naught but hunger and thirst!

رُبَّ طَاعِمٍ شَاكِرٍ أَعْظَمُ أَجْرًا مِنْ صَائِمٍ صَابِرٍ.

Many an unfast, but grateful person who will be rewarded more than fast, patient people!

شَرُّ الْبُلْدَانِ أَسْوَاقُهَا.

Markets are the worst places of cities.

تَزَوَّجُوا وَلَا تُطَلِّقُوا فَإِنَّ الطَّلَاقَ يَهْتَزُّ مِنْهُ الْعَرْشُ.

Marry but don't divorce (your wife), for verily the Divine Throne shudders (with anger) when divorce

occurs.

تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأَنْبِيَاءَ.

Marry kind, fertile women, for I pride myself over other prophets for the largeness of your population.

زَوِّجُوا الْأَكْفَاءَ، وَتَزَوَّجُوا الْأَكْفَاءَ، وَاخْتَارُوا لِنُطْفِكُمْ.

Marry women of equal status, and give in marriage (your daughters) to men of equal status with you, thus choosing the appropriate place for your sperms.

رَحِمَ اللَّهُ وَالِدًا أَعَانَ وَلَدَهُ عَلَى بَرِّهِ.

May God bless a father who gives his child a hand in being kind to him (i.e. his father).

رَحِمَ اللَّهُ عَيْنًا بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَرَحِمَ اللَّهُ عَيْنًا سَهَرَتْ فِي سَبِيلِ اللَّهِ.

May God bless the eyes, which shed tears out of fear of God, and bless the eyes, which keep awake for God's sake.

رَحِمَ اللَّهُ مَنْ حَفِظَ لِسَانَهُ وَعَرَفَ زَمَانَهُ وَاسْتَقَامَتْ طَرِيقَتُهُ.

May God bless those who control their tongues, know their time, and walk in the straight path.

لَعَنَ اللَّهُ ثَلَاثَةً: أَكَلَ زَايِدٍ وَحْدَهُ، وَرَاكِبُ الْفَلَاةِ وَحْدَهُ؛ وَالنَّائِمُ فِي بَيْتٍ وَحْدَهُ.

May God curse three persons: the one who eats his (her) provision alone, the one who rides (on a horse) in a desert alone, and the one who sleeps in a house alone.

لَعَنَ اللَّهُ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا وَيَيْنَ الْأَخَ وَأَخِيهِ.

May God damn (curse) the one who makes separation between a mother and her child or between two brothers!

لَعَنَ اللَّهُ الْمُسَوِّفَاتِ الَّتِي يَدْعُوهَا زَوْجُهَا إِلَى فِرَاشِهِ فَيَقُولُ: "سَوْفَ" حَتَّى تَغْلِبَهُ عَيْنَاهُ.

May God damn a woman who calls her husband to bed but by denying him immediate sex causes him to fall asleep.

لَعَنَ اللَّهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ.

May God damn a woman who dresses up like men and a man who dresses up like women.

لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُؤَكِّلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ.

May God damn both sides of a usury affair as well as the one who writes the contract for it, and damn the one who blocks the way to charity.

لَعَنَ اللَّهُ الْمُحَلَّلَ وَالْمُحَلَّلَ لَهُ.

May God damn mohallels and those for whom someone plays the role of a mohallel. 1

لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالَّذِي يَمْشِي بَيْنَهُمَا.

May God damn the giver and receiver of bribe, as well as the mediator between them!

لَعْنَةُ اللَّهِ عَلَى الرَّاشِيِّ وَالْمُرْتَشِيِّ.

May God damn the giver of bribe as well as its receiver.

لَعَنَ اللَّهُ مَنْ يَسِمُ فِي الْوَجْهِ.

May God damn the one who makes his face!

لُعِنَ عَبْدُ الدِّينَارِ، وَلُعِنَ عَبْدُ الدِّرْهِمِ.

May God damn the slaves of Dirhams and Dinars.

لَعَنَ اللَّهُ الرَّبَا وَآكِلَهُ وَكَاتِبَهُ وَشَاهِدَهُ وَهُمْ يَعْلَمُونَ.

May God damn usury and usurers as well as the writer of a usury contract and the witness to it, should they be aware (of it's being unlawful).

لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا وَيَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَحَامِلَهَا
وَالْمَحْمُولَةَ إِلَيْهِ وَآكِلَ ثَمَنِهَا.

May God damn wine as well as the drinker, the cupbearer, the vendor and the purchaser of wine and the presser of date or grape as well as the carrier and recipient of wine and those who benefit by it in money.

لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ؛ وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ.

May God damn women who behave like men, and men who behave like women.

لَعَنَ اللَّهُ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ.

May God damn women who behave like men, and men who behave like women.

لَعَنَ اللَّهُ الرَّجُلَةَ مِنَ النِّسَاءِ

May God damn women who behave like men.

نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئاً فَبَلَّغَهُ كَمَا سَمِعَهُ.

May God help the one who hears a word of ours and communicates it to others as it is.

نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثاً فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ فَرُبَّ حَامِلٍ فِقْهِ إِلَى مَا هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهِ لَيْسَ بِفِقْهِهِ.

May God help the one who hears a word of ours, keeps it in his mind and communicates it to others.
Many a carrier of knowledge who carry it to someone more learned than themselves, and many a carrier of knowledge who are themselves not learned.

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

May God provide you with piety, wash away your vices, and bring good to you easily wherever you may happen to be.

رَحِمَ اللَّهُ الْمُتَخَلِّلِينَ مِنْ أُمَّتِي فِي الْوُضُوءِ وَالطَّعَامِ.

May God shower His mercy on those among my people who brush their teeth when making ablutions, and after meals.

رَحِمَ اللَّهُ عَبْدًا سَمَحًا إِذَا بَاعَ سَمَحًا إِذَا اشْتَرَى سَمَحًا إِذَا قَضَى سَمَحًا إِذَا اقْتَضَى.

May God shower His mercy on those who are easy- going in selling, buying, judging and asking for the

payment of debts?

رَحِمَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَوَعَاهُ ثُمَّ بَلَّغَهُ مَنْ هُوَ أَوْعَى مِنْهُ.

May God shower his Mercy on those who hear us saying something, keep it in their own minds and convey it to those better than them in that.

رَحِمَ اللَّهُ امْرَأً اكْتَسَبَ طَيِّبًا، وَأَنْفَقَ قَصْدًا، وَقَدَّمَ فَضْلًا لِيَوْمٍ فَقَرِهِ وَحَاجَتِهِ.

May God shower His mercy on those who lawfully earn, moderately spend, and what remains, to the day of poverty and need (the Day of Reckoning) in advance they send.

رَحِمَ اللَّهُ عَبْدًا كَانَتْ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ فِي عَرْضٍ أَوْ مَالٍ فَجَاءَهُ فَاسْتَحْلَهُ قَبْلَ أَنْ يُؤَاخَذَ وَلَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ حَسَنَاتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِ.

May God shower His mercy on those who oppress their brethren in so far as their respect or wealth are concerned, but happen to meet them with the request of forgiveness err they are called to account, for then if they will possess no Dirham and Dinar (with which to expiate their oppression), their good deeds (if any) will be taken away from them, and the oppressed's evil deeds will be loaded on them if they are devoid of any good deeds.

رَحِمَ اللَّهُ عَبْدًا قَالَ خَيْرًا فَعَنِمَ، أَوْ سَكَتَ عَنْ سُوءٍ فَسَلِمَ.

May God shower His mercy on those who utter good words and thereby receive good, or stop uttering bad words and thus ensure their (own) safety.

رَحِمَ اللَّهُ امْرَأً أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ، وَأَنْفَقَ الْفَضْلَ مِنْ مَالِهِ.

May God shower his Mercy on those who withhold the excess of their words, but spend the excess of

their wealth (in the way of God).

رَحِمَ اللَّهُ امْرَأً أَصْلَحَ مِنْ لِسَانِهِ.

May God shower His mercy on well- speaking people.

إِذَا أَتَى عَلَى يَوْمٍ لَا أَزْدَادُ فِيهِ عِلْمًا يُقَرِّبُنِي إِلَى اللَّهِ تَعَالَى فَلَا بُورِكَ لِي فِي طُلُوعِ
الشَّمْسِ ذَلِكَ الْيَوْمَ.

May the sunrise of a day be not blessed for me when I fail to acquire the knowledge which might draw me nearer to God.

إِعْتَبِرُوا الصَّاحِبَ بِالصَّاحِبِ.

Measure (your) friend by his friend.

مِنْ أَفْضَلِ الشَّفَاعَةِ أَنْ تَشْفَعَ بَيْنَ اثْنَيْنِ فِي النِّكَاحِ.

Mediation between two persons in marital affairs is among the best forms of mediations.

الدَّوَاءُ مِنَ الْقَدَرِ، وَقَدْ يَنْفَعُ بِإِذْنِ اللَّهِ تَعَالَى.

Medicines are the Exalted God's destined creatures, and only with His permission they exert their effects.

تَفَكَّرُوا فِي كُلِّ شَيْءٍ وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ.

Meditate on anything, save God's nature.

تَفَكَّرُوا فِي الْخَلْقِ وَلَا تَفَكَّرُوا فِي الْخَالِقِ؛ فَإِنَّكُمْ لَا تَقْدِرُونَ قَدْرَهُ.

Meditate on creatures, but not on the Creator, for you will face failure in understanding His nature.

تَفَكَّرُوا فِي آلَاءِ اللَّهِ وَلَا تَفَكَّرُوا فِي اللَّهِ.

Meditate on God's blessings, but not on His nature.

تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَفَكَّرُوا فِي اللَّهِ فَتَهْلِكُوا.

Meditate on God's creatures but not on His nature, for you will perish.

خُذِ الْأَمْرَ بِالتَّدْبِيرِ، فَإِنْ رَأَيْتَ فِي عَاقِبَتِهِ خَيْرًا فَاَمْضِ، وَإِنْ خِفْتَ غَيًّا فَاَمْسِكْ.

Meditate on what you do. Should it end in good, let it continue; but let it cease, if a source of worry it will be to you.

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا؛ وَيُغْضِ مَنْ أَسَاءَ إِلَيْهَا.

Men's hearts naturally like those who do good to them and dislike those who do evil to them.

مِنْ أَعْظَمِ الْخَطَايَا اللَّسَانُ الْكَذُوبُ.

Mendacity of tongue is one of the greatest sins.

ثَلَاثَةٌ لَا تَسْأَلُ عَنْهُمْ: رَجُلٌ فَارَقَ الْجَمَاعَةَ وَعَصَى إِمَامَهُ وَمَاتَ عَاصِيًّا؛ وَأَمَةٌ أَوْ عَبْدٌ أَبْقَ مِنْ سَيِّدِهِ فَمَاتَ، وَأَمْرَأَةٌ غَابَ عَنْهَا زَوْجُهَا وَقَدْ كَفَاهَا مَوْؤَنَةُ الدُّنْيَا فَتَبَرَّجَتْ بَعْدَهُ؛ فَلَا تَسْأَلُ عَنْهُمْ.

Mention not (the names of) three persons: a man who has kept distance with people disobeyed his leader and died in that disobedience, a slave (man or woman) who has escaped from his master and died thereof, and a woman whose absent husband pays her expenses, but beautifies herself (for others) in his absence.

التَّحَدَّثُ بِنِعَمِ اللَّهِ شُكْرٌ؛ وَتَرْكُهُ كُفْرٌ؛ وَمَنْ لَا يَشْكُرُ الْقَلِيلَ؛ لَا يَشْكُرُ الْكَثِيرَ؛ وَمَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ؛ وَالْجَمَاعَةُ خَيْرٌ؛ وَالْفُرْقَةُ عَذَابٌ.

Mentioning God's blessings is thankfulness (to Him) and abandoning it is ungratefulness, and whoever is ungrateful to little will be as such to great (blessings), and whoever is thankless to people is thankless to God. Unity brings good and discord, agony.

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

Might does not lie in fight (wrestling), but in keeping cool when wrathful.

أُمُّكَ، أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ.

Mind your mother, your mother, your mother, then mind your father and then, your close relatives.

إِعْلَمْ أَنَّهُ لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ. مَا لَكَ مَا قَدَّمْتَ؛ وَمَالٌ وَارِثُكَ مَا أَخَّرْتَ.

Mind! everyone of you has a greater liking for the wealth she (he) inherits than for that of his (her) own. Your wealth is what you send forth, and your heir's wealth is what you leave behind.

إِعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ؛ وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا.

Mind! patience is coupled with victory, pain with relief and hardship with ease.

اعْلَمْ أَنَّ الْقَلَمَ قَدْ جَرَى بِمَا هُوَ كَائِنٌ.

Mind! the pen of fate has recorded all possible things.

اعْلَمْ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطَأَكَ؛ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ.

Mind! what has occurred to you was destined to occur to you, and what hasn't, was not.

اعْلَمْ أَنَّ الْخَلَائِقَ لَوْ اجْتَمَعُوا عَلَى أَنْ يُعْطُوكَ شَيْئًا وَلَمْ يُرِدِ اللَّهُ أَنْ يُعْطِيَكَ لَمْ يَقْدِرُوا عَلَيْهِ، أَوْ يَصْرِفُوا عَنْكَ شَيْئًا أَرَادَ اللَّهُ أَنْ يُصِيبَكَ بِهِ لَمْ يَقْدِرُوا عَلَى ذَلِكَ، فَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ.

Mind, people cannot grant you anything if God doesn't wish so, and they cannot spare you anything if God wishes the reverse. Thus, offer your requests to God and ask Him for help.

الشَّحِيحُ لَا يَدْخُلُ الْجَنَّةَ.

Misers won't be allowed to Paradise.

مِنْ فِقْهِ الرَّجُلِ رِفْقُهُ فِي مَعِيشَتِهِ.

Moderateness in living (livelihood) shows man's deep knowledge.

الِإِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ؛ وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ.

Moderateness in spending (money) is on half of sustenance, friendship with people is one half of wisdom and asking questions properly is one half of knowledge.

الإِقْتِسَادُ نِصْفُ الْعَيْشِ؛ وَحُسْنُ الْخُلُقِ نِصْفُ الدِّينِ.

Moderateness in spending (money) is one half of sustenance and good-temperedness, one half of faith.

مَا أُعْطِيَ أَهْلُ بَيْتِ الرِّفْقِ إِلَّا نَفَعُهُمْ.

Moderateness is beneficial to any household upon which it is bestowed.

رَأْسُ الْعَقْلِ الْمُدَارَاةُ، وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ.

Moderateness stands at the peak of one's intellect, and the benevolent of the world will be the benevolent of the Hereafter.

مُدَارَاةُ النَّاسِ صَدَقَةٌ.

Moderation to people is (an act of) charity.

رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللَّهِ الْحَيَاءُ وَحُسْنُ الْخُلُقِ

Modesty and good-temperedness form the basis of one's intellect, besides believing in God.

الْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ.

Mosques are the homes of all the virtuous.

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ.

Most people face loss in two blessings: good health and peace of mind.

النِّيَاحَةُ مِنْ عَمَلِ الْجَاهِلِيَّةِ.

Mourning (for the dead) is an act of ignorance.

بَاكِرُوا فِي طَلَبِ الرِّزْقِ وَالْحَوَائِجِ؛ فَإِنَّ الْغَدُوَّ بَرَكَةٌ وَنَجَاحٌ.

Move in the early morning to seek your sustenance and settle your needs, for early rising brings felicity and blessing.

لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَحَدَكُمْ أَوْ مَوْضِعُ قَدَمِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَطْلَعَتْ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَأَضَاءَتْ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

Moving in the way of God in early morning or at night is better than the world and whatever belongs to it, and the ark of the bow of anyone of you and his footprint in Paradise are better than the world and whatever belongs to it. If a woman among heavenly women moves toward the earth, she will fill up the distance between heavens and the earth with her pleasant perfume, and her veil is better than the world and whatever belongs to it.

الْمُسْلِمُونَ يَدٌ وَاحِدَةٌ عَلَى مَنْ سِوَاهُمْ.

Muslims are a unified hand against others.

الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ مَا وَافَقَ الْحَقَّ مِنْ ذَلِكَ.

Muslims are bound to their promises as long as they agree with truth.

الْمُسْلِمُونَ إِخْوَةٌ؛ لَا فَضْلَ لِأَحَدٍ عَلَى أَحَدٍ.

Muslims are brothers (in faith). None is superior to others, save for piety.

المُسْلِمُ مِرَآةُ الْمُسْلِمِ، فَإِذَا رَأَى بِهِ شَيْئًا فليأخُذْهُ.

Muslims are mirrors of one another. When one of them sees something good in the mirror, he acts upon it.

سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ يَكْثُرُ فِيهِ الْفُقَرَاءُ، وَيَقِلُّ الْفُقَهَاءُ وَيَقْبُضُ الْعِلْمُ، وَيَكْثُرُ
الْهَرْجُ، ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ زَمَانٌ يَقْرَأُ الْقُرْآنَ رِجَالٌ مِنْ أُمَّتِي لَا يُجَاوِزُ تَرَاقِيهِمْ،
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ زَمَانٌ يُجَادِلُ الْمُشْرِكُ بِاللَّهِ الْمُؤْمِنَ فِي مِثْلِ مَا يَقُولُ.

My (Islamic) nation will experience a time with the largest number of the poor and the least number of the learned (in religious jurisprudence), when knowledge decreases and sedition increases. Then they will see a time when some men of my nation recite the Quran, but it won't rise beyond their very throats (i.e. it won't affect their minds). They will still see a time when polytheists argue with the believers, using the same words (and reasoning) as they do.

تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي.

My eyes fall asleep, but my heart doesn't.

لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ.

My God damn (curse) the one who curses his parents.

شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي.

My intercession belongs to the noblemen of my people.

مِثْلُ أُمَّتِي مِثْلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ.

My people are like unto rain whose beginning and ending benefits nobody can explain (foresee).

رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ.

My people will not be called to account for mistake, oblivion and helplessness.

1. In Islam, when a man divorces his wife three times he is not allowed to remarry her unless a second person marries the divorced woman for a certain period of time. The second man is called mahallel.

حَسْبُكَ مِنَ الْكَذِبِ أَنْ تُحَدِّثَ بِكُلِّ مَا سَمِعْتَ.

Narrating whatever you have heard suffices to show your mendacity.

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ.

Needlessness does not in abundance lie; on needless souls does it rely.

الْغِنَى الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ، وَمَنْ مَشَى مِنْكُمْ إِلَى طَمَعٍ فَلْيَمْشِ رُويدًا.

Needlessness lies in being hopeless of what people possess, and whoever walks in the way of greed, should slow his speed.

حَدُّ الْجَوَارِ أَرْبَعُونَ دَارًا.

Neighborhood extends to forty houses.

جَارُ الدَّارِ أَحَقُّ بِدَارِ الْجَارِ.

Neighbors have priority (to others) in buying their neighbors' houses.

لَا تَدَعَنَّ حَقًّا لِعَدٍ فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ.

Never leave your job for tomorrow, for each day has its own share.

لَا تَتَمَنَّوُا الْمَوْتَ.

Never long for death.

مَا حَسَّنَ اللَّهُ خُلُقَ عَبْدٍ وَخُلُقَهُ إِلَّا اسْتَحْيَا أَنْ يُطْعِمَ لَحْمَهُ النَّارَ.

Never will God put to Fire the flesh of a servant to whom He has given good countenance and character.

الْبَسُّ جَدِيدًا وَعِشْ حَمِيدًا.

New dresses wear, and good fame (try to) bear.

الشَّعْرُ الْحَسَنُ أَحَدُ الْجَمَالَيْنِ يَكْسُوهُ اللَّهُ الْمَرْءَ الْمُسْلِمَ.

Nice hair is one of the two beauties God bestows on a Muslim.

الْخَطُّ الْحَسَنُ يَزِيدُ الْحَقَّ وَضَحًا.

Nice handwriting adds to the clarity of truth.

مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ فَقْهِ فِي الدِّينِ.

No act of worship is superior to acquiring deep knowledge in religion.

مَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَشْتَدَّ إِلَى أَخِيهِ بِنَظَرَةٍ تُؤْذِيهِ.

No believer is allowed to look harshly at his brother (in faith), bothering him thereof.

لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، وَلَا أَحَدٌ أَكْثَرَ مَعَاذِيرَ مِنَ اللَّهِ.

No body loves being praised more than God, and nobody accepts excuses more than Him.

مَا تَصَدَّقَ النَّاسُ بِصَدَقَةٍ أَفْضَلَ مِنْ عِلْمٍ يُنْشَرُ.

No charity is superior to people's diffusion of knowledge.

مَا صَدَقَةٌ أَفْضَلَ مِنْ ذِكْرِ اللَّهِ تَعَالَى.

No charity weighs over remembering the Exalted God.

مَا جُمِعَ شَيْءٌ إِلَى شَيْءٍ أَفْضَلَ مِنْ عِلْمٍ إِلَى حِلْمٍ.

No combination is better than that of knowledge and patience.

مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ.

No deed will be heavier in man's scale (of deeds) than good-temperedness.

مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ عِنْدَ اللَّهِ مِنْ جُرْعَةٍ غَيْظٍ كَظَمَهَا ابْتِغَاءً وَجْهَ اللَّهِ.

No drink is superior to God than a sip of anger a servant of God drinks to please Him.

خَمْسٌ لَيْسَ لَهُنَّ كَفَّارَةٌ: الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ بغيرِ حَقٍّ، وَبَهْتُ الْمُؤْمِنِ،
وَالْفِرَارُ مِنَ الزَّحْفِ، وَيَمِينُ صَابِرَةٍ يَقْتَطِعُ بِهَا مَالًا بغيرِ حَقٍّ.

No expiation can make up for the following five sins, and faithless is the one who lacks any single one of them: surrendering to the will of God, being pleased with His decrees, leaving one's affairs to Him, relying on Him, and keeping patient when one first faces a disaster.

لَا خَيْرَ لَكَ فِي صُحْبَةِ مَنْ لَا يَرَى لَكَ مَا يَرَى لِنَفْسِهِ.

No good can you find in the company of the one who does not count himself equal to you.

ثَلَاثَةٌ لَا يَنْفَعُ مَعَهُنَّ عَمَلٌ: الشِّرْكُ بِاللَّهِ؛ وَعُقُوقُ الْوَالِدَيْنِ؛ وَالْفِرَارُ مِنَ الزَّحْفِ.

No good deed is of any benefit if coupled with the following sins: taking a partner with God, displeasing one's parents and escaping from battlefield.

لَا خَيْرَ فِي صُحْبَةِ مَنْ لَا يَرَى لَكَ مِنَ الْحَقِّ مِثْلَ مَا تَرَى لَهُ.

No good is there in the company of the one who does not observe the rights you do for him.

لَا خَيْرَ فِيمَنْ لَا يُضِيفُ.

No good is there in the one who does not invite guests.

لَا خَيْرَ فِي مَالٍ لَا يُزْرَأُ مِنْهُ، وَجَسَدٍ لَا يُنَالُ مِنْهُ.

No good is there in the wealth without loss and in the flesh without pain.

لَا نَعْلَمُ شَيْئًا خَيْرًا مِنْ أَلْفِ مِثْلِهِ إِلَّا الرَّجُلُ الْمُؤْمِنُ.

No grief is like unto that of debt, and no pain is like unto that of eyes.

لَا تَكُونْ زَاهِدًا حَتَّى تَكُونَ مُتَوَاضِعًا.

No humility and no piety.

مَا كَانَتْ فَرَحَةٌ إِلَّا تَبَعَتْهَا تَرْحَةٌ.

No joy can escape being followed by grief.

لَا يَحْمِلَنَّكُمْ إِسْتِطَاءُ أَمْرٍ عَلَى اسْتِعْجَالِهِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْجَلُ بِعَجَلَةِ أَحَدٍ.

No man will sit with a woman in privacy, unless Satan is the third party to them.

لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى، وَالصِّحَّةُ لِمَنْ اتَّقَى خَيْرٌ مِنَ الْغِنَى، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ.

No matter if the pious is wealthy, but piety is better for them than riches, and peace of mind is among (God's) blessings.

لَا هَمَّ إِلَّا هُمُ الدِّينِ؛ وَلَا وَجَعٌ إِلَّا وَجَعُ الْعَيْنِ.

No migration will be there after the conquest (of Mecca).

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَعِرْضُهُ وَمَالُهُ.

No Muslim is allowed to encroach upon another Muslim's possessions including his blood, fame and wealth.

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يُحَقِّرَ أَخَاهُ الْمُسْلِمَ.

No Muslim is allowed to encroach upon other Muslims' blood, fame and wealth. Belittling a Muslim brother suffices (to show) one's evil.

مَا مِنْ شَيْءٍ أَطِيعَ اللَّهَ فِيهِ بِأَعَجَلَ ثَوَابًا مِنْ صِلَةِ الرَّحِمِ؛ وَمَا مِنْ عَمَلٍ يُعْصَى اللَّهَ فِيهِ بِأَعَجَلَ عُقُوبَةً مِنْ بَغْيٍ.

No obedience to God fruits in quicker reward than observing bonds of kinship, and no disobedience to Him results in quicker punishment than oppression.

لَا يَبْغِي عَلَى النَّاسِ إِلَّا وَلَدٌ بَغِيٍّ؛ وَلَا مَنْ فِيهِ عِرْقٌ مِنْهُ.

No one achieves the state of virtue unless he connives at the permissible, out of fear for the impermissible.

لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزَنَ مِنْ لِسَانِهِ.

No one achieves true faith unless he comes to know that both what he gains and what he doesn't are predestined for him.

لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ.

No one achieves true faith unless he controls his tongue.

لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ.

No one but the wicked are deprived of (God's) mercy.

مَا اكْتَسَبَ مُكْتَسِبٌ مِثْلَ فَضْلِ عِلْمٍ يَهْدِي صَاحِبَهُ إِلَى هُدًى، أَوْ يَرُدُّهُ عَنْ رَدًى؛
وَلَا اسْتَقَامَ دِينُهُ حَتَّى يَسْتَقِيمَ عَقْلُهُ.

No one can gain anything better than the knowledge leading its holder to guidance or saving him from danger, and no one's faith gets perfected unless his wisdom is improved.

لَا يَتَجَالَسُ قَوْمٌ إِلَّا بِالْأَمَانَةِ.

No one is allowed to put himself into trouble in serving his guests.

مَا زُوِيَتْ الدُّنْيَا عَنْ أَحَدٍ إِلَّا كَانَتْ خَيْرًا لَهُ.

No one is deprived of the world (secular benefits) without being rewarded in good.

لَيْسَ أَحَدٌ مِنْكُمْ بِأَكْسَبَ مِنْ أَحَدٍ، قَدْ كَتَبَ اللَّهُ الْمُصِيبَةَ وَالْأَجَلَ وَقَسَمَ الْمَعِيشَةَ
وَالْعَمَلَ.

No one is more capable of making a living than others, for God has predestined calamity, death, business and sustenance.

مَا مِنْ أَحَدٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ إِمَامٍ؛ إِنْ قَالَ صَدَقَ؛ وَإِنْ حَكَّمَ عَدَلَ.

No one is more superior to God than a leader who tells the truth when speaking, and administers justice.

لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالْدِّينِ أَوْ عَمَلٍ صَالِحٍ.

No one is superior to others save for faith and good deeds.

لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ؛ إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ؛ وَإِمَّا مُسِيئًا فَلَعَلَّهُ يُسْتَعْتَبُ.

No one is to wish for death when suffering (something).

لَا يَتَكَلَّفَنَّ أَحَدٌ لِحَافِيهِ مَا لَا يَقْدِرُ.

No one is to wish for death, for if you are on the right path, your good might increase, and if you are astray, you might go the way of salvation.

لَيْسَ أَحَدٌ مِنْ أُمَّتِي يَعُولُ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ فَيُحْسِنُ إِلَيْهِنَّ إِلَّا كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

No one of my people is there to look kindly after three daughters or three sisters of his, unless God will keep him intact from Hell.

لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ؛ وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ.

No one of you will be perfect in true faith unless he controls his tongue.

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِنَفْسِهِ مِنَ الْخَيْرِ مَا يُحِبُّ لِأَخِيهِ الْمُسْلِمِ.

No one oppresses people, save the son of adultery or the one with a hue of it.

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

No one should reject his brother's gift; rather, he should compensate for it, if possible.

مَا مِنْ عَبْدٍ أُتِيَ بِبَلِيَّةٍ فِي الدُّنْيَا إِلَّا بِذَنْبٍ؛ وَاللَّهُ أَكْرَمُ وَأَعْظَمُ عَفْوَاً مِنْ أَنْ يَسْأَلَهُ
عَنْ ذَلِكَ الذَّنْبِ يَوْمَ الْقِيَامَةِ.

No one will be afflicted with calamity in this world, save in lieu of a sin he has committed, and God is too generous to call him to account for that very sin in the Day of Judgment.

مَا أَكَلَ أَحَدٌ طَعَاماً قَطُّ خَيْراً مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ؛ وَإِنَّ نَبِيَّ اللَّهِ دَاوُودَ كَانَ
يَأْكُلُ مِنْ عَمَلِ يَدِهِ.

No one will eat anything better than what he has himself earned. Verily, David (the Messenger of God) ate what he himself earned.

لَنْ يَهْلِكَ أَمْرٌ بَعْدَ مَشُورَةٍ.

No one will perish out of counseling with others.

مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ.

No people will fall to deviation after having been guided unless they get into constant dispute among themselves.

مَا مِنْ رَجُلٍ مِنَ الْمُسْلِمِينَ أَغْظَمَ أَجْراً مِنْ وَزِيرٍ صَالِحٍ مَعَ إِمَامٍ يُطِيعُهُ وَيَأْمُرُهُ
بِذَاتِ اللَّهِ.

No reward for a Muslim is greater than that of a qualified minister who obeys a king and makes him obey God.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

No servant (of God) is a (true) believer unless he wishes for his Muslim brother what he does for himself.

لَا فَاقَةَ لِعَبْدٍ يَقْرَأُ الْقُرْآنَ؛ وَلَا غِنَى لَهُ بَعْدَهُ.

No sin is (counted) capital with deprecation, and no sin is venial with insistence (to commit it repeatedly).

لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ؛ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

No trustworthiness, and no companionship.

مَا نَحَلَ وَالِدٌ وَلَدَهُ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ.

No wealth of a father for his child is better than courtesy.

مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَلَا عَفَى رَجُلٌ عَنْ مَظْلَمَةٍ إِلَّا زَادَهُ اللَّهُ بِهَا عِزًّا.

No wealth will decrease through charity, and no one will sustain a loss through abandoning sins; rather will God make his dignity increase.

مَا شَقَى عَبْدٌ قَطُّ بِمَشُورَةٍ؛ وَمَا سَعَدَ بِاسْتِغْنَاءٍ بِرَأْيٍ.

Nobody becomes unlucky for consultation and lucky for obstinacy.

لَيْسَ مِنِّي إِلَّا عَالِمٌ أَوْ مُتَعَلِّمٌ.

Nobody belongs to me save the knowledgeable and the seekers of knowledge.

مَا أُؤْذِيَ أَحَدٌ مَا أُؤْذِيتُ فِي اللَّهِ.

Nobody has ever suffered as me in the way of God.

لَا يَجْلِسُ الرَّجُلُ بَيْنَ الرَّجُلِ وَابْنِهِ فِي الْمَجْلِسِ.

Nobody hoards (goods), save a wrongdoer.

ثَلَاثٌ لَيْسَ لِأَحَدٍ النَّاسِ فِيهِ رُخْصَةٌ: بَرُّ الْوَالِدَيْنِ؛ مُسْلِمًا كَانَ أَوْ كَافِرًا؛ وَالْوَفَاءُ بِالْعَهْدِ؛ لِمُسْلِمٍ أَوْ كَافِرٍ؛ وَالْأَمَانَةُ إِلَى مُسْلِمٍ.

Nobody is allowed to abandon the following three: kindness to parents, being them Muslims or non-Muslims, keeping one's promise for Muslims and non-Muslims, and returning Muslims' deposits.

لَا طَاعَةَ لِأَحَدٍ فِي مَعْصِيَةِ اللَّهِ؛ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

Nobody is allowed to obey (others) in disobedience of God. Obedience is only (permissible) in good deeds.

لَا شَيْءَ أَغْيَرُ مِنَ اللَّهِ.

Nobody is more zealous than God.

لَا هِجْرَةَ بَعْدَ الْفَتْحِ.

None of you is a (true) believer unless he wishes for his brother what he does for himself.

مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا.

Nothing as Hell do I know with its haters not being negligent, and nothing as Paradise do I know with its lovers not being asleep!

مَا تَقَرَّبَ الْعَبْدُ إِلَى اللَّهِ بِشَيْءٍ أَفْضَلَ مِنْ سُجُودٍ خَفِيٍّ.

Nothing can bring a servant of God more proximity to Him than hidden (private) prostration.

لَا يَرُدُّ الرَّجُلُ هَدِيَّةَ أَخِيهِ فَإِنْ وَجَدَ فَلْيُكَافِئْهُ.

Nothing can ward off one's predestined fate save praying, and nothing can prolong one's life save benevolence.

لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ: الرُّؤْيَا الصَّادِقَةُ.

Nothing has been left of Prophethood, save the givers of good tidings, i.e. true dreams.

مَا مِنْ عَمَلٍ أَفْضَلَ مِنْ إِشْبَاعِ كَبَدٍ جَائِعٍ.

Nothing is better than feeding a hungry stomach.

مَا مِنْ شَيْءٍ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ شَابٍّ تَائِبٍ؛ وَمَا مِنْ شَيْءٍ أَبْغَضُ إِلَى اللَّهِ تَعَالَى مِنْ شَيْخٍ مُقِيمٍ عَلَى مَعَاصِيهِ.

Nothing is more beloved to the Exalted God than the penitent youth, and nothing is more hated by Him than the aged indulged in their sins.

لَا شَيْءَ أَحَقُّ بِالسَّجْنِ مِنَ اللِّسَانِ.

Nothing is more entitled to be imprisoned than (man's) tongue.

مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةٍ غَيِظٍ كَظَمَهَا رَجُلٌ؛ أَوْ جُرْعَةٍ صَبْرٍ عَلَى مُصِيبَةٍ، وَمَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَةٍ دَمْعٍ أَهْرِيقتُ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٍ دَمٍ أَهْرِيقتُ فِي سَبِيلِ اللَّهِ.

Nothing is more favorable to God than a sip of anger or a sip of patience one drinks, and no drop is more favorable to God than a drop of tear dripped out of fear of God or a drop of blood shed for the cause of Him.

مَا مِنْ جُرْعَةٍ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ جُرْعَةٍ غَيِظٍ يَكْظُمُهَا عَبْدٌ؛ مَا كَظَمَهَا عَبْدٌ إِلَّا مَلَأَ اللَّهُ تَعَالَى جَوْفَهُ إِيمَانًا.

Nothing is more favorable to the Exalted God than a sip of anger one drinks, and He will load with faith the heart of whoever does so.

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنَ الْمُؤْمِنِ.

Nothing is worthier than a believer to the Exulted God.

لَيْسَ شَيْءٌ أَكْرَمَ عِنْدَ اللَّهِ مِنَ الدُّعَاءِ.

Nothing is worthier to God than praying.

مَا مَحَقَ الْإِسْلَامَ مَحَقَ الشُّحِّ شَيْءٌ.

Nothing ruins Islam as much as miserliness.

لَيْسَ شَيْءٌ خَيْرًا مِنْ أَلْفِ مِثْلِهِ إِلَّا الْإِنْسَانُ.

Nothing save man is better than a thousand like himself.

لَا سَهْلَ إِلَّا مَا جَعَلْتَ سَهْلًا.

Nothing will be easy unless one takes it easy.

لَيْسَ شَيْءٌ أَثْقَلَ فِي الْمِيزَانِ مِنَ الْخُلُقِ الْحَسَنِ.

Nothing will be heavier than good temper in one's Balance of deeds.

اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاکْرِمْنَا وَلَا تُهِنَّا، وَاعْطِنَا وَلَا تَحْرُمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا
وَارْضِنَا وَارْضَ عَنَّا.

God! Add something to us and reduce not (anything) from us, keep us in honor and make us not humiliated, bestow (something) on us and deprive us not of (anything), give us superiority (to others) and subject us not to others' superiority, and make us pleased and be pleased with us.

اَللّٰهُمَّ مَنْ وَلِيَ مِنْ اَمْرِ اُمَّتِيْ شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ؛ وَمَنْ وَلِيَ مِنْ اَمْرِ
اُمَّتِيْ شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ.

God! Be hard on the leaders who are hard on my people, and treat with moderation those leaders who treat my people in like manner.

اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ.

God! Beautify my temper as You beautified my face.

اَللّٰهُمَّ اَعِنِّيْ عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ.

God! befriend me to put up with the pains and agonies of death.

اللَّهُمَّ أَغْنِنِي بِالْعِلْمِ، وَزَيِّنِي بِالْحِلْمِ، وَأَكْرِمْنِي بِالتَّقْوَى، وَجَمِّلْنِي بِالْعَافِيَةِ.

God! Enrich me with knowledge, adorn me with forbearance, endear me with piety and beautify me with health.

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِطَاعِ عُمْرِي.

God! expand Your sustenance for me in old age and last days of my life.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي.

God! forgive my sins, expand my house and bestow your blessing on my sustenance.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي.

God! forgive my sins, grant me expansion in my house and give me abundance in sustenance.

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَاسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطِيئِي وَعَمْدِي وَهَزْلِي وَجَدِّي، وَكُلَّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ.

God! forgive my sins, ignorance, prodigality and what you know of me better than I do. O God! Forgive my intentional and non- intentional slips, my serious and non- serious acts (and sayings) and all my faults. O God! Forgive my past and future sins and my overt and covert ones.

اللَّهُمَّ عَافِنِي فِي بَدَنِي. اللَّهُمَّ عَافِنِي فِي سَمْعِي. اللَّهُمَّ عَافِنِي فِي بَصَرِي. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ.

God! Grant me health of body, ears and eyes. O God! I take refuge in You from poverty and blasphemy and from the chastisement in grave. There is no god but You.

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَاطَاتَيْنِ؛ تَشْفِيَانِ الْقَلْبَ بِذُرُوفِ الدُّمُوعِ مِنْ خَشْيَتِكَ؛ قَبْلَ أَنْ تَكُونَ الدُّمُوعُ دَمًا وَالْأَضْرَاسُ جَمْرًا.

God! Grant me two tearful eyes to cure my heart through tears shed out of your fear, before tears turn into blood and teeth into fire.

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ.

God! grant us a good ending in all affairs, and save us from humiliation here and chastisement in the Hereafter.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى.

God! I beseech you to grant me guidance, virtue, chastity and needlessness.

اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيْمَانٍ؛ وَإِيْمَانًا فِي حُسْنِ خُلُقٍ؛ وَنَجَاحًا يَتَّبَعُهُ فَلَاحٌ.

God! I beseech You to grant me health coupled with faith, faith coupled with good- temperedness and safety accompanied by prosperity.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ.

God! I beseech You to grant me the good which I know and which I know not, and I take refuge in You from the evil which I know and I know not.

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي؛ وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ؛ وَأَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ؛ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى.

God! I swear you by Your unseen knowledge and Your power in creation to keep me alive as long as You see life to my good and make me die as long as You see death to my good. O God! I beseech You to grant me the fear of You in public and privacy, to bestow on me sincere expression in pleasure and displeasure (anger), and to confer on me moderation in richness and poverty.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ؛ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ.

God! I take refuge in You from a bad neighbor in my permanent abode, for the neighbor of desert will soon change place.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ خَلِيلٍ مَآكِرٍ؛ عَيْنَاهُ تَرِيَانِي وَقَلْبُهُ يَرْعَانِي؛ إِنْ رَأَى حَسَنَةً دَفَنَهَا؛ وَإِنْ رَأَى سَيِّئَةً أَذَاعَهَا.

God! I take refuge in You from a deceitful friend, whose eyes watch me out and whose heart is on the track of me, seeing good, he will hide it and discovering evil, he will spread it out.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ.

God! I take refuge in You from bad morals, evil deeds, sinful desires and dangerous diseases.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَغَلَبَةِ الْعَدُوِّ وَشِمَاتَةِ الْأَعْدَاءِ.

God! I take refuge in You from excessive debts, the victory of enemies and the taunting of adversaries.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ؛ وَمِنْ لَيْلَةِ السُّوءِ؛ وَمِنْ سَاعَةِ السُّوءِ وَمِنْ

صَاحِبِ السُّوءِ؛ وَمِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ.

God! I take refuge in You from ill-omened days, nights and hours, from bad friends, and from undesirable neighbors in the permanent abode.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ.

God! I take refuge in You from indolence, senility, transgression, debt, the blight and chastisement of Hell, the blight of indigence and that of affluence.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ، وَاَعُوْذُ بِكَ مِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ.

God! I take refuge in You from poverty, indigence and abjectness, and from being oppressed or being an oppressor.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفَجْأَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ.

God! I take refuge in You from the decline of Your blessings, the reversal of health, Your sudden wrath, and all the things which give rise to Your dissatisfaction.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ؛ وَعَمَلٍ لَا يُرْفَعُ؛ وَدُعَاءٍ لَا يُسْمَعُ.

God! I take refuge in You from the knowledge with no use, the action not accepted and the prayer not granted.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ فِتْنَةِ النِّسَاءِ؛ وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

God! I take refuge in You from the seditions of women and the chastisement in grave.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَقَلْبٍ لَا يَخْشَعُ؛ وَدُعَاءٍ لَا يُسْمَعُ؛ وَنَفْسٍ لَا تَشْبَعُ؛ أَعُوذُ بِكَ اللَّهُمَّ مِنْ شَرِّ هَؤُلَاءِ الْأَرْبَعِ.

God! I take refuge in You from useless knowledge, immodest heart, prayers ungranted and the unquenchable soul. O God! I take refuge in you from the evil of these four (things).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُذَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ.

God! I take refuge in You from vitiligo, insanity, leprosy and (all) bad diseases.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَالْقَسْوَةِ وَالْغَفْلَةِ وَالْعَيْنَةِ وَالذَّلَّةِ وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْفُسُوقِ وَالشَّقَاقِ وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبَكَمِ وَالْجُنُونِ وَالْجُذَامِ وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ.

God! I take refuge in You from weakness, laziness, fear, misery, old age, hard–heartedness, negligence and indigence, I take refuge in You from poverty, infidelity, debauchery, hypocrisy, conflict and dissimulation, and I take refuge in You from deafness, dumbness, madness, leprosy, vitiligo and (all) bad diseases.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

God! I take refuge in You from weakness, laziness, fear, misery and old age, I take refuge in You from chastisement in the grave and punishment in Hell, and I take refuge in You from trials in life and in death.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا

مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ
خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

God! improve my faith for it saves my affairs, improve my worldly life for in it my sustenance lies and improve my eternal life for towards it is my return. O God! conjoin my life with increase of the good, and my death with relief from all evils.

اَللّٰهُمَّ لَا تَكِلْنِيْ اِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ؛ وَلَا تَنْزِعْ مِنِّيْ صَالِحَ مَا اَعْطَيْتَنِيْ.

God! Leave me not on my own for a twinkling of an eye, and deprive me not of the best of Your gifts.

اَللّٰهُمَّ بَارِكْ لَأُمَّتِيْ فِي بُكُورِهَا.

God! Make early rising blessed for my nation.

اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا، وَاَلْفَ بَيْنَ قُلُوْبِنَا، وَاَهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ
الظُّلُمَاتِ اِلَى النُّوْرِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. اَللّٰهُمَّ بَارِكْ لَنَا فِي
اَسْمَاعِنَا وَاَبْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ
الرَّحِيْمُ.

God! make it up among us, unite our hearts, lead us to peace (of mind), guide us from darkness to wards light and save us from overt and covert indecencies. O God! bless our ears, eyes, hearts, wives and children and accept our repentance, for you are assuredly the Merciful one who accepts repentance.

اَللّٰهُمَّ اَنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ، وَعَلِّمْنِيْ مَا يَنْفَعُنِيْ، وَزِدْنِيْ عِلْمًا.

God! Make me benefit from what You have taught me, teach me what is of benefit to me and increase my knowledge.

اللَّهُمَّ اجْعَلْنِي أَخْشَاكَ حَتَّى كَأَنِّي أَرَاكَ، وَأَسْعِدْنِي بِتَقْوَاكَ وَلَا تَشْقِنِي بِمَعْصِيَتِكَ،
وَحَرِّ لِي فِي قَضَائِكَ، وَبَارِكْ لِي فِي قَدْرِكَ، حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَا
تَأْخِيرَ مَا عَجَّلْتَ، وَاجْعَلْ غِنَايَ فِي نَفْسِي.

God! make me fear You (in such a way) as if you were in my view. O God! grant me felicity through piety and spare me adversity due to disobeying Thee. O God! determine for me your (good) destiny and bless me with your decree, so that I would not like to ask you for a change in what you have put first or last. O God! enrich my soul.

اللَّهُمَّ أَحْيِنِي مِسْكِينًا؛ وَتَوَفَّنِي مِسْكِينًا؛ وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ؛ وَإِنَّ أَشْقَى
الْأَشْقِيَاءِ مَنْ اجْتَمَعَ عَلَيْهِ فَقْرُ الدُّنْيَا وَعَذَابُ الْآخِرَةِ.

God! make me live a poor life, die a poor man and associate with the poor in the Hereafter. The most wretched of all the wretched is the one who conjoins worldly poverty with otherworldly punishment.

اللَّهُمَّ اجْعَلْنِي شَكُورًا، وَاجْعَلْنِي صَبُورًا، وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا، وَفِي أَعْيُنِ
النَّاسِ كَبِيرًا.

God! make me thankful, patient, insignificant in my own sight and great in people's.

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا، وَإِذَا أَسَاؤُوا اسْتَغْفَرُوا.

God! place me among those who feel happy when doing good and seek forgiveness when doing wrong.

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ؛ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا
بِهِ جَنَّتَكَ وَمِنْ الْيَقِينِ مَا يُهَوِّنُ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا؛ وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا
وَقُوتِنَا مَا أَحْيَيْتَنَا؛ وَاجْعَلْهُ الْوَارِثَ مِنَّا؛ وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا؛ وَانصُرْنَا
عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ
عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

God! Provide us with such a fear (of You) that saves us from disobedience to You, such an obedience (of You) that entitles us to Paradise, and such a certainty that renders worldly disasters easy for us. (O God!) make us avail ourselves from our ears, eyes and power as long as You keep us alive and to the last moment of our life, avenge those who oppressed us, give us victory over our enemies, let not our calamities be those of our faith and our greatest sorrows be for worldly affairs, let not our knowledge end in materiality and the merciless our rulers be.

اَللّٰهُمَّ احْفَظْنِيْ بِالْاِسْلَامِ قَائِماً، وَاحْفَظْنِيْ بِالْاِسْلَامِ قَاعِداً، وَاحْفَظْنِيْ بِالْاِسْلَامِ رَاقِداً، وَلَا تُشْمِتْ بِيْ عَدُوّاً وَلَا حَاسِداً، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَاَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ.

God! save me through Islam in sleeping, sitting and standing (positions), and save me from the blames of the jealous and envious fellows. O God! I ask you to give me of all the good the treasures of which you keep and I take refuge in you of all the evils the treasures of which you hold.

اَللّٰهُمَّ اَنْتَ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، اِنْ اَحْيَيْتَهَا فَاحْفَظْهَا؛ وَاِنْ اَمَتَّهَا فَاغْفِرْ لَهَا. اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَافِيَةَ.

God! You created my soul and You make it die– its life and death are Yours. If You keep it alive, save it and if You make it die, forgive it. O God! I beseech You to grant me health and safety.

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

God, Our Lord! Bestow upon us good here and good in the Hereafter, and save us from the torment of Fire.

يَا مَعْشَرَ التُّجَّارِ اِنَّ اللّٰهَ بِاعْتِكُمْ يَوْمَ الْقِيَامَةِ فُجَّاراً، اِلَّا مَنْ صَدَقَ وَاَدَّى الْاٰمَانَةَ

Merchants! God will resurrect you among evil– doers in the Day of Judgment unless you tell the truth and are good trustees.

أَيُّهَا الْأُمَّةُ؛ إِنِّي لَا أَخَافُ عَلَيْكُمْ فِيمَا لَا تَعْلَمُونَ وَلَكِنْ أَنْظُرُوا كَيْفَ تَعْمَلُونَ فِيمَا تَعْلَمُونَ.

My people! I am worried about you as to what you know not, but be careful about practicing what you know.

أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ عَلَيْكُمْ بِالْقَصْدِ، فَإِنَّ اللَّهَ تَعَالَى لَا يَمَلُّ حَتَّى تَمَلُّوا.

People! Be moderate, be moderate; for verily, the Exalted God will not be fed up unless you are fed up.

أَيُّهَا النَّاسُ لَا تُعْلِقُوا عَلَيَّ بِوَاحِدَةٍ، مَا أَحَلَّتْ إِلَّا مَا أَحَلَّ اللَّهُ تَعَالَى وَمَا حَرَّمَ مَا حَرَّمَ اللَّهُ.

People! Do not attribute anything to me. I declared nothing as lawful or unlawful save what the Exalted God had ordered me.

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ؛ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا؛ وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ.

People! Fear God and be moderate in seeking your sustenance, for no one dies before receiving his sustenance in full, though late. So, fear God and be moderate in seeking your sustenance.

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ؛ فَوَاللَّهِ لَا يَظْلِمُ مُؤْمِنٌ مُؤْمِنًا إِلَّا إِنْتَقَمَ اللَّهُ تَعَالَى مِنْهُ يَوْمَ الْقِيَامَةِ.

People! Fear the Exalted God, for by Him I swear that He will avenge, in the Day of Judgement, any believer who oppresses another believer.

أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ؛ وَأَنَا

تَارِكُ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ؛ مَنْ اسْتَمْسَكَ بِهِ وَاتَّخَذَ بِهِ
كَانَ عَلَى الْهُدَى؛ وَمَنْ أَخْطَأَهُ ضَلَّ؛ فَخُذُوا بِكِتَابِ اللَّهِ تَعَالَى؛ وَاسْتَمْسِكُوا بِهِ
وَأَهْلُ بَيْتِي؛ أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي؛ أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

People! Verily, I am a human being who will meet the messenger of my Lord in near future and follow his call (i.e. die). I leave with you two grand things: the Book of God and my Household. The former abounds in light and guidance. Whoever grasps at it and discerns it, will be guided aright and whoever falls short in that, will go astray. So, grasp at the Exalted God's Book and (try to) discern it. As to the latter, I remind you of God! I remind you of God!

أَيُّهَا النَّاسُ مَا جَاءَكُمْ عَنِّي يُوَافِقُ كِتَابَ اللَّهِ، فَأَنَا قُلْتُهُ؛ وَمَا جَاءَكُمْ يُخَالِفُ كِتَابَ
اللَّهِ فَلَمْ أَقُلْهُ.

People! What is narrated to you on my authority is mine if it accords with the Quran, and what is narrated to you on my authority is not mine if it is in discord with it.

أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ، كُلُّكُمْ لِآدَمَ وَآدَمُ مِنْ تُرَابٍ، إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ إِلَّا بِالتَّقْوَى.

People! Your Lord is one and your father is one. You are all sons of Adam, and Adam was created from soil. The most pious among you is verily the most worthy of honor to God. No Arab is superior to a Persian, save for virtue.

لَوْ تَعْلَمُونَ مَا ادْخَرَ لَكُمْ مَا حَزَنْتُمْ عَلَى مَا زُوِيَ عَنْكُمْ.

Poor people! If you knew about the saved things for you, you would not feel sad for what you lack now.

لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللَّهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً.

Poor people! If you knew what you have with God, you would like to fall into more poverty and need.

الدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ.

Servants of God! I advise you to prayers, for praying efficaciously affects what has already happened and what has not.

ابْنَ آدَمَ؛ أَطِعْ رَبَّكَ تُسَمَّى عَاقِلًا؛ وَلَا تَعْصِهِ فُتَسَمَّى جَاهِلًا.

Son of Adam! Be obedient to your Lord to be considered wise, and refrain from disobedience to Him, not to be regarded unwise.

ابْنَ آدَمَ؛ إِذَا أَصْبَحْتَ مُعَافًى فِي جَسَدِكَ آمِنًا فِي سِرِّكَ؛ عِنْدَكَ قُوَّةٌ يَوْمِكَ؛
فَعَلَى الدُّنْيَا الْعَفَاءُ.

Son of Adam! When you have health of body and peace of mind and your sustenance you easily find, what use of the (material) world to mind!

ابْنَ آدَمَ؛ عِنْدَكَ مَا يَكْفِيكَ وَتَطْلُبُ مَا يُطْغِيكَ، ابْنَ آدَمَ؛ لَا بِقَلِيلٍ تَقْنَعُ؛ وَلَا بِكَثِيرٍ
تَشْبَعُ.

Son of Adam! You have at your disposal what suffices your needs, (but) continuously you seek what to rebellion in you leads! O son of Adam! You're not convinced with less, nor are you satiated with more!

رَمِيًّا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًّا.

Sons of Ishmael! Practice shooting, for your father was an archer.

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

Obedience to a creature is not allowed, if it's disobedience to the Creator.

طَاعَةُ اللَّهِ طَاعَةُ الْوَالِدِ، وَمَعْصِيَةُ اللَّهِ مَعْصِيَةُ الْوَالِدِ

Obedience to fathers is obedience to God, and disobedience to them is disobedience to Him.

سَاوُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضِّلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ.

Observe equality in gifting your children. Were I to give priority (on this respect), I would prefer women (i.e. daughters).

إِحْفَظِ اللَّهَ تَجِدُهُ أَمَامَكَ.

Observe God's (orders and prohibitions) to see Him ahead of you (as a guide).

أَرْقَاءَكُمْ أَرْقَاءَكُمْ؛ فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ؛ وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ؛ وَإِنْ جَاؤَا بِذَنْبٍ لَا تُرِيدُونَ أَنْ تَغْفِرُوهُ؛ فَبِيعُوا عِبَادَ اللَّهِ وَلَا تُعَذِّبُوهُمْ.

Observe the rights of your slaves and share them in your own food and clothing. Should they commit sins you do not wish to forgive, sell them to (other) servants of God and stop torturing them thereof.

صِلَةُ الْقَرَابَةِ مَثْرَاءٌ فِي الْمَالِ مَحَبَّةٌ فِي الْأَهْلِ مَنْسَاءٌ فِي الْأَجْلِ.

Observing the bonds of kinship leads to abundant wealth, affection among families and the postponement of death.

صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ وَتَدْفَعُ مِيتَةَ السُّوءِ.

Observing the bonds of kinship prolongs one's life and expels bad deaths.

صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ، وَصَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

Observing the bonds of kinship prolongs one's life, and hidden charity cools down God's wrath.

صِلَةُ الرَّحِمِ وَحُسْنُ الْخُلُقِ وَحُسْنُ الْجَوَارِ يَعْمُرَانِ الدِّيَارَ؛ وَيَزِدْنَ فِي الْأَعْمَارِ.

Observing the bonds of kinship, good-temperedness, and good neighborliness make lands flourish and prolong people's lives.

أَفْقَرُ النَّاسِ الطَّامِعُ.

Of all people, the poorest (indeed), are holders of greed.

تَهَادَوْا تَزْدَادُوا حُبًّا؛ وَهَاجِرُوا تُورِثُوا أَبْنَاءَكُمْ مَجْدًا؛ وَأَقِيلُوا الْكِرَامَ عَثَرَاتِهِمْ.

Offer gifts to each other to enhance your friendship, migrate to leave glory for your heir and connive at the faults of your great ones.

تَهَادَوْا تَحَابُّوا؛ فَإِنَّ الْهَدِيَّةَ تُضَعِّفُ الْحُبَّ؛ وَتُذْهِبُ بِغَوَائِلِ الصَّدْرِ.

Offer gifts to each other to strengthen your friendship, for gifts enhance love and make spite and hatred perish.

تَهَادَوْا؛ فَإِنَّ الْهَدِيَّةَ تُضَعِّفُ الْحُبَّ؛ وَتُذْهِبُ بِغَوَائِلِ الصَّدْرِ.

Offer gifts to each other, for it doubles your friendship and makes pique perish.

تَهَادَوْا؛ فَإِنَّ الْهَدِيَّةَ تُذْهِبُ بِالسَّخِيمَةِ؛ وَلَوْ دُعِيتُ إِلَى كُرَاعٍ لَأَجَبْتُ؛ وَلَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ.

Offer gifts to each other, for it makes pique perish. Should I be invited to a party where lamb trotters are

served, I will haste to it, and should that be gifted to me, I will accept it.

تَهَادَوْا؛ إِنَّ الْهَدِيَّةَ تُذْهِبُ وَخَزَ الصَّدْرُ؛ وَلَا تَحْقِرَنَّ جَارَةً لِجَارَتِهَا؛ وَلَوْ شِقَّ فَرَسِنِ
شَاةٍ.

Offer gifts to each other, for it makes pique perish; and do not consider a gift insignificant, even if it is a goat's trotters in half.

مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.

Old age spent for the cause of Islam, will bring man a (heavenly) light in the Day of Judgment.

لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ: فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا.

One difficulty will not prevail over two reliefs, for "Verily, with every difficulty there are two reliefs," and "Verily, with every difficulty there are two reliefs.

سَبَقَ دِرْهَمٌ مِائَةَ أَلْفِ دِرْهَمٍ، رَجُلٌ لَهُ دِرْهَمَانِ أَخَذَ أَحَدَهُمَا فَتَصَدَّقَ بِهِ، وَرَجُلٌ لَهُ
مَالٌ كَثِيرٌ فَأَخَذَ مِنْ عَرْضِهِ مِائَةَ أَلْفٍ فَتَصَدَّقَ بِهَا.

One Dirham will be more valuable than one hundred thousand Dirhams when we compare two men, one of whom having only two Dirhams but giving one in charity, and the other having great wealth but giving one hundred thousand Dirhams of it in charity.

عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ.

One hour of (doing) justice is superior to one year of worshipping (God).

سَاعَةٌ مِنْ عَالِمٍ مُتَكَيٍّ عَلَى فِرَاشِهِ يَنْظُرُ فِي عِلْمِهِ خَيْرٌ مِنْ عِبَادَةِ الْعَابِدِ سَبْعِينَ

عَامًا.

One hour of a learned man, who rests in his bed, meditating about his knowledge is worthier than seventy years of praying by the pious.

حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا.

One night of being on the look-out in the way of God, the Great and Powerful, is better than one thousand nights of praying and one thousand days of keeping fast.

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ.

One who fights his own self in obedience to God is a (true) struggler in the way of Him.

الْمُقِيمُ عَلَى الزِّنَا كَعَابِدٍ وَثْنٍ.

One who insists on adultery is like unto an idolater.

شَاهِدُ الزُّورِ لَا تَزُولُ قَدَمَاهُ حَتَّى يُوجِبَ اللَّهُ لَهُ النَّارَ.

One who testifies to falsehood won't step in the road before God makes Hell his unavoidable abode.

لَنْ تَزُولَ قَدَمُ شَاهِدِ الزُّورِ حَتَّى يُوجِبَ اللَّهُ لَهُ النَّارَ.

One who testifies to falsehood won't step in the road before God makes Hell his unavoidable abode.

لَا يَسْتَكْمِلُ الْعَبْدُ الْإِيمَانَ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ؛
وَالْإِنْصَافُ مِنْ نَفْسِهِ؛ وَبَذْلُ السَّلَامِ.

One's faith will not get perfected save by three characteristics: giving alms in poverty; doing justice even if it's against one's own self, and greeting (people) a lot.

الأكْبَرُ مِنَ الْإِخْوَةِ بِمَنْزِلَةِ الْأَبِ.

One's older brother is like unto his (her) father.

الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

Oppression is (the source of) darkness in the Day of Judgement.

آفَةُ الشَّجَاعَةِ الْبَغْيُ؛ وَآفَةُ الْحَسَبِ الْإِفْتِخَارُ؛ وَآفَةُ السَّمَاةِ الْمَنُ؛ وَآفَةُ الْجَمَالِ الْخِيَلُ؛ وَآفَةُ الْحَدِيثِ الْكَذِبُ؛ وَآفَةُ الْعِلْمِ النِّسْيَانُ؛ وَآفَةُ الْحِلْمِ السَّفَهُ؛ وَآفَةُ الْجُودِ السَّرَفُ؛ وَآفَةُ الدِّينِ الْهَوَى.

Oppression ruins (the value of) bravery; self– pride ruins familial dignity; conferring favors spoils (the worth of) generosity; selfishness ruins (the value of) beauty; telling lie breaks (the validity of) speech; forgetfulness ruins knowledge; ignorance ruins fortitude; extravagance ruins generosity, and carnal desires ruin (one's) faith.

ضِحْكُ رَبِّنَا مِنْ قُنُوطِ عِبَادِهِ.

Our Lord laughs (amazingly) at His creatures' hopelessness.

الْبُكَاءُ مِنَ الرَّحْمَةِ وَالصُّرَاخُ مِنَ الشَّيْطَانِ.

Out of mercy is shedding tears and out of Satan, shouting.

الْجَنَّةُ لِكُلِّ تَائِبٍ وَالرَّحْمَةُ لِكُلِّ وَاقِفٍ.

Paradise belongs to the penitent, and (Divine) Mercy to men of endowment.

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ.

Paradise beneath mothers' steps lies.

الْجَنَّةُ بِنَاوُهَا لَبَنَةٌ مِنْ فِضَّةٍ وَلَبَنَةٌ مِنْ ذَهَبٍ، وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ، وَحَصْبَاوُهَا
اللُّؤْلُؤُ وَالْيَاقُوتُ، وَتُرْبَتُهَا الزَّعْفَرَانُ، مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ، وَيَخْلُدُ لَا يَمُوتُ، لَا
تَبْلَى ثِيَابُهُمْ، وَلَا يَفْنَى شَبَابُهُمْ.

Paradise buildings are made of gold and silver bricks, its clay is musk, its sand, pearl and ruby and its soil, saffron. Whoever arrives at it will enjoy its blessings forever, will be free from calamities, will live to eternity, never experiencing death, and will have unending youth and constantly– new dresses.

الْجَنَّةُ مِائَةٌ دَرَجَةٍ؛ وَلَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ وَسِعَتْهُمْ.

Paradise has a hundred levels, and each level is vast enough for the population of the whole universe.

الْجَنَّةُ مِائَةٌ دَرَجَةٍ؛ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ.

Paradise has a hundred levels, and it takes five hundred years to cover the distance between each two levels.

الْجَنَّةُ مِائَةٌ دَرَجَةٍ؛ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

Paradise has a hundred levels, and the distance between each two levels is that of heavens from the earth.

الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ.

Paradise is in pledge of swords.

الْجَنَّةُ دَارُ الْأَسْخِيَاءِ.

Paradise is the city of the holders of generosity.

مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ.

Paradise will be the reward of the one with three daughters, who trains them in good manners, gives them in marriage and is kind to them.

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

Passionate love of the world is the source of all evils.

الصَّبْرُ وَالْإِحْسَابُ أَفْضَلُ مِنْ عِتْقِ الرِّقَابِ؛ وَيَدْخِلُ اللَّهُ صَاحِبَهُنَّ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

Patience and prudence are superior to setting slaves free, and the holders of them will be allowed to Paradise without being called to account.

مَا كَانَ الرِّفْقُ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَمَا كَانَ الْخُرْقُ فِي شَيْءٍ قَطُّ إِلَّا شَانَهُ.

Patience beautifies its host, and violence degrades it.

التَّائِي مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ.

Patience belongs to God, and haste to Satan.

الْأَنَاءُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ.

Patience belongs to Heaven, and haste to Satan.

الصَّبْرُ نِصْفُ الْإِيمَانِ؛ وَالْيَقِينُ الْإِيمَانُ كُلُّهُ.

Patience is half of faith, and certainty is faith in its entirety.

الصَّبْرُ رِضًا.

Patience is the cause of contentment.

الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ.

Patience to faith is like unto brain to body.

زُرِ الْقُبُورَ تَذَكُّرُ بِهَا الْآخِرَةِ، وَاغْسِلِ الْمَوْتَى فَإِنَّ مُعَالَجَةَ جَسَدٍ خَاوٍ مَوْعِظَةً بَلِيغَةً،
وَصَلِّ عَلَى الْجَنَائِزِ لَعَلَّ ذَلِكَ يَحْزُنُكَ، فَإِنَّ الْحَزْنَ فِي ظِلِّ اللَّهِ يَوْمَ الْقِيَامَةِ،
يَتَعَرَّضُ لِكُلِّ خَيْرٍ.

Pay a visit to cemeteries to recall Hereafter, wash the dead (ritually), for moving a motionless body to the sides is a manifest piece of admonition, and say prayer for the dead, for it may make you sad, and a sad man will in Day of Judgement enjoy God's shade (protection) as well as all sorts of good.

عُودُوا الْمَرْضَى، وَمَرُّهُمْ فَلْيَدْعُوا لَكُمْ، فَإِنَّ دَعْوَةَ الْمَرِيضِ مُسْتَجَابَةٌ؛ وَذَنْبُهُ
مَغْفُورٌ.

Pay a visit to patients and ask them to pray for you, since their praying will be granted and their sins forgiven (by God)

عُودُوا الْمَرِيضَ، وَاتَّبِعُوا الْجَنَائِزَ؛ تُذَكِّرْكُمْ الْآخِرَةَ.

Pay a visit to patients and take part in funeral processions to be reminded of eternal life.

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرْكُمْ الْآخِرَةَ.

Pay a visit to the graves (of all), Hereafter to recall.

عُدْ مَنْ لَا يَعُودُكَ وَاهْدِ لِمَنْ لَا يَهْدِي لَكَ.

Pay a visit to those who do not visit you, and gift something to those who do not gift you anything.

حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ فَيَخُونُهُ فِيهِمْ إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ، فَقِيلَ لَهُ: قَدْ خَانَكَ فِي أَهْلِكَ؛ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ؛ فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟

Paying respect to women whose husbands struggle in the way of God (in the battlefield) by men who stay back at home, is like unto honoring their own mothers, and anyone of the latter who takes upon himself the guardianship of a struggler's family but betrays them in any way, will be made to stand on his feet in the Day of Judgement, with the struggler being made aware of his treachery and asked to make his own whatever he likes of the treacherer's good deeds. What do you think?!

السَّكِينَةُ مَغْنَمٌ وَتَرْكُهَا مَغْرَمٌ.

Peace of mind is gain and missing it is loss.

النَّاسُ وُلْدُ آدَمَ، وَآدَمُ مِنْ تُرَابٍ.

People are Adam's sons (anyway), and Adam was made of clay.

النَّاسُ كُلُّهُمْ عِيَالُ اللَّهِ؛ فَأَحَبُّهُمْ إِلَيْهِ أَنْفَعُهُمْ لِعِيَالِهِ.

People are all dependents of God, and the most favorite of them to God is the most beneficial to His dependents.

النَّاسُ كَالْإِبِلِ تَرَى الْمَائَةَ لَا تَرَى فِيهِ رَاحِلَةً.

People are like unto camels– a hundred of them you see, but not even one among them for a load to carry.

النَّاسُ كَأَسْنَانِ الْمُشْطِ.

People are like unto the teeth of a comb.

النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ.

People are mines, mines of gold and silver.

النَّاسُ مَعَادِنُ وَالْعِرْقُ دَسَّاسٌ؛ وَأَدَبُ السُّوءِ كَعِرْقِ السُّوءِ.

People are mines, with their race (origins) affecting them, and bad training is like unto bad race.

النَّاسُ رَجُلَانِ عَالِمٌ وَمُتَعَلِّمٌ، وَلَا خَيْرَ فِيمَا سِوَاهُمَا.

People are two groups: teachers and learners, and there is no good in other than these two.

النَّاسُ يَعْمَلُونَ الْخَيْرَاتِ وَإِنَّمَا يُعْطَوْنَ أَجُورَهُمْ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ عُقُولِهِمْ.

People do good deeds, but their reward in the Day of Judgment will be to the extent of their wisdom.

مَا يُكِبُّ النَّاسَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

People perish through the offshoots of their tongues.

النَّاسُ أَشْبَهُ بِزَمَانِهِمْ.

People resemble their own time the most.

لَنْ يَفْلَحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ.

People who entrust the administration of their affairs to a woman will never be saved (prosperous).

يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّاتِهِمْ

People will be resurrected with respect to their intentions in the Day of Judgment.

يَأْتِي عَلَى النَّاسِ زَمَانٌ الْمُؤْمِنُ فِيهِ أَذَلُّ مِنْ شَاتِهِ.

People will face a time when a believer will be meaner than his sheep.

يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ.

People will face a time when holding fast to one's faith will be as hard as holding burning fire in one's hands.

لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذَرُوا مِنْ أَنْفُسِهِمْ.

People will not perish till they are forgiven.

لَا يَهْلِكُ النَّاسُ حَتَّى يُعْذَرُوا مِنْ أَنْفُسِهِمْ.

People will not perish unless they are given a final warning.

الصَّرْعَةُ كُلُّ الصَّرْعَةِ الَّذِي يَغْضَبُ فَيَشْتَدُّ غَضَبُهُ، وَيَحْمَرُّ وَجْهُهُ وَيَقْشَعِرُّ شَعْرُهُ
فَيَصْرَعُ غَضَبَهُ.

Perfect bravery is to get extremely furious, with reddened face and trembling hair, but still managing to quench one's fury.

تَمَامُ الْبِرِّ أَنْ تَعْمَلَ فِي السِّرِّ عَمَلَ الْعَلَانِيَةِ.

Perfect kindness lies in doing in privacy what you do among the public.

خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا.

Perform acts of worship to the extent of your ability, for weariness in you will annoy God.

الْوَرَعُ سَيِّدُ الْعَمَلِ.

Piety stands at the peak of all deeds.

كَفَى بِالْمَرْءِ عِلْمًا أَنْ يَخْشَى اللَّهَ. وَكَفَى بِالْمَرْءِ جَهْلًا أَنْ يُعْجَبَ بِنَفْسِهِ.

Piety suffices (to show) man's sagacity and self-conceit, (to show) his ignorance.

الْحَجُّ جِهَادٌ كُلِّ ضَعِيفٍ؛ وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

Pilgrimage to Mecca is Jihad (struggling in the way of God) for the weak, and a woman's Jihad is to take care of her husband well.

رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسُخْطُ الرَّبِّ فِي سُخْطِ الْوَالِدِ.

Pleasing and displeasing God rest on pleasing and displeasing one's own father.

رِضَا الرَّبِّ فِي رِضَا الْوَالِدَيْنِ وَسُخْطُهُ فِي سُخْطِهِمَا.

Pleasing and displeasing God rest on pleasing and displeasing one's own parents.

الشِّعْرُ بِمَنْزِلَةِ الْكَلَامِ؛ فَحَسَنُهُ حَسَنُ الْكَلَامِ؛ وَقَبِيحُهُ قَبِيحُ الْكَلَامِ.

Poetry is a piece of discourse – it can be either a good or a bad one.

الشِّرْكُ أَخْفَى فِي أُمَّتِي مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَا فِي اللَّيْلَةِ الظُّلُمَاءِ، وَأَدْنَاهُ أَنْ تُحِبَّ عَلَى شَيْءٍ مِنَ الْجَوْرِ، أَوْ تُبْغِضَ عَلَى شَيْءٍ مِنَ الْعَدْلِ، وَهَلِ الدِّينُ إِلَّا الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ؟ قَالَ اللَّهُ تَعَالَى: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ.

Polytheism among my people is more concealed than an ant's movement on Mount Safa at dark night, and the closest thing to it is to like a bit of injustice and dislike a bit of justice, for isn't religion but liking and disliking for God's sake? The Exalted God says: "Say, if you love God, obey me, and so He will love

you".

تُحَفُّهُ الْمُؤْمِنُ فِي الدُّنْيَا الْفَقْرُ.

Poverty is a believer's gift in this world.

الْفَقْرُ أَمَانَةٌ فَمَنْ كَتَمَهُ كَانَ عِبَادَةً.

Poverty is a trust and an act of worship, if not revealed.

الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَزِينٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

Poverty is humiliation to people, but beauty to God in the Day of Judgement.

تَحَرَّوْا الصِّدْقَ؛ وَإِنْ رَأَيْتُمْ أَنَّ فِيهِ الْهَلَكَةَ؛ فَإِنَّ فِيهِ النَّجَاةَ وَاجْتَنِبُوا الْكِذْبَ؛ وَإِنْ رَأَيْتُمْ أَنَّ فِيهِ النَّجَاةَ؛ فَإِنَّ فِيهِ الْهَلَكَةَ.

Practice by truth though you see in it your destruction, for in reality it brings you prosperity, and refrain from falsehood though you see in it your prosperity, for it surely results in your destruction.

أَدِّ مَا افْتَرَضَ اللَّهُ تَعَالَى عَلَيْكَ تَكُنْ مِنْ أَعْبَدِ النَّاسِ؛ وَاجْتَنِبْ مَا حَرَّمَ اللَّهُ عَلَيْكَ تَكُنْ مِنْ أَوْرَعِ النَّاسِ؛ وَارْضَ بِمَا قَسَمَهُ اللَّهُ لَكَ تَكُنْ مِنْ أَغْنَى النَّاسِ.

Practice divine precepts, refrain from the unlawful and be content with your divine lot in order to be respectively the most worshipping, the most abstinent and the most needless servant of God.

عَلَيْكُمْ بِالرَّمْيِ فَإِنَّهُ مِنْ خَيْرِ سَعْيِكُمْ.

Practice shooting, for it's among your best endeavors.

صَلُّوا عَلَى أَطْفَالِكُمْ فَإِنَّهُمْ مِنْ أَفْرَاطِكُمْ.

Praise your (dead) children, for they are your pioneers.

لَا يَصْلُحُ الْمَلِكُ إِلَّا لِلْوَالِدَيْنِ وَالْإِمَامِ الْعَادِلِ، لَا تَصْلُحُ الصَّنِيعَةُ إِلَّا عِنْدَ ذِي حَسَبٍ
أَوْ دِينٍ.

Praising (people) other than one's own parents and just leaders is not allowed, and kindness to people other than religious and noble men is not permissible.

أَكْثَرُ مِنَ الدُّعَاءِ؛ فَإِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ.

Pray to (your) Lord a lot, for it stops the occurrence of your destined lot.

الصَّلَاةُ تُسَوِّدُ وَجْهَ الشَّيْطَانِ، وَالصَّدَقَةُ تَكْسِرُ ظَهْرَهُ، وَالتَّحَابُّ فِي اللَّهِ يَقْطَعُ
دَابِرَهُ؛ فَإِذَا بَدَأْتَ فَعَلْتُمْ ذَلِكَ تَبَاعَدَ مِنْكُمْ كَمَطَلَعِ الشَّمْسِ مِنْ مَغْرِبِهَا.

Prayer blackens Satan's face, charity breaks his back and loving for God's sake demolishes him. If you act upon the last one, he will keep aloof from you as far as East from West.

صَلَاةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ.

Prayer in a sitting position is half a prayer in a standing position.

الصَّلَاةُ عَمُودُ الدِّينِ.

Prayer is a believer's light.

الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ، وَالْوُضُوءُ مِفْتَاحُ الصَّلَاةِ، وَالصَّلَاةُ مِفْتَاحُ الْجَنَّةِ.

Prayer is a key to (God's) mercy, ablution is a key to prayer, and prayer is a key to Paradise.

الصَّلَاةُ مِيزَانٌ؛ فَمَنْ أَوْفَى اسْتَوْفَى.

Prayer is like unto a scale, whoever sets it properly, will earn perfect reward.

الدُّعَاءُ جُنْدٌ مِنْ أَجْنَادِ اللَّهِ مُجَنَّدٌ يَرُدُّ الْقَضَاءَ بَعْدَ أَنْ يُبْرَمَ.

Prayer is one among God's armies, and thus when granted wards off indispensable events.

الصَّلَاةُ قُرْبَانٌ كُلِّ تَقِيٍّ.

Prayer is proximity (to God) for all the pious.

أَوَّلُ مَا يُحَاسَبُ بِهِ الصَّلَاةُ.

Prayer is the first deed for which men will be called to account.

الصَّلَاةُ نُورُ الْمُؤْمِنِ.

Prayer is the pillar of religion.

مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ.

Prayer to religion is like head to body.

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ.

Prayers are believers' weapons.

مَنْ لَمْ تَنْهَهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ لَمْ يَزِدْ بِهَا مِنَ اللَّهِ إِلَّا بُعْدًا.

Prayers not preventing those who pray from indecency and evil will make them take more distance with God.

دُعَاءُ الْمَرْءِ الْمُسْلِمِ مُسْتَجَابٌ لِأَخِيهِ بظَهْرِ الْغَيْبِ عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ بِهِ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ. قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلِ ذَلِكَ.

Prayers of a Muslim for his absent brethren will be granted, for an angel accompanies him to say 'amen' whenever he prays thus, and it is the same for you too.

الدُّعَاءُ يَرُدُّ الْقَضَاءَ، وَإِنَّ الْبِرَّ يَزِيدُ فِي الرِّزْقِ، وَإِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ.

Prayers repel bad luck, benevolence adds to one's sustenance, and servants of God will be deprived of their daily bread, with sins should they be fed.

الدُّعَاءُ يَرُدُّ الْبَلَاءَ.

Prayers repel plagues.

دُعَاءُ الْأَخِ لِأَخِيهِ بظَهْرِ الْغَيْبِ لَا يُرَدُّ.

Praying for one's absent brethren will certainly be granted.

أَفْضَلُ الدُّعَاءِ دُعَاءُ الْمَرْءِ لِنَفْسِهِ.

Praying for oneself is the best (kind of) praying.

دُعَاءُ الْمُحْسِنِ إِلَيْهِ لِلْمُحْسِنِ لَا يَرُدُّ.

Praying for the benefactor by the receiver of benefaction will certainly be granted.

الدُّعَاءُ هُوَ الْعِبَادَةُ.

Praying is worshipping.

اسْتَعِدِّ لِلْمَوْتِ قَبْلَ نُزُولِ الْمَوْتِ.

Prepare yourself for death before it befalls you.

إِنَّ آدَمَ قَبْلَ أَنْ يُصِيبَ الذَّنْبَ كَانَ أَجْلُهُ بَيْنَ عَيْنَيْهِ وَأَمْلُهُ خَلْفَهُ؛ فَلَمَّا أَصَابَ الذَّنْبَ جَعَلَ اللَّهُ تَعَالَى أَمْلَهُ بَيْنَ عَيْنَيْهِ وَأَجْلَهُ خَلْفَهُ فَلَا يَزَالُ يُؤَمِّلُ حَتَّى يَمُوتَ.

وت.

Prior to committing the sin, Adam's death was in front of his eyes and his wishes were behind his head, but as soon as he committed the sin, the Exalted God reversed these two and, as a result, he always wished to die.

السَّعَادَةُ كُلُّ السَّعَادَةِ طُولُ الْعُمْرِ فِي طَاعَةِ اللَّهِ.

Prolonged life spent in obeying God is prosperity in its entirety.

الصَّدَقَةُ عَلَى وَجْهِهَا وَاصْطِنَاعُ الْمَعْرُوفِ وَبِرُّ الْوَالِدَيْنِ وَصِلَةُ الرَّحِمِ تُحَوِّلَ
الشَّقَاءَ سَعَادَةً، وَتَزِيدُ فِي الْعُمْرِ، وَتَقِي مَصَارِعَ السُّوءِ.

Proper charity, beneficence, kindness to parents, and keeping the bonds of kinship will turn misfortune to prosperity, prolong one's life, and ward off hard deaths.

زَهَبَتِ النَّبُوءَةُ فَلَا نُبُوءَةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ، الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ أَوْ تُرَى
لَهُ.

Prophethood ended, and so there will be no prophet after me, save the givers of good tidings, i.e. good visions one dreams for himself, or others dream for him.

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ؛ يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ؛ فَإِنْ
كَانَ فِي دِينِهِ صُلْبًا أَشَدَّ بَلَاءُوهُ؛ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى قَدَرِ دِينِهِ فَمَا
يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكُهُ يَمْشِي عَلَى الْأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ.

Prophets are tried harder than others, and next to them in this matter are the like of them (the righteous). Man is tried in proportion to (the strength of) his faith. If he has a strong faith, he will be tried harder, and vice versa. He is constantly subjected to tests and trials in order to be purified of his sins.

أَفْلَحَ مَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَعَ بِهِ.

Prosperous is the one who is guided through Islam, and who has sufficient means of life with which he is convinced.

عَلَيْكَ بِالسُّجُودِ؛ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً.

Prostrate yourself, for verily every prostration makes God wipe out one of your sins and elevate you one more degree.

الْجَالِبُ مَرْزُوقٌ؛ وَالْمُحْتَكِرُ مَلْعُونٌ.

Providers (of goods) receive their daily bread, and hoarders with damnation are fed.

التَّدْبِيرُ نِصْفُ الْعَيْشِ؛ وَالتَّوَدُّدُ نِصْفُ الْعَقْلِ؛ وَالْهَمُّ نِصْفُ الْهَرَمِ؛ وَقِلَّةُ الْعِيَالِ أَحَدُ الْيَسَارِينِ.

Prudence is half of sustenance, friendship is half of wisdom, sorrow is half of old age and small family is half of richness.

إِذَا ظَهَرَتِ الْفَاحِشَةُ كَانَتْ الرَّجْفَةُ؛ وَإِذَا جَارَ الْحُكَّامُ قَلَّ الْمَطَرُ؛ وَإِذَا غَدَرَ بِأَهْلِ الذِّمَّةِ ظَهَرَ الْعَدُوُّ.

Public obscenity, rulers' oppression and treachery to the people of the Book result respectively in earthquake, drought and the rise of enemy.

ادْرَوْا الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ؛ فَإِنَّ الْإِمَامَ لَأَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ.

Punish not Muslims, to the extent possible; for a mistake in forgiveness is (much) better than one in punishment for a leader.

عَاقِبُوا أَرْقَاءَكُمْ عَلَى قَدْرِ عُقُولِهِمْ.

Punish your servants to the extent of their intellect.

أَخْلَصْ دِينَكَ يَكْفِكَ الْقَلِيلُ مِنَ الْعَمَلِ.

Purify your faith, for a little bit of worship suffices you.

أَقِيمُوا حُدُودَ اللَّهِ تَعَالَى فِي الْبَعِيدِ وَالْقَرِيبِ؛ وَلَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ.

Put the Divine laws into effect concerning friends and foes alike, and pay no attention to the blames of beraters for that.

لَأَنْ يَلْبَسَ أَحَدُكُمْ ثَوْبًا مِنْ رِقَاعِ شَتَّى خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ مِنْ غَيْرِهِ مَا لَيْسَ عِنْدَهُ.

Putting on your patchy piece is better than picking up a new one belonging to others.

اقْرَؤُوا الْقُرْآنَ وَاعْمَلُوا بِهِ؛ وَلَا تَجْفُوا عَنْهُ؛ وَلَا تَغْلُوا فِيهِ؛ وَلَا تَأْكُلُوا بِهِ؛ وَلَا تَسْتَكْبِرُوا بِهِ.

Read the Quran and act upon it. Do not leave it, do not exaggerate about it, do not earn your living through it, and do not seek superiority (abundance) by means of it.

اقْرَؤُوا الْقُرْآنَ مَا اتَّفَقَتْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا.

Read the Quran as long as your hearts are in agreement with each other in respect to it, but as soon as disagreement arose among you, rise up.

اقْرَأِ الْقُرْآنَ مَا نَهَاكَ فَإِذَا لَمْ يَنْهَكَ فَلَسْتَ تَقْرُؤُهُ.

Read the Quran if it keeps you away from evil; if (you feel) it doesn't, you are not a true reader of it.

اقْرَؤُوا الْقُرْآنَ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْبًا وَعَى الْقُرْآنَ.

Read the Quran, for the Exalted God does not torture the heart which has perceived it.

الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.

Real patience is realized when one suffers a calamity for the first time.

مَنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِذُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ،
وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ؛ فَإِنْ لَمْ تَجِدُوهُ فَادْعُوا لَهُ حَتَّى تَعْلَمُوا أَنَّكُمْ قَدْ
كَافَأْتُمُوهُ.

Receive the one who takes refuge in you in the name of God, give something to the one who begs you in the name of God, accept the invitation of the one who invites you, and be kind to the one who is kind to you; if you cannot do so, pray for him instead as long as you make sure you have made up his kindness.

لَا يَحْتَكِرُ إِلَّا خَاطِيٌّ.

Receiving alms is not permissible for the wealthy, nor is it for the high- minded.

ابْتَغُوا الرَّفْعَةَ عِنْدَ اللَّهِ؛ تَحْلُمُ عَمَّنْ جَهَلَ عَلَيْكَ؛ وَتُعْطِي مَنْ حَرَمَكَ.

Recompense rudeness with forbearance and deprivation with munificence to gain dignity before God.

أَصْلِحْ بَيْنَ النَّاسِ وَلَوْ تَعْنِي الْكِذْبَ.

Reconcile people even through telling (a harmless) lie.

سَدِّدُوا وَقَارِبُوا.

Rectify yourself and seek proximity (to God).

الْحُمْرَةُ مِنْ زِينَةِ الشَّيْطَانِ

Redness is the beauty of Satan.

إِيَّاكُمْ وَالْدِّينَ؛ فَإِنَّهُ هُمْ بِاللَّيْلِ وَمَذَلَّةٌ بِالنَّهَارِ.

Refrain from adultery, for it takes away the brightness of countenance, cuts off (the adulterer's) sustenance, makes the Merciful (God) furious and causes eternal punishment.

إِحْذَرُوا الْبَغْيَ؛ فَإِنَّهُ لَيْسَ مِنْ عُقُوبَةٍ هِيَ أَحْضَرُ مِنْ عُقُوبَةِ الْبَغْيِ.

Refrain from aggression, for its punishment is the most immediate.

اجْتَنِبِ الْغَضَبَ.

Refrain from anger.

إِيَّاكُمْ وَالشُّحَّ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ، أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا؛ وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا؛ وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا.

Refrain from avarice, for it ruined your predecessors. It led them to misery and they became misers, it led them to breaking the bonds of kinship and they did so, and it led them to wickedness and they became wicked.

إِيَّاكُمْ وَالْغَيْبَةَ؛ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا، إِنَّ الرَّجُلَ قَدْ يَزْنِي وَيَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ، وَإِنَّ صَاحِبَ الْغَيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يُغْفَرَ لَهُ صَاحِبُهُ.

Refrain from backbiting, for it is worse than adultery. Verily, when someone commits adultery and repents, God accepts his repentance, but a backbiter will not be forgiven until he is first forgiven by the backbited.

إِيَّاكَ وَقَرِينَ السُّوءِ؛ فَإِنَّكَ بِهِ تُعْرَفُ.

Refrain from bad friends, for you are identified through them.

إِيَّاكَ وَالسُّؤَالَ؛ فَإِنَّهُ ذُلٌّ حَاضِرٌ؛ وَفَقْرٌ تَتَعَجَّلُهُ.

Refrain from begging, for it is immediate meanness, and the poverty towards which you haste.

إِيَّاكُمْ وَالدَّيْنَ؛ فَإِنَّهُ هُمٌّ بِاللَّيْلِ وَمَذَلَّةٌ بِالنَّهَارِ.

Refrain from borrowing, for it leads to the sorrow of night and meanness of day.

إِيَّاكُمْ وَالْمَدْحَ؛ فَإِنَّهُ الذَّبْحُ.

Refrain from eulogy, for it is like unto cutting off one's head.

إِيَّاكَ وَمُصَاحِبَةَ الْأَحْمَقِ؛ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضُرُّكَ.

Refrain from foolish friends, for they'll cause you evil, though good they intend.

إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ.

Refrain from going to extremes in matters religious, for it ruined your predecessors.

إِيَّاكُمْ وَالطَّمَعُ؛ فَإِنَّهُ هُوَ الْفَقْرُ الْحَاضِرُ.

Refrain from greed, for it is immediate poverty.

إِحْذَرُوا الشَّهْوَةَ الْخَفِيَّةَ: الْعَالَمُ يُحِبُّ أَنْ يَجْلُسَ إِلَيْهِ.

Refrain from hidden passion: it is when a scholar likes people to sit in his presence.

إِيَّاكَ وَمُصَاحَبَةَ الْكَذَّابِ؛ فَإِنَّهُ كَسَرَابٍ يُقَرِّبُ إِلَيْكَ الْبَعِيدَ؛ وَيُبْعِدُ إِلَيْكَ الْقَرِيبَ.

Refrain from liars, for they are mirage in resemblance, drawing near you what's far in distance and brining what is remote to your presence.

إِيَّاكُمْ وَالْهَوَى؛ فَإِنَّ الْهَوَى يُعْمِي وَيُصِمُّ.

Refrain from lust, for it makes man blind and deaf.

إِيَّاكَ وَمُحَقَّرَاتِ الذُّنُوبِ؛ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا.

Refrain from minor sins, for God will call you to account for them.

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ؛ فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بَطْنَ وَادٍ فَجَاءَ ذَا بُعُودٍ وَجَاءَ ذَا بُعُودٍ حَتَّى حَمَلُوا مَا أَنْضَجُوا بِهِ خُبْزَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ مَتَى يُؤْخَذَ بِهَا صَاحِبُهَا تُهْلِكُهُ.

Refrain from minor sins, for they are like unto a group of people landing in valley, each gathering little pieces of wood which might finally make a huge heap for baking bread. Minor sins, too, will (finally) be

so great to cause one's ruin when he is called to account.

اتَّقُوا الشُّحَّ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ
وَاسْتَحَلُّوا مَحَارِمَهُمْ.

Refrain from misery, for it led to the ruin of predecessors and caused them to shed the blood of one another and to consider the unlawful as lawful.

إِيَّاكَ وَاللَّجَاجَةَ؛ فَإِنَّ أَوَّلَهَا جَهْلٌ وَآخِرُهَا نَدَامَةٌ.

Refrain from obstinacy, for it begins with ignorance and ends in repentance.

أَنْهَاكُمْ عَنِ الزُّورِ.

Refrain from polytheism and telling lie.

إِيَّاكُمْ وَالْحُمْرَةَ؛ فَإِنَّهَا أَحَبُّ الزَّيْنَةِ إِلَى الشَّيْطَانِ.

Refrain from red color, for it is the most favorite ornament to Satan.

إِيَّاكَ وَالتَّسْوِيفَ بِأَمْلِكَ؛ فَإِنَّكَ لِيَوْمِكَ وَلَسْتَ بِمَا بَعْدُ، فَإِنْ يَكُ غَدٌ لَكَ فَكُنْ فِي الْغَدِ
كَمَا كُنْتَ فِي الْيَوْمِ، وَإِنْ لَمْ يَكُنْ غَدٌ لَكَ؛ لَمْ تَنْدَمْ عَلَى مَا فَرَّطْتَ فِي الْيَوْمِ.

Refrain from slackness, for you live for today, not for tomorrow. Should there be a tomorrow, pass it as you do today, and should there be no tomorrow, you will not regret today's slackness.

إِيَّاكُمْ وَالْعِصَّةَ؛ النَّمِيمَةَ الْقَالَ بَيْنَ النَّاسِ.

Refrain from talebearing, causing disunity and spreading rumors among people.

إِيَّاكُمْ وَمَحَادَثَةَ النِّسَاءِ؛ فَإِنَّهُ لَا يَخْلُو رَجُلٌ بِامْرَأَةٍ لَيْسَ لَهَا مَحَرَّمٌ إِلَّا هُمْ بِهَا.

Refrain from talking to women (in privacy), for a stranger having a private meeting with a woman will assuredly be stirred to avail himself of her.

إِيَّاكُمْ وَالْكَذِبَ؛ فَإِنَّ الْكَذِبَ لَا يَصْلُحُ لَا بِالْجِدِّ وَلَا بِالْهَزْلِ، وَلَا يَعِدُ الرَّجُلُ صَبِيَّهُ لَا يَفِي لَهُ، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ.

Refrain from telling lie, being it serious or joking. You should not give a promise to your child and break it afterwards. Telling lie leads people to wickedness and wickedness brings them the Fire (of Hell), while honesty leads them to goodness and goodness guides them to Paradise.

إِيَّاكُمْ وَالْكَذِبَ؛ فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ.

Refrain from telling lie, for it is not in agreement with faith.

إِيَّاكُمْ وَخَضِرَاءَ الدِّمَنِ؛ قِيلَ: وَمَا خَضِرَاءُ الدِّمَنِ؟ قَالَ: الْمَرْأَةُ الْحَسَنَاءُ فِي مَنْبَتٍ سُوِّءٍ.

Refrain from the dirty green. "What is it?" They asked. "It is a beautiful woman in a bad family." replied the Holy Prophet.

أَنَّهَاكُمْ عَنْ قَلِيلٍ مَا أَسْكَرَ كَثِيرُهُ.

Refrain from the little of the much, which makes you drunk.

إِيَّاكَ وَخَصْلَتَيْنِ: الضَّجَرَ وَالْكَسَلَ؛ فَإِنَّكَ إِنْ ضَجَرْتَ لَمْ تَصْبِرْ عَلَى حَقٍّ؛ وَإِنْ كَسَلْتَ لَمْ تُؤَدِّ حَقًّا.

Refrain from two traits: weariness and laziness. Verily, the former makes you intolerable of truth and the latter stops you acting upon it.

اجْتَنِبُوا التَّكَبُّرَ؛ فَإِنَّ الْعَبْدَ لَا يَزَالُ يَتَكَبَّرُ حَتَّى يَقُولَ اللَّهُ تَعَالَى: أَكْتُبُوا عَبْدِي هَذَا فِي الْجَبَّارِينَ.

Refrain from vanity, for as soon as one gets accustomed to it, the Exalted God says: "Reckon him among the refractory."

إِيَّاكُمْ وَالْكِبْرَ؛ فَإِنَّ إِبْلِيسَ حَمَلَهُ الْكِبْرُ عَلَى أَنْ لَا يَسْجُدَ لِآدَمَ، وَإِيَّاكُمْ وَالْحِرْصَ؛ فَإِنَّ آدَمَ حَمَلَهُ الْحِرْصُ عَلَى أَنْ يَأْكُلَ مِنَ الشَّجَرَةِ، وَإِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ ابْنَ آدَمَ إِنَّمَا قَتَلَ أَحَدَهُمَا صَاحِبَهُ حَسَدًا فَهِنَّ أَصْلُ كُلِّ خَطِيئَةٍ.

Refrain from vanity, for it induced Satan to avoid prostrating to Adam. Refrain from greed, for it made Adam eat the fruit of the (forbidden) tree. Refrain from jealousy, for it caused Cain to kill Abel. Verily, these are the origins of all vices.

اجْتَنِبُوا كُلَّ مُسْكِرٍ.

Refrain from whatever makes you drunk.

إِيَّاكَ وَمَا يَسُوءُ الْأُذْنَ.

Refrain from whatever sounds bad for (your) ears.

إِيَّاكَ وَكُلَّ أَمْرٍ يُعْتَذَرُ مِنْهُ.

Refrain from whatever you have to pardon for.

إِيَّاكُمْ وَالْخَمْرَ؛ فَإِنَّ خَطِيئَتَهَا تُفْرِغُ الْخَطَايَا كَمَا أَنَّ شَجَرَتَهَا تُفْرِغُ الشَّجَرَ.

Refrain from wine, for its sin gives birth to (other) sins, just as its tree gives birth to new vines.

أَمِطِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ تَكْثُرْ حَسَنَاتُكَ.

Release Muslims, from their trouble and let Your good deeds increase.

كَفَى بِالْمَرْءِ سَعَادَةً أَنْ يُوثِقَ بِهِ فِي أَمْرِ دِينِهِ وَدُنْيَاهُ.

Reliance on man in worldly and otherworldly affairs suffices to show his prosperity.

رَأْسُ الدِّينِ الْوَرَعُ.

Religion (faith) starts with abstinence.

لَا دِينَ إِلَّا بِمُرُوَّةٍ.

Religion is not strengthened, save with manliness.

الْغَيْرَةُ مِنَ الْإِيمَانِ وَالْمِذَاءُ مِنَ النِّفَاقِ.

Religious zeal originates from faith, and debauchery from hypocrisy.

رَوِّحُوا الْقُلُوبَ سَاعَةً بِسَاعَةٍ.

Relive your hearts time and again (by remembering God).

أَكْثَرُوا ذِكْرَ الْمَوْتِ؛ فَإِنَّهُ يَمْحِصُ الذُّنُوبَ؛ وَيُزْهِدُ فِي الدُّنْيَا؛ فَإِنْ ذَكَرْتُمُوهُ عِنْدَ الْغِنَى هَدَمَهُ؛ وَإِنْ ذَكَرْتُمُوهُ عِنْدَ الْفَقْرِ أَرْضَاكُمْ بِعَيْشِكُمْ.

Remember death all the time, for it purifies you of your sins and reduces your greed for the world. If you remember death when you are rich, it reduces the worth of wealth, and if you remember it when you are poor, it causes you to be pleased with your life.

أَكْثَرْ ذِكْرَ الْمَوْتِ فَإِنَّ ذِكْرَهُ يُسَلِّيكَ مِمَّا سِوَاهُ.

Remember death all the time, for it relieves your other sufferings.

أَكْثَرُوا مِنْ ذِكْرِ هَادِمِ اللَّذَاتِ؛ فَإِنَّهُ لَا يَكُونُ فِي كَثِيرٍ إِلَّا قَلِيلٌ وَلَا فِي قَلِيلٍ إِلَّا أَجْزَلُهُ.

Remember death all the time, for its remembrance makes abundance to seem little, and little to seem enough.

اللَّهُ اللَّهُ فَيَمَنْ لَيْسَ لَهُ نَاصِرٌ إِلَّا اللَّهُ.

Remember God as to the one who has no helper save Him.

اللَّهُ اللَّهُ فِيمَا مَلَكَتْ أَيْمَانُكُمْ، أَلْبِسُوا ظُهُورَهُمْ، وَأَشْبِعُوا بُطُونَهُمْ، وَأَلِينُوا لَهُمُ الْقَوْلَ.

Remember God in treating your servants. Dress them, feed them and talk to them gently.

تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَةِ.

Remember God when you are at ease, and He will remember you in hardships.

أُذَكِّرُ اللَّهَ فَإِنَّهُ عَوْنٌ لَكَ عَلَى مَا تَطْلُبُ.

Remember God, for He is your supporter in (all) affairs.

أُذَكِّرُوا مَحَاسِنَ مَوْتَاكُمُ؛ وَكُفُّوا عَنْ مَسَاوِيهِمُ.

Remember the good deeds of your dead ones and connive at their evil actions.

إِذَا أَرَدْتَ أَنْ تَذَكِّرَ عِيُوبَ غَيْرِكَ فَادْكُرْ عِيُوبَ نَفْسِكَ.

Remember your own faults when you want to mention others'.

ذِكْرُ اللَّهِ شِفَاءُ الْقُلُوبِ.

Remembering God heals (people's) hearts.

الذِّكْرُ خَيْرٌ مِنَ الصَّدَقَةِ.

Remembering God weighs over giving charity.

النَّدَمُ تَوْبَةٌ؛ وَالتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

Remorse is just as repentance, and whoever repents for his sins is like unto a sinless person.

إِعْزِلِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ.

Remove obstacles from the path of Muslims.

جَدِّدُوا إِيمَانَكُمْ؛ أَكْثِرُوا مِنْ قَوْلِ «لَا إِلَهَ إِلَّا اللَّهُ».

Renew your faith by expressing, "There is no god but Allah," time and again.

إِذَا عَمِلْتَ سَيِّئَةً فَأَحْدِثْ عِنْدَهَا تَوْبَةً، السِّرُّ بِالسِّرِّ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ.

Repent after committing a bad deed – hiddenly for a covert sin and openly for an overt one.

تُوبُوا إِلَى رَبِّكُمْ مِنْ قَبْلِ أَنْ تَمُوتُوا؛ وَبَادِرُوا بِالْأَعْمَالِ الزَّكَايَةِ قَبْلَ أَنْ تُشْغَلُوا.

Repent to your Lord before death, and do good before life involvements stop you doing so.

كَفَّارَةُ الذَّنْبِ النَّدَامَةُ، وَلَوْ لَمْ تُذْنِبُوا لَأَتَى اللَّهُ بِقَوْمٍ يُذْنِبُونَ لِيَغْفِرَ لَهُمْ.

Repentance expiates sins. If you did not commit sins, God would create other people to commit sins to be forgiven by Him.

التَّوْبَةُ مِنَ الذَّنْبِ أَنْ لَا تَعُودَ إِلَيْهِ.

Repentance from a sin is to stop committing that sin again.

لِلتَّوْبَةِ بَابٌ بِالْمَغْرِبِ مَسِيرُهُ سَبْعِينَ عَامًا لَا يَزَالُ كَذَلِكَ حَتَّى يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا.

Repentance has a door in the west, open as long as seventy years, till some verses of your Lord come down, and then the Sun will rise from its west.

وَقَرُّوا مَنْ تَعَلَّمُونَ مِنْهُ الْعِلْمَ، وَوَقَرُّوا مَنْ تَعَلَّمُونَهُ الْعِلْمَ.

Respect those who teach you as well as those whom you teach.

دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ، فَإِنَّهَا تَدْفَعُ عَنْكُمْ الْأَمْرَاضَ وَالْأَعْرَاضَ.

Restore your patients to health through charity, for it wards off all sorts of illness and evil.

كَفَى بِالْمَرْءِ مِنَ الْكِذْبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. وَكَفَى بِالْمَرْءِ مِنَ الشُّحِّ أَنْ يَقُولَ
أَخِذْ حَقِّي لَا أَتْرُكُ مِنْهُ شَيْئًا.

Retelling what one hears suffices to make of him a liar, and claiming to take back one's rights without conniving at any part of it suffices to show his stinginess.

كَفَى بِالْمَرْءِ كِذْبًا أَنْ يُحَدِّثَ لِكُلِّ مَا سَمِعَ.

Retelling what one hears suffices to make of him a liar.

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا يَسْمَعُ.

Retelling what one hears suffices to make of him a sinner.

رُدُّوا الْمَخِيطَ وَالْخِيطَ، مَنْ غَلَّ مَخِيطًا أَوْ خِيطًا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَجِيءَ بِهِ
وَلَيْسَ بِجَاءٍ.

Return the residue of thread and cloth (to their owners), for whoever commits treachery in these, will be demanded in the Day of Judgement to provide the like of them, without being able to do so.

تُوبُوا إِلَى اللَّهِ تَعَالَى؛ فَإِنِّي أَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ مِائَةً مَرَّةً.

Return to the Exalted God for forgiveness, for I myself do so a hundred times a day.

حَسْبُكَ مِنَ الْجَهْلِ أَنْ تُظْهَرَ مَا عَلِمْتَ.

Revealing all you know suffices to show your ignorance.

مِنْ شُكْرِ النِّعْمَةِ إِفْشَاؤُهَا.

Revealing God's blessings is one way of thanksgiving to Him.

هَلَكْتَ الرَّجَالُ حِينَ أَطَاعَتِ النِّسَاءِ.

Ruin is the end of men who obey women.

تَحَفَّظُوا مِنَ الْأَرْضِ فَإِنَّهَا أُمُّكُمْ، وَإِنَّهُ لَيْسَ مِنْ أَحَدٍ عَامِلٍ عَلَيْهَا خَيْرًا أَوْ شَرًّا إِلَّا وَهِيَ مُخْبِرَةٌ بِهِ.

Safeguard the earth, for it is your mother who will report (to God) the good or evil any one does on it.

الشَّيْطَانُ يَهُمُّ بِالْوَاحِدِ وَالْإِثْنَيْنِ، فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهُمَّ بِهِمْ.

Satan tries to deceive one or two persons (when sitting together) but leaves them as soon as they turn out to be three.

مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ عَزَّ وَجَلَّ خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ؛ إِنْ أَمَرَهَا أَطَاعَتْهُ؛ وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ؛ وَإِنْ أَقْسَمَ عَلَيْهَا أَبْرَتَهُ؛ وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ.

Save the Almighty God, a believer does not have anything better than an abstinent wife who obeys his

orders, makes him cheerful when he casts a look at her, observes his oath whenever he swears, and keeps his wealth and her own modesty intact in his absence.

قُوا بِأَمْوَالِكُمْ عَنْ أَعْرَاضِكُمْ.

Save your face by your wealth.

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ؛ فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ.

Save yourself from Fire, even through half a date; or by good words, if lacking the former.

قُولُوا خَيْرًا تَغْنَمُوا وَاسْكُتُوا عَنْ شَرٍّ تَسْلَمُوا.

Say a good (word) to derive benefit, and avoid speaking evil words to be safe.

قُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا مُطْمَئِنَّةً تُؤْمِنُ بِلِقَائِكَ، وَتَرْضَى بِقَضَائِكَ، وَتَقْنَعُ بِعَطَائِكَ.

Say: O God! I beg You to bestow upon me a confident heart, believing in Your visit (in the Last Day), pleased with Your predestination and content with Your blessings.

قُلْ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي، وَاجْعَلْ عَلَانِيَتِي صَالِحَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ.

Say: O God! make my inner self better than my outer self, and rectify the latter. O God! I beg You to give me the good you have bestowed upon people, of wealth, family and children that are neither deviated nor deviating.

صَلَاةُ بِسِوَاكِ أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً بِغَيْرِ سِوَاكِ.

Saying prayer with one's teeth brushed weighs over seventy prayers said with unbrushed teeth.

الْعُلَمَاءُ أَمَنَاءُ اللَّهِ عَلَى خَلْقِهِ.

Scholars are God's trustees for people.

الْعَالِمُ أَمِينُ اللَّهِ فِي الْأَرْضِ.

Scholars are God's trustees on earth.

الْبَذَاءُ شُوْمٌ؛ وَسُوءُ الْمَلَكَةِ لُوْمٌ.

Scurrility incites enmity, and malice brings meanness.

أَطْلُبُوا الْعِلْمَ وَلَوْ بِالصِّينِ؛ فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ.

Search for knowledge even (if it is to be acquired) in China, for seeking knowledge is a precept for all Muslims, and angels spread their wings for the seekers of knowledge (to sit on) and derive pleasure from what they search for.

أَطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ.

Search for lore from the birth shore to the grave door.

حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَدَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ، وَأَعِدُّوا لِلْبَلَاءِ الدُّعَاءَ.

Secure your properties by giving alms, cure your patients through charity, and resort to praying to guard yourself against calamity.

الْأَمْنُ وَالْعَافِيَةُ نِعْمَتَانِ مَغْبُونٌ فِيهَا كَثِيرٌ مِنَ النَّاسِ.

Security and health are two (divine) blessings most people lose.

بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقِطْعِ اللَّيْلِ.

Sedition will arise before the Hour, as gloomy as parts of dark nights.

سَتَكُونُ فِتْنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا، إِلَّا مَنْ أَحْيَاهُ اللَّهُ بِالْعِلْمِ.

Seditions will soon arise. When believers in the morning will turn out to be disbelievers at night, save those whom God has enlivened their hearts with knowledge.

أَنْظُرْ فِي أَيِّ نِصَابٍ تَضَعُ وَلَدَكَ؛ فَإِنَّ الْعِرْقَ دَسَّاسٌ

See where you place your child (cultivate your sperm), for nature leaves its effect.

الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ.

Seek (something), even if it is an iron ring.

الْتَمِسُوا الرِّزْقَ بِالنِّكَاحِ.

Seek (your) sustenance through marriage.

إِذَا ابْتَغَيْتُمُ الْمَعْرُوفَ فَاطْلُبُوهُ عِنْدَ حَسَنِ الْوُجُوهِ.

Seek good deeds with holders of good faces.

عَلَيْكَ بِالْعِلْمِ؛ فَإِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ، وَالْحِلْمَ وَزِيرُهُ، وَالْعَقْلَ دَلِيلُهُ، وَالْعَمَلَ قِيمُهُ، وَالرِّفْقَ أَبُوهُ، وَاللِّينَ أَخُوهُ، وَالصَّبْرَ أَمِيرُ جُنُودِهِ.

Seek knowledge, for it is a believer's friend, his minister being forbearance, his guidance being intellect, his guardian being (good) deeds, his father being moderateness, his brother being gentleness, and the commander of his army being patience.

أُطْلُبُوا الرِّزْقَ فِي خَبَايَا الْأَرْضِ.

Seek your sustenance in the hideouts of the earth.

طَالِبُ الْعِلْمِ طَالِبُ الرَّحْمَةِ، طَالِبُ الْعِلْمِ رُكْنُ الْإِسْلَامِ وَيُعْطَى أَجْرُهُ مَعَ النَّبِيِّينَ.

Seekers of knowledge are seekers of God's Mercy and pillars of Islam, who will be rewarded by prophets.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُوءِ وَالذَّهَبِ.

Seeking knowledge is a must for all Muslims and whoever issues forth his knowledge to incompetent people is like unto the one who beautifies pigs with jewels, pearls, and gold.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ؛ وَأَنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحَيَّتَانِ فِي الْبَحْرِ.

Seeking knowledge is a must for all Muslims; and everything, even fish in seas, ask forgiveness for the seekers of knowledge.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ.

Seeking knowledge is obligatory for all Muslims– men and women alike.

مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى.

Seeking knowledge is the atonement of one's past sins.

إِنَّ الْعُجْبَ لِيُحْبِطُ عَمَلَ سَبْعِينَ سَنَةً.

Selfishness ruins one's worship of seventy years.

لَيْسَ لِلدِّينِ رُؤَادٌ إِلَّا الْقَضَاءُ وَالْوَفَاءُ وَالْحَمْدُ.

Sense of duty, fidelity and praising God stand at the peak of all religious affairs.

خِدْمَتُكَ زَوْجَتَكَ صَدَقَةٌ.

Serving your wife is a kind of charity.

صَلِّ صَلَاةَ مُودِعٍ كَأَنَّكَ تَرَاهُ؛ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ، وَإِيَّاسُ مِمَّا فِي أَيْدِي النَّاسِ تَعِشْ غَنِيًّا؛ وَإِيَّاكَ وَمَا يُعْتَذَرُ مِنْهُ.

Set prayer humbly, as if you see God. If you do not see Him, He (surely) sees you. Expect nothing from people to live free from want, and avoid whatever requires your later pardoning.

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: رَجُلٌ قَلْبُهُ مُعَلَّقٌ
بِالْمَسَاجِدِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلَانِ تَحَابَّا
فِي اللَّهِ، وَرَجُلٌ غَضَّ عَيْنَهُ عَنِ مَحَارِمِ اللَّهِ، وَعَيْنٌ حَرَسَتْ فِي سَبِيلِ اللَّهِ، وَعَيْنٌ
بَكَتْ مِنْ خَشْيَةِ اللَّهِ.

Seven (groups of) people will be allowed (to rest) under the shade of God's Throne in the day when there will be as shade but His: one who is whole- heartedly fond of mosques, one who rejects the sensual request of a high- rank woman for (his) fear of God, one who makes friends (with people) for God's sake, one who controls his (her)eyes against the unlawful, one who acts as a watchout in the way of God, and one who weeps out of fearing God.

بَيْنَ الْعَبْدِ وَالْجَنَّةِ سَبْعُ عِقَابٍ؛ أَهْوَنُهَا الْمَوْتُ؛ وَأَصْعَبُهَا الْوُقُوفُ بَيْنَ يَدَيِ اللَّهِ
تَعَالَى؛ إِذَا تَعَلَّقَ الْمَظْلُومُونَ بِالظَّالِمِينَ.

Seven events are there between a servant of God and Paradise, the easiest one being death and the hardest, arriving at the presence of the Exalted God, when the oppressed call the oppressors to account.

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ وَشَابٌ نَشَأَ فِي عِبَادَةِ
اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي
اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَافْتَرَقَا عَلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ،
وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ،
وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ.

Seven persons will be allowed (to rest) under God's Throne in the day when there will be no shade but His: a just leader, a youth grown at in serving God, a man who whole- heartedly wishes to return to the mosque whenever leaving it, a man who makes friends and breaks friendship for God's sake, a man who remembers God in privacy and sheds tears, a man who rejects the sensual request of a beautiful, high- rank woman out of fearing God- the Lord of the worlds- and a man whose left hand knows not what his right hand has hiddenly given in charity.

بَيْنَ الْعَالِمِ وَالْعَابِدِ سَبْعُونَ دَرَجَةً.

Seventy ranks separate a learned man from a (simple) worshipper.

إِنَّ الْأَرْضَ لَتُنَادِي كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً: يَا بَنِي آدَمَ كُلُوا مَا شِئْتُمْ وَاشْتَهَيْتُمْ؛
فَوَاللَّهِ لَا أَكُلَنَّ لُحُومَكُمْ وَجُلُودَكُمْ.

Seventy times a day, the Earth calls out, "O human beings, eat whatever you like and wish for, by God, I will eat your skin and flesh!

تَصَافَحُوا يَذْهَبُ الْغِلُّ عَنْ قُلُوبِكُمْ.

Shake hands (with each other) to make grudges leave your hearts.

مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ.

Shaking hands is the perfect form of salutation.

أَلَا أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟ رَجُلٌ ضَعِيفٌ مُسْتَضَعَفٌ ذُو طِمْرَيْنِ لَا يُؤْبَهُ لَهُ؛ لَوْ
أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ.

Shall I inform you of one of the kings of Paradise? It is a weak, oppressed and poorly- dressed person to whom nobody pays attention, but whose swears come true when he swears by God for something to happen.

أَلَا أُخْبِرُكَ بِأَهْلِ النَّارِ؟ كُلُّ جَعْظَرِيٍّ جَوَاطِ مُسْتَكْبِرٍ جَمَاعٍ مُنُوعٍ.

Shall I inform you of the dwellers of Hell? They are the proud, selfish, arrogant, greedy and avaricious people.

أَلَا أُخْبِرُكُمْ بِأَيْسَرِ الْعِبَادَةِ وَأَهْوَنِهَا عَلَى الْبَدَنِ؟ الصِّمْتُ وَحُسْنُ الْخُلُقِ.

Shall I inform you of the easiest acts of worship? – silence and good-naturedness.

أَلَا أُخْبِرُكُمْ بِنِسَائِكُمْ مِنْ أَهْلِ الْجَنَّةِ؟ الْوُدُودُ الْوُلُودُ الْعُودُ الَّتِي إِذَا ظَلَمْتَ قَالَتْ:
هَذِهِ يَدِي فِي يَدِكَ لَا أَذُوقُ غَمَضًا حَتَّى تَرْضَى.

Shall I inform you of the female dwellers of Paradise?. The faithful women who give birth to a lot of children, who make peace before long, and who tell their husbands immediately after a wrongdoing, "My very hand is in yours, I will not sleep until you get pleased with me."

أَلَا أُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ؟ الْمَرْأَةُ الصَّالِحَةُ؛ إِذَا نَظَرَ إِلَيْهَا سَرَّتُهُ؛ وَإِذَا أَمَرَهَا
أَطَاعَتْهُ؛ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ.

Shall I inform you of the most precious treasure of a man? It is a wife who makes him cheerful when he casts a glance at her, who obeys his orders, and who keeps his trusts intact in his absence.

أَلَا أَدُلُّكُمْ عَلَى أَشَدِّكُمْ؟ أَمْلَكُكُمْ عِنْدَ الْغَضَبِ.

Shall I inform you of the strongest people? those who can reign their rage better than others.

أَلَا أُنَبِّئُكَ بِشَرِّ النَّاسِ؟ مَنْ أَكَلَ وَحْدَهُ؛ وَمَنَعَ رِفْدَهُ؛ وَسَافَرَ وَحْدَهُ؛ وَضَرَبَ عَبْدَهُ،
أَلَا أُنَبِّئُكَ بِشَرِّ مَنْ هَذَا؟ مَنْ يُخْشَى شَرُّهُ وَلَا يُرْجَى خَيْرُهُ، أُنَبِّئُكَ بِشَرِّ مَنْ هَذَا؟ مَنْ
بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ، أَلَا أُنَبِّئُكَ بِشَرِّ مَنْ هَذَا؟ مَنْ أَكَلَ الدُّنْيَا بِالْإِثْمِ.

Shall I inform you of the worst of all people?. Those who eat food lonely, give nothing to anybody, travel alone and hit their servants. Shall I inform you of the one who is worse than them? – – those whose evil people are worried about and in whom no goodness can be found out. Shall I inform you of those who are (even) worse than them? – – those who barter their eternal life for others' worldly life. Shall I inform you of those who are (even) worse? – – those who sacrifice religion to enjoy the world.

أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَيْهِ النَّارُ غَدًا؟ عَلَى كُلِّ هَيِّنٍ لَيِّنٍ قَرِيبٍ سَهْلٍ.

Shall I inform you of those for whom the Fire will be banned Tomorrow? The gentle, tender- hearted and easy- going people who get sweet on people.

أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مَنْ دَرَجَةِ الصِّيَامِ؛ الصَّلَاةِ؛ وَالصَّدَقَةِ؛ صَلَاحُ ذَاتِ الْبَيْنِ؛
فَإِنَّ فُسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

Shall I inform you of what is better than fasting, prayer and charity? It is making it up among people, for conflict among them results in annihilation.

أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ؛ وَشَرُّكُمْ مَنْ
لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.

Shall I inform you of your worst and best ones? The best of you is the one whose good you can be hopeful about and from whose evil you can find a way out, and the worst of you is the one whose good you cannot be hopeful about and from whose evil you cannot find a way out.

أَلَا أَعْلَمُكَ خَصَالَاتٍ يَنْفَعُكَ اللَّهُ تَعَالَى بِهِنَّ؟ عَلَيْكَ بِالْعِلْمِ فَإِنَّ الْعِلْمَ خَلِيلُ الْمُؤْمِنِ؛
وَالْحِلْمَ وَزِيرُهُ؛ وَالْعَقْلَ دَلِيلُهُ؛ وَالْعَمَلَ قِيمُهُ؛ وَالرِّفْقَ أَبُوهُ؛ وَاللِّينَ أَخُوهُ؛ وَالصَّبْرَ
أَمِيرُ جُنُودِهِ.

Shall I teach you some virtues by which the Exalted God makes you profit? – acquire knowledge, for it is a friend of a believer, forbearance being his counselor, wisdom his guide, action his guardian, moderateness his father, leniency his brother and patience, the commander of his army.

كُلُّوا جَمِيعاً وَلَا تَفَرَّقُوا، فَإِنَّ طَعَامَ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ، وَطَعَامُ الْإِثْنَيْنِ يَكْفِي
الثَّلَاثَةَ وَالْأَرْبَعَةَ. كُلُّوا جَمِيعاً وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَاتِ مَعَ الْجَمَاعَةِ.

Share your food with each other and be not divided among yourselves, for the food of one person is sufficient for two and that of two persons is enough for three. Share your food with each other and be not divided among yourselves, for blessing is a company to community.

وَإِكْلِي ضَيْفَكَ، فَإِنَّ الضَّيْفَ يَسْتَحْيِي أَنْ يَأْكُلَ وَحْدَهُ.

Share your guest in food, for he may be shy to eat alone.

الرَّمْيُ خَيْرُ مَا لَهَوْتُمْ بِهِ.

Shooting is the best hobby for you.

D لَوْ أَنَّ دَلُوءًا مِنْ غَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَأَنْتَنَ أَهْلُ الدُّنْيَا.

Should a bucket of the hellish drinks be poured on the world, it would putrefy people.

لَوْ أَنَّ مَقْمَعًا مِنْ حَدِيدِ جَهَنَّمَ وُضِعَ فِي الْأَرْضِ فَاجْتَمَعَ لَهُ الثَّقَلَانِ مَا أَقْلُوهُ مِنَ الْأَرْضِ، وَلَوْ ضُرِبَ الْجَبَلُ بِمَقْمَعٍ مِنْ حَدِيدٍ كَمَا يُضْرَبُ أَهْلُ النَّارِ لَتَفَتَّتَ وَعَادَ غُبَارًا.

Should a club of hellish iron be laid on the earth and all the people gather to lift it up, they will not be able to do so, and should it strike a mountain just as it does with the dwellers of Hell, the former will be chopped into dust.

لَوْ بَغَى جَبَلٌ عَلَى جَبَلٍ لَدَكَ اللَّهُ الْبَاغِي مِنْهُمَا.

Should a mountain oppress another mountain, God will punish the aggressive one.

لَوْ أَنَّ شَرَرَةً مِنْ شَرَرِ جَهَنَّمَ بِالْمَشْرِقِ لَوَجَدَ حَرَّهَا مَنْ بِالْمَغْرِبِ.

Should a spark of Hellish flames be in the east, the one who is in the west will feel its heat.

لَوْ كَانَ الْعُسْرُ فِي جُحْرٍ لَدَخَلَ عَلَيْهِ الْيُسْرُ حَتَّى يُخْرِجَهُ.

Should hardship be in a hole, relief would enter and force it out.

لَوْ أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرُبُ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ.

Should man escape from his sustenance as he escapes from death, his sustenance will come upon him just as death does.

لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ مِنْ ذَهَبٍ لَابْتَغَى إِلَيْهِمَا وَادِيًا ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

Should man have two gold territories, he will seek a third one, for nothing will fill his belly but soil, and God will accept the repentance of whoever repents.

لَوْ أَنَّ أَحَدَكُمْ يَعْمَلُ فِي صَخْرَةٍ صَمَاءٍ لَيْسَ لَهَا بَابٌ وَلَا كُوَّةٌ لَخَرَجَ عَمَلُهُ لِلنَّاسِ كَأَنَّ مَا كَانَ.

Should one among you do something whatsoever inside a hard rock having no door and opening to it, it will spread out among people.

خَصَلَتَانِ مَنْ كَانَتَا فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا؛ وَمَنْ لَمْ تَكُنَا فِيهِ لَمْ يَكْتُبَهُ اللَّهُ لَا شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ

Should one look at those who are superior to him in matters divine and follow them, and look at those who are inferior to him in matters secular and thank God for His grace, God

هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهُ عَلَى مَا فَضَّلَهُ بِهِ

عَلَيْهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسِيفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبَهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا.

will consider him patient and grateful. Conversely, God will neither consider patient nor grateful the one who follows those who are inferior than him in matters divine and looks at those who are superior to him in matters secular and pity himself for his less abundance.

لَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ الْجَنَّةِ أَشْرَفَتْ إِلَى الْأَرْضِ لَمَلَأَتِ الْأَرْضَ مِنْ رِيحِ الْمِسْكِ وَلَأَذْهَبَتْ ضَوْءَ الشَّمْسِ وَالْقَمَرِ.

Should one of the Paradise women make her appearance on the earth, her aroma of musk will fill up the earth and take away the light of the Sun and the Moon.

لَوْ أَهْدَيْ إِلَيَّ كُرَاعٌ لَقَبِلْتُ، وَلَوْ دُعِيتُ إِلَيْهِ لَاجَبْتُ

Should someone give me a sheep's arm for gift or invite me, I will accept both.

لَوْ أَنَّ رَجُلًا يَجُرُّ عَلَى وَجْهِهِ مِنْ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَمُوتُ هَرِمًا فِي مَرْضَاةِ اللَّهِ تَعَالَى لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ.

Should someone rub his face against the earth from birth to death for the pleasure of the Exalted God, he will surely find his action insignificant in the Resurrection.

لَوْ أَنَّ أَهْلَ السَّمَاءِ وَالْأَرْضِ أَشْرَكُوا فِي ذِمِّ مُؤْمِنٍ لَكَبَّهُمُ اللَّهُ عَزَّ وَجَلَّ فِي النَّارِ.

Should the dwellers of heavens and the earth take part in slandering a believer, the Greatest and the most Powerful God would turn them upside down in the Fire.

لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمْ السَّمَاءَ ثُمَّ تُبْتُمْ لَتَابَ اللَّهُ عَلَيْكُمْ.

Should you make so many mistakes piling up high into the sky, and then repent, even then will God accept your repentance.

لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ تَعَالَى حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

Should your reliance on God be, as it deserves, He will expand your sustenance as He does for birds, being hungry in morning and satiated at night.

الصَّمْتُ زِينٌ لِلْعَالِمِ وَسِتْرٌ لِلْجَاهِلِ.

Silence is beauty for the wise and covering for the fool.

مَنْ صَمَتَ نَجَا.

Silence is safety.

الصَّمْتُ حُكْمٌ وَقَلِيلٌ فَاعِلُهُ.

Silence is sagacity, but few people can keep silent.

أَوَّلُ الْعِبَادَةِ الصَّمْتُ.

Silence is the first stage of servitude.

الصَّمْتُ أَرْفَعُ الْعِبَادَةِ.

Silence is the most lofty (form of) worship.

الصَّمْتُ سَيِّدُ الْأَخْلَاقِ؛ وَمَنْ مَزَحَ أَسْتُخِفَ بِهِ.

Silence stands at the peak of morality, and joking reduces its value.

لَمْ يَلَقَ ابْنُ آدَمَ شَيْئًا قَطُّ مُنْذُ خَلَقَهُ اللَّهُ أَشَدَّ عَلَيْهِ مِنَ الْمَوْتِ، ثُمَّ إِنَّ الْمَوْتَ
لَأَهْوَنُ مِمَّا بَعْدَهُ.

Since his creation, the son of Adam has not experienced anything harder than death, but the world after death is even harder.

الذَّنْبُ شُوْمٌ عَلَى غَيْرِ فَاعِلِهِ، إِنْ عَيَّرَهُ ابْتُلِيَ بِهِ، وَإِنْ اغْتَابَهُ أَثِمَ، وَإِنْ رَضِيَ بِهِ
شَارَكَهُ.

Sins cause evil to the sinless too, for if he blames the sinners, he will happen to commit sins himself, if he backbites them, he will be a sinner himself and if he agrees with them, he will get a share in their sins.

التَّسْوِيفُ شِعَارُ الشَّيْطَانِ؛ يُلقِيهِ فِي قُلُوبِ الْمُؤْمِنِينَ.

Slackness is Satan's slogan, which he throws into believers' hearts.

مِنْ أَشْرَاطِ السَّاعَةِ الْفُحْشُ وَالتَّفَحُّشُ وَقَطِيعَةُ الرَّحِمِ وَتَخَوُّنُ الْأَمِينِ وَاتِّمَانُ
الْخَائِنِ.

Slandering people, committing evil deeds, abandoning bonds of kinship, and considering honest people as dishonest and dishonest ones as honest are among the signs of the Hour (Resurrection).

نَوْمٌ عَلَى عِلْمٍ خَيْرٌ مِنْ صَلَاةٍ عَلَى جَهْلٍ.

Sleeping with knowledge is better than praying with ignorance.

التَّوَدُّةُ فِي كُلِّ شَيْءٍ خَيْرٌ؛ إِلَّا فِي عَمَلِ الْآخِرَةِ.

Slowness is good in everything save in performing deeds for the Hereafter.

التَّوَدُّةُ وَالْإِقْتِصَادُ وَالسَّمْتُ الْحَسَنُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءٍ مِنَ النَّبُوَّةِ.

Slowness, economy and good fame comprise one of the twenty- four parts of prophethood.

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ،
وَأَرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَأَمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ
وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ.

Smiling at your brother (in faith), enjoining good and forbidding evil, guiding the lost ones and removing stones, thorns and bones from (people's) path, are all different forms of charity.

أَنْتُمْ عَلَى بَيِّنَةٍ مِنْ رَبِّكُمْ مَا لَمْ تَظْهَرْ مِنْكُمْ سَكْرَتَانِ سَكْرَةُ الْجَهْلِ وَسَكْرَةُ حُبِّ
الدُّنْيَا.

So long as the drunkenness of ignorance and that of the love of the world do not appear in you, you can be sure about your Lord.

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِّثُهُ.

So many times did Gabriel recommend to me to observe neighbors' rights that I came to think of them inheriting each other.

خَيْرَ سُلَيْمَانُ بَيْنَ الْمَالِ وَالْمُلْكِ وَالْعِلْمِ، فَاخْتَارَ الْعِلْمَ، فَأُعْطِيَ الْمُلْكَ وَالْمَالَ

لَاخْتِيَارِهِ الْعِلْمَ.

Solomon was given the option to choose one among wealth, rule and knowledge. He chose knowledge and was, as a result, bestowed upon the other two.

يَبْصُرُ أَحَدُكُمْ الْقَذَى فِي عَيْنِ أَخِيهِ، وَيَدْعُ الْجَذْعَ فِي عَيْنِهِ.

Some of you can detect a tiny thorn in your brother's eyes, but not a tree branch in your own.

ذَنْبٌ لَا يُغْفَرُ وَذَنْبٌ لَا يُتْرَكُ وَذَنْبٌ يُغْفَرُ. فَأَمَّا الَّذِي لَا يُغْفَرُ فَالشِّرْكُ بِاللَّهِ. وَأَمَّا الَّذِي يُغْفَرُ فَذَنْبُ الْعَبْدِ بَيْنَهُ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ. وَأَمَّا الَّذِي لَا يُتْرَكُ فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا.

Some sins are irremissible, some are not left of account, and some are forgiven, i.e. taking partners with God, oppressing one another, and one's deeds known only to him and the Exalted God respectively.

ذَنْبٌ يُغْفَرُ وَذَنْبٌ لَا يُغْفَرُ وَذَنْبٌ يُجَازَى بِهِ. فَأَمَّا الذَّنْبُ الَّذِي لَا يُغْفَرُ فَالشِّرْكُ بِاللَّهِ. وَأَمَّا الذَّنْبُ الَّذِي يُغْفَرُ فَعَمَلُكَ بَيْنَكَ وَبَيْنَ رَبِّكَ. وَأَمَّا الذَّنْبُ الَّذِي يُجَازَى بِهِ فَظُلْمُكَ أَخَاكَ.

Some sins are remissible, some are irremissible and some punishable, i.e. your deeds known to you and God, taking partners with God and oppressing your brethren respectively.

كُلُّ شَيْءٍ فَضْلٌ عَنْ ظِلِّ بَيْتٍ وَجِلْفِ خُبْزٍ وَثَوْبِ يُوَارِي عَوْرَةَ الرَّجُلِ وَالْمَاءِ لَمْ يَكُنْ لِابْنِ آدَمَ فِيهِ حَقٌّ.

Sons of Adam are entitled to no more than the shade of a house, a dry loaf of bread and a piece of cloth to cover their privy parts.

مَا عَمِلَ ابْنُ آدَمَ شَيْئًا أَفْضَلَ مِنَ الصَّلَاةِ وَصَلَاحِ ذَاتِ الْبَيْنِ وَخُلُقٍ حَسَنٍ.

Sons of Adam do not have any deed better than saying prayer, reconciling people and behaving well.

مَا مِنْ سَاعَةٍ تَمُرُّ بِابْنِ آدَمَ لَمْ يَذْكُرِ اللَّهَ فِيهَا إِلَّا حَسَرَ عَلَيْهَا يَوْمَ الْقِيَامَةِ.

Sons of Adam will in the Day of Judgment be surely regretful for times of forgetting God in this world.

الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اتَّخَفَ؛ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ.

Souls are like disciplined armies– familiar souls are allied and unfamiliar ones, aliens.

عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ.

Speak well and feed people.

أَنْفَقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ وَلَا تُوعِي فَيُوعِي اللَّهُ عَلَيْكَ.

Spend (in the way of God) but do not count the amount, for God will then count (your sins); and do not be stingy (towards people), for God will do the same to you.

ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا؛ فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ؛ فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ؛ فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ، فَهَكَذَا وَهَكَذَا ابْدَأْ بِمَنْ تَعُولُ.

Start being charitable to yourself and then proceed to your household, your relatives and others respectively. Again, begin it from your household.

سَلَامَةُ الرَّجُلِ مِنَ الْفِتْنَةِ أَنْ يُلْزَمَ بَيْتَهُ.

Staying at home saves man from seditions.

المِعْدَةُ بَيْتُ الدَّاءِ؛ وَالْحِمْيَةُ رَأْسُ كُلِّ دَوَاءٍ.

Stomach is the home (source) of all illness, and abstinence from gluttony is the best drug.

تَدَارَكُوا الْهَمُومَ وَالْغُمُومَ بِالصَّدَقَاتِ؛ يَكْشِفُ اللَّهُ تَعَالَى ضُرَّكُمْ وَيَنْصُرُكُمْ عَلَى عَدُوِّكُمْ.

Stop griefs and sorrows through charity so that the Exalted God save you from them and grant you victory over enemies.

أَشِيدُوا النِّكَاحَ وَأَعْلِنُوهُ.

Strengthen marriage contract and make it known to people.

صَلُّوا الَّذِي بَيْنَكُمْ وَبَيْنَهُ قَرَابَةٌ بِكَثْرَةِ ذِكْرِكُمْ إِيَّاهُ.

Strengthen ties of kinship by remembering your family frequently.

اسْتَعِينُوا عَلَى النِّسَاءِ بِالْعُرَى فَإِنَّ إِحْدَاهُنَّ إِذَا كَثُرَتْ ثِيَابُهَا؛ وَأَحْسَنْتْ زِينَتَهَا أَعْجَبَهَا الْخُرُوجُ.

Strengthen your control of women through (providing them with) insufficient clothing, for when a woman comes to have excessive dresses and ornaments, she tends to roam outside home.

الشَّدِيدُ مَنْ غَلَبَ نَفْسَهُ.

Strong is the one who has self- control.

الْزُمُوا الْجِهَادَ تَصِحُّوا وَتَسْتَغْنُوا.

Struggle (in the path of Deity), healthy and needless to be.

جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالْسِّنَتِكُمْ.

Struggle against polytheists through your wealth and souls and words.

جَاهِدُوا أَهْوَاءَكُمْ تَمْلِكُوا أَنْفُسَكُمْ

Struggle against your passions to gain control over your souls.

أَقْرَبُ الْعَمَلِ إِلَى اللَّهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَلَا يُقَارِبُهُ شَيْءٌ.

Struggling in the way of God is the nearest of all deeds to Him, and nothing is equal to it.

الْخُرْقُ شَوْمٌ وَالرِّفْقُ يَمْنٌ.

Stupidity is inauspicious and moderateness is auspicious (in nature).

كَفَى بِالْمَوْتِ وَاعِظًا. وَكَفَى بِالْيَقِينِ غَنًى

Suffice it for death to admonish and for certainty to (make man) needless.

كَفَى بِالْمَوْتِ مُزْهَدًا فِي الدُّنْيَا، وَمُرَغِّبًا فِي الْآخِرَةِ.

Suffice it for death to decline your love for the world and to incline you towards eternity.

كَفَى بِالذَّهْرِ وَاعِظًا وَبِالْمَوْتِ مُفَرِّقًا.

Suffice it for time to advise and for death to separate.

اسْتَعِينُوا عَلَى أُمُورِكُمْ بِالْكِتْمَانِ؛ فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ.

Support your affairs through secrecy, for all holders of blessings are subject to others' jealousy.

دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ. أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.

Suppose you have given a Dinar in the way of God, another to free a slave, another in charity to the poor, and still another to settle the needs of your household. The last one is worthy of more reward than others.

عَجِبْتُ لِغَافِلٍ وَلَا يُغْفَلُ عَنْهُ، عَجِبْتُ لِمُؤَمِّلٍ دُنْيَا وَالْمَوْتُ يَطْلُبُهُ، وَعَجِبْتُ لِضَاحِكٍ مِلًّا فَمِهِ وَلَا يَدْرِي أَرْضَى اللَّهُ عَنْهُ أَمْ أَسْخَطَهُ.

Surprised am I of the negligent who is not to be neglected, and of the seeker of the (material) world who is sought by death, and of the one who laughs boisterously but knows not whether God is pleased or displeased with him.

تَجَافَوْا عَنْ عُقُوبَةِ ذَوِي الْمُرُوَّةِ مَا لَمْ تَكُنْ حَدًّا مِنْ حُدُودِ اللَّهِ.

Suspend the punishment of Merciful people, unless they are condemned to divinely-ordered penalties.

الْحَزْمُ سُوءُ الظَّنِّ.

Suspicion is far-sightedness.

الرِّزْقُ إِلَى بَيْتٍ فِيهِ سَخَاءٌ أَسْرَعُ مِنَ الشَّفْرِ إِلَى سَنَامِ الْبَعِيرِ.

Sustenance reaches a generous family faster than a knife hits a camel's hump.

الرِّزْقُ أَشَدُّ طَلَبًا لِلْعَبْدِ مِنْ أَجَلِهِ.

Sustenance seeks God's servants more than their death.

الْحَلْفُ مَنْفَقَةٌ لِلسَّلْعَةِ، مُمَحَقَّةٌ لِلْبَرَكَةِ.

Swearing (in trade) makes goods sold, but blessing ruined.

الْحَلْفُ حِنْثٌ أَوْ نَدَمٌ.

Swearing ends either in violation or remorse.

السُّيُوفُ مَفَاتِيحُ الْجَنَّةِ.

Swords are keys to Paradise.

اسْتَعِينُوا بِاللَّهِ مِنَ الْعَيْنِ؛ فَإِنَّ الْعَيْنَ حَقٌّ.

Take refuge in God from (your) eyes, for eyes have a claim on you.

تَعَوَّذُوا بِاللَّهِ مِنْ جُهِدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ.

Take refuge in God from disaster, wretchedness, bad destinies and blames of enemies.

اسْتَعِينُوا بِاللَّهِ مِنْ شَرِّ النِّسَاءِ؛ وَكُونُوا مِنْ خِيَارِهِنَّ فِي حَذَرٍ.

Take refuge in God from indecent women and refrain from their decent ones.

اسْتَعِينُوا بِاللَّهِ مِنَ الْفَقْرِ وَالْعَيْلَةِ؛ وَمِنْ أَنْ تَظْلِمُوا أَوْ تُظْلَمُوا.

Take refuge in God from poverty and being encumbered by a large family, and from doing injustice or being oppressed.

اسْتَعِينُوا بِاللَّهِ مِنْ شَرِّ جَارِ الْمَقَامِ؛ فَإِنَّ جَارَ الْمُسَافِرِ إِذَا شَاءَ أَنْ يُزَايِلَ زَايِلَ.

Take refuge in God from the evil of (your) permanent neighbor, for a passing neighbor will part with you when he wishes.

تَعَوَّذُوا بِاللَّهِ مِنْ ثَلَاثِ فَوَاقِرَ: جَارٍ سُوِّءٍ؛ إِنْ رَأَى خَيْرًا كَتَمَهُ؛ وَإِنْ رَأَى شَرًّا أَذَاعَهُ؛ وَزَوْجَةٍ سُوِّءٍ؛ إِنْ دَخَلَتْ عَلَيْهَا لَسَنَتُكَ؛ وَإِنْ غَبْتَ عَنْهَا خَانَتْكَ؛ وَإِمَامٍ سُوِّءٍ؛ إِنْ أَحْسَنْتَ لَمْ يَقْبَلْ؛ وَإِنْ أَسَأْتَ لَمْ يَغْفِرْ.

Take refuge in God from the following destructive three: a bad neighbor who covers your good and spreads out your evil, a bad wife who is foul-mouthed in your presence and treacherous in your absence, and a bad leader who ignores your good deeds and does not forgive your wrong doings.

لِيَأْخُذَنَّ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبُ بِهَا عَلَى ظَهْرِهِ أَهْوَنُ عَلَيْهِ مِنْ أَنْ يَأْتِيَ رَجُلًا أَعْطَاهُ اللَّهُ مِنْ فَضْلِهِ فَيَسْأَلُهُ، أَعْطَاهُ أَوْ مَنَعَهُ.

Taking a rope and carrying fire- wood on your back is easier than making a request to a man, whom God has given something out of His Mercy, being him generous or not.

لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ ثُمَّ يَغْدُوا إِلَى الْجَبَلِ فَيَحْتَطِبَ فَيَبِيعَ فَيَأْكُلَ وَيَتَصَدَّقَ خَيْرٌ

لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ.

Taking one's ropes, going to mountains, and collecting bushes to sell for food and for giving charity is better for any one of you than making request to people.

لَمُعَالَجَةُ مَلِكِ الْمَوْتِ أَشَدُّ مِنْ أَلْفِ ضَرْبَةٍ بِالسَّيْفِ.

Taking up man's soul by the Angel of Death is harder than a thousand strokes of sword.

عَلَيْكُمْ بِقَلَّةِ الْكَلَامِ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ.

Talk less and be not enticed by Satan.

حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ؛ أَتُرِيدُونَ أَنْ يُكَذِّبَ اللَّهُ وَرَسُولُهُ؟

Talk to people about what they can understand. Do you want them to deny God and His Prophet?

مَا أَنْتَ مُحَدِّثٌ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ عَلَى بَعْضِهِمْ فِتْنَةٌ.

Talking about something to a people with deficient intellect causes evil for some of them.

عَلِّمُوا وَيَسِّرُوا، وَلَا تُعَسِّرُوا وَيَشْرُوا وَلَا تُنْفِرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ.

Teach (your knowledge to others). Be easy- going and do not be hard on people. Be open- faced and do not treat people harshly. When one of you gets angry, he should keep silent.

عَلِّمُوا وَلَا تُعَنِّفُوا؛ فَإِنَّ الْمُعَلِّمَ خَيْرٌ مِنَ الْمُعَنِّفِ.

Teach and do not be hard (on the learners), for an (easy- going) teacher is better than a crude one.

عَلِّمُوا بَنِيكُمْ الرَّمِي فَإِنَّهُ نِكَايَةُ الْعَدُوِّ.

Teach your children shooting, for it is the cause of disgrace for your enemies.

عَلِّمُوا أَبْنَاءَكُمْ السِّبَاحَةَ وَالرَّمِي، وَالْمَرَأَةَ الْمِغْزَلَ.

Teach your children swimming and shooting, and your women, spinning.

عَلِّمُوا أَبْنَاءَكُمْ السِّبَاحَةَ وَالرِّمَايَةَ، وَنَعَمْ لَهُوَ الْمُؤْمِنَةُ فِي بَيْتِهَا الْمِغْزَلُ، وَإِذَا دَعَاكَ
أَبَوَاكَ فَأَجِبْ أُمَّكَ.

Teach your children swimming and shooting. What a good hobby is spinning wheel at home for a pious woman! When your mother and your father call you (simultaneously), respond to your mother (first).

الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ فِي الْخَيْرِ وَسَائِرُ النَّاسِ لَا خَيْرَ فِيهِمْ.

Teachers and learners equally share the good, and nothing is there for other people.

الْغَدُوُّ وَالرَّوَّاحُ فِي تَعْلِيمِ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْجِهَادِ.

Teaching (your) knowledge every morning and night is better in the sight of God than Jihad (Holy war.)

قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا.

Tell what's true, even if it is bitter (to you.)

الْحَمْدُ عَلَى النِّعْمَةِ أَمَانٌ لِرِزْوَالِهَا.

Thanking (God's) grace makes it ruin, not face.

مَا وَقَى بِهِ الْمَرْءُ عِرْضَهُ كُتِبَ لَهُ بِهِ صَدَقَةٌ.

That by which man maintains his honor is considered charity for him.

حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ.

The (Islamic) punishment for a sorcerer is a stroke of sword.

مَنْ قَلَّ طَعْمُهُ صَحَّ بَدَنُهُ، وَمَنْ كَثُرَ طَعْمُهُ سَقَمَ بَدَنُهُ، وَقَسَا قَلْبُهُ.

The abstemious remain healthy and the gluttonous grow sick and hard–hearted.

زِنَا الْعَيْنَيْنِ النَّظَرُ.

The adultery of eyes is an unlawful look.

زِنَا اللِّسَانِ الْكَلَامُ.

The adultery of the tongue is indecent talk.

الزَّبَانِيَةُ إِلَى فَسَقَةِ حَمَلَةِ الْقُرْآنِ أَسْرَعُ مِنْهُمْ إِلَى عِبَادَةِ الْأَوْثَانِ فَيَقُولُونَ: يُبْدِءُ بِنَا قَبْلَ عِبَادَةِ الْأَوْثَانِ؟ فَيُقَالُ لَهُمْ: لَيْسَ مَنْ يَعْلَمُ كَمَنْ لَا يَعْلَمُ.

The angel of the Divine punishment will push the lewd scholars of the Quran to Hell before idol–

worshippers. They'll ask for the reason, and the angels will reply: "Is the one who knows equal to the one who knows not?"

رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللَّهِ التَّوَدُّدُ إِلَى النَّاسِ، وَاصْطِنَاعُ الْمَعْرُوفِ إِلَى كُلِّ بَرٍّ وَفَاجِرٍ.

The basis of one's intellect, besides believing in God, is friendship with people, and benevolence to the good and bad of them.

رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ بِاللَّهِ التَّوَدُّدُ إِلَى النَّاسِ، وَمَا يَسْتَغْنِي رَجُلٌ عَنْ مَشُورَةٍ، وَإِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَإِنَّ أَهْلَ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ.

The basis of one's intellect, besides believing in God, is friendship with people. Nobody is needless of consultation. The benevolent of the world will be the benevolent of the Hereafter, and the wrongdoers of this world will be the wrongdoers of the next.

أَشْرَفُ الزُّهْدِ أَنْ يَسْكُنَ قَلْبُكَ عَلَى مَا رُزِقْتَ؛ وَإِنَّ أَشْرَفَ مَا تَسْأَلُ مِنَ اللَّهِ عَزَّ وَجَلَّ الْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا.

The best (form of) abstinence is being pleased with one's (destined) sustenance, and the best thing for which to beseech the Exalted God, is the safety of this world and the next (to reach).

خَيْرُ دِينِكُمْ أَيْسَرُهُ.

The best (form) of your faith is the most easy- going face of it.

أَفْضَلُ الْعِبَادَةِ أَجْرًا سُرْعَةُ الْقِيَامِ مِنْ عِنْدِ الْمَرِيضِ.

The best act of worship in respect to (heavenly) rewards is to cut short your visit to patients.

أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ.

The best action is (to have) pure intention.

خَيْرُ الْأُمُورِ أَوْسَطُهَا.

The best action is moderation.

خِيَارُ أُمَّتِي أَحِدَاؤُهَا الَّذِينَ إِذَا غَضِبُوا رَجَعُوا.

The best among my people are the hot-tempered who are quickly quieted down when they rouse to anger.

خِيَارُ أُمَّتِي عُلَمَاؤُهَا، وَخِيَارُ عُلَمَائِهَا حُلَمَاؤُهَا.

The best among my people are the learned, and the best of them are the forbearant.

خِيَارُ أُمَّتِي عُلَمَاؤُهَا، وَخِيَارُ عُلَمَائِهَا رُحَمَاؤُهَا. أَلَا وَإِنَّ اللَّهَ تَعَالَى لَيَغْفِرَ لِلْعَالِمِ أَرْبَعِينَ ذَنْبًا قَبْلَ أَنْ يَغْفِرَ لِلْجَاهِلِ ذَنْبًا وَاحِدًا. أَلَا وَإِنَّ الْعَالِمَ الرَّحِيمَ يَجِيءُ يَوْمَ الْقِيَامَةِ؛ وَإِنَّ نُورَهُ قَدْ أَضَاءَ يَمْشِي فِيهِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ كَمَا تَضِيءُ الْكَوَاكِبُ الدُّرِّيُّ.

The best among my people are the learned, and the best of them are the Merciful. Verily, the Exalted God will pardon a learned man for forty sins before pardoning an ignorant for a single one, and in the Day of Resurrection, the Merciful learned will accompany their own light extending as stars from the east to the west.

خِيَارُ الْمُؤْمِنِينَ الْقَانِعُ، وَشِرَارُهُمُ الطَّامِعُ.

The best believers are the content and the worst, the covetous.

أَفْضَلُ الْكَسْبِ بَيْعٌ مَبْرُورٌ وَعَمَلُ الرَّجُلِ بِيَدِهِ.

The best business is a flawless bargain, and what man accomplishes with his own hand.

أَطْيَبُ الْكَسْبِ عَمَلُ الرَّجُلِ بِيَدِهِ.

The best business is the one which with man's own hand is done.

خَيْرُ الصَّدَقَةِ مَا أَبْقَتْ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ.

The best charity aims at the death of poverty, a donator's hand is worthier than a beggar's, and charity should start at home.

خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى.

The best charity is coupled with generosity.

أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ.

The best charity is the one given with out any expectation: The giver's hand is better than the receiver's. Start giving alms with those who are more needful.

خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ.

The best companions in the sight of God are best to their friends, and the best neighbors to Him are best for their own neighbors.

خَيْرُ الرِّزْقِ مَا كَانَ يَوْمًا لِيَوْمٍ كَفَافًا.

The best daily bread is daily sustenance in adequate.

أَفْضَلُ الْأَعْمَالِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا.

The best deed is a hungry man, to feed.

خَيْرُ الْعَمَلِ مَا نَفَعَ، وَخَيْرُ الْهُدَى مَا اتَّبَعَ.

The best deed is the fruitful, and the best guidance, the one followed.

أَفْضَلُ الْأَعْمَالِ أَنْ تُدْخِلَ عَلَى أَخِيكَ الْمُؤْمِنِ سُرُورًا؛ أَوْ تَقْضِيَ عَنْهُ دَيْنًا.

The best deed is to make your brother (in faith) happy or to pay his debts.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ مَنْ أَطْعَمَ مِنْ جُوعٍ أَوْ دَفَعَ عَنْهُ مُغْرَمًا؛ أَوْ كَشَفَ عَنْهُ كَرْبًا.

The best deeds to God are) feeding an indigent person,) repaying his debts, and) relieving him from distress.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الصَّلَاةُ لَوَقْتِهَا؛ ثُمَّ بَرُّ الْوَالِدَيْنِ؛ ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

The best deeds to God, the Exalted, are setting prayers on time, being kind to parents, and struggling in the way of God.

أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ.

The best form of charity for a Muslim is to acquire (some sort of) knowledge and teach it to his (her) brothers in faith.

أَفْضَلُ الصَّدَقَةِ الصَّدَقَةُ عَلَى ذِي الرَّحْمِ الْكَاشِحِ.

The best form of charity is giving alms to a relative, though being one's enemy.

أَفْضَلُ الصَّدَقَةِ صَدَقَةُ اللِّسَانِ.

The best form of charity is that of man's tongue.

أَفْضَلُ الصَّدَقَةِ حِفْظُ اللِّسَانِ.

The best form of charity is to control one's tongue.

أَفْضَلُ الصَّدَقَةِ أَنْ تُصَدِّقَ وَأَنْتَ صَاحِبُ شَيْءٍ تَأْمَلُ الْغِنَى وَتَخْشَى الْفَقْرَ وَلَا تَمُهِلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، أَلَا وَقَدْ كَانَ لِفُلَانٍ.

The best form of charity is to give alms when you are healthy and indigent, hoping for wealth and fearing poverty, not to wait until your death approaches to say (in your last will) that for so and so this much and for so and so that much, (then to address your heir, saying) that such and such an amount of your wealth belongs to such and such a person.

أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ.

The best form of charity is to make it up between two persons.

أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ.

The best form of faith is the belief that God is with you wherever you are.

أَفْضَلُ الْإِيمَانِ أَنْ تُحِبَّ لِلَّهِ وَتُبْغِضَ لِلَّهِ؛ وَتُعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ؛ وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ؛ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ؛ وَأَنْ تَقُولَ خَيْرًا أَوْ تَصْمُتَ.

The best form of faith is to like and dislike for the sake of God, to engage your tongue in the remembrance of God, to wish for others what you wish for yourself and to stop wishing for others what you don't wish for yourself, and to express good words or to keep silent.

أَفْضَلُ الْإِيمَانِ الصَّبْرُ وَالسَّمَاحَةُ.

The best form of faith lies in having patience and being generous.

خَيْرُ الذِّكْرِ الْخَفِيِّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي.

The best form of litany is remembering God in privacy, and the best daily bread is sustenance in adequacy.

أَفْضَلُ صَدَقَةِ اللِّسَانِ الشَّفَاعَةُ؛ تَفُكُّ بِهَا الْأَسِيرَ وَتَحَقِّنُ بِهَا الدَّمَ وَتَجْرُ بِهَا الْمَعْرُوفُ، وَالْإِحْسَانُ إِلَى أَخِيكَ وَتَدْفَعُ عَنْهُ الْكَرِيهَةَ.

The best form of spoken charity is the oral intercession by which to release a captive, to prevent bloodshed, to direct kindness and goodness towards your brothers in faith, and to ward off evil from them.

أَفْضَلُ الْعِبَادَةِ إِنْتِظَارُ الْفَرَجِ.

The best form of worship is waiting for relief (the reappearance of the twelfth Shiite Imam).

أَطْيَبُ الطِّيبِ الْمِسْكُ.

The best fragrance is that of musk.

خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ الطَّلَائِعِ أَرْبَعَمَاءَةٌ، وَخَيْرُ الْجِيُوشِ أَرْبَعَةُ آلَافٍ.

The best friends, the best scouts and the best armies amount to four, four hundreds and four thousands respectively.

أَطْيَبُ كَسْبِ الرَّجُلِ الْمُسْلِمِ سَهْمُهُ فِي سَبِيلِ اللَّهِ.

The best gain for a Muslim is the share he is given of the spoils (of a holy war).

خَيْرُ مَا أُعْطِيَ النَّاسُ خُلُقٌ حَسَنٌ.

The best gift bestowed on people is good-temperedness.

خَيْرُ مَا أُعْطِيَ الرَّجُلُ الْمُؤْمِنُ خُلُقٌ حَسَنٌ، وَشَرُّ مَا أُعْطِيَ الرَّجُلُ قَلْبٌ سُوءٌ فِي صُورَةٍ حَسَنَةٍ.

The best gift given to a man (believer) is good-temperedness, and the worst thing given to him is an evil character behind good looks.

أَفْضَلُ الْجِهَادِ أَنْ يُجَاهِدَ الرَّجُلُ نَفْسَهُ وَهَوَاهُ.

The best Jihad (struggling in the way of God) is to struggle against one's evil (soul) and concupiscence.

خَيْرُ الْكَسْبِ كَسْبُ يَدِ الْعَامِلِ إِذَا نَصَحَ.

The best job is the one which, with a worker's hands, is carefully done.

أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ وَلَمْ يَهَمْ بِظُلْمِ أَحَدٍ.

The best kind of Jihad (struggling in the way of God) is to begin a day without thinking about oppressing others.

أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ.

The best kind of Jihad (struggling in the way of God) is to speak a word of truth to a cruel king.

خَيْرُ الصِّدَاقِ أَيْسَرُهُ.

The best marriage gift is the least.

خَيْرُ النِّكَاحِ أَيْسَرُهُ.

The best marriage is the simplest.

أَفْضَلُ الدَّنَانِيرِ دِينَارٌ يَنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ.

The best money is that which a man spends for his family.

خَيْرُ الْمُسْلِمِينَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ يَدِهِ وَلِسَانِهِ.

The best Muslim is the one from whose tongue and hand, Muslims at rest stand.

خَيْرُ طَيْبِ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَخَيْرُ طَيْبِ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ

وَحَفِي رِيحُهُ.

The best odor for men is that which is overt in smell but covert in color, and the best odor for women is that which is covert in smell but overt in color.

خَيْرُ الْأَصْحَابِ صَاحِبٌ إِذَا ذَكَرْتَ اللَّهَ أَعَانَكَ، وَإِذَا نَسِيتَ ذَكَرَكَ.

The best of (your) friends are those who help when you remember God and remind you of God when you forget Him.

أَفْضَلُ الْأَعْمَالِ ثَلَاثَةٌ: التَّوَاضُّعُ عِنْدَ الدَّوْلَةِ؛ وَالْعَفْوُ عِنْدَ الْقُدْرَةِ؛ وَالْعَطِيَّةُ بِغَيْرِ الْمِنَّةِ.

The best of all deeds are three: humility when having wealth and authority, forgiveness when being in power and generosity without holding people under obligation.

أَفْضَلُ الْأَعْمَالِ الْكَسْبُ مِنَ الْحَالِلِ.

The best of all deeds is earning money lawfully.

أَفْضَلُ الْعَمَلِ أَدْوَمُهُ وَإِنْ قَلَّ.

The best of all deeds is the most durable of all, though in quantity being small.

أَفْضَلُ الْأَعْمَالِ الْعِلْمُ بِاللَّهِ، إِنَّ الْعِلْمَ يَنْفَعُكَ مَعَهُ قَلِيلُ الْعَمَلِ وَكَثِيرُهُ، وَإِنَّ الْجَهْلَ لَا يَنْفَعُكَ مَعَهُ قَلِيلُ الْعَمَلِ وَلَا كَثِيرُهُ.

The best of all deeds is to acquire the knowledge of God. Verily, that deed is useful which is coupled with knowledge, being great or small in amount, and that deed is harmful which is coupled with

ignorance, being great or small in quantity.

أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

The best of all deeds is to like and dislike for the sake of God.

أَفْضَلُ الْأَعْمَالِ بَعْدَ الْإِيمَانِ بِاللَّهِ التَّوَدُّدُ إِلَى النَّاسِ.

The best of all deeds, apart from believing in God, is making friends with people.

أَفْضَلُ الْأَصْحَابِ مَنْ إِذَا ذَكَرْتَ أَعَانَكَ؛ وَإِذَا نَسِيتَ ذَكَرَكَ.

The best of all friends is the one who helps you when you remember him and remembers you when you forget about him.

أَفْضَلُ الْحَسَنَاتِ تَكْرِمَةُ الْجُلَسَاءِ.

The best of all good deeds is to endear (your) companions.

أَفْضَلُ النَّاسِ رَجُلٌ يُعْطِي جَهْدَهُ.

The best of all people is a man who tries his best.

أَفْضَلُ النَّاسِ مَنْ تَوَاضَعَ عَنْ رِفْعَةٍ؛ وَزَهَدَ عَنْ غُنْيَةٍ؛ وَأَنْصَفَ عَنْ قُوَّةٍ؛ وَحَلَمَ عَنْ قُدْرَةٍ

The best of all people is the one who remains humble in glory, abstinent in affluence, just in strength and forbearant in power.

أَفْضَلُ الْفَضَائِلِ أَنْ تَصِلَ مَنْ قَطَعَكَ؛ وَتُعْطِيَ مَنْ حَرَمَكَ؛ وَتَصْفَحَ عَمَّنْ ظَلَمَكَ.

The best of all virtues is to reestablish your connection with the one who has broken it, to bestow on the one who has deprived you (of something), and to connive at the faults of the one who has done injustice to you.

خَيْرُ مَا يُخَلِّفُ الْإِنْسَانُ بَعْدَهُ ثَلَاثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يَنْتَفَعُ بِهِ مَنْ بَعْدَهُ.

The best of man's heritages are three: a child who will pray for him, constant charity for which he will be rewarded continuously, and a sort of knowledge people will avail themselves of.

خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا. وَشَرُّ صُفُوفِ النِّسَاءِ أَوَّلُهَا، وَخَيْرُهَا آخِرُهَا.

The best of men's lines (in social dealings) are the first, and the worst of them are the last, while the worst of women's lines are the first, and the best of them are the last.

خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ. وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ. أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.

The best of Muslims' homes is the one wherein an orphan is treated well, and the worst is the one wherein an orphan is mistreated. The supporters of orphans will accompany me in a Paradise.

خَيْرُ أُمَّتِي مَنْ دَعَا إِلَى اللَّهِ تَعَالَى، وَحَبَّبَ عِبَادَهُ إِلَيْهِ.

The best of my people is the one who calls people towards God, the Almighty, and makes them lovers of Him.

خَيْرُ النَّاسِ مُؤْمِنٌ فَقِيرٌ يُعْطِي جَهْدَهُ.

The best of people is a poor believer who expends (in the way of God) to the possible extent.

أَصْلَحُ النَّاسِ أَصْلَحُهُمُ لِلنَّاسِ.

The best of people is the one who benefits them the most.

خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ، وَحَسَنَ عَمَلُهُ. وَشَرُّ النَّاسِ مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ.

The best of people is the one who lives a long life of good deeds, and the worst is the one who lives a long life of evil deeds.

خَيْرُ النَّاسِ مَنْ إِنْتَفَعَ بِهِ النَّاسُ.

The best of people is the one whom others profit by.

أَعْظَمُ النِّسَاءِ أَحْسَنُهُنَّ وَجُوهًا وَأَرْخَصُهُنَّ مَهْرًا.

The best of women is the one with a more beautiful visage and the less gift of marriage.

خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِ وَلِبَنَاتِهِ.

The best of you are for their wives and daughters the best.

خَيْرُكُمْ خَيْرُكُمْ لِلنِّسَاءِ.

The best of you are for women the best.

خَيْرُكُمْ أَطْوَلُكُمْ أَعْمَاراً وَأَحْسَنُكُمْ أَعْمَالاً.

The best of you are in age the oldest and in deeds, the best.

خَيْرُكُمْ أَطْوَلُكُمْ أَعْمَاراً وَأَحْسَنُكُمْ أَخْلَاقاً.

The best of you are in age the oldest and in manners, the best.

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي. مَا أَكْرَمَ النِّسَاءَ إِلَّا كَرِيمٌ وَلَا أَهَانَهُنَّ إِلَّا لَيْئِمٌ.

The best of you are the best for their families, and I am the best among you for my household. The respectful alone respect women, and the mean alone offend them.

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ.

The best of you are the best to their family.

خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ.

The best of you are the best to their wives.

خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الَّذِينَ يَأْلِفُونَ وَيُؤْلَفُونَ.

The best of you are the most good-tempered who associate with people, and with whom people (tend to) associate.

خَيْرُكُمْ أَزْهَدُكُمْ فِي الدُّنْيَا، وَأَرْغَبُكُمْ فِي الْآخِرَةِ.

The best of you are the most reluctant to here and the most inclined towards the Hereafter.

خَيْرُكُمْ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْثُمَّ.

The best of you are those who defend their clan without committing sins.

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

The best of you are those who learn and teach the Quran.

خَيْرُكُمْ مَنْ لَمْ يَتْرِكْ آخِرَتَهُ لِدُنْيَاهُ، وَلَا دُنْيَاهُ لِآخِرَتِهِ، وَلَمْ يَكُنْ كَلًّا عَلَى النَّاسِ.

The best of you are those who neither abandon here for the Hereafter, nor do the reverse, nor stand a burden on others.

خَيْرُكُمْ مَنْ يَرْجَى خَيْرَهُ وَيُؤْمِنُ شَرَّهُ. وَشَرُّكُمْ مَنْ لَا يَرْجَى خَيْرَهُ وَلَا يُؤْمِنُ شَرَّهُ.

The best of you are those whose good we can be hopeful about and from whose evil we can find a way out, and the worst of you are those whose good we cannot be hopeful about and from whose evil we cannot find a way out.

خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً لِلدَّيْنِ.

The best of you are, in refunding their debts, the quickest.

أَفْضَلُكُمْ إِيْمَانًا أَحْسَنُكُمْ أَخْلَاقًا.

The best of you in faith has the best manners (in rate).

لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ وَلَا آخِرَتَهُ لِلدُّنْيَا، حَتَّى يُصِيبَ مِنْهُمَا جَمِيعًا،
فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ وَلَا تَكُونُوا كَلًّا عَلَى النَّاسِ.

The best of you is not the one who abandons this world for the next or the next for this in order to avail herself of both, for this world is a bridge to the next. Try not to be a burden to others.

خَيْرُكُمْ مَنْ أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ فَمَلَكَهَا.

The best of you is the one whom God has given a hand, and who has on his own 'self' full command.

خِيَارُكُمْ مَنْ ذَكَرَكُمْ بِاللَّهِ رُؤْيَتْهُ، وَزَادَ فِي عِلْمِكُمْ مَنْطِقُهُ، وَرَغَبَكُمْ فِي الْآخِرَةِ
عَمَلُهُ.

The best of you is the one whose meeting reminds you of God, whose words increase your knowledge, and whose deeds incline you towards the Hereafter.

خَيْرُ بَيْوتِكُمْ بَيْتٌ فِيهِ يَتِيمٌ مُكْرَمٌ.

The best of your homes is the one wherein an orphan is kept in respect.

خِيَارُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ. وَشِرَارُ
أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ.

The best of your leaders are those whom you love and pray for, who love and pray for you, and the worst ones are those whom you hate and curse, and who hate and curse you.

خَيْرُ نِسَائِكُمُ الْوُلُودُ الْوَدُودُ الْمَوَاسِيَةُ الْمَوَاتِيَّةُ، إِذَا اتَّقَيْنَ اللَّهَ. وَشَرُّ نِسَائِكُمُ
الْمُتَبَرِّجَاتُ الْمُتَخِيلَاتُ، وَهُنَّ الْمُنَافِقَاتُ لَا يَدْخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ
الْأَعْمَمِ.

The best of your women are the affectionate, childbearing ones who are assistant and obedient to their husbands and pious at the same time, and the worst of them are the arrogant ones who use makeup (for other than their husbands). The latter are hypocrites (in reality) who will not be allowed to Paradise, save to the number of crows with red feet and beaks.

خَيْرُ نِسَائِكُمُ الْعَفِيفَةُ الْغَلِمَةُ؛ عَفِيفَةٌ فِي فَرْجِهَا غَلِمَةٌ عَلَى زَوْجِهَا.

The best of your women are the chaste, passionate ones who observe chastity in respect to their privy parts, and love passionately their own husbands.

خَيْرُ شَبَابِكُمْ مَنْ تَشَبَّهَ بِالْكُهُولِ. وَشَرُّ كُهُولِكُمْ مَنْ تَشَبَّهَ بِشَبَابِكُمْ.

The best of your youth are those who follow the path of the aged, and the worst of your aged ones are those who copy the patterns of the youth.

خَيْرُ النَّاسِ أَحْسَنُهُمْ خُلُقًا.

The best people are the most good-tempered.

خَيْرُ النَّاسِ أَقْرَوُهُمْ وَأَفْقَهُهُمْ فِي دِينِ اللَّهِ، وَأَتَقَاهُمْ لِلَّهِ، وَأَمْرُهُمْ بِالْمَعْرُوفِ،
وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلَهُمْ لِلرَّحِمِ.

The best people are those who recite the Holy Quran better (than others), who are deeper in matters religious, who fear God more, who bid good and forbid evil more often, and who have relations with their families.

خَيْرُ مَسَاجِدِ النِّسَاءِ قَعْرُ بَيْوتِهِنَّ.

The best place of worship for women is a corner in their own house.

خَيْرُ الْمَجَالِسِ أَوْسَعُهَا.

The best places of meeting are the vastest.

أَشْعَرُ كَلِمَةٍ تَكَلَّمَ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.

The best poetical Arabic expression is Labid's, i.e. "All things are false save God".

خَيْرُ لَهْوٍ الْمُؤْمِنِ السَّبَاحَةُ، وَخَيْرُ لَهْوِ الْمَرْأَةِ الْمِغْزَلُ.

The best practice for a man (believer) is swimming and for a woman, spinning.

خَيْرُ الزَّادِ التَّقْوَى، وَخَيْرُ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ.

The best provision is piety, and the best state of heart is certainty.

أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَحْسَنُهُمْ خُلُقًا.

The best servants of God to Him are the most good-tempered.

خَيْرُ الْعِبَادَةِ أَخْفَاهَا.

The best servitude is (done) in utmost solitude.

خَيْرُ الْعَمَلِ أَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ.

The best state is to be expressing the name of God when you are at the point of death.

أَحَبُّ الْجِهَادِ إِلَى اللَّهِ كَلِمَةُ حَقٍّ تُقَالُ لِإِمَامٍ جَائِرٍ.

The best struggle to God, the Exalted, is to utter a word of truth in the presence of a tyrant ruler.

خَيْرُ الشَّهَادَةِ مَا شَهِدَ بِهَا صَاحِبُهَا قَبْلَ أَنْ يُسْأَلَ.

The best testimony is that which is borne before its bearer is required to.

خَيْرُ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ.

The best thing infused in (man's) heart is certainty.

خَيْرُ النِّسَاءِ مَنْ تَسْرُكُ إِذَا أَبْصَرْتَ، وَتُطِيعُكَ إِذَا أَمَرْتَ، وَتَحْفَظُ غَيْبَتَكَ فِي نَفْسِهَا وَمَالِكَ.

The best wife is the one who gladdens you when you look at her, obeys your orders, and preserves her body and your property in your absence.

خَيْرُ الشُّهُودِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَ.

The best witness is he who bears testimony before being required to.

خَيْرُهُنَّ أَيْسَرُهُنَّ صِدَاقًا.

The best wives have the least marriage portions.

خَيْرُ النِّسَاءِ الْوَلُودُ الْوَدُودُ

The best woman is an affectionate one who bears many a child.

خَيْرُ النِّسَاءِ الَّتِي تَسُرُّهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ، وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا
بِمَا يَكْرَهُ.

The best woman is the one who gladdens her husband when he looks at her, obeys his orders, and avoids doing anything he dislikes through her body and property.

خَيْرُ نِسَاءِ أُمَّتِي أُصْبَحْنَ وَجْهًا، وَأَقْلُنَّ مَهْرًا.

The best women of my nation are those with nicer faces and less marriage portions.

أَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ.

The best word to me, the truest (I see).

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى، إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ
فِي السَّمَاءِ.

The Blessed and Exalted God showers His Mercy on the Merciful. Be Merciful, therefore, to those on the earth to receive the Mercy of the One in the sky.

أَشَجَعُ النَّاسِ مَنْ غَلَبَ هَوَاهُ.

The bravest are those people who (can) reign their carnal passions.

اعْقِلْهَا وَتَوَكَّلْ.

The camel tie, and on God rely.

لِيَ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعَقُوبَتَهُ.

The carelessness of a rich man (to repay his debts) leads to his disgrace and (God's) punishment for him.

جُلَسَاءُ اللَّهِ غَدًا أَهْلُ الْوَرَعِ وَالزُّهْدِ فِي الدُّنْيَا.

The companions to God in the Hereafter are the pious and abstinent people here.

الْمَيِّتُ يُعَذِّبُ فِي قَبْرِهِ بِمَا يُنَاحُ عَلَيْهِ.

The dead suffers in the grave from the groans and shouts of others on his death.

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ الْمَغْلُوبِ عَلَى عَقْلِهِ حَتَّى يَبْرَأَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ.

The deeds of three groups will not be recorded: the insane who lack control on their intellect till they recover, sleepers as long as they are asleep, and children till they reach maturity.

فُضُوحُ الدُّنْيَا أَهْوَنُ مِنْ فُضُوحِ الْآخِرَةِ.

The disgrace of this world is more tolerable than that of the Hereafter.

الرَّحْمَةُ عِنْدَ اللَّهِ مِائَةٌ جُزْءٍ، فَقَسَمَ بَيْنَ الْخَلَائِقِ جُزْءٌ وَآخَرَ تِسْعًا وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ.

The divine Mercy is of one hundred parts, one of which He has showered on people, and the rest He has saved for the Day of Judgement.

فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ، وَفَاعِلُ الشَّرِّ شَرٌّ مِنْهُ.

The doer of good is better than good, and the doer of evil worse than evil.

خَمْسٌ يُعَجِّلُ اللَّهُ لِصَاحِبِهَا الْعُقُوبَةَ: الْبَغْيُ، وَالْغَدْرُ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَطِيعَةُ الرَّحِمِ، وَمَعْرُوفٌ لَا يُشْكُرُ.

The doers of the following five will suffer immediate heavenly punishment: oppression, breach of promise, mistreatment of parents, disconnection of bonds of kinship and ungratefulness.

سَاعَتَانِ تُفْتَحُ فِيهِمَا أَبْوَابُ السَّمَاءِ وَقَلَّمَا تُرَدُّ عَلَى دَاعٍ دَعْوَتُهُ: حُضُورُ الصَّلَاةِ وَالصَّفِّ فِي سَبِيلِ اللَّهِ

The doors of heavens open at the time of prayers as well as the time of preparation fight in way of God, and at these two times the supplications of those who pray are less likely to be rejected.

تُفْتَحُ أَبْوَابُ السَّمَاءِ وَيُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ: عِنْدَ التِّقَاءِ الصُّفُوفِ فِي سَبِيلِ اللَّهِ؛ وَعِنْدَ نَزُولِ الْغَيْثِ؛ وَعِنْدَ إِقَامَةِ الصَّلَاةِ وَعِنْدَ رُؤْيَةِ الْكَعْبَةِ.

The doors of heavens open on four occasions, and prayers are granted: when warriors in the way of God join hands, when it rains, at times of prayer, and on visiting Kába.

تُفْتَحُ أَبْوَابُ السَّمَاءِ فِي كُلِّ يَوْمٍ اثْنَيْنِ وَخَمِيسَ؛ فَيُغْفَرُ فِي ذَلِكَ الْيَوْمِ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا؛ إِلَّا مَنْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ.

The doors of heavens open on Mondays and Thursdays and all servants of God are forgiven, save those who are hostile to their brethren.

مَلْعُونٌ ذُو الْوَجْهَيْنِ، مَلْعُونٌ ذُو اللِّسَانَيْنِ

The double- faced and the double- tongued are both damned.

ذُو الْوَجْهَيْنِ فِي الدُّنْيَا يَأْتِي يَوْمَ الْقِيَامَةِ وَلَهُ وَجْهَانِ مِنْ نَارٍ.

The double- faced in the world will suffer double- flamed fire in the Hereafter.

ذُو الْوَجْهَيْنِ لَا يَكُونُ وَجِيهًا.

The double- faced will not enjoy respect.

الْبِلَادُ بِلَادُ اللَّهِ، وَالْعِبَادُ عِبَادُ اللَّهِ؛ فَحَيْثُمَا أَصَبْتَ خَيْرًا فَأَقِمَّ.

The earth is God's and the people are His servants. So, settle in the land where good you find.

الْأَرْضُ أَرْضُ اللَّهِ، وَالْعِبَادُ عِبَادُ اللَّهِ، مَنْ أَحْيَا مَوَاتًا فَهِيَ لَهُ.

The earth is God's earth, and the people are God's servants. Whoever enlivens (cultivates) a dead (barren) piece of the earth will be its owner.

لَتُمْلَأَنَّ الْأَرْضُ ظُلْمًا وَعُدْوَانًا ثُمَّ لِيَخْرُجَنَّ رَجُلٌ مِنْ أَهْلِ بَيْتِي حَتَّى يَمْلَأَهَا قِسْطًا
وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَعُدْوَانًا

The earth will be filled with inequity. Then, a man will rise from my household to fill it with equity just as it was filled with injustice and enormity.

لَتُمْلَأَنَّ الْأَرْضُ جَوْرًا وَظُلْمًا؛ فَإِذَا مُلِئَتْ يَبْعَثُ اللَّهُ رَجُلًا مِنِّي إِسْمُهُ إِسْمِي وَاسْمُ
أَبِيهِ اسْمُ أَبِي فَيَمْلأُهَا عَدْلًا وَقِسْطًا كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا.

The earth will be filled with inequity. Then, God will appoint a man to fill it with equity just as it was filled

with injustice and enormity– a man whose name and whose father's are respectively mine and my father's.

أَدْنَى جَبَذَاتِ الْمَوْتِ بِمَنْزِلَةِ مَائَةِ ضَرْبَةٍ بِالسَّيْفِ.

The easiest pressures of death are like unto a hundred strokes of sword.

لَمْ يَبْعَثِ اللَّهُ تَعَالَى نَبِيًّا إِلَّا بِلُغَةِ قَوْمِهِ.

The Exalted God has appointed no prophet with a language other than that of his people.

خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجِنَّ ثَلَاثَةَ أَصْنَافٍ: صِنْفٌ حَيَّاتٌ وَعَقَارِبُ وَخَشَاشُ
الْأَرْضِ؛ وَصِنْفٌ كَالرِّيحِ فِي الْهَوَاءِ؛ وَصِنْفٌ عَلَيْهِمُ الْحِسَابُ وَالْعِقَابُ. وَخَلَقَ
اللَّهُ الْإِنْسَ ثَلَاثَةَ أَصْنَافٍ: صِنْفٌ كَالْبَهَائِمِ؛ وَصِنْفٌ أَجْسَادُهُمْ أَجْسَادُ بَنِي آدَمَ؛
وَأَرْوَاحُهُمْ أَرْوَاحُ الشَّيَاطِينِ؛ وَصِنْفٌ فِي ظِلِّ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

The Exalted God has created three classes of jinn. Snakes, scorpions and insects comprise the first class. The second class is like unto wind in the air, and the third are those who will suffer reckoning and retribution. He has also created three classes of human being. The first class are like unto beasts of burden. The second class has human bodies but devilish spirits, and the third will enjoy the shade (patronage) of God the day when no shade but His exists.

كَتَبَ اللَّهُ تَعَالَى مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ
سَنَةٍ، وَعَرْشُهُ عَلَى الْمَاءِ.

The Exalted God has prescribed His creatures' fate fifty thousand years prior to the creation of heavens and the earth, when His Throne was on water.

كُلُّ الذُّنُوبِ يُؤَخِّرُ اللَّهُ تَعَالَى مَا شَاءَ مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ إِلَّا عُقُوقَ الْوَالِدَيْنِ؛ فَإِنَّ
اللَّهَ يُعَجِّلُهُ لِصَاحِبِهِ فِي الْحَيَاةِ الدُّنْيَا قَبْلَ الْمَمَاتِ.

The Exalted God postpones to the Day of Judgement (the punishment of (the sins He wishes, save the sin of displeasing one's parents, which He hastes to recompense in this very world before the sinner's death.

قَالَ اللَّهُ تَعَالَى: وَعِزَّتِي وَجَلَالِي لَا أَجْمَعُ لِعَبْدِي أَمْنَيْنِ، وَلَا خَوْفَيْنِ، إِنَّهُ هُوَ أَمْنِي فِي الدُّنْيَا أَخَفُّهُ يَوْمَ أَجْمَعُ عِبَادِي، وَإِنَّهُ هُوَ خَافَنِي فِي الدُّنْيَا أَمْنَتُهُ يَوْمَ أَجْمَعُ عِبَادِي.

The Exalted God says: By my Glory and Honour I swear that I do not grant a servant two states of security together with two states of fear, i.e. if he feels secure from Me in this world, I will frighten him in the Resurrection and if he is afraid of Me in this world, I will secure him in the Resurrection.

قَالَ اللَّهُ تَعَالَى: الْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي رِدَائِي قَصَمْتُهُ.

The Exalted God says: Grandeur is My prerogative and I will demolish anybody who (tries to claim it as his own.)

قَالَ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي؛ إِنْ ظَنَّ خَيْرًا فَلَهُ؛ وَإِنْ ظَنَّ شَرًّا فَلَهُ.

The Exalted God says: I am a company to My servant's thinking about Me– being it good, I will benefit him and being it bad, I will bring him loss.

قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ؛ وَمَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ.

The Exalted God says: I am the most needless of all partners when people take partners with Me, and so when someone takes a partner with Me in an act (of worship), I leave him on his own with his polytheism.

قَالَ اللَّهُ تَعَالَى مَنْ لَا يَدْعُونِي أَغْضَبُ عَلَيْهِ.

The Exalted God says: I will be cross at anybody who does not pray to Me.

قَالَ اللَّهُ تَعَالَى: مَنْ عَلِمَ أَنِّي ذُو قُدْرَةٍ عَلَى مَغْفِرَةِ الذُّنُوبِ غَفَرْتُ لَهُ وَلَا أُبَالِي، مَا لَمْ يُشْرِكْ بِي شَيْئًا.

The Exalted God says: I will forgive the one who believes in My power of forgiving sins, and nothing matters so long as he takes nothing as a partner with Me.

قَالَ اللَّهُ تَعَالَى: أَنَا أَكْرَمُ وَأَعْظَمُ عَفْوًا مَنْ أَنْ أَسْتُرَ عَلَى عَبْدٍ مُسْلِمٍ فِي الدُّنْيَا ثُمَّ أَفْضَحَهُ بَعْدَ إِذْ سَتَرْتُهُ، وَلَا أَزَالُ أَغْفِرُ لِعَبْدِي مَا اسْتَغْفَرَنِي.

The Exalted God says: My forgiveness is more bountiful and greater than covering a Muslim's deed in this world to reveal it afterwards; and thus, so long as my servants ask my forgiveness I will forgive them.

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تُوْتِي كُلَّ يَوْمٍ بَرزُقَكَ وَأَنْتَ تَحْزَنُ، وَيَنْقُصُ كُلَّ يَوْمٍ مِنْ عُمْرِكَ وَأَنْتَ تَفْرَحُ. أَنْتَ فِيمَا يَكْفِيكَ وَتَطْلُبُ مَا يُطْغِيكَ، لَا بِقَلِيلٍ تَقْنَعُ، وَلَا مِنْ كَثِيرٍ تَشْبَعُ.

The Exalted God says: O son of Adam! Every day your sustenance is given to you but you are sad, and everyday your life gets shorter but you are happy. You have what suffices you but you ask for what makes of you a rebel. You are neither content with less nor satiated with more.

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ ثَلَاثَةٌ، وَاحِدَةٌ لِي وَوَاحِدَةٌ لَكَ، وَوَاحِدَةٌ بَيْنِي وَبَيْنَكَ. فَأَمَّا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكُ بِي شَيْئًا. وَأَمَّا الَّتِي لَكَ فَمَا عَمِلْتَ مِنْ عَمَلٍ جَزَيْتُكَ بِهِ، فَإِنْ أَغْفِرْ فَأَنَا الْغَفُورُ الرَّحِيمُ. وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَالْمَسْأَلَةُ وَعَلَى الْإِسْتِجَابَةِ وَالْعَطَاءِ.

The Exalted God says: O son of Adam! There are three things of which one is specifically mine, i.e. you should worship Me and take nothing as a partner with me, one is specifically yours, i.e. I will reward or

punish you for what you do (if I forgive you, it is because I am the most Compassionate, the most Merciful , and one is between Me and you, i.e. you should pray to and ask Me, and I should accept and grant what you request.

قَالَ اللَّهُ تَعَالَى: أَحَبُّ مَا تَعْبُدُنِي بِهِ عَبْدِي النَّصْحُ لِي.

The Exalted God says: Purity (of intention) is the best form of worship My servants can offer Me.

قَالَ اللَّهُ تَعَالَى، يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ؛ وَأَنَا الدَّهْرُ؛ بِيَدِي الْأَمْرُ؛ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ.

The Exalted God says: Son of Adam annoys Me by blaming Time, for I'm Time with all affairs in My authority. I'm the One who changes day and night.

قَالَ اللَّهُ تَعَالَى: إِذَا تَقَرَّبَ إِلَيَّ الْعَبْدُ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا؛ وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا؛ وَإِذَا أَتَانِي مَشْيًا أَتَيْتُهُ هَرْوَلَةً.

The Exalted God says: when a servant approaches Me to the extent of one span, I will get close to him one meter, if he does so to the extent of one meter, I will draw near him more than two meters, and if he approaches Me slowly, I'll go towards him quickly.

قَالَ اللَّهُ تَعَالَى: إِذَا وَجَّهْتُ إِلَى عَبْدٍ مِنْ عِبْدِي مُصِيبَةً فِي بَدَنِهِ أَوْ فِي وَلَدِهِ أَوْ فِي مَالِهِ، فَاسْتَقْبَلَهُ بِصَبْرٍ جَمِيلٍ اسْتَحْيَيْتُ يَوْمَ الْقِيَامَةِ أَنْ أَنْصِبَ لَهُ مِيزَانًا أَوْ أَنْشُرَ لَهُ دِيْوَانًا

The Exalted God says: when I inflict my servants with a calamity concerning their bodies, children and wealth and they happen to welcome it patiently, I'll be ashamed to spread out their books of deeds or to call them to the scales of justice in the Day of Judgement.

قَالَ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا

كَتَبْتُهَا لَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ. وَإِذَا هُمْ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا عَلَيْهِ سَيِّئَةً وَاحِدَةً.

The Exalted God says: when one of My servants intends to perform a good deed but he stops doing so, I will record a good deed for him, and if he performs it, I will record ten to seven hundred good deeds for him. (Conversely), if he intends to perform a bad deed, but stops doing so, I will not record it. However, if he puts it into action, I will record for him only one bad deed.

قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي! فَلْيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً.

The Exalted God says: who is crueller than he who wishes to create a creature as Mine? Let those who claim the ability of so doing create a single grain, an ant or a barley seed!

قَالَ اللَّهُ تَعَالَى: مَنْ لَمْ يَرْضَ بِقَضَائِي، وَلَمْ يَصْبِرْ عَلَى بَلَائِي فَلْيَلْتَمِسْ رَبًّا سِوَايَ.

The Exalted God says: whoever is not satisfied with what I have destined, and not patient in calamities, should seek a god other than Me.

ثَلَاثُ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ تَعَالَى عَلَيْهِ كَنَفَهُ؛ وَأَدْخَلَهُ جَنَّتَهُ: رَفَقٌ بِالضَّعِيفِ وَشَفَقَةٌ عَلَى الْوَالِدَيْنِ؛ وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ.

The Exalted God shelters anyone who does the following three, and lets him (her) to Paradise: being moderate towards the poor, being kind to parents and being kind to subordinates.

مَا مِنْ عَبْدٍ يَظْلِمُ رَجُلًا مَظْلَمَةً فِي الدُّنْيَا لَا يَقْصُهُ مِنْ نَفْسِهِ إِلَّا قَصَّهُ اللَّهُ تَعَالَى مِنْهُ يَوْمَ الْقِيَامَةِ.

The Exalted God will avenge anyone who oppresses somebody in this world, if the latter is not able to revenge the former in person.

ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ تَعَالَى عَوْنُهُمْ: الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ؛ وَالْمُكَاتِبُ الَّذِي يُرِيدُ
الْأَدَاءَ وَالنَّكَاحُ الَّذِي يُرِيدُ الْعَفَافَ.

The Exalted God will definitely help three groups of people: strugglers in the way of God, slaves struggling for their freedom and men getting married to keep their chastity intact.

أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرَى كَسَاهُ اللَّهُ تَعَالَى مِنْ خُضْرِ الْجَنَّةِ؛ وَأَيُّمَا
مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ؛
وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ.

The Exalted God will dress a Muslim with green heavenly clothes if he provides a naked (poor) Muslim with worldly dresses. The Exalted God will let a Muslim taste heavenly fruits in the Day of Judgement, if he feeds a hungry Muslim. And the Exalted God will let a Muslim drink the untouched drink in the Day of Judgement, if he quenches the thirst of another Muslim.

أَيُّمَا وَالٍ وَلِيَ شَيْئًا مِنْ أَمْرِ أُمَّتِي فَلَمْ يَنْصَحْ لَهُمْ وَيَجْتَهِدْ لَهُمْ كَنْصِيحَتِهِ وَجُهِدِهِ
لِنَفْسِهِ كَبَهُ اللَّهُ تَعَالَى عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ فِي النَّارِ.

The Exalted God will expose a leader's face to fire in the Day of Judgement, if he undertakes an affair of my people but carries it out without the care and effort he has for his own affairs.

مَنْ أَقَالَ نَادِمًا بَيْعَهُ أَقَالَهُ اللَّهُ تَعَالَى عَثْرَتَهُ.

The Exalted God will forgive the sins of the one who terminates the contract with a regretful man.

مَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ بِصَدَقَةٍ أَوْ صَلَاةٍ إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا كَثْرَةً، وَمَا فَتَحَ
رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا قِلَّةً.

The Exalted God will increase the wealth of the one who opens the door of generosity through giving charity or gifts (to people), and will decrease it should he open the door of (excessive) requests, seeking

an increase in his wealth.

أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ تَعَالَى الْجَنَّةَ.

The Exalted God will let a Muslim to Paradise if four people testify to his being good.

مَا مِنْ مُسْلِمٍ يَنْظُرُ إِلَى امْرَأَةٍ أَوْ لَ رَمَقَةٍ ثُمَّ يَغْضُ بَصَرَهُ إِلَّا أَحَدَّثَ اللَّهُ تَعَالَى لَهُ عِبَادَةً يَجِدُ حَلَاوَتَهَا فِي قَلْبِهِ.

The Exalted God will make a Muslim associate with an act of worship, feeling its pleasure in his heart, when he casts a first glance at a woman but immediately turns his eyes away from her.

لَنْ يَجْمَعَ اللَّهُ تَعَالَى عَلَى هَذِهِ الْأُمَّةِ سَيْفَيْنِ: سَيْفًا مِنْهَا وَسَيْفًا مِنْ عَدُوِّهَا.

The Exalted God will not put two swords on this (Islamic) nation simultaneously– one from themselves and the other from their enemies.

مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ الْمَعَاصِي هُمْ أَعْزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُهُ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ تَعَالَى مِنْهُ بِعِقَابٍ.

The Exalted God will punish a group of people who are greater in number and stronger than the sinners among them, but do not manage to stop the latter committing sins.

مَا رَفَعَ قَوْمٌ أَكْفَهُمْ إِلَى اللَّهِ تَعَالَى يَسْأَلُونَهُ شَيْئًا إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَضَعَ فِي أَيْدِيهِمُ الَّذِي سَأَلُوا.

The Exalted God will surely undertake to grant the requests of anyone who lifts up his hands in request to Him.

عَهْدُ اللَّهِ تَعَالَى أَحَقُّ مَا أُدَّى.

The Exalted God's covenant is the most entitled thing to accomplish.

حُسْنُ الْجَوَارِ يُعَمِّرُ الدِّيَارَ، وَيُنْسِيءُ فِي الْأَعْمَارِ.

The existence of good neighbors leads to the development of cities and long life of communities.

كَفَّارَةٌ مَنْ اغْتَابَتْ أَنْ تَسْتَغْفِرَ لَهُ

The expiation for backbiting someone is to ask God to forgive him.

تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ
السُّجُودِ.

The Fire will eat away all man's body save the place of prostration (on his forehead), for the Great, Powerful God has forbidden it to do so.

رَأْسُ الدِّينِ النَّصِيحَةُ لِلَّهِ وَلِدِينِهِ وَلِرَسُولِهِ وَلِكِتَابِهِ وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَلِالْمُسْلِمِينَ
عَامَّةً.

The first step towards religion is well- wishing for the sake of God, His religion, His Prophet and His Book as well as for Muslims and Muslim leaders.

أَوَّلُ مَا يُوزَنُ فِي الْمِيزَانِ الْخُلُقُ الْحَسَنُ.

The first thing to be weighed (in the Day of Judgement) is good- temperedness.

أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْأَمَانَةُ، وَآخِرُ مَا تَفْقِدُونَ الصَّلَاةُ.

The first thing to lose of your religion is honesty and the last one, prayer.

أَوَّلُ مَا يُوضَعُ فِي مِيزَانِ الْعَبْدِ نَفَقَتُهُ عَلَى أَهْلِهِ.

The first things to be weighed in favor of (God's) servant are the expenses of his family.

أَوَّلُ مَا يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْحَيَاءُ وَالْأَمَانَةُ.

The first things which will fade away from amongst this (Islamic) nation are honesty and chastity.

أَوَّلُ مَا نَهَانِي عَنْهُ رَبِّي بَعْدَ عِبَادَةِ الْأَوْثَانِ شُرْبُ الْخَمْرِ وَمُلَاحَاةُ الرِّجَالِ.

The first things, save idol- worship, which my Lord forbade me to do were drinking wine and (men's) slandering.

سِتَّةُ أَشْيَاءٍ تُحْبِطُ الْأَعْمَالَ: الْإِشْتِغَالُ بِعُيُوبِ الْخَلْقِ، وَقَسْوَةُ الْقَلْبِ، وَحُبُّ الدُّنْيَا، وَقِلَّةُ الْحَيَاءِ، وَطُولُ الْأَمَلِ، وَظَالِمٌ لَا يَنْتَهِي.

The following six things ruin one's deeds: preoccupation with people's faults, hard- heartedness, excessive love of the world, insufficient modesty, ambitious desires, and unending oppression.

الْحَلِيمُ سَيِّدٌ فِي الدُّنْيَا وَسَيِّدٌ فِي الْآخِرَةِ.

The forbearant are invested with glory here and in the Hereafter.

لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ، وَلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ

The forebearant have surely slipped, and the wise are surely experienced.

السَّابِقُ وَالْمُقْتَصِدُ يَدْخُلَانِ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَالظَّالِمُ لِنَفْسِهِ يُحَاسَبُ حِسَابًا
يَسِيرًا ثُمَّ يَدْخُلُ الْجَنَّةَ.

The forerunners (in religion) and the moderate people will be allowed to paradise without reckoning, and an easy reckoning will there be for those who do cruelty to their own souls, before they are allowed to paradise.

السَّعِيدُ مَنْ سَعِدَ فِي بَطْنِ أُمِّهِ، وَالشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ.

The fortunate have been created fortunate in their mothers' wombs, and so are the unfortunate.

ثَلَاثَةٌ لَا يُرِيحُونَ رَائِحَةَ الْجَنَّةِ: رَجُلٌ ادَّعَى إِلَى غَيْرِ أَبِيهِ؛ وَرَجُلٌ كَذَبَ عَلَيَّ؛ وَرَجُلٌ
كَذَبَ عَلَى عَيْنَيْهِ.

The fragrance of Paradise will not reach three groups of people: those who attribute themselves to other than their real fathers, those who tell lie about me, and those who belie what they have witnessed.

أَوْلَى النَّاسِ بِالتُّهْمَةِ مَنْ جَالَسَ أَهْلَ التُّهْمَةِ.

The friends of the accused are the most entitled to be accused.

التَّاجِرُ الصَّدُوقُ لَا يُحْجَبُ مِنْ أَبْوَابِ الْجَنَّةِ.

The gates of Paradise will be open to the truthful traders.

السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ، وَالْبَخِيلُ
بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ، وَالْجَاهِلُ السَّخِيُّ

أَحَبُّ إِلَى اللَّهِ مِنْ عَالِمٍ بِخَيْلٍ.

The generous is close to God, people and paradise but remote from Fire, and the miser is remote from God, people and paradise but close to Fire, and the ignorant generous is more beloved to God than the knowledgeable miser.

السَّخِيُّ إِنَّمَا يَجُودُ بِحُسْنِ الظَّنِّ بِاللَّهِ، وَالْبَخِيلُ إِنَّمَا يَبْخُلُ بِسُوءِ الظَّنِّ بِاللَّهِ.

The generous practice generosity for thinking optimistically of God, and the stingy follow miserliness for thinking pessimistically of Him.

يُمْنُ الْخَيْلِ فِي شَقَرِهَا.

The good of a horse lies in its brown color.

صَلَاحُ أَوَّلِ هَذِهِ الْأُمَّةِ بِالزُّهْدِ وَالْيَقِينِ، وَيَهْلِكُ آخِرُهَا بِالْبُخْلِ وَالْأَمَلِ.

The good of early men (of Islam) lied in abstinence and faith, and the annihilation of the people of the end of the times lies in stinginess and long desires.

خَيْرُ الدُّنْيَا وَالْآخِرَةِ مَعَ الْعِلْمِ وَشَرُّ الدُّنْيَا وَالْآخِرَةِ مَعَ الْجَهْلِ.

The good of hear and the Hereafter in knowledge lies, and in ignorance the evil exists likewise.

شَابٌ سَخِيٌّ حَسَنُ الْخُلُقِ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ بَخِيلٍ عَابِدٍ سَيِّئِ الْخُلُقِ.

The good-tempered, generous youth are more favorite to God than the bad-tempered, miserly old pious.

ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ عَزَّ وَجَلَّ: رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُو كِتَابَ اللَّهِ؛ وَرَجُلٌ تَصَدَّقَ
صَدَقَةً بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ؛ وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَأَنْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ
الْعَدُوَّ.

The Great and Powerful God loves three groups of people: those who rise (from sleep) at night, God's Book to recite, those who settle people's demands with charity hidden even from their own hands, and those who stand against enemy in battle while their friends manage to flee.

أَيُّمَا امْرَأَةٍ نَزَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا خَرَقَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا سِتْرَهُ.

The Great and Powerful God will remove His veil from a woman who uncovers herself outside her home.

أَكْبَرُ أُمَّتِي الَّذِينَ لَمْ يُعْطُوا فَيَبْطَرُوا وَلَمْ يُقْتَرْ عَلَيْهِمْ فَيَسْأَلُوا.

The greatest among my people are those who are not much wealthy to feel proud, and those who are not much poor to beg others.

فَرَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ عَبْدٍ مِنْ أَجَلِهِ وَرِزْقِهِ وَمَضْجَعِهِ، شَقِيٌّ أَوْ سَعِيدٌ.

The Greatest and the most Powerful God has predestined the death, sustenance and resting place of each of His servants, being him fortunate or unfortunate.

غَفَرَ اللَّهُ عَزَّ وَجَلَّ لِرَجُلٍ أَمَاطَ غُصْنِ شَوْكٍ عَنِ الطَّرِيقِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا
تَأَخَّرَ.

The Greatest and the most Powerful God will forgive a man's past and future sins, if he removes a thorn bush from people's path.

أَعْظَمُ الظُّلْمِ ذِرَاعٌ مِنَ الْأَرْضِ يَنْتَقِصُهُ الْمَرْءُ مِنْ حَقِّ أَخِيهِ لَيْسَتْ حَصَاةٌ أَخَذَهَا

إِلَّا طَوَّقَهَا يَوْمَ الْقِيَامَةِ.

The greatest form of oppression is to occupy a meter of someone's land, for any piece of sand seized in this way will as a chain wrap one's neck in the Judgment Day.

أَخْسَرُ النَّاسِ صَفْقَةً؛ رَجُلٌ أَخْلَقَ يَدَيْهِ فِي آمَالِهِ وَلَمْ تُسَاعِدْهُ الْآيَامُ عَلَى أُمْنِيَّتِهِ؛
فَخَرَجَ مِنَ الدُّنْيَا بِغَيْرِ زَادٍ وَقَدِمَ عَلَى اللَّهِ تَعَالَى بِغَيْرِ حُجَّةٍ.

The greatest losers are those who spoil their lives in seeking (unfulfilable) desires and reach them not, and die without any provision (for the Hereafter), entering the presence of their lord without any proofs (reasons for their doings).

أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ؛ وَقَتْلُ النَّفْسِ؛ وَعُقُوقُ الْوَالِدَيْنِ؛ وَشَهَادَةُ الزُّورِ.

The greatest of all capital sins are polytheism, homicide, mistreatment of parents and testifying falsely.

أَكْبَرُ الْكَبَائِرِ سُوءُ الظَّنِّ بِاللَّهِ.

The greatest of all capital sins is to have a wavering belief (suspicion) in God.

أَعْظَمُ النِّسَاءِ بَرَكَةً أَقْلُهُنَّ مَوْنَةً.

The greatest women in abundance are those with the least allowance.

دَلِيلُ الْخَيْرِ كِفَاعُهُ

The guide to good is just as a good- doer.

سَيِّدُ الْقَوْمِ خَادِمُهُمْ، وَسَاقِيهِمْ آخِرُهُمْ شَرَابًا.

The head of a people is their servant and cupbearer, and should thus drink last.

لَقَلْبُ ابْنِ آدَمَ أَسْرَعُ تَقَلُّبًا مِنَ الْقِدْرِ إِذَا اسْتَجْمَعَتْ غُلْيَانًا.

The heart of sons of Adam is more flexible (changeable) than a boiling pot.

السِّرُّ أَفْضَلُ مِنَ الْعَلَانِيَةِ، وَالْعَلَانِيَةُ أَفْضَلُ لِمَنْ أَرَادَ الْإِقْتِدَاءَ.

The hidden weighs over the manifest, but the manifest will be better if one does it as a pattern (for others).

جُهْدُ الْبَلَاءِ قَلَّةُ الصَّبْرِ.

The highest degree of calamity is the least patient to be.

جُهْدُ الْبَلَاءِ كَثْرَةُ الْعِيَالِ مَعَ قَلَّةِ الشَّيْءِ.

The highest degree of calamity is to have a large family in a state of poverty.

نِزْوَةُ سَنَامِ الْإِسْلَامِ الْجِهَادُ فِي سَبِيلِ اللَّهِ، لَا يَنَالُهُ إِلَّا أَفْضَلُهُمْ.

The highest status in Islam is struggling in the way of God, which is not achieved save by the best Muslims.

ثَلَاثَةٌ لَا تَحْرُمُ عَلَيْكَ أَعْرَاضُهُمُ الْمُجَاهِرُ بِالْفِسْقِ؛ وَالْإِمَامُ الْجَائِرُ؛ وَالْمُبْتَدِعُ.

The honor of three groups of people is not to be observed: those who commit vice in public, tyrant leaders and heretics.

ثَلَاثَةٌ إِذَا رَأَيْتَهُنَّ فَعِنْدَ ذَلِكَ تَقُومُ السَّاعَةُ: خَرَابُ الْعَامِرِ؛ وَعِمَارَةُ الْخَرَابِ؛ وَأَنْ
يَكُونَ الْمَعْرُوفُ مُنْكَرًا وَالْمُنْكَرُ مَعْرُوفًا؛ وَأَنْ يَتَمَرَّسَ الرَّجُلُ بِالْأَمَانَةِ تَمَرُّسَ
الْبَعِيرِ بِالشَّجَرَةِ.

The Hour (Resurrection) is subsequent to the prevalence of three things: Constructions are ruined and ruins are settled in, good is considered as evil and evil as good, and trusts are played with just as trees are played with by camels.

اِقْتَرَبَتِ السَّاعَةُ وَلَا يَزْدَادُ النَّاسُ عَلَى الدُّنْيَا إِلَّا حِرْصًا وَلَا تَزْدَادُ مِنْهُمْ إِلَّا بُعْدًا.

The Hour has come indoor, and people's greed for the world has grown more and more, but the world moves away from them all the more.

لَا تَقُومَنَّ السَّاعَةُ حَتَّى يَكُونَ الْوَلَدُ غَيْظًا وَتُفَيْضُ اللَّئَامُ فَيْضًا وَتَغِيضُ الْكِرَامُ
غَيْضًا وَيَجْتَرِي الصَّغِيرُ عَلَى الْكَبِيرِ وَاللَّئِيمُ عَلَى الْكَرِيمِ.

The Hour will not come until children turn out to be the cause of (their parents') anger, the noble decrease and the ignoble increase in number, the youth become rude to the elderly, and the ignoble revolt against the noble.

لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ.

The Hour will not come until man passes by a grave and wishes to be therein.

لَا تَقُومُ السَّاعَةُ حَتَّى تَقِلَّ الرِّجَالُ وَتَكْثُرَ النِّسَاءُ.

The Hour will not come until men decrease and women increase in number.

لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ فِي الدُّنْيَا لُكْعُ ابْنِ لُكْعٍ.

The Hour will not come until the ignoble turn out to be the most fortunate of all people.

لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الزُّهْدُ وَالْوَرَعُ تَصَنُّعًا.

The Hour will not come until virtue and piety turn out to be pretentious (in nature).

لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ.

The Hour will only come for (the judgment) of the wicked.

التَّذَلُّ لِلْحَقِّ أَقْرَبُ إِلَى الْعِزِّ مِنَ التَّعَزُّزِ بِالْبَاطِلِ.

The humble to the truth is too dignified to seek greatness through falsehood.

السَّخِيُّ الْجَهُولُ أَحَبُّ إِلَى اللَّهِ مِنَ الْعَالِمِ الْبَخِيلِ.

The ignorant generous is more beloved to God, than the knowledgeable miser.

مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ، وَمَنْ كَبُرَ هَمُّهُ سَقَمَ بَدَنُهُ، وَمَنْ لَاحَى الرِّجَالَ زَهَبَتْ
كَرَامَتُهُ وَسَقَطَتْ مُرُوتُهُ.

The ill-tempered will face torment, the sorrowful will suffer physical pain, and the contentious will encounter loss of greatness and generosity.

لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ.

The ill-tempered will not be allowed to Paradise.

مَنْ لَا أَدَبَ لَهُ لَا عَقْلَ لَهُ.

The impolite is unwise.

أَقَلُّ النَّاسِ رَاحَةً الْبَخِيلُ.

The jealous enjoy (the world) less than others.

أَعْدَلُ النَّاسِ مَنْ رَضِيَ لِلنَّاسِ مَا يَرْضَى لِنَفْسِهِ؛ وَكَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ.

The justest of all people is he who likes for himself what he likes for others and dislikes for others what he dislikes for himself.

عِلْمٌ لَا يُقَالُ بِهِ؛ كَكَنْزٍ لَا يُنْفَقُ مِنْهُ.

The knowledge not taught is a treasure not used.

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِعَرْضِهِ وَدِينِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ تَعَالَى فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلُحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

The lawful and the unlawful are crystal clear, but between them lie dubious things of which most people are unaware. Whoever refrains from the doubtful will keep his faith and face intact, and whoever falls into them, will indulge in the unlawful, just as a shepherd who pastures his cattle around a preserved field might find himself on it.

Know that just as a king has restrictions, the Exalted God has restrictions, i.e. what He has made unlawful. Know that in man's body there is a lump of flesh which if rectified, the whole body will enjoy rectification, and if corrupted, the whole body will suffer corruption. That's man's heart¹.

الْحَالِلُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ
مِمَّا عَفِيَ عَنْهُ.

The lawful is what God has announced lawful in His Book, and the unlawful is too, and what He has left unjudged, will be forgiven (if acted upon).

إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ؛ وَرِثُوا الْعِلْمَ؛ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ.

The learned are heir to prophets and (thus), whoever acquires knowledge avails oneself greatly of the prophets' heritage.

الْعُلَمَاءُ قَادَةٌ، وَالْمُتَّقُونَ سَادَةٌ وَمُجَالَسَتُهُمْ زِيَادَةٌ.

The learned are leaders and the pious are masters (of the people) and the company of both brings abundance.

الْعُلَمَاءُ ثَلَاثَةٌ: رَجُلٌ عَاشَ بِهِ النَّاسُ وَعَاشَ بِعِلْمِهِ، وَرَجُلٌ عَاشَ بِهِ النَّاسُ وَأَهْلَكَ
نَفْسَهُ، وَرَجُلٌ عَاشَ بِعِلْمِهِ وَلَمْ يَعِشْ بِهِ غَيْرُهُ.

The learned are of three kinds: those whose knowledge is of benefit to people and to themselves, those whose knowledge is of benefit to people but of ruin to themselves, and those whose knowledge is of benefit to themselves but not to others.

الْعُلَمَاءُ مَصَابِيحُ الْأَرْضِ وَخُلَفَاءُ الْأَنْبِيَاءِ وَوَرَثَتِي وَوَرَثَةُ الْأَنْبِيَاءِ

The learned are the lights of earth, the caliphs of the prophets, and the successors of the prophets and me.

يُوزَنُ يَوْمَ الْقِيَامَةِ مِدَادُ الْعُلَمَاءِ وَدَمُ الشُّهَدَاءِ؛ فَيَرْجَحُ مِدَادُ الْعُلَمَاءِ عَلَى دَمِ
الشُّهَدَاءِ.

The learned's ink and the martyrs' blood will be weighed in the Day of Judgment, and the former will turn out to be weightier (worthier.)

ذَنْبُ الْعَالِمِ ذَنْبٌ وَاحِدٌ، وَذَنْبُ الْجَاهِلِ ذَنْبَانِ.

The learned's sin is considered one and that of the ignorant, two.

أَهْوَنُ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ.

The least punished of people in the Day of Judgment are those on whose soles two flames of fire will be placed, which will make their brains boil.

مَنْ شَرِبَ خَمْرًا خَرَجَ نُورُ الْإِيمَانِ مِنْ جَوْفِهِ.

The light of faith will vanish from the heart of those who drink wine.

إِنَّ قَلِيلَ الْعَمَلِ مَعَ الْعِلْمِ كَثِيرٌ؛ وَكَثِيرَ الْعَمَلِ مَعَ الْجَهْلِ قَلِيلٌ.

The little work done with knowledge is great, and the great work done with ignorance is little.

الْغُرَبَاءُ فِي الدُّنْيَا أَرْبَعَةٌ: قُرْآنٌ فِي جَوْفِ ظَالِمٍ، وَمَسْجِدٌ فِي نَادِي قَوْمٍ لَا يُصَلُّونَ فِيهِ، وَمُصْحَفٌ فِي بَيْتٍ لَا يُقْرَأُ فِيهِ، وَرَجُلٌ صَالِحٌ مَعَ قَوْمٍ سَوِّءٍ.

The lonely of this world are the following four: the Quran in a tyrant's memory, a mosque wherein its neighbors do not say their prayers, a holy Book kept in a house but not read, and a pious man among the impious.

كُلَّمَا طَالَ عُمُرُ الْمُسْلِمِ كَانَ لَهُ خَيْرٌ.

The longer a Muslim's life, the better for him.

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ، الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ حَالِقَةُ الدِّينِ لَا حَالِقَةُ الشَّعْرِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَنْبِئُكُمْ بِشَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

The maladies of your predecessors such as envy and enmity have penetrated into your (souls), wearing away not your bodies, but your faith. By the One in whose hands Muhammad's soul stands, you will not be allowed to Paradise unless you turn out to be (true) believers, and you will not achieve that save by loving one another. Shall I make you aware of something that would help you so doing? Greet each other.

أَذَلُّ النَّاسِ مَنْ أَهَانَ النَّاسَ.

The meanest of all people is the one who considers people mean.

مِلَاكُ الدِّينِ الْوَرَعُ.

The measure of faith is virtue.

رُحَمَاءُ أُمَّتِي أَوْسَاطُهَا.

The Merciful among my people are the moderate ones.

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ فَإِنَّ ثَالِثَهُمَا الشَّيْطَانُ.

The merciless will not be allowed to Paradise.

لَا يَهْوَى الضَّالُّ إِلَّا ضَالًّا.

The misled is only liked by the misled.

مَا عَالَ امْرُؤٌ اقْتَصَدَ.

The moderate will not suffer poverty.

نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ.

The money spent for one's family is (considered an act of) charity for him.

مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ؛ وَمَنْ كَثُرَ سَقَطُهُ كَثُرَ ذُنُوبُهُ؛ وَمَنْ كَثُرَ ذُنُوبُهُ كَانَتْ النَّارُ أَوْلَى بِهِ.

The more one speaks, the more follies he commits and the more sins he will have, and thus Hell will be the best abode for him.

أَزْهَدُ النَّاسِ مَنْ لَمْ يَنْسَ الْقَبْرَ وَالْبَلَاءَ؛ وَتَرَكَ أَفْضَلَ زِينَةِ الدُّنْيَا؛ وَآثَرَ مَا يَبْقَى عَلَى مَا يَفْنَى؛ وَلَمْ يَعُْدَّ غَدًا مِنْ أَيَّامِهِ؛ وَعَدَّ نَفْسَهُ فِي الْمَوْتَى.

The most abstinent of all people is the one who does not forget (his) grave and trial, who ignores the best worldly beauties, who prefers unending to ending blessings, who does not regard tomorrow of his lifetime, and who considers himself (herself) as dead.

أَحَبُّ الْعِبَادِ إِلَى اللَّهِ الْأَتْقِيَاءُ الْأَخْفِيَاءُ.

The most beloved creatures to God are the unknown pious.

الْجَفَاءُ كُلُّ الْجَفَاءِ وَالْكُفْرُ مَنْ سَمِعَ مُنَادِي اللَّهِ تَعَالَى يُنَادِي بِالصَّلَاةِ؛ وَيَدْعُوهُ إِلَى الْفَلَاحِ فَلَا يُجِيبُهُ

The most blasphemous and oppressive is the one who hears the Exalted God's caller to prayer and salvation, but gives no response.

أَعْظَمُ الْخَطَايَا أَلْسَانُ الْكَذُوبِ.

The most capital sins on a liar's tongue begin.

أَعْدَى عَدُوِّكَ زَوْجَتُكَ الَّتِي تُضَاجِعُكَ؛ وَمَا مَلَكَتْ يَمِينُكَ.

The most dangerous enemy of yours is your wife who shares your bed, or your maid servant whom you possess.

أَجْرُوكُمْ عَلَى قَسَمِ الْجِدِّ أَجْرُوكُمْ عَلَى النَّارِ.

The most daring among you in taking oath, will be the most daring in respect to the Fire.

مَا مِنْ حَلَالٍ أَبْغَضَ إِلَى اللَّهِ مِنَ الطَّلَاقِ.

The most despised lawful action to God is divorce.

أَدْنَى أَهْلِ النَّارِ عَذَابًا؛ يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ.

The most easily-punished dwellers of Hell are those with a pair of fire shoes which cause their brains to boil.

مَا رُزِقَ الْعَبْدُ رِزْقًا أَوْسَعَ عَلَيْهِ مِنَ الصَّبْرِ.

The most extended sustenance given to servants (of God) is patience.

أَفْضَلُ الْمُؤْمِنِينَ إِيْمَانًا الَّذِي إِذَا سُئِلَ أَعْطَى؛ وَإِذَا لَمْ يُعْطِ اسْتَعْنَى.

The most faithful believer is the one who helps (others) when he is asked to, and who resorts to needlessness when not helped.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ حِفْظُ اللِّسَانِ.

The most favorite deed to God, the Exalted, is to control one's tongue.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّرُورِ عَلَى الْمُسْلِمِ.

The most favorite deed to God, the Exalted, save performing (divine) precepts, is to gladden a Muslim.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.

The most favorite deeds to God, the Exalted, are friendship and enmity for His sake.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

The most favorite deeds to God, the Exalted, are the most durable of all, though insignificant in quantity.

أَحَبُّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِبَادِهِ.

The most favorite of God's servants are the most beneficial of them to others.

أَحَبُّ بُيُوتِكُمْ إِلَى اللَّهِ بَيْتٌ فِيهِ يَتِيمٌ مُكْرَمٌ.

The most favorite of your houses to God, the Exalted, is the one wherein an orphan is honored.

مَا صَلَّتِ امْرَأَةٌ صَلَاةً أَحَبُّ إِلَى اللَّهِ مِنْ صَلَاتِهَا فِي أَشَدِّ بَيْتِهَا ظُلْمَةً.

The most favorite prayer of women to God is the one they say in the darkest places of their houses.

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا؛ وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا.

The most favorite sites of cities to God are mosques, and the most despised, are shopping centers.

مَنْ أَذْنَبَ ذَنْبًا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ فِي الدُّنْيَا؛ فَاللَّهُ أَكْرَمُ مَنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ.

The most graceful God will not reconsider what He has forgiven, when one commits an evil deed which He veils (from others) and forgives him for that in this very world.

إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ خَلْقًا هُوَ أَبْغَضُ إِلَيْهِ مِنَ الدُّنْيَا وَمَا نَظَرَ إِلَيْهَا مُنْذُ خَلَقَهَا بُغْضًا لَهَا.

The most hated creature of the Exalted God is the world. It is so much despised that He has not looked at it since its creation.

أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِمُ.

The most hateful men to God are the most tenacious and obstinate of all.

أَبْغَضُ الْخَلْقِ إِلَى اللَّهِ مَنْ آمَنَ ثُمَّ كَفَرَ.

The most hateful person to God is he who believes in Him, then turns out to be a disbeliever.

أَبْغَضُ الْعِبَادِ إِلَى اللَّهِ مَنْ كَانَ ثَوْبَاهُ خَيْرًا مِنْ عَمَلِهِ: أَنْ تَكُونَ ثِيَابُهُ ثِيَابَ الْأَنْبِيَاءِ؛ وَعَمَلُهُ عَمَلُ الْجَبَّارِينَ.

The most hateful servant (person) to God is the one whose dress is better than his deed, i.e. the one whose appearance is that of the prophets and whose deeds, those of tyrants.

أَكْرَمُ النَّاسِ أَتْقَاهُمْ.

The most honorable man is the most virtuous one.

أَجْوَعُ النَّاسِ طَالِبُ الْعِلْمِ؛ وَأَشْبَعُهُمُ الَّذِي لَا يَبْتَغِيهِ.

The most hungry of people are seekers of knowledge, and most satiated of all are the most reluctant towards it.

أَسْرَعُ الْخَيْرِ ثَوَابُ الْبِرِّ؛ وَصِلَةُ الرَّحِمِ؛ وَأَسْرَعُ الشَّرِّ عُقُوبَةُ الْبَغْيِ وَقَطِيعَةُ الرَّحِمِ.

The most immediately given reward is that of goodness and keeping the bonds of kinship, and the most immediately given punishment is that of evil and breaking the bonds of kinship.

أَسْرَعُ الدُّعَاءِ إِجَابَةُ دُعَاءِ غَائِبٍ لِغَائِبٍ.

The most immediately granted praying is that of the one who prays for others.

أَعْلَمُ النَّاسِ مَنْ جَمَعَ عِلْمَ النَّاسِ إِلَى عِلْمِهِ.

The most learned of all is the one who adds people's knowledge to his.

أَغْفَلُ النَّاسِ مَنْ لَمْ يَتَعِظْ بِتَغْيِيرِ الدُّنْيَا مِنْ حَالٍ إِلَى حَالٍ.

The most negligent of all people is the one who does not take a lesson from the changes in the world conditions.

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا؛ وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ.

The most perfect of all believers are the most good-mannered, and the best of you are the best for their wives.

أَشَدُّكُمْ مَنْ مَلَكَ نَفْسَهُ عِنْدَ الْغَضَبِ؛ وَأَحْلَمُكُمْ مَنْ عَفَا بَعْدَ الْمَقْدَرَةِ.

The most powerful of all is the one who controls himself when he gets furious, and the most patient of all is the one who connives at other's faults when in power.

أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

The most powerful people to put punishment to effect are the most entitled, forgiveness to erect.

أَحْزَمُ النَّاسِ أَكْظَمُهُمْ لِلْغَيْظِ.

The most provident of people is the one who outruns others in controlling his anger.

لَيْسَ شَيْءٌ أَطِيعَ اللَّهَ فِيهِ أَعْجَلَ ثَوَابًا مِنْ صِلَةِ الرَّحِمِ، وَلَيْسَ شَيْءٌ أَعْجَلَ عِقَابًا مِنْ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ، وَالْيَمِينُ الْفَاجِرَةُ، تَدْعُ الدِّيَارَ بِلَاقِعٍ.

The most quickly rewarded deed, requiring obedience to God, is the observation of bonds of kinship, and the most quickly retributed deed is oppression and breaking off the ties of kinship, and taking false oath ruins lands.

أَزْهَدُ النَّاسِ فِي الْعَالَمِ أَهْلُهُ وَجِيرَانُهُ.

The most reluctant towards a learned man are his household and neighbors.

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ عَالِمٌ لَمْ يَنْفَعُهُ عِلْمُهُ.

The most severely punished in the Day of Judgement is an scholar who does not avail himself of his own knowledge.

النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ إِمَامٌ جَائِرٌ.

The most severely punished man in the Day of Judgement is a tyrant leader.

أَكْثَرُ النَّاسِ ذُنُوبًا يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ كَلَامًا فِيمَا لَا يَعْنِيهِ.

The most sinful people in the Day of Judgement are those who speak about things out of their concern.

أَسَدُّ الْأَعْمَالِ ثَلَاثَةٌ: ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ؛ وَالْإِنْصَافُ مِنْ نَفْسِكَ؛ وَمُوَاسَاةُ الْآخِ فِي الْمَالِ.

The most steadfast (permanent) deeds are three: remembering God continually, observing justice even when it entails loss (to thee), and sharing with brothers (in faith) one's property.

أَشْكُرُ النَّاسِ أَشْكُرُهُمْ لِلنَّاسِ.

The most thankful man (to God) is the most thankful to people.

الشَّقِيُّ كُلُّ الشَّقِيِّ مَنْ أَدْرَكَتْهُ السَّاعَةُ حَيًّا.

The most unfortunate of all is the one who lives long enough to see the Resurrection.

أَتْقَى النَّاسِ مَنْ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ.

The most virtuous man is the one who tells the truth, being it for or against him.

أَشَقَى الْأَشْقِيَاءِ مَنْ اجْتَمَعَ عَلَيْهِ فَقْرُ الدُّنْيَا وَعَذَابُ الْآخِرَةِ.

The most wretched man is the one who couples world poverty with eternal punishment.

سَلُّوا أَهْلَ الشَّرَفِ عَنِ الْعِلْمِ، فَإِنْ كَانَ عَنْدهُمْ عِلْمٌ فَاكْتُبُوهُ، فَإِنَّهُمْ لَا يَكْذِبُونَ.

The noble will be asked of their knowledge. Should there be any sort of knowledge with them, write it down, for they do not tell lie.

رِيحُ الْجَنَّةِ يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ، وَلَا يَجِدُهَا مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ.

The odor of Paradise can be smelled from a distance of five hundred years long, but those who seek worldly things through (performing) otherworldly deeds will lose it.

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ يُرَى النَّاسَ أَنَّ فِيهِ خَيْرًا وَلَا خَيْرَ فِيهِ.

The one in whom people see some (imagined) good but who is characterized by no good, will be the most severely punished in the Day of Judgement.

صَاحِبُ الشَّيْءِ أَحَقُّ بِالشَّيْءِ أَنْ يَحْمِلَهُ إِلَّا أَنْ يَكُونَ ضَعِيفًا يَعْجزُ عَنْهُ فَيُعِينَهُ عَلَيْهِ أَخُوهُ الْمُسْلِمُ.

The owner of something is more entitled to carry it (than others) unless he is unable to do it and so, his Muslim brother gives him a hand.

مَنْ تَأَنَّى أَدْرَكَ مَا تَمَنَّى.

The patient achieve their wishes.

جَفَّ الْقَلَمُ بِالشَّقِيِّ وَالسَّعِيدِ.

The pen (of creation) has recorded (the names of) the wretched and the prosperous.

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ وَلَكِنْ نَاسٌ
أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ؛ فَأَمَاتَتْهُمْ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ فَجِيءَ
بِهِمْ ضَبَائِرُ ضَبَائِرَ فَبُتُّوا عَلَى أَنْهَارِ الْجَنَّةِ ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ
فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ.

The people of the Fire will neither enjoy life nor death, but those who have been put to Hell due to their sins, will die therein and as soon as burnt into coal, they will be led to (the righteous ones') intercession and thus, they will be carried in groups and left at Paradise streams. Then, the dwellers of Paradise will be asked to pour water on them, and thus they will grow afresh as seeds left in the pathway of flood.

الرَّجُلُ الصَّالِحُ يَأْتِي بِالْخَبَرِ الصَّالِحِ وَالرَّجُلُ السُّوءُ يَأْتِي بِالْخَبَرِ السُّوءِ.

The pious bring good news and the impious, bad ones.

يَذْهَبُ الصَّالِحُونَ أَسْلَافًا؛ الْأَوَّلُ فَالْأَوَّلُ حَتَّى لَا يَبْقَى إِلَّا حُثَالَةٌ كَحُثَالَةِ التَّمْرِ
وَالشَّعِيرِ؛ لَا يُبَالِي اللَّهُ بِهِمْ.

The pious pass away with their good deeds and nothing remains from them but a flake just as date and barley flakes (little sins), which God disregards.

خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ: دَعْوَةُ الْمَظْلُومِ حَتَّى يُنْتَصَرَ، وَدَعْوَةُ الْحَاجِّ حَتَّى

يَصْدُرُ، وَدَعْوَةُ الْغَازِي حَتَّى يَقْفَلَ، وَدَعْوَةُ الْمَرِيضِ حَتَّى يَبْرَأَ، وَدَعْوَةُ الْأَخِ لِأَخِيهِ
بِظَهْرِ الْغَيْبِ، وَأَسْرَعُ هَذِهِ الدَّعَوَاتِ إِبَابَةُ دَعْوَةِ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.

The prayers of five persons will be granted: the prayers of the oppressed till they are helped, the prayers of the pilgrims to Mecca till they return home, the prayers of the strugglers in the way of God till they go back to their places of residence, the prayers of patients till they recover, and the prayers of brothers (in faith) for one another, and this last one is the most immediately- granted type of prayers.

دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ، وَإِنْ كَانَ فَاجِرًا؛ فَفُجُورُهُ عَلَى نَفْسِهِ.

The prayers of the oppressed will be granted, though evildoers they might be, for their evil is their personal property.

ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ؛ وَدَعْوَةُ الْمُسَافِرِ؛ وَدَعْوَةُ
الْوَالِدِ عَلَى وَلَدِهِ.

The prayers of the oppressed, travelers and fathers (for their children) will without doubt be granted by God.

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمْ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ؛ وَامْرَأَةٌ بَاتَتْ وَزَوْجُهَا
عَلَيْهَا سَاخِطٌ؛ وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ.

The prayers of three groups of people will not move beyond their own ears (will not be accepted):
escaped slaves unless they return home, women who pass a night with their husbands being angry with
them, and leaders whose subjects detest them.

ثَلَاثَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ؛ وَلَا تُرْفَعُ لَهُمْ إِلَى السَّمَاءِ حَسَنَةٌ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ
إِلَى مَوَالِيهِ؛ وَالْمَرْأَةُ السَّاخِطُ عَلَيْهَا زَوْجُهَا حَتَّى يَرْضَى؛ وَالسَّكْرَانُ حَتَّى يَصْحَوْ.

The prayers of three persons will not be accepted and their good deeds will not ascend the heavens: an

escaped servant (slave) unless he returns home, a woman whose husband is dissatisfied with her unless she makes him pleased, and a drunk man before coming to his senses.

إِثْنَانِ لَا تُجَاوِزُ صَلَاتُهُمَا رُؤُسَهُمَا: عَبْدٌ أَبَقَ مِنْ مَوَالِيهِ حَتَّى يَرْجِعَ؛ وَامْرَأَةٌ عَصَتْ زَوْجَهَا حَتَّى تَرْجِعَ.

The prayers of two groups will not be granted: servants who've escaped their masters till they return, and women who've disobeyed their husbands till they repent.

الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ.

The prayers said between Adhan and Iqama will definitely be granted.

إِنَّ الشَّاهِدَ يَرَى مَا لَا يَرَى الْغَائِبُ.

The present one observes things which the absent doesn't.

مَنْ تَفَاقَرَ افْتَقَرَ.

The pretentious poor will (finally) fall into poverty.

ثَمَنُ الْخَمْرِ حَرَامٌ؛ وَمَهْرُ الْبَغِيِّ حَرَامٌ؛ وَثَمَنُ الْكَلْبِ حَرَامٌ؛ وَالْكُوبَةُ حَرَامٌ؛ وَإِنْ أَتَاكَ صَاحِبُ الْكَلْبِ يَلْتَمِسُ ثَمَنَهُ فَاْمْلَأْ يَدَيْهِ تُرَابًا؛ وَالْخَمْرُ وَالْمَيْسِرُ حَرَامٌ؛ وَكُلُّ مُسْكِرٍ حَرَامٌ.

The price of wine, the marriage gift of an adulteress woman, the price of a dog, and playing chess are all religiously unlawful. Should the owner of a dog ask you for its cost, you will be allowed to fill his hands with soil. Drinking wine, gambling and any intoxicating thing are unlawful.

عَذَابُ هَذِهِ الْأُمَّةِ جُعِلَ بِأَيْدِيهَا فِي دُنْيَاهَا.

The punishment of Muslims lies in what they themselves do in this very world.

بَابَانِ مُعْجَلَانِ عُقُوبَتُهُمَا فِي الدُّنْيَا الْبَغْيُ وَالْعُقُوقُ.

The punishment of two deeds will be experienced in this very world: tyranny and abusing one's parents.

مَثَلُ الْقُرْآنِ مَثَلُ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَقَلَهَا صَاحِبُهَا أَمْسَكَهَا، وَإِنْ تَرَكَهَا ذَهَبَتْ.

The Qur'an is like unto a tied camel whose owner may keep it intact by holding it as it is, or let it go away by releasing its rope.

الْقُرْآنُ هُوَ الدَّوَاءُ.

The Quran is healer (of man's spiritual maladies).

الْقُرْآنُ غِنَى لَا فَقْرَ بَعْدَهُ وَلَا غِنَى دُونَهُ.

The Quran is wealth proper beyond which there is no riches.

أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ.

The range of my peoples' age is sixty to seventy.

لَنْ يَزَالَ الْعَبْدُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يَشْرَبِ الْخَمْرَ، وَإِذَا شَرِبَهَا خَرَقَ اللَّهُ عَنْهُ سِتْرَهُ وَكَانَ الشَّيْطَانُ وَلِيَّهُ وَسَمْعُهُ وَبَصَرُهُ، يَسُوقُهُ إِلَى كُلِّ شَرٍّ وَيَصْرِفُهُ عَنْ كُلِّ خَيْرٍ.

The realm of religion will be opened to God's servants unless they drink wine, and should they do so, God will remove His support from them, and thus Satan will make friend with them, dwelling in their ears and eyes to push them towards all evils and keep them away from all the good.

مَا خَفَّفْتَ عَنْ خَادِمِكَ مِنْ عَمَلِهِ فَهُوَ أَجْرٌ لَكَ فِي مَوَازِينِكَ يَوْمَ الْقِيَامَةِ.

The reduction in your servant's tasks will be a reward added to your book of deeds in the Day of Doom.

عَرَامَةُ الصَّبِيِّ فِي صِغَرِهِ زِيَادَةٌ فِي عَقْلِهِ فِي كِبَرِهِ.

The refractoriness of a child in childhood will result in the development of his intellect in adulthood.

مَا الَّذِي يُعْطَى مِنْ سَعَةٍ بِأَعْظَمَ أَجْراً مِنَ الَّذِي يَقْبَلُ إِذَا كَانَ مُحْتَاجاً.

The reward of the one who donates something in affluence does not exceed that of the needy receiver.

سَبْعُ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ وَهُوَ فِي قَبْرِهِ بَعْدَ مَوْتِهِ: مَنْ عَلَّمَ عِلْماً، أَوْ أَجْرَى نَهْراً،
أَوْ حَفَرَ بَيْراً، أَوْ غَرَسَ نَخْلاً، أَوْ بَنَى مَسْجِداً، أَوْ وَرَثَ مُصْحِفاً، أَوْ تَرَكَ وَلِداً
يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ.

The rewards of the following seven will reach one after death and will continue unceasingly: teaching a stream of water flow, digging a well, planting a date- palm, building a mosque, endowing a mosque, endowing the Book of God, and leaving behind a child to ask God's forgiveness for him (her).

أَغْنَى النَّاسِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أَسِيراً.

The richest of all people is the one who is free from avarice.

حَقٌّ لِلَّهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْماً؛ يَغْسِلُ فِيهِ رَأْسَهُ

وَجَسَدُهُ.

The right of God on every Muslim is that the latter should bathe himself (herself) once a week (at least).

لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا أَنْتَظَرَ الصَّلَاةَ.

The robbed accuse the innocent so much that their sins turn out to weigh over those of the thief.

أَيُّمَا شَابٍّ تَزَوَّجَ فِي حَدَاثَةِ سِنِّهِ عَجَّ شَيْطَانُهُ؛ يَا وَيْلَهُ عَصَمَ مِنِّي دِينُهُ.

The satan of a young man who marries at his prime of youth, cries out: "woe is him!" He saved his (religious) faith from me."

لَا يَشْبَعُ عَالِمٌ مِنْ عِلْمِهِ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ.

The seekers of knowledge will not feel satiated until they finally enter Paradise.

لِيَكُنْ بَلَاغُ أَحَدِكُمْ مِنَ الدُّنْيَا زَادُ الرَّكِابِ.

The share of every one of you from this world is as much as a passenger's provision.

لَيْسَ الْأَعْمَى مَنْ يُعْمَى بَصَرُهُ، إِنَّمَا الْأَعْمَى مَنْ تُعْمَى بَصِيرَتُهُ.

The sightless are not blind; the insightless are blind.

عَلَامَةُ حُبِّ اللَّهِ تَعَالَى حُبُّ ذِكْرِ اللَّهِ، وَعَلَامَةُ بُغْضِ اللَّهِ بُغْضُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ.

The sign of loving the Exalted God is interest in remembering Him, and the sign of hating the Greatest and the most Powerful God is unwillingness towards His remembrance.

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْفَرَاشَ وَالْجَنَادِبَ يَقَعْنَ فِيهَا وَهُوَ
يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تُفْلِتُونَ مِنْ يَدِي.

The similitude of me to you is that of a man who has made a fire and tries to save locusts and butterflies from falling into it. I'm (in fact, firmly) holding your girdles to save you from fire, but you try to release yourselves from my hands.

مَثَلُ أَهْلِ بَيْتِي مَثَلُ سَفِينَةِ نُوحٍ؛ مَنْ رَكِبَ فِيهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

The similitude of my household is the similitude of the Ark of Noah, saving those who get on board and leaving to drown those who don't.

إِنَّ مَطْعَمَ ابْنِ آدَمَ قَدْ ضُرِبَ مَثَلًا لِلدُّنْيَا؛ وَإِنْ قَزَحَهُ وَمَلَحَهُ فَاَنْظُرْ إِلَى مَا يَصِيرُ.

The similitude of the world is the similitude of man's food is. See what finally happens to it, even though more and more he salts and spices it.

أَهْوَنُ الرِّبَا كَالَّذِي يَنْكِحُ أُمَّهُ؛ وَإِنَّ أَرْبَى الرِّبَا اسْتِطَالَةُ الْمَرْءِ فِي عَرْضِ أَخِيهِ.

The simplest form of bribe is like unto marrying one's own mother, and the worst form is like unto talking with the purpose to damage the honor of one's brother (in faith).

زَلَّةُ الْعَالِمِ مَضْرُوبٌ بِهَا الطَّبْلُ، وَزَلَّةُ الْجَاهِلِ يُخْفِيهَا الْجَهْلُ.

The slip of the learned will before long become overt, and that of the ignorant with his ignorance will be covered.

أَكْثَرُ خَطَايَا ابْنِ آدَمَ فِي لِسَانِهِ.

The son of Adam commits most of his sins through his tongue.

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّانَا مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانُ زَنَاهُمَا النَّظَرُ،
وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ، وَالْيَدُ زَنَاهَا الْبَطْشُ، وَالرِّجْلُ
زَنَاهَا الْخُطَى، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ.

The son of Adam has an unavoidable share in adultery. Looking lustfully, listening to evil talks, uttering bad words, encroaching upon people's property, walking in unlawful ways, having carnal desires and wants, and acting upon such desires while denying it are respectively the adultery of his eyes, ears, tongue, hands, feet, heart and privy parts.

اِثْنَانِ يَكْرَهُهُمَا ابْنُ آدَمَ: الْمَوْتُ؛ وَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْفِتْنَةِ، وَيَكْرَهُ قِلَّةَ الْمَالِ؛
وَقِلَّةُ الْمَالِ أَقْلُ لِلْحِسَابِ.

The son of Adam hates two things: death which is better for him than sedition, and shortage of wealth which entails easier reckoning (in the Hereafter).

يَهْرَمُ ابْنُ آدَمَ وَيَشُبُّ مِنْهُ اِثْنَانِ: الْحِرْصُ عَلَى الْمَالِ؛ وَالْحِرْصُ عَلَى الْعُمْرِ.

The son of Adam reaches old age but two of his traits grow young: greed for wealth and greed for life.

يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مَعَهُ اِثْنَانِ: الْحِرْصُ وَالْأَمَلُ.

The son of Adam reaches old age with two things staying with him: avarice and ambition.

حَسَبُ امْرِئٍ مِنَ الْبُخْلِ أَنْ يَقُولَ آخُذْ حَقِّي كُلَّهُ؛ وَلَا أَدْعُ مِنْهُ شَيْئًا.

The statement, "I will take all my right and will not leave any part of it to anybody," suffices to show one's

stinginess.

لَتَنْتَقِضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً؛ فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا، فَأَوَّلُهُنَّ نَقْضُ الْحُكْمِ؛ وَآخِرُهُنَّ الصَّلَاةُ

The steadfast pillars of Islam will collapse one by one. Whenever one collapses, people will hang onto another, with God's commands being the first and prayers being the last to collapse.

مَا مَثَلِي وَمَثَلُ الدُّنْيَا إِلَّا كَرَاكِبٍ قَالَ فِي ظِلِّ شَجَرَةٍ فِي يَوْمٍ حَارٍّ ثُمَّ رَاحَ وَتَرَكَهَا.

The story of the world and me is like unto a horseman who sleeps under the shade of a tree in a hot day, then sets out and leaves there.

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ.

The superiority of a learned man over a (simple) worshipper is like unto that of the full moon over other stars.

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ سَبْعِينَ دَرَجَةً مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

The superiority of a learned man over a (simple) worshipper is (to the extent of) seventy degrees, with the distance between each two degrees as far as heavens from the earth.

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أُمَّتِي.

The superiority of a learned man over a (simple) worshipper is like unto mine over my people.

فَضْلُ الْعَالِمِ عَلَى غَيْرِهِ كَفَضْلِ النَّبِيِّ عَلَى أُمَّتِهِ.

The superiority of a learned man over an ordinary one is like unto that of a prophet over his people.

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ، إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ وَأَهْلُ
السَّمَاوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةِ فِي جُحْرِهَا، وَحَتَّى الْحُوتِ لِيُصَلُّوا عَلَى مُعَلِّمِ
النَّاسِ الْخَيْرِ.

The superiority of the learned over (simple) worshippers is like unto mine over the lowest among you (in rank.) Verily, the Greatest and the most Powerful God, His angels, the dwellers of heavens and the earth, and even ants in their holes as well as fish, all pray for the one who teaches people (the ways to) goodness.

فَضْلُ الشَّابِّ الْعَابِدِ الَّذِي يَعْبُدُ فِي صِبَاهُ عَلَى الشَّيْخِ الَّذِي يَعْبُدُ بَعْدَ مَا كَبُرَتْ
سِنُهُ كَفَضْلِ الْمُرْسَلِينَ عَلَى سَائِرِ النَّاسِ.

The superiority of the pious youth who have started worshipping God from early childhood over the aged who have done so only after old age is like unto that of the prophets over ordinary men.

لَا تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ.

The testimony of a Bedouin concerning a citizen is not valid.

لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ.

The thankless to people are thankless to God.

عِنْدَ اللَّهِ خَزَائِنُ الْخَيْرِ وَالشَّرِّ، مَفَاتِيحُهَا الرِّجَالُ، فَطُوبَى لِمَنْ جَعَلَهُ اللَّهُ مِفْتَاحاً
لِلْخَيْرِ مَغْلَقاً لِلشَّرِّ، وَوَيْلٌ لِمَنْ جَعَلَهُ اللَّهُ مِفْتَاحاً لِلشَّرِّ مَغْلَقاً لِلْخَيْرِ.

The treasures of good and evil are with God, and its keys are men. So, blessed is the one whom God has made the key to good and the lock for evil, and woe is the one whom God has made the key to evil

and the lock for good.

أَصْدَقُ الرُّؤْيَا بِالْأَسْحَارِ.

The truest dream can be dreamt at dawn.

كَرَمُ الْكِتَابِ خَتْمُهُ.

The validity of a letter lies in its seal.

مِلَاكُ الْأَمْرِ خَوَاتِمُهُ.

The value of everything lies in what it entails.

فَضْلُ الْعِلْمِ أَفْضَلُ مِنْ فَضْلِ الْعِبَادَةِ.

The virtue of knowledge weighs over that of worship.

الْوَرَعُ الَّذِي يَقِفُ عِنْدَ الشُّبْهَةِ.

The virtuous doesn't do dubious deeds.

سَاقِي الْقَوْمِ آخِرُهُمْ شَرْبًا.

The water- carrier of a tribe should drink last.

أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّنْيَا؛ وَأَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ.

The weakest of all people is the one who is incapable of performing worldly tasks, and the most stingy of all is he who hesitates to greet others.

الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ.

The wicked have been created wicked in their mothers' wombs.

كَمَا لَا يُجْتَنَى مِنَ الشَّوْكِ الْعِنَبُ كَذَلِكَ لَا يَنْزِلُ الْفُجَّارُ مَنَازِلَ الْأَبْرَارِ، فَاسْلُكُوا أَيَّ طَرِيقٍ شِئْتُمْ، فَإِنَّ طَرِيقَ سَلَكْتُمْ وَرَدْتُمْ عَلَى أَهْلِهِ.

The wicked will not attain the status of the pious, just as thorns do not fruit grape. Thus, go whatever way you wish, for you will (finally) arrive at the rovers of the way you choose.

أَفْلَحَ مَنْ رَزَقَ لُبًّا.

The wise are saved.

صِفَةُ الْعَاقِلِ أَنْ يَحْلُمَ عَمَّنْ جَهَلَ عَلَيْهِ؛ وَيَتَجَاوَزَ عَمَّنْ ظَلَمَهُ؛ وَيَتَوَاضَعَ لِمَنْ هُوَ دُونَهُ؛ وَيُسَاقِبَ مَنْ فَوْقَهُ فِي طَلَبِ الْبِرِّ، وَإِذَا أَرَادَ أَنْ يَتَكَلَّمَ تَدَبَّرَ؛ فَإِنْ كَانَ خَيْرًا تَكَلَّمَ فَعَنِمَ؛ وَإِنْ كَانَ شَرًّا سَكَتَ فَسَلِمَ.

The wise tolerate the ignorant, forgive the cruel, show humility to inferiors and supersede superiors in doing good. They meditate before saying something– being it good, they express and enjoy it, and being it evil, they keep quiet and remain safe thereof.

أَعْقَلُ النَّاسِ أَشَدُّهُمْ مُدَارَاةً لِلنَّاسِ.

The wisest of all people is the most moderate towards them.

حَامِلَاتٌ وَالِدَاتٌ مُرْضِعَاتٌ رَحِيمَاتٌ بِأَوْلَادِهِنَّ لَوْلَا مَا يَأْتِينَ إِلَى أَزْوَاجِهِنَّ دَخَلَ
مُصَلِّيَاتُهُنَّ الْجَنَّةَ.

The women who are pregnant or have children, who milk their children and are kind to them and who set prayers, will enter Paradise if they don't treat their husbands badly.

لِسَانُ الْقَاضِي بَيْنَ طَرِيقَيْنِ: إِمَّا إِلَى جَنَّةٍ، وَإِمَّا إِلَى نَارٍ.

The words of a judge amid two paths dwell, leading him to Paradise or Hell.

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا أَمْرًا بِالْمَعْرُوفِ، أَوْ نَهْيًا عَنْ مُنْكَرٍ أَوْ ذِكْرَ اللَّهِ.

The world and whatever it possesses are damnable, save bidding to good and forbidding evil as well as the remembrance of God.

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا إِلَّا مَا ابْتُغِيَ بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ.

The world and whatever it possesses are damnable, save that in which the most Powerful and Glorious God's consent is sought.

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ مِنْهَا لِلَّهِ عَزَّ وَجَلَّ.

The world and whatever it possesses are damnable, save that which (is used) for God, the most Powerful and Glorious.

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرَ اللَّهِ وَمَا وَالَاهُ وَعَالِمًا أَوْ مُتَعَلِّمًا.

The world and whatever it possesses are damnable, save the remembrance of God and what it entails as well as teachers and learners.

الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ.

The world is a piece of goods, and the best in it is a pious wife.

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

The world is believers' prison and unbelievers' Paradise.

الدُّنْيَا خُضْرَةٌ حُلْوَةٌ مَنْ اكْتَسَبَ فِيهَا مَالًا مِنْ حِلِّهِ وَأَنْفَقَهُ فِي حَقِّهِ أَثَابَهُ اللَّهُ عَلَيْهِ وَأُورِدَهُ جَنَّتَهُ، وَمَنْ اكْتَسَبَ فِيهَا مَالًا مِنْ غَيْرِ حِلِّهِ وَأَنْفَقَهُ فِي غَيْرِ حَقِّهِ أَحَلَّهُ اللَّهُ دَارَ الْهَوَانِ.

The world is green and sweet. Whoever a lawful share of it earns and duly spends, will enjoy God's reward and in Paradise will dwell, and whoever an unlawful share of it earns and unduly spends, will be made by God to reside in Hell.

الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ، وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ.

The world is home for those without home and wealth for those without wealth, and unwise are those who amass wealth for worldly life.

الدُّنْيَا دُولٌ فَمَا كَانَ لَكَ أَتَاكَ عَلَى ضَعْفِكَ وَمَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ.

The world is in the move. Your share of its benefits will reach you even if you are weak and your share of its losses you will not repel through your strength.

الدُّنْيَا حُلْوَةٌ خُضْرَةٌ فَمَنْ أَخَذَهَا بِحَقِّهِ بُورِكَ لَهُ فِيهَا، وَرُبَّ مُتَخَوِّضٍ فِيمَا اشْتَهَتْ نَفْسُهُ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ.

The world is sweat and green. Whoever takes of it a due share, blessed will it be for her (him). Many a man who plunges into their carnal desires and, in the Hereafter, no share will be theirs but fire!

أَرَبَى الرَّبَا شَتْمُ الْأَعْرَاضِ؛ وَأَشَدُّ الشَّتْمِ الْهَجَاءُ؛ وَالرَّأْوِيَةُ أَحَدُ الشَّاتِمِينَ.

The worst (form of) vilification is slandering people's fame and the worst type of slandering is lampooning others, and the narrator of lampoons is considered among the slanderers too.

شِرَارُ أُمَّتِي مَنْ يَلِي الْقَضَاءَ إِنْ اِسْتَبَهَ عَلَيْهِ لَمْ يُشَاوِرْ، وَإِنْ أَصَابَ بَطَرَ، وَإِنْ غَضِبَ عُنْفًا، وَكَاتَبَ السُّوءَ كَالْعَامِلِ بِهِ.

The worst among my people is he who undertakes judgment but does not consult in case of being doubtful about (a case), who is proud of himself for issuing a sound judgment, and who acts harshly when roused to anger. Whoever writes down cases of evil is like unto the one who acts upon them.

شِرَارُكُمْ عَزَابُكُمْ، وَأَرَاذِلُ مَوْتَاكُمْ عَزَابُكُمْ.

The worst among you are bachelors, and the most ignoble of your dead ones are bachelors too.

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا.

The worst food is the one served in feasts, to which the needless are called, not the needy.

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الشَّعْبَانُ، وَيُحْبَسُ عَنْهُ الْجَائِعُ.

The worst food is the one served in feasts, to which the satiated are called, not the hungry.

جُهْدُ الْبَلَاءِ أَنْ تَحْتَاجُوا إِلَى مَا فِي أَيْدِي النَّاسِ فَتُمْنَعُوا.

The worst form of calamity is to be in need of what others have but refuse to give it to you.

شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَشَرُّ الْعَمَى عَمَى الْقَلْبِ، وَشَرُّ الْمَعْذِرَةِ حِينَ يَحْضُرُ
الْمَوْتُ، وَشَرُّ النَّدَامَةِ يَوْمَ الْقِيَامَةِ، وَشَرُّ الْمَأْكَلِ أَكْلُ مَالِ الْيَتِيمِ، وَشَرُّ الْمَكْسَبِ
كَسْبُ الرِّبَاءِ.

The worst of all affairs is originating heresy, the worst blindness is blind- heartedness, the worst repentance is that of death time, the worst regret is that of Doomsday, the worst edible thing is an orphan's property, and the worst business is usury.

شَرَّارُ النَّاسِ شَرَّارُ الْعُلَمَاءِ.

The worst of all people are corrupt scholars.

شَرُّ النَّاسِ الْمُضَيِّقُ عَلَى أَهْلِهِ.

The worst of all people are those who are hard on their families.

شَرُّ النَّاسِ الَّذِي يُسْأَلُ بِاللَّهِ ثُمَّ لَا يُعْطِي.

The worst of all people are those who do not offer what they are demanded in the name of God.

تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هُوَ لَاءٌ بِوَجْهِهِ وَهُوَ لَاءٌ بِوَجْهِهِ.

The worst of all people is a double- faced man who encounters a group of people with one face (i. e. external behavior) and another group with the other.

شَرُّ النَّاسِ مَنْ يُبْغِضُ النَّاسَ وَيُبْغِضُونَهُ.

The worst of all people is he who hates others and is hated by them.

شَرُّ النَّاسِ مَنْ أَكْرَمَهُ النَّاسُ إِتْقَاءَ شَرِّهِ.

The worst of all people is the one honored out of fear of his evil.

شَرُّ النَّاسِ مَنْ اتَّهَمَ اللَّهَ فِي قَضَائِهِ.

The worst of all people is the one who accuses God of having predestined (everything for his creatures.)

شَرُّ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ، وَشَرٌّ مِنْهُ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

The worst of all people is the one who barter his eternal life for his worldly one, and worse than him is the one who barter his eternal life for others' worldly lives.

شَرُّ مَا فِي الرَّجُلِ شُحُّ هَالِعٌ، وَجُبْنٌ خَالِعٌ.

The worst of man's attributes are excessive envy and intense fear.

شِرَارُ أُمَّتِي التَّرْتَارُونَ الْمُتَشَدِّقُونَ الْمُتَفَيِّهُونَ وَخِيَارُ أُمَّتِي أَحَاسِنُهُمْ أَخْلَاقًا.

The worst of my people are the boastful, garrulous ones, and the best of them are the most good-mannered.

شَرُّ النَّاسِ مَنْ أَكَلَ وَحْدَهُ وَمَنَعَ رَفْدَهُ وَجَلَدَ عَبْدَهُ، وَشَرٌّ مِنْهُ مَنْ لَا يُقِيلُ عَثْرَةَ وَلَا يَقْبَلُ مَعْذِرَةً، وَشَرٌّ مِنْهُ مَنْ لَا يُرْجِي خَيْرَهُ وَلَا يُؤْمِنُ شَرَّهُ.

The worst of people is he who eats alone, without sharing his food with his servants, who beats his servants, and worse than him is the one who neither forgives a fault nor accepts any excuse, and even

worse is he whose good no one is hopeful about, and from whose evil and malice no one can find a way out.

شَرُّ النَّاسِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ يُخَافُ لِسَانَهُ، أَوْ يُخَافُ شَرَّهُ.

The worst place (situation) in the Day of Judgement will belong to the one who frightens people through his tongue or evil (in this world.)

شَرُّ الْمَجَالِسِ الْأَسْوَاقُ وَالطُّرُقُ.

The worst places to sit in are roads and bazaars (markets).

حُرْمَةُ مَالِ الْمُسْلِمِ كَحُرْمَةِ دَمِهِ.

The worth of a Muslim's properties is as much as his blood's.

أَعْظَمُ الْعِبَادَةِ أَجْرًا أَخْفَاهَا.

The worthiest (form of) worship is the most hidden one.

أَعْظَمُ النَّاسِ قَدْرًا مَنْ تَرَكَ مَا لَا يَعْنِيهِ.

The worthiest of all people is the one who avoids interfering with what concerns him not.

الرِّجَالُ أَرْبَعَةٌ سَخِيٌّ وَكَرِيمٌ وَبَخِيلٌ وَلَيِّمٌ. فَالسَّخِيُّ الَّذِي يَأْكُلُ وَيُعْطِي، وَالكَرِيمُ الَّذِي لَا يَأْكُلُ وَيُعْطِي، وَالْبَخِيلُ الَّذِي يَأْكُلُ وَلَا يُعْطِي، وَاللَّيِّمُ الَّذِي لَا يَأْكُلُ وَلَا يُعْطِي.

There are four groups of people; namely, the munificent who feed themselves and others, the generous

who feed others but not themselves, the miserly who feed themselves but not others, and the mean who neither feed themselves nor others.

خَصَلَتَانِ لَيْسَ فَوْقَهُمَا مِنَ الْبِرِّ شَيْءٌ إِلَّا إِيمَانُ بِاللَّهِ وَالنَّفْعُ لِعِبَادِ اللَّهِ.

There are no better characteristics than the following two: having faith in God and being beneficial to God's creatures.

مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُهُ لَهُ فِي الْآخِرَةِ مِنْ قَطِيعَةِ الرَّحِمِ وَالْخِيَانَةِ وَالْكَذْبِ؛ وَإِنْ أَعْجَلَ الطَّاعَةَ ثَوَابًا لَصَلَةِ الرَّحِمِ حَتَّى إِنَّ أَهْلَ الْبَيْتِ لَيَكُونُوا فَجْرَةً فَتَنْمُو أَمْوَالُهُمْ وَيَكْثُرُ عَدَدُهُمْ إِذَا تَوَاصَلُوا.

There are no sins like unto breaking the bonds of kinship, treachery and telling lie, for which the Exalted God will punish the sinners both here and in the Hereafter. The reward of keeping the bonds of kinship will be so quickly given to the one who acts upon it (in comparison to that of any other good deeds) that a corrupt family who observe it will (quickly) increase in wealth and number.

سِتُّ خِصَالٍ مِنَ الْخَيْرِ: جِهَادُ أَعْدَاءِ اللَّهِ بِالسَّيْفِ، وَالصَّوْمُ فِي يَوْمِ الصَّيْفِ، وَحُسْنُ الصَّبْرِ عِنْدَ الْمُصِيبَةِ، وَتَرْكُ الْمِرَاءِ، وَالْإِنْفَاقُ فِي الْخَفَاءِ، وَالْمَحَابَاةُ فِي اللَّهِ.

There are six good traits as follows: fighting God's foes with sword, keeping fast on summer's days, being well-patient when calamities befall, abandoning disputes, giving hidden charity; and making friends for God's sake.

فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ.

There are things in Paradise not seen by any eyes, not heard by any ears and not felt by any hearts.

الدَّوَاوِينُ ثَلَاثَةٌ: فَدِيْوَانٌ لَا يَغْفِرُ اللَّهُ مِنْهُ شَيْئًا، وَدِيْوَانٌ لَا يَعْבוُّ اللَّهُ بِهِ شَيْئًا، وَدِيْوَانٌ لَا يَتْرُكُ اللَّهُ مِنْهُ شَيْئًا. فَأَمَّا الدِّيْوَانُ الَّذِي لَا يَغْفِرُ اللَّهُ مِنْهُ شَيْئًا فَلِلْإِشْرَاقِ بِاللَّهِ. وَأَمَّا الدِّيْوَانُ الَّذِي لَا يَعْבוُّ اللَّهُ بِهِ شَيْئًا فَظُلْمُ الْعَبْدِ نَفْسَهُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ، مِنْ صَوْمٍ تَرَكَهُ، أَوْ صَلَاةٍ تَرَكَهَا، فَإِنَّ اللَّهَ يَغْفِرُ ذَلِكَ إِنْ شَاءَ وَيَتَجَاوَزُ. وَأَمَّا الدِّيْوَانُ الَّذِي لَا يَتْرُكُ اللَّهُ مِنْهُ شَيْئًا فَمَظَالِمُ الْعِبَادِ بَيْنَهُمْ، الْقِصَاصُ لَا مَحَالَةَ.

There are three books of deeds (for people's doings): the book whose contents God will not forgive, i.e. the book of polytheism, the book to which God pays no attention, i.e. the book of man's evils to his own soul, of which he and his Lord are aware, e.g. breaking one's fasts and forsaking (obligatory) prayers which God will forgive should He will, and the book of which God will not forgive anything, i.e. men's oppressing each other, which has to be retaliated.

الجيرانُ ثلاثة: فَجَارٌ لَهُ حَقٌّ وَاحِدٌ وَهُوَ أَدْنَى الْجِيرَانِ حَقًّا؛ وَجَارٌ لَهُ حَقَّانِ؛ وَجَارٌ لَهُ ثَلَاثُ حُقُوقٍ. فَأَمَّا الَّذِي لَهُ حَقٌّ وَاحِدٌ فَجَارٌ مُشْرِكٌ لَا رَحِمَ لَهُ؛ لَهُ حَقُّ الْجَوَارِ. وَأَمَّا الَّذِي لَهُ حَقَّانِ فَجَارٌ مُسْلِمٌ لَهُ حَقُّ الْإِسْلَامِ وَحَقُّ الْجَوَارِ. وَأَمَّا الَّذِي لَهُ ثَلَاثَةُ حُقُوقٍ فَجَارٌ مُسْلِمٌ ذُو رَحِمٍ؛ لَهُ حَقُّ الْإِسْلَامِ وَحَقُّ الْجَوَارِ وَحَقُّ الرَّحِمِ.

There are three kinds of neighbors: a neighbor who has the least claim on you– only one, a neighbor who has two claims on you, and a neighbor who has three claims. The first one is the polytheist neighbor who merely enjoys the right of neighborhood but not that of kinship, the second one is the Muslim neighbor who enjoys the right of neighborhood as well as that of Islam, and the third one is the Muslim relative neighbor who enjoys the rights of Islam, neighborhood and kinship.

الدَّيْنُ دَيْنَانِ: فَمَنْ مَاتَ وَهُوَ يَنْوِي قَضَاءَهُ فَأَنَا وَلِيُّهُ، وَمَنْ مَاتَ وَلَا يَنْوِي قَضَاءَهُ فَذَاكَ الَّذِي يُؤْخَذُ مِنْ حَسَنَاتِهِ لَيْسَ يَوْمَئِذٍ دِينَارٌ وَلَا دِرْهَمٌ

There are two kinds of debts: the one which man intends to repay, but before doing so he passes away, which I (the Holy Prophet) will compensate for, and the one which man intends not to repay upon passing away, which will be refunded through his good deeds in the Last Day when he has no Dinar or Dirham.

لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ.

There is a right for a beggar, though coming on horseback.

دَعْوَتَانِ لَيْسَ بَيْنَهُمَا وَبَيْنَ اللَّهِ حِجَابٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.

There is no barrier between God and two sorts of prayers: the prayers of the oppressed and the prayers of one for his absent brother (in faith).

ثَلَاثَةٌ لَا يَحْجُبُونَ النَّارَ: الْمَنَانُ؛ وَعَاقُ وَالِدَيْهِ؛ وَمُدْمِنُ الْخَمْرِ.

There is no barrier between Hell and three groups of people: those who twist others for favors, those with whom their parents are dissatisfied, and drunkards.

لَنْ يُبْتَلَى عَبْدٌ بِشَيْءٍ أَشَدَّ مِنَ الشَّرِّ وَلَنْ يُبْتَلَى بِشَيْءٍ بَعْدَ الشَّرِّ أَشَدَّ مِنْ ذَهَابِ بَصَرِهِ، وَلَنْ يُبْتَلَى عَبْدٌ بِذَهَابِ بَصَرِهِ فَيَصْبِرَ إِلَّا غَفَرَ اللَّهُ لَهُ.

There is no calamity (trial) harder than polytheism for God's servants; other than that, there is no calamity harder than blindness, and whoever is afflicted with it but keeps patient, would be blessed by God.

مَا مِنْ صَدَقَةٍ أَفْضَلَ مِنْ قَوْلٍ.

There is no charity better than (uttering) good words.

مَا مِنْ صَدَقَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ قَوْلِ الْحَقِّ.

There is no charity more favorable to God than a word of truth.

لَيْسَ بَيْنَ الْعَبْدِ وَالشِّرْكِ إِلَّا تَرْكُ الصَّلَاةِ، فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ.

There is no distance, save abandoning prayer, between a servant of God and polytheism, i.e. as soon as one abandons prayer, he turns out to be a polytheist.

لَا عَقْلَ كَالْتَّدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ.

There is no intellect as wisdom, no abstinence as self- control, and no dignity as good- temper.

أَيُّ دَاءٍ أَدْوَى مِنَ الْبُخْلِ.

There is no malady worse than being stingy.

لَيْسَ شَيْءٌ مِنَ الْجَسَدِ إِلَّا وَهُوَ يَشْكُو ذَرْبَ اللِّسَانِ.

There is no organ (of the body) complaining not about the harms of the tongue.

لَا فَقْرَ أَشَدُّ مِنَ الْجَهْلِ، وَلَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ، وَلَا وَحْدَةً أَوْحَشُ مِنَ الْعُجْبِ،
وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ، وَلَا عِبَادَةَ مِثْلُ التَّفَكُّرِ.

There is no poverty harder than ignorance, no wealth more profitable than wisdom, no loneliness more frightening than vanity, no dignity as good- temper, and no worship as meditation. There is no support firmer than consultation, and no faith like unto modesty.

مَا أَهْدَى الْمَرْءُ الْمُسْلِمَ لِإِخِيهِ هَدْيَةً أَفْضَلَ مِنْ كَلِمَةٍ حِكْمَةٍ يَزِيدُهُ اللَّهُ بِهَا هُدًى، أَوْ
يُرُدُّهُ بِهَا عَنْ رَدًى.

There is no precious gift for a Muslim's fellow than a piece of wise saying through which God brightens the latter's way or from danger keeps him away.

لَيْسَ أَسْرَعُ عُقُوبَةً مِنْ بَغْيٍ.

There is no retribution quicker than the one for oppression.

الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

There is no reward but Paradise for an accepted pilgrimage to Mecca.

لَا أَجْرَ إِلَّا عَنْ حِسْبَةٍ وَلَا عَمَلَ إِلَّا بُنْيَةً.

There is no reward not saved by God, and no (true) deed not based on (good) intention.

لَيْسَ بَعْدَ الْمَوْتِ مُسْتَعْتَبٌ.

There is no way to apology after death.

كَانَ رَجُلٌ يُدَايِنُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ.

There was a businessman who always advised his young son to be Merciful to the poor in hope of God's Mercy. Then, he died, and God bestowed his Mercy upon him.

بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرَجِ.

There will be times of anarchy prior to the Hour (the Resurrection).

هُنَّ أَغْلَبُ، يَعْنِي النِّسَاءَ.

They have the upper hand– women, I mean.

بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ
اللَّهُ.

This evil suffices a man to be notorious in worldly or otherworldly affairs, save him whom God saves.

سَيُسَدُّ هَذَا الدِّينُ بِرِجَالٍ لَيْسَ لَهُمْ عِنْدَ اللَّهِ خَلَقٌ سَيَكُونُ فِي آخِرِ الزَّمَانِ
خُسْفٌ وَقَذْفٌ وَمَسْخٌ، إِذَا ظَهَرَتِ الْمَعَازِفُ وَالْقِينَاتُ وَاسْتُحِلَّتِ الْخَمَرُ

This religion will be consolidated by people who have no avail of divine grace. The end of the times will face a reduction in people's faith, false accusations and metamorphosis, when musicians and hairdressers abound in number and drinking wine is made lawful.

لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتَلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ.

This religion will permanently be steadfast, and a group of Muslims will (always) fight for it to the Day of Resurrection.

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إصْبَعَهُ السَّبَّابَةَ فِي الْيَمِّ فَلْيَنْظُرْ بِمِ
يَرْجِعُ.

This world compared to the next is like unto what one of you picks up from the sea when touching it with his forefinger.

الدُّنْيَا حَرَامٌ عَلَى أَهْلِ الْآخِرَةِ، وَالْآخِرَةُ حَرَامٌ عَلَى أَهْلِ الدُّنْيَا، وَالدُّنْيَا وَالْآخِرَةُ
حَرَامٌ عَلَى أَهْلِ اللَّهِ.

This world is a ban for a spiritual man, and the next is a ban for a secular one, and this and the next worlds are forbidden for the friends of the Hidden.

مَثَلُ هَذِهِ الدُّنْيَا مِثْلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ، فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِي آخِرِهِ،
فَيُوشِكُ ذَلِكَ الْخَيْطُ أَنْ يَنْقَطِعَ.

This world is like unto a garment torn thoroughly, hanging on an almost parting string.

مَا أَخَذَتِ الدُّنْيَا مِنَ الْآخِرَةِ إِلَّا كَمَا أَخَذَ الْمَخِيطُ غُرْسَ فِي الْبَحْرِ مِنْ مَائِهِ.

This world to the Hereafter is like unto sand to the sea.

الدُّنْيَا سَبْعَةُ أَيَّامٍ مِنْ أَيَّامِ الْآخِرَةِ.

This world's duration is as long as seven days of the Hereafter.

لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ.

Those servants of God whose neighbors are not safe against their evil, will not be allowed to Paradise.

مَا جَلَسَ قَوْمٌ يَذْكُرُونَ اللَّهَ تَعَالَى فَيَقُومُونَ حَتَّى يُقَالَ لَهُمْ قُومُوا قَدْ غَفَرَ اللَّهُ لَكُمْ
ذُنُوبَكُمْ وَبَدَّلَ سَيِّئَاتِكُمْ حَسَنَاتٍ.

Those sitting together in remembrance of God, will not leave before they are told, "Stand up," for God forgave you and changed your evils to good."

أَكْثَرُ النَّاسِ قِيَمَةٌ أَكْثَرُهُمْ عِلْمًا.

Those who are more learned than you, precede you in value.

لَا يُفْلِحُ قَوْمٌ تَمْلِكُهُمْ امْرَأَةٌ.

Those who are under the reign of women will not reach salvation.

يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ الْقِيَامَةِ مُدْلِعاً لِسَانَهُ.

Those who bear false witness will be resurrected hung on their tongues in the Day of Judgment.

لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ.

Those who beautify false words will not be allowed to Paradise.

الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ.

Those who call to prayer will be credited more than all people in the Day of Judgment.

الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ.

Those who eat and thank (God) are like unto those who fast and keep patient.

ذُو الدِّرْهِمَيْنِ أَشَدُّ حِسَاباً مِنْ ذِي الدَّرْهِمِ وَذُو الدِّينَارَيْنِ أَشَدُّ حِسَاباً مِنْ ذِي الدِّينَارِ.

Those who possess two Dirhams or two Dinars will have to bear a severer account than those having one Dirham or one Dinar (in the Day of Judgement).

الدَّاعِي وَالْمُؤْمِنُ فِي الْأَجْرِ شَرِيكَانِ، وَالْقَارِي وَالْمُسْتَمِعُ فِي الْأَجْرِ شَرِيكَانِ،
وَالْعَالِمُ وَالْمُتَعَلِّمُ فِي الْأَجْرِ شَرِيكَانِ.

Those who pray and those who say 'amen' are equally rewarded. This is true with those who recite and those who listen to the Quran as well as with teachers and students.

طَالِبُ الْعِلْمِ لِلَّهِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

Those who seek knowledge for God's sake are superior to the strugglers in His way.

أَوَّلُ مَنْ يُدْعَى إِلَى الْجَنَّةِ الْحَمَادُونَ الَّذِينَ يَحْمَدُونَ اللَّهَ.

Those who will be first called to Paradise are praisers of God.

إِذَا تَمَّ فُجُورُ الْعَبْدِ مَلَكَ عَيْنَيْهِ فَبَكَى بِهِمَا مَتَى شَاءَ

Though the bad deeds of someone might go to extremes, heas still his (her) eyes at his (her) disposal to shed tears (i.e. there is always an opportunity to repent).

ثَلَاثَةٌ يَتَحَدَّثُونَ فِي ظِلِّ الْعَرْشِ آمِنِينَ وَالنَّاسُ فِي الْحِسَابِ: رَجُلٌ لَمْ تَأْخُذْهُ فِي
اللَّهِ لَوْمَةٌ لَائِمٌ؛ وَرَجُلٌ لَمْ يَمُدَّ يَدَيْهِ إِلَى مَا لَا يَحِلُّ لَهُ؛ وَرَجُلٌ لَمْ يَنْظُرْ إِلَى مَا حَرَّمَ
اللَّهُ عَلَيْهِ.

Three groups of people will converse with each other in safety under the shade of the Divine Throne, while others are being called to account: those who do not fear the blame of blamers in matters divine, those who do not extend their hands towards the unlawful, and those who connive at what God has made unlawful for them.

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ أَبَدًا: الدِّيُوثُ؛ وَالرَّجُلَةُ مِنَ النِّسَاءِ؛ وَمُدْمِنُ الْخَمْرِ.

Three groups of people will never be allowed to Paradise: men who connive at their wives' unfaithfulness, women who pretend to be men, and drunkards.

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: مُدْمِنُ الْخَمْرِ؛ وَقَاطِعُ الرَّحِمِ؛ وَمُصَدِّقٌ بِالسِّحْرِ.

Three groups of people will not be allowed to Paradise: drunkards, those who break the bonds of kinship, and those who approve of sorcery.

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: الْعَاقُّ لِوَالِدَيْهِ؛ وَالشُّوْثُ؛ وَرَجُلَةُ النِّسَاءِ.

Three groups of people will not be allowed to Paradise: those with whom their parents are dissatisfied, those who connive at their wives' disloyalty, and women who pretend to be men.

ثَلَاثٌ حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرُدَّ لَهُمْ دَعْوَةٌ: الصَّائِمُ حَتَّى يُفْطِرَ؛ وَالْمَظْلُومُ حَتَّى يَنْتَصِرَ؛ وَالْمُسَافِرُ حَتَّى يَرْجِعَ.

Three people have a claim on God to grant their prayers: a fast person till he breaks his fast, an oppressed person till he gains victory and a traveler till he returns home.

ثَلَاثَةٌ يَدْعُونَ اللَّهَ عَزَّ وَجَلَّ فَلَا يُسْتَجَابُ لَهُمْ: رَجُلٌ كَانَتْ تَحْتَهُ امْرَأَةٌ سَيِّئَةُ الْخُلُقِ فَلَمْ يُطَلِّقْهَا؛ وَرَجُلٌ كَانَ لَهُ عَلَى رَجُلٍ مَالٌ فَلَمْ يُشْهَدْ عَلَيْهِ؛ وَرَجُلٌ آتَى سَفِيهَاً مَالَهُ؛ وَقَدْ قَالَ اللَّهُ تَعَالَى: (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ).

Three people pray to the Great and Powerful God, but their prayers are not granted: a man who has a bad-tempered wife and divorces her not, a man who entrusts his property to someone without calling somebody to witness, and a man who entrusts his wealth to silly persons; and indeed, the All-mighty God has said, "Do not entrust your wealth to the silly."

ثَلَاثَةٌ هُمْ حَدَاثُ اللَّهِ يَوْمَ الْقِيَامَةِ: رَجُلٌ لَمْ يَمْشِ بَيْنَ اثْنَيْنِ بِمُرَآءٍ قَطُّ؛ وَرَجُلٌ لَمْ يُحْدِثْ نَفْسَهُ بَزْنًا قَطُّ؛ وَرَجُلٌ لَمْ يَخْلُطْ كَسْبَهُ بِرَبًّا قَطُّ.

Three people will converse with God in the Day of Judgement: he who refrains from tale bearing, he who never thinks of adultery, and he who does not allow usury in his job.

ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ، وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ. فَأَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ: فَرَجُلٌ أَتَى قَوْمًا

فَسَأَلَهُمُ بِاللَّهِ وَلَمْ يَسْأَلَهُمْ لِقْرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ، فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّ بِهِ فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ أَحَدُهُمْ يُصَلِّي وَيَتْلُو آيَاتِ اللَّهِ، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهَزَمُوا؛ فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ. وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ: الشَّيْخُ الزَّانِي؛ وَالْفَقِيرُ الْمُخْتَالُ؛ وَالْغَنِيُّ الظَّلُومُ.

Three persons are beloved of God and three persons are hated by Him. The former are those who hiddenly help a man whose request (for the sake of God, not kinship) to a group of people is rejected, who stand up to prayer and recitation of the Quran in the dark of night when their companions in trip lie their heads on earth to enjoy their most favorite sleep, and who stand against enemy in war to kill or to be killed, while their friends manage to escape. The latter are the adulterous old, the arrogant poor and the cruel rich.

ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يَسْنُوهُمْ اللَّهُ: الرَّجُلُ يَلْقَى الْعَدُوَّ فِي فِتْنَةٍ وَيَنْصِبُ لَهُمْ نَحْرَهُ حَتَّى يُقْتَلَ أَوْ يَفْتَحَ لِأَصْحَابِهِ، وَالْقَوْمُ يُسَافِرُونَ فَيَطُولُ سَرَاهُمْ حَتَّى يُحِبُّوا أَنْ يَمَسُّوا الْأَرْضَ فَيَنْزِلُونَ فَيَتَخَلَّى أَحَدُهُمْ فَيُصَلِّي حَتَّى يُوقِظَهُمْ لِرَحِيلِهِمْ؛ وَالرَّجُلُ يَكُونُ لَهُ الْجَارُ؛ يُؤْذِيهِ جَارُهُ فَيَصْبِرُ عَلَى أَذَاهُ حَتَّى يُفَرِّقَ بَيْنَهُمَا مَوْتٌ أَوْ ظَعْنٌ؛ وَالَّذِينَ يَسْنُوهُمْ اللَّهُ: التَّاجِرُ الْحَلَّافُ؛ وَالْفَقِيرُ الْمُخْتَالُ؛ وَالْبَخِيلُ الْمَنَّانُ.

Three persons are loved by God, and three persons are hated by Him. The former are those who stand against an enemy to the point of death or victory for their friends, who walk on foot on a trip in the company of a group of people and at night, when they go to sleep, stand up to prayer till morning to wake them up for departure, and who tolerate their neighbors' annoyance to the time when death or trip set them apart. The latter are the traders who swear a lot, the arrogant poor and the twitting misers.

ثَلَاثَةٌ نَفَرٌ كَانَ لِأَحَدِهِمْ عَشْرَةُ دَنَانِيرٍ فَتَصَدَّقَ مِنْهَا بِدِينَارٍ وَكَانَ لِآخَرَ عَشْرُ أَوَاقٍ فَتَصَدَّقَ مِنْهَا بِأَوْقِيَّةٍ؛ وَآخَرُ كَانَ لَهُ مِائَةٌ أَوْقِيَّةٍ فَتَصَدَّقَ مِنْهَا بِعَشْرِ أَوَاقٍ؛ هُمْ فِي الْأَجْرِ سَوَاءٌ؛ كُلُّ تَصَدَّقَ بِعَشْرِ مَالِهِ.

Three persons gave charity in the following way and were equal as far as (heavenly) reward is

concerned, for each of them paid one tenth of his property indeed: one dinar out of ten dinars, one Uqiah (equal to dirhams) out of ten Uqiahs, and ten gold Uqiahs out of hundred gold Uqiahs.

آفَةُ الدِّينِ ثَلَاثَةٌ فَاقِرٌ؛ وَإِمَامٌ جَائِرٌ؛ وَمُجْتَهِدٌ جَاهِلٌ.

Three persons ruin religion: a wrongdoing jurisprudent, a cruel leader and an ignorant struggler in religion.

ثَلَاثَةٌ لَا يَنْتَصِفُونَ مِنْ ثَلَاثَةٍ: حُرٌّ مِنْ عَبْدٍ؛ وَعَالِمٌ مِنْ جَاهِلٍ؛ وَقَوِيٌّ مِنْ ضَعِيفٍ.

Three persons will not avenge three others: a free man, a learned man and a powerful person in respect to a slave, an ignorant person and a weak man respectively.

ثَلَاثَةٌ مِنْ مَكَارِمِ الْأَخْلَاقِ عِنْدَ اللَّهِ: أَنْ تَغْفُوَ عَمَّنْ ظَلَمَكَ؛ وَتُعْطِيَ مَنْ حَرَمَكَ؛ وَتَصِلَ مَنْ قَطَعَكَ.

Three things are among the greatest moral values: forgiving the one who has oppressed you, being generous to the one who has deprived you (of something), and joining the one who has disconnected relations with you.

ثَلَاثٌ مِنْ كُنُوزِ الْبِرِّ: إِخْفَاءُ الصَّدَقَةِ؛ وَكِتْمَانُ الْمُصِيبَةِ؛ وَكِتْمَانُ الشَّكْوَى؛ يَقُولُ اللَّهُ: إِذَا ابْتَلَيْتُ عَبْدِي فَصَبَرَ؛ وَلَمْ يَشْكُنِي إِلَى عَوَادِهِ أَبَدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ؛ وَدَمًا خَيْرًا مِنْ دَمِهِ؛ فَإِنْ أَبْرَأْتُهُ أَبْرَأْتُهُ وَلَا ذَنْبَ لَهُ؛ وَإِنْ تَوَفَّيْتُهُ فَآلَى رَحْمَتِي.

Three things are among the treasures of goodness: giving alms hiddenly, concealing calamity, and hesitating to complain (of me). God says: "When I make My servant suffer a disease, and he keeps patient, refusing to complain about me before his visitors, I will offer him flesh and blood better than his own. Thus, should I restore him to life, he will be freed from all his sins, and should I take back his soul, he will be led to My Mercy.

ثَلَاثٌ مِنْ كُنُوزِ الْبِرِّ: كِتْمَانُ الْأَوْجَاعِ وَالْبَلَوَى وَالْمُصِيبَاتِ؛ وَمَنْ بَثَّ لَمْ يَصْبِرْ.

Three things are among the treasures of goodness: hiding pains, calamities and diseases. He who publicizes his calamity, patient can never be.

ثَلَاثٌ مِنْ نَعِيمِ الدُّنْيَا؛ وَإِنْ كَانَ لَا نَعِيمَ لَهَا: مَرْكَبٌ وَطِيٌّ؛ وَالْمَرْأَةُ الصَّالِحَةُ؛
وَالْمَنْزِلُ الْوَاسِعُ.

Three things are among the world's blessings, although the world is basically bereft of any (real) blessings: a well- branded horse (or camel), a pious wife, and a big house.

لِلْمُرَائِي ثَلَاثُ عَلَامَاتٍ: يَنْشَطُ إِذَا كَانَ عِنْدَ النَّاسِ، وَيَكْسَلُ إِذَا كَانَ وَحْدَهُ،
وَيُحِبُّ أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ.

Three things are characteristic of a hypocrite: he feels happy when among people' he feels sad when lonely, and he likes to be admired in all his affairs

لِلْمُنَافِقِ ثَلَاثُ عَلَامَاتٍ: إِذَا حَدَّثَ كَذَبَ؛ وَإِذَا وَعَدَ أَخْلَفَ؛ وَإِذَا اتُّمِنَ خَانَ.

Three things are characteristic of a hypocrite: telling lie, breaking one's promises and committing treachery in trusts.

ثَلَاثُ مُعَلَّقَاتٍ بِالْعَرْشِ: الرَّحِمُ تَقُولُ: «اللَّهُمَّ إِنِّي بِكَ فَلَا أَفْطَعُ»؛ وَالْأَمَانَةُ تَقُولُ:
«اللَّهُمَّ إِنِّي بِكَ فَلَا أُخْتَانُ»؛ وَالنِّعْمَةُ تَقُولُ: «اللَّهُمَّ إِنِّي بِكَ فَلَا أُكْفَرُ».

Three things are hung up from the divine Throne: kinship which says, "O God! I'm dependent on you, let me not be disconnected.," trusteeship which says, "O God! I'm dependent on you; let me not be violated.," and blessing which says: "O God! I'm dependent on you, let me not be subjected to ungratefulness."

ثَلَاثُ لَازِمَاتٍ لِأُمَّتِي: سُوءُ الظَّنِّ؛ وَالْحَسَدُ؛ وَالطَّيْرَةُ؛ فَإِذَا ظَنَنْتَ فَلَا تُحَقِّقْ؛ وَإِذَا
حَسَدْتَ فَاسْتَغْفِرِ اللَّهَ؛ وَإِذَا تَطَيَّرْتَ فَاْمُضِ.

Three things are inherent in my people: suspicion, jealousy and divination. When suspicion came unto you, do not consider it true; when jealousy picks, from God forgiveness seek; and when you managed to presage disregard it and proceed in your passage.

ثَلَاثُ حَقٍّ عَلَى كُلِّ مُسْلِمٍ: الْغُسْلُ يَوْمَ الْجُمُعَةِ، وَالسَّوَاكُ، وَالطِّيبُ.

Three things are necessary for every Muslim: Friday ritual bathing, brushing one's teeth and applying odors.

ثَلَاثٌ فِيهِنَّ الْبَرَكََةُ: الْبَيْعُ إِلَى أَجَلٍ؛ وَالْمُقَارَضَةُ؛ وَاخْلَاطُ الْبُرِّ بِالشَّعِيرِ لِلْبَيْتِ لَا لِلْبَيْعِ.

Three things bring about blessings: time selling, lending money and mixing wheat with barley for consumption, not for bargain.

ثَلَاثُ خِصَالٍ مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ فِي الدُّنْيَا: الْجَارُ الصَّالِحُ؛ وَالْمَسْكَنُ الْوَاسِعُ؛ وَالْمَرْكَبُ الْهَنِيُّ.

Three things bring happiness to a Muslim in this world: a pious neighbor, a vast house and a tamed horse.

ثَلَاثَةٌ مِنَ السَّعَادَةِ وَثَلَاثَةٌ مِنَ الشَّقَاءِ: فَمِنْ السَّعَادَةِ الْمَرْأَةُ الصَّالِحَةُ تَرَاهَا فَتُعْجِبُكَ؛ وَتَغِيبُ عَنْهَا فَتَأْمَنُهَا عَلَى نَفْسِهَا وَمَالِكِ؛ وَالِدَابَّةٌ تَكُونُ وَطِينَةً فَتُلْحِقُكَ بِأَصْحَابِكَ؛ وَالدَّارُ تَكُونُ وَاسِعَةً كَثِيرَةَ الْمَرَافِقِ؛ وَمِنْ الشَّقَاءِ الْمَرْأَةُ تَرَاهَا فَتَسُوؤُكَ وَتَحْمِلُ لِسَانَهَا عَلَيْكَ؛ وَإِنْ غِيبَتْ عَنْهَا لَمْ تَأْمَنُهَا عَلَى نَفْسِهَا وَمَالِكِ؛ وَالِدَابَّةٌ تَكُونُ قَطُوفًا فَإِنْ ضَرَبَتْهَا أَتَعَبَتْكَ وَإِنْ تَرَكَتَهَا لَمْ تُلْحِقْكَ بِأَصْحَابِكَ؛ وَالدَّارُ تَكُونُ ضَيِّقَةً قَلِيلَةَ الْمَرَافِقِ.

Three things bring you prosperity and three things, adversity: the former being a pious wife whose presence makes you pleased and in whom you can trust as to her chastity as well as your property

when you are absent from her, a swift animal which gives you a (quick) ride to join your companions, and a vast, spacious house; and the latter being a wife whose presence makes you displeased, who extends her tongue at you and in whom you can not trust as to her chastity as well as your property when you are absent from her, a slow animal which makes you suffer if you beat it and carries you not to your destination if you leave it on its own, and a small unspacious house.

ثَلَاثُ يَجْلِيْنَ الْبَصَرَ: النَّظْرُ إِلَى الْخُضْرَةِ؛ وَالْيَ الْمَاءِ الْجَارِي؛ وَالْيَ الْوَجْهِ
الْحَسَنِ.

Three things enlighten one's eyes: watching green (plants), looking at current water, and catching sight of beautiful faces.

يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ؛ فَيَرْجِعُ اِثْنَانِ وَيَبْقَى وَاحِدٌ؛ يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ
أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ.

Three things follow a dead person, two of which to return and one to stay– family and property return and deeds stay with him.

ثَلَاثٌ أَعْلَمُ أَنَّهُنَّ حَقٌّ: مَا عَفَا امْرُءٌ عَنْ مَظْلَمَةٍ إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا عِزًّا؛ وَمَا
فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ مَسْأَلَةٍ يَبْتَغِي بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ تَعَالَى بِهَا فَقْرًا؛ وَمَا
فَتَحَ رَجُلٌ عَلَى نَفْسِهِ بَابَ صَدَقَةٍ يَبْتَغِي بِهَا وَجْهَ اللَّهِ تَعَالَى إِلَّا زَادَهُ اللَّهُ كَثْرَةً.

Three things I know will definitely come true: the Exalted God will add to the dignity of the one who connives at the oppressions having been brought on him, will expand the poverty of the one who stretches his hand of need towards others out of excessive wishes, and will increase the wealth of the one who gives charity for the sake of God.

ثَلَاثٌ مُنْجِيَّاتٌ: تَكْفُ لِسَانِكَ؛ وَتَبْكِي عَلَى خَطِيئَتِكَ؛ وَيَسْعُكَ بَيْتُكَ.

Three things lead to prosperity: controlling one's tongue, shedding tears for one's sins, and being good-tempered at home.

ثَلَاثٌ يُدْرِكُ بِهِنَّ الْعَبْدُ رَغَائِبَ الدُّنْيَا وَالْآخِرَةِ: الصَّبْرُ عَلَى الْبَلَاءِ؛ وَالرِّضَا بِالْقَضَاءِ؛ وَالِدُّعَاءُ فِي الرَّخَاءِ

Three things make a servant (of God) realise his worldly and otherworldly requests: keeping patient in calamities, being pleased with one's destiny and praying at times of prosperity.

ثَلَاثَةٌ مَنْ كُنَّ فِيهِ يَسْتَكْمِلُ إِيْمَانَهُ: رَجُلٌ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً؛ وَلَا يُرَائِي بِشَيْءٍ مِنْ عَمَلِهِ؛ وَإِذَا عُرِضَ عَلَيْهِ أَمْرَانِ أَحَدُهُمَا لِلدُّنْيَا وَالْآخَرُ لِلْآخِرَةِ؛ اخْتَارَ أَمْرَ الْآخِرَةِ عَلَى الدُّنْيَا.

Three things make of man a perfect being: fearing not the blame of blamers in matters divine, refraining from dissimulation in his actions, and preferring eternal affairs to worldly ones when they co- occur.

ثَلَاثٌ مِنْ حَقَائِقِ الْإِيْمَانِ: الْإِنْفَاقُ مِنَ الْإِقْتَارِ؛ وَانْصَافُكَ النَّاسَ مِنْ نَفْسِكَ؛ وَبَذْلُ الْعِلْمِ لِلْمُتَعَلِّمِ.

Three things originate from true faith: generosity in poverty, observance of justice (even if it brings you loss), and sacrifice in teaching for (the sake of) learners.

ثَلَاثٌ يُصَفِّينَ لَكَ وَدَّ أَخِيكَ: تُسَلِّمُ عَلَيْهِ إِذَا لَقَيْتَهُ؛ وَتُوسِّعُ لَهُ فِي الْمَجْلِسِ؛ وَتَدْعُوهُ بِأَحَبِّ أَسْمَائِهِ إِلَيْهِ.

Three things purify your friend's love (for you): honoring him in visits with greetings, finding him a seat in meetings and calling him by his best names.

ثَلَاثٌ مُهْلِكَاتٌ، وَثَلَاثٌ مُنْجِيَاتٌ: فَالْمُهْلِكَاتُ شَحُّ مَطَاعٍ؛ وَهَوَى مُتَّبَعٍ؛ وَاعْجَابُ الْمَرْءِ بِنَفْسِهِ. وَالثَّلَاثُ الْمُنْجِيَاتُ خَشْيَةُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ؛ وَالْقَصْدُ فِي الْغِنَى وَالْفَقْرِ؛ وَالْعَدْلُ فِي الْغَضَبِ وَالرِّضَا.

Three things ruin and three things save you. They are respectively as follows: the misery acted upon, the passion being depended on and self-conceit; and fear of God in public and privacy, moderateness in wealth and poverty, and justice in anger and pleasure.

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ؛ وَإِنْ صَامَ وَصَلَّى وَحَجَّ وَاعْتَمَرَ وَقَالَ: «إِنِّي مُسْلِمٌ»: مَنْ إِذَا حَدَّثَ كَذَبَ؛ وَإِذَا وَعَدَ أَخْلَفَ؛ وَإِذَا اتُّمِنَ خَانَ.

Three things show one's hypocrisy though one might set prayer, keep fast, and make minor or major pilgrimages to Mecca: telling lie, breaking promises and being treacherous to trusts.

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهِيَ رَاجِعَةٌ عَلَى صَاحِبِهَا: الْبَغْيُ؛ وَالْمَكْرُ؛ وَالنَّكَثُ.

Three things will finally come back to their holders (doers): oppression, deceit and breach of promises.

أَحْثُوا التُّرَابَ فِي وُجُوهِ الْمَدَّاحِينَ.

Throw earth at the flatterers' face.

الرَّعْدُ مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ، مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ.

Thunder is one of the divine angels with mastery over clouds and with fiery scourges to push them wherever God wishes.

سَاعَاتُ الْأَذَى فِي الدُّنْيَا يُذْهِبْنَ سَاعَاتِ الْأَذَى فِي الْآخِرَةِ.

Times of discomfort here sweeps away times of discomfort in the Hereafter.

أَحَبُّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا؛ وَأَحْسِنُ مُجَاوَرَةً مَنْ جَاوَرَكَ تَكُنْ

مُسْلِمًا.

To be a (true) believer, wish for others what you wish for yourself, and to be a (true) Muslim, be kind to your neighbors.

حَبِّوْا اللَّهَ إِلَى عِبَادِهِ يُحِبُّكُمْ اللَّهُ.

To be loved by God, spread the love of Him among people.

أَحَبُّ الطَّعَامِ إِلَى اللَّهِ مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي.

To God, the most favorite food is the one which satiates many (in the neighborhood).

أَحَبُّ اللَّهِ إِلَى اللَّهِ تَعَالَى إِجْرَاءُ الْخَيْلِ وَالرَّمْيِ.

To God, the most High, the best hobbies are horsemanship, and archery.

أَغْبَطُ النَّاسِ عِنْدِي مُؤْمِنٌ خَفِيفُ الْحَادِّ؛ ذُو حَظٍّ مِنْ صَلَاةٍ؛ وَكَانَ رِزْقُهُ كَفَافًا
فَصَبَرَ عَلَيْهِ حَتَّى يَلْقَى اللَّهَ وَأَحْسَنَ عِبَادَةَ رَبِّهِ؛ وَكَانَ غَامِضًا فِي النَّاسِ عَجَلَتْ
مَنْيَتُهُ وَقَلَّ تَرَاتُّهُ وَقَلَّتْ بَوَاكِيهِ.

To me, the most prosperous person is a believer who has less dependence, availing himself more of prayer, who enjoys sufficient sustenance with which he keeps satisfied till he joins God, who worships his Lord in the best manner and away from people's sight, and who leaves less behind when he dies and less people offer him their cries.

خِلَتَانِ كَثِيرٌ مِنَ النَّاسِ فِيهِمَا مَفْتُونٌ: الصِّحَّةُ وَالْفَرَاغُ.

To most people, two conditions are the best: health and rest.

أَقْلُوا الدُّخُولَ عَلَى الْأَغْنِيَاءِ؛ فَإِنَّهُ أَحْرَى أَنْ لَا تَزْدَرُوا نِعَمَ اللَّهِ عَزَّ وَجَلَّ.

To rich people pay less frequent visits, for appreciating God's blessings brings you more benefits.

فَقِيَهُ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ.

Tolerating a learned man is harder for Satan than that of a thousand (simple) worshippers.

الرِّفْقُ بِهِ الزِّيَادَةُ وَالْبَرَكَهَةُ، وَمَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ. الرِّفْقُ رَأْسُ الْحِكْمَةِ.

Toleration entails abundance and blessing, and those lacking it are devoid of any good. Toleration is the basis of wisdom (indeed).

الرِّفْقُ يُمْنٌ، وَالْخُرْقُ شُوْمٌ. وَإِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمْ بَابَ الرِّفْقِ، فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ إِلَّا زَانَهُ، وَإِنَّ الْخُرْقَ لَمْ يَكُنْ فِي شَيْءٍ إِلَّا شَانَهُ.

Toleration is auspiciousness, and violation, inauspiciousness, and when God wishes good for the members of a family, He opens on them the gate of toleration, for it leads to adoration in everything it occurs, while violation is the cause of humiliation wherever it befalls.

الرِّفْقُ رَأْسُ الْحِكْمَةِ.

Toleration is the basis of wisdom.

تَمَسَّحُوا بِالْأَرْضِ فَإِنَّهَا بِكُمْ بَرَّةٌ.

Touch the earth, for it is kind to you.

التَّاجِرُ يَنْتَظِرُ الرِّزْقَ؛ وَالْمُحْتَكِرُ يَنْتَظِرُ اللَّعْنَةَ.

Traders await sustenance, and hoarders of foodstuff await (people's) curse.

حُرِّمَتِ التِّجَارَةُ فِي الْخَمْرِ.

Trading wine is unlawful.

وَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقْلِدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ.

Transferring knowledge to incompetent people is like unto hanging pearl and gold on pigs.

سَافِرُوا تَصِحُّوا وَتَرْزُقُوا.

Travel to find health and sustenance.

سَافِرُوا تَصِحُّوا وَتَغْنَمُوا.

Travel to find rest and riches.

السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ.

Traveling is a pieced (kind) of suffering.

الْخِيَانَةُ تَجْرُ الْفَقْرَ.

Treachery results in poverty.

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ أَعْوَجَ؛ وَإِنَّ أَعْوَجَ شَيْءٍ فِي
الضِّلْعِ أَعْلَاهُ؛ فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ؛ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا
بِالنِّسَاءِ خَيْرًا.

Treat women well. Verily, women have been created out of a crooked rib with its most crooked part being the upper one. Wishing to remove the crookedness, you will break it, and refraining to do so, it will remain as it is. So, treat women well.

مُدَارَاةُ النَّاسِ صَدَقَةٌ.

Treating people moderately is charity.

مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ، وَالرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ.

Treating people moderately is half of (one's) faith, and being lenient to them is half of (one's) pleasure.

الْمَصَائِبُ وَالْأَمْرَاضُ وَالْأَحْزَانُ فِي الدُّنْيَا جَزَاءٌ.

Troubles, diseases and griefs are this world's punishments.

الدِّينُ النَّصِيحَةُ.

True faith lies in advice.

لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Truth of the tongue leads to truth of the heart and that, in turn, leads to truth of one's faith.

عَمَلُ الْجَنَّةِ الصِّدْقُ، وَإِذَا صَدَقَ الْعَبْدُ بَرًّا، وَإِذَا بَرَّ أَمِنَ، وَإِذَا أَمِنَ دَخَلَ الْجَنَّةَ.
وَعَمَلُ النَّارِ الْكِذْبُ، وَإِذَا كَذَبَ الْعَبْدُ فَجَرَ، وَإِذَا فَجَرَ كَفَرَ، وَإِذَا كَفَرَ دَخَلَ النَّارَ.

Truthfulness is a heavenly act. When a man tells the truth, he is led to do good which will (in turn) lead him to safety, and this will lead him to Paradise. Telling lie (on the contrary) is a hellish act. When a man tells lie, he is led to wrongdoing, which will (in turn) lead him to disbelief, and this will direct him to Hell.

الصِّدْقُ طُمَأْنِينَةٌ؛ وَالْكَذِبُ رَيْبَةٌ.

Truthfulness is peace; lying is anxiety.

عَلَيْكَ بِالْبِرِّ؛ فَإِنَّ صَاحِبَ الْبِرِّ يُعْجِبُهُ أَنْ يَكُونَ النَّاسُ بِخَيْرٍ وَفِي خَصْبٍ.

Try to be kind, for a kind person wants people to be at good and in abundance.

تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ؛ فَإِنَّهُ مَنْ كَانَتْ الدُّنْيَا أَكْبَرَ هَمِّهِ أَفْشَى اللَّهُ
ضَيْعَتَهُ؛ وَجَعَلَ فَقْرُهُ بَيْنَ عَيْنَيْهِ؛ وَمَنْ كَانَتْ الْآخِرَةُ أَكْبَرَ هَمِّهِ جَمَعَ اللَّهُ تَعَالَى
أَمْرَهُ؛ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ.

Try to get rid of sorrows for worldly matters, for he whose greatest sorrows turn round material concerns will receive more wealth but poor will he remain, and he whose greatest worries concern otherworldly issues will face the Exalted God's management of his affairs as well as needlessness of his heart.

قَاضِيَانِ فِي النَّارِ، وَقَاضٍ فِي الْجَنَّةِ: قَاضٍ عَرَفَ الْحَقَّ فَقَضَى بِهِ فَهُوَ فِي الْجَنَّةِ،
وَقَاضٍ عَرَفَ الْحَقَّ فَجَارَ مُتَعَمِّدًا أَوْ قَضَى بِغَيْرِ عِلْمٍ فَهُمَا فِي النَّارِ.

Two (groups of) judges will dwell in Hell and one in Paradise: the one who recognizes the truth and judges according to it will reside in Paradise, but the one who knows the truth and deviates from it knowingly as well as the one who judges unknowingly will both be the dwellers of Hell.

مَا ضَاقَ مَجْلِسٌ بِمُتَحَابِّينَ.

Two (real) friends enjoy each other's company.

مَثَلُ الْأَخَوَيْنِ مِثْلُ الْيَدَيْنِ تَغْسِلُ أَحَدَاهُمَا الْأُخْرَى.

Two brothers are like unto two hands, one bathing the other.

خَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ: الْبُخْلُ وَسُوءُ الْخُلُقِ.

Two characteristics do not dwell in a believer: avarice and ill-temper.

أَشَدُّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ رَجُلٌ أَمَكَنَهُ طَلَبُ الْعِلْمِ فِي الدُّنْيَا فَلَمْ يَطْلُبْهُ وَرَجُلٌ
عَلَّمَ عِلْمًا فَاَنْتَفَعَ بِهِ مَنْ سَمِعَهُ مِنْهُ دُونَهُ.

Two groups of people will be the most remorseful in the Day of Judgement: a man who has all possibilities at his disposal to acquire knowledge but he doesn't, and a man who teaches (some sort of) knowledge to others, thereby providing benefit for everybody who comes to know about it, save himself.

صِنْفَانِ مِنَ النَّاسِ إِذَا صَلُّحَا صَلُّحَ النَّاسِ؛ وَإِذَا فَسَدَا فَسَدَ النَّاسِ: الْعُلَمَاءُ
وَالْأُمَرَاءُ.

Two groups of people will lead people to righteousness or wickedness, should they turn out to be righteous or wicked themselves: scholars and rulers.

إِثْنَانِ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: قَاطِعُ الرَّحِمِ؛ وَجَارُ السُّوءِ.

Two groups of people will not be bestowed the divine mercy in the Resurrection: those who break off relations with their men and those who mistreat their neighbors.

مَنْهُوَ مَنْ لَا يَشْبَعَانِ: طَالِبُ الْعِلْمِ وَطَالِبُ الْمَالِ.

Two hungry persons will never be satiated: the seeker of knowledge and the seeker of wealth.

مَا ذُبَّانِ ضَارِيَانِ فِي زَرِيْبَةٍ غَنَمٍ بِأَسْرَعٍ فِيهَا مِنْ حُبِّ الشَّرَفِ وَالْمَالِ فِي دِينِ
الْمَرْءِ الْمُسْلِمِ.

Two hungry wolves in a sheepfold are less dangerous to the sheep than ambition for position and wealth to a Muslim's faith.

إِثْنَانِ خَيْرٌ مِنْ وَاحِدٍ؛ وَثَلَاثَةٌ خَيْرٌ مِنْ اثْنَيْنِ؛ وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ؛ فَعَلَيْكُمْ
بِالْجَمَاعَةِ.

Two persons are preferable to one, three preferable to two and four preferable to three; so you have to gain the community of people.

حُرِّمَ عَلَى عَيْنَيْنِ أَنْ تَنَالَهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ؛ وَعَيْنٌ بَاتَتْ تَحْرُسُ
الْإِسْلَامَ وَأَهْلَهُ مِنَ الْكُفْرِ.

Two sets of eyes will be safe against the fire of Hell: the eyes having shed tears out of God's fear, and the eyes having remained awake to watch Islam and Muslims against unbelievers.

شَتَانِ مَا بَيْنَ عَمَلَيْنِ؛ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَعَمَلٍ تَذْهَبُ مَوَئِدَّتُهُ وَيَبْقَى
أَجْرُهُ.

Two sorts of deeds differ widely (from one another): one with its pleasures gone and consequences left, and one with its hardships to vanish and rewards never to finish.

غَشِيَتْكُمْ سَكْرَتَانِ: سَكْرَةُ حُبِّ الْعَيْشِ وَحُبِّ الْجَهْلِ فَعِنْدَ ذَلِكَ لَا تَأْمُرُونَ

بِالْمَعْرُوفِ وَلَا تَنْهَوْنَ عَنِ الْمُنْكَرِ.

Two sorts of drunkenness (can (make you negligent: that of loving life (excessively), and that of loving ignorance– and that's when you do not bid to good and do not forbid evil.

غَرِيبَتَانِ: كَلِمَةُ حِكْمَةٍ مِنْ سَفِيهِ فَأَقْبَلُوهَا، وَكَلِمَةُ سَيِّئَةٍ مِنْ حَكِيمٍ فَأَغْفِرُوهَا.

Two things are amazing: a silly man's wise sayings, which you have to welcome, and a wise man's bad words which you should ignore.

إِثْنَانِ يُعْجِلُهُمَا اللَّهُ فِي الدُّنْيَا: الْبَغْيُ؛ وَعُقُوقُ الْوَالِدَيْنِ.

Two things are penalized (by God) in this world: tyranny and ungratefulness to parents.

حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

Two things entice me out of the world you love: sweet smell and women, but my utmost pleasure in prayers lies.

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابَ اللَّهِ وَسُنَّتِي؛ وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ.

Two things I have left with you to stop you going astray: the Book of God and my way (of life). They will remain inseparable to join me by the Pool (in the Resurrection Day).

رَكْعَتَانِ مِنَ الْمُتَاهِلِ خَيْرٌ مِنْ اثْنَتَيْنِ وَثَمَانِينَ رَكْعَةً مِنَ الْعَزَبِ.

Two units of prayer by a married person weigh over eighty– two units by a bachelor.

رَكْعَتَانِ مِنَ الْمُتَزَوِّجِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً مِنَ الْأَعْزَبِ.

Two units of prayer by a married person weigh over seventy units by a bachelor.

رَكْعَتَانِ مِنْ عَالِمٍ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً مِنْ غَيْرِ عَالِمٍ.

Two units of prayer by the learned weigh over seventy units by laymen.

رَكْعَةٌ مِنْ عَالِمٍ بِاللَّهِ خَيْرٌ مِنْ أَلْفِ رَكْعَةٍ مِنْ مُتَجَاهِلٍ بِاللَّهِ.

Two units of prayer by the one who knows God (well) weigh over a thousand by the one who knows Him not.

رَكْعَتَانِ مِنْ رَجُلٍ وَرِعٍ أَفْضَلُ مِنْ أَلْفِ رَكْعَةٍ مِنْ مِخْلَطٍ.

Two units of prayer by the pious weigh over a thousand by the impious.

رَكْعَتَانِ بِسَوَاكٍ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سَوَاكٍ، وَدَعْوَةٌ فِي السِّرِّ أَفْضَلُ مِنْ سَبْعِينَ دَعْوَةً فِي الْعَلَانِيَةِ، وَصَدَقَةٌ فِي السِّرِّ أَفْضَلُ مِنْ سَبْعِينَ صَدَقَةً فِي الْعَلَانِيَةِ.

Two units of prayer set with brushed teeth weigh over seventy units unbrushed, one case of praying privacy is better than seventy cases in public, and a covert act of charity excels seventy overt ones.

الظُّلْمُ ثَلَاثَةٌ: فَظُلْمٌ لَا يَغْفِرُهُ اللَّهُ وَظُلْمٌ يَغْفِرُهُ وَظُلْمٌ لَا يَتْرُكُهُ، فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ اللَّهُ فَالشَّرْكُ. قَالَ اللَّهُ: "إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ". وَأَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ اللَّهُ فَظُلْمُ الْعِبَادِ أَنْفُسَهُمْ فِيمَا بَيْنَهُمْ وَبَيْنَ رَبِّهِمْ. وَأَمَّا الظُّلْمُ الَّذِي لَا يَتْرُكُهُ اللَّهُ فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا.

Tyranny is of three kinds: one which God does not forgive, i.e. polytheism, God says, " Verily, polytheism is great injustice," one which God forgives, i.e. people's oppressing their own souls (of which God) and they themselves are aware), and one which God does not ignore, i.e. people doing injustice to one another.

أَهْلُ الْجَوْرِ وَأَعْوَانُهُمْ فِي النَّارِ.

Tyrants and their supporters (will be the dwellers) of the Fire.

خُصَّ الْبَلَاءُ بِمَنْ عَرَفَ النَّاسَ، وَعَاشَ فِيهِمْ مَنْ لَمْ يَعْرِفْهُمْ.

Unhappily lived the one who came to know the (intentions of the) people, and happily lived among them he who knew them not.

اِسْتَوْوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ.

Unite with each other and be not divided among yourselves, for it causes separation in your hearts.

اِسْتَوْوُوا تَسْتَوِ قُلُوبُكُمْ وَتَمَاسَّوْا تَرَاحَمُوا.

Unite with each other to have unity of hearts and keep company with one another to share a feeling of compassion.

الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ.

Unity fruits in mercy, and discord in distress.

كُلُّوا الزَّيْتَ وَأَذْهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ .

Use olive as food and lubricant, for it is (the fruit) of the Blessed Tree.

إِذَا تَطَيَّبَتِ الْمَرْأَةُ لِغَيْرِ زَوْجِهِ أ فَإِنَّمَا هُوَ نَارٌ وَشَنَارٌ.

Using perfume for other than one's husband, brings a woman shame and fire (of Hell).

الرِّبَا ثَلَاثَةٌ وَسَبْعُونَ بَابًا أَيْسَرُهَا مِثْلُ أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ، وَإِنَّ أَرْبَى الرِّبَا عِرْضُ
الرَّجُلِ الْمُسْلِمِ.

Usury is of seventy three forms, the best being like unto committing adultery with one's own mother, and the worst being (like unto) aggression upon a Muslim's fame.

الرِّبَا وَإِنْ كَثُرَ، فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلٍّ.

Usury might lead to gain, but finally ends in loss.

الْكِبْرُ مِنْ بَطْرِ الْحَقِّ وَغَمَطِ النَّاسِ.

Vanity originates from ignoring the truth and belittling people.

إِذَا أَتَى أَحَدُكُمْ أَهْلُهُ فَلْيَسْتَتِرْ وَلَا يَتَجَرَّدَانِ تَجَرُّدَ الْعَيْرَيْنِ.

Veil yourself after having intercourse with your wives, and be not naked like unto camels.

إِنَّ اللَّهَ تَعَالَى يَغَارُ، وَإِنَّ الْمُؤْمِنِينَ يَغَارُونَ، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ
عَلَيْهِ.

Verily, the Exalted God is zealous and believers are too. God's zeal arises when a believer commits the unlawful of Him.

إِنَّ حُسْنَ الْخُلُقِ لَيُذِيبُ الْخَطِيئَةَ؛ كَمَا تُذِيبُ الشَّمْسُ الْجَلِيدَ.

Verily good-temperedness wipes out sins as sunlight melts ice.

إِنَّ الْعَبْدَ إِذَا كَانَ هَمُّهُ الْآخِرَةَ كَفَّ اللَّهُ تَعَالَى عَلَيْهِ ضِيَعَتَهُ؛ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ
فَلَا يُصْبِحُ إِلَّا غَنِيًّا، وَإِذَا كَانَ هَمُّهُ الدُّنْيَا أَفْشَى اللَّهُ تَعَالَى ضِيَعَتَهُ؛ وَجَعَلَ فَقْرَهُ
بَيْنَ عَيْنَيْهِ؛ فَلَا يُمْسِي إِلَّا فَقِيرًا؛ وَلَا يُصْبِحُ إِلَّا فَقِيرًا.

Verily should a servant of God be fond of the eternal life, the Exalted God will grant him sufficient wealth and fill his heart with richness, so that he will constantly live in needlessness; and should he be attached to the (material) world, the Exalted God will grant him abundance in wealth, but will appoint poverty ahead of him, so that he will constantly live a life of poverty.

إِنَّمَا مَثَلُ الْقَلْبِ مَثَلُ رِيْشَةٍ بِالْفَلَاةِ تَعَلَّقَتْ فِي أَصْلِ شَجَرَةٍ يُقَلِّبُهَا الرِّيحُ ظَهْرًا
لِبَطْنٍ.

Verily, (man's) heart is like unto a string hanging from a tree in a desert, which is turned upside down by wind.

إِنَّ هَذِهِ الْقُلُوبُ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا.

Verily, (men's) hearts are containers, and the best hearts are the most capacious (to contain the knowledge of God).

إِنَّ الْقُلُوبَ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ يَقْلِبُهَا.

Verily, (men's) hearts are within God's two fingers, changing them (as He wishes).

إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ، قِيلَ: فَمَا جَلَاؤُهَا؟ قَالَ: ذِكْرُ الْمَوْتِ
وَتِلَاوَةُ الْقُرْآنِ.

Verily, (men's) hearts rust as iron. "What chisels them?" they asked. "Remembrance of death and recitation of the Quran," replied the Prophet (P. B. U. H).

إِنَّ الْمَرْءَ كَثِيرٌ بِأَخِيهِ وَابْنِ عَمِّهِ.

Verily, (one single) man makes a large circle in the company of his brothers and cousins.

إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ؛ فَيُقَالُ: أَلَا هَذِهِ غَدْرَةُ فُلَانٍ ابْنِ فُلَانٍ.

Verily, a banner will be raised for the treacherous in the Day of Judgement, and someone will call out, "this is the treachery of so and so, son of so and so".

إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ الْخُلُقِ دَرَجَةَ الْقَائِمِ الصَّائِمِ.

Verily, a believer can through good-temperedness reach the status of those who keep fast during days and stand up to prayer at nights.

إِنَّ الْمُؤْمِنَ يُنْضِي شَيْطَانَهُ؛ كَمَا يُنْضِي أَحَدُكُمْ بَعِيرَهُ فِي السَّفَرِ.

Verily, a believer emaciates the Satan appointed for him (her) just as you make your camel skinny in journeys.

إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ.

Verily, a believer struggles in the way of God by his sword as well as his tongue.

إِنَّ أَنَاسًا مِّنْ أُمَّتِي يَسْتَفْقَهُونَ فِي الدِّينِ؛ وَيَقْرَأُونَ الْقُرْآنَ؛ وَيَقُولُونَ: نَأْتِي الْأُمَرَاءَ
فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا؛ وَلَا يَكُونُ ذَلِكَ كَمَا لَا يُجْتَنَى مِنَ الْقَتَادِ إِلَّا
الشَّوْكُ؛ لَا يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا خَطَايَا.

Verily, a group of my people seek the knowledge of religion, recite the Quran and say, "We join rulers to avail ourselves of their worldly possessions and we keep our faith intact in their company," but this is impossible, for as quatted fruits nothing but thorn, nearness to rulers avails them nothing but vice.

إِنَّ السَّيِّدَ لَا يَكُونُ بِخِيَلًا.

Verily, a man of dignity doesn't practice misery.

إِنَّ الشَّاهِدَ يَرَى مَا لَا يَرَى الْغَائِبُ.

Verily, a present man beholds things, which an absent one will not. (Hearsay is no witness.)

إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ عَالِمٌ لَّمْ يَنْفَعَهُ اللَّهُ بِعِلْمِهِ.

Verily, a scholar whom God stops enjoying his own knowledge, will suffer the most in the Day of Judgement.

إِنَّ الزُّنَاةَ يَأْتُونَ تَشْتَعِلُ وُجُوهُهُنَّ نَارًا.

Verily, adulterers will appear (in the Day of Judgement) with faces flamed with fire.

إِنَّمَا يُدْرِكُ الْخَيْرُ كُلُّهُ بِالْعَقْلِ، وَلَا دِينَ لِمَنْ لَا عَقْلَ لَهُ.

Verily, all the good is perceptible through wisdom, and he who lacks wisdom is bereft of faith.

إِنَّ الصَّدَقَةَ عَلَى ذِي قَرَابَةٍ يُضَعَفُ أَجْرُهَا مَرَّتَيْنِ.

Verily, alms given to a relative entail a double reward.

إِنَّ مِنَ السُّنَّةِ أَنْ يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى بَابِ الدَّارِ.

Verily, among (good) habits is to accompany guests to the house gate.

إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ.

Verily, among God's servants are the ones whose swears will prove to be true should they swear by God.

إِنَّ مِنْ حَقِّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُعَلِّمَهُ الْكِتَابَةَ؛ وَأَنْ يُحَسِّنَ اسْمَهُ؛ وَأَنْ يُزَوِّجَهُ إِذَا بَلَغَ.

Verily, among the claims of a child on his father is to teach him how to write, to choose him a good name and to take a wife for him when he reaches maturity.

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا نَشَرَهُ؛ وَوَلَدًا صَالِحًا تَرَكَهُ؛ وَمُصْحَفًا وَرَّثَهُ؛ أَوْ مَسْجِدًا بَنَاهُ؛ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ؛ أَوْ نَهْرًا أَجْرَاهُ؛ أَوْ صَدَقَةً

Verily, among the good deeds and actions of a believer, which will rejoin him after death are: the knowledge spread, a righteous child, a Quran left as inheritance, a mosque built, a house made for the wayfarers, a stream flown by one's assistance

أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ تَلَحُّقُهُ مِنْ بَعْدِ مَوْتِهِ.

and a share of one's wealth set aside for the poor when one is healthy and still alive.

إِنَّ مِنْ يُمِّنِ الْمَرْأَةِ تَيْسِيرَ خِطْبَتِهَا؛ وَتَيْسِيرَ صِدَاقِهَا.

Verily, among the indications of a woman's felicity are the ease in her engagement and the scantiness of her dowry.

إِنَّ مِنْ مُّوَجِّبَاتِ الْمَغْفِرَةِ بَذْلَ السَّلَامِ وَحُسْنَ الْكَلَامِ.

Verily, among the means of (God's) forgiveness is greeting and well- speaking.

إِنَّ مِنْ مُّوَجِّبَاتِ الْمَغْفِرَةِ إِدْخَالَ السُّرُورِ عَلَى أَخِيكَ الْمُؤْمِنِ.

Verily, among the means of (God's) forgiveness is to please one's faithful brethren.

إِنَّ مِنْ مَعَادِنِ التَّقْوَى تَعَلُّمَكَ إِلَى مَا قَدْ عَلِمْتَ عِلْمَ مَا لَمْ تَعْلَمْ، وَالنَّقْصَ فِيمَا قَدْ
عَلِمْتَ قِلَّةَ الزِّيَادَةِ فِيهِ، وَإِنَّمَا يُزْهَدُ الرَّجُلُ فِي عِلْمٍ مَا لَمْ يَعْلَمْ قِلَّةَ الْإِنْتِفَاعِ بِمَا قَدْ
عَلِمَ.

Verily, among the mines of piety is the acquisition of what you know not and adding it to what you know, for the reduction in knowledge enhancement will make it defective, and (s) he who avails himself (herself) less of his (her) knowledge, will fall short in learning what (s) he knows not.

إِنَّ مِنْ أَعْظَمِ الْخَطَايَا مَنْ اقْتَطَعَ مَالَ امْرِئٍ مُّسْلِمٍ بِغَيْرِ حَقٍّ؛ وَإِنَّ مِنَ الْحَسَنَاتِ
عِيَادَةَ الْمَرِيضِ.

Verily, among the most capital sins is to usurp someone's properties, and paying a visit to patients is among good deeds.

إِنَّ مِنَ الْيَقِينِ أَنْ لَا تُرْضِيَ أَحَدًا بِسَخَطِ اللَّهِ؛ وَلَا تَحْمَدَ أَحَدًا عَلَى مَا آتَاكَ اللَّهُ،
وَلَا تَذُمَّ أَحَدًا عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ، فَإِنَّ الرِّزْقَ لَا يَجْرُهُ حِرْصُ حَرِيصٍ؛ وَلَا
يَصْرِفُهُ كَرَاهَةُ كَارِهِ.

Verily, among the prerequisites of faith are to please nobody through causing God's anger, to thank nobody for what God has given you, and to berate nobody for what He has withheld from you, for (the destined) sustenance will not increase through the avarice of the avaricious, nor does it decrease through the displeasure of the displeased.

إِنَّ مِنْ تَمَامِ إِيْمَانِ الْعَبْدِ أَنْ يَسْتَثْنِي فِي كُلِّ حَدِيثِهِ.

Verily, among the signs of one's perfection of faith is to observe some degrees of exception (probability) in whatever one says.

إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ؛ وَيَظْهَرَ الْجَهْلُ؛ وَيَفْشُو الزِّنَا؛ وَيُشْرَبَ
الْخَمْرُ؛ وَيَذْهَبَ الرِّجَالُ؛ وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قِيَمٌ وَاحِدٌ.

Verily, among the signs of the Hour (the Resurrection) are the fall of knowledge and the rise of ignorance, the prevalence of adultery, drinking wine and the increase in the number of women over men to the extent that one man might remain as the guardian of fifty women.

إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ.

Verily, an example of extravagance is to eat whatever one likes.

إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ؛ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ؛ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ،
فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.

Verily, anger belongs to Satan, Satan was created from fire, and fire is put out by water. Therefore, make ablution when you are raised into anger.

إِنَّ لِجَوَابِ الْكِتَابِ حَقًّا كَرَدَ السَّلَامِ.

Verily, answering a letter is a must just as you have to reply greetings.

إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ.

Verily, being optimistic about God is an indication of being a good worshipper of Him.

إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ؛ رِضًا بِمَا يَطْلُبُ.

Verily, being pleased with what the seekers of knowledge seek, angels spread their wings in modesty for them.

إِنَّ حَقًّا عَلَى الْمُؤْمِنِينَ أَنْ يَتَوَجَّعَ بَعْضُهُمْ لِبَعْضٍ؛ كَمَا يُؤَلِّمُ الْجَسَدَ الرَّأْسُ.

Verily, believers should sorrowful at each other's suffering remain just as body feels head's pain.

إِنَّ الْمُؤْمِنَ يُؤْجَرُ فِي نَفَقَتِهِ كُلِّهَا إِلَّا شَيْئًا جَعَلَهُ فِي التُّرَابِ أَوْ الْبِنَاءِ.

Verily, believers will be rewarded for all they expend, save what they amass under the ground or spend for building (a house).

إِنَّ مُغْيَرَ الْخُلُقِ كَمُغْيَرِ الْخَلْقِ؛ إِنَّكَ لَا

Verily, changing man's nature is like unto changing his outward creation.

تَسْتَطِيعُ أَنْ تُغْيَرَ خُلُقُهُ حَتَّى تُغْيَرَ خَلْقُهُ.

If you can change the latter, you will be able to change the former.

إِنَّ الصَّدَقَةَ لَا تَزِيدُ الْمَالَ إِلَّا كَثْرَةً.

Verily, charity adds to one's wealth.

إِنَّ الصَّدَقَةَ لَتُطْفِئَ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ

Verily, charity pacifies God's wrath and wards off bad death.

إِنَّ الصَّدَقَةَ لَتُطْفِئَ عَنْ أَهْلِهَا حَرَّ الْقُبُورِ؛ وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ.

Verily, charity reduces the charity givers' heat of grave, and believers will rest under the shade of their charity in the Day of Judgement.

إِنَّ الْحَيَاءَ وَالْإِيمَانَ قُرْنًا جَمِيعًا؛ فَإِذَا سَلِبَ أَحَدُهُمَا تَبِعَهُ الْآخَرُ.

Verily, chastity and faith are interrelated, when one fades, the other lasts on more.

إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ مَجْهَلَةٌ مَحْزَنَةٌ.

Verily, children are the cause of man's misery, fear, ignorance and sorrow.

إِنَّ الرَّجُلَ لَيُحْرَمَ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ؛ وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ.

Verily, committing sins deprives man of his sustenance; divine decree is not changed but through praying and long life is not gained save by kindness.

إِنَّ صَاحِبَ الدِّينِ لَهُ سُلْطَانٌ عَلَى صَاحِبِهِ حَتَّى يَقْضِيَهُ.

Verily, creditors have dominance over debtors until their debts are paid.

إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ فَإِذَا رَأَى بِهِ أَذًى فَلْيَمْطُهِ عَنْهُ.

Verily, each of you is the mirror of your brothers (in faith), i.e. discovering any defect in them, you should (try to) rub it off.

إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ.

Verily, entrance to Paradise is in pledge of striking swords.

إِنَّ لِكُلِّ دِينٍ خُلُقًا؛ وَإِنَّ خُلُقَ هَذَا الدِّينِ الْحَيَاءُ.

Verily, every religion has a characteristic feature, and mine is characterized by chastity.

إِنَّ لِكُلِّ شَجَرَةٍ ثَمَرَةً؛ وَثَمَرَةُ الْقَلْبِ الْوَلَدُ.

Verily, every tree has a (kind of) fruit, and the fruit of heart is a child.

إِنَّ لِكُلِّ شَيْءٍ حَقِيقَةً، وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ؛ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

Verily, everything has a reality, and servants of God will not find access to the reality of faith unless they come to know that what has occurred to them or has not, has been out of necessity and unpreventable.

إِنَّ الْعَيْنَ لَتُدْخِلُ الرَّجُلَ الْقَبْرَ؛ وَتُدْخِلُ الْجَمَلَ الْقَدْرَ.

Verily, evil eyes send man to his grave, and for the camel the path to table they pave.

إِنَّ الْإِيمَانَ لِيَخْلُقْ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبُ فَاسْأَلُوا اللَّهَ تَعَالَى أَنْ يُجَدِّدَ
الْإِيمَانَ فِي قُلُوبِكُمْ.

Verily, faith grows old in you, as your dress turns worn on you. So, ask the Exalted God to enliven faith in your hearts.

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً؛ وَإِنَّ فِتْنَةَ أُمَّتِي الْمَالُ.

Verily, for every people there is a trial, and wealth is my people's trial.

إِنَّ لِكُلِّ سَاعٍ غَايَةً؛ وَغَايَةُ ابْنِ آدَمَ الْمَوْتُ؛ فَعَلَيْكُمْ بِذِكْرِ اللَّهِ؛ فَإِنَّهُ يُسَهِّلُكُمْ
وَيُرَغِّبُكُمْ فِي الْآخِرَةِ.

Verily, for every traveler there is a destination, and man's destination is death. Remember God, therefore, for it easifies your affairs and makes you fond of the Hereafter.

إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً؛ وَدِعَامَةُ هَذَا الدِّينِ الْفِقْهُ؛ وَلَفَقِيْهُ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ
مِنْ أَلْفٍ عَابِدٍ.

Verily, for everything there is a basis and the basis of this religion (Islam) is knowledge, and one single holder of knowledge is more harmful to Satan than one thousand simple men of worship.

إِنَّ لِكُلِّ شَيْءٍ مَعْدِنًا؛ وَمَعْدِنُ التَّقْوَى قُلُوبُ الْعَارِفِينَ.

Verily, for everything there is a mine, and the mine of piety is the mystics' hearts.

أَمَّا إِنَّ الْعَرِيفَ يُدْفَعُ فِي النَّارِ دَفْعًا.

Verily, fortune- tellers will be expelled to Hell.

إِنَّمَا يَتَجَالَسُ الْمُتَجَالِسَانِ بِأَمَانَةِ اللَّهِ تَعَالَى؛ فَلَا يَحِلُّ لِأَحَدِهِمَا أَنْ يُفْشِيَ عَلَى صَاحِبِهِ مَا يَخَافُ.

Verily, friends are holders of the Exalted God's trusts and thus, they are not allowed to reveal each other's secrets.

إِنَّ الْوُدَّ يُورَثُ وَالْعَدَاوَةَ تُورَثُ.

Verily, friendship and enmity are both inheritable.

إِنَّ اللَّهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قَالَ نَعَمْ؛ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا الشِّرْكَ.

Verily, God addresses the least chastised dweller of Hell, asking: Had you possessed all things on the earth, would you have bargained them with your release? "Yes" she (he) replies. God says, "When you were in the loins of Adam, I asked you to do something easier, i. e. taking nobody as a partner for Me, but you didn't act upon it."

إِنَّ اللَّهَ يَبْتَلِي عَبْدَهُ الْمُؤْمِنَ بِالسَّقَمِ حَتَّى يُكَفِّرَ عَنْهُ كُلَّ ذَنْبٍ.

Verily, God afflicts His faithful servant with a disease to let him find (of all his sins) release.

إِنَّ اللَّهَ يُعْطِي الدُّنْيَا عَلَى نِيَّةِ الْآخِرَةِ؛ وَأَبَى أَنْ يُعْطِيَ الْآخِرَةَ عَلَى نِيَّةِ الدُّنْيَا.

Verily, God bestows the world (on His servants) on account of their want of the next world, but bestows not the next world on account of their want of this world.

إِنَّ غَلَاءَ أَسْعَارِكُمْ وَرُخْصَهَا بِيَدِ اللَّهِ.

Verily, God decrees low and high prices.

أَيُّمَا امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ مِّنْ لَّيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ؛ وَلَكِنْ يُدْخِلُهَا اللَّهُ جَنَّتَهُ؛ وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ مِنْهُ؛ وَفَضَحَهُ عَلَى رُؤُوسِ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ.

Verily, God detests a woman who falsely attributes a child to a people, and will not let her to Paradise. (In like manner), God keeps distance with a man who denies his relationship with his own child while being worried about him, and will put him to disgrace among the first and the last in the Day of Judgement.

إِنَّ اللَّهَ يُبْغِضُ السَّائِلَ الْمُلْحِفَ.

Verily, God detests cheeky beggars.

إِنَّ اللَّهَ يُبْغِضُ الشَّيْخَ الزَّانِيَ وَالْغَنِيَّ الظَّالِمَ وَالْفَقِيرَ الْمُخْتَالَ.

Verily, God detests the adulterous old, the cruel rich and the arrogant poor.

إِنَّ اللَّهَ يُبْغِضُ كُلَّ عَالِمٍ بِالدُّنْيَا جَاهِلٍ بِالْآخِرَةِ.

Verily, God detests those who are expert in worldly affairs but ignorant about otherworldly matters.

إِنَّ اللَّهَ لَا يَقْبَلُ عَمَلَ عَبْدٍ حَتَّى يَرْضَى قَوْلَهُ.

Verily, God does not accept (His) servants' deeds unless He gets satisfied with their words.

إِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً.

Verily, God does not give rise to any disease unless He first offers its cure.

إِنَّ اللَّهَ يُحْيِي الْقُلُوبَ الْمَيِّتَةَ بِنُورِ الْحِكْمَةِ كَمَا يُحْيِي الْأَرْضَ بِوَابِلِ السَّمَاءِ.

Verily, God enlivens dead hearts by the light of wisdom as he refreshes the earth by the rain of heavens.

إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا؛ وَيَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا.

Verily, God gets satisfied with the servants who eat and drink and are thankful to Him for that.

إِنَّمَا يُسَلِّطُ اللَّهُ عَلَى ابْنِ آدَمَ مَنْ خَافَهُ ابْنُ آدَمَ، وَلَوْ أَنَّ ابْنَ آدَمَ لَمْ يَخَفْ غَيْرَ اللَّهِ لَمْ يُسَلِّطِ اللَّهُ عَلَيْهِ أَحَدًا، وَإِنَّمَا وَكَلَ ابْنُ آدَمَ لِمَنْ رَجَا ابْنَ آدَمَ، وَلَوْ أَنَّ ابْنَ آدَمَ لَمْ يَرْجُ إِلَّا اللَّهَ لَمْ يَكِلْهُ اللَّهُ إِلَى غَيْرِهِ.

Verily, God gives dominance over the son of Adam to the one whom he fears. If he feared no one except God, He would save him from such dominance. (In like manner), God leaves the son of Adam on the one whom he is hopeful about.

إِنَّ لِلَّهِ مَلَائِكَةً فِي الْأَرْضِ تَنْطِقُ عَلَى أَلْسِنَةِ بَنِي آدَمَ بِمَا فِي الْمَرْءِ مِنَ الْخَيْرِ وَالشَّرِّ.

Verily, God has (special) angels on the earth, who speak as men speak and who report men's good and evil.

إِنَّ لِلَّهِ مَلَكًا يُنَادِي عِنْدَ كُلِّ صَلَاةٍ: يَا بَنِي آدَمَ قُومُوا إِلَىٰ نِيرَانِكُمُ الَّتِي أَوْقَدْتُمُوهَا عَلَىٰ أَنْفُسِكُمْ فَأَطْفِئُوهَا بِالصَّلَاةِ.

Verily, God has an (special) angel who calls out at the time of all prayers: "Rise up, O sons of Adam!
And put out by prayer the fire you have set your souls at.

لَقَدْ بَارَكَ اللَّهُ لِرَجُلٍ فِي حَاجَةٍ أَكْثَرَ الدُّعَاءِ فِيهَا؛ أُعْطِيَهَا أَوْ مُنِعَهَا.

Verily, God has blessed the demand for which a man prays a lot, being it granted or not.

إِنَّ لِلَّهِ عِبَادًا خَلَقَهُمْ لِحَوَائِجِ النَّاسِ.

Verily, God has created some of His servant for the settlements of people's needs.

إِنَّ اللَّهَ احْتَجَزَ التَّوْبَةَ عَلَى كُلِّ صَاحِبٍ بِدْعَةٍ.

Verily, God has forbidden repentance for all heretics.

ثَلَاثَةٌ قَدْ حَرَّمَ اللَّهُ عَلَيْهِمُ الْجَنَّةَ: مُدْمِنُ الْخَمْرِ؛ وَالْعَاقُ؛ وَالِدَيْوْتُ الَّذِي يُقْرِ فِي أَهْلِهِ الْخُبْثَ.

Verily, God has forbidden three groups of people to be allowed to Paradise: drunkards, those with whom their parents are dissatisfied, and those who connive at their wives' unfaithfulness.

إِنَّ اللَّهَ يَنْهَاكُمْ عَنْ قِيلٍ وَقَالَ.

Verily, God has forbidden you to engage in idle talks.

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ؛ وَمَا اسْتُكْرِهُوا عَلَيْهِ.

Verily, God has forgiven for my sake the faults, and oblivion of my people as well as their deeds done out of helplessness.

إِنَّ اللَّهَ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً إِلَّا الْهَرَمَ.

Verily, God has not given rise to any disease unless He has first offered its cure, save old age.

إِنَّ اللَّهَ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ، إِلَّا السَّامَ وَهُوَ الْمَوْتُ.

Verily, God has not given rise to any disease unless He has first offered its cure, (whether or not people know about it) save death.

إِنَّ اللَّهَ اسْتَخْلَصَ هَذَا الدِّينَ لِنَفْسِهِ وَلَا يَصْلُحُ لِدِينِكُمْ إِلَّا السَّخَاءُ وَحُسْنُ الْخُلُقِ؛
أَلَا فَزَيْنُوا دِينَكُمْ بِهَا.

Verily, God has purified this religion (Islam) for Himself. It gets along with nothing but generosity and good-temperedness and thus, you should adorn your religion with these two.

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ؛ وَلَا يَبْغِيَ أَحَدٌ عَلَى
أَحَدٍ.

Verily, God has sent me revelation on being humble to such an extent that no one (can) pride over another and no one (can) oppress another.

إِنَّ لِلَّهِ عِبَادًا يَعْرِفُونَ النَّاسَ بِالتَّوَسُّمِ.

Verily, God has some servants who are able to know the inner character of people through cleverness.

إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنْ أَمْرِ الدُّنْيَا إِلَّا وَضَعَهُ.

Verily, God has the claim on making something descend after having let it ascend.

إِنَّ لِلَّهِ عِنْدَ أَقْوَامٍ نِعَمًا يُقْرَهُهَا عَنْدهُمْ مَا دَامُوا فِي حَوَائِجِ النَّاسِ مَا لَمْ يَمْلُؤُوا؛ فَإِذَا مَلُّوا نَقَلَهَا اللَّهُ إِلَى غَيْرِهِمْ.

Verily, God has trusted in some people blessings which they continue to hold as long as they use them to settle people's needs, but which are transferred to others as soon as they stop doing so.

إِنَّ اللَّهَ يَسْتَحْيِي مِنَ الْعَبْدِ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ فَيَرُدَّهُمَا خَائِبِينَ.

Verily, God is bashful to make hopeless a servant who has lifted his hands towards Him.

إِنَّ اللَّهَ عِنْدَ لِسَانِ كُلِّ قَائِلٍ؛ فَلْيَتَّقِ اللَّهَ عَبْدٌ؛ وَلْيَنْظُرْ مَا يَقُولُ.

Verily, God is heedful of the tongues of all who talk and thus, (God's) servants should fear Him and care for what they say.

إِنَّ اللَّهَ لَا يَرْحَمُ مِنْ عِبَادِهِ إِلَّا الرَّحَمَاءُ

Verily, God is not Merciful to anybody but the Merciful.

مَنْ أَذْنَبَ فِي الدُّنْيَا فَعُوقِبَ بِهِ فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُنْثِيَ عُقُوبَتَهُ عَلَى عَبْدِهِ.

Verily, God is so just that He will not punish again a servant who has been punished in the world for his sins.

إِنَّ اللَّهَ يَغَارُ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ فَلْيَغَرَ.

Verily, God is zealous about a Muslim and he should be zealous as well.

إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يُحِبُّ أَنْ تُتْرَكَ مَعْصِيَتُهُ.

Verily, God likes people to do what He has made lawful as He likes them to connive at what He has made unlawful.

إِنَّ اللَّهَ يُحِبُّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَيْهِ؛ وَيُبْغِضُ الْبُؤْسَ
وَالْتَّبَاؤُسَ.

Verily, God likes to see the effect of His blessings on the blessed, and detests poverty and declaring it.

إِنَّ اللَّهَ يُحِبُّ الْبَصَرَ النَّاقِدَ النَّافِذَ عِنْدَ مَجِيءِ الشَّهَوَاتِ؛ وَالْكَامِلَ عِنْدَ نُزُولِ
الشُّبُهَاتِ؛ يُحِبُّ السَّمَاحَةَ وَلَوْ عَلَى تَمْرَةٍ؛ وَيُحِبُّ الشَّجَاعَةَ وَلَوْ عَلَى قَتْلِ حَيَّةٍ.

Verily, God loves an eye which is acute and critical at times of passion and sharp at time of suspicion.
He loves generosity even if it is a date, and loves bravery even if it is killing a snake.

إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الْأُمُورِ وَأَشْرَافَهَا؛ وَيَكْرَهُ سُفْسَافَهَا.

Verily, God loves noble affairs and detests cheap matters.

إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ.

Verily, God loves sad hearts.

إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَخْفِيَاءَ الْأَتَقِيَاءَ.

Verily, God loves the unknown pious, benevolent people.

إِنَّ اللَّهَ يُحِبُّ الشَّابَّ الَّذِي يُفْنِي شَبَابَهُ فِي طَاعَةِ اللَّهِ.

Verily, God loves the youth who spend their lives in the worship of Him.

إِنَّ اللَّهَ يُحِبُّ الْمُلِحِّينَ فِي الدُّعَاءِ.

Verily, God loves those who insist in praying.

إِنَّ اللَّهَ بِحِكْمَتِهِ وَفَضْلِهِ جَعَلَ الرَّوْحَ وَالْفَرَحَ فِي الْيَقِينِ وَالرِّضَا؛ وَجَعَلَ الْهَمَّ وَالْحُزْنَ فِي الشَّكِّ وَالسَّخَطِ.

Verily, God out of his wisdom and grace has coupled rest and happiness with certainty and satisfaction, and sorrow and care with uncertainty and anger.

إِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحَمَاءَ.

Verily, God showers Mercy on His Merciful servants.

إِنَّ اللَّهَ لَيَدْرَأُ بِالصَّدَقَةِ سَبْعِينَ مِئْتَةً مِنَ السُّوءِ.

Verily, God wards off seventy forms of bad death through charity.

إِنَّكَ لَا تَدْعُ شَيْئًا اتَّقَاءَ اللَّهِ إِلَّا أَعْطَاكَ اللَّهُ خَيْرًا مِنْهُ.

Verily, God will bestow on you things better than what you connive at out of fear of Him.

إِنَّ اللَّهَ لَا يُؤَاخِذُ الْمَزَّاحَ الصَّادِقَ فِي مَزَاحِهِ

Verily, God will not call to account a joker who is truthful in his joking.

إِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ.

Verily, God will support this religion through a sinful man.

إِنَّ مُعَافَاةَ اللَّهِ الْعَبْدَ فِي الدُّنْيَا أَنْ يَسْتُرَ عَلَيْهِ سَيِّئَاتِهِ.

Verily, God's forgiveness for man in this world is the concealment of his sins.

إِنَّ الرَّحْمَةَ لَا تَنْزِلُ عَلَى قَوْمٍ فِيهِمْ قَاطِعُ رَحِمٍ.

Verily, God's Mercy will not shower on a nation among whom one has broken off ties of kinship.

إِنَّ مَنْ لَمْ يَسْأَلِ اللَّهَ تَعَالَى يَغْضَبْ عَلَيْهِ.

Verily, he who asks nothing from God, will experience His wrath.

إِنَّ لِلطَّاعِمِ الشَّاكِرِ مِنَ الْأَجْرِ مِثْلَ مَا لِلصَّائِمِ الصَّابِرِ.

Verily, he who eats and thanks will be rewarded the same as a fast, patient man.

إِنَّ الرَّجُلَ إِذَا رَضِيَ هَدْيَ الرَّجُلِ وَعَمَلَهُ فَهُوَ مِثْلُهُ.

Verily, he who is pleased with someone's manners and deeds is like unto him.

إِنَّ مُحَرَّمَ الْحَلَالِ كَمُحَلِّلِ الْحَرَامِ.

Verily, he who makes the lawful unlawful is like unto the one who does the reverse.

إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ.

Verily, he who uses gold and silver containers for eating and drinking, fills his belly with the fire of Hell.

إِنَّ صَاحِبَ الْمَكْسِ فِي النَّارِ.

Verily, Hell will be the abode of tax- takers (of oppressive rulers).

إِنَّ صَدَقَةَ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ؛ وَإِنَّ صِلَةَ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ؛ وَإِنَّ
صَنَائِعَ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ.

Verily, hidden charity quenches God' wrath, kindness to prolongs one's life, and benevolent deeds stop tragic death.

إِنَّمَا الْأَمَلُ رَحْمَةٌ مِنَ اللَّهِ لِأُمَّتِي؛ لَوْلَا الْأَمَلُ مَا أَرْضَعَتْ أُمٌّ وَلَدًا؛ وَلَا غَرَسَ
غَارِسٌ شَجَرًا.

Verily, hope is God's blessing for my people. Were there no hope, no mother would (be inclined to) milk her child and nobody would (like to) plant a tree.

إِنَّ التَّوَاضُّعَ لَا يَزِيدُ الْعَبْدَ إِلَّا رَفْعَةً فَتَوَاضَعُوا يَرْفَعُكُمُ اللَّهُ؛ وَإِنَّ الْعَفْوَ لَا يَزِيدُ
الْعَبْدَ إِلَّا عِزًّا فَاعْفُوا يُعِزُّكُمُ اللَّهُ؛ وَإِنَّ الصَّدَقَةَ لَا تَزِيدُ الْمَالَ إِلَّا نَمَاءً فَتَصَدَّقُوا
يَزِدَّكُمْ اللَّهُ.

Verily, humility adds nothing but sublimity to (God's) servants; thus be humble, and God will make you sublime, forgiveness adds nothing but dignity to (God's) servants; thus be a forgiver, and God will grant you dignity, and charity adds nothing but excess to one's wealth; thus give something in charity, and God will increase (your wealth).

إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، وَإِنَّ الظَّنَّ يُخْطِي وَيُصِيبُ؛ وَلَكِنْ مَا قُلْتُ لَكُمْ قَالَ اللَّهُ، فَلَنْ
أَكْذِبَ عَلَى اللَّهِ.

Verily, I am a human being like you, and doing right and wrong is quite presumable; but what I tell you is God's and I never belie Him.

إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ
بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ؛ فَإِنَّمَا هِيَ
قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ يَتْرُكْهَا.

Verily, I am a human being like you, and you leave your cases to me for judgment. It may happen that one of you is able to express his reasons better than his party and based on that, I may issue a judgment in favor of him. (Know that) whoever takes a Muslim's right through my (incorrect) judgment, possesses a flame of Hell (in reality). He can with it abide or leave it aside.

إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي؛
فَإِنَّمَا أَنَا بَشَرٌ.

Verily, I am a human being like you. So, put to effect what I order you on account of the religion (Islam), but when I give you orders out of my own will, (know that) I am a human being.

إِنِّي فِيمَا لَمْ يُوحَ إِلَيَّ كَأَحَدِكُمْ.

Verily, I am just as one of you in what is not revealed to me.

إِنِّي لَمْ أُوْمَرْ أَنْ أَنْقُبَ عَلَى قُلُوبِ النَّاسِ وَلَا أَشُقَّ بِطُونَهُمْ.

Verily, I am not commissioned to dig through people's hearts or to split their minds.

إِنِّي لَا أَخَافُ عَلَيْكُمْ فِيمَا لَا تَعْلَمُونَ؛ وَلَكِنْ أَنْظُرُوا كَيْفَ تَعْمَلُونَ فِيمَا تَعْلَمُونَ.

Verily, I am not worried about what you know not, but see how you practice what you know.

إِنِّي أَخَافُ عَلَى أُمَّتِي بَعْدِي أَعْمَالًا ثَلَاثَةً: زَلَّةَ عَالِمٍ، وَحُكْمَ جَائِرٍ، وَهَوَى مُتَّبِعًا.

Verily, I am worried about my people as to three things to happen after my death: fall of the learned, rule of tyrants and indulgence in caprice.

إِنِّي لَأُبْغِضُ الْمَرْأَةَ تَخْرُجُ مِنْ بَيْتِهَا تَجُرُّ ذَيْلَهَا تَشْكُو زَوْجَهَا.

Verily, I detest a woman who leaves home, walking non-chalantly to complain about her husband.

إِنِّي أُحَرِّجُ عَلَيْكُمْ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمِ وَالْمَرْأَةِ.

Verily, I warn you strictly about the rights of two classes: orphans and women.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

Verily, I was appointed (to prophethood) for the perfection of moral virtues.

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ.

Verily, in Paradise there are one hundred places of residence, each so vast to contain the entire population of the world.

إِنَّ فِي الْجَنَّةِ مَا لَا عَيْنَ رَأَتْ وَلَا أُذُنَ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ أَحَدٍ.

Verily, in Paradise there are things which have never been seen or heard, and have never to anyone's mind occurred.

إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّورُ مِنَ الرِّجَالِ وَالنِّسَاءِ؛ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا.

Verily, in Paradise there is a bazaar wherein nothing is bargained save pictures of men and women, and as soon as one becomes fond of a picture, he (she) turns like unto it.

إِنَّ فِي الْجَنَّةِ دَارًا يُقَالُ لَهَا دَارُ الْفَرَحِ لَا يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ يَتَامَى الْمُؤْمِنِينَ.

Verily, in Paradise there is a house called 'house of happiness' where nobody will be given entrance save those who have pleased the believers' orphans.

إِنَّ فِي الْجَنَّةِ دَرَجَةً لَا يَنَالُهَا إِلَّا أَصْحَابُ الْهُمُومِ.

Verily, in Paradise there is a status, which nobody reaches save the distressed.

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ؛ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

Verily, inventing lies about me is not tantamount to that about others and thus, whoever belies me purposefully, will reside in Fire (in the Hereafter).

إِنَّ فِي الْمَعَارِضِ لَمَنْدُوحَةً عَنِ الْكِذْبِ.

Verily, ironic remarks save one from telling lie.

إِنَّ الْإِسْلَامَ نَظِيفٌ فَتَنْظَّفُوا فَإِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَظِيفٌ.

Verily, Islam is (the religion of) cleanliness. Be clean, therefore, for nobody is given entrance to Paradise save the clean ones.

إِنَّ الْفُحْشَ وَالْتَفَحْشَ لَيْسَا مِنَ الْإِسْلَامِ فِي شَيْءٍ؛ وَإِنْ أَحْسَنَ النَّاسُ إِسْلَامًا أَحْسَنُهُمْ خُلُقًا.

Verily, Islam is free from vilification and scurrility, and the best Muslims are the best of them in good manners.

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ؛ فَطُوبَى لِلْغُرَبَاءِ.

Verily, Islam was lonesome in its infancy and will become lonesome again in future, and how nice for the lonely ones.

إِنَّكَ إِنْ تَتْرُكَ أَوْلَادَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً.

Verily, it would be better for your offspring to be rich than poor after you.

إِنَّ الْحَسَدَ لَيَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

Verily, jealousy eats up one's good deeds just as fire swallows firewood.

إِنَّ الْقَاضِيَ الْعَدْلَ لَيُجَاءُ بِهِ يَوْمَ الْقِيَامَةِ فَيُلْقَى مِنْ شِدَّةِ الْحِسَابِ مَا يَتَمَنَّى أَنْ لَا يَكُونَ قَضَى بَيْنَ اثْنَيْنِ فِي تَمَرَةٍ.

Verily, just judges will be called to account in the Day of Judgement and their accounts are so severely checked that they wish not to have passed judgment between two men concerning even a single date.

إِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيمَانِ.

Verily, keeping one's promise is indicative of having faith.

إِنَّ الْبِرَّ وَالصِّلَةَ يَسْتَطِيلَانِ الْأَعْمَارَ وَيُعَمِّرَانِ الدِّيَارَ وَيُكَثِّرَانِ الْأَمْوَالَ وَلَوْ كَانَ الْقَوْمُ فُجَّارًا.

Verily, kindness and observation of bonds of kinship prolong one's life, make lands flourish and add to one's properties, even though those who act upon these two are evildoers.

إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمُرُهُ؛ وَيَرْزُقَهُ اللَّهُ الْإِنَابَةَ.

Verily, long life and being gifted a chance by God to repent are indicative of one's prosperity.

إِنَّ الْمَرْءَ بَيْنَ يَوْمَيْنِ: يَوْمٌ قَدْ مَضَى أَحْصِيَ فِيهِ عَمَلُهُ فَخْتِمَ عَلَيْهِ؛ وَيَوْمٌ قَدْ بَقِيَ فَلَا يَدْرِي لَعَلَّهُ لَا يَصِلُ إِلَيْهِ.

Verily, man lives between two days– a past and finished day, for which his deeds have been recorded, and a day left which he may not join. How does he know?

إِنَّ الْعَارَ لَيَلْزِمُ الْمَرْءَ يَوْمَ الْقِيَامَةِ حَتَّى يَقُولَ: يَا رَبِّ لِإِرْسَالِكَ بِي إِلَى النَّارِ أَيْسَرُ عَلَىِّ مِمَّا أَلْقَى؛ وَإِنَّهُ لَيَعْلَمُ مَا فِيهَا مِنْ شِدَّةِ الْعَذَابِ.

Verily, man will face shame in the Day of Judgement to such an extent that he will implore to God to send him to Hell as a better alternative, although he is aware of the severity of the infernal chastisement.

إِنَّ قَلْبَ ابْنِ آدَمَ مِثْلُ الْعُصْفُورِ يَنْقَلِبُ فِي الْيَوْمِ سَبْعَ مَرَّاتٍ.

Verily, man's heart is like unto a sparrow. It changes seven times a day.

إِنَّ هَذِهِ الْأَخْلَاقَ مِنَ اللَّهِ؛ فَمَنْ أَرَادَ اللَّهُ تَعَالَى بِهِ خَيْرًا مَنَحَهُ خُلُقًا حَسَنًا؛ وَمَنْ أَرَادَ بِهِ سُوءًا مَنَحَهُ خُلُقًا سَيِّئًا.

Verily, manners belong to the Exalted God. When He wishes good for someone, He bestows good manners on him, and when He wishes evil for someone, He provides him with unpleasant manners.

إِنَّ أَكْثَرَ مَا يُدْخِلُ النَّاسَ النَّارَ الْأَجْوَفَانِ: الْفَمُ وَالْفَرْجُ.

Verily, most of the dwellers of Hell will be those who have committed sins through their tongues and private parts.

إِنَّ أَكْثَرَ أَهْلِ الْجَنَّةِ الْبُلَه.

Verily, most of the dwellers of Paradise are fools.

إِنَّ أَكْثَرَ مَا يُدْخِلُ الْجَنَّةَ النَّاسَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ.

Verily, most of the dwellers of Paradise will be the pious and the good-tempered.

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ.

Verily, much more than anything else, I am worried about my (Islamic) nation as to what the people of Lot acted upon.

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلُّ مُنَافِقٍ عَلَيْهِمُ اللَّسَانِ.

Verily, much more than anything else, I am anxious about my (Islamic) nation as to the glib-tongued hypocrites.

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي الْإِشْرَاقُ بِاللَّهِ، أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْسًا وَلَا قَمَرًا وَلَا وَثَنًا وَلَكِنْ أَعْمَالًا لِغَيْرِ اللَّهِ وَشَهْوَةً خَفِيَّةً.

Verily, much more than anything else, I am anxious about my nation as to polytheism. I don't say that they worship the Moon, the Sun or idols, but that they perform actions for other than God, and indulge themselves in passions in privacy.

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةِ الْمُضِلُّونَ.

Verily, much more than anything else, I am worried about my (Islamic) nation as to misleading leaders.

إِنَّ رَبِّي أَمَرَنِي أَنْ يَكُونَ نُطْقِي ذِكْرًا؛ وَنَظْرِي عِبْرًا.

Verily, my Lord has ordered me in remembrance of Him to talk and to use my sight as a gazing stock.

إِنَّ أَكْثَرَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكَبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ الرَّجُلُ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً.

Verily, next to the capital sins prohibited by God is the greatest of man's vices, i.e. to die while leaving his debts unpaid.

إِنَّ لِلزَّوْجِ مِنَ الْمَرْأَةِ لَشُعْبَةً مَا هِيَ لِشَيْءٍ.

Verily, nothing (should) be more respectful to a woman than her husband.

إِنَّ النَّاسَ لَمْ يُعْطَوْا شَيْئًا خَيْرًا مِنْ خُلُقٍ حَسَنٍ.

Verily, nothing better than good morals have been bestowed on people.

إِنَّمَا بَقِيَ مِنَ الدُّنْيَا بَلَاءٌ وَفِتْنَةٌ.

Verily, nothing is left over the world save sedition and calamities.

أَنَّ الْمَاءَ لَا يَنْجِسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ.

Verily, nothing makes water defiled save what can change its smell, taste and color.

إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا صِلَةُ الرَّحِمِ.

Verily, observation of bonds of kinship will be rewarded sooner than all forms of kindness.

إِنَّ الصَّبْرَ عِنْدَ الصَّدْمَةِ الْأُولَى.

Verily, patience in (facing) the first harm is the real one.

إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ.

Verily, people will arrive at the Resurrection in company of their intentions.

إِنَّ الْمُصَلِّيَّ لَيَقْرَعُ بَابَ الْمَلِكِ؛ وَإِنَّهُ مَنْ يَدُمُّ قَرَعَ الْبَابِ يُوشِكُ أَنْ يُفْتَحَ لَهُ.

Verily, prayerers knock at the Lord's door, and whoever knocks at a door unceasingly, will find a way (to the house) finally.

قَدْ أَفْلَحَ مَنْ رُزِقَ لُبًّا.

Verily, prosperous is he who has been granted wisdom.

إِنَّ السَّعِيدَ لَمَنْ جَنَّبَ الْفِتْنََ وَلَمْ يَبْتُلِ فَصَبَرَ.

Verily, prosperous is the one who keeps aloof from sedition, and remains tolerant when afflicted with troubles.

قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيمَانِ، وَجَعَلَ قَلْبَهُ سَلِيمًا، وَلِسَانَهُ صَادِقًا، وَنَفْسَهُ
مُطْمَئِنَّةً، وَخَلِيقَتَهُ مُسْتَقِيمَةً، وَأُذُنَهُ مُسْتَمِعَةً، وَعَيْنَهُ نَاطِرَةً

Verily, prosperous is the one who purifies his faith, makes his heart peaceful, his tongue truthful, his soul confident, his temper good, and his ears and eyes keen.

أَنْهَاكَ عَنْ ثَلَاثِ خِصَالٍ: الْحَسَدِ وَالْحِرْصِ وَالْكَِبْرِ.

Verily, refrain from three traits: Jealousy, avarice and vanity.

لَوْ أَنَّ رَجُلًا فِي حِجْرِهِ دَرَاهِمَ يَقْسِمُهَا، وَآخِرَ يَذْكُرُ اللَّهَ، كَانَ الذَّاكِرُ لِلَّهِ أَفْضَلَ

Verily, remembrance of God weighs over dispensing one's wealth.

إِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ.

Verily, Satan accompanies one and keeps distance with two.

إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَكَ؟ فَيَقُولُ: اللَّهُ؛ فَيَقُولُ فَمَنْ خَلَقَ اللَّهَ؟
فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَقُلْ: آمَنْتُ بِاللَّهِ وَرَسُولِهِ، فَإِنَّ ذَلِكَ يَذْهَبُ عَنْهُ.

Verily, Satan approaches one of you and asks, "Who has created you"? And you reply, "God," then, he asks, "Who has created God?" When this occurs to any one of you, say, "I believe in God and in His Messenger" and thus, such a thought fades away.

إِنَّ لِلشَّيْطَانَ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلِكِ لَمَّةً؛ أَمَّا لَمَّةُ الشَّيْطَانَ فَايْعَادُ بِالشَّرِّ؛ وَتَكْذِيبُ
بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فَايْعَادُ بِالْخَيْرِ؛ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ
مِنَ اللَّهِ تَعَالَى فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ.

Verily, Satan enjoys nearness to man and angels do too. The former suggests (to him) calling to evil and belying the truth, while the latter suggest calling to good and accepting the truth. Thus, whoever feels the second state of affairs should know that it is divine, and whoever finds in himself the first, should take refuge in God from the Satan.

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ.

Verily, Satan flows like blood in man's body.

إِنَّ الشَّيْطَانَ يُحِبُّ الْحُمْرَةَ فَإِيَّاكُمْ وَالْحُمْرَةَ وَكُلَّ ثَوْبٍ ذِي شُهُرٍ.

Verily, Satan loves red color, and thus (you should) avoid it and avoid any dress, which makes you pretentious.

إِنَّ لِلشَّيْطَانَ مَصَالِي وَفُخُوحًا؛ وَإِنَّ مِنْ مَصَالِيهِ وَفُخُوحِهِ الْبَطْرَ بِنِعْمِ اللَّهِ تَعَالَى وَالْفَخْرَ بِعَطَاءِ اللَّهِ وَالْكِبْرَ عَلَى عِبَادِ اللَّهِ؛ وَاتِّبَاعَ الْهَوَى فِي غَيْرِ ذَاتِ اللَّهِ.

Verily, Satan possesses (variegated) snares and traps which include being proud of the Exalted God's blessings, glorifying oneself for God's bounties, snubbing God's servants and following passions in matters not divine.

إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ لَا أَبْرَحُ أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي

Verily, Satan said, "O Lord, I swear by your Glory that I will not fail to seduce your creatures as long as their souls run in their bodies," and the Lord said, "By my Glory and Greatness that I will not fail to forgive them as long as they seek My Forgiveness.

إِنَّ إِبْلِيسَ يَبْعَثُ أَشَدَّ أَصْحَابِهِ وَأَقْوَى أَصْحَابِهِ إِلَى مَنْ يَصْنَعُ الْمَعْرُوفَ فِي مَالِهِ.

Verily, Satan sends his strongest and most steadfast servants to deviate a man who performs good deeds through wealth.

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنَزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَفَعَلْتُ كَذَا؛ فَيَقُولُ: مَا صَنَعْتَ

تَ شَ

يُنْأَى؛ وَيَجِيءُ أَحَدُهُمْ فَيَقُولُ: مَا تَرَكَتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلٍ

هَ فَيُ

دُنِيَ

هَ مِنْهُ؛ وَيَقُولُ: نَعَمْ أَنْتَ

Verily, Satan sets his throne on water and dispatches his groups (of satans) to every place, and those of

whom who give rise to greater seditions are closer to him in residence. Then, one of his servants approaches him with a report of his great achievements, but Satan tells him that he has no great accomplishment. Then, another approaches him and reports of a man whom he has separated from his folk, and so Satan calls him to his close presence and tells him that he has achieved a lot.

إِنَّ الشَّيَاطِينَ تَغْدُوا بِرَايَاتِهَا إِلَى الْأَسْوَاقِ فَيَدْخُلُونَ مَعَ أَوَّلِ دَاخِلٍ وَيَخْرُجُونَ مَعَ
آخِرِ خَارِجٍ.

Verily, satans arrive at bazaars early in the morning with their banners, entering there with those who come earlier and leaving there with those who get out later than others.

إِنَّ الْفِتْنَةَ تَجِيءُ فَتَنْسِفُ الْعِبَادَ نَسْفًا؛ وَيَنْجُو الْعَالَمُ مِنْهَا بِعِلْمِهِ.

Verily, sedition prevails to vanquish people, and only the learned can find a way out of it.

إِنَّ مِنَ النَّاسِ نَاسًا مَفَاتِيحُ لِلْخَيْرِ؛ مَغَالِيقُ لِلشَّرِّ، وَإِنَّ مِنَ النَّاسِ نَاسًا مَفَاتِيحُ
لِلشَّرِّ مَغَالِيقُ لِلْخَيْرِ، فَطُوبَى لِمَنْ جَعَلَ اللَّهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ
جَعَلَ اللَّهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ.

Verily, some people are the key to good and some others, the key to evil. Thus, how good for those on whom God has bestowed the key to good and how bad for those to whom He has given the key to evil.

إِنَّ مِنَ الذُّنُوبِ ذُنُوبًا لَا تُكَفِّرُهَا الصَّلَاةُ وَلَا الصِّيَامُ وَلَا الْحَجُّ وَلَا الْعُمْرَةُ؛ تُكَفِّرُهَا
الْهُمُومُ فِي طَلَبِ الْمَعِيشَةِ.

Verily, some sins cannot be wiped out through setting prayer; fasting and making minor or major pilgrimage to Mecca. They can only be wiped out through struggling to earn one's sustenance.

إِنَّ مِنَ الْبَيَانَ لَسِحْرًا، وَإِنَّ مِنَ الشَّعْرِ لَحِكْمًا، وَإِنَّ مِنَ الْقَوْلِ عِيًّا، وَإِنَّ مِنَ طَلَبِ
الْعِلْمِ جَهْلًا.

Verily, some statements are enchanting, some poems contain wisdom, some sayings are defective and some ways of seeking knowledge lead to ignorance.

إِنَّ أَفْضَلَ عَمَلِ الْمُؤْمِنِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

Verily, struggling in the way of God is the best of a believer's deeds.

إِنَّ الرِّزْقَ لَيُطَالِبُ الْعَبْدَ أَكْثَرَ مِمَّا يَطْلُبُهُ أَجَلُهُ.

Verily, sustenance looks for servants of God more than their death does.

إِنَّمَا الْحَلْفُ حِنْثٌ أَوْ نَدَمٌ.

Verily, swearing ends either in disregard or regret.

إِنَّ أَبْرَّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وَدِّ أَبِيهِ بَعْدَ أَنْ يُوَلَّى الْآبُ.

Verily, the best (form of) kindness is to make friend with one's dead father's friends.

إِنَّ أَطْيَبَ الْكَسْبِ كَسْبُ التُّجَّارِ الَّذِينَ إِذَا حَدَّثُوا لَمْ يَكْذِبُوا؛ وَإِذَا اتُّمِنُوا لَمْ يَخُونُوا؛ وَإِذَا وَعَدُوا لَمْ يُخْلِفُوا؛ وَإِذَا كَانَ عَلَيْهِمْ دَيْنٌ لَمْ يَمْطُلُوا؛ وَإِذَا كَانَ لَهُمْ لَمْ يَعْسِرُوا؛ وَإِذَا بَاعُوا لَمْ يُطْرُوا وَإِذَا اشْتَرَوْا لَمْ يَذُمَّوا.

Verily, the best business is that of those merchants who do not tell lie when they speak, who do not betray trusteeships, who do not break their promises, who do not practice any procrastination in paying back their debts, who do not practice severity in demanding their claims, who do not exaggerate as to the quality of the goods they want to sell, and who do not underestimate the quality of the merchandise they want to buy.

إِنَّ أَحْسَنَ الْحُسْنِ الْخُلُقُ الْحَسَنُ.

Verily, the best merit (for a man) is good-temperedness.

إِنَّ خَيْرَ عِبَادِ اللَّهِ الْمُؤْفُونَ الْمُطِيبُونَ.

Verily, the best servants of God are the keepers of promise and the users of perfume.

إِنَّ أَحْسَابَ أَهْلِ الدُّنْيَا الَّذِينَ يَذْهَبُونَ إِلَيْهِ هَذَا الْمَالُ.

Verily, the cause of pride, which the seekers of the world, follow (in life), is wealth.

إِنَّ الْمَيِّتَ يَعْرِفُ مَنْ يَحْمِلُهُ؛ وَمَنْ يَغْسِلُهُ؛ وَمَنْ يُدْلِيهِ فِي قَبْرِهِ.

Verily, the dead can recognize those who carry him (her), those who perform his (her) ceremonial wash and those who bury him (her).

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَأَوْنَ أَهْلَ الْغُرَفِ فِي الْجَنَّةِ كَمَا تَرَأَوْنَ الْكَوَاكِبَ فِي السَّمَاءِ.

Verily, the dwellers of Paradise see the residents of higher chambers as the stars you see in the sky.

إِنَّ اللَّهَ تَعَالَى لَيَحْمِي عَبْدَهُ الْمُؤْمِنَ مِنَ الدُّنْيَا وَهُوَ يُحِبُّهُ كَمَا تَحْمُونَ مَرِيضَكُمْ
الطَّعَامَ وَالشَّرَابَ تَخَافُونَ عَلَيْهِ.

Verily, the Exalted God (asks) His believing servants to refrain from the world just as you make your patients refrain from eating and drinking, for you are worried about them.

إِنَّ اللَّهَ تَعَالَى لَيَنْفَعُ الْعَبْدَ بِالذَّنْبِ يُذْنِبُهُ.

Verily, the Exalted God (sometimes) lets a sinner benefit by his (her) sins.

إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرِغْ.

Verily, the Exalted God accepts (His) servants' repentance to the last moment of their lives.

إِنَّ اللَّهَ تَعَالَى يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرِيهَا لِأَحَدِكُمْ كَمَا يُرِي أَحَدُكُمْ مُهْرَهُ، حَتَّى إِنْ اللَّقْمَةَ تَصِيرُ مِثْلَ أُحُدٍ.

Verily, the Exalted God accepts charity, takes it in His right hand and brings it up (as you bring up your colt) until a morsel enlarges to the size of Mount Ohod.

إِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ.

Verily, the Exalted God accepts none of (one's) deeds save what is sincerely done for Him, and for gaining His proximity.

إِنَّ اللَّهَ تَعَالَى لَيُعْجِبُ مِنَ الشَّابِّ لَيْسَتْ لَهُ صَبَوَةٌ.

Verily, the Exalted God admires a young person who keeps away from carnal desires.

إِنَّ اللَّهَ تَعَالَى يُوصِيكُمْ بِأُمَّهَاتِكُمْ ثَلَاثًا، إِنَّ اللَّهَ تَعَالَى يُوصِيكُمْ بِآبَائِكُمْ مَرَّتَيْنِ، إِنَّ اللَّهَ تَعَالَى يُوصِيكُمْ بِالْأَقْرَبِ فَأَلْأَقْرَبِ.

Verily, the Exalted God advises you thrice about your mothers and twice about your fathers, and He advises you first about your closer relatives.

إِنَّ اللَّهَ تَعَالَى يُوصِيكُمْ بِالنِّسَاءِ خَيْرًا؛ فَإِنَّهُنَّ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَخَالَاتُكُمْ.

Verily, the Exalted God advises you to be kind to women, for they are your mothers, daughters and aunts.

إِنَّ اللَّهَ تَعَالَى وَكَلَّ بِالرَّحِمِ مَلَكًا يَقُولُ أَيُّ رَبِّ نُطْفَةٍ؛ أَيُّ رَبِّ عَلَقَةٍ؛ أَيُّ رَبِّ مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ: أَيُّ رَبِّ شَقِيٍّ أَوْ سَعِيدٍ؟ ذَكَرٌ أَوْ أُنْثَى؟ فَمَا الرِّزْقُ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.

Verily, the Exalted God appoints an angel for a (pregnant) mother's womb, who reports the status of her embryo, saying, "O God! now it is a drop of seed, now it is a clot, now it is a lump of flesh" Then, at the time of completing its creation by God's will, the angel asks, "O Lord! Is it lucky or unlucky? Is it male or female? what is its sustenance and when is its death? The angel asks thus and God determines the child's lot in the mother's womb.

إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ.

Verily, the Exalted God connives at the faults, oblivion and repulsive deeds of my people.

إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ؛ فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ؛ فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ يَوْمَئِذٍ اهْتَدَى؛ وَمَنْ أَخْطَاهُ ضَلَّ.

Verily, the Exalted God created His creatures in darkness and (then) threw His own light on them and therefore, whoever was at that time given a share of that light was guided and whoever was refused thus, was misled.

إِنَّ اللَّهَ خَلَقَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِائَةَ رَحْمَةٍ؛ كُلُّ رَحْمَةٍ طِبَاقٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؛ فَجَعَلَ مِنْهَا فِي الْأَرْضِ رَحْمَةً؛ فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا؛ وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْضٍ، وَأَخَّرَ تِسْعًا وَتِسْعِينَ؛ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ.

Verily, the Exalted God created one hundred sets of mercy the day he created the heavens and earth, every one of which covering the distance between the earth and sky, and placed one of them on the

earth for mothers to be kind to their children and for wild animals and birds to be used to each other. He has kept ninety-nine sets of mercy for the Day of Judgement to be completed by the mentioned one.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ ابْنَ السَّبْعِينَ فِي أَهْلِهِ؛ ابْنَ عَشْرِينَ فِي مَشْيِهِ وَمَنْظَرِهِ.

Verily, the Exalted God detests a seventy-year old man whose wishes and behavior are like unto a twenty-year old person.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْمُؤْمِنَ الَّذِي لَا زَبَرَ لَهُ.

Verily, the Exalted God detests an unwise believer.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْوَسَخَ وَالشَّعَثَ.

Verily, the Exalted God detests dirt and disorderliness.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ.

Verily, the Exalted God detests foul-mouthed, scurrilous people.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْبَخِيلَ فِي حَيَاتِهِ؛ السَّخِيَّ عِنْدَ مَوْتِهِ.

Verily, the Exalted God detests the one who is stingy in life but becomes generous on the verge of death.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْمُعَبِّسَ فِي وُجُوهِ إِخْوَانِهِ.

Verily, the Exalted God detests those who frown at their brethren's faces.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الطَّلَاقَ.

Verily, the Exalted God dislikes divorce.

إِنَّ اللَّهَ تَعَالَى لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً يُعْطِي عَلَيْهَا فِي الدُّنْيَا وَيُثَابُ عَلَيْهَا فِي
الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ
لَهُ حَسَنَةٌ يُعْطَى بِهَا خَيْرًا.

Verily, the Exalted God does not ignore a believer's good deed and will reward it here and in the
hereafter, and a disbeliever enjoys the rewards of his good deeds here but doesn't have any good deed to
avail himself of in the Hereafter.

إِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَأَبَى أَنْ
يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ.

Verily, the Exalted God does not punish any of His servants save a refractory one who rebels against
Him and refuses to say, "There is no god but Allah".

إِنَّ اللَّهَ تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ.

Verily, the Exalted God forbids you to swear by your ancestors.

إِنَّ اللَّهَ تَعَالَى يُنْزِلُ الْمَعُونَةَ عَلَى قَدْرِ الْمُوْنَةِ وَيُنْزِلُ الصَّبْرَ عَلَى قَدْرِ الْبَلَاءِ.

Verily, the Exalted God grants help to the extent of one's need, and patience to the extent of one's
calamity.

إِنَّ اللَّهَ تَعَالَى جَعَلَ لِلْمَعْرُوفِ وَجُوهًا مِنْ خَلْقِهِ حَبَبَ إِلَيْهِمُ الْمَعْرُوفَ؛ وَحَبَبَ
إِلَيْهِمْ فِعَالَهُ وَوَجَّهَ طُلَّابَ الْمَعْرُوفِ إِلَيْهِمْ وَيَسِّرَ عَلَيْهِمْ إِعْطَاءَهُ؛ كَمَا يَسِّرَ الْغَيْثَ

إِلَى الْأَرْضِ الْجَدْبَةِ لِيُحْيِيَهَا وَيُحْيِيَ بِهَا أَهْلَهَا، وَإِنَّ اللَّهَ تَعَالَى جَعَلَ لِلْمَعْرُوفِ
أَعْدَاءَ مِنْ خَلْقِهِ؛ بَغْضِ إِلَيْهِمُ الْمَعْرُوفَ وَخَطَرَ عَلَيْهِمْ إِعْطَاءَهُ كَمَا يَخْطُرُ الْغَيْثُ
عَنِ الْأَرْضِ الْجَدْبَةِ لِيُهْلِكَهَا وَيُهْلِكَ بِهَا أَهْلَهَا.

Verily, the Exalted God has appointed a group of His servants for goodness, making them lovers of it and lovers of acting upon it, guiding the seekers of it to them and making easy for them the task of doing good as He easily sends down rain to enliven barren lands and enliven people thereof; and He has made a group of His servants enemy of goodness, making them hate it and avoid acting upon it just as He avoids sending down rain to ruin lands and ruin people thereof.

إِنَّ لِلَّهِ تَعَالَى عِبَادًا اخْتَصَّاهُمْ بِحَوَائِجِ النَّاسِ، يَفْزَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ،
أُولَئِكَ الْأَمْنُونَ مِنْ عَذَابِ اللَّهِ.

Verily, the Exalted God has appointed some of His servants to settle people's needs, to whom people resort for their requirements. These servants are safe against God's punishment.

إِنَّ اللَّهَ تَعَالَى قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

Verily, the Exalted God has banned Hell for anybody who utters, 'there is no god but Allah', and intends nothing but God.

إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْجَنَّةَ عَلَى كُلِّ مُرَّاءٍ.

Verily, the Exalted God has banned Paradise for the double-faced (hypocrites).

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ بَيْضَاءَ وَأَحَبُّ شَيْءٍ إِلَى اللَّهِ الْبَيَاضَ.

Verily, the Exalted God has created (colored) Paradise white, and (thus) the most favorite colors to Him is white.

إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ بِهِ.

Verily, the Exalted God has forgiven my people as to what occurs in their hearts, if not given expression to or acted upon.

إِنَّ اللَّهَ تَعَالَى جَعَلَ مَا يَخْرُجُ مِنْ ابْنِ آدَمَ مَثَلًا لِلدُّنْيَا.

Verily, the Exalted God has likened the (material) world to the excrements of the son of Adam.

إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْنِي مُعَنِّتًا وَلَا مُتَعَنِّتًا؛ وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا.

Verily, the Exalted God has not appointed me to be fault-finding and trouble making but to be an easy-going teacher.

إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَيْكُمُ السَّعْيَ فَاسْعَوْا.

Verily, the Exalted God has prescribed efforts for you. Make efforts, therefore.

إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنا؛ أَدْرَكَ ذَلِكَ لَا مَحَالَةَ؛ فَزَنَا الْعَيْنُ النَّظْرُ؛ وَزَنَا اللِّسَانُ الْمُنْطِقُ؛ وَالنَّفْسُ تَمْنَى وَتَشْتَهِي؛ وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ.

Verily, the Exalted God has prescribed for sons of Adam a share in adultery, which they commit willy nilly. The eye's adultery is an unlawful look and the tongue's, an illogical utterance. The (evil) soul requests (something) and invokes (man to answer it), and his private parts either put it into effect or not.

إِنَّ اللَّهَ تَعَالَى كَتَبَ الْغِيْرَةَ عَلَى النِّسَاءِ وَالْجِهَادَ عَلَى الرِّجَالِ فَمَنْ صَبَرَ مِنْهُنَّ إِيمَانًا وَاحْتِسَابًا كَانَ لَهَا مِثْلُ أَجْرِ الشَّهِيدِ.

Verily, the Exalted God has prescribed for women bearing rival wives, and for men struggling in the way of Him. So, any woman who, due to her faith in God, keeps patient in awaiting His reward for this suffering, will be rewarded as a martyr.

إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ.

Verily, the Exalted God has prescribed goodness, evil and whatever is there between them (for people). Thus, He will record a perfect reward for whoever intends to do good but falls short in doing that, and He will record for him ten to seven hundred (or more) rewards, if he puts it into effect. Also God will record a perfect reward for whoever intends to do evil but stops doing that, and He will record only one sin for him, if he puts it into effect. As such, whoever brings himself ruin, deserves it.

إِنَّ لِلَّهِ تَعَالَى أَقْوَامًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ؛ وَيُقِرُّهَا فِيهِمْ مَا بَذَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلَى غَيْرِهِمْ.

Verily, the Exalted God has special groups of people on whom He bestows His blessings to offer to His servants. He keeps His blessings with them as long as they practice generosity, but as soon as they turn out to be stingy, He withholds His blessings from them and shower them on others.

إِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ.

Verily, the Exalted God hates men and women who marry a lot.

إِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ وَلَا الصِّيَّاحَ فِي الْأَسْوَاقِ.

Verily, the Exalted God hates scurrilous, foul- mouthed people as well as those who raise their voices in bazzars.

إِنَّ اللَّهَ تَعَالَى يُبْغِضُ الْغَنِيَّ الظُّلُومَ وَالشَّيْخَ الْجَهُولَ وَالْعَائِلَ الْمُخْتَالَ.

Verily, the Exalted God hates the cruel rich, the arrogant poor and the ignorant aged.

إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

Verily, the Exalted God heeds not your wealth and appearance, but your hearts and deeds, He attends.

إِنَّ اللَّهَ تَعَالَى إِطَّلَعَ عَلَى أَهْلِ بَدْرٍ وَقَالَ: اِعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ.

Verily, the Exalted God informed the strugglers in (the Battle) of Badr, saying: "Do whatever you wish, for I surely forgive you".

إِنَّ اللَّهَ تَعَالَى مَعَ الْقَاضِي مَا لَمْ يَحِفْ عَمْدًا.

Verily, the Exalted God is a helping hand to a judge as long as he keeps away from purposeful injustice.

إِنَّ اللَّهَ تَعَالَى جَمِيلٌ يُحِبُّ الْجَمَالَ.

Verily, the Exalted God is beautiful and loves beauty.

إِنَّ اللَّهَ تَعَالَى حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسِّتْرَ؛ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ.

Verily, the Exalted God is chaste, loves glossing faults and loves secrecy. So, cover yourselves when you perform ceremonial washing.

إِنَّ اللَّهَ تَعَالَى عِنْدَ لِسَانِ كُلِّ قَائِلٍ؛ فَلْيَتَّقِ اللَّهَ عَبْدُهُ وَلْيَنْظُرْ مَا يَقُولُ.

Verily, the Exalted God is conscious of the tongues of all who talk. Thus, (God's) servants should be virtuous and careful about what they say.

إِنَّ اللَّهَ تَعَالَى عَفُوٌّ يُحِبُّ الْعَفْوَ.

Verily, the Exalted God is Forgiver and loves forgiveness.

إِنَّ اللَّهَ تَعَالَى طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ، جَوَادٌ يُحِبُّ الْجُودَ فَنَنْظِفُوا أَفْنِيَتَكُمْ وَلَا تَشَبَّهُوا بِالْيَهُودِ.

Verily, the Exalted God is Fragrant and loves fragrance, is Clean and loves cleanliness, is Generous and loves generosity, and is Magnanimous and loves magnanimity. So, clean outside of your houses and be not like unto Jews.

إِنَّ اللَّهَ تَعَالَى كَرِيمٌ يُحِبُّ الْكَرَمَ.

Verily, the Exalted God is Magnanimous and loves magnanimity.

إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

Verily, the Exalted God is Moderate, loves moderateness, and through it He bestows (on people) things which he does not do through violence.

إِنَّ اللَّهَ تَعَالَى رَضِيَ لِهَذِهِ الْأُمَّةِ الْيُسْرَ وَكَرِهَ لَهَا الْعُسْرَ.

Verily, the Exalted God is pleased with ease, not hardship, for this Islamic nation.

إِنَّ اللَّهَ تَعَالَى جَمِيلٌ يُحِبُّ الْجَمَالَ، سَخِيٌّ يُحِبُّ السَّخَاءَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ.

Verily, the Exalted God is the most beautiful and loves beauty, is the most generous and loves generosity, and is the cleanest and loves cleanliness.

إِنَّ اللَّهَ تَعَالَى جَوَادٌ يُحِبُّ الْجُودَ وَيُحِبُّ مَعَالِيَ الْأَخْلَاقِ؛ وَيَكْرَهُ سَفْسَافَهَا.

Verily, the Exalted God is the most generous and loves the generous. He loves high moral values and hates low morality.

إِنَّ اللَّهَ تَعَالَى مُحْسِنٌ فَأَحْسِنُوا.

Verily, the Exalted God is the most kind and thus, you should try to be kind too.

إِنَّ اللَّهَ تَعَالَى حَيٌّ كَرِيمٌ؛ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ.

Verily, the Exalted God is the most modest and generous and thus, when a man raises his hands towards Him, (never) returns him hopeless and empty-handed.

إِنَّ اللَّهَ تَعَالَى مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ مَا لَمْ يَكُنْ دَيْنُهُ فِيمَا يَكْرَهُ اللَّهُ.

Verily, the Exalted God is with a debtor till he pays back his debts provided that He does not detest his borrowing.

إِنَّ اللَّهَ تَعَالَى غَيُورٌ يُحِبُّ الْغَيُورَ.

Verily, the Exalted God is Zealous and loves zeal.

إِنَّ اللَّهَ تَعَالَى يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْأَجْنََّةِ: صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ وَمُنْبَلَهُ.

Verily, the Exalted God lets three people to Paradise on account of one single arrow: he who makes it with good intentions, he who shoots it and he who gives it to the shooter.

إِنَّ اللَّهَ تَعَالَى يُدْخِلُ بِلُقْمَةِ الْخُبْزِ وَقَبْضَةِ التَّمْرِ وَمِثْلِهِ مِمَّا يَنْفَعُ الْمِسْكِينَ ثَلَاثَةً الْجَنَّةَ: صَاحِبَ الْبَيْتِ الْأَمْرِ بِهِ، وَالزَّوْجَةَ الْمُصْلِحَةَ، وَالْخَادِمَ الَّذِي يُنَاوِلُ الْمِسْكِينَ.

Verily, the Exalted God lets three people to Paradise on account of a loaf of bread, a handful of date and the like of them when benefiting the poor: the man of the house who issues the order, his wife who prepares what he orders and the servant who gives it to the poor person.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ السَّهْلَ الطَّلِيْقَ.

Verily, the Exalted God loves broad- minded, easy- going people.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِغَاثَةَ اللَّهْفَانِ.

Verily, the Exalted God loves helping those who ask for help.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ عَبْدَهُ الْمُؤْمِنَ الْفَقِيرَ الْمُتَعَفِّفَ أَبَا الْعِيَالِ.

Verily, the Exalted God loves his poor and chaste servants with a large family.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ مِنْ عِبَادِهِ الْغِيُورَ.

Verily, the Exalted God loves His sensitive zealous servants.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ.

Verily, the Exalted God loves moderateness in all affairs.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُحْتَرِفَ.

Verily, the Exalted God loves skilled believers.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْحَفِيَّ.

Verily, the Exalted God loves the pious, rich and Merciful servants.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الشَّابَّ التَّائِبَ.

Verily, the Exalted God loves young penitent people.

إِنَّ اللَّهَ تَعَالَى يَزِيدُ فِي عُمرِ الرَّجُلِ بِبِرِّهِ وَالِدَيْهِ.

Verily, the Exalted God prolongs man's lifetime on account of kindness to parents.

إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا جَعَلَ رِزْقَهُ كَفَافًا.

Verily, the Exalted God provides his beloved servants with sufficient sustenance.

إِنَّ اللَّهَ تَعَالَى لَا يَهْتِكُ سِتْرَ عَبْدٍ فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ.

Verily, the Exalted God puts not to disgrace the one in whom of goodness there is a trace.

إِنَّ اللَّهَ تَعَالَى لَا يُقَدِّسُ أُمَّةً لَا يُعْطُونَ الضَّعِيفَ مِنْهُمْ حَقَّهُ.

Verily, the Exalted God sanctifies not a people who secure not the rights of the weak among themselves.

إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا ثَالِثُ الشَّرِيكَيْنِ مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ؛ فَإِذَا خَانَهُ
خَرَجْتُ مِنْ بَيْنَهُمَا.

Verily, the Exalted God says, " I will be with partners (in a business) as long as one of them is not treacherous to the other, but as soon as this happens, I will abandon them.

إِنَّ اللَّهَ تَعَالَى يَقُولُ إِنَّ الصَّوْمَ لِي؛ وَأَنَا أَجْزِي بِهِ، إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ؛ إِذَا أَفْطَرَ

Verily, the Exalted God says, "gbn bn 32r2 is for Me, and I give its reward. The fast person enjoys a

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double happiness– at the time of fast– breaking and in the presence of God when he is rewarded."

إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا خَيْرُ قَسِيمٍ لِمَنْ أَشْرَكَ بِي؛ مَنْ أَشْرَكَ بِي شَيْئاً فَإِنَّ عَمَلَهُ
قَلِيلُهُ وَكَثِيرُهُ لِشَرِيكِهِ الَّذِي أَشْرَكَ بِي، أَنَا عَنْهُ غَنِي.

Verily, the Exalted God says, "I am the best divider of the deeds of those who take a partner for Me, i. e. their deeds, great or small, belong to what they take as a partner for Me, (and) I am needless of that".

إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا مَعَ عَبْدِي مَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَاتُهُ.

Verily, the Exalted God says, "I am with My servants as long as they remember Me and move their lips in My Name".

إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي؛ إِنْ خَيْرًا فَخَيْرًا؛ وَإِنْ شَرًّا فَشَرًّا.

Verily, the Exalted God says, "I am with My servants' opinions. If they have a good opinion of Me, they will face good, and if they have a bad opinion of Me, evil will they face."

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى؛ وَأَسُدَّ فَقْرَكَ؛ وَإِلَّا تَفَعَّلَ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أُسُدَّ فَقْرَكَ.

Verily, the Exalted God says, "O son of Adam! Spend your time in My worship, and I will brim your chest with needlessness and remove poverty from you; otherwise, I will make you indulged in worldly affairs and leave poverty with you."

إِنَّ اللَّهَ تَعَالَى لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ؛ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ؛ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ؛ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ؛ حِجَابُهُ النُّورُ؛ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ.

Verily, the Exalted God sleeps not, nor is sleeping apt for Him. He causes (people's) share to rise and fall. Nocturnal deeds are presented to Him before daily deeds, and daily deeds are presented to Him before nocturnal ones. A curtain of light covers Him. Should He remove this curtain, His light will cause to burn all the creatures towards Him their faces turn.

إِنَّ اللَّهَ تَعَالَى يُبَاهِي بِالشَّابِّ الْعَابِدِ الْمَلَائِكَةَ، يَقُولُ أَنْظِرُوا إِلَى عَبْدِي تَرَكَ شَهْوَتَهُ مِنْ أَجْلِي.

Verily, the Exalted God takes pride in a young pious person over His angels, saying, "see My servant conniving at his passions for My sake".

إِنَّ اللَّهَ تَعَالَى لَيَدْفَعُ بِالْمُسْلِمِ الصَّالِحِ عَنْ مَائَةِ أَهْلِ بَيْتٍ مِنْ جِيرَانِهِ الْبَلَاءَ.

Verily, the Exalted God wards off calamity from a hundred neighboring houses on account of a pious Muslim.

إِنَّ اللَّهَ تَعَالَى حَيْثُ خَلَقَ الدَّاءَ خَلَقَ الدَّوَاءَ؛ فَتَدَاوَوْا.

Verily, the Exalted God who has created maladies has provided medicines too. (Try to) cure your diseases, therefore.

إِنَّ اللَّهَ تَعَالَى سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ، أَحْفَظَ ذَلِكَ أَمْ ضَيَّعَهُ حَتَّى يَسْأَلَ
الرَّجُلَ عَنْ أَهْلِ بَيْتِهِ.

Verily, the Exalted God will ask everybody about his subjects,i.e. having been saved or ruined. He even asks men about their households in like manner.

إِنَّ اللَّهَ تَعَالَى يَسْأَلُ الْعَبْدَ عَنْ فَضْلِ عِلْمِهِ كَمَا يَسْأَلُهُ عَنْ فَضْلِ مَالِهِ.

Verily, the Exalted God will ask His servants about the increase of their knowledge as he will ask them about the excess of their wealth.

إِنَّ النَّاسَ لَا يَرْفَعُونَ شَيْئًا إِلَّا وَضَعَهُ اللَّهُ تَعَالَى.

Verily, the Exalted God will cause to descend whatever people may cause to ascend (against His will).

إِنَّ اللَّهَ تَعَالَى يُعَذِّبُ يَوْمَ الْقِيَامَةِ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.

Verily, the Exalted God will subject to suffering, in the Day of Judgement, those who make people suffer in the world.

إِنَّ اللَّهَ تَعَالَى لَيُؤَيِّدُ الْإِسْلَامَ بِرِجَالٍ مَا هُمْ مِنْ أَهْلِهِ.

Verily, the Exalted God will support Islam through non- Muslim hands.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ تَعْدِلُوا بَيْنَ أَوْلَادِكُمْ حَتَّى فِي الْقُبُلِ.

Verily, the Exalted God would like you to observe justice in treating your children, even in kissing them.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ.

Verily, the Exalted God would like you to perfect your deeds.

إِنَّ أَوَّلَ مَا يُجَازَى بِهِ الْمُؤْمِنُ بَعْدَ مَوْتِهِ أَنْ يُغْفَرَ لَجَمِيعٍ مَنْ تَبَعَ جَنَازَتَهُ.

Verily, the first reward for a believer after his (her) death is the forgiveness of God for all participants in his (her) burial procession.

إِنَّ الْأَحْمَقَ يُصِيبُ بِحُمُقِهِ أَعْظَمَ مِنْ فُجُورِ الْفَاجِرِ.

Verily, the fool commit more sins on account of their foolishness than the debaucherous.

إِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ؛ وَإِنَّ أَهْلَ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ؛ وَإِنَّ أَوَّلَ أَهْلِ الْجَنَّةِ دُخُولًا هُمْ أَهْلُ الْمَعْرُوفِ

Verily, the good- doers in this world will be the good- doers in the Hereafter, just as the evildoers of here will be the evildoers of the Hereafter, and the good- doers will be the first group of people to enter Paradise.

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبُّ الْكِذْبِ فِي الصَّلَاحِ؛ وَأَبْغَضُ الصِّدْقِ فِي الْفَسَادِ.

Verily, the Great, Powerful God loves a white lie and detests a sedition- inciting truth.

إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابَيْنِ فَاحْذَرُوهُمُ.

Verily, the greatest liars will appear before the Resurrection. Avoid the company of them.

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رَوْعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمَلَ أَجَلَهَا؛
وَتَسْتَوْعِبَ رِزْقَهَا؛ فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ؛ وَلَا يَحْمِلَنَّ أَحَدَكُمْ إِسْتِبْطَاءُ
الرِّزْقِ أَنْ يَطْلُبَهُ بِمَعْصِيَةِ اللَّهِ؛ فَإِنَّ اللَّهَ تَعَالَى لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ.

Verily, the Holy Spirit inculcated the fact in my mind that nobody dies before a predetermined time and before receiving his (her) sustenance in full. So, fear God and be moderate in seeking your sustenance, and if it is left off, seek it not through unlawful means, for what is with God for you cannot be gained but through obedience to Him.

إِنَّمَا يَدْخُلُ الْجَنَّةَ مَنْ يَرْجُوهَا؛ وَإِنَّمَا يُجَنَّبُ النَّارَ مَنْ يَخَافُهَا؛ وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ
يَرْحَمُ.

Verily, the hopeful for Paradise will enter it and the fearful of Hell will be saved from it. Verily, God's Mercy includes the Merciful alone.

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ؛ وَكِلْتَا
يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا.

Verily, the just (i.e. those who practice justice as to their judgments, their and their subordinates) will in the Day of Judgement stand on light pulpits in the presence of God, on His right side, and both His sides are right.

إِنَّ عِلْمًا لَا يُنْتَفَعُ مِنْهُ لَكَنْزٌ لَا يُنْفَقُ مِنْهُ.

Verily, the knowledge, which nobody gains, is like unto a treasure, which untouched remains.

إِنَّهُ يَعْرِفُ الْفَضْلَ لِأَهْلِ الْفَضْلِ أَهْلُ الْفَضْلِ.

Verily, the knowledgeable (alone) know the knowledge of the knowledgeable.

إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءُ.

Verily, the least number of the dwellers of Paradise are women.

إِنَّ مَثَلَ الْعُلَمَاءِ فِي الْأَرْضِ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ؛ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتِ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهُدَاةُ.

Verily, the likeness of the learned on the earth is the likeness of the stars in the heavens through which people find their ways in the darkness of land and sea, but as soon as they disappear, the guided might lose their ways again.

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ أَخْلَاقًا.

Verily, the most beloved of you to me is the most good-tempered.

إِنَّ أَحَبَّ عِبَادِ اللَّهِ إِلَيَّ مَنْ حَبَّبَ إِلَيْهِ الْمَعْرُوفَ وَحَبَّبَ إِلَيْهِ فِعَالَهُ.

Verily, the most beloved servants of God to Him are those whom God has made lovers of good deeds and lovers of carrying them out.

إِنَّ أَكْبَرَ الْإِثْمِ عِنْدَ اللَّهِ أَنْ يُضَيِّعَ الرَّجُلُ مَنْ يَقُوتُ.

Verily, the most capital sin to God is leaving one's dependents on their own.

إِنَّ أَبْغَضَ عِبَادِ اللَّهِ إِلَيَّ اللَّهُ الْعَفْرِيتُ النَّفْرِيتُ الَّذِي لَمْ يُرْزَأْ فِي مَالٍ وَلَا وَلَدٍ.

Verily, the most detested servant of God to Him is an obstinate afreet who has faced no suffering as to

his wealth and children.

إِنَّ أَحَبَّ عِبَادِ اللَّهِ إِلَى اللَّهِ أَنْصَحُهُمْ لِعِبَادِهِ.

Verily, the most favorite people to God are the kindest of them to His servants.

إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ؛
وَأَبْغَضَ النَّاسِ إِلَى اللَّهِ تَعَالَى؛ وَأَبْعَدَهُمْ مِنْهُ إِمَامٌ جَائِرٌ.

Verily, the most favorite people to God, the Exalted, and the closest of them to Him in the Day of Judgement are just leaders, and the most hated people and the farthest of them to Him are the unjust ones.

إِنَّ أَشَدَّ النَّاسِ نَدَامَةً يَوْمَ الْقِيَامَةِ رَجُلٌ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

Verily, the most penitent of all people in the Day of Judgement will be the one who has bartered his eternal life for another's worldly life.

إِنَّ السَّعَادَةَ كُلَّ السَّعَادَةِ طُولُ الْعُمْرِ فِي طَاعَةِ اللَّهِ.

Verily, the most perfect prosperity is spending the entire life in worship of (and obedience to) God.

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا؛ وَأَلْطَفُهُمْ بِأَهْلِهِ.

Verily, the most perfected believer in faith is the most good-tempered and the kindest to one's family.

إِنَّ أَكْثَرَ النَّاسِ شَبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ.

Verily, the most satiated of all people in this world, will starve the most in the Day of Judgement.

إِنَّ أَبْخَلَ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ؛ وَأَعْجَزَ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.

Verily, the most stingy among people is he who hesitates to greet others, and the weakest is the one who falls short in praying.

إِنَّ أَشْكَرَ النَّاسِ أَشْكُرُهُمُ لِلنَّاسِ.

Verily, the most thankful of all people is the one who is grateful to people the most.

إِنَّ أَشَدَّ النَّاسِ تَصَدِيقًا لِلنَّاسِ أَصْدَقُهُمْ حَدِيثًا وَإِنَّ أَشَدَّ النَّاسِ تَكْذِيبًا أَكْذِبُهُمْ حَدِيثًا.

Verily, the most truthful of all people believes in what others say the most, and the most untruthful of them denies what others say the most.

إِنَّ مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَبْدًا أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.

Verily, the most wicked people to God in the Resurrection Day are those who have lost their own eternal shares for others' worldly affairs.

إِنَّ أَشَقَى الْأَشْقِيَاءِ مَنْ اجْتَمَعَ عَلَيْهِ فَقْرُ الدُّنْيَا وَعَذَابُ الْآخِرَةِ.

Verily, the most wretched of all wretched people is the one who enjoys poverty here coupled with punishment in the Hereafter.

إِنَّ الْمَظْلُومِينَ هُمْ الْمُفْلِحُونَ يَوْمَ الْقِيَامَةِ.

Verily, the oppressed are the prosperous in the Day of Judgement.

إِنَّ عَذَابَ هَذِهِ الْأُمَّةِ جُعِلَ فِي دُنْيَاهَا.

Verily, the punishment of this (Muslim) people is given in this very world.

إِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ.

Verily, the remedy to ignorance is asking questions.

إِنَّ أَهْلَ الشَّبَعِ فِي الدُّنْيَا هُمْ أَهْلُ الْجُوعِ غَدًا فِي الْآخِرَةِ.

Verily, the satiated people of this world will be the hungry ones of the next.

إِنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ وَالْجِبَالَ لَيَلْعَنَنَّ الشَّيْخَ الزَّانِي؛ وَإِنَّ فُرُوجَ
الزُّنَاةِ لَيُؤْذِي أَهْلَ النَّارِ نِتْنُ رِيحِهَا.

Verily, the seven skies and earths as well as mountains curse an old adulterer, and the fetid smell of an adulterer's privy parts will annoy the dwellers of Hell.

إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ ثُمَّ يَعْمَلُ الْحَسَنَاتِ كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دُرْعٌ
ضَيْقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَتْ حَلَقَةٌ، ثُمَّ عَمِلَ أُخْرَى فَانْفَكَتِ الْأُخْرَى،
حَتَّى يَخْرُجَ إِلَى الْأَرْضِ.

Verily, the similitude of he who commits evil deeds followed by good deeds is the similitude of the one who has a tight armor on, exerting pressure on his breathing, who does something good causing one single chain to loose and then goes on doing so until the whole armor drops down.

إِنَّ مَثَلَ الَّذِي يَعُودُ فِي عَطِيَّتِهِ كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ
ثُمَّ أَكَلَهُ.

Verily, the similitude of the one who requests back his gifts is the similitude of a dog which eats food to satiety, vomits it and then eats again what it has vomited.

إِنَّ ابْنَ آدَمَ لَحَرِيصٌ عَلَى مَا مُنِعَ.

Verily, the son of Adam is highly desirous for what is banned on him.

إِنَّ أَوْثَقَ عُرَى الْإِسْلَامِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ.

Verily, the strongest handhold in Islam is to like and dislike for God's sake.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَالْخَوَاتِيمِ

Verily, the value of deeds lies in (the doer's) intentions, and in their results.

أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ؛ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظِرٌ كَيْفَ تَعْمَلُونَ
فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ.

Verily, the world is green and sweet, and God has made you (His) caliphs in it. He watches you to see how you act. Thus, as to the world, keep yourself intact and from women refrain, for the Sons of Israel's troubles began with matters concerning women.

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ؛ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا لِيَنْظُرَ كَيْفَ تَعْمَلُونَ.

Verily, the world is sweet and green, and God has placed you in it to see how you act.

إِنَّ شَرَّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ مَنْ فَرَقَهُ النَّاسُ اتِّقَاءً فُحْشِهِ.

Verily, the worst ones to God in the Day of Judgement are those with whom people keep distance due to

their scurrility.

إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ يَخَافُ النَّاسُ مِنْ شَرِّهِ.

Verily, the worst people to God in the Day of Judgement are those whom others fear the most (in this world).

إِنَّ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ.

Verily, there is a claim on one's wealth besides poor rate.

إِنَّ لِحِجْهَنَّمَ بَابًا لَا يَدْخُلُهُ إِلَّا مَنْ شَفَى غَيْظَهُ بِمَعْصِيَةِ اللَّهِ.

Verily, there is a door to Hell, which nobody passes through save those who quench their anger by committing sins against God's will.

إِنَّ لِلتَّوْبَةِ بَابًا عَرْضُ مَا بَيْنَ مِصْرَاعَيْهِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Verily, there is a door to repentance, vast to the extent of East from West, which gets closed only if the Sun happens to rise from the West.

إِنَّ فِي الْجَنَّةِ بَيْتًا يُقَالُ لَهُ بَيْتُ الْأَسْخِيَاءِ.

Verily, there is a house in Paradise called 'house of the generous.'

إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلُحَتْ صَلَحَ الْجَسَدُ كُلُّهُ؛ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ.

Verily, there is a lump of flesh in the body, which will guide the whole body if guided aright, but will ruin the whole body if misled – – it is man's heart.

إِنَّ الْفَخْدَ عَوْرَةٌ.

Verily, thighs are one's privy parts.

إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءٍ مِنْ نَارِ جَهَنَّمَ؛ وَلَوْلَا أَنَّهَا أُطْفِئَتْ بِالْمَاءِ
مَرَّتَيْنِ مَا انْتَفَعْتُمْ بِهَا؛ وَإِنَّهَا لَتَدْعُو اللَّهَ أَنْ لَا يُعِيدَهَا فِيهَا.

Verily, this (worldly) fire of yours is one of the seventy flames of the Fire of Hell which could not have been beneficial to you, had it not been extinguished twice with water. Verily, the worldly fire calls unto God to return it not to Hell.

إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرَفْقٍ؛ وَلَا تُبْغِضْ إِلَى نَفْسِكَ عِبَادَةَ اللَّهِ، فَإِنَّ
الْمَنْبِتَ لَا أَرْضًا قُطِعَ؛ وَلَا ظَهْرًا أَبْقَى.

Verily, this religion is firmly– based, wherein you should proceed without haste in order not to make the worship of God an object of hate, for an impatient wayfarer (can) neither hike a lot (in fact), nor can he keep his horse intact.

إِنَّ أَعْظَمَ النَّاسِ خَطَايَا يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ خَوْضًا فِي الْبَاطِلِ.

Verily, those who engage in idle (false) talks the most will have the heaviest sins in the Day of Judgement.

إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ.

Verily, those who love for God's sake will rest under the shade of the (Divine) Throne.

إِنَّ اللَّهَ أَبَى عَلَى فِيمَنْ قَتَلَ مُؤْمِنًا ثَلَاثًا.

Verily, three times God rejected my request, concerning (the forgiveness of) the killer of a believer.

إِنَّ الْعَبْدَ لَيُدرِكُ بِحُسْنِ الْخُلُقِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

Verily, through good-temperedness, servants (of God) can attain the status of fast persons who stand to prayer at nights.

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ؛ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا؛ وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ؛ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

Verily, truthfulness leads (man) to kindness and leads (him) to Paradise; and man tells the truth (to the extent that) he is reckoned truthful in the presence of God, but falsehood leads (man) to wickedness, and wickedness leads (him) to Fire (of Hell); and man tells lie (to the extent that) he is reckoned a liar in the presence of God.

إِنَّ فِي الْحَجَمِ شِفَاءً.

Verily, venesection brings cure.

إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ

Verily, water is (ceremonially) clean and nothing can make it defiled.

إِنَّ هَذَا الدِّينَارَ وَالدِّرْهَمَ أَهْلَكَ مَنْ قَبْلَكُمْ؛ وَهُمَا مُهْلِكَاكُمْ.

Verily, wealth ruined your predecessors' health, and will (surely) cause you to melt.

إِنَّمَا يَكْفِي أَحَدَكُمْ مَا كَانَ فِي الدُّنْيَا مِثْلُ زَادِ الرَّاحِلِ.

Verily, what equals a traveler's provision is sufficient for you in this world.

إِنَّ مَا قُدِّرَ فِي الرَّحِمِ سَيَكُونُ.

Verily, whatever is destined (for man) in mother's wombs will come to pass.

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ؛ فَإِنْ هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ؛ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَغْلُوَ عَلَى قَلْبِهِ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ تَعَالَى: (كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ).

Verily, when a servant (of God) commits a sin, a dark spot appears on his heart. If he abandons it, repents and asks God to forgive him, that darkness will be rubbed off his heart. But if he commits sins again, dark spots will increase in number to overdominate his whole heart. And it is this overdominance that the Exalted God mentions (in the Quran) when He says, "No indeed; but what they were earning has rusted upon their hearts."

إِنَّ اللَّهَ إِذَا غَضِبَ عَلَى أُمَّةٍ لَمْ يُنْزِلْ بِهَا عَذَابَ خَسْفٍ وَلَا مَسْخٍ؛ غَلَتْ أَسْعَارُهَا؛ وَيَحْبِسُ عَنْهَا أَمْطَارَهَا؛ وَيَلِي عَلَيْهَا أَشْرَارَهَا.

Verily, when God becomes enraged with a nation but He subjects them not to His punishment of metamorphosis or being swallowed by the earth, they will face high prices, drought and the rule of their wicked ones.

إِنَّ اللَّهَ إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً أَحَبَّ أَنْ تُرَى عَلَيْهِ.

Verily, when God bestows His blessing on a servant (of Him), He likes to see it apparent in him (her).

إِنَّ اللَّهَ إِذَا قَضَى عَلَى عَبْدٍ قَضَاءً لَمْ يَكُنْ لِقَضَائِهِ مَرَدٌ.

Verily, when God destines something for a creature, his destiny will not change.

إِنَّ اللَّهَ إِذَا أَجْرَى عَلَى يَدِ رَجُلٍ خَيْرَ الرَّجُلِ فَلَمْ يَشْكُرْهُ فَلَيْسَ لِلَّهِ بِشَاكِرٍ.

Verily, when God makes the good of someone to be achieved by someone else, but the former shows no gratitude to the latter, he is actually not thankful to God.

إِنَّ اللَّهَ إِذَا أَرَادَ بِقَوْمٍ خَيْرًا ابْتَلَاهُمْ.

Verily, when God wishes good for a people, He puts them to trial.

إِنَّ اللَّهَ إِذَا أَحَبَّ إِنْفَازَ أَمْرٍ سَلَبَ كُلَّ ذِي لُبٍّ لُبَّهُ.

Verily, when God wishes something to be done, He deprives the wise of their wisdom.

إِنَّ اللَّهَ إِذَا أَرَادَ إِمْضَاءَ أَمْرٍ نَزَعَ عُقُولَ الرِّجَالِ حَتَّى يُمْضِيَ أَمْرُهُ؛ فَإِذَا أَمْضَاهُ رَدَّ إِلَيْهِمْ عُقُولَهُمْ وَوَقَعَتِ النَّدَامَةُ.

Verily, When God wishes something to be done; He deprives men of their wisdom till His will gets accomplished. Then, He gives their wisdom back to them, and regret follows.

إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ؛ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ لَمْ تَلْقَهُ مُقَيَّتًا مُمَقَّتًا؛ فَإِذَا لَمْ تَلْقَهُ إِلَّا مُقَيَّتًا مُمَقَّتًا نَزَعَتْ مِنْهُ الْأَمَانَةُ؛ فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةَ لَمْ تَلْقَهُ إِلَّا خَائِنًا مُخَوَّنًا نَزَعَتْ مِنْهُ الرَّحْمَةُ؛ فَإِذَا نَزَعَتْ مِنْهُ الرَّحْمَةَ لَمْ تَلْقَهُ إِلَّا رَجِيمًا مُلْعَنًا نَزَعَتْ مِنْهُ رِبْقَةُ الْإِسْلَامِ.

Verily, when God wishes the fall of a servant, He makes him part with modesty and thus, he hates and is hated, thereby becoming bereft of trusteeship which makes him in turn to commit treachery and to be subjected to it as well, thereby turning out to be merciless which causes him to be stoned and damned and thus, freed from the yoke of Islam.

إِنَّ اللَّهَ تَعَالَى إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً يُحِبُّ أَنْ يَرَى أَثَرَ النِّعْمَةِ عَلَيْهِ؛ وَيَكْرَهُ
الْبُؤْسَ وَالتَّبَاؤُسَ، وَيُبْغِضُ السَّائِلَ الْمُلْحِفَ؛ وَيُحِبُّ الْحَيَّ الْعَفِيفَ الْمُتَعَفِّفَ.

Verily, when God, the Exalted, offers his blessing to a servant, He would like to see its effect on him (her), and He detests pretended poverty. He dislikes bold beggars and loves chaste servants who keep aloof from the unlawful.

إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ.

Verily, when people come across a tyrant and do not stop him from oppression, God will undoubtedly punish them all (for his tyranny).

إِنَّ اللَّهَ تَعَالَى إِذَا أَنْزَلَ عَاهَةً مِنَ السَّمَاءِ عَلَى أَهْلِ الْأَرْضِ صُرِفَتْ عَنْ عُمَارِ
الْمَسَاجِدِ.

Verily, when sending down a disaster from the heavens on the people of the earth, the Exalted God excludes the founders (and developers) of mosques.

إِنَّ اللَّهَ تَعَالَى خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةً رَحْمَةً فَأَمْسَكَ عَنْدَهُ تِسْعًا وَتِسْعِينَ
رَحْمَةً وَأَرْسَلَ فِي خَلْقِهِ كُلِّهَا رَحْمَةً؛ فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ
الرَّحْمَةِ لَمْ يَنْأَسْ مِنَ الْجَنَّةِ وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِالَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ
مِنَ النَّارِ.

Verily, when the Exalted God created Mercy, He made it into a hundred parts, holding ninety– nine parts for Himself and bestowing the last part on all his creatures. Thus, were the unbelievers aware of the amount of Mercy kept with God, they would (never) be hopeless of (entering) Paradise, and were the believers aware of the extent of God's punishment, they would (never) feel immune of the Fire.

إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحِبُّ فُلَانًا فَأَحِبَّهُ؛ فَيُحِبُّهُ
جِبْرِيلُ؛ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ؛ فَيُحِبُّهُ أَهْلُ

السَّمَاءِ؛ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ:
إِنِّي أَبْغُضُ فُلَانًا فَأَبْغِضْهُ فَيَبْغِضُهُ جِبْرِيلُ؛ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ
تَعَالَى يَبْغِضُ فُلَانًا فَأَبْغِضُوهُ فَيَبْغِضُونَهُ؛ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ.

Verily, when the Exalted God loves a servant, He calls Gabriel and tells him about that, asking him to do so, and Gabriel does so and calls out in the heavens, saying "verily, God loves so and so, you do the same," and the dwellers of the havens too start loving him (her), and as a result, that servant becomes a beloved to the dwellers of the earth as well, and when the Exalted God is displeased with a servant, the same happens, and that servant becomes an object of displeasure to the dwellers of the earth.

إِنَّ الْحِكْمَةَ تَزِيدُ الشَّرِيفَ شَرَفًا.

Verily, wisdom enhances the dignity of a noble man.

إِنَّ الْمَرْأَةَ تُنْكَحُ لِدِينِهَا وَمَالِهَا وَجَمَالِهَا؛ فَعَلَيْكَ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ.

Verily, women are married for their wealth, faith and beauty. Do marry a faithful woman.

إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ؛ وَتُدْبِرُ فِي صُورَةِ شَيْطَانٍ؛ فَإِذَا رَأَى أَحَدُكُمْ
أَمْرًا فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ؛ فَإِنْ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ.

Verily, women come (upon you) and leave you in the guise of satans. Thus, when you see a woman who impresses you, approach you wife, for this causes the disappearance of what has occurred to your heart.

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ؛ وَإِنَّكَ إِنْ تُرِدَ إِقَامَةَ الضِّلْعِ تَكْسِرُهَا؛ فَدَارِهَا تَعِشْ بِهَا.

Verily, women have a crooked mould. If you wish to remove this crookedness, you will ruin them. So, get along with them to continue living with them.

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ فَإِنْ اسْتَمْتَعْتَ بِهَا
اسْتَمْتَعْتَ بِهَا وَبِهَا عِوَجٌ؛ وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا؛ وَكَسَرُهَا طَلَاقُهَا.

Verily, women have been created in such a way that can never in the straight path stay. If you get along with their perversion, that will be all right but if you wish to release them from crookedness (perversion), you will break them, and breaking means divorce.

إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ؛ وَلَكِنْ سَعُوهُمْ بِأَخْلَاقِكُمْ.

Verily, you cannot please people with your wealth. So, please them with your good manners.

إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ؛ وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ.

Verily, your best daily bread is the one earned through business, and your children are of your business.

أَمَّا إِنَّ رَبَّكَ يُحِبُّ الْمَدْحَ.

Verily, your Lord is pleased with (your) praises.

إِنَّ رَبَّكَ يُحِبُّ الْمَحَامِدَ.

Verily, your Lord loves (His servant's) praise.

إِنَّ أَطْيَبَ طَعَامِكُمْ مَا مَسَّتْهُ النَّارُ.

Verily, your most pleasant food is the one cooked with fire.

إِنَّ أَفْوَاهَكُمْ طُرُقٌ لِلْقُرْآنِ فَطَيَّبُوهَا بِالسَّوَاكِ.

Verily, your mouths are paths of the Quran– brush them clean.

إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ؛ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ.

Verily, your predecessors' fall was due to the fact that they connived at the thieves of the nobility but punished the thieves of the poor.

إِنَّ اللَّهَ تَعَالَى يُعَافِي الْأُمِّيِّينَ يَوْمَ الْقِيَامَةِ مَا لَا يُعَافِي الْعُلَمَاءَ.

Verily, in the Day of Judgement, the Exalted God will forgive the masses but not the elite for the same doings.

النَّصْرُ مَعَ الصَّبْرِ وَالْفَرَجُ مَعَ الْكَرْبِ؛ وَإِنَّ مَعَ الْعُسْرِ يُسْرًا.

Victory follows patience, relief follows grief, and verily every difficulty is followed by ease.

رِهَانُ الْخَيْلِ طَلْقٌ.

Wagering on horses is (religiously) permissible.

الْحَرْبُ خُدْعَةٌ.

War is deceit.

غَسْلُ الْإِنَاءِ وَطَهَارَةُ الْفِنَاءِ يُورِثَانِ الْغِنَى.

Washing dishes clean and cleaning courtyards cause needlessness.

النَّظَرُ إِلَى الْخُضْرَةِ يَزِيدُ فِي الْبَصَرِ.

Watching green grass strengthens eyesight.

الْجِهَادُ أَرْبَعٌ: الْأَمْرُ بِالْمَعْرُوفِ؛ وَالنَّهْيُ عَنِ الْمُنْكَرِ؛ وَالصِّدْقُ فِي مَوَاطِنِ الصَّبْرِ؛
وَشَتَانُ الْفَاسِقِ.

We have four types of Jihad (struggling in the way of God): bidding to good, forbidding evil, being honest in times of patience, and detesting the wicked.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا يَعْقُو إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ
إِلَّا رَفَعَهُ اللَّهُ.

Wealth will not decrease for giving alms, and God will increase the glory of whoever pardons (people's faults) and will uplift those who are humble to Him (or for His sake).

مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ.

Wealth will not decrease for giving alms.

مِنْ كِرَامَةِ الْمُؤْمِنِ عَلَى اللَّهِ تَعَالَى نِقَاءُ ثَوْبِهِ وَرِضَاهُ بِالْيَسِيرِ.

Wearing clean clothes and being pleased with little are among the pre-requisites of a believer's honor before God.

نِعَمَ الشَّفِيعُ الْقُرْآنُ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ.

What a nice intercessor will be the Qur'an in the Day of Judgment for those who have availed themselves of it!

نِعْمَ الْإِدَامُ الْخَلُّ.

What a nice stew is vinegar!

نِعْمَ الْعَوْنُ عَلَى تَقْوَى اللَّهِ الْمَالُ.

What a nice support is wealth for man to keep him pious before God!

نِعْمَ الْمَالُ النَّخْلُ الرَّاسِخَاتُ فِي الْوَحْلِ.

What a nice wealth is a date palm, firm in the ground!

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلُّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ؛ إِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ وَكَانَ خَيْرًا لَهُ؛ وَإِنْ أَصَابَتْهُ ضَرَاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ.

What a strange status has a believer! All his deeds are to his good, and no one is like unto him in that. Should hardship befall him, he will keep thankful to God and that's to his good, and should he suffer sickness, he will keep patient and that's likewise.

عَجَبًا لِلْمُؤْمِنِ فَوَاللَّهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ.

What a strange status has a believer! I strongly swear by God that He does not decree for a believer a non-beneficial destiny.

مَا لِي وَلِلدُّنْيَا، مَا أَنَا وَالدُّنْيَا إِلَّا كَرَائِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا.

What do I have to do with the world? To it, am I like unto a traveler who rests a while under the shade of a tree but leaves it (finally).

مَا يَنْتَظِرُ أَحَدُكُمْ مِنَ الدُّنْيَا إِلَّا غِنًى مُطْغِيًّا، أَوْ فَقْرًا مُنْسِيًّا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهَزًا.

What do you expect from the world, save the wealth leading to rebellion, the poverty bringing about oblivion, the disease ending in corruption, the old age resulting in humiliation, and the death ruining (you) immediately?

كُلُّ شَيْءٍ سَاءَ الْمُؤْمِنِ فَهُوَ مُصِيبَةٌ

Whatever a believer despises is calamity.

كُلُّ مَا هُوَ آتٍ قَرِيبٌ.

Whatever is decreed to come (occur) is close to us.

كُلُّ مَعْرُوفٍ صَنَعْتَهُ إِلَى غَنِيٍّ أَوْ فَقِيرٍ فَهِيَ صَدَقَةٌ.

Whatever of good you do to the rich or the poor is (a form of) charity.

مَا كَرِهْتَ أَنْ تُوَاجِهَ بِهِ أَخَاكَ فَهُوَ غِيْبَةٌ.

Whatever you dislike to utter in your brother's presence, is backbiting him (in essence).

إِذَا اشْتَكَى الْمُؤْمِنُ أَخْلَصَهُ مِنَ الذُّنُوبِ كَمَا يُخْلِصُ الْكَبِيرُ خُبْثَ الْحَدِيدِ.

When a believer is afflicted with a suffering, he gets purified of sins just as iron gets refined of impurities

in forge.

إِنَّ الْمَيِّتَ إِذَا دُفِنَ سَمِعَ خَفَقَ نَعَالِهِمْ إِذَا وَلُّوا عَنْهُ مُنْصَرِفِينَ.

When a dead person is buried, he can hear the walking sound of those leaving his (her) grave.

مَنْ فُتِحَ لَهُ بَابٌ مِنْ خَيْرٍ فَلْيَنْتَهِزْهُ، فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَنْهُ.

When a door of goodness is opened to someone, he should make the most of it, for he will not know when it gets closed.

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِنْ لَا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ عَرِضٌ.

When a faithful, good-tempered man asked your daughter in marriage, marry her to him; otherwise, trouble and corruption will spread (everywhere) on the earth.

مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخَرَفُوا مَسَاجِدَهُمْ.

When a group of people falls into evil, they (extravagantly) decorate their mosques.

إِذَا دَخَلَ الضَّيْفُ عَلَى الْقَوْمِ دَخَلَ بَرِّزْقِهِ؛ وَإِذَا خَرَجَ خَرَجَ بِمَغْفِرَةِ ذُنُوبِهِمْ.

When a guest comes upon a people, he is accompanied by his own sustenance, and when he leaves them, he is a company to (God's) forgiveness for them.

إِنَّ الرَّجُلَ إِذَا نَظَرَ إِلَى امْرَأَتِهِ وَنَظَرَتْ إِلَيْهِ؛ نَظَرَ اللَّهُ تَعَالَى إِلَيْهِمَا نَظَرَ الرَّحْمَةِ.

When a man casts a (kind) look at his wife, and the wife does the same, the Exalted God, casts a

Merciful glance at them.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يَنْتَفَعُ بِهِ؛ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

When a man dies, his good deeds come to an end save in three cases: continuous charity, beneficial knowledge and a pious child praying for him.

إِذَا شَهَرَ الْمُسْلِمُ عَلَى أَخِيهِ سِلَاحًا فَلَا تَزَالُ مَلَائِكَةُ اللَّهِ تَعَالَى تَلْعَنُهُ حَتَّى يَشِيْمَهُ عَنْهُ.

When a Muslim draws his sword against his brother (in faith), angels curse him till he sheathes it.

إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

When a Muslim pays a visit to his brother in faith, he is actually walking in Paradise until he returns.

إِذَا أَتَاكُمُ السَّائِلُ فَضَعُوا فِي يَدِهِ وَلَوْ ظِلْفًا مُحْرَقًا.

When a needy man demands, put something in his hands, even if it is a burnt hoof.

إِذَا أَتَاكُمُ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ.

When a noble man of a people comes to you, treat him with respect.

إِشْتَدَّى أَرْزَمُهُ تَنْفَرَجِي.

When a problem ascends to its peak, a solution will leak.

إِذَا اسْتَشَاطَ السُّلْطَانُ تَسَلَّطَ الشَّيْطَانُ

When a ruler is filled with rage, Satan will dominate (him).

الْعَالَمُ إِذَا أَرَادَ بِعِلْمِهِ وَجَّهَ اللَّهُ تَعَالَى هَابَهُ كُلُّ شَيْءٍ، وَإِذَا أَرَادَ أَنْ يُكْثِرَ بِهِ الْكُنُوزَ
هَابَ مِنْ كُلِّ شَيْءٍ.

When a scholar wishes to please the Exalted God by his knowledge, everything will stand in reverence to him, and when he wishes to pile up wealth through his knowledge, he will be dreadful of all things.

إِذَا مَاتَ الْعَبْدُ قَالَ النَّاسُ: مَا خَلَّفَ؛ وَقَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ.

When a servant (of God) dies, people ask, "What did he put behind?" and angels ask, "What did he bring forth?"

إِذَا قَصَرَ الْعَبْدُ فِي الْعَمَلِ ابْتَلَاهُ اللَّهُ تَعَالَى بِالْهَمِّ.

When a servant (of God) is negligent in carrying out his duties, God will afflict him with sorrow.

إِذَا زَنَا الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ عَلَى رَأْسِهِ كَالظِّلَّةِ؛ فَإِذَا أَقْلَعَ رَجَعَ إِلَيْهِ.

When a servant of God commits adultery, faith leaves (his soul), stands as a shade above his head and returns (home) only when he abandons the action.

إِذَا خَافَ اللَّهُ الْعَبْدُ؛ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ؛ وَإِذَا لَمْ يَخَفِ الْعَبْدُ اللَّهَ أَخَافَهُ
اللَّهُ مِنْ كُلِّ شَيْءٍ.

When a servant of God fears Him, God makes everything fearful of him, and when he fears Him not, God makes him fearful of everything.

إِذَا عُمِلَتْ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرَّهَا كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا.

When a sin is committed on the earth, he who is a witness to it but disagrees with it is like unto the one who has not seen it (at all), and he who does not see it but agrees with it is like unto the one who has been a witness to it.

إِذَا خَفِيََتِ الْخَطِيئَةُ لَا يَضُرُّ إِلَّا صَاحِبُهَا؛ وَإِذَا ظَهَرَتْ فَلَمْ تُغَيِّرْ ضَرَّتِ الْعَامَّةَ.

When a sin is kept hidden, it hurts nobody but the sinner, and when it is unfolded and uncontrolled, it hurts everybody.

إِذَا قَالَتِ الْمَرْأَةُ لِرِجُلِهَا مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ؛ فَقَدْ حَبَطَ عَمَلُهَا.

When a woman says to her husband, "You didn't do me any good," her good deeds fade away.

إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ.

When a woman sleeps the whole night away from her husband's bed, the angels curse her to the break of dawn.

إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

When an inexperienced person is made responsible of doing something, bad results are to be awaited.

إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ.

When anyone of you consults with his brother (in faith), the latter should offer him benevolent consultation.

إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ؛ فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ؛ وَالضَّعِيفَ وَالْمَرِيضَ؛
وَذَا الْحَاجَةَ؛ وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا يَشَاءُ.

When anyone of you happens to lead the congregational prayer, he should set it as short as possible, for there might be children and aged, weak and sick or preoccupied people among the participants, and when anyone sets his own prayer individually, he can prolong it as he wishes.

إِذَا اسْتَأْجَرَ أَحَدُكُمْ أَجِيرًا فَلْيُعْلِمْهُ أَجْرَهُ.

When anyone of you hires somebody, he should tell him how much his wage is.

إِذَا ابْتُلِيَ أَحَدُكُمْ بِالْقَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلَا يَقْضِ وَهُوَ غَضَبَانُ؛ وَلَيْسَوْ بَيْنَهُمْ فِي
النَّظَرِ وَالْمَجْلِسِ وَالْإِشَارَةِ.

When anyone of you is engaged in passing judgment among Muslims, he must avoid judging in anger and refrain from discrimination as to watching and pointing to the sides of quarrels, and as to their place of sitting (in the court).

إِذَا حَسَدْتُمْ فَلَا تَبْغُوا؛ وَإِذَا ظَنَنْتُمْ فَلَا تُحَقِّقُوا؛ وَإِذَا وَزَنْتُمْ فَارْجَحُوا.

When aroused by jealousy, keep away from tyranny, when fallen into suspicion, put it not into action, and when something you weigh, on it an extra amount lay.

إِذَا تَقَارَبَ الزَّمَانُ أَنْقَى الْمَوْتَ خِيَارَ أُمَّتِي كَمَا يَنْتَقِي أَحَدُكُمْ خِيَارَ الرُّطَبِ مِنَ
الطَّبَقِ.

When comes the end of Time, death culls out the good among my people just as you handpick the best of date.

إِذَا جَاءَ الْمَوْتُ بِطَالِبِ الْعِلْمِ مَاتَ وَهُوَ شَهِيدٌ.

When death makes of the learned a prey, as a martyr he passes away.

إِذَا أَسَأْتَ فَأَحْسِنْ؛ فَإِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.

When doing something bad, do good (immediately), for good deeds make evil deeds vanish.

إِذَا اشْتَدَّ كَلْبُ الْجُوعِ فَعَلَيْكَ بِرَغِيفٍ وَجَرٍّ مِنْ مَاءِ الْقَرَارِ؛ وَقُلْ عَلَى الدُّنْيَا وَأَهْلِهَا
مِنِّي الدَّمَارُ.

When faced with severe hunger, take in a loaf of bread and a sip of water, and forget about the rest which the world contains.

مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَحَمِدَ اللَّهَ عَلَيْهَا إِلَّا كَانَ ذَلِكَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ
النِّعْمَةِ وَإِنْ عَظُمَتْ.

When God bestows a blessing on someone, and he praises God for it, his praise is better than that blessing though the latter might be greater in quantity.

مَا عَلِمَ اللَّهُ مِنْ عَبْدٍ نَدَامَةً عَلَى ذَنْبٍ إِلَّا غَفَرَ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَهُ.

When God comes to know about a servant's regret for his sins, He pardons him prior to his request for forgiveness.

مَا سَتَرَ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا ذَنْبًا فَيُعِيرُهُ بِهِ يَوْمَ الْقِيَامَةِ.

When God covers up someone's sins in this world, He will not berate him for them in the Day of Judgment.

إِذَا أَلْقَى اللَّهُ فِي قَلْبِ امْرِئٍ خِطْبَةً امْرَأَةً فَلَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا

When God fills one's heart with the desire to marry a woman, he is allowed to have a glance at her.

إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ.

When God grants anyone of you much (lawfully- earned) wealth, he should give priority to himself and his household in spending it.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَمَدَّ لَهُمْ فِي الْعُمُرِ وَالْهَمَّهُمُ الشُّكْرَ.

When God wills good for a people, He lengthens their lives and inspires gratitude (of Himself) in them.

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا فَقَّهَهُمْ فِي الدِّينِ؛ وَوَقَّرَ صَغِيرَهُمْ كَبِيرَهُمْ؛ وَرَزَقَهُمُ الرِّفْقَ فِي مَعِيشَتِهِمْ؛ وَالْقَصْدَ فِي نَفَقَاتِهِمْ؛ وَبَصَرَهُمْ عُيُوبَهُمْ فَيَتَوَبُّوا مِنْهَا.

When God wishes good for a family, He grants them wisdom in religion, respect of the younger for the elder, moderateness in living and temperance in spending and (in addition), He mirrors their faults to them to make them refrain from them, and when God wishes for a family other than these, He leaves them on their own.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.

When God wishes good for a person, He grants him deep thought in religion.

إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا؛ وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَفَّى بِهِ يَوْمَ الْقِيَامَةِ.

When God wishes good for his servant, He gives him punishment (for his wrongdoings) in this very world, and when He wills evil for him, He leaves off his sins to be punished in the Hereafter.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّ مِنْهُ.

When God wishes good for somebody, He makes him suffer a calamity.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَّهَهُ فِي الدِّينِ وَزَهَّدَهُ فِي الدُّنْيَا وَبَصَّرَهُ عِيُوبَهُ.

When God wishes good for someone, He grants him a deep understanding of religion, makes him heedless of the world, and discloses his defects for him.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا صَيَّرَ حَوَائِجَ النَّاسِ إِلَيْهِ.

When God wishes good for someone, He guides people towards him for their needs.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ صَنَائِعَهُ وَمَعْرُوفَهُ فِي أَهْلِ الْحِفَازِ؛ وَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ شَرًّا جَعَلَ صَنَائِعَهُ وَمَعْرُوفَهُ فِي غَيْرِ أَهْلِ الْحِفَازِ.

When God wishes good for someone, He makes the grateful avail his good deeds, and when He wishes evil for someone, He makes the ungrateful avail his good deeds.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ غِنَاهُ فِي نَفْسِهِ وَتَقَاهُ فِي قَلْبِهِ؛ وَإِذَا أَرَادَ بِعَبْدٍ شَرًّا جَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ.

When God wishes good for someone, He sets up needlessness in his soul, piety in his heart, and when the reverse He wishes, He makes poverty maneuver in his sight.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَتَحَ لَهُ قُفْلَ قَلْبِهِ؛ وَجَعَلَ فِيهِ الْيَقِينَ وَالصِّدْقَ وَجَعَلَ قَلْبَهُ وَاعِيًا لِمَا سَلَكَ فِيهِ؛ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا؛ وَخَلِيقَتَهُ مُسْتَقِيمَةً؛ وَجَعَلَ أُذُنَهُ سَمِيعَةً؛ وَعَيْنَهُ بَصِيرَةً.

When God wishes goodness for someone, He unlocks his heart and sets therein certainty and honesty, making his heart conscious of his behavior, giving him a peaceful mind, as sincere tongue, sound morality, heedful ears and watchful eyes.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ نَمَاءً رَزَقَهُمُ السَّمَاةَ وَالْعَفَافَ؛ وَإِذَا أَرَادَ بِقَوْمٍ انْقِطَاعاً فَتَحَ عَلَيْهِمُ بَابَ الْخِيَانَةِ.

When God wishes greatness for a people, He bestows munificence and chastity on them, and when his grace ceases to be theirs, He opens the doors of treachery to them.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَيُلْهِمَهُ رُشْدَهُ.

When God wishes someone good, He grants him deep knowledge of religion and inspires him the right way of growth.

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْ خَلْقِهِ قَامَتِ الرَّحِمُ فَقَالَ: مَهْ؟ فَقَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ، قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ لَكَ.

When God, the Exalted, finished creating people, a relative rose. "How come?" God asked. The relative replied, "I take refuge with You from the breach of the bonds of kinship." God asked (anew), "Well! Will you turn content, should I join the one who joins you and leave the one who leaves you?" "Yes, O Lord," replied the relative. God said, "That's yours."

لَمَّا نَشَأْتُ بُغِضْتُ إِلَى الْأَوْثَانِ وَبُغِضَ إِلَيَّ الشِّعْرُ، وَلَمْ أَهَمْ بِشَيْءٍ كَانَ الْجَاهِلِيَّةُ تَفْعَلُهُ إِلَّا مَرَّتَيْنِ، فَعَصَمَنِي اللَّهُ مِنْهُمَا ثُمَّ لَمْ أَعُدْ.

When I grew up I started hating idols and poetry. I didn't wish to do what the people of the Age of Ignorance did, save in two cases when my God kept me intact, and no more.

الثُّلُثُ وَالثُّلُثُ كَثِيرٌ؛ إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ
النَّاسَ؛ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرْتَ بِهَا حَتَّى مَا تَجْعَلَ فِي
فِي امْرَأَتِكَ.

When making your last will, leave only one third of your wealth to poor people, and one third is too much. It would be better if you could make your heir needless of people, rather than leaving them poor and in need of others. Whatever you spend in the way of God will be back to you as (heavenly) reward, even if it is the food you prepare for your wife.

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا؛ فَإِنَّمَا
نَحْنُ بِكَ؛ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا؛ وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا.

When mourning comes upon Adam's son, all organs of his body bow down to his tongue, saying: "Fear God in respect to us, for the good of our affairs depends on you – if you move in the straight path, we will do likewise, and if you go astray, we will do too".

لَمَّا عُرِجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يُخَمِّشُونَ وُجُوهَهُمْ
وَصُدُورَهُمْ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جَبْرِيْلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ
وَيَقَعُونَ فِي أَعْرَاضِهِمْ.

When my Lord, the Greatest and the most Powerful, took me to heavens, I saw a people who had copper nails scratching their faces and chests. I asked Gabriel who they were. He replied, "They are those who eat people's flesh (backbite them) and disgrace them."

إِذَا غَضِبَ أَحَدُكُمْ وَكَانَ قَائِمًا فَلْيَقْعُدْ؛ وَإِنْ كَانَ قَاعِدًا فَلْيَضْطَجِعْ.

When one of you gets angry, he should sit down if in standing position, and lie (on the ground) if in sitting position.

مَنْ لَمْ يَنْفَعْهُ عِلْمُهُ يَضُرُّهُ جَهْلُهُ.

When one's knowledge gives him no fruit, his ignorance burns his root.

إِذَا وَقَعَ فِي الرَّجُلِ وَأَنْتَ فِي مَلَأٍ؛ فَكُنْ لِلرَّجُلِ نَاصِرًا؛ وَلِلْقَوْمِ زَاجِرًا؛ وَقُمْ عَنْهُمْ.

When people talk ill of someone in a gathering, (try to) defend him, stop them doing so and leave there.

إِذَا أَبْرَدْتُمْ إِلَيَّ بَرِيدًا؛ فَابْعَثُوهُ حَسَنَ الْوَجْهِ حَسَنَ الْإِسْمِ.

When sending me a messenger, send one with beauty of face and name.

اِئْتُوا الدَّعْوَةَ إِذَا دُعِيتُمْ.

When somebody invites you, accept (his invitation).

إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا تَمَنَّى فَإِنَّهُ لَا يَدْرِي مَا كُتِبَ لَهُ مِنْ أُمْنِيَّتِهِ.

When somebody longs for something, he should be heedful of his (her) longing, for he knows not what of his (her) longing will be recorded in his (her) book of deeds.

إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ لَا تَقَعُوا فِيهِ.

When someone dies, let him be at ease, and speak not badly of him.

إِذَا حَجَّ الرَّجُلُ بِمَالٍ مِنْ غَيْرِ حِلِّهِ فَقَالَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ؛ قَالَ: اللَّهُ لَا لَبَّيْكَ وَلَا سَعْدِيكَ هَذَا مَرْدُودٌ عَلَيْكَ.

When someone goes on a pilgrimage to Mecca by means of unlawfully – earned money, God will reject and leave unanswered his invocation, "O God! I accepted what you made lawful and unlawful," saying, "yours failed and are back to you".

إِذَا قَدِمَ أَحَدُكُمْ مِنْ سَفَرٍ فَلْيُقَدِّمْ مَعَهُ بِهَدِيَّةٍ؛ وَلَوْ يُلْقِي فِي مِخْلَاتِهِ حَجَرًا.

When someone is back from a trip, he should have a souvenir with him (her), even if it is a piece of stone.

إِذَا جَاءَكُمْ الْأَكْفَاءُ فَأَنْكِحُوهُمْ وَلَا تَرَبَّصُوا بِهِنَّ الْ حَدَثَانِ.

When someone of equal status (with you) asks your daughter in marriage, marry her to him and leave not her affair to coming events.

إِذَا حَدَّثَ الرَّجُلُ بِحَدِيثٍ ثُمَّ التَفَتَ فَهِيَ أَمَانَةٌ.

When someone tells you something while looking (worriedly) all around, you should hold his saying in trust.

إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبِيعَ عِقَارَهُ فَلْيَعْرِضْهُ عَلَى جَارِهِ.

When someone wants to sell his house, he should first offer it to his neighbors.

إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ؛ فَيَقُولُ مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَع؛ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَاسْمُوهُ بَيْتَ الْحَمْدِ.

When someone's child dies, God asks His angels, "Did you take back the soul of My servant's child?" "Yes we did," they reply. (Then), God asks, "What did my servant say?" The angels say: "He praised you and said, from God we are and to Him shall we return." Then God says to His angels, "Build my servant a house in Paradise and name it "the house of praise".

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ أَنْ رَحِمَتِي تَغْلِبُ غَضَبِي.

When the Exalted God created man, He prescribed for Him with His own hand `the priority of His mercy over His wrath' for Himself.

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الدُّنْيَا أَعْرَضَ عَنْهَا فَلَمْ يَنْظُرْ إِلَيْهَا مِنْ هَوَانِهَا عَلَيْهِ.

When the Exalted God created the world, He turned away from it and looked not at it, for it was highly insignificant to Him.

إِذَا اجْتَمَعَ الْعَالَمُ وَالْعَابِدُ عَلَى الصِّرَاطِ؛ قِيلَ لِلْعَابِدِ أُدْخِلِ الْجَنَّةَ؛ وَتَنَعَّمَ بِعِبَادَتِكَ؛ وَقِيلَ لِلْعَالِمِ قِفْ هُنَا فَاشْفَعْ لِمَنْ أَحْبَبْتَ؛ فَإِنَّكَ لَا تَشْفَعُ لِأَحَدٍ إِلَّا شُفِّعْتَ؛ فَقَامَ مَقَامَ الْأَنْبِيَاءِ.

When the learned and the righteous arrive at the Bridge (in the Last Day), the righteous are called to cross onto Paradise, while the learned are allowed to stop right there, interceding whomsoever they like, and thus the latter stands with the prophets.

إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ فَلَمْ يَكُنْ لَهُ مِنَ الْعَمَلِ مَا تُكَفِّرُهَا؛ ابْتَلَاهُ اللَّهُ بِالْحُزْنِ لِيُكَفِّرَهَا عَنْهُ.

When the sins of a God's servant increase in number, and his good deeds do not suffice to make amends for them, God will cause him to suffer grief instead.

إِذَا كُنْتُمْ ثَلَاثَةً؛ فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ؛ فَإِنَّ ذَلِكَ يُحْزِنُهُ.

When three people gather together, any two of them are not allowed to start talking without the participation of the third (unless they join other people), for this will bring the latter grief.

إِذَا كَانُوا ثَلَاثَةً؛ فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ.

When three people gather together, it is not good for any two of them to whisper.

إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا؛ فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ؛
قِيلَ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ
صَاحِبِهِ

When two Muslims draw sword against one another, and one manages to kill the other, both will be put to Hell. The people asked, "O Messenger of God! the case is clear as to the killer, but why is the killed treated as such?" The Holy Prophet replied: "He too sought to kill the other party."

الْمُسِبِّانِ مَا قَالَا فَهُوَ عَلَى الْبَادِي مَا لَمْ يَعْتَدِ الْمَظْلُومُ.

When two persons insult each other, the one who has begun (the game) is sinful, provided that the oppressed does not exceed his limits.

إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبُهُمَا بَابًا؛ فَإِنَّ أَقْرَبَهُمَا بَابًا أَقْرَبُهُمَا جَوَارًا؛ وَإِنْ
سَبَقَ أَحَدُهُمَا فَأَجِبِ الَّذِي سَبَقَ.

When two persons invite you simultaneously, accept the invitation of the one whose house is closer to yours, thus being your closer neighbor than the other, but if one of these two neighbors invites you sooner, accept his invitation (first).

إِذَا كَانَ اِثْنَانِ يَتَنَاجِيَانِ فَلَا تَدْخُلْ بَيْنَهُمَا.

When two persons whisper to each other, do not approach them.

إِذَا ظَهَرَ الزِّنَا وَالرِّبَا فِي قَرْيَةٍ فَقَدْ أَحْلُوا بِأَنْفُسِهِمْ عَذَابَ اللَّهِ.

When usury and adultery spread out in a place, the residents of that place are (actually) bartering their doings for God's punishment.

خَيْرُكُمْ إِسْلَامًا أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقَهُوْا.

When you are deep in religion, the most good- natured of you are the best in Islam.

إِذَا سَمِعْتُمْ بِجَبَلٍ زَالَ عَنْ مَكَانِهِ فَصَدَّقُوا؛ وَإِذَا سَمِعْتُمْ بِرَجُلٍ زَالَ عَنْ خُلُقِهِ فَلَا تُصَدِّقُوا؛ فَإِنَّهُ يَصِيرُ إِلَى مَا جُبِلَ عَلَيْهِ.

When you are told a mountain has left its place, believe in it; but when you hear someone has left his manners, believe it not; for man will finally return to his own nature.

إِذَا اسْتَكْتُمْتَ فَاسْتَاكُوا عَرْضًا.

When you brush your teeth, move the brush horizontally.

إِذَا رَأَيْتُمُ الْأَمْرَ لَا تَسْتَطِيعُونَ تَغْيِيرَهُ؛ فَاصْبِرُوا حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يُغَيِّرُهُ.

When you come across something you can not change, be patient and leave it to God for so doing.

إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ.

When you conquered your enemy, forgive him out of thanksgiving for your power.

إِذَا هَمَمْتَ بِأَمْرٍ فَاسْتَخِرْ رَبَّكَ فِيهِ سَبْعَ مَرَّاتٍ؛ ثُمَّ انْظُرْ إِلَى الَّذِي يَسْبِقُ إِلَى قَلْبِكَ فَإِنَّ الْخَيْرَ فِيهِ.

When you decide to do something, ask for God's grace seven times, and then see what you are inclined to, for your good lies surely in that.

إِذَا أَرَدْتَ أَنْ تَفْعَلَ أَمْرًا فَتَدَبَّرْ عَاقِبَتَهُ؛ فَإِنْ كَانَ خَيْرًا فَأَمْضِهِ؛ وَإِنْ كَانَ شَرًّا فَانْتَهُ.

When you decide to do something, meditate on its results. If it entails good results, perform it; otherwise, forget about it.

إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاسْأَلُوا اللَّهَ الْعَافِيَةَ.

When you face those overtaken by calamities, ask God (to grant you) health.

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ؛ فَإِنَّهُ أَبْقَى فِي الْأُلْفَةِ وَأَثْبَتُ فِي الْمَوَدَّةِ.

When you love one of your brethren, show your love to him, for this will strengthen your friendship and make it last longer.

إِذَا طَلَبَ أَحَدُكُمْ مِنْ أَخِيهِ حَاجَةً فَلَا يَبْدَأْهُ بِالْمَدْحَةِ فَيَقْطَعُ ظَهْرَهُ.

When you make a request to your brother (in faith), do not start with extolling him, for it puts a pressure on his back.

إِذَا أَحْبَبْتَ رَجُلًا فَلَا تُمَارِهِ؛ وَلَا تُجَارِهِ؛ وَلَا تُشَارِهِ؛ وَلَا تَسْأَلْ عَنْهُ أَحَدًا؛ فَعَسَى أَنْ تُوَافِيَ لَهُ عَدُوًّا فَيُخْبِرَكَ بِمَا لَيْسَ فِيهِ؛ فَيُفَرِّقَ مَا بَيْنَكَ وَبَيْنَهُ.

When you make friend with someone, try not dispute with him, nor to seek superiority over him, nor to inquire about him, for it may come to pass that you come across one of his foes who might cause discord between you by speaking ill of him.

إِذَا رَأَيْتَ النَّاسَ قَدْ مَرَجَتْ عُهْدُهُمْ؛ وَخَفَّتْ أَمَانَتُهُمْ؛ وَكَانُوا هَكَذَا وَشَبَّكَ بَيْنَ أُنَامِلِهِ فَالْزَمْ بَيْتَكَ وَامْلِكْ عَلَيْكَ لِسَانَكَ؛ وَخُذْ مَا تَعْرِفُ؛ وَدَعْ مَا تُنْكِرُ؛ وَعَلَيْكَ

بِخَاصَّةِ أَمْرِ نَفْسِكَ؛ وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ.

When you see breach of promise and weakness of trusteeship prevalent among people, (the Holy Prophet said with enveloped fingers), run a solitary life at home, control your tongue' practice what you know, leave aside what you know not, manage your personal affairs and keep away from people's business.

إِذَا رَأَيْتُمُ الْعَبْدَ أَلَمَ اللَّهُ بِهِ الْفَقْرَ وَالْمَرَضَ؛ فَإِنَّ اللَّهَ يُرِيدُ أَنْ يُصَافِيَهُ.

When you see God has subjected one of His servants to poverty and disease, know that He intends to purify him (of his sins).

إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ.

When you see someone who is superior to you in beauty and wealth, think of someone who is inferior to you in these respects.

إِذَا أَحْبَبْتُمْ أَنْ تَعْلَمُوا مَا لِلْعَبْدِ عِنْدَ رَبِّهِ فَاَنْظُرُوا مَا يَتَّبَعُهُ مِنَ الثَّنَاءِ.

When you want to know about one's status to God, heed to what is said of him in his absence.

إِذَا كَانَتْ أُمْرَاؤُكُمْ خِيَارُكُمْ وَأَغْنِيَاؤُكُمْ سُمَحَاؤُكُمْ وَأُمُورُكُمْ شُورَى بَيْنَكُمْ فَظَهَرَ الْأَرْضُ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا. وَإِذَا كَانَتْ أُمْرَاؤُكُمْ أَشْرَارُكُمْ وَأَغْنِيَاؤُكُمْ بُخْلَاؤُكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

When your rulers are the benevolent, your rich men are the most generous and your affairs consulted among you, the back of the earth would better suit you than its depth, and when your rulers are the most wicked, your rich men are the most miserly and your affairs controlled by women, the depth of the earth would better suit you than its back.

إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ قَدْ كَفَاهُ عِلَاجُهُ وَدُخَانُهُ فَلْيُجْلِسْهُ مَعَهُ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

When your servant serves you a meal which he has prepared with lots of troubles, share the meal with him, or (at least) ask him to have a morsel or two.

مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ آدَمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللَّهِ إِلَّا كَانَ لَهُ صَدَقَةٌ.

Whenever a human being or one of God's creatures eats the fruits of a tree, a good reward is recorded for the one who has planted the tree.

مَا جَاءَنِي جِبْرِئِيلُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ، حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مُقَدَّمَ فَمِي.

Whenever Gabriel came to me urged me to brush my teeth, to the extent that I got worried of wearing away my gum.

مَا طَلَعَتْ شَمْسٌ قَطُّ إِلَّا بِجَنْبَيْهَا مَلَكَانِ يَقُولَانِ: اللَّهُمَّ عَجِّلْ لِمُنْفِقٍ خَلْفًا؛ وَعَجِّلْ لِمُمْسِكٍ تَلْفًا.

Whenever the Sun rises, two angels call out from its two sides, "O Lord! Reward the generous and ruin the stingy as soon as possible."

الشَّيْخُ يُضْعَفُ جِسْمُهُ وَقَلْبُهُ، شَابُّ عَلَى حُبِّ اثْنَتَيْنِ: طُولِ الْحَيَاةِ وَحُبِّ الْمَالِ

While weakness befalls an old man's body, his heart grows younger (eager) towards the love of long life and abundant wealth.

مَنْ أَحْسَنَ الرَّمَى ثُمَّ تَرَكَهُ فَقَدْ تَرَكَ نِعْمَةً مِنَ النِّعَمِ.

Whoever abandons shooting while knowing it well, loses one of (God's) blessings.

مَا تَرَكَ عَبْدٌ لِلَّهِ أَمْرًا لَا يَتْرُكُهُ إِلَّا لِلَّهِ إِلَّا عَوَّضَهُ اللَّهُ مِنْهُ مَا هُوَ خَيْرٌ لَهُ مِنْهُ فِي دِينِهِ
وَدُنْيَاهُ.

Whoever abandons something merely for the sake of God, will in return receive things from God serving him better here and in the Hereafter.

مَنْ زَهَدَ فِي الدُّنْيَا عَلَّمَهُ اللَّهُ بِمَا تَعَلَّمَ، وَجَعَلَهُ بَصِيرًا.

Whoever abandons the (material) world, will be made knowledgeable and insightful by God without taking lessons.

ثَلَاثُ مَنْ كُنَّ فِيهِ فَإِنَّ اللَّهَ تَعَالَى يَغْفِرُ لَهُ مَا سِوَى ذَلِكَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ
شَيْئًا؛ وَلَمْ يَكُنْ سَاحِرًا يَتَّبِعُ السَّحَرَةَ؛ وَلَمْ يَحْقِدْ عَلَى أَخِيهِ.

Whoever abides by the following three (before death), will be pardoned by the Exalted God for all his (her) sins: taking no partner with God, refraining from sorcery and following sorcerers, and harboring no grudges against brothers (in faith).

ثَلَاثُ مَنْ كُنَّ فِيهِ فَهُوَ مِنَ الْأَبْدَالِ: الرِّضَا بِالْقَضَاءِ؛ وَالصَّبْرُ عَنْ مَحَارِمِ اللَّهِ؛
وَالْغَضَبُ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ.

Whoever abides by the following three, among the good ones will be: being satisfied with one's destiny, abstaining from heavenly– unlawful deeds, and becoming angry for the sake of the Great and Powerful God.

ثَلَاثُ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ: الَّذِي إِذَا رَضِيَ لَمْ يَدْخُلْهُ رِضَاهُ فِي
بَاطِلٍ؛ وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ؛ وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

Whoever abides by the following three, perfected in faith and competent for heavenly reward will turn out to be: good manner by which to get along with people piety by which to keep away from heavenly-forbidden deeds, and forbearance by which to ward off the ignorance of the ignorant.

ثَلَاثٌ مَنْ كُنَّ فِيهِ أَظْلَهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْوُضُوءُ عَلَى الْمَكَارِهِ؛ وَالْمَشْيُ إِلَى الْمَسَاجِدِ فِي الظُّلُمِ؛ وَاطِّعَامُ الْجَائِعِ.

Whoever abides by the following three, will be kept under the shade of Divine Throne the day when no shade but God's will prevail: making ablutions in trouble, walking towards mosque in darkness, and feeding the hungry.

ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ: الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ؛ وَإِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ؛ وَإِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

Whoever abides by the following three, will be perfected in attributes of faith: refraining from wrong when pleased, deviating not from right when crossed, and avoid seizing others' property when in power.

ثَلَاثٌ مَنْ كُنَّ فِيهِ حَاسِبُهُ اللَّهُ تَعَالَى حِسَاباً يَسِيراً وَأَدْخَلَهُ الْجَنَّةَ بِرَحْمَتِهِ: تُعْطَى مَنْ حَرَمَكَ؛ وَتُغْفَرُ عَمَّنْ ظَلَمَكَ؛ وَتُصِلَ مَنْ قَطَعَكَ.

Whoever abides by the following three, will face the exalted God's easy reckoning and will be allowed to Paradise with God's Mercy: bestowing upon the one who has deprived him (of something), forgiving the one who has wronged him, and joining the one who has broken the bonds of kinship.

ثَلَاثٌ مَنْ كُنَّ فِيهِ آوَاهُ اللَّهُ فِي كَنْفِهِ وَنَشَرَ عَلَيْهِ رَحْمَتَهُ وَأَدْخَلَهُ جَنَّتَهُ: مَنْ إِذَا أُعْطِيَ شَكَرَ؛ وَإِذَا قَدَرَ غَفَرَ؛ وَإِذَا غَضِبَ فَتَرَ.

Whoever abides by the following three, will receive vast heavenly support and mercy, and will be allowed to Paradise: thanking God when bestowed with blessings, forgiving (people) when in power, and slowness in action when crossed.

مَنْ مَشَىٰ مَعَ ظَالِمٍ فَقَدْ أَجْرَمَ.

Whoever accompanies a tyrant, has committed a crime.

مَنْ رَمَىٰ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ.

Whoever accuses a believer of blasphemy, has actually killed him.

مَنْ كَانَ وَصْلَةً لِأَخِيهِ الْمُسْلِمِ إِلَىٰ ذِي سُلْطَانٍ فِي مَنْهَجٍ بَرٍّ أَوْ تَيْسِيرٍ عُسْرٍ أَعَانَهُ
اللَّهُ عَلَىٰ إِجَازَةِ الصِّرَاطِ يَوْمَ تُدْحَضُ فِيهِ الْأَقْدَامُ.

Whoever acts as a mediator before a man of power to solve a Muslim brother's problems or to do him some good, will be helped by God to pass over the Bridge the day when everybody slips.

مَنْ عَمَلَ عَلَىٰ غَيْرِ عِلْمٍ؛ كَانَ مَا يُفْسِدُ أَكْثَرُ مِمَّا يُصْلِحُ.

Whoever acts without knowledge, will cause more corruption than correction.

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ.

Whoever among women asks her husband for divorce without reason, will not be allowed to enjoy the fragrance of Paradise.

أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ.

Whoever among women dies while her husband is pleased with her, will be given entrance to Paradise.

أَيُّمَا امْرَأَةٍ خَرَجَتْ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا كَانَتْ فِي سَخَطِ اللَّهِ تَعَالَى حَتَّىٰ

تَرْجِعَ إِلَى بَيْتِهَا أَوْ يَرْضَى عَنْهَا زَوْجُهَا.

Whoever among women leaves home without her husband's consent will be subject to the Exalted God's anger until she returns or satisfies her husband.

أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ ثُمَّ خَرَجَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ، وَكُلُّ عَيْنٍ زَانِيَةٌ.

Whoever among women perfumes herself and leaves home to pass by a group of people to enjoy her pleasant smell, will be adulterous, and all eyes are adulterous.

أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ.

Whoever among women uncovers herself outside her husband's house, is actually tearing out the veil between herself and the Great, Powerful God.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ.

Whoever among you is able to benefit his Muslim brothers, should do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ تَكُونَ لَهُ خَبِيئَةٌ مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعَلْ.

Whoever among you is able to have a hidden reserve of good deeds must do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتُرَ أَخَاهُ الْمُؤْمِنَ بِثَوْبِهِ فَلْيَفْعَلْ.

Whoever among you is able to provide a Muslim brother with a piece of dress, should do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ دِينَهُ وَعَرِضَهُ بِمَالِهِ فَلْيَفْعَلْ.

Whoever among you is able to save one's face and faith with his wealth, should do so.

أَيُّمَا رَجُلٍ اسْتَعْمَلَ رَجُلًا عَلَى عَشْرَةِ أَنْفُسٍ؛ عَلِمَ أَنَّ فِي الْعَشْرَةِ أَفْضَلَ مِمَّنْ اسْتَعْمَلَ؛ فَقَدْ غَشَّ اللَّهَ وَغَشَّ رَسُولَهُ وَغَشَّ جَمَاعَةَ الْمُسْلِمِينَ.

Whoever appoints someone a ruler to ten people, knowing that among them there is one superior to the former, has actually (tried) to deceive God, His Messenger as well as Muslims.

مَنْ جَادَلَ فِي خُصُومَةٍ بغيرِ عِلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ.

Whoever argues about, without knowledge, in a dispute, will face God's anger till he abandons his arguments.

مَا أَصْرَ مَنْ اسْتَغْفَرَ وَلَوْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.

Whoever asks forgiveness (from God), does not (in fact) insist in sins even if he commits seventy sins a day.

مَا خَابَ مَنْ اسْتَخَارَ، وَلَا نَدِمَ مَنْ اسْتَشَارَ، وَلَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ.

Whoever asks goodness from God won't suffer despair, whoever counsels in his affairs won't regret, and whoever considers lawful the prohibitions in the Qur'an, does not believe in it.

مَنْ أَعَانَ ظَالِمًا لِيُدْحِضَ بَاطِلَهُ حَقًّا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللَّهِ وَرَسُولِهِ.

Whoever assists a tyrant to suppress truth by his false nature will lose the support of God and His

messenger.

مَنْ أَعَانَ ظَالِمًا سَلَّطَهُ اللَّهُ عَلَيْهِ.

Whoever assists a tyrant, will be subjected by God to the domination of that tyrant.

مَنْ اقْتَرَبَ أَبْوَابَ السَّلَاطِينِ افْتَتَنَ.

Whoever at kings' doors sets his goal, to seditions will he fall.

مَنْ كَفَّ لِسَانَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ.

Whoever avoids defaming people through his tongue, will receive God's forgiveness in the Day of Judgment.

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

Whoever avoids meddling with people's affairs, is a good Muslim.

مَنْ شَهِدَ شَهَادَةً يُسْتَبَاحُ بِهَا مَالُ امْرِئٍ مُسْلِمٍ أَوْ يُسْفَكُ بِهَا دَمٌ، فَقَدْ أَوْجَبَ النَّارَ.

Whoever bears witness resulting in loss of a Muslim's property or shedding someone's blood will be surely put to Hell.

مَنْ ضَرَبَ مَمْلُوكَهُ ظَالِمًا أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

Whoever beats his bondservant in tyranny will suffer revenge in the Day of Judgment.

مَنْ سَأَلَ مِنْ غَيْرِ فَقَرٍ فَكَأَنَّمَا يَشْرَبُ الْخَمْرَ.

Whoever begs without need, will be like unto a drinker of wine, indeed.

مَنْ سَأَلَ عَنْ ظَهْرٍ غَنَى فَصُدَاعٌ فِي الرَّأْسِ وَدَاءٌ فِي الْبَطْنِ.

Whoever begs without need, will suffer the agony of body and mind.

مَنْ كَذَّبَ بِالشَّفَاعَةِ لَمْ يَنْلَهَا يَوْمَ الْقِيَامَةِ.

Whoever belies intercession, will not enjoy it in the Day of Judgment.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ.

Whoever believes in God and the Last Day, should either say something good or keep silent.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ.

Whoever believes in God and the Last Day, should respect his neighbors.

لَيْسَ مِنَّا مَنْ غَشَّ مُسْلِمًا أَوْ ضَرَّهُ أَوْ مَكَرَّهُ.

Whoever betrays a Moslem, wastes his wealth or plays a trick on him does not belong to us.

مَنْ أَهَانَ صَاحِبَ بِدْعَةٍ آمَنَهُ اللَّهُ يَوْمَ الْفَزَعِ الْأَكْبَرِ.

Whoever blames a heretic will face God's security in the Day of "the great horror" (Judgment).

مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ.

Whoever blames his brother (in faith) for a sin, will not die unless he commits the same sin.

أَيُّمَا رَجُلٍ تَدَيَّنَ دَيْنًا؛ وَهُوَ مُجْمِعٌ أَنْ لَا يُوفِيَهُ إِيَّاهُ؛ لَقِيَ اللَّهَ سَارِقًا.

Whoever borrows (something), intending not to give it back, will be resurrected by God as a thief.

مَنْ قَطَعَ رَحِمًا أَوْ حَلَفَ عَلَى يَمِينٍ فَاجِرَةٍ رَأَى وَيَالَهُ قَبْلَ أَنْ يَمُوتَ.

Whoever breaks off bonds of kinship or swears falsely, will face due penalty before death.

مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ (ص).

Whoever calls on diviners or soothsayers and confirm their sayings, has (actually) denied what has been descended on Muhammad.

أَيُّمَا دَاعٍ دَعَا إِلَى ضَلَالَةٍ فَاتَّبِعَ؛ فَإِنَّ عَلَيْهِ مِثْلَ أَوْزَارِ مَنْ اتَّبَعَهُ؛ وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا. وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فَاتَّبِعَ؛ فَإِنَّ لَهُ مِثْلَ أَجُورِ مَنْ اتَّبَعَهُ؛ وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا.

Whoever calls people to corruption will carry the same (burden of) sins as his followers, without any reduction befalling to the latter's burdens, and whoever calls people to guidance will enjoy the same rewards as his followers', without any reduction befalling to the latter's rewards.

مَنْ حَمَلَ سَلْعَتَهُ فَقَدْ بَرِيَءَ مِنَ الْكِبَرِ.

Whoever carries his own goods, is devoid of vanity.

مَنْ نَظَرَ إِلَى أَخِيهِ نَظَرَ مَوَدَّةٍ لَمْ يَكُنْ فِي قَلْبِهِ إِحْنَةً لَمْ يَطْرَفْ حَتَّى يَغْفِرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Whoever casts a kind look at his brother (in faith), with no animosity in the heart, will be purged from his sins before turning back.

مَا بَرَّ أَبَاهُ مَنْ شَدَّ إِلَيْهِ الطَّرْفُ بِالْغَضَبِ.

Whoever casts an angry look at his father, is not (in fact) kind to him.

مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ؛ وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ.

Whoever causes a loss (to people) will be made by God to sustain a loss, and whoever is hard on people will be treated harshly by God.

مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا؛ فَرَّقَ اللَّهُ بَيْنَهُ وَيَيْنَ أَحَبَّتِهِ يَوْمَ الْقِيَامَةِ.

Whoever causes discord between a mother and her child, will be made by God to suffer discord between him and his friend in the Day of the Judgment.

مَنْ أَخْطَأَ خَطِيئَةً أَوْ أَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ.

Whoever commits a folly or a sin, and then turns regretful, his regret is the atonement of his fault.

مَنْ زَنَا زُنِيَ بِهِ.

Whoever commits adultery will be afflicted with adultery.

مَنْ زَنَا بِأَمَةٍ لَمْ يَرَهَا تَزْنِي؛ جَلَدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِسَوْطٍ مِنْ نَارٍ.

Whoever commits adultery with a slave girl whose adultery has not been established, will be whipped by God with a fiery lash in the Day of Judgment.

مَنْ زَنَا خَرَجَ مِنْهُ الْإِيمَانُ، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ.

Whoever commits adultery, loses his faith, but God will accept his repentance, if he repents.

مَنْ كَتَمَ عِلْماً عَنْ أَهْلِهِ؛ أُلْجِمَ يَوْمَ الْقِيَامَةِ لَجَاماً مِنْ نَارٍ.

Whoever conceals knowledge from the seekers of knowledge will be harnessed with fire in the Day of Judgment.

لَا كَبِيرَةَ مَعَ اسْتِغْفَارٍ؛ وَلَا صَغِيرَةَ مَعَ إِصْرَارٍ.

Whoever consults (others) will not regret and whoever takes a middle course will not suffer poverty.

مَنْ يُدِمُّ قَرَعَ الْبَابِ يُوشِكُ أَنْ يُفْتَحَ لَهُ

Whoever continues knocking at a door will finally find it opened.

مَنْ حَفِظَ مَا بَيْنَ لِحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ.

Whoever controls his tongue and privy parts, will be allowed to Paradise.

مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ انْتَصَرَ.

Whoever curses the one who has brought him cruelty, will end up in victory.

مَنْ خَبَّبَ زَوْجَةَ امْرِءٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا.

Whoever deceives somebody's wife or slave, does not have any connection with us.

مَنْ غَشَّنَا فَلَيْسَ مِنَّا.

Whoever deceives us, does not belong to us.

مَنْ مَاتَ غَرِيبًا مَاتَ شَهِيدًا.

Whoever dies in loneliness, is a martyr.

مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ؛ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونُ أَزْدَادًا؛ وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونُ نَزَعًا.

Whoever dies will come up with regret, either of not having done more good deeds if he has been a good- doer, or of not having taken distance with evil if he has been a wrongdoer.

مَنْ أَهَانَ سُلْطَانَ اللَّهِ أَهَانَهُ اللَّهُ، وَمَنْ أَكْرَمَ سُلْطَانَ اللَّهِ أَكْرَمَهُ اللَّهُ.

Whoever disdains God's authority, will be brought to contempt and whoever glorifies it, will be honored by Him.

مَنْ رَأَى بِاللَّهِ بَغَيْرِ اللَّهِ فَقَدْ بَرِيَ مِنَ اللَّهِ.

Whoever dissimulates in heavenly affairs for other than God, has actually turned away from Him.

مَنْ أَوْلَى رَجُلًا مِنْ عَبْدِ الْمُطَلَبِ مَعْرُوفًا فِي الدُّنْيَا، فَلَمْ يَقْدِرْ أَنْ يُكَافِئَهُ كَافَأَتْهُ

عَنْهُ يَوْمَ الْقِيَامَةِ.

Whoever does any good to one among Abd- ul- Muttalib's family, but receives no reward from him, will receive compensation from Me in the Day of Judgment.

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ فِي الدُّنْيَا.

Whoever does evil, will suffer its recompense in this very world.

لَيْسَ بِمُؤْمِنٍ مُسْتَكْمِلٍ الْإِيمَانِ مَنْ لَمْ يَعُدَّ الْبَلَاءَ نِعْمَةً وَالرِّخَاءَ مُصِيبَةً.

Whoever does not consider calamity as a blessing and excessive abundance as disaster, is not perfect in his faith.

لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ؛ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

Whoever does not keep trusts is bereft of faith, and whoever does not keep his promises is irreligious.

لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ.

Whoever does not keep trusts is bereft of faith.

أَرْبَعٌ مَنْ كُنَّ فِيهِ حَرَمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ؛ وَعَصَمَهُ مِنَ الشَّيْطَانِ: مَنْ مَلَكَ نَفْسَهُ حِينَ يَرْغَبُ؛ وَحِينَ يَرْهَبُ؛ وَحِينَ يَشْتَهِي؛ وَحِينَ يَغْضَبُ.

Whoever does not lose control of himself when facing fear, anger and passion, will be saved by God against the Fire and Satan.

لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ.

Whoever does not properly recite the Qur'an does not belong to us.

مَنْ لَا يَسْتَحْيِي مِنَ النَّاسِ لَا يَسْتَحْيِي مِنَ اللَّهِ.

Whoever does not treat people with humility does not serve God in (all) humility.

مَنْ شَرِبَ الْخَمْرَ أُتِيَ عَطْشَانٌ يَوْمَ الْقِيَامَةِ.

Whoever drinks wine will be resurrected thirsty in the Day of Judgment.

مَنْ انْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيمَانًا.

Whoever drives out a heretic, will receive from God full safety and faith in his heart.

الكَاسِبُ مِنْ يَدِهِ خَلِيلُ اللَّهِ.

Whoever earns his living through his own physical efforts, is a friend of God.

مَنْ أَصَابَ مَالًا مِنْ مَهَاوِشَ أَذْهَبَهُ اللَّهُ فِي نَهَابٍ.

Whoever earns unlawful money, will be made by God to lose it in difficulty.

مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظُّهُ مِنَ
الرِّفْقِ فَقَدْ حُرِمَ حَظُّهُ مِنَ الْخَيْرِ.

Whoever enjoys moderation enjoys goodness, and whoever is deprived of moderation is bereft of goodness.

مَنْ رَحِمَ وَلَوْ ذَبِيحَةَ عُصْفُورٍ رَحِمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Whoever extends mercy, even about killing a sparrow, will receive God's Mercy in the Day of Judgment.

مَنْ لَا يَرْحَمُ لَا يُرَحَمُ.

Whoever extends no mercy, will not receive God's Mercy.

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ.

Whoever fabricates heresy in our religion, is actually denying us.

مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ.

Whoever fasts continuously without breaking it in due time, is neither fast nor otherwise.

مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ.

Whoever fears (God), travels (prays) the whole night and whoever travels the whole night, reaches his destination.

مَنْ اتَّقَى اللَّهَ كَلَّ لِسَانُهُ، وَلَمْ يَشْفِ غَيْظُهُ.

Whoever fears God dulls his tongue and hides his wrath.

مَنْ اتَّقَى اللَّهَ وَقَاهُ كُلُّ شَيْءٍ.

Whoever fears God is kept intact against everything.

مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ.

Whoever feeds a fast person, will be granted the same reward as his.

مَنْ أَطْعَمَ مُسْلِمًا جَائِعًا أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

Whoever feeds a starving Muslim, will be fed by God with heavenly fruits.

مَا مِنْ رَجُلٍ يَتَعَازَمُ فِي نَفْسِهِ، وَيَخْتَالُ فِي مَشْيَتِهِ إِلَّا لَقِيَ اللَّهَ تَعَالَى وَهُوَ عَلَيْهِ غَضَبَان.

Whoever feels self- conceit and walks arrogantly will meet the Exalted God's anger.

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

Whoever follows a people belongs (actually) to them.

مَنْ مَشَى مِنْكُمْ إِلَى طَمَعٍ فَلْيَمْسِ رُؤْيَدًا.

Whoever follows his greed, should decelerate his speed.

مَا عَالَ مَنْ اقْتَصَدَ.

Whoever follows moderateness will not suffer poverty.

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا.

Whoever follows the manners of those other than us does not belong to us.

أَيُّمَا رَجُلٍ ظَلَمَ شِبْرًا مِنَ الْأَرْضِ كُلَّفَهُ اللَّهُ تَعَالَى أَنْ يَحْفِرَهُ حَتَّى يَبْلُغَ آخِرَ سَبْعِ
أَرْضِينَ؛ ثُمَّ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ.

Whoever forcibly occupies one inch of soil, will be forced by God in the Day of Judgement to dig the soil down to the seventh Earth and wear it as a necklace to the end of His judgment among people.

مَنْ عَفَا عِنْدَ الْقُدْرَةِ عَفَا اللَّهُ عَنْهُ يَوْمَ الْعُسْرَةِ.

Whoever forgives in power, will be forgiven by God in the day of hardship (Day of Judgment).

مَنْ تَعَوَّدَ كَثْرَةَ الطَّعَامِ وَالشَّرَابِ قَسَا قَلْبُهُ.

Whoever gets accustomed to gluttony, will come up with hard- heartedness.

مَنْ تَزَوَّجَ فَقَدْ اسْتَكْمَلَ نِصْفَ الْإِيمَانِ؛ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي.

Whoever gets married has half of his faith completed; as to the other half, he should seek piety.

مَنْ نَفَسَ عَنْ غَرِيمِهِ أَوْ مَحَى عَنْهُ كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ.

Whoever gives a grace period to his debtor or dispenses with his debts, will reside under the shade of the (divine) Throne in the Day Judgment.

مَنْ أَطْعَمَ مَرِيضًا شَهْوَتَهُ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

Whoever gives a sick man his favorite food, will be offered heavenly fruits by God.

مَنْ أَنْظَرَ مُعْسِرًا إِلَى مَيْسَرَتِهِ أَنْظَرَهُ اللَّهُ بِذَنْبِهِ إِلَى تَوْبَتِهِ.

Whoever gives enough time to a poor to repay his debts, will be given enough time by God to repent his sins.

مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ.

Whoever gives his condolences to an afflicted person, will receive the same reward as him.

مَنْ أَنْظَرَ مُعْسِرًا وَوَضَعَ عَنْهُ؛ أَظْلَهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

Whoever gives the poor a good dead line (to pay back debts), thus reducing his burdens, will be allowed by God to reside under the shade of His Throne the day when there is no shade but that of Him.

مَنْ تَبَعَ الصَّيْدَ عَقَلَهُ.

Whoever goes hunting will hunt something.

مَنْ مَشَى إِلَى طَعَامٍ لَمْ يُدْعَ إِلَيْهِ فَقَدْ دَخَلَ سَارِقًا وَخَرَجَ مُعِيرًا.

Whoever goes somewhere to have food not called to, stealingly enters and blamefully leaves there.

مَا أَحَدٌ أَكْثَرَ مِنَ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قِلَّةٍ.

Whoever goes to extremes in usury will end up in poverty.

مَنْ حَضَرَ مَعْصِيَةً فَكَرِهَهَا فَكَأَنَّمَا غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا فَكَأَنَّهُ حَضَرَهَا.

Whoever happens to witness a sin which he detests, will be regarded as absent, and whoever is pleased with a sin committed in his absence, will be regarded as a witness to it.

كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ إِلَّا صَاحِبَ التَّوَاضُّعِ

Whoever has a blessing is subject to jealousy, save humble people.

مَنْ كَانَ عَلَيْهِ دَيْنٌ فَهُمْ بِقَضَائِهِ لَمْ يَزَلْ مَعَهُ مِنَ اللَّهِ حَارِسٌ.

Whoever has a debt and intends to repay it, will always be supported by an angel on God's side.

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا هِيَ جَمْرٌ فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ.

Whoever has an excessive greed for people's property, will touch fire, being it a bit or a lot he takes.

مَنْ عَمَّرَهُ اللَّهُ سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ إِلَيْهِ فِي الْعُمُرِ.

Whoever has been given sixty years of age by God, has actually been given enough life (to do good).

مَنْ رُزِقَ حُسْنَ صُورَةٍ وَحُسْنَ خُلُقٍ وَزَوْجَةً صَالِحَةً وَسَخَاءً فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

Whoever has been granted a good face, good-naturedness, a pious wife and generosity, has (in fact) been granted the blessings of both worlds.

مَنْ رُزِقَ مِنْ شَيْءٍ فَلْيَلْزِمْهُ.

Whoever has been granted something, should endeavor to preserve it.

مَنْ رُزِقَ تَقِيٍّ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

Whoever has been granted virtue, has (actually) been given the blessings of both worlds.

مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ
الْبَاقِي.

Whoever has been married to a chaste wife by God, has (actually) been helped by Him in half of his faith; as to the other half, he should seek piety.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ
لْيَسْكُتْ.

Whoever has faith in God and the Last Day should be kind to his neighbors and hospitable to his guests, and should either say something good or keep silent.

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُرَوِّعَنَّ مُسْلِمًا.

Whoever has faith in God and the Last Day, does not frighten a Muslim.

مَنْ أَصْبَحَ مُعَافًى فِي بَدَنِهِ آمِنًا فِي سِرِّهِ عِنْدَهُ قُوَّةٌ يَوْمِهِ فَكَأَنَّمَا خَيْرَتْ لَهُ الدُّنْيَا
بِحَذَائِهَا.

Whoever has health of body, safety within his community, and sustenance– earning ability, is like unto the one who possesses the world in its entirety

مَنْ تَأَنَّى أَصَابَ أَوْ كَادَ، وَمَنْ عَجَلَ أَخْطَأَ أَوْ كَادَ.

Whoever hesitates (in doing something), goes or will go the right path and whoever hastens, goes or will go the wrong path.

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ، وَمَنْ لَا يَغْفِرُ لَا يُغْفَرُ لَهُ.

Whoever has no mercy (for others) will not enjoy (God's) mercy, and whoever does not forgive (people) will not be forgiven (by God).

مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ.

Whoever has no pity for people, will not receive God's Mercy.

مَنْ لَا يَرْحَمُ مَنْ فِي الْأَرْضِ لَا يَرْحَمُهُ مَنْ فِي السَّمَاءِ.

Whoever has no pity for those on the earth, will not receive the Mercy of the One in the heavens.

ثَلَاثُ مَنْ أُوتِيَهُنَّ فَقَدْ أُوتِيَ مِثْلَ مَا أُوتِيَ آلُ دَاوُدَ: الْعَدْلُ فِي الْغَضَبِ وَالرِّضَا؛
وَالْقَصْدُ فِي الْفَقْرِ؛ وَالْغِنَى وَخَشْيَةُ اللَّهِ تَعَالَى فِي السِّرِّ وَالْعَلَانِيَةِ.

Whoever has the following three, owns what was granted to David: being just in anger, being satisfied and moderate in poverty and affluence (respectively), and fearing the Exalted God in public and privacy.

مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ.

Whoever has to swear, should not swear save by God.

مَنْ كَانَ ذَا لِسَانَيْنِ فِي الدُّنْيَا، جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنَ النَّارِ.

Whoever has two tongues in this world (i.e. being double-faced), will be given two tongues of fire in the Day of Judgment.

مَنْ قَادَ أَعْمَى أَرْبَعِينَ خُطْوَةً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Whoever helps a blind person to move forty steps, will be absolved of his past sins.

مَنْ نَصَرَ أَخَاهُ بِظَهْرِ الْغَيْبِ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever helps one's brother in his absence, will be helped by God here and in the Hereafter.

مَنْ احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَهُ اللَّهُ بِالْجَذَامِ.

Whoever hoards up Muslims' food, will be made to suffer leprosy by God.

مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ.

Whoever honors a heretic, has (in fact) helped the destruction of Islam.

مَنْ أَكْرَمَ امْرَأً مُسْلِمًا فَإِنَّمَا يُكْرِمُ اللَّهَ تَعَالَى.

Whoever honors a Muslim, has verily honored the Exalted God.

مَنْ حَاوَلَ أَمْرًا بِمَعْصِيَةِ اللَّهِ، كَانَ أَفْوَتَ بِمَا رَجَا، وَأَقْرَبُ لِمَجِيءِ مَا اتَّقَى.

Whoever hopes to carry out something through disobeying God, will come up with despair, and will achieve what he fears sooner than expected.

مَنْ آذَى الْمُسْلِمِينَ فِي طُرُقِهِمْ وَجَبَتْ عَلَيْهِ لَعْنَتُهُمْ.

Whoever hurts Muslims in their affairs, has to suffer their curse.

مَنْ هَمَّ بِذَنْبٍ ثُمَّ تَرَكَهُ كَانَتْ لَهُ حَسَنَةٌ.

Whoever intends to commit a sin but abandons it, will be rewarded a good deed.

مَنْ أَدَانَ دَيْنًا يَنْوِي قَضَاءَهُ أَدَاهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ

Whoever intends to return his debt but dies before doing so, will have his debt paid by God in the Day of Judgment.

أَيُّمَا رَجُلٍ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ.

Whoever intercedes to prevent divine punishment being carried out, will be subject to God's wrath until he stops doing so.

مَا مِنْ أَحَدٍ يُحَدِّثُ فِي هَذِهِ الْأُمَّةِ حَدَثًا لَمْ يَكُنْ فَيَمُوتُ حَتَّى يُصِيبَهُ ذَلِكَ.

Whoever introduces something heretical to this (Islamic) nation, will not die before being afflicted with it in this very world.

مَنْ أَدَلَّ عِنْدَهُ مُؤْمِنٌ فَلَمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلَى أَنْ يَنْصُرْهُ أَدَلَّهُ اللَّهُ عَلَى رُؤْسِ الْأَشْهَادِ يَوْمَ الْقِيَامَةِ.

Whoever is able to assist a believer being humiliated in his sight, but avoids doing so, will be humiliated by God in the sight of all people in the Day of Judgment.

مَنْ اغْتَيْبَ عِنْدَهُ أَخُوهُ الْمُسْلِمُ فَلَمْ يَنْصُرْهُ وَهُوَ يَسْتَطِيعُ نَصْرَهُ أَدَلَّهُ اللَّهُ تَعَالَى فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever is able to defend his Muslim brother being backbitten in his presence but avoids doing so, will be made abject by the Exalted God, here and in the Hereafter.

مَنْ أُصِيبَ بِمُصِيبَةٍ فِي مَالِهِ أَوْ جَسَدِهِ وَكَتَمَهَا وَلَمْ يَشْكُهَا إِلَى النَّاسِ كَانَ حَقًّا
عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ.

Whoever is afflicted with a physical or material calamity but hides it and avoids stating his grievance to people, will be definitely blessed by God.

مَنْ جُعِلَ قَاضِيًا فَقَدْ ذُبِحَ بِغَيْرِ سَكِّينٍ.

Whoever is appointed as a judge, is like unto the one beheaded without a knife.

ثَلَاثَةٌ خِلَالِ مَنْ لَمْ تَكُنْ فِيهِ وَاحِدَةٌ مِنْهُمْ كَانَ الْكَلْبُ خَيْرًا مِنْهُ: وَرَعَ يَحْجُزُهُ عَنِ
مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ؛ أَوْ حِلْمٌ يَرُدُّ بِهِ جَهْلَ جَاهِلٍ؛ وَحُسْنُ خُلُقٍ يَعِيشُ بِهِ فِي
النَّاسِ.

Whoever is bereft of any of the following three features is meaner than a dog: piety to stop indulging in heavenly- unlawful acts, forbearance to ward off people's ignorance, and good- temperedness by which to deal with people.

مَنْ كَرَّمَ أَصْلُهُ وَطَابَ مَوْلَدُهُ حَسَنَ مَحْضَرِهِ.

Whoever is born into a respectful family and is pure in birth, has a desirable company.

مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ.

Whoever is called to account, will (actually) touch his punishment.

مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ.

Whoever is degraded by his own deeds, will not be upgraded by his parental lineage.

مَنْ حُرِمَ الرِّفْقَ؛ فَقَدْ حُرِمَ الْخَيْرَ كُلَّهُ.

Whoever is devoid of moderation is bereft of all good.

ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ عَمَلُهُ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ؛ وَخُلُقٌ يُدَارِي بِهِ النَّاسَ؛ وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَهَالِ.

Whoever is devoid of the following three, imperfect his deeds will be: piety to keep him away from disobeying the Lord, good-manneredness through which with people to accord, and forbearance by which to repel fools' ignorance.

مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ.

Whoever is double-faced in this world, will be harnessed with two tongues (flames) of fire in the Day of Judgment.

مَنْ كَانَ سَهْلًا هَيِّنًا لَيِّنًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

Whoever is easy-going, gentle and kind, will not be put to hell (fire) by God.

مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ.

Whoever is endowed with a bit of moderateness, is actually endowed with the good of both worlds.

مَنْ أُدِيلَتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا.

Whoever is granted a (heavenly) gift, should thank God for it.

مَنْ أَتَاهُ اللَّهُ خَيْرًا فَلْيُرْ عَلَيْهِ.

Whoever is granted God's grace, should reveal the sign of it on his face.

لَيْسَ مِنَّا مَنْ وَسَّعَ اللَّهُ عَلَيْهِ ثُمَّ قَتَرَ عَلَى عِيَالِهِ.

Whoever is hard on his family despite God's facilities for him, does not belong to us.

مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لِحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ.

Whoever is helped by God to keep away from the evils of his tongue and privy parts will be allowed to Paradise.

مَنْ أَوْلَىٰ مَعْرُوفًا فَلَمْ يَجِدْ جَزَاءً إِلَّا الثَّنَاءَ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ.

Whoever is kind to others, will see nothing but praise for which he should thank (God); if not, he will be considered ungrateful.

أَيُّمَا رَاعٍ لَمْ يَرْحَمْ رَعِيَّتَهُ؛ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

Whoever is merciless towards his subjects, will not receive God's permission to Paradise.

مَنْ لَمْ يَرْضَ بِقَضَاءِ اللَّهِ وَلَمْ يُؤْمِنْ بِقَدْرِ اللَّهِ فَلْيَلْتَمِسْ إِلَهًا غَيْرَ اللَّهِ.

Whoever is not pleased with divine decree and does not believe in his (predestined) destiny, should search for a god other than the (Unique) Deity.

لَيْسَ مِنَّا مَنْ لَمْ يُوقِّرِ الْكَبِيرَ، وَيَرْحَمْ الصَّغِيرَ، وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

Whoever is not respectful to the elderly, is not Merciful to the younger ones, does not bid to good and does not forbid evil, does not belong to us.

ثَلَاثَةٌ مَنْ قَالَهُنَّ دَخَلَ الْجَنَّةَ: مَنْ رَضِيَ بِاللَّهِ رَبًّا؛ وَبِالْإِسْلَامِ دِينًا؛ وَبِمُحَمَّدٍ رَسُولًا؛
وَالرَّابِعَةُ لَهَا مِنَ الْفَضْلِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؛ وَهِيَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ
وَجَلَّ.

Whoever is pleased that God is his Lord, Islam is his religion and Muhammad is the messenger (of God), and gives expression to these three, will be allowed to Paradise. The fourth to the above three is struggling in the way of the Great, Powerful God, which is as important as the heavens and the earth.

مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ.

Whoever is pleased with his good deeds and is worried about his evil deeds is a (true) believer.

أَيُّمَا وَالٍ وَلِيَ فُلَانٍ وَرَفِقَ؛ رَفِقَ اللَّهُ تَعَالَى بِهِ يَوْمَ الْقِيَامَةِ.

Whoever is raised to the leadership (of people) and treats them moderately, will be treated in like manner by the Exalted God in the Day of Judgement.

مَنْ اسْتَوْلَى عَلَيْهِ الضَّجَرُ رَحَلَتْ عَنْهُ الرَّاحَةُ.

Whoever is seized by pain, uneasy will remain.

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

Whoever is slain in defending his faith, is a martyr.

مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

Whoever is slain in defense of his possessions is a martyr.

مَنْ أُوْلِيَ مَعْرُوفًا فَلْيُكَافِئْ بِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَلْيَذْكُرْهُ، فَإِنْ ذَكَرَهُ فَقَدْ شَكَرَهُ.

Whoever is treated kindly, should make up for it or remember and mention it, if not able to do so, for in the latter case he has actually shown his gratitude.

مَنْ أُبْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

Whoever is tried with having a number of daughters he treats kindly, will be shielded by them from the fire of Hell.

مَنْ لَمْ يَشْكُرِ الْقَلِيلَ لَمْ يَشْكُرِ الْكَثِيرَ.

Whoever is ungrateful to the small (gifts of God), is surely the same to the great (abundance of Him).

مَنْ سَاءَتْهُ خَطِيئَتُهُ غُفِرَ لَهُ، وَإِنْ لَمْ يَسْتَغْفِرْ.

Whoever is worried about his sins, will be forgiven (by God), though he does not request it.

مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يُصُومَنَّ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ.

Whoever joins a tribe as a guest, should avoid arbitrary fasting without their permission.

مَنْ فَارَقَ الْجَمَاعَةَ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever keeps aloof from the society, will die as in the Age of Ignorance.

مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يَنْفِذَهُ مَلَأَهُ اللَّهُ أَمْنًا وَإِيمَانًا.

Whoever keeps his temper while being able to reveal it, will be overflowed with faith and security.

مَنْ قَبَّلَ بَيْنَ عَيْنَيْ أُمِّهِ كَانَ لَهُ سِتْرًا مِنَ النَّارِ.

Whoever kisses his mother's forehead, will be immune from the fire (of Hell).

مَنْ اشْتَرَى سَرِقَةً وَهُوَ يَعْلَمُ أَنَّهَا سَرِقَةٌ فَقَدْ شَرِكَ فِي عَارِهَا وَاثْمِهَا.

Whoever knowingly buys a stolen object is actually a partner in the theft and shame of it.

مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ.

Whoever knows his limits will not perish.

مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ وَجَبَتْ لَهُ الْجَنَّةُ.

Whoever leads one person to Islam, will be allowed to Paradise.

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

Whoever leads others to good, will be rewarded as good- doers.

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

Whoever leads people to a right direction, will be rewarded as those who follow it, without any reduction in the latter's reward, and whoever shows people a wrong direction, will be punished as those who follow it, without any reduction in the latter's punishment.

مَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ فَإِنَّهَا نِعْمَةٌ كَفَّرَهَا.

Whoever learns shooting but does not put it to practice, is guilty of ingratitude.

مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَّبِعُوهُ مَقْعَدُهُ مِنَ النَّارِ.

Whoever lies about me in purpose, will have an abode of fire in the Hereafter.

مَنْ يَشْتَهُ كَرَامَةَ الْآخِرَةِ يَدَعُ زِينَةَ الدُّنْيَا.

Whoever longs for eternal magnanimity, should forsake the world's (passing) beauty.

مَنْ اَشْتَقَ إِلَى الْجَنَّةِ سَارَعَ إِلَى الْخَيْرَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ لَهَى عَنِ
الشَّهَوَاتِ، وَمَنْ تَرَقَّبَ الْمَوْتَ لَهَى عَنِ اللَّذَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ
الْمُصِيبَاتُ.

Whoever longs for Paradise should haste towards the good, whoever is afraid of Hell should abandon passions, whoever is worried about death should connive at pleasures, and whoever does not attach (his heart) to this would, will face calamities with ease.

مَنْ انْقَطَعَ رَجَاؤُهُ مِمَّا فَاتَ إِسْتَرَاحَ بَدَنُهُ؛ وَمَنْ رَضِيَ بِمَا قَسَمَهُ اللَّهُ قَرَّتْ عَيْنُهُ.

Whoever loses hope in what he has lost will reach comfort, and whoever is pleased with his destined share will feel relief.

مَنْ دَفَنَ ثَلَاثَةً مِنَ الْوَلَدِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.

Whoever loses three children in death, will not be put to the fire of Hell by God.

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ.

Whoever loves and hates, grants and avoids granting (something to people) for the sake of God, stands at the peak of faith.

مَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ ذِكْرِهِ.

Whoever loves something, remembers it a lot.

مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَاثْرُوا مَا يَبْقَى عَلَى مَا يَفْنَى.

Whoever loves the world damages the Hereafter, and whoever loves the Hereafter damages the world. So, prefer the immortal to the mortal.

مَنْ أَذَلَّ نَفْسَهُ فِي طَاعَةِ اللَّهِ فَهُوَ أَعَزُّ مِمَّنْ تَعَزَّزَ بِمَعْصِيَةِ اللَّهِ.

Whoever lowers himself in obedience to God, is more honorable than the one who has earned dignity through disobedience to Him.

أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً فَنَوَى أَنْ لَا يُعْطِيَهَا مِنْ صِدَاقِهَا شَيْئًا مَاتَ يَوْمَ يَمُوتُ وَهُوَ زَانٍ، وَأَيُّمَا رَجُلٍ اشْتَرَى مِنْ رَجُلٍ بَيْعًا فَنَوَى أَنْ لَا يُعْطِيَهُ مِنْ ثَمَنِهِ شَيْئًا مَاتَ يَوْمَ يَمُوتُ وَهُوَ خَائِنٌ، وَالْخَائِنُ فِي النَّارِ.

Whoever marries a woman with the intention not to pay her marriage portion, will die as an adulterer, and whoever buys something intending not to pay its cost, will die as a traitor, and traitors will dwell in Fire.

مَنْ ذَكَرَ امْرَأً بِمَا لَيْسَ فِيهِ لِيُعِيبَهُ حَبَسَهُ اللَّهُ فِي نَارِ جَهَنَّمَ حَتَّى يَأْتِيَ بِنَفَازٍ مَا

قَالَ.

Whoever mentions a defect which is not to be found in someone, will be kept in Hell so long as to prove his saying.

مَنْ ذَكَرَ رَجُلًا بِمَا فِيهِ فَقَدْ إِغْتَابَهُ.

Whoever mentions the name of a man for the trait he possesses, is actually backbiting him.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ؛ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ؛ وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

Whoever observes an undesirable action in you should stop it with his hand; if not possible, with his tongue, and if still not possible, he should detest it in his heart, for it is the very least form of faith.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَقِيَ شُحَّ نَفْسِهِ: مَنْ أَدَّى الزَّكَاةَ؛ وَقَرَى الضَّيْفَ؛ وَأَعْطَى فِي النَّائِبَةِ.

Whoever observes the following three, is away from misery: giving alms, inviting guests, and being generous at hard times.

عَائِدُ الْمَرِيضِ يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ غَمَرَتْهُ الرَّحْمَةُ، وَمِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى وَجْهِهِ أَوْ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ تَحِيَّتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ.

Whoever pays a visit to a patient plunges himself into the Mercy of God, and if he sits beside him, Mercy will surround him. A perfect visit to a patient is achieved when one of you puts his hand on his face or hand and asks him how he feels. The perfect way of greeting for you is to shake hands with each other.

إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقْنَاهُ.

Whoever performs an action, should do it well.

ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ أَجْرَمَ: مَنْ عَقَدَ لَوَاءً فِي غَيْرِ حَقٍّ؛ أَوْ عَقَّ وَالِدَيْهِ؛ أَوْ مَشَى
مَعَ ظَالِمٍ لِيَنْصُرَهُ.

Whoever performs the following three, a wrongdoer will turn out to be: hoisting the banner of falsehood, subjecting oneself to his (her) parents' curse, and accompanying a tyrant with the intention to assist him.

مَنْ يَزْرَعُ خَيْرًا يَحْصُدْ زُعْبَهُ، وَمَنْ يَزْرَعُ شَرًّا يَحْصُدُهُ.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap it.

مَنْ يَزْرَعُ خَيْرًا يَحْصُدْ زُجْبَةً، وَمَنْ يَزْرَعُ شَرًّا يَحْصُدْ نَدَامَةً.

Whoever plants a good deed will profit by it, and whoever plants an evil deed will reap remorse.

مَنْ زَرَعَ زَرْعًا فَأَكَلَ مِنْهُ طَيْرٌ كَانَ لَهُ صَدَقَةٌ.

Whoever plants something on which a bird feeds itself, earns an act of charity.

مَنْ غَشَّنَا فَلَيْسَ مِنَّا، الْمَكْرُ وَالْخِدَاعُ فِي النَّارِ.

Whoever plays a trick on us does not belong to us. Verily, cheating and deceiving lead man to Hell.

مَنْ لَعِبَ بِالنَّرْدِشِيرِ فَهُوَ كَمَنْ غَمَسَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ.

Whoever plays backgammon is like unto the one who has dipped his hands into a pig's meat and blood.

مَنْ أَرْضَى وَالِدَيْهِ فَقَدْ أَرْضَى اللَّهَ؛ وَمَنْ أَسْخَطَ وَالِدَيْهِ فَقَدْ أَسْخَطَ اللَّهَ.

Whoever pleases his parents, pleases God, and whoever displeases them, displeases Him.

أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: لِسَانٌ ذَاكِرٌ؛ وَقَلْبٌ شَاكِرٌ؛
وَبَدَنٌ عَلَى الْبَلَاءِ صَابِرٌ؛ وَزَوْجَةٌ لَا تَبْغِيهِ خَوْنًا فِي نَفْسِهَا وَلَا مَالَهُ.

Whoever possesses four things, will enjoy the good of both worlds: a tongue by which to remember God, a heart by which to express gratitude to Him, a body to be tolerant enough against sufferings, and a wife not to be disloyal to one's wealth and chastity.

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا؛ وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ؛ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ.

Whoever practices the following three, will taste the sweetness of faith: loving God and His prophet more than any other one, loving people just for the sake of God, and detesting blasphemy, after having been saved from it by God, just as one detests falling into fire.

مَنْ كَثُرَتْ صَلَاتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ بِالنَّهَارِ.

Whoever prays much at night, will in the day have a face bright (nice).

مَنْ أَحْسَنَ صَلَاتَهُ حِينَ يَرَاهُ النَّاسُ ثُمَّ أَسَاءَهَا حِينَ يَخْلُو؛ فَتِلْكَ إِسْتِهَانَةٌ إِسْتِهَانَ
بِهَا رَبُّهُ.

Whoever prays well in the presence of people but does the reverse in privacy, is actually offending his Lord.

مَنْ يَتَزَوَّدُ فِي الدُّنْيَا يَنْفَعُهُ فِي الْآخِرَةِ.

Whoever prepares provision in this world, will make use of it in the Hereafter.

مَنْ أَفْتَى بِغَيْرِ عِلْمٍ كَانَ إِثْمُهُ عَلَى مَنْ أَفْتَاهُ؛ وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ
الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ.

Whoever pronounces judgment without knowledge, is responsible for its subsequent sins, and whoever advises his brother (in faith) to do an action which he knows should not be done, is a traitor to him.

مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

Whoever purifies (his intent) forty mornings for God's sake, will come up with fountains of wisdom flowing from his heart to his tongue.

مَنْ كَتَمَ شَهَادَةً إِذَا دُعِيَ إِلَيْهَا كَانَ كَمَنْ شَهِدَ بِالزُّورِ.

Whoever refrains from bearing witness when required is like unto the one who gives false testimony.

مَنْ عَدَّ غَدًا مِنْ أَجَلِهِ فَقَدْ أَسَاءَ صُحْبَةَ الْمَوْتِ.

Whoever regards tomorrow a day of his life, is not well aware of death.

مَنْ أَحَبَّ عَمَلَ قَوْمٍ خَيْرًا، كَانَ أَوْ شَرًّا كَانَ كَمَنْ عَمِلَهُ.

Whoever rejoices at the good or evil deeds of a people is like unto the doers of those deeds.

مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ.

Whoever remains in the sulks with his brother (in faith) more than three days before death, will be put to Hell.

مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفِكَ دَمِهِ.

Whoever remains in unfriendly terms with his brother (in religion) for one whole year, is like unto the one who may happen to kill him.

مَنْ سَكَنَ الْبَادِيَةَ جَفَاً.

Whoever resides in deserts gets crude.

مَنْ وَلَّى عَلَى عَشْرَةٍ كَانَ لَهُ عَقْلٌ أَرْبَعِينَ، وَمَنْ وَلَّى أَرْبَعِينَ كَانَ لَهُ عَقْلٌ أَرْبَعَمِائَةٍ.

Whoever rules over ten people should be as wise as forty, and whoever rules over forty people should be as wise as four hundred.

مَا مِنْ أَمِيرٍ عَشْرَةٍ إِلَّا وَهُوَ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا حَتَّى يَفُكَّهُ الْعَدْلُ أَوْ يُوبِقَهُ الْجَوْرُ.

Whoever rules over ten people will be brought to the Day of Judgment in chains to be either freed for justice or demolished for tyranny.

مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ لَهُ كِفْلَانِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا وَلَمْ يُدْرِكْهُ كُتِبَ لَهُ كِفْلٌ مِنَ الْأَجْرِ.

Whoever seeks a sort of knowledge and finds it, will be rewarded in double, and whoever seeks a sort of knowledge but fails to find it, will be rewarded in single.

مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ
النَّاسِ إِلَيْهِ؛ أَدْخَلَهُ اللَّهُ النَّارَ.

Whoever seeks knowledge to vie with the wise, to dispute with the unwise, or to attract laymen's attention, will be put to Hell by God.

مَنْ طَلَبَ مَحَامِدَ النَّاسِ بِمَعَاصِي اللَّهِ عَادَ حَامِدُهُ مِنَ النَّاسِ ذِمًّا.

Whoever seeks people's admiration through disobeying God, will end up with his admirers' reproaches.

مَنْ أَرَادَ السَّلَامَةَ فَلْيَحْفَظْ مَا جَرَى بِهِ لِسَانُهُ، وَلْيَخْرَسْ مَا انطَوَى عَلَيْهِ جَنَانُهُ،
وَلْيُحَسِّنْ عَمَلَهُ، وَلْيُقْصِرْ أَمَلَهُ.

Whoever seeks safety should control his tongue, not expressing what occurs to his heart (mind), should do good and cut his dreams short.

مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَ.

Whoever seeks something in earnest, will (finally) find it.

مَنْ طَلَبَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ فَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

Whoever seeks worldly gains through otherworldly deeds will be spared eternal benefits.

مَنْ رَأَى عَوْرَةً فَسَتَرَهَا، كَانَ كَمَنْ أَحْيَا مَوْؤَدَةً مِنْ قَبْرِهَا.

Whoever sees indecencies (in people) but covers them up is like unto the one who saves a live- buried girl.

مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ اللَّهِ، وَلَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ.

Whoever sells a defective object without mentioning it, will always be detested by God and damned by His angels.

مَنْ بَاعَ عُقْرَ دَارٍ مِنْ غَيْرِ ضَرُورَةٍ سَلَّطَ اللَّهُ عَلَى ثَمَنِهَا تَالِفًا يُتْلَفُهُ.

Whoever sells a house without need, will see its money wasted by a waster appointed by God.

مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ.

Whoever sells a kind of food should only do it with all proper conditions.

مَنْ بَاعَ دَارًا ثُمَّ لَمْ يَجْعَلْ ثَمَنَهَا فِي مِثْلِهَا لَمْ يُبَارَكْ لَهُ فِيهَا.

Whoever sells his house and does not buy another with its money, will not end up in blessings.

مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ لَهُ مِنَ الْأَجْرِ كَمَنْ حَجَّ وَاعْتَمَرَ.

Whoever settles his Muslim brother's needs is like unto the one who has performed minor and major pilgrimages.

مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ لَهُ مِنَ الْأَجْرِ كَمَنْ خَدَمَ اللَّهَ عُمُرَهُ.

Whoever settles his Muslim brother's needs is like unto the one who has served God all his life.

مَنْ أَكَلَ وَذُو عَيْنَيْنِ يَنْظُرُ إِلَيْهِ وَلَمْ يُوَاسِهِ ابْتُلِيَ بَلَاءٌ لَا دَوَاءَ لَهُ.

Whoever shares not his food with the one who watches him eating, will be afflicted with a calamity with no remedy.

مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ مَا لَمْ يُعَرِّفَهَا.

Whoever shelters a deviated person is deviated himself as long as he keeps it a secret.

مَنْ ابْتَلَى بِالْقَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلْيَعْدِلْ بَيْنَهُمْ فِي لَحْظِهِ وَإِشَارَتِهِ وَمَجْلِسِهِ.

Whoever sits in judgment among Muslims, should be just to them as to looking at them, pointing to them and giving them a seat.

مَنْ ابْتَلَى بِالْقَضَاءِ بَيْنَ الْمُسْلِمِينَ فَلَا يَرْفَعُ صَوْتَهُ عَلَى أَحَدِ الْخَصْمَيْنِ إِلَّا يَرْفَعُ عَلَى الْآخَرِ.

Whoever sits in judgment among Muslims, should not shout at one party unless he shouts at the other.

مَنْ سَعَى بِالنَّاسِ فَهُوَ بِغَيْرِ رُشْدِهِ أَوْ فِيهِ شَيْءٌ مِنْهُ.

Whoever slanders people is mentally ill or has something wrong with him.

مَا آمَنَ بِي مَنْ بَاتَ شَبَعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

Whoever sleeps well- fed, knowing that his neighbor is hungry, does not (truly) believe in me.

مَنْ أَذْنَبَ وَهُوَ يَضْحَكُ دَخَلَ النَّارَ وَهُوَ يَبْكِي.

Whoever smiles when committing a sin, will weep when entering Hell.

مَنْ احْتَجَبَ عَنِ النَّاسِ لَمْ يُحْجَبْ عَنِ النَّارِ.

Whoever spares his help from people, will not be spared from the fire of Hell.

مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمُبْتَدِيهَا، وَمَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

Whoever spreads out an evil deed is like the doer of that deed, and whoever blames a believer for doing something, will not die unless he does the same.

مَنْ أَصْبَحَ مُطِيعًا لِلَّهِ فِي وَالِدَيْهِ أَصْبَحَ لَهُ بَابَانِ مَفْتُوحَانِ مِنَ الْجَنَّةِ، وَإِنْ كَانَ وَاحِدًا فَوَاحِدٌ.

Whoever starts his day with obedience to God in his parents' affairs, will face two opened doors of Paradise; and one door, if he has only father or mother.

مَنْ أَصْبَحَ وَهَمُّهُ غَيْرُ اللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ، وَمَنْ أَصْبَحَ لَا يَهْتَمُّ بِالْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ.

Whoever starts his day with other than God in his mind, will not receive any attention from Him, and whoever starts his day with no attention to Muslims' affairs is not a Muslim.

مَنْ أَصْبَحَ وَهَمُّهُ التَّقْوَى، ثُمَّ أَصَابَ فِيمَا بَيْنَ ذَلِكَ ذَنْبًا غَفَرَ اللَّهُ لَهُ.

Whoever starts his day with piety in mind, but happens to commit a sin, will be forgiven by God.

مَنْ ضَمَّ يَتِيمًا لَهُ أَوْ لِغَيْرِهِ حَتَّى يُغْنِيَهُ اللَّهُ عَنْهُ؛ وَجِبَتْ لَهُ الْجَنَّةُ.

Whoever supports his own or others' orphans as long as they are made needless of him by God, will be entitled to enter Paradise.

مَنْ أَعَانَ عَلَى خُسُومَةٍ بَظُلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ.

Whoever supports oppression through hostility (to people), will always be detested by God unless he stops doing so.

مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى مِنْهَا خَيْرًا فَلْيُكْفِرْ عَنْ يَمِينِهِ، ثُمَّ لِيَفْعَلِ الَّذِي هُوَ خَيْرٌ.

Whoever swears an oath to do something but faces a better one to perform, should atone for his oath and do the latter.

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.

Whoever swears by anything save God, is a dualist.

أَيُّمَا امْرَأٍ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا لَمْ يُحِطْهُمُ بِمَا يُحِيطُ نَفْسُهُ لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ.

Whoever takes an affair of Muslims upon himself but does not carry it out as carefully as the does his own, will not be allowed to enjoy the fragrance of Paradise.

مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرُ مَنْ عَمِلَ بِهِ؛ لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ.

Whoever teaches his knowledge (to others), will receive the reward of the one who acts upon it, with the doer's reward not reduced.

أَيُّمَا رَاعٍ غَشَّ رَعِيَّتَهُ فَهُوَ فِي النَّارِ.

Whoever treats his subjects deceitfully, will assuredly dwell in Hell.

مَنْ رَفَقَ بِأُمَّتِي رَفَقَ اللَّهُ بِهِ.

Whoever treats my people moderately, will be treated in like manner by God.

أَيُّمَا وَالٍ وَلِيٍّ مِنْ أَمْرِ أُمَّتِي بَعْدِي أُقِيمَ عَلَى الصِّرَاطِ وَنَشَرَتِ الْمَلَائِكَةُ صَحِيفَتَهُ؛ فَإِنْ كَانَ عَادِلًا نَجَّاهُ اللَّهُ بَعْدَ ذَلِكَ؛ وَإِنْ كَانَ جَائِرًا انْتَفَضَ بِهِ الصِّرَاطُ انْتِفَاضَةً تُزَايِلُ بَيْنَ مَفَاصِلِهِ حَتَّى يَكُونَ بَيْنَ عُضْوَيْنِ مِنْ أَعْضَائِهِ مَسِيرَةُ مِائَةِ عَامٍ ثُمَّ يَنْخَرِقُ بِهِ الصِّرَاطُ.

Whoever undertakes the leadership of my people after me, will in the Resurrection Day be made to stop on the Bridge, and the angels will read out his book of deeds. He will then be saved by God, if he has practiced justice, but if he has been unjust (to people), the Bridge will shake under him in such a way that his bodily organs will disintegrate, with a two-hundred year distance between any two organs, and he will finally fall down the Bridge (into Hell).

مَنْ قَتَلَ عُصْفُورًا بِغَيْرِ حَقٍّ سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

Whoever unduly kills a sparrow, will be called to account by God in the Day of Judgment.

مَا مِنْ دَابَّةٍ طَائِرٍ وَلَا غَيْرِهِ يُقْتَلُ بِغَيْرِ حَقٍّ إِلَّا سُنْخَاصِمُهُ يَوْمَ الْقِيَامَةِ.

Whoever unjustly kills an animal, a bird and so on will be called to account by God in the Day of Judgment.

مَنْ سَتَرَ عَلَى أَخِيهِ سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever veils his brother ('s faults), will be veiled by God here and in the Hereafter.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

Whoever walks in a way in search of knowledge, will be led by God to a path to Paradise.

مَنْ ضَرَبَ بِسَوْطٍ ظُلْمًا أَقْصَى مِنْهُ يَوْمَ الْقِيَامَةِ.

Whoever whips (someone) in tyranny will suffer revenge in the Day of Judgment.

مَنْ تَمَنَّى عَلَى أُمَّتِي الْغَلَاءَ لَيْلَةً وَاحِدَةً أَحْبَطَ اللَّهُ عَمَلَهُ أَرْبَعِينَ سَنَةً.

Whoever wishes dearth of one single night for my people, will be frustrated by God in his worship of forty years.

مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ، وَأَنْ تُكْشَفَ كُرْبَتُهُ فَلْيُفْرِجْ عَنْ مُعْسِرٍ.

Whoever wishes his prayers to be granted and his grief to vanish, should resolve the difficulty of an indigent person.

مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

Whoever wishes his prayers to be granted by God in hardship and grief, should pray a lot when at ease.

مَنْ سَرَّهُ أَنْ يَسْلِمَ فَلْيَلْزِمِ الصَّمْتَ.

Whoever wishes to be safe, should keep silent.

مَنْ سَرَّهُ أَنْ يَسْلِمَ فَلْيَلْزِمِ الصَّمْتَ.

Whoever wishes to be safe, should keep silent.

مَنْ أَحَبَّ أَنْ يَكُونَ أَكْرَمَ النَّاسِ فَلْيَتَّقِ اللَّهَ.

Whoever wishes to be the most beloved of all people to God, should fear Him.

مَنْ أَحَبَّ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

Whoever wishes to be the most needless of all people, should rely on what is with God more than what himself possesses.

مَنْ سَرَّهُ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

Whoever wishes to be the most powerful of all, should rely on God.

مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

Whoever wishes to be the strongest among people, should rely on God.

مَنْ أَرَادَ أَمْرًا فَشَاوَرَ فِيهِ امْرَأً مُسْلِمًا وَفَقَّهَ اللَّهُ لَأَرْشَدَ أُمُورَهُ.

Whoever wishes to do something and counsels with a Muslim about it, will be granted success by God in (carrying out) the most logical affairs.

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.

Whoever wishes to have abundant sustenance and long life, should go on keeping the bonds of kinship.

مَنْ أَرَادَ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ مَا لِلَّهِ عِنْدَهُ.

Whoever wishes to know what he has with God, should see what of God is with him.

مَنْ سَرَّهُ أَنْ يَسْكُنَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ.

Whoever wishes to reside at the heart of Heaven, should get along with people.

مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ تَعَالَى.

Whoever wishes to taste the sugar of faith, should love people just for the Exalted God's sake.

مَنْ أَحَبَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ فَلْيُحِبِّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ.

Whoever wishes to taste the sweetness of faith, should wish to love someone whom he loves only for God's sake.

مَنْ تَنَفَّعَهُ يَنْفَعَكَ، وَمَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجُزُ، وَمَنْ قَرَضَ النَّاسَ قَرَضُوهُ، وَمَنْ تَرَكَهُمْ لَمْ يَتْرُكُوهُ.

Whomsoever you benefit, will benefit you, and whoever loses patience in worldly events will turn helpless, whoever slanders people will be slandered, and whoever leaves people on their own, will not be left unrequited.

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يَعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ.

Why do you kill your brothers (in faith)? When someone sees something pleasing in his brother, he should ask God's blessing for him.

إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ فِيهَا حَاجَةً.

Willing someone to die in a certain place, God sets there a need for him.

الْخَمْرُ أُمُّ الْفَوَاحِشِ، وَأَكْبَرُ الْكَبَائِرِ مَنْ شَرِبَهَا وَقَعَ عَلَى أُمِّهِ وَخَالَتِهِ وَعَمَّتِهِ.

Wine is the mother of all indecent deeds and great capital sins. Whoever drinks it, may happen to commit adultery with his mother and aunts.

الْخَمْرُ أُمُّ الْخَبَائِثِ، فَمَنْ شَرِبَهَا لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا، فَإِنْ مَاتَ وَهِيَ فِي بَطْنِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Wine is the mother of all wickedness. Thus, the prayers of the one who drinks wine will not be accepted for forty days, and if he dies with wine in his veins, his death will be that of the Age of Ignorance.

الْخَمْرُ جَمَاعُ الْآثَامِ.

Wine makes the totality of all sins.

الشِّتَاءُ رَبِيعُ الْمُؤْمِنِ.

Winter is the spring of a believer.

الْعَقْلُ آفٌ مَأْلُوفٌ.

Wisdom causes (and is the object of) intimacy.

الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ يَأْخُذُهَا مِمَّنْ سَمِعَهَا وَلَا تُبَالِي فِي أَيِّ وِعَاءٍ خَرَجَتْ.

Wisdom is a believer's lost one. Hearing it from anybody, he takes it in, regardless of its source.

العَقْلُ فِي أَمْرِ الدُّنْيَا مَضَرَّةٌ، وَالْعَقْلُ فِي أَمْرِ الدِّينِ مَسْرَّةٌ.

Wisdom is loss in matters secular, and joy in matters religious.

رَأْسُ الْحِكْمَةِ مَعْرِفَةُ اللَّهِ.

Wisdom starts with knowing God.

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ.

Wisdom starts with piety.

الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.

Wise sayings are believers' lost ones– wherever they happen to find them, they would be more entitled (than others) to catch them.

كَلِمَةُ الْحِكْمَةِ ضَالَّةُ كُلِّ حَكِيمٍ.

Wise sayings are lost ones of the wise.

أَحْبَبُ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ.

Wish for others what you wish for yourself.

إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صِدْقٍ؛ إِنْ نَسِيَ ذِكْرَهُ؛ وَإِنْ ذَكَرَ أَعَانَهُ؛
وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ؛ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ؛ وَإِنْ ذَكَرَ لَمْ يُعِنْهُ.

Wishing a ruler good, God appoints for him an honest minister to remind him of what he forgets and help him in what he remembers to do, and wishing him evil, God appoints for him a dishonest minister who does the reverse.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ جَعَلَ أَمْرَهُمْ إِلَى مُتْرَفِيهِمْ.

Wishing evil for a people, God entrusts their affairs to the seekers of luxury among them.

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمُ الرِّفْقَ.

Wishing good for a family, God grants them leniency and moderation.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا كَثَّرَ فُقَهَاءَهُمْ وَأَقَلَّ جُهَّالَهُمْ؛ فَإِذَا تَكَلَّمَ الْفَقِيهُ وَجَدَ أَعْوَانًا؛ وَإِذَا تَكَلَّمَ الْجَاهِلُ قُهِرَ؛ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ شَرًّا كَثَّرَ جُهَّالَهُمْ وَأَقَلَّ فُقَهَاءَهُمْ فَإِذَا تَكَلَّمَ الْجَاهِلُ وَجَدَ أَعْوَانًا؛ وَإِذَا تَكَلَّمَ الْفَقِيهُ قُهِرَ.

Wishing good for a people, God makes their learned increase (in number) and their ignorant decrease to the extent that when a learned man talks, he is followed and supported by many and when an ignorant person talks, he fails to succeed, and when the reverse God wishes, the other way round will be the situation.

إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا وَلَّى عَلَيْهِمْ حُلَمَاءَهُمْ وَقَضَى بَيْنَهُمْ عُلَمَاؤُهُمْ؛ وَجَعَلَ الْمَالَ فِي سُمْحَائِهِمْ وَإِذَا أَرَادَ بِقَوْمٍ شَرًّا وَلَّى عَلَيْهِمْ سُفَهَاءَهُمْ؛ وَقَضَى بَيْنَهُمْ جُهَّالُهُمْ؛ وَجَعَلَ الْمَالَ فِي بُخْلَائِهِمْ.

Wishing good for a people, God trusts authority (government), judgment and wealth respectively to the forebearant, learned and generous among them, and wishing them evil, He trusts such things to the stupid, ignorant and miserly among them.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ لَهُ وَاعِظًا مِنْ نَفْسِهِ يَأْمُرُهُ وَيَنْهَاهُ.

Wishing good for someone, God appoints a preacher within him to bid him to good and forbid him from evil.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ؛ قِيلَ: وَمَا اسْتَعْمَلَهُ؟ قَالَ: يَفْتَحُ لَهُ عَمَلًا صَالِحًا
بَيْنَ يَدَيْ مَوْتِهِ حَتَّى يَرْضَى عَنْهُ مَنْ حَوْلَهُ.

Wishing good for someone, God assigns him a job. "How?," the people asked. The Holy Prophet retorted: "He causes him to engage in a good deed before his death, thereby pleasing those around him.

إِذَا أَرَادَ اللَّهُ بِعِبَادِهِ خَيْرًا رَزَقَهُمُ الرِّفْقَ فِي مَعَائِشِهِمْ؛ وَإِذَا أَرَادَ بِهِمْ شَرًّا رَزَقَهُمُ
الْخُرْقَ فِي مَعَائِشِهِمْ.

Wishing good for someone, God offers him leniency and moderation in life, and wishing him evil, He inflicts him with ignorance.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا طَهَّرَهُ قَبْلَ مَوْتِهِ، قَالُوا: وَمَا طَهَّرُ الْعَبْدِ؟ قَالَ: عَمَلٌ
صَالِحٌ يُلْهِمُهُ إِيَّاهُ حَتَّى يَقْبِضَهُ عَلَيْهِ.

Wishing good for someone, God purifies him before his death. "How?," the people asked. The Holy Prophet retorted: "He inspires him to engage in doing a good deed and takes his soul meanwhile.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَاتَبَهُ فِي مَنَامِهِ.

Wishing good for someone, God rebukes him in his dreams.

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَسَّلَهُ؛ قِيلَ: وَمَا عَسَّلَهُ؟ قَالَ: يَفْتَحُ لَهُ عَمَلًا صَالِحًا قَبْلَ
مَوْتِهِ؛ ثُمَّ يَقْبِضُهُ عَلَيْهِ.

Wishing good for someone, God sweetens him. "How?," the people asked. The Holy Prophet retorted: "He gives him the opportunity to do something good before death and takes his soul meanwhile.

إِذَا أَرَادَ اللَّهُ أَنْ يُوقِعَ عَبْدًا أَعْمَى عَلَيْهِ الْحِيلَ.

Wishing ruin for someone, God deprives him of all solutions.

إِذَا أَرَادَ اللَّهُ بِقَرْيَةٍ هَلَاكًا أَظْهَرَ فِيهِمُ الزِّنَا.

Wishing the destruction (or annihilation) of a people, God lets adultery prevail among them.

إِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعُهُ شَيْءٌ.

Wishing to create something, nothing can stop Him doing so.

إِذَا أَرَادَ اللَّهُ تَعَالَى إِنْفَازَ قَضَائِهِ وَقَدَرَهُ سَلَبَ ذَوِي الْعُقُولِ عُقُولَهُمْ حَتَّى يُنْفِذَ فِيهِمْ قَضَاءَهُ وَقَدَرَهُ؛ فَإِذَا قَضَى أَمْرَهُ رَدَّ إِلَيْهِمْ عُقُولَهُمْ وَوَقَعَتِ النَّدَامَةُ.

Wishing to put His decrees to practice, the Exalted God makes the learned's wisdom vanish (for a while) and subjects them to His will, and when this is accomplished, He gives their intellects back to them and regretful they turn.

جَالِسُوا الْكُبَرَاءَ؛ وَسَائِلُوا الْعُلَمَاءَ؛ وَخَالِطُوا الْحُكَمَاءَ.

With great people keep company, to the learned make (your) enquiry, and converse with men of philosophy.

أَطْلُبُوا الْحَوَائِجَ بِعِزَّةِ الْإِنْفُسِ؛ فَإِنَّ الْأُمُورَ تَجْرِي بِالْمَقَادِيرِ.

With self- respect secure your needs, for pre- destined are all affairs and deeds.

كَفَى بِالْمَرْءِ نَصْرًا أَنْ يَنْظُرَ إِلَى عَدُوِّهِ فِي مَعَاصِي اللَّهِ.

Witnessing his enemies in disobedience of God suffices to make of man a sinner.

وَيْلٌ لِّأُمَّتِي مِنْ عُلَمَاءِ السُّوءِ.

Woe is my people for bad scholars!

وَيْلٌ لِّلْعَالِمِ مِنَ الْجَاهِلِ؛ وَوَيْلٌ لِّلْجَاهِلِ مِنَ الْعَالِمِ.

Woe is the learned for the ignorant and woe is the ignorant for the learned.

الْوَيْلُ لِمَنْ تَرَكَ عِيَالَهُ بِخَيْرٍ؛ وَقَدَّمَ عَلَى رَبِّهِ بِشَرٍّ.

Woe is the one who deprives his family from good and approaches God with evil!

وَيْلٌ لِّمَنْ لَا يَعْلَمُ؛ وَوَيْلٌ لِّمَنْ عَلِمَ ثُمَّ لَا يَعْمَلُ.

Woe is the one who doesn't know (the truth of something), and woe is the one who knows it but doesn't act upon it!

وَيْلٌ لِّلَّذِي يُحَدِّثُ فَيَكْذِبُ فَيَضْحَكُ بِهِ الْقَوْمُ؛ وَوَيْلٌ لَهُ؛ وَوَيْلٌ لَهُ.

Woe is the one who lies to make people laugh! Woe is he! Woe is he!

وَيْلٌ لِّمَنْ اسْتَطَالَ عَلَى مُسْلِمٍ فَانْتَقَصَ حَقَّهُ.

Woe is the one who violates a Muslim and tramples his rights.

وَيْلٌ لِّلْأَغْنِيَاءِ مِنَ الْفُقَرَاءِ.

Woe is the rich for the poor!

وَيْلٌ لِلنِّسَاءِ مِنَ الْأَحْمَرَيْنِ: الذَّهَبِ وَالْمُعَصْفَرِ.

Woe is women for two colored things: gold and colored garments.

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا؛ وَلِجَمَالِهَا؛ وَلِدِينِهَا؛ فَاظْفَرْ بِذَاتِ الدِّينِ
تَرَبَّتْ يَدَاكَ.

Women are (usually) taken in marriage for their four possessions: wealth, chastity, beauty and faith. But, you marry a woman for her faith to receive God's Mercy.

النَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا؛ وَالْبَكَرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا؛ وَإِذْنُهَا صُمَاتُهَا.

Women are more entitled than their guardians to decide about their own marital affairs, but girls' consent in such issues should be asked for by their fathers, and silence is their consent.

أَوْثَقُ سِلَاحِ إِبْلِيسَ النِّسَاءُ.

Women are Satan's hardest weapons.

النِّسَاءُ حِبَالَةُ الشَّيْطَانِ.

Women are Satan's traps.

عَامَّةُ أَهْلِ النَّارِ النِّسَاءُ.

Women make the largest population of Hell.

مِهْنَةُ إِحْدَاكُنَّ فِي بَيْتِهَا تُدْرِكُ جِهَادَ الْمُجَاهِدِينَ إِنْ شَاءَ اللَّهُ.

Women who do housework will receive the reward of the strugglers in the way of God, if He so wishes.

أُعْطِيتُ جَوَامِعَ الْكَلِمِ؛ وَاخْتَصِرَ لِي الْكَلَامُ اخْتِصَارًا.

Words of extensive meanings were bestowed on me, and brief my discourse turned out to be.

إِعْمَلْ عَمَلَ امْرِئٍ يَظُنُّ أَنَّهُ لَنْ يَمُوتَ أَبَدًا؛ وَاحْذَرْ حَذَرَ امْرِئٍ يَخْشَى أَنْ يَمُوتَ غَدًا.

Work in such a way as if you would never pass away, and fear so as if you would die tomorrow.

إِعْمَلُوا فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ.

Work, for everybody earns what he has been created for.

لَا يَزَالُ الْمَسْرُوقُ مِنْهُ فِي تَهْمَةٍ مَنْ هُوَ بَرِيءٌ مِنْهُ حَتَّى يَكُونَ أَعْظَمَ جُرْمًا مِنَ السَّارِقِ.

Worldly affairs bring nothing but hardship, the world causes nothing but adversity, and people are on the way to unceasing avarice.

حُلُوةُ الدُّنْيَا مُرَّةٌ الْآخِرَةِ، وَمُرَّةُ الدُّنْيَا حُلُوةُ الْآخِرَةِ.

Worldly joys entail otherworldly grief, and worldly grief entails otherworldly joys.

عَلَيْكُمْ مِنَ الْأَعْمَالِ بِمَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا.

Worship God as much as your ability permits you, for God does not get tired of you as long as you do not get tired (of worshipping Him).

أَعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ.

Worship God in such a way as if He were in your view, for if not so, surely He sees (me and) you.

عَلَيْكُمْ مِنَ الْأَعْمَالِ بِمَا تُطِيقُونَ؛ فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا.

Worship God to the extent of your ability, for God will not get tired (of you) till you get tired (of worshipping Him).

كَفَى بِالْمَرْءِ فَقْهًا إِذَا عَبَدَ اللَّهَ. وَكَفَى بِالْمَرْءِ جَهْلًا إِذَا أُعْجِبَ بِرَأْيِهِ.

Worshipping God suffices (to show) man's deep knowledge and vaunting personal views, (to show) his ignorance.

أَتُحِبُّ أَنْ يَلِينَ قَلْبُكَ وَتُدْرِكَ حَاجَتَكَ؛ إِرْحَمِ الْيَتِيمَ؛ وَامْسَحْ رَأْسَهُ؛ وَأَطْعِمَهُ مِنْ طَعَامِكَ يَلِنْ قَلْبُكَ؛ وَتُدْرِكَ حَاجَتَكَ.

Would you like to have a compassionate heart and to achieve your goals? Be Merciful to orphans, treat them with tender care and your food, let them share.

أَنْتَ وَمَا لَكَ لِأَبِيكَ.

You and whatever you own belong to your father.

إِذَا سَرَّتْكَ حَسَنَتُكَ؛ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ.

You are a (true) believer, if you feel happy with your good deeds and feel sad with your bad ones.

كَمَا تَكُونُوا يُوَلَّى عَلَيْكُمْ.

You are ruled as you deserve.

يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ.

You can only swear about something the truth of which is confirmed by your friend (Lord).

لَيْسَ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ.

You have no benefit of your wealth, save what you eat and exhaust, what you wear and wear away and what you give in charity.

لَتَرْكَبَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمْ، وَحَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ جَامَعَ امْرَأَتَهُ بِالطَّرِيقِ لَفَعَلْتُمُوهُ.

You will (surely) follow your ancestors' path step by step to the point that if one of them used to creep into a crocodile's hole or mate with his wife in the way, you would do likewise

إِذَا أَتَىٰ عَلَيْكَ جِيرَانُكَ أَنَّكَ مُحْسِنٌ فَأَنْتَ مُحْسِنٌ؛ وَإِذَا أَتَىٰ عَلَيْكَ جِيرَانُكَ أَنَّكَ مُسِيءٌ فَأَنْتَ مُسِيءٌ.

You will be a good man, if your neighbors admire you for doing good; and a bad one, if they regard you as a wrong-doer.

سَتَكُونُ عَلَيْكُمْ أَيْمَةً يَمْلِكُونَ أَرْزَاقَكُمْ يُحَدِّثُونَكُمْ فَيَكْذِبُونَكُمْ، وَيَعْمَلُونَ فَيُسَيِّئُونَ

الْعَمَلِ، لَا يَرْضُونَ فِيكُمْ حَتَّى تُحَسِّنُوا قَبِيحَهُمْ، وَتُصَدِّقُوا كَذِبَهُمْ، فَأَعْطَوْهُمْ الْحَقَّ
مَا رَضُوا بِهِ، فَإِذَا تَجَاوَزُوا فَمَنْ قُتِلَ عَلَى ذَلِكَ فَهُوَ شَهِيدٌ.

You will experience leaders who will confiscate your sustenance, talk to you untruly, commit evil deeds, and get not satisfied with you unless you would consider their bad as good and their lies as truth. Should such leaders happen to conform to truth, treat them according, and should they trespass upon the limits of truth, (stand against them), for whoever is killed in so doing, will be a martyr.

هَلْ تُنْصَرُونَ إِلَّا بِضُعْفَائِكُمْ؛ بِدَعْوَتِهِمْ وَأَحْلَامِهِمْ.

You will not be helped but for the prayers and patience of your poor ones.

ذَبْحُ الرَّجُلِ أَنْ تُزَكِّيَهُ فِي وَجْهِهِ.

You will ruin a man in case you admire him to his face.

حُبُّكَ لِلشَّيْءِ يُعْمِي وَيُصِمُّ.

Your (excessive) love towards something blinds your eyes and deafens your ears.

أَشْرَفُ الْإِيمَانِ أَنْ يَأْمَنَكَ النَّاسُ؛ وَأَشْرَفُ الْإِسْلَامِ أَنْ يَسْلَمَ النَّاسُ مِنْ لِسَانِكَ
وَيَدِكَ.

Your faith is the best when (from you) people feel at rest, and (your) Islam the most perfect stands when people feel safe from your tongues and hands.

جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ.

Your fate has been predestined.

يُعْجِبُ رَبُّكَ مِنَ الشَّابِّ لَيْسَتْ لَهُ صَبَوَةٌ.

Your God loves the youth who do not follow their carnal desires.

ثَلَاثَةٌ لَا يُجِيبُهُمْ رَبُّكَ عَزَّ وَجَلَّ: رَجُلٌ نَزَلَ بَيْنًا خَرِبًا؛ وَرَجُلٌ نَزَلَ عَلَى طَرِيقِ السَّبِيلِ؛ وَرَجُلٌ أَرْسَلَ دَابَّتَهُ ثُمَّ جَعَلَ يَدْعُو اللَّهَ أَنْ يَحْبِسَهَا.

Your Great and Powerful Lord will not grant the requests of three persons: a man who chooses a ruined place for living, a man who resides along the roads, and a man who leaves his animal untied and asks God to keep it safe.

الدَّارُ حَرَمٌ؛ فَمَنْ دَخَلَ عَلَيْكَ حَرَمَكَ فَاقْتُلْهُ.

Your house is your sanctuary. Kill the one who trespasses upon its limits.

صِغَارُكُمْ دَعَامِصُ الْجَنَّةِ يَتَلَقَّى أَحَدُهُمْ أَبَاهُ فَيَأْخُذُ بِثَوْبِهِ فَلَا يَنْتَهِي حَتَّى يُدْخِلَهُ اللَّهُ وَإِيَّاهُ الْجَنَّةَ.

Your kids are leeches of Paradise. When one of them sees his father, sticks to his clothes and leaves it not till God takes his father with him to Paradise.

أَعْدَى عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ.

Your most dangerous enemy is your (evil) soul within thee.

أَرْقَاؤُكُمْ إِخْوَانُكُمْ؛ فَأَحْسِنُوا إِلَيْهِمْ؛ اسْتَعِينُوهُمْ عَلَى مَا غَلَبَكُمْ؛ وَأَعِينُوهُمْ عَلَى مَا غَلَبَهُمْ.

Your slaves are your brothers (in faith). Be kind to them, ask them to help you in your hard labors, and

help them in their intolerable affairs.

إِخْوَانُكُمْ خَوَلُكُمْ؛ جَعَلَهُمُ اللَّهُ قَنِيَّةً تَحْتَ أَيْدِيكُمْ؛ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ
فَلْيُطْعِمْهُ مِنْ طَعَامِهِ؛ وَلْيَلْبِسْهُ مِنْ لِبَاسِهِ؛ وَلَا يَكْلِفْهُ مَا يَغْلِبُهُ؛ فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ
فَلْيُعِنْهُ.

Your subordinates are you brethren, subjected to you by God. Thus, whoever has his brethren as his subjects, should share them in his own food, dress them with his own dresses, oblige them not to jobs beyond their tolerance and help them in performing exhaustible tasks.

الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ وَالنِّسَاءُ حِبَالَةُ الشَّيْطَانِ.

Youth is of madness a part, and women are Satan's traps.

الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ.

Youth is of madness a part.

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